The Holy Bible

Orthodox Liturgical English Bible
Brenton's Septuagint (Old Testament) and the King James Version conformed to the Byzantine Text (New Testament), edited by Basil Crow

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English

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Amos	Amos	1192
Michaias	Mich.	1200
Joel	Joel	1206
Abdias	Abd.	1210
Jonas	Jonas	1212
Nahum	Nahum	1215
Abbacum	Abb.	1218
Sophonias	Soph.	1222
Aggæus	Agg.	1225
Zacharias	Zach.	1228
Malachias	Mal.	1239
The Book of the Prophet Esaias	Esai.	1243
The Book of the Prophet Jeremias	Jer.	1305
Baruch	Baruch	1369
The Lamentations of Jeremias	Lam.	1375
The Epistle of Jeremias	Ep. Jer.	1391
The Book of the Prophet Ezekiel	Ezek.	1395
The Book of Daniel	Dan.	1459
The New Testament	The New Testament	1487
The Epistle Dedicatory	The Epistle Dedicatory	1488
The Translators to the Reader	The Translators to the Reader	1490
The Gospel According to Saint Matthew	Matt.	1509
The Gospel According to Saint Mark	Mark	1549
The Gospel According to Saint Luke	Luke	1575
The Gospel According to Saint John	John	1618
The Acts of the Apostles	Acts	1649
The Epistle of Saint Paul to the Romans	Rom.	1690
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The Second Epistle of Saint Paul to the Corinthians	2 Cor.	1722

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The Revelation of Saint John the Divine..... Rev..... 1802
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Abbreviations and Signs Used in the Notes

Heb.	for Hebrew
Gr.	for Greek
Lit.	for literally
q.d.	for *quasi dicat*, as if to say
Alex.	for Codex Alexandrinus
sc.	for *scilicet*, that is to say
AD	for *anno Domini*, in the year of our Lord
BC	for before Christ
etc.	for *et cetera*, and so forth
i.e.	for *id est*, that is
LXX	for Septuagint
MS, MSS	for manuscript, manuscripts
p., pp.	for page, pages
St.	for saint
Vat.	for Codex Vaticanus
KJV	for King James Version, in the text of the Cambridge Paragraph Bible
RP	for the Byzantine text of the Greek New Testament edited by Robinson and Pierpont, 2026
TR	for Textus Receptus, the Received Text of the Greek New Testament, which the King James translators followed

Editor's Introduction

This volume brings together two English translations that have long been read apart. The Old Testament is Sir Lancelot Brenton's English translation of the Septuagint, as printed in 1870. The New Testament is the King James Version in the text prepared by F. H. A. Scrivener for the Cambridge Paragraph Bible of 1873, conformed to the Byzantine text of the Greek New Testament as edited by Maurice A. Robinson and William G. Pierpont (2026) wherever that text differs from the Received Text in a way that English can show. Both English texts come from eBible.org, and Brenton's includes the corrections eBible has made to it.

The Septuagint is the Old Testament of the Orthodox Church, and it is, as Brenton says in his preface, "the Old Testament translated into the language of the New." Most English Bibles translate the Old Testament from the Hebrew, so a reader seeking the Greek must look elsewhere. Brenton wrote in the style of English of the King James Bible, which has also been used to translate the services of the Church. The two testaments thus speak with one voice. The name Orthodox Liturgical English Bible reflects these choices: Orthodox for its Old Testament and the order of its books, which follows the Church of Greece; liturgical for its English.

Each testament opens with its translation's prefaces and introductions. Brenton's preface and introduction come before Genesis, along with the introduction to the Apocrypha revised for Bagster's second edition of 1906, after his death in 1862. The Epistle Dedicatory and The Translators to the Reader stand before Matthew. Scrivener's critical introduction and appendices were never part of the online text and are not printed here. Brenton's list of abbreviations follows the table of contents, supplemented with others used in the notes. The notes of his Appendix are printed as footnotes at the verses they discuss, and the passages it supplies from the Alexandrine text stand in their books. The opinions expressed in these pages are those of their original authors.

The books that English Bibles set apart as the Apocrypha are printed in their Greek places, so there is no separate Apocrypha section: the Prayer of Manasses follows 2 Chronicles, 4 Maccabees follows 3 Maccabees, and the additions to Esther and Daniel and Psalm 151 stand within the text. The introduction's account of each book or section is printed as a footnote where it begins. Words in square brackets are the editor's. Brenton's single book of Ezra and Nehemiah is divided into 2 Esdras and Nehemias, and Malachias 3:19–24 is numbered 4:1–6, as in the Greek. Most books keep their Septuagint names. Others are renamed to follow the same practice: Brenton's Joshua is Jesus, the Son of Navi, and his four books of Kings are the four books of Kingdoms. Hosea and Nahum take their familiar English names in place of his Osee and Naum.

The translations are preserved with a few exceptions. Brenton translated the Vatican text and gave readings from Codex Alexandrinus in his notes and Appendix. Where Swete's edition supports the wording and

placement of a reading, it is printed in the text. The displaced reading appears in a footnote marked "Vat.", Brenton's name for the text he translated, which follows Codex Vaticanus and supplies what it lacks from other copies; where the Hebrew agrees with the printed reading, the note says so. Where Brenton gives such a reading only in Greek, or his English for it is wrong or incomplete, the words his English lacks are taken from R. R. Ottley's translation of Esaias from Codex Alexandrinus (1909) or, where the Hebrew reads with Alexandrinus, from the King James Version or its revision of 1885; wording from Ottley or the revision is adapted into King James English, and each supplied word is declared with its source. Doubtful readings remain where he left them. The missing verse at 1 Kingdoms 23:12 and the missing verses at 3 Kingdoms 14:1–20 are supplied from the King James Version, the latter conformed to Alexandrinus where noted; at 3 Kingdoms 7:38–50 the verses stand before verse 1, where Alexandrinus has them, with a note at each place. In the New Testament, the King James translators followed the Received Text, the Greek of the printed editions of their day; the Orthodox Church reads the Byzantine text, which the great majority of the Greek manuscripts carry. Where the two differ and the difference can be seen in English, the King James words are changed, as little as the Greek requires and in the translators' own English, and a note marked TR gives the words they had; where the difference cannot be seen in English, nothing is changed. Four verses of the Received Text that the Byzantine manuscripts lack, one in Luke and three in Acts, are omitted, each quoted in a note on the verse before it; the doxology of Romans stands at Romans 14:24–26, where those manuscripts have it, with a note at each place; and Matthew 23:13 and Matthew 23:14 exchange places. The appendix of readings at the end of the volume lists every verse in which the two Greek texts differ, with the Greek of both and, where the English changes, the words of both Bibles. The changes start from William G. Pierpont's Some Improvements to the King James Version from the Majority Greek Manuscripts (1990). Where an instruction cannot be applied or its wording does not fit, a fitting parallel in the King James Version is preferred, then Pierpont's wording, the Revised Version of 1881, and Robert Adam Boyd's American Standard Version, Byzantine Text (2021). Boyd's Text-Critical English New Testament (2022) and Graham G. Thomason's Far Above All are occasionally consulted, in that order. Borrowed wording is adapted into the English of the King James Version; the appendix names the other witnesses consulted. Shared-Greek corrections of the King James English preserve the former rendering in an "or," note, reusing the 1611 margin where it already gives that comparison. At Psalm 67:16, Brenton's "curdled like cheese" gloss is printed in the text, with his former "swelling mountain" in the margin; both render the same Greek.

Brenton's footnotes are printed, with a few slips corrected. In the notes and the front and back matter of both translations, citations use this edition's book names and verse numbers. Abbreviations and numbers follow The Chicago Manual of Style; the wording is otherwise unchanged. The online text of the New Testament has no notes, so it carries instead the

marginal notes of the King James Bible of 1611, as transcribed by Calvin George, without their cross-references, besides the notes marked TR; a 1611 note whose reading the Byzantine text prints, or which glosses words of the Received Text the edition no longer has, is left out. Words that the translators supplied to complete the English sense, which many Bibles print in italics, are set here in ordinary type. The title pages, the table of contents, and the headings are this edition's own.

Where the New Testament quotes the Old, a link at the first verse of each passage names the full passage at the other end. The link also records Turpie's judgment (1868) on the quotation's wording: "Heb. + LXX" where it follows the Hebrew and the Septuagint alike, allowing differences in wording. In "Heb. ≠ LXX" and "LXX ≠ Heb.", it follows the first text named and differs from the second. This meaning applies at both ends of the link. A link without a gloss marks a quotation that he judged to follow neither, or to depart from both by whole clauses, as when a verse is abridged or two passages are joined. Turpie compares the Greek and Hebrew texts, rather than the two English translations.

Links use Brenton's chapter and verse numbers, which sometimes differ from the King James Bible's. Brenton numbers the psalms as the Greek does, most of them one lower, and he counts the title of a psalm as its first verse or two, so that Psalm 33:13–17 is the King James Bible's 34:12–16. From chapter 25 on, the chapters of Jeremias follow a different order, so that Jeremias 38:31–34 is the King James Bible's 31:31–34. Where the Septuagint adds to a verse, Brenton may set the addition apart as a lettered verse, which the King James Bible lacks: the cheerful giver of 2 Corinthians 9:7 is found at Proverbs 22:8a. The table that follows this introduction gives the King James Bible's number wherever it differs, and takes the place of Brenton's table of the chapters of Jeremias.

The page size is ISO B5 (176 × 250 mm). Scripture is set in one column in Utopia at 10 pt, with the short notes in the inside margin and the sentences and longer notes at the foot of the page. The design is based on the Berean Standard Bible layout that comes with PTXprint, a free program for typesetting Bibles.

Books, Chapters, and Verses in the King James Bible

These tables are for a reader who looks up a verse of this Bible in the King James Bible, or a verse of the King James Bible here. They are mostly of the Old Testament; in the New Testament the two number alike, except for the few verses that the Byzantine text lacks or places elsewhere, which the tables of Matthew, Luke, Acts and Romans give.[1] This Old Testament is Brenton's translation of the Greek; the King James Bible's is translated from the Hebrew. The two name most books alike, and number most chapters and verses alike. Where they don't, the tables give this edition's name or number on the left and the King James Bible's on the right. Where one Bible lacks what the other has, the word *missing* stands on its side.

The numbers differ for several reasons. The Greek arranges some passages in another order than the Hebrew, as the prophecies of Jeremias against the nations. Each has passages that the other lacks. Some chapters begin a verse or more earlier or later. And one often divides a verse where the other doesn't, so that the verses after it are one higher or lower until the two agree again.

Books

The King James Bible names these books otherwise, or sets them apart in its Apocrypha, or lacks them. Some are parts of books here. Susanna stands before the first chapter of Daniel, and Bel and the Dragon after the last; the Song of the Three Children runs from Daniel 3:24 to 3:90. Psalm 151 ends the Psalms. The additions to Esther are its verses with letters, except 1:1s, and also Esther 1:1, 5:1 and 5:2. This edition's 2 Esdras is the King James Bible's Ezra, not the 2 Esdras of its Apocrypha, which this edition lacks and which comes last. A book that the table doesn't name has the same name in both.

Orthodox Liturgical English Bible	*King James Bible*
Jesus, the Son of Navi	Joshua
1 Kingdoms	1 Samuel
2 Kingdoms	2 Samuel
3 Kingdoms	1 Kings
4 Kingdoms	2 Kings
Prayer of Manasses	Prayer of Manasses, in the Apocrypha
1 Esdras	1 Esdras, in the Apocrypha
2 Esdras	Ezra
Nehemias	Nehemiah

[1] The tables of chapters and verses were worked out from the words of the two translations and from STEP Bible's table of the ways in which Bibles number their verses (data created by www.STEPBible.org based on work at Tyndale House Cambridge, CC BY 4.0).

Tobit	Tobit, in the Apocrypha
Judith	Judith, in the Apocrypha
Esther, the additions	The Rest of Esther, in the Apocrypha
1 Maccabees	1 Maccabees, in the Apocrypha
2 Maccabees	2 Maccabees, in the Apocrypha
3 Maccabees	(*missing*)
4 Maccabees	(*missing*)
Psalm 151	(*missing*)
Song of Songs	Song of Solomon
Wisdom of Solomon	Wisdom of Solomon, in the Apocrypha
Sirach	Ecclesiasticus, in the Apocrypha
Michaias	Micah
Abdias	Obadiah
Jonas	Jonah
Abbacum	Habakkuk
Sophonias	Zephaniah
Aggæus	Haggai
Zacharias	Zechariah
Malachias	Malachi
Esaias	Isaiah
Jeremias	Jeremiah
Baruch	Baruch, in the Apocrypha
Epistle of Jeremias	Baruch 6, in the Apocrypha
Susanna	Susanna, in the Apocrypha
The Song of the Three Children	Song of the Three Holy Children, in the Apocrypha
Bel and the Dragon	Bel and the Dragon, in the Apocrypha
(*missing*)	2 Esdras, in the Apocrypha

Chapters and Verses

Each table is headed by the book's name in each Bible. A number alone is a whole chapter or psalm, with its verses numbered alike in both. Otherwise the chapter stands before the colon and the verses after it. Where a run of verses or psalms stands beside another, as 32:2–33 beside 32:1–32, they answer one to one in order. One verse may stand beside two or more, or two beside one. The rows follow the order of this edition, so a King James verse may have to be sought down the right-hand side.

A chapter or a verse that the tables don't name has the same number in both, except for these. A verse that Brenton numbers with a letter, as Proverbs 22:8a, is usually an addition of the Greek, and isn't in the King James Bible unless the tables give its place there. The books and parts of books that the King James Bible sets apart in its Apocrypha, which are

named above, aren't compared verse by verse. Nor are the titles of the psalms, which are explained over the table of the Psalms.

Genesis	**Genesis**
Orthodox Liturgical English Bible	*King James Bible*
8:3	8:3–4
8:4–5	8:5
31:50a	31:51
32:1	31:55
32:2–33	32:1–32
35:16	35:16, 21

Exodus	**Exodus**
Orthodox Liturgical English Bible	*King James Bible*
7:26–29	8:1–4
8:1–28	8:5–32
20:13–14	20:14–15
20:15	20:13
21:16	21:17
21:17	21:16
21:37	22:1
22:1–30	22:2–31
25:5a	25:6
(*missing*)	28:23–28
(*missing*)	32:9
35:12a	35:8
(*missing*)	35:15
(*missing*)	35:17–18
36:8; 39:13	39:1
36:9–38	39:2–31
37:1–2	36:8–9
(*missing*)	36:10–34
37:3–6	36:35–38
37:7–21	38:9–23
38:1–3	37:1–3
38:4–8	37:5–9
(*missing*)	37:10
38:9	37:11
(*missing*)	37:12
38:10	37:13
(*missing*)	37:14
38:11	37:4, 15
38:12–14	37:16–18
38:15	(*missing*)
38:16	37:19

(*missing*)	37:20–22
38:17	37:23
(*missing*)	37:24–27
38:18	37:28
38:19–21	(*missing*)
38:22	38:1
(*missing*)	38:2
38:23–24	38:3–4
(*missing*)	38:5–7
38:25	37:29
38:26	38:8
38:27	40:30–32
39:1–3	38:24–26
39:4–5	38:27
39:6–9	38:28–31
39:10	(*missing*)
39:11	39:32
39:12	(*missing*)
39:14	39:33
(*missing*)	39:34
39:15	39:35
39:16	(*missing*)
39:17	39:37
39:18	39:36
39:19	39:41
39:20	39:38
(*missing*)	39:39
39:21	39:40
39:22–23	39:42–43
(*missing*)	40:7
(*missing*)	40:11
(*missing*)	40:28

Leviticus	**Leviticus**
Orthodox Liturgical English Bible	*King James Bible*
5:20–26	6:1–7
6:1–23	6:8–30
8:18	8:18–19
8:19–28	8:20–29
8:29–30	8:30
11:15	11:16
11:16	11:15

Numbers	**Numbers**
Orthodox Liturgical English Bible	*King James Bible*

1:24–35	1:26–37
1:36–37	1:24–25
10:34–35	10:35–36
10:36	10:34
17:1–15	16:36–50
17:16–28	17:1–13
21:19	21:19–20
21:20	21:21
21:21–22	21:22
26:15–23	26:19–27
26:24–27	26:15–18
26:28–31	26:44–47
26:32–47	26:28–43
27:3	27:3–4
27:4–6	27:5–7
27:7–8	27:8
30:1	29:40
30:2–17	30:1–16

Deuteronomy	**Deuteronomy**
Orthodox Liturgical English Bible	*King James Bible*
13:1	12:32
13:2–19	13:1–18
(*missing*)	14:14
23:1	22:30
23:2–24	23:1–23
23:26	23:24

Jesus, the Son of Navi	**Joshua**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	6:4
(*missing*)	8:13
(*missing*)	8:26
9:2a–f	8:30–35
(*missing*)	10:15
(*missing*)	10:43
(*missing*)	13:33
19:47	19:48
19:48	19:47
(*missing*)	20:4–6
24:29	24:31
24:30–31	24:29–30

1 Kingdoms	**1 Samuel**
Orthodox Liturgical English Bible	*King James Bible*

(*missing*)	13:1
20:42; 21:1	20:42
21:2–16	21:1–15
24:1	23:29
24:2–23	24:1–22

2 Kingdoms	**2 Samuel**
Orthodox Liturgical English Bible	*King James Bible*
19:1	18:33
19:2–44	19:1–43
(*missing*)	23:30–31

3 Kingdoms	**1 Kings**
Orthodox Liturgical English Bible	*King James Bible*
2:35g	9:25
2:46a–b	4:20–21
2:46g	4:25
2:46i	4:26
4:17–18	4:18–19
4:19	4:17
5:1	4:27–28
5:2–4	4:22–24
5:9–14	4:29–34
5:14a	3:1
5:14b	9:16
5:15–32	5:1–18
6:1c–d	6:37–38
(*missing*)	6:18
(*missing*)	6:32–33
7:38, 50	7:1
7:39–49	7:2–12
7:1–6	7:13–18
7:7	7:21
(*missing*)	7:22
7:8–9	7:19–20
7:10–11	7:23–24
7:12	7:26
7:13	7:25
7:14–17	7:27–30
(*missing*)	7:31
7:18–31	7:32–45
7:32	7:47
7:33	7:46
7:34–37	7:48–51
8:53a	8:12

(*missing*)	8:13
9:9a	9:24
10:22a	9:15, 17–19
10:22b	9:20–21
10:22c	9:22
(*missing*)	9:23
11:1	11:1, 3
11:5	11:7
11:6	11:5
11:7	11:8
11:8	11:6
(*missing*)	11:23–24
(*missing*)	11:39
(*missing*)	12:17
12:24d	12:2
(*missing*)	15:6
16:28d–g	22:46–49
20	21
21	20
22:43–44	22:43
22:45–46	22:44–45
22:51–54	22:50–53

4 Kingdoms	**2 Kings**
Orthodox Liturgical English Bible	*King James Bible*
12:1	11:21
12:2–22	12:1–21

1 Chronicles	**1 Chronicles**
Orthodox Liturgical English Bible	*King James Bible*
5:27–41	6:1–15
6:1–66	6:16–81
12:4–5	12:4
12:6–41	12:5–40
16:23a	16:24

2 Chronicles	**2 Chronicles**
Orthodox Liturgical English Bible	*King James Bible*
1:18	2:1
2:1–17	2:2–18
13:23	14:1
14:1–14	14:2–15

Nehemias	**Nehemiah**
Orthodox Liturgical English Bible	*King James Bible*
3:6a	3:7

3:33–37	4:1–5
(*missing*)	4:6
4:1–17	4:7–23
(*missing*)	7:68
10:1	9:38
10:2–40	10:1–39
(*missing*)	11:16
(*missing*)	11:20–21
(*missing*)	11:28–29
(*missing*)	11:32–35
(*missing*)	12:4–6
(*missing*)	12:38
(*missing*)	12:40–41

Esther	**Esther**
Orthodox Liturgical English Bible	*King James Bible*
1:1s	1:1
(*missing*)	4:6
(*missing*)	5:1–2
(*missing*)	9:5
(*missing*)	9:30

Brenton numbers the psalms as the Greek does. The Greek joins some psalms that the Hebrew divides, and divides others, so that most psalms are one lower here. Brenton also often counts a psalm's title as its first verse, or its first two. The King James Bible doesn't number the titles, so these verses have no place on the right.

Psalms	**Psalms**
Orthodox Liturgical English Bible	*King James Bible*
3:2–9	3:1–8
4:2–9	4:1–8
5:2–13	5:1–12
6:2–11	6:1–10
7:2–18	7:1–17
8:2–10	8:1–9
9:2–21	9:1–20
9:22–39	10:1–18
10	11
11:2–9	12:1–8
12:2–5	13:1–4
12:6	13:5–6
13–16	14–17
17:2–51	18:1–50
18:2–15	19:1–14
19:2–10	20:1–9

20:2–14
21:2–32
22–28
29:2–13
30:2–25
31–32
33:2–23
34
35:2–13
36
37:2–23
38:2–14
39:2–18
40:2–14
41:2–12
42
43:2–27
44:2–18
45:2–12
46:2–10
47:2–15
48:2–21
49
50:3–21
51:3–11
52:2–7
53:3–9
54:2–24
55:2–14
56:2–12
57:2–12
58:2–18
59:3–14
60:2–9
61:2–13
62:2–12
63:2–11
64:2–14
65
66:2–8
67:2–36
68:2–37
69:2–6
70–73
74:2–11
21:1–13
22:1–31
23–29
30:1–12
31:1–24
32–33
34:1–22
35
36:1–12
37
38:1–22
39:1–13
40:1–17
41:1–13
42:1–11
43
44:1–26
45:1–17
46:1–11
47:1–9
48:1–14
49:1–20
50
51:1–19
52:1–9
53:1–6
54:1–7
55:1–23
56:1–13
57:1–11
58:1–11
59:1–17
60:1–12
61:1–8
62:1–12
63:1–11
64:1–10
65:1–13
66
67:1–7
68:1–35
69:1–36
70:1–5
71–74
75:1–10

75:2–13	76:1–12
76:2–21	77:1–20
77–78	78–79
79:2–20	80:1–19
80:2–17	81:1–16
81	82
82:2–19	83:1–18
83:2–13	84:1–12
84:2–14	85:1–13
85–86	86–87
87:2–19	88:1–18
88:2–53	89:1–52
89–90	90–91
91:2–16	92:1–15
92–100	93–101
101:2–29	102:1–28
102–106	103–107
107:2–14	108:1–13
108–112	109–113
113:1–8	114:1–8
113:9–26	115:1–18
114:1–9	116:1–9
115:1–4	116:10–13
115:4a	116:14
115:6–10	116:15–19
116–138	117–139
139:2–14	140:1–13
140	141
141:2–8	142:1–7
142–145	143–146
146:1–11	147:1–11
147:1–9	147:12–20
151	(*missing*)

Job	**Job**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	23:14
23:15, 15a	23:15
(*missing*)	35:3
40:25–32	41:1–8
41:1–26	41:9–34

Proverbs	**Proverbs**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	4:7

7:6	7:6–7
7:7	7:8
7:8–9	7:9
8:28	8:28–29
8:32	8:32–33
11:3	11:3–4
15:27a	16:6
15:28a	16:7
15:29a–b	16:8–9
(*missing*)	15:31
(*missing*)	16:1
(*missing*)	16:3
16:7–8	(*missing*)
16:9	16:4
(*missing*)	18:23–24
(*missing*)	19:1–2
20:9a–c	20:20–22
(*missing*)	20:14–19
(*missing*)	21:5
(*missing*)	22:6
(*missing*)	23:23
24:22f–i	30:1–4
24:22k–t	30:5–14
24:35–53	30:15–33
24:54–62	31:1–9
31:26	31:27
31:27	31:26

Ecclesiastes	**Ecclesiastes**
Orthodox Liturgical English Bible	*King James Bible*
4:17	5:1
5:1–19	5:2–20

Song of Songs	**Song of Solomon**
Orthodox Liturgical English Bible	*King James Bible*
7:1	6:13
7:2–14	7:1–13

Hosea	**Hosea**
Orthodox Liturgical English Bible	*King James Bible*
2:1–2	1:10–11
2:3–25	2:1–23
12:1	11:12
12:2–15	12:1–14

14:1	13:16
14:2–10	14:1–9
Michaias	**Micah**
Orthodox Liturgical English Bible	*King James Bible*
4:14	5:1
5:1–14	5:2–15
Joel	**Joel**
Orthodox Liturgical English Bible	*King James Bible*
3:1–5	2:28–32
4	3
Abdias	**Obadiah**
Orthodox Liturgical English Bible	*King James Bible*
1:1–2	1:1
1:3	1:2–3
Jonas	**Jonah**
Orthodox Liturgical English Bible	*King James Bible*
2:1	1:17
2:2–11	2:1–10
Nahum	**Nahum**
Orthodox Liturgical English Bible	*King James Bible*
2:1	1:15
2:2–14	2:1–13
Zacharias	**Zechariah**
Orthodox Liturgical English Bible	*King James Bible*
2:1–4	1:18–21
2:5–17	2:1–13
Malachias	**Malachi**
Orthodox Liturgical English Bible	*King James Bible*
4:4–5	4:5–6
4:6	4:4
Esaias	**Isaiah**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	2:22
8:23	9:1
9:1–20	9:2–21
(*missing*)	56:12
63:19	63:19; 64:1
64:1–11	64:2–12

Jeremias	**Jeremiah**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	2:1
(*missing*)	7:1
(*missing*)	8:11–12
8:23	9:1
9:1–25	9:2–26
10:5, 9a	10:5
(*missing*)	10:6–8
(*missing*)	10:10
(*missing*)	11:7
(*missing*)	16:1
16:1–2	16:2
(*missing*)	17:1–4
23:40a–b	23:7–8
(*missing*)	25:14
25:14, 20	49:34
25:15–19	49:35–39
(*missing*)	46:1
26	46
(*missing*)	46:26
27	50
28	51
(*missing*)	51:45–48
29	47
30:1–16	49:7–22
30:17–21	49:1–5
(*missing*)	49:6
30:23–28	49:28–33
30:29–33	49:23–27
31	48
(*missing*)	48:45–47
32:15–38	25:15–38
33	26
(*missing*)	27:1
34	27
(*missing*)	27:7
(*missing*)	27:13
(*missing*)	27:17
(*missing*)	27:21
35	28
36	29
(*missing*)	29:16–20
37	30
(*missing*)	30:10–11

(*missing*)	30:15
(*missing*)	30:22
38:1–34	31:1–34
38:35	31:37
38:36–37	31:35–36
38:38–40	31:38–40
39	32
40	33
(*missing*)	33:14–26
41	34
42	35
43	36
44	37
45	38
46	39
(*missing*)	39:4–13
47	40
48	41
49	42
50	43
51:1–30	44:1–30
51:31–35	45:1–5
(*missing*)	52:2–3
(*missing*)	52:15
(*missing*)	52:28–30

Lamentations	**Lamentations**
Orthodox Liturgical English Bible	*King James Bible*
3:21a–c	3:22–24
(*missing*)	3:29

Ezekiel	**Ezekiel**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	1:14
7:3–6	7:6–9
7:7–9	7:3–5
(*missing*)	10:14
(*missing*)	11:11–12
21:1–5	20:45–49
21:6–37	21:1–32
(*missing*)	27:31
32:21	32:19, 21
(*missing*)	40:30

Daniel	**Daniel**
Orthodox Liturgical English Bible	*King James Bible*
3:91–97	3:24–30
6:1	5:31
6:2–29	6:1–28
Matthew	**Matthew**
Orthodox Liturgical English Bible	*King James Bible*
23:13	23:14
23:14	23:13
Luke	**Luke**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	17:36
Acts	**Acts**
Orthodox Liturgical English Bible	*King James Bible*
(*missing*)	8:37
(*missing*)	15:34
(*missing*)	24:7
Romans	**Romans**
Orthodox Liturgical English Bible	*King James Bible*
14:24–26	16:25–27

The Old Testament

Brenton's Septuagint

Preface (1844)

SOME introduction may be necessary to a work like the present, to explain its nature and establish its utility. To translate a translation when both the original and a direct version of that are in our hands appears a thankless task, and yet it may not be difficult to show that so peculiar is the case of the Septuagint as to vindicate a process which if adopted with regard to any other work would be comparatively useless.

There[1] is little doubt that part of this Version was made towards the commencement of the reign of Ptolemy Philadelphus about the year 280 BC. The Jews of Alexandria whether by his command or of their own accord translated a portion of the Scriptures into Greek. The popular story of the seventy-two Interpreters, attributed to Aristsæas, may be dismissed as a fabulous legend; though we have internal evidence from the very words of the version that the writers belonged to Alexandria or at least to Egypt.

This portion when completed was referred to the Jewish Sanhedrim at Alexandria, and revised and approved by them, which circumstance was probably the real origin of the name SEPTUAGINT. The remaining part of the Translation was executed at different periods, and, as the wide diversity of style would lead us to suppose, by different hands.

We proceed to notice the principal advantages to be derived from the study of this ancient version, on which of course the utility of any translation made from it must depend.

The Septuagint either agrees with the Hebrew, or it differs from it. If it agrees, the manifest coincidence of the oldest version extant will form an interesting evidence of the purity of the original text, of the fidelity of the version, and also of the correctness of our own translation, the authorised English Bible.

On the other hand, if the Septuagint does *not* agree with the Hebrew, many considerations naturally occur to our minds, involving questions of greater or less magnitude, but of deep interest to such as prize the integrity and inspiration of Scripture. Such are—the purity of the Hebrew text—the correctness of our English Translation—the value, antiquity and genuineness of the Hebrew points—the degree of sanction given by the Apostles to the Septuagint by their quotations from it in the New Testament, especially where those quotations are accompanied with variations from the Hebrew—the effects which such discrepancies should have upon our minds with regard to the extent of inspiration.

Happily for the Church of God, the grand questions of the Inspiration of Scripture, of the Purity of the sacred text, and the Correctness of the Authorized Version do not remain to be settled. Nor if they did would the writer of these pages venture to discuss them. Here he may safely assume that they *are* settled. All that he has to do is to notice the bearing which a comparison of the Septuagint with the Hebrew has upon the subjects above referred to.

[1] See Preface to Lambert Bos's edition of the LXX.

It cannot be denied that there are cases in which the Septuagint appears as a witness in favour of the *unpointed* text. Remove the points and the Hebrew is found on some occasions to speak the language of the New Testament. Perhaps we can hardly select a more striking instance of this than is afforded by Gen. 47:31, compared with Heb. 11:21. We will give the quotation at full length that our readers may understand both the difficulty and the solution. In the Authorized Version of Heb. 11:21, Jacob is said to have worshipped, *leaning* on the top of his staff (according to the Roman versions, worshipped the top of his staff). The following is a literal quotation from the Septuagint of Genesis with which the Authorized Version is at variance:

Gr. προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.
Authorized Version bowed himself upon the bed's head.

The difference is occasioned by the punctuation of the Hebrew, the Septuagint Translators reading מטה *matte*, staff, the English Translators מִטָּה *mittah*, bed.

The writer believes this instance to be one of the strongest, if not the very strongest that can be adduced in favour of the unpointed Hebrew text, as far as the Septuagint is concerned.

Closely connected with the subject of the Hebrew points is that interesting question, How are we to reconcile the apparent discrepancies between the Apostolic quotations in the New Testament and the Hebrew original? (*i.e.*, in those cases where neither the change nor obliteration of the points would help us.) For the apparent *mistranslations* are quoted by the inspired writers. One or two instances will suffice. The Septuagint rendering of Ps. 4:5, is Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, Be ye angry and sin not. These words are quoted by St. Paul Eph. 4:26. The meaning of the Hebrew (according to the Authorized Version) is, Stand in awe and sin not.

Again, the literal rendering of the Hebrew in Prov. 11:31, is, Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner. But the Septuagint version of the words is, Ἐι ὁ μὲν δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; If the righteous scarcely be saved, where shall the ungodly and the sinner appear? This passage is familiar to our readers as part of the first Epistle of Peter, 4:18. Now allowing that the first instance is a more literal rendering of the original than the common one, it will hardly be said that the verse in Proverbs is more than a paraphrase of the Hebrew.[1]

[1] In accounting for St. Paul's quotation of what was not exactly the Old Testament we may gain some assistance by referring to quotations which were not made from Scripture at all. In Acts 17:28, we find "As certain also of your own poets have said, 'For we are also his offspring.'" But it is objected, *There* Paul introduces the quotation by an appropriate description, "As certain of your own poets have said." Let us then take another instance, 1 Cor. 15:33, "Evil communications corrupt good manners." This is quoted without any introduction at all. But a more formidable objection remains behind. There was no danger,

The question, we must remember, has been throughout, not are such citations consistent with the general tenor of Scripture truth? but do they interfere with or destroy the doctrine of plenary verbal inspiration? The writer believes they do not, and (to present the argument in as condensed a form as possible) chiefly for this reason, that what was uninspired before quotation becomes inspired after; or rather quotation by the Holy Spirit is the very stamp and seal of inspiration affixed to the words at the moment He condescends to use them. If God can employ human means, including human words and *phrases* too, not the pure tongue of Paradise, but language in itself (till purged by Him) witnessing to the pollution of man's sinful lips, may not the Heavenly Dove light upon truth, which has been ignorantly perhaps, foolishly, perversely uttered, and yet *truth*, and therefore infinitely precious, because of its capacity to minister to the spiritual wants of the children of God? If any think this language too strong let them refer to Tit. 1:12, 13, where we have the testimony of inspiration itself to assure us that God can take words of one nationally and as it were constitutionally a liar and add this sanction, *This* witness is true.

Much confusion and difficulty may indeed be avoided if we bear in mind that it is throughout a question not of *originality* but of *inspiration*, save that whatever is good anywhere must of course be original with the Father of lights, whatever the channel through which it happens to flow.

In reply then to the question, how far does the apostolic quotation of a part of the Septuagint warrant the inspiration of the whole? we venture to state that it is no warrant at all. What the Holy Spirit touches it hallows—beyond this the translation, whatever its excellence, comes into our hands as the work of fallible man.

As such, however, it is highly valuable. It is not only a translation of the Old Testament, but it is the Old Testament translated into the language of the New. Let it be remembered that the Gospel was in its aspect to the world a *Hellenistic thing*. In the providential designs of God "the Roman was the herald to proclaim silence to the world, the Greek was the interpreter." And this was in keeping with the extension of the Gospel to the Gentiles. It did not merely facilitate the grand scheme of universal preaching, but Greeks, in the language of Scripture, were Gentiles and Gentiles were Greeks. See John 7:35; Rom. 1:14. There is reason to believe that the very knowledge of Hebrew now existing among us has been won, in mea-

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it might be said, of the rest of Menander's works being mistaken for inspiration, because of a solitary quotation from them, there *is* danger of the whole of the Septuagint being considered an inspired work, if St. Paul quotes any part of it. But does this consequence necessarily follow? Let us imagine a parallel case with the circumstances slightly varied. Suppose Paul an inspired writer or preacher in this country at the present time. Is it inconsistent with the idea of plenary verbal inspiration to conceive that he could quote Sternhold and Hopkins with or without some such introduction as the following, "As your own metrical version has it." The writer considers that this is quite possible, and believes also that it would by no means follow that the Old Version of the Psalms was inspired, or even that the whole of it was sound. If so, much more probable is it that the Apostle would have quoted the authorised prose translation, and more probable still that he would quote the Septuagint among the Greeks, which he did.

sure at least, by the patient labour of many who at one time or another diligently compared the original Scriptures with the Septuagint.

There is indeed one benefit of a still higher order to be derived from this version than even the elucidation of the Hebrew Scriptures. This is the correction of the Hebrew text itself. There is danger, doubtless, of pressing this argument too far, and of weakening the confidence of the multitude in our copies of Scripture, but a very few instances will serve to establish the value of the Septuagint in this respect without unduly or falsely lowering the reputation of the Hebrew.[1]In Gen. 4:8, the Hebrew is rendered in the Authorized Version Cain *talked* with Abel his brother. But the analogy of the Hebrew language requires that the words should rather be translated Cain *said* to Abel his brother (the words of the speaker following). These words the Septuagint supplies, "Let us go into the field." Again, Deut. 32:43, the following words occur in the Septuagint, "Rejoice, ye heavens, with him and let all the angels of God worship him." This passage does *not* occur in our present Hebrew copies, and yet they are quoted in the epistle to the Heb. 1:6. Another very remarkable instance of the use of the Septuagint in thus correcting the Hebrew is afforded by the omission of a verse in one of the acrostic Psalms (144:13), where the order of the alphabet requires that it should begin with נ. This verse also the Septuagint supplies.

This may be a suitable place for a few words in explanation of the *obeli* and asterisks of Origen. If the Septuagint does not perfectly accord with the Hebrew, there are only two ways in one or both of which they can possibly differ. 1. By the Hebrew containing what is omitted in the Septuagint. 2. By the Septuagint containing what is omitted in the Hebrew. In the former case Origen supplied the omission from some Greek translation then extant (chiefly that of Theodotion) and marked the inserted words with an asterisk; in the latter he affixed an *obelus* to those passages of the Septuagint to which there was nothing in the Hebrew to correspond. These two signs contribute powerfully to establish the superior claims of the Vatican copy. For on the one hand this copy contains those passages which early Christian writers represent as having been omitted in the Hebrew, but supplied and obelised by Origen. On the other hand of those passages which occur in the Hebrew but not in the Septuagint, and are said to have been marked with an asterisk by Origen, *not one* appears in the Vatican.

It may be urged, and that in connexion with what has been already said, that there are many reasons for *publishing* the Septuagint, but few for *translating* it. Let scholars, it may be said, make the most of it, and give others the benefit of the comparison, but the unlearned who are confined to translations may be satisfied with the translation of the Hebrew. Beyond this things might be left to find their own level. Let the Greek Septuagint be published in a cheap and accessible form and the march of mind will soon supply readers.

But the march of intellect is not the march of literature. If the reading population of the country promises to double itself in a few years, the

[1] See Introduction to Lambert Bos's edition, quarto 1709.

thinking part of the community increases at a still more rapid rate. And their judgment of books must sometimes precede the reading of them. To inform this judgment is one great use of translations. It is well worthy of consideration (strange as it may appear) that the studies of the learned are, and to a certain extent must be, directed by the unlearned. These cannot indeed teach what they do not know, but they can decide what shall be taught, a material difference which has been too frequently overlooked. The sons of widows, of commercial and military men, of tradesmen and mechanics, whose success in business enables them to aspire to a better education for their children than they have themselves enjoyed, these if they receive a learned education at all, have a learned education chosen by their parents, who frequently know very little what their children are taught. They have read it may be Pope's Homer and Dryden's Virgil, beyond this their acquaintance with the books their children are reading does not extend.

It is a just remark, we believe, of Archbishop Whately, that it would be well if a translation of the plays acted at Westminster school were put into the hands of the boys' mothers. If a translation of *bad* books is useful to teach parents what to refuse, still more desirable is a translation of *good* books to teach them what to choose. Why then, it may be asked, is the Septuagint so little known and so little valued? The answer is *Because it has not been translated.*

On the subject of the preference that should be given to sacred studies in the education of children we may learn even from Roman Catholics, one of whom represents the Septuagint as a most suitable introduction to the study of profane Greek writers.[1]Our readers are familiar with the history of a king of Pontus who endeavoured in his old age to poison himself, but the antidotes he had taken *in his youth* happily rendered the attempt ineffectual. Too frequently in the education of children professed Christians and Protestants reverse this order. The poison is taken first and in youth, the system is deeply inoculated with it, the antidote if taken at all, is taken too late. We are well aware of the grand objection to the introduction of the Septuagint into schools, namely that the Greek is not classical. Not to provoke the hostility of the whole learned world by venturing a word against Homer, why should not the Septuagint be allowed a place as well as Theocritus? The study of selections from this poet is considered to interfere little with the general attainment of a knowledge of Greek, though the dialect varies far more from the attic purity of Thucydides and Xenophon than does the Septuagint.

One effect that might be anticipated from the growing attention on the part of Christians to the whole Word of God and to the Hebrew Scriptures in particular, is, that the credit of the Septuagint would suffer in consequence. The writer is of opinion that the reverse will be the case. The effect may be indeed to lower the extravagant pretensions of those of its admirers who would exalt it to the disparagement of the Hebrew, or claim

[1] See preface to Jager's edition of the Septuagint, Paris, 1839.

for it the rank of an inspired composition; but this will only reduce it to its just level, that of an extremely useful translation.

The dangerous acquirement of a *little* Hebrew learning will be less likely to flatter its possessor, when it is shared with many others, or improved into a competent acquaintance with the language and its difficulties. The Septuagint will be welcomed not indeed as the rival, but the handmaid of the Hebrew Scriptures, the pleasing tribute of Gentile literature to the House of God; who from the midst of all the infidelity and error that darken the earth can elicit blessings for his people; who could make the inauspicious land of Egypt at one time a shelter for 'the young child' from the jealousy of a Jewish king, at another the faithful repository of the written Word. The Jews were thus providentially led to deposit a pledge for the truth of the Gospel which they could never recall, and in the heart of their inspired records had treasured up a picture of the Man of Sorrows of which it was too late to deny the likeness to Jesus of Nazareth.

The translation has been made from the Vatican text (Valpy's edition) with occasional insertions of Alexandrine readings in the notes. As these have seldom been added, except where they seemed to elucidate or otherwise improve upon the Vatican text, they would of course convey far too favourable an opinion of that copy to anyone who should form a judgment of it from a review of those passages alone. The comparative merits of the two copies have been the subject of much controversy, but the question is yet undecided. The general opinion appears to be in favour of the Vatican, while at the same time many obscure passages are rendered clear, and many omissions supplied by the Alexandrine text.

Most of the references to the New Testament are taken from the list in Spearman's Letters on the Septuagint (pp. 348–352), a work containing some valuable remarks, but tinctured throughout with the opinions of Hutchinson, and *stating*, rather than answering, the question we have been considering relative to the quotations from the Septuagint found in the New Testament.

In the notes also, though very rarely, there appears the name of Thomson, the American translator. The writer has himself never seen that work, but some alterations and improvements were made from it by a friend (Mr. Charles Pridham) who had the opportunity of comparing the two, and to whom he is otherwise indebted for the correction of many errors. While thus acknowledging our obligations to Thomson, we are of course not likely to speak slightingly of his work. If there are faults, they are probably those of a vigorous and independent mind, better fitted to engage in original attempts than to submit to the drudgery of translation.

Introduction (1870)

A Historical Account of the Septuagint Version

The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era: this version has been so habitually known by the name of the SEPTUAGINT, that the attempt of some learned men in modern times to introduce the designation of the Alexandrian version (as more correct) has been far from successful.

The history of the origin of this translation was embellished with various fables at so early a period, that it has been a work of patient critical research in later times to bring into plain light the facts which may be regarded as well authenticated.

We need not wonder that but little is known with accuracy on this subject; for, with regard to the ancient versions of the Scriptures in general, we possess no information whatever as to the time or place of their execution, or by whom they were made: we simply find such versions in use at particular times, and thus we gather the fact that they must have been previously executed. If, then, our knowledge of the origin of the Septuagint be meagre, it is at least more extensive than that which we possess of other translations.

After the conquests of Alexander had brought Egypt under Macedonian rule, the newly-founded city of Alexandria became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication among the varied population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was made.

Among other inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Jews would easily become known to the Greek population.

The earliest writer who gives an account of the Septuagint version is Aristobulus, a Jew who lived at the commencement of the second century BC. He says that the version of the Law into Greek was completed under the reign of Ptolemy Philadelphus, and that Demetrius Phalereus had been employed about it. Now, Demetrius died about the beginning of the reign of Ptolemy Philadelphus, and hence it has been reasonably inferred that Aristobulus is a witness that the work of translation had been commenced under Ptolemy Soter.

Different opinions have been formed as to what is intended by Aristobulus when he speaks of the *Law*: some consider that he refers merely to the Pentateuch, while others extend the signification to the Old Testa-

ment Scriptures in general: the former opinion appears to be favoured by the strict meaning of the terms used; the latter by the mode in which the Jews often applied the name of Law to the whole of their sacred writings.

The fact may, however, be regarded as certain, that prior to the year 285 BC the Septuagint version had been commenced, and that in the reign of Ptolemy Philadelphus, either the books in general or at least an important part of them had been completed.

The embellishments and fictitious additions which this account soon received might be scarcely worthy of notice in this place, were it not that they are intimately connected with the *authority* which this version was once supposed to possess, and with the *name* by which it is commonly known.

A writer, who calls himself Aristeas, says that when Ptolemy Philadelphus was engaged in the formation of the Alexandrian Library, he was advised by Demetrius Phalereus to procure a translation of the sacred books of the Jews. The king accordingly, as a preliminary, purchased the freedom of more than one hundred thousand Jewish captives, and he then sent a deputation, of which Aristeas himself was one, to Eleazar the high-priest to request a copy of the Jewish Law and *seventy-two* interpreters, six out of each tribe. To this the priest is represented to have agreed; and after the arrival of the translators and their magnificent reception by the king, they are said to have been conducted to an island by Demetrius, who wrote down the renderings on which they agreed by mutual conference; and thus the work is stated to have been completed in seventy-two days. The translators are then said to have received from the king most abundant rewards; and the Jews are stated to have asked permission to take copies of the version.

Other additions were subsequently made to this story: some said that each translator was shut into a separate cell, and that all by divine inspiration made their versions word for word alike; others said that there were two in each cell, accompanied by an amanuensis; but at all events miracle and direct inspiration were supposed to be connected with the translation: hence we cannot wonder that the authority attached to this version in the minds of those who believed these stories was almost unbounded.

The basis of truth which appears to be under this story seems to be, that it was an Egyptian king who caused the translation to be made, and that it was from the Royal Library at Alexandria that the Hellenistic Jews received the copies which they used.

In examining the version itself, it bears manifest proof that it was not executed by Jews of Palestine, but by those of Egypt—there are words and expressions which plainly denote its Alexandrian origin: this alone would be a sufficient demonstration that the narrative of Aristeas is a mere fiction. It may also be doubted whether in the year 285 BC there were Jews in Palestine who had sufficient intercourse with the Greeks to have executed a translation into that language; for it must be borne in mind how recently they had become the subjects of Greek monarchs, and how dif-

ferently they were situated from the Alexandrians as to the influx of Greek settlers.

Some in rejecting the fabulous embellishments have also discarded *all* connected with them: they have then sought to devise new hypotheses as to the origin of the version. Some have thus supposed that the translation was made by Alexandrian Jews for their own use, in order to meet a necessity which they had felt to have a version of the Scriptures in the tongue which had become vernacular to them.

There would be, however, many difficulties in the way of this hypothesis. We would hardly suppose that in a space of thirty-five years the Alexandrian Jews had found such a translation needful or desirable: we must also bear in mind that we find at this period no trace of any versions having been made by Jews into the languages of other countries in which they had continued for periods much longer than that of their settlement at Alexandria.

The most reasonable conclusion is, that the version was executed for the Egyptian king; and that the Hellenistic Jews afterwards used it as they became less and less familiar with the language of the original.

If the expression of Aristobulus does not designate the whole of the books of the Old Testament as translated in the time of Ptolemy Philadelphus, the question arises, When, were the other books besides the Pentateuch turned into Greek? To this no definite answer could be given: we may however be certain that various interpreters were occupied in translating various parts, and in all probability the interval between the commencement and the conclusion of the work was not great.

The variety of the translators is proved by the unequal character of the version: some books show that the translators were by no means competent to the task, while others, on the contrary, exhibit on the whole a careful translation. The Pentateuch is considered to be the part the best executed, while the book of Isaiah appears to be the very worst.

In estimating the general character of the version, it must be remembered that the translators were Jews, full of traditional thoughts of their own as to the meaning of Scripture; and thus nothing short of a miracle could have prevented them from infusing into their version the thoughts which were current in their own minds. They could only translate passages as they themselves understood them. This is evidently the case when their work is examined.

It would be, however, too much to say that they translated with dishonest intention; for it cannot be doubted that they wished to express their Scriptures truly in Greek, and that their deviations from accuracy may be simply attributed to the incompetency of some of the interpreters, and the tone of mental and spiritual feeling which was common to them all.

One difficulty which they had to overcome was that of introducing theological ideas, which till then had only their proper terms in Hebrew, into a language of Gentiles, which till then had terms for no religious notions except those of heathens. Hence the necessity of using many words and phrases in new and appropriated senses.

These remarks are not intended as depreciatory of the Septuagint version: their object is rather to show what difficulties the translators had to encounter, and why in some respects they failed; as well as to meet the thought which has occupied the minds of some, who would extol this version as though it possessed something resembling co-ordinate authority with the Hebrew text itself.

One of the earliest of those writers who mention the Greek translation of the Scriptures, speaks also of the version as not fully adequate. The Prologue of Jesus the son of Sirach (written as many suppose 130 BC) to his Greek version of his grandfather's work, states: οὐ γὰρ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς Ἑβραϊστὶ λεγόμενα, καὶ ὅταν μεταχθῇ εἰς ἑτέραν γλῶσσαν· οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ αὐτὸς ὁ νόμος καὶ αἱ προφητεῖαι, καὶ τὰ λοιπὰ τῶν βιβλίων οὐ μικρὰν ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα: "For the same things expressed in Hebrew have not an equal force when translated into another language. Not only so, but even *the Law* and *the prophecies* and *the rest of the books* differ not a little as to the things said in them." The writer of this Prologue had come into Egypt from the Holy Land: he had undertaken the translation of his grandfather's work into Greek, but in explanation of the difficulty which he had to encounter in this work, he refers to the defects found even in the version of the Law, the prophets, and the other books, of which he had previously spoken. Doubtless coming into Egypt he was more conscious of the defects of the Septuagint version than could have been the case with Egyptian Jews, who had used the translation commonly and habitually for a century and a quarter.

At Alexandria the Hellenistic Jews used the version, and gradually attached to it the greatest possible authority: from Alexandria it spread among the Jews of the dispersion, so that at the time of our Lord's birth it was the common form in which the Old Testament Scriptures had become diffused.

In examining the Pentateuch of the Septuagint in connection with the Hebrew text, and with the copies preserved by the Samaritans in their crooked letters, it is remarkable that in very many passages the readings of the Septuagint accord with the Samaritan copies where they differ from the Jewish. We cannot here notice the various theories which have been advanced to account for this accordance of the Septuagint with the Samaritan copies of the Hebrew; indeed it is not very satisfactory to enter into the details of the subject, because no theory hitherto brought forward explains *all* the facts, or meets *all* the difficulties. To one point, however, we will advert, because it has not been sufficiently taken into account—in the places in which the Samaritan and Jewish copies of the Hebrew text differ, *in important and material points*, the Septuagint accords *much more* with the Jewish than with the Samaritan copies, and in a good many points it introduces variations unknown to either.

The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Apostles should have used it more often than not

in making citations from the Old Testament. They used it as an honestly-made version in pretty general use at the time when they wrote. They did not on every occasion give an authoritative translation of each passage *de novo*, but they used what was already familiar to the ears of converted Hellenists, when it was sufficiently accurate to suit the matter in hand. In fact, they used it as did their contemporary Jewish writers, Philo and Josephus, but not, however, with the blind implicitness of the former.

In consequence of the fact that the New Testament writers used on many occasions the Septuagint version, some have deduced a new argument for its *authority*—a theory which we might have thought to be sufficiently disproved by the defects of the version, which evince that it is merely a human work. But the fact that the New Testament writers used this version on many occasions supplies a new proof in opposition to the idea of its *authority*, for in not a few places they do *not* follow it, but they supply a version of their own which rightly represents the Hebrew text, although contradicting the Septuagint.

The use, however, which the writers of the New Testament have made of the Septuagint version must always invest it with a peculiar interest; we thus see what honour God may be pleased to put on an honestly-made version, since we find that inspired writers often used such a version, when it was sufficiently near the original to suit the purpose for which it was cited, instead of rendering the Hebrew text *de novo* on every occasion.

Another important point on which the Septuagint stands in close connection with the New Testament is the general phraseology of the version—a phraseology in which the traces of Hebrew elements are most marked, but with regard to which we should mistake greatly if we supposed that it *originated* with the New Testament writers. Thus we may see that the study of the Septuagint is almost needful to any biblical scholar who wishes to estimate adequately the phraseology and *usus loquendi* of the New Testament.

Besides the direct citations in the New Testament in which the Septuagint is manifestly used, there are not a few passages in which it is clear that the train of expression has been formed on words and phrases of the Septuagint: thus an intimate acquaintance with this version becomes in a manner necessary on the part of an expositor who wishes to enter accurately into the scope of many parts of the New Testament.

Thus, whatever may be our estimate of the defects found in the Septuagint—its inadequate renderings, its departures from the sense of the Hebrew, its doctrinal deficiencies owing to the limited apprehensions of the translators—there is no reason whatever for our neglecting the version, or not being fully alive to its real value and importance.

After the diffusion of Christianity, copies of the Septuagint became widely dispersed among the new communities that were formed; so that before many years had elapsed this version must have been as much in the hands of Gentiles as of Jews.

The veneration with which the Jews had treated this version (as is shown in the case of Philo and Josephus), gave place to a very contrary feeling

when they found how it could be used against them in argument: hence they decried the version, and sought to deprive it of all authority. As the Gentile Christians were generally unacquainted with Hebrew, they were unable to meet the Jews on the ground which they now took; and as the Gentile Christians at this time believed the most extraordinary legends of the origin of the version, so that they fully embraced the opinions of its authority and inspiration, they necessarily regarded the denial on the part of the Jews of its accuracy, as little less than blasphemy, and as a proof of their blindness.

In the course of the second century, three other complete versions of the Old Testament into Greek were executed: these are of importance in this place, because of the manner in which they were afterwards connected with the Septuagint.

The first of the Greek versions of the Old Testament executed in the second century was that of Aquila. He is described as a Jew or Jewish proselyte of Pontus, and the date commonly attributed to his version is about the year AD 126. His translation is said to have been executed for the express purpose of opposing the authority of the Septuagint: his version was in consequence upheld by the Jews. His labour was evidently directed in opposing the passages which the Christians were accustomed to cite from the Septuagint as applicable to the Lord Jesus. The general characteristic of this version is bold literality of rendering: such an endeavour is made to render each Hebrew word and particle into Greek, that all grammar is often set at defiance, and not unfrequently the sense is altogether sacrificed. From the scrupulosity of Aquila in rendering each Hebrew word, his work, if we possessed it complete (and not merely in scattered fragments), would be of great value in textual criticism.

Another Greek translator at a subsequent period in the second century was Symmachus. He is described as an Ebionite, a kind of semi-Christian. His version seems to have been executed in good and pure Greek: perhaps he was the more particular in his attention to this in consequence of the mere barbarism of Aquila.

A third translator in the same century was Theodotion, an Ebionite like Symmachus, to whom he was probably anterior. His version is in many parts based on the Septuagint. He is less servile in his adherence to the words of the Hebrew than Aquila, although he is void of the freedom of Symmachus. His knowledge of Hebrew was certainly but limited, and without the Septuagint it is hardly probable that he could have undertaken this version.

Thus, before the end of the second century there were, besides the Septuagint, three versions of the Old Testament in Greek, known to both Jews and Christians. All this could not fail in making the Old Testament Scriptures better known and more widely read.

Although many Christians believed in the inspiration and authority of the Septuagint, yet this could not have been universally the case; otherwise the disuse of the real Septuagint version of the book of Daniel, and the adoption of that of Theodotion in its stead, could never have taken place. This must have arisen from an apprehension of the poverty and inaccuracy of the Septuagint in this book, so that another version similar in its general style was gladly adopted.

We have now to speak of the labours of Origen in connection with the text of the Septuagint. This learned and enterprising scholar, having acquired a knowledge of Hebrew, found that in many respects the copies of the Septuagint differed from the Hebrew text. It seems to be uncertain whether he regarded such differences as having arisen from mistakes on the part of copyists, or from errors of the original translators themselves.

The object which he proposed to himself was not to restore the Septuagint to its original condition, nor yet to correct mere errors of translation simply as such, but to cause that the Church should possess a text of the Septuagint in which all *additions* to the Hebrew should be marked with an *obelus*, and in which all that the Septuagint omitted should be added from one of the other versions marked with an *asterisk*. He also indicated readings in the Septuagint which were so incorrect that the passage ought to be changed for the corresponding one in another version.

With the object of thus amending the Septuagint, he formed his great works, the Hexapla and Tetrapla; these were (as the names imply) works in which the page was divided respectively into six columns and into four columns.

The Hexapla contained, 1st, the Hebrew text; 2nd, the Hebrew text expressed in Greek characters; 3rd, the version of Aquila; 4th, that of Symmachus; 5th, the Septuagint; 6th, Theodotion. The Tetrapla contained merely the four last columns.

Besides these four versions of the entire Old Testament, Origen employed *three* anonymous Greek versions of particular books; these are commonly called the *fifth*, *sixth*, and *seventh* versions. Hence in the parts in which *two* of these versions are added, the work was designated Octapla, and where all the three appeared, it was called Enneapla.

References were then made from the column of the Septuagint to the other versions, so as to complete and correct it: for this purpose Theodotion was principally used. This recension by Origen has generally been called the *Hexaplar* text. The Hexapla itself is said never to have been copied: what remains of the versions which it contained (mere fragments) was edited by Montfaucon in 1714, and in an abridged edition by Bahrdt in 1769–70.

The Hexaplar text of the Septuagint was copied about half a century after Origen's death by Pamphilus and Eusebius; it thus obtained a circulation; but the errors of copyists soon confounded the marks of addition and omission which Origen placed, and hence the text of the Septuagint became almost hopelessly mixed up with that of other versions.

The Hexaplar text is best known from a Syriac version which was made from it; of this many books have been published from a MS at Milan; other books are now in the British Museum among the rest of the Syriac treasures obtained from the Nitrian monasteries. This Syro-Hexaplar translation preserves the marks of the Greek text, and the references to the other translations. It may yet be made of great use in separating the readings which were introduced by Origen from those of an older date.

There were two other early attempts to revise the Septuagint besides that of Origen. In the beginning of the fourth century, Lucian, a presbyter of Antioch, and Hesychius, an Egyptian bishop, undertook similar labours of the same kind. These two *recensions* (which they were in the proper sense of the term) were much used in the Eastern Churches.

From the fourth century and onward, we know of no definite attempt to revise the text of the Septuagint, or to correct the discrepancies of various copies. It is probable, however, that just as the text of the Greek New Testament became in a great measure fixed into the same form as we find it in the modern copies, something of the same kind must have been the case with the Septuagint. As to the Greek New Testament, this seems to have occurred about the eleventh century, when the mass of copies were written within the limits of the patriarchate of Constantinople. It is probable that certain copies approved at the metropolis, both politically and religiously, of those who used the Greek tongue, were tacitly taken as a kind of standard.

We find among the members of the Eastern Churches who use the Greek language, that the Septuagint has been and is still so thoroughly received as authentic Scripture, that any effort to introduce among them versions which accurately represent the Hebrew (as has been attempted in modern times) has been wholly fruitless.

Thus the Septuagint demands our attention, were it only from the fact that the whole circle of religious ideas and thoughts among Christians in the East has *always* been moulded according to this version. Without an acquaintance with the Septuagint, numerous allusions in the writings of the Fathers become wholly unintelligible, and even important doctrinal discussions and difficulties (such even as some connected with the Arian controversy) become wholly unintelligible.

As the Septuagint was held in such honour in the East, it is no cause for surprise that this version was the basis of the other translations which were made in early times into vernacular tongues. There was, however, also another reason—the general ignorance of the original Hebrew among the early Christians prevented their forming their translations from the fountain itself. The especial exception to this remark is the Syriac version of the Old Testament formed at once from the Hebrew.

The Books of the Apocrypha

The Alexandrian Jews possessed a sacred literature in the Septuagint translation, and where other works of the same national character were either written in Greek or translated from the Hebrew, these also were appended to the sacred books which they before possessed. But the New Testament writers never quote these additional writings as Scripture. The writers of the early Church, however, while expressly declaring their preference for the Hebrew Canon, quote the books of the "Apocrypha" as of equal authority with the Old Testament. And in this wise the Church popularly regarded them, and consequently made a free use of them. The influence of such writers as Origen, Cyril of Jerusalem, Athanasius, and Augustine, in favour of the "Apocrypha," was very great; and Jerome's view, as quoted in the sixth Article of the Anglican Church ("the other books which the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine") and his strictures on some of the books were apt to be forgotten.

During the Reformation period, the Church of Rome decreed her adherence to the popular view of the Apocrypha held in the main by the early Church, and definitely accepted all the "other books" as canonical, save 1 and 2 Esdras [of the English Apocrypha] and the Prayer of Manasses. The Church of England, on the other hand, formally adopted the more critical view of Jerome, and while retaining the Apocrypha in her Bible gave it not canonical but deutero-canonical rank.

In more recent times it has been the unfortunate custom of English-speaking people to neglect or despise the Apocrypha: yet it forms a portion of the Bible of Christendom; it supplies the blank leaf between Nehemias and the New Testament; and it comprises some of the literature of that period, which well illustrates the development and transition of Jewish religious thought generally.

The second book of Esdras [of the English Apocrypha] is not included in this volume, as although it was probably composed in Greek, no Greek version has as yet been found. The book consists of three distinct works, and its most important portion (3–14) is known as "The Apocalypse of Esdras." It contains seven visions, written probably in Domitian's reign (AD 81–96); and in recent years the Apocalypse has been amplified by the discovery of a lost portion of the Latin translation.

The First Book of Moses, Called
Genesis

1 In the beginning God made the heaven and the earth. [2] But the earth
was unsightly and unfurnished, and darkness was over the deep, and
the Spirit of God moved over the water. [3] And God said, Let there be light,
and there was light. [4] And God saw the light that it was good, and God
divided between the light and the darkness. [5] And God called the light
Day, and the darkness he called Night, and there was evening and there
was morning, the first day.

[4] and the darkness: Gr. *and between the darkness.* Hebraism

[6] And God said, Let there be a firmament in the midst of the water, and
let it be a division between water and water, and it was so. [7] And God
made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. [8] And
God called the firmament Heaven, and God saw that it was good, and
there was evening and there was morning, the second day.

[9] place: Gr. *meeting*
[9] its places: Gr. *their meetings*
[10] gatherings: Gr. *systems*
[11] bearing seed: Gr. *sowing seed*
[11] according to its likeness: Gr. Alex. adds εἰς ὁμοιότητα

[9] And God said, Let the water which is under the heaven be collected
into one place, and let the dry land appear, and it was so. And the water
which was under the heaven was collected into its places, and the dry
land appeared. [10] And God called the dry land Earth, and the gatherings
of the waters he called Seas, and God saw that it was good. [11] And God
said, Let the earth bring forth the herb of grass bearing seed according
to its kind and according to its likeness, and the fruit-tree bearing fruit
whose seed is in it, according to its kind on the earth, and it was so. [12] And
the earth brought forth the herb of grass bearing seed according to its
kind and according to its likeness, and the fruit tree bearing fruit whose
seed is in it, according to its kind on the earth, and God saw that it was
good. [13] And there was evening and there was morning, the third day.

[14] to give light: Gr. *for light* or *shining*

[14] And God said, Let there be lights in the firmament of the heaven to
give light upon the earth, to divide between day and night, and let them
be for signs and for seasons and for days and for years. [15] And let them
be for light in the firmament of the heaven, so as to shine upon the earth,
and it was so. [16] And God made the two great lights, the greater light for
regulating the day and the lesser light for regulating the night, the stars
also. [17] And God placed them in the firmament of the heaven, so as to
shine upon the earth, [18] and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good. [19] And
there was evening and there was morning, the fourth day.

[20] having life: lit. *of living souls*
[21] whales: or, probably any large fish, or marine animals, whether cetaceous or not
[21] every living reptile: Gr. *every soul of living reptiles*

[20] And God said, Let the waters bring forth reptiles having life, and
winged creatures flying above the earth in the firmament of heaven, and
it was so. [21] And God made great whales, and every living reptile, which
the waters brought forth according to their kinds, and every creature that
flieth with wings according to its kind, and God saw that they were good.
[22] And God blessed them, saying, Increase and multiply and fill the waters
in the seas, and let the creatures that fly be multiplied on the earth. [23] And
there was evening and there was morning, the fifth day.

[24] And God said, Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so. [25] And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

[24] creature: Gr. *soul*

[26] And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth. [27] And God made man, according to the image of God he made him, male and female he made them. [28] And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth. [29] And God said, Behold I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which hath in itself the fruit of seed that is sown, to you it shall be for food. [30] And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which hath in itself the breath of life, even every green plant for food; and it was so. [31] And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day.

[27] Matt. 19:4; Mark 10:6 (Heb. + LXX)

[30] breath: Gr. *soul*

2 And the heavens and the earth were finished, and the whole world of them.

[2] And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made. [3] And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

[4] This is the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth, [5] and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it. [6] But there rose a fountain out of the earth, and watered the whole face of the earth. [7] And God formed the man of dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

[1] world: or, *order*. See John 1:10

[2] Heb. 4:4 (Heb. + LXX)

[3] began to do: or, *made in the beginning*. See Acts 1:1

[4] they were made: or, *it took place*

[7] 1 Cor. 15:45 (Heb. + LXX)

[8] And God planted a garden eastward in Eden, and placed there the man whom he had formed. [9] And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil. [10] And a river proceedeth out of Eden to water the garden, thence it divideth itself into four heads. [11] The name of the one, Phisom, this it is which encircleth the whole land of Evilat, where there is gold. [12] And the gold of that land is good, there also is carbuncle and emerald. [13] And the name of the second river is Geon, this it is which encircleth the whole land of Ethiopia. [14] And the third river is Tigris, this is that which floweth forth over against the Assyrians. And the fourth river is Euphrates. [15] And

[9] to the eye: Gr. *for sight*

[9] the knowledge: or, *that which is to be known*. Compare Rom. 1:19

the Lord God took the man whom he had formed, and placed him in the
garden of Delight, to cultivate and keep it. [16] And the Lord God gave a
charge to Adam, saying, Of every tree which is in the garden thou mayest
freely eat, [17] but of the tree of the knowledge of good and evil—of it ye
shall not eat, but in whatsoever day ye eat of it, ye shall surely die.
[18] And the Lord God said, It is not good that the man should be alone, let
us make for him a help suitable to him. [19] And God formed yet further out
of the earth all the wild beasts of the field, and all the birds of the sky, and
he brought them to Adam, to see what he would call them, and whatever
Adam called any living creature, that was the name of it. [20] And Adam gave
names to all the cattle and to all the birds of the sky, and to all the wild
beasts of the field, but for Adam there was not found a help like to himself.
[21] And God brought a trance upon Adam, and he slept, and he took one
of his ribs, and filled up the flesh instead thereof. [22] And God formed the
rib which he took from Adam into a woman, and brought her to Adam.
[23] And Adam said, This now is bone of my bones, and flesh of my flesh;
she shall be called woman, because she was taken out [a]of her husband.
[24] Therefore shall a man leave his father and his mother and shall cleave
to his wife, and they two shall be one flesh. [25] And the two were naked,
both Adam and his wife, and were not ashamed.

3 Now the serpent was the most crafty of all the brutes on the earth,
which the Lord God made, and the serpent said to the woman, Where-
fore hath God said, Eat not of every tree of the garden? [2] And the woman
said to the serpent, We may eat of the fruit of the trees of the garden, [3] but
of the fruit of the tree which is in the midst of the garden, God said, Ye
shall not eat of it, neither shall ye touch it, lest ye die. [4] And the serpent
said to the woman, Ye shall not surely die. [5] For God knew that in whatever
day ye should eat of it your eyes would be opened, and ye would be as
gods, knowing good and evil. [6] And the woman saw that the tree was good
for food, and that it was pleasant to the eyes to look upon and beautiful
to contemplate, and having taken of its fruit she ate, and she gave to her
husband also with her, and they ate. [7] And the eyes of both were opened,
and they perceived that they were naked, and they sewed fig leaves to-
gether, and made themselves aprons to go round them. [8] And they heard
the voice of the Lord God walking in the garden in the afternoon; and
both Adam and his wife hid themselves from the face of the Lord God in
the midst of the trees of the garden. [9] And the Lord God called Adam and
said to him, Adam, where art thou? [10] And he said to him, I heard thy voice
as thou walkedst in the garden, and I feared because I was naked and I
hid myself. [11] And God said to him, Who told thee that thou wast naked,
unless thou hast eaten of the tree concerning which I charged thee of it
alone not to eat? [12] And Adam said, The woman whom thou gavest to be
with me—she gave me of the tree and I ate. [13] And the Lord God said to
the woman, Why hast thou done this? And the woman said, The serpent
deceived me and I ate.

[16] mayest freely eat: or, *eat for food*
[17] surely die: or, *die by death*
[18] suitable to him: Gr. *according to him*
[19] creature: Gr. *soul*
[20] gave: Gr. *called*
[22] formed: Gr. *built*
[23] of my bones: or, *out of*. See the force of ἐκ in Eph. 5:30
[23] woman: or, *wife*
[24] Matt. 19:5; Mark 10:7–8; Eph. 5:31
[24] 1 Cor. 6:16 (LXX ≠ Heb.)
[24] cleave: Gr. *be cemented*. Matt. 19:5

[4] Ye shall not surely die: Gr. *ye shall not die by death*

[10] thy voice as thou walkedst: or, *the sound of thee walking*
[10] was: Gr. *am*
[11] wast: Gr. *art*

[a] of her husband: In the Heb. the reason of the name appears. She shall be called *Issha* because she was taken out of *Ish*.

[14] And the Lord God said to the serpent, Because thou hast done this
thou art cursed above all cattle and all the brutes of the earth, on thy
breast and belly thou shalt go, and thou shalt eat earth all the days of thy
life. [15] And I will put enmity between thee and the woman and between
thy seed and her seed, he shall [a]watch against thy head, and thou shalt
watch against his heel. [16] And to the woman he said, I will greatly multiply
thy pains and thy groanings; in pain thou shalt bring forth children, and
thy submission shall be to thy husband, and he shall rule over thee. [17] And
to Adam he said, Because thou hast hearkened to the voice of thy wife, and
eaten of the tree concerning which I charged thee of it only not to eat—of
that thou hast eaten, cursed is the ground in thy labours, in pain shalt
thou eat of it all the days of thy life. [18] Thorns and thistles shall it bring
forth to thee, and thou shalt eat the herb of the field. [19] In the sweat of thy
face shalt thou eat thy bread until thou return to the earth out of which
thou wast taken, for earth thou art and to earth thou shalt return. [20] And
Adam called the name of his wife Life, because she was the mother of all
living. [21] And the Lord God made for Adam and his wife garments of skin,
and clothed them.

[15] shalt watch: Gr. *shalt keep*

[16] submission: Gr. *turning*

[20] Life: Gr. *Zoe*

[22] And the Lord God said, Behold, Adam is become as one of us, to know
good and evil, and now lest at any time he stretch forth his hand, and
take of the tree of life and eat, and so he shall live for ever— [23] So the Lord
God sent him forth out of the garden of Delight to cultivate the ground
out of which he was taken. [24] And he cast out Adam and caused him to
dwell over against the garden of Delight, and stationed the cherubs and
the fiery sword that turneth about to keep the way of the tree of life.

[22] the Lord God said: Vat. omits *the Lord*

4 And Adam knew Eve his wife, and she conceived and brought forth
Cain and said, I have gained a man through God. [2] And she again bore
his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of
the ground. [3] And it was so after some time that Cain brought of the fruits
of the earth a sacrifice to the Lord. [4] And Abel also brought of the firstborn
of his sheep and of his fatlings, and God looked upon Abel and his gifts,
[5] but Cain and his sacrifices he regarded not, and Cain was exceedingly
sorrowful and his countenance fell. [6] And the Lord God said to Cain, Why
art thou become very sorrowful and why is thy countenance fallen? [7] Hast
thou not sinned if thou hast brought it rightly, but not rightly divided it?
be still, to thee shall be his submission, and thou shalt rule over him.

[3] after some time: Gr. *after days*

[4] also: Gr. *he also*

[8] And Cain said to Abel his brother, Let us go out into the plain; and
it came to pass that when they were in the plain Cain rose up against
Abel his brother, and slew him. [9] And the Lord God said to Cain, Where
is Abel thy brother? and he said, I know not, am I my brother's keeper?
[10] And the Lord said, What hast thou done? the voice of thy brother's blood
crieth to me out of the ground. [11] And now thou art cursed from the earth
which hath opened her mouth to receive thy brother's blood from thy
hand. [12] When thou tillest the earth, then it shall not continue to give its
strength to thee: thou shalt be groaning and trembling on the earth. [13] And

[a] shall watch: Gr. *shall keep.* Other readings of the passage are πλήξει and πλήξεις and τειρήσει and τειρήσεις. See Parkhurst in שׁף

Cain said to the Lord God, My crime is too great for me to be forgiven.
[14] If thou castest me out this day from the face of the earth, and I shall be
hidden from thy presence, and I shall be groaning and trembling upon the
earth, then it will be that anyone that findeth me shall slay me. [15] And the
Lord God said to him, Not so, anyone that slayeth Cain shall suffer seven-
fold vengeance; and the Lord God set a mark upon Cain that no one that
found him might slay him. [16] So Cain went forth from the presence of God
and dwelt in the land of Nod over against Eden.

[17] And Cain knew his wife, and having conceived she bore Enoch; and he
built a city; and he named the city after the name of his son, Enoch. [18] And
to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel be-
got Mathusalah; and Mathusalah begot Lamech. [19] And Lamech took to
himself two wives; the name of the one was Ada, and the name of the
second Sella. [20] And Ada bore Jobel; he was the father of those that dwell
in tents, feeding cattle. [21] And the name of his brother was Jubal; he it was
who invented the psaltery and harp. [22] And Sella also bore Thobel; he was
a smith, a manufacturer both of brass and iron; and the sister of Thobel
was Noëma. [23] And Lamech said to his wives,

Ada and Sella, Hear my voice,
ye wives of Lamech, consider my words,
because I have slain a man to my sorrow
and a youth to my grief.
[24] Because vengeance hath been exacted seven times on Cain's behalf,
on Lamech's it shall be seventy times seven.

[25] And Adam knew Eve his wife, and she conceived and bore a son, and
called his name Seth, saying, For God hath raised up to me another seed
instead of Abel, whom Cain slew. [26] And Seth had a son, and he called his
name Enos: he [a]hoped to call on the name of the Lord God.

5 This is the genealogy of men in the day in which God made Adam;
in the image of God he made him: [2] male and female he made them,
and blessed them; and he called their name Adam, in the day in which he
made them. [3] And Adam lived two hundred and thirty years, and begot a
son after his own form, and after his own image, and he called his name
Seth. [4] And the days of Adam, which he lived after his begetting Seth, were
seven hundred years; and he begot sons and daughters. [5] And all the days
of Adam which he lived were nine hundred and thirty years, and he died.
[6] Now Seth lived two hundred and five years, and begot Enos. [7] And Seth
lived after his begetting Enos, seven hundred and seven years, and he be-
got sons and daughters. [8] And all the days of Seth were nine hundred and
twelve years, and he died. [9] And Enos lived a hundred and ninety years,
and begot Cainan. [10] And Enos lived after his begetting Cainan, seven
hundred and fifteen years, and he begot sons and daughters. [11] And all
the days of Enos were nine hundred and five years, and he died. [12] And

[14] and I shall be hidden: or, *then shall I be*
[15] suffer seven-fold vengeance: Gr. *pay seven penalties*
[17] built: or, *was building*
[21] invented: Gr. *made known*
[22] also: Gr. *she also*
[23] sorrow: Gr. *wound*
[23] grief: Gr. *hurt*
[1] genealogy: Gr. *book of generation*
[2] Matt. 19:4; Mark 10:6 (Heb. + LXX)
[2] their: Vat. *his*

[a] hoped to call: or, *trusted to call*, q.d. *had faith to call*, etc. The LXX seem to have read הוחל as a part of יחל.

Cainan lived a hundred and seventy years, and he begot Maleleel. [13] And
Cainan lived after his begetting Maleleel, seven hundred and forty years,
and he begot sons and daughters. [14] And all the days of Cainan were nine
hundred and ten years, and he died.

[15] And Maleleel lived a hundred and sixty and five years, and he be-
got Jared. [16] And Maleleel lived after his begetting Jared, seven hundred
and thirty years, and he begot sons and daughters. [17] And all the days
of Maleleel were eight hundred and ninety and five years, and he died.
[18] And Jared lived a hundred and sixty and two years, and begot Enoch:
[19] and Jared lived after his begetting Enoch, eight hundred years, and he
begot sons and daughters. [20] And all the days of Jared were nine hundred
and sixty and two years, and he died. [21] And Enoch lived a hundred and
sixty and five years, and begat Mathusalah. [22] And Enoch was well pleasing
to God after his begetting Mathusalah, two hundred years, and he begot
sons and daughters. [23] And all the days of Enoch were three hundred and
sixty and five years. [24] And Enoch was well pleasing to God, and was not
found, because God translated him. [25] And Mathusalah lived a hundred
and eighty and seven years, and begot Lamech. [26] And Mathusalah lived af-
ter his begetting Lamech seven hundred and eighty and two years, and be-
got sons and daughters. [27] And all the days of Mathusalah which he lived,
were nine hundred and sixty and nine years, and he died. [28] And Lamech
lived a hundred and eighty and eight years, and begot a son. [29] And he
called his name Noah, saying, This one will cause us to cease from our
works, and from the toils of our hands, and from the earth, which the
Lord God hath cursed. [30] And Lamech lived after his begetting Noah, five
hundred and sixty and five years, and begot sons and daughters. [31] And
all the days of Lamech were seven hundred and fifty-three years, and he
died. [32] And Noah was five hundred years old, and he begot three sons,
Sem, Ham, and Japheth.

[25] eighty: Vat. *sixty*

[26] seven hundred and eighty and two: Vat. *eight hundred and two*

[32] Ham: Alex. *Chaph*

6 And it came to pass when men began to be numerous upon the earth,
and daughters were born to them, [2] that the sons of God having seen
the daughters of men that they were beautiful, took to themselves wives
of all whom they chose. [3] And the Lord God said, My Spirit shall certainly
not remain among these men for ever, because they are flesh, but their
days shall be a hundred and twenty years. [4] Now the giants were upon the
earth in those days; and after that when the sons of God were wont to go
in to the daughters of men, they bore children to them, those were the
giants of old, the men of renown.

[2] sons of God: Alex. *angels of God*

[5] And the Lord God having seen that the wicked actions of men were
multiplied upon the earth, and that every one in his heart was intently
brooding over evil continually, [6] then God laid it to heart that he had made
man upon the earth, and he pondered it deeply. [7] And God said, I will blot
out man whom I have made from the face of the earth, even man with
cattle, and reptiles with flying creatures of the sky, for I became angry
that I have made them.

[7] I became angry: Vat. *I am grieved.* Gr. *I have thought* or *reasoned*

[8] But Noah found grace before the Lord God. [9] And these are the gen-
erations of Noah. Noah was a just man; being perfect in his generation,

Noah was well pleasing to God. [10] And Noah begot three sons, Sem, Ham,
Japheth. [11] But the earth was corrupted before God, and the earth was
filled with iniquity. [12] And the Lord God saw the earth, and it was cor-
rupted; because all flesh had corrupted its way upon the earth. [13] And the
Lord God said to Noah, A period of all men is come before me; because the
earth hath been filled with iniquity by them, and, behold, I destroy them
and the earth. [14] Make therefore for thyself an ark of square timber; thou
shalt make the ark in compartments, and thou shalt pitch it within and
without with pitch. [15] And thus shalt thou make the ark; three hundred
cubits the length of the ark, and fifty cubits the breadth, and thirty cubits
the height of it. [16] Thou shalt narrow the ark in making it, and in a cubit
above thou shalt finish it, and the door of the ark thou shalt make on the
side; with lower, second, and third stories thou shalt make it. [17] And be-
hold I bring a flood of water upon the earth, to destroy all flesh in which
is the breath of life under heaven, and whatsoever things are upon the
earth shall die. [18] And I will establish my covenant with thee, and thou
shalt enter into the ark, and thy sons and thy wife, and thy sons' wives
with thee. [19] And of all cattle and of all reptiles and of all wild beasts, even
of all flesh, thou shalt bring by pairs of all, into the ark, that thou mayest
feed them with thyself: male and female they shall be. [20] Of all winged
birds after their kind, and of all cattle after their kind, and of all reptiles
creeping upon the earth after their kind, pairs of all shall come in to thee,
male and female to be fed with thee. [21] And thou shalt take to thyself of
all kinds of food which ye eat, and thou shalt gather them to thyself, and
it shall be for thee and them to eat. [22] And Noah did all things whatever
the Lord God commanded him, so did he.

[10] Ham: Alex. *Chaph*

[13] A period of all men: Gr. *the time of every man*

[14] compartments: Gr. *nests*

[16] on the side: Gr. *out of the side*

[17] flood of water: Gr. *flood, water*

[19] by pairs: Gr. *two, two*

7 And the Lord God said to Noah, Enter thou and all thy family into
the ark, for thee have I seen righteous before me in this generation.
[2] And of the clean cattle take in to thee sevens, male and female, and of
the unclean cattle pairs male and female. [3] And of clean flying creatures
of the sky sevens, male and female, and of all unclean flying creatures
pairs, male and female, to maintain seed on all the earth. [4] For yet seven
days having passed I bring rain upon the earth forty days and forty nights,
and I will blot out every offspring which I have made from the face of all
the earth. [5] And Noah did all things whatever the Lord God commanded
him. [6] And Noah was six hundred years old when the flood of water was
upon the earth. [7] And then went in Noah and his sons and his wife, and
his sons' wives with him into the ark, because of the water of the flood.
[8] And of clean flying creatures and of unclean flying creatures, and of clean
cattle and of unclean cattle, and of all things that creep upon the earth,
[9] pairs went in to Noah into the ark, male and female, as God commanded
Noah. [10] And it came to pass after the seven days that the water of the
flood came upon the earth. [11] In the six hundredth year of the life of Noah,
in the second month, on the twenty-seventh day of the month, on this
day all the fountains of the abyss were broken up, and the flood-gates of
heaven were opened. [12] And the rain was upon the earth forty days and
forty nights. [13] On that very day entered Noah, Sem, Ham, Japheth, the

[1] family: Gr. *house*

[11] flood-gates: or, *bars*, or, *cataracts*

sons of Noah, and the wife of Noah, and the three wives of his sons with
him into the ark. [14] And all the wild beasts after their kind, and all cattle
after their kind, and every reptile moving itself on the earth after its kind,
and every flying bird after its kind, [15] went in to Noah into the ark, pairs,
male and female of all flesh in which is the breath of life. [16] And they that
entered went in male and female of all flesh, as God commanded Noah,
and the Lord God shut the ark outside of him.

[17] And the flood was upon the earth forty days and forty nights, and the
water abounded greatly and bore up the ark, and it was lifted on high
from off the earth. [18] And the water prevailed and abounded exceedingly
upon the earth, and the ark was borne upon the water. [19] And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven. [20] Fifteen cubits upwards was the water
raised, and it covered all the high mountains. [21] And there died all flesh
that moved upon the earth, of flying creatures and cattle, and of wild
beasts, and every reptile moving upon the earth, and every man. [22] And
all things which have the breath of life, and whatever was on the dry land,
died. [23] And God blotted out every offspring which was upon the face of
the earth, both man and beast, and reptiles, and birds of the sky, and they
were blotted out from the earth, and Noah was left alone, and those with
him in the ark. [24] And the water was raised over the earth a hundred and
fifty days.

8 And God remembered Noah, and all the wild beasts, and all the cattle,
and all the birds, and all the reptiles that creep, as many as were with
him in the ark, and God brought a wind upon the earth, and the water
stayed. [2] And the fountains of the deep were closed up, and the floodgates of heaven, and the rain from heaven was withheld. [3] And the water
subsided, and went off the earth, and after a hundred and fifty days the
water was diminished, and the ark rested in the seventh month, on the
twenty-seventh day of the month, on the mountains of Ararat. [4] And the
water continued to decrease until the tenth month. [5] And in the tenth
month, on the first day of the month, the heads of the mountains were
seen. [6] And it came to pass after forty days Noah opened the window of
the ark which he had made. [7] And he sent forth a raven, to see if the water
had ceased; and it went forth and returned not until the water was dried
from off the earth. [8] And he sent a dove after it to see if the water had
ceased from off the earth. [9] And the dove not having found rest for her
feet, returned to him into the ark, because the water was on all the face of
the earth, and he stretched out his hand and took her, and brought her to
himself into the ark. [10] And having waited yet seven other days, he again
sent forth the dove from the ark. [11] And the dove returned to him in the
evening, and had a leaf of olive, a sprig in her mouth; and Noah knew that
the water had ceased from off the earth. [12] And having waited yet seven
other days, he again sent forth the dove, and she did not return to him
again any more. [13] And it came to pass in the six hundred and first year
of the life of Noah, in the first month, on the first day of the month, the
water subsided from off the earth, and Noah opened the covering of the

[7] a raven: Gr. *the raven*
[7] to see if the water had ceased: Vat. omits
[8] a dove: Gr. *the dove*

ark which he had made, and he saw that the water had subsided from the
face of the earth. [14] And in the second month the earth was dried, on the
twenty-seventh day of the month.

[15] And the Lord God spoke to Noah, saying, [16] Come out from the ark,
thou and thy wife and thy sons, and thy sons' wives with thee. [17] And all
the wild beasts as many as are with thee, and all flesh both of birds and
beasts, and every reptile moving upon the earth, bring forth with thee:
and increase ye and multiply upon the earth. [18] And Noah came forth,
and his wife and his sons, and his sons' wives with him. [19] And all the wild
beasts and all the cattle and every bird, and every reptile creeping upon
the earth after their kind, came forth out of the ark.

[20] And Noah built an altar to the Lord, and took of all clean beasts, and of
all clean birds, and offered a whole-burnt offering upon the altar. [21] And
the Lord God smelled a smell of sweetness, and the Lord God having con-
sidered, said, I will not any more curse the earth, because of the works
of men, because the imagination of man is intently bent upon evil things
from his youth, I will not therefore any more smite all living flesh as I have
done. [22] All the days of the earth, seed and harvest, cold and heat, summer
and spring, shall not cease by day or night.

9 And God blessed Noah and his sons, and said to them, Increase and
multiply, and fill the earth and have dominion over it. [2] And the dread
and the fear of you shall be upon all the wild beasts of the earth, on all the
birds of the sky, and on all things moving upon the earth, and upon all the
fishes of the sea, I have placed them under your power. [3] And every reptile
which is living shall be to you for meat, I have given all things to you as
the green herbs. [4] But flesh with blood of life ye shall not eat. [5] For your
blood of your lives will I require at the hand of all wild beasts, and I will
require the life of man at the hand of his brother man. [6] He that sheddeth
man's blood, instead of that blood shall his own be shed, for in the image
of God I made man. [7] But do ye increase and multiply, and fill the earth,
and have dominion over it.

[8] And God spoke to Noah, and to his sons with him, saying, [9] And behold
I establish my covenant with you, and with your seed after you, [10] and with
every living creature with you, of birds and of beasts, and with all the wild
beasts of the earth, as many as are with you, of all that come out of the
ark. [11] And I will establish my covenant with you and all flesh shall not any
more die by the water of the flood, and there shall no more be a flood of
water to destroy all the earth. [12] And the Lord God said to Noah, This is the
sign of the covenant which I set between me and you, and between every
living creature which is with you for perpetual generations. [13] I set my bow
in the cloud, and it shall be for a sign of covenant between me and the
earth. [14] And it shall be when I gather clouds upon the earth, that my bow
shall be seen in the cloud. [15] And I will remember my covenant, which is
between me and you, and between every living soul in all flesh, and there
shall no longer be water for a deluge, so as to blot out all flesh. [16] And
my bow shall be in the cloud, and I will look to remember the everlasting
covenant between me and the earth, and between every living soul in all

[2] power: Gr. *hands*

[3] green herbs: Gr. *herbs of grass*

[10] living creature: Gr. *living soul*

flesh, which is upon the earth. [17] And God said to Noah, This is the sign
of the covenant, which I have made between me and all flesh, which is
upon the earth.

[17] and all flesh: Gr. *and between*

[18] Now the sons of Noah which came out of the ark, were Sem, Ham,
Japheth. And Ham was father of Canaan. [19] These three are the sons of
Noah, of these were men scattered over all the earth. [20] And Noah began
to be a husbandman, and he planted a vineyard. [21] And he drank of the
wine, and was drunk, and was naked in his house. [22] And Ham the father of
Canaan saw the nakedness of his father, and he went out and told his two
brothers without. [23] And Sem and Japheth having taken a garment, put it
on both their backs and went backwards, and covered the nakedness of
their father; and their face was backward, and they saw not the nakedness
of their father. [24] And Noah recovered from the wine, and knew all that his
younger son had done to him. [25] And he said,

Cursed be the servant Canaan,
a slave shall he be to his brethren.

[26] And he said,

Blessed be the Lord God of Sem,
and Canaan shall be his bond-servant.
[27] May God make room for Japheth,
and let him dwell in the habitations of Sem,
and let Canaan be his servant.

[28] And Noah lived after the flood three hundred and fifty years. [29] And all
the days of Noah were nine hundred and fifty years, and he died.

10 Now these are the generations of the sons of Noah, Sem, Ham,
Japheth; and sons were born to them after the flood.

[2] The sons of Japheth, Gamer, and Magog, and Madoi, and Jovan, and
Elisa, and Thobel, and Mosoch, and Thiras. [3] And the sons of Gamer, As-
chanaz, and Riphath, and Thorgama. [4] And the sons of Jovan, Elisa, and
Tharseis, Cetians, Rhodians. [5] From these were the islands of the Gentiles
divided in their land, each according to his tongue, in their tribes and in
their nations.

[6] And the sons of Ham, Chus, and Mesrain, Phud, and Canaan. [7] And the
sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca.
And the sons of Rhegma, Saba, and Dadan. [8] And Chus begot Nebrod: he
began to be a giant upon the earth. [9] He was a giant hunter before the Lord
God; therefore they say, As Nebrod the giant hunter before the Lord. [10] And
the beginning of his kingdom was Babylon, and Orech, and Archad, and
Chalanne, in the land of Senaar. [11] Out of that land came Assur, and built
Nineveh, and the city Rhooboth, and Chalach, [12] and Dase between Nin-
eveh and Chalach: this is the great city. [13] And Mesrain begot the Ludiim,
and the Nephthalim, and the Enemetiim, and the Labiim, [14] and the Pa-
trosoniim, and the Chasmoniim (whence came forth Phylistiim) and the

Gaphthoriim. [15] And Canaan begot Sidon his first-born, and the Chettite,
[16] and the Jebusite, and the Amorite, and the Girgashite, [17] and the Evite,
and the Arukite, and the Asennite, [18] and the Aradian, and the Samarean,
and the Amathite; and after this the tribes of the Canaanites were dispersed. [19] And the boundaries of the Canaanites were from Sidon till one
cometh to Gerara and Gaza, till one cometh to Sodom and Gomorrha,
Adama and Seboim, as far as Dasa. [20] These were the sons of Ham in their
tribes according to their tongues, in their countries, and in their nations.
[21] And to Sem himself also were children born, the father of all the sons
of Heber, the brother of Japheth the elder. [22] Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. [23] And sons of Aram,
Uz, and Ul, and Gater, and Mosoch. [24] And Arphaxad begot Cainan, and
Cainan begot Sala. And Sala begot Heber. [25] And to Heber were born two
sons, the name of the one, Phalec, because in his days the earth was divided, and the name of his brother Jektan. [26] And Jektan begot Elmodad,
and Saleth, and Sarmoth, and Jarach, [27] and Odorrha, and Aibel, and Decla, [28] and Eval, and Abimael, and Saba, [29] and Uphir, and Evila, and Jobab,
all these were the sons of Jektan. [30] And their dwelling was from Masse, till
one cometh to Saphera, a mountain of the east. [31] These were the sons of
Sem in their tribes, according to their tongues, in their countries, and in
their nations. [32] These are the tribes of the sons of Noah, according to their
generations, according to their nations: of them were the islands of the
Gentiles scattered over the earth after the flood.

[32] the islands of the Gentiles: or simply, *Gentiles*

11 And all the earth was one lip, and there was one language to all.
[2] And it came to pass as they moved from the east, they found a
plain in the land of Senaar, and they dwelt there. [3] And a man said to his
neighbour, Come, let us make bricks and bake them with fire. And the
brick was to them for stone, and their mortar was bitumen. [4] And they
said, Come, let us build to ourselves a city and tower, whose top shall be
to heaven, and let us make to ourselves a name, before we are scattered
abroad upon the face of all the earth. [5] And the Lord came down to see
the city and the tower, which the sons of men built. [6] And the Lord said,
Behold, there is one race, and one lip of all, and they have begun to do this,
and now nothing shall fail from them of all that they may have undertaken
to do. [7] Come, and having gone down let us there confound their tongue,
that they may not understand each the voice of his neighbour. [8] And the
Lord scattered them thence over the face of all the earth, and they left
off building the city and the tower. [9] On this account its name was called
Confusion, because there the Lord confounded the languages of all the
earth, and thence the Lord scattered them upon the face of all the earth.
[10] And these are the generations of Sem: and Sem was a hundred years
old when he begot Arphaxad, the second year after the flood. [11] And Sem
lived, after he had begotten Arphaxad, five hundred years, and begot sons
and daughters, and died. [12] And Arphaxad lived a hundred and thirty-five
years, and begot Cainan. [13] And Arphaxad lived after he had begotten
Cainan, four hundred and thirty years, and begot sons and daughters,
and died. And Cainan lived a hundred and thirty years and begot Sala;

[13] four hundred and thirty years: Vat. *four hundred years*

and Cainan lived after he had begotten Sala, three hundred and thirty
years, and begot sons and daughters, and died. [14] And Sala lived a hun-
dred and thirty years, and begot Heber. [15] And Sala lived after he had be-
gotten Heber, three hundred and thirty years, and begot sons and daugh-
ters, and died. [16] And Heber lived a hundred and thirty-four years, and
begot Phalec. [17] And Heber lived after he had begotten Phalec three hun-
dred and seventy years, and begot sons and daughters, and died. [18] And
Phalec lived a hundred and thirty years, and begot Ragau. [19] And Phalec
lived after he had begotten Ragau, two hundred and nine years, and begot
sons and daughters, and died. [20] And Ragau lived a hundred thirty and two
years, and begot Seruch. [21] And Ragau lived after he had begotten Seruch,
two hundred and seven years, and begot sons and daughters, and died.
[22] And Seruch lived a hundred and thirty years, and begot Nachor. [23] And
Seruch lived after he had begotten Nachor, two hundred years, and be-
got sons and daughters, and died. [24] And Nachor lived seventy-nine years,
and begot Tharrha. [25] And Nachor lived after he had begotten Tharrha, a
hundred and twenty-nine years, and begot sons and daughters, and he
died. [26] And Tharrha lived seventy years, and begot Abram, and Nachor,
and Arrhan.

[17] three hundred and seventy years: Vat. *two hundred and seventy years*

[24] seventy-nine years: Vat. *a hundred and seventy-nine years*

[25] twenty-nine: Vat. *twenty-five*

[27] And these are the generations of Tharrha. Tharrha begot Abram and
Nachor, and Arrhan; and Arrhan begot Lot. [28] And Arrhan died in the pres-
ence of Tharrha his father, in the land in which he was born, in the country
of the Chaldees. [29] And Abram and Nachor took to themselves wives, the
name of the wife of Abram was Sara, [a]and the name of the wife of Nachor,
Malcha, daughter of Arrhan, and he was the father of Malcha, the father of
Jescha. [30] And Sara was barren, and did not bear children. [31] And Tharrha
took Abram his son, and Lot the son of Arrhan, the son of his son, and Sara
his daughter-in-law, the wife of Abram his son, and led them forth out of
the land of the Chaldees, to go into the land of Canaan, and they came as
far as Charrhan, and he dwelt there. [32] And all the days of Tharrha in the
land of Charrhan were two hundred and five years, and Tharrha died in
Charrhan.

12 And the Lord said to Abram, Go forth out of thy land and out of thy
kindred, and out of the house of thy father, and come into the land
which I shall show thee. [2] And I will make thee a great nation, and I will
bless thee and magnify thy name, and thou shalt be blessed. [3] And I will
bless those that bless thee, and curse those that curse thee, and in thee
shall all the tribes of the earth be blessed. [4] And Abram went as the Lord
spoke to him, and Lot departed with him, and Abram was seventy-five
years old, when he went out of Charrhan. [5] And Abram took Sara his wife,
and Lot the son of his brother, and all their possessions, as many as they
had got, and every soul which they had got in Charrhan, and they went
forth to go into the land of Canaan, and came into the land of Canaan.
[6] And Abram traversed the land lengthwise as far as the place Sychem,
to the high oak, and the Canaanites then inhabited the land. [7] And the

[1] Acts 7:3

[3] Gal. 3:8 (Heb. + LXX)

[5] and came into the land of Canaan: Heb. agrees. Vat. omits

[a] the name of the wife of Abram was Sara: There seems to be no note of the date of Abram's marriage with Sara.

Lord appeared to Abram, and said to him, I will give this land to thy seed.
And Abram built an altar there to the Lord, who appeared to him. [8] And he
departed thence to the mountain eastward of Bethel, and there he pitched
his tent in Bethel near the sea, and Aggai toward the east, and there he
built an altar to the Lord, and called on the name of the Lord. [9] And Abram
departed and went and encamped in the wilderness.

[10] And there was a famine in the land, and Abram went down to Egypt
to sojourn there, because the famine prevailed in the land. [11] And it came
to pass when Abram drew nigh to enter into Egypt, Abram said to Sara his
wife, I know that thou art a fair woman. [12] It shall come to pass then that
when the Egyptians shall see thee, they shall say, This is his wife, and they
shall slay me, but they shall save thee alive. [13] Say, therefore, I am his sister,
that it may be well with me on account of thee, and my soul shall live
because of thee. [14] And it came to pass when Abram entered into Egypt—
the Egyptians having seen his wife that she was very beautiful— [15] that the
princes of Pharaoh saw her, and praised her to Pharaoh and brought her
into the house of Pharaoh. [16] And they treated Abram well on her account,
and he had sheep, and calves, and asses, and men-servants, and women-
servants, and mules, and camels. [17] And God afflicted Pharaoh with great
and severe afflictions, and his house, because of Sara, Abram's wife. [18] And
Pharaoh having called Abram, said, What is this thou hast done to me,
that thou didst not tell me that she was thy wife? [19] Wherefore didst thou
say, She is my sister? and I took her for a wife to myself; and now, behold,
thy wife is before thee, take her and go quickly away. [20] And Pharaoh gave
charge to men concerning Abram, to join in sending him forward, and his
wife, and all that he had, and Lot with him.

[20] and Lot with him: Vat. omits

13 And Abram went up out of Egypt, he and his wife, and all that he
had, and Lot with him, into the wilderness. [2] And Abram was very
rich in cattle, and silver, and gold. [3] And he went to the place whence
he came, into the wilderness as far as Bethel, as far as the place where
his tent was before, between Bethel and Aggai, [4] to the place of the altar,
where he pitched his tent, and Abram there called on the name of the Lord.
[5] And Lot who went out with Abram had sheep, and oxen, and cattle. [6] And
the land was not large enough for them to live together, because their
possessions were great; and the land was not large enough for them to live
together. [7] And there was a strife between the herdsmen of Abram's cattle,
and the herdsmen of Lot's cattle, and the Canaanites and the Pherezites
then inhabited the land. [8] And Abram said to Lot, Let there not be a strife
between me and thee, and between my herdsmen and thy herdsmen, for
we are brethren. [9] Lo! is not the whole land before thee? Separate thyself
from me; if thou goest to the left, I will go to the right, and if thou goest to
the right, I will go to the left. [10] And Lot having lifted up his eyes, observed
all the country round about Jordan, that it was all watered, before God
overthrew Sodom and Gomorrha, as the garden of the Lord, and as the
land of Egypt, until thou come to Zogora. [11] And Lot chose for himself
all the country round Jordan, and Lot went from the east, and they were
separated each from his brother. And Abram dwelt in the land of Canaan.

[4] where he pitched his tent: or, *made.* Vat. *which he built there at first*
[5] cattle: Vat. *tents*

[8] brethren: Gr. *men, brethren*

[12] And Lot dwelt in a city of the neighbouring people, and pitched his
tent in Sodom. [13] But the men of Sodom were evil, and exceedingly sinful
before God. [14] And God said to Abram after Lot was separated from him,
Look up with thy eyes, and behold from the place where thou now art
northward and southward, and eastward and seaward; [15] for all the land
which thou seest, I will give it to thee and to thy seed for ever. [16] And I will
make thy seed like the dust of the earth; if anyone is able to number the
dust of the earth, then shall thy seed be numbered. [17] Arise and traverse
the land, both in the length of it and in the breadth; for to thee will I give
it, and to thy seed for ever. [18] And Abram having removed his tent, came
and dwelt by the oak of Mambre, which was in Chebrom, and he there
built an altar to the Lord.

[16] like the dust: Gr. *like the sand*

[18] having removed his tent: or, *having dwelt at a distance*

14 And it came to pass in the reign of Amarphal king of Sennaar, and
Arioch king of Ellasar, that Chodollogomor king of Elam, and Thar-
gal king of nations, [2] made war with Balla king of Sodom, and with Barsa
king of Gomorrha, and with Sennaar, king of Adama, and with Symobor
king of Seboim and the king of Balac, this is Segor. [3] All these met with one
consent at the salt valley; this is now the sea of salt. [4] Twelve years they
served Chodollogomor, and the thirteenth year they revolted. [5] And in the
fourteenth year came Chodollogomor, and the kings with him, and cut to
pieces the giants in Astaroth, and Carnain, and strong nations with them,
and the Ommæans in the city Save. [6] And the Chorrhæans in the moun-
tains of Seir, to the turpentine tree of Pharan, which is in the desert. [7] And
having turned back they came to the well of judgment; this is Cades, and
they cut in pieces all the princes of Amalec, and the Amorites dwelling in
Asasonthamar. [8] And the king of Sodom went out, and the king of Gom-
orrha, and king of Adama, and king of Seboim, and king of Balac, this is
Segor, and they set themselves in array against them for war in the salt
valley, [9] against Chodollogomor king of Elam, and Thargal king of nations,
and Amarphal king of Sennaar, and Arioch king of Ellasar, the four kings
against the five. [10] Now the salt valley consisteth of slime-pits. And the
king of Sodom fled and the king of Gomorrha, and they fell in there: and
they that were left fled to the mountain country. [11] And they took all the
cavalry of Sodom and Gomorrha, and all their provisions, and departed.
[12] And they took also Lot the son of Abram's brother, and his baggage, and
departed, for he dwelt in Sodom.

[3] met: Gr. *agreed*

[13] And one of them that had been rescued came and told Abram the
Hebrew; and he dwelt by the oak of Mamre the Amorite the brother of
Eschol, and the brother of Aunan, who were confederates with Abram.
[14] And Abram having heard that Lot his nephew had been taken captive,
numbered his own home-born servants three hundred and eighteen, and
pursued after them to Dan. [15] And he came upon them by night, he and
his servants, and he smote them and pursued them as far as Choba, which
is on the left of Damascus. [16] And he recovered all the cavalry of Sodom,
and he recovered Lot his nephew, and all his possessions, and the women
and the people. [17] And the king of Sodom went out to meet him, after he

[13] Hebrew: Gr. *passer*. Heb. עֹבֵר

returned from the slaughter of Chodollogomor, and the kings with him,
to the valley of Saby; this was the plain of the kings.
18 And Melchisedek king of Salem brought forth loaves and wine, and he
was the priest of the most high God. 19 And he blessed Abram, and said,
Blessed be Abram of the most high God, who made heaven and earth,
20 and blessed be the most high God who delivered thy enemies into thy
power. And Abram gave him the tithe of all. 21 And the king of Sodom said
to Abram, Give me the men, and take the horses to thyself. 22 And Abram
said to the king of Sodom, I will stretch out my hand to the Lord the most
high God, who made the heaven and the earth, 23 that I will not take from
all thy goods from a string to a shoe-latchet, lest thou shouldst say, I have
made Abram rich. 24 Except what things the young men have eaten, and
the portion of the men that went with me, Eschol, Aunan, Mambre, these
shall take a portion.

20 into thy power: Gr. *under hand to thee*
21 horses: or, *cavalry*. Heb. הרכש

15 And after these things the word of the Lord came to Abram in a
vision, saying, Fear not, Abram, I shield thee, thy reward shall be
very great. 2 And Abram said, Master and Lord, what wilt thou give me?
whereas I am departing without a child, but the son of Masek my home-
born female slave, this Eliezer of Damascus is my heir. 3 And Abram said, I
am grieved since thou hast given me no seed, but my home-born servant
shall succeed me. 4 And immediately there was a voice of the Lord to him,
saying, This shall not be thy heir; but he that shall come out of thee shall
be thy heir. 5 And he brought him out and said to him, Look up now to
heaven, and count the stars, if thou shalt be able to number them fully,
and he said, Thus shall thy seed be. 6 And Abram believed God, and it was
counted to him for righteousness. 7 And he said to him, I am God that
brought thee out of the land of the Chaldeans, so as to give thee this land
to inherit. 8 And he said, Master and Lord, how shall I know that I shall
inherit it? 9 And he said to him, Take for me a heifer in her third year, and
a she-goat in her third year, and a ram in his third year, and a dove and a
pigeon. 10 So he took to him all these, and divided them in the midst, and
set them opposite to each other, but the birds he did not divide. 11 And
birds came down upon the bodies, even upon the divided parts of them,
and Abram [a]sat down by them. 12 And about sunset a trance fell upon
Abram, and lo! a great gloomy terror falleth upon him. 13 And it was said to
Abram, Thou shalt surely know that thy seed shall be a sojourner in a land
not their own, and they shall enslave them, and afflict them, and humble
them four hundred years. 14 And the nation whomsoever they shall serve I
will judge; and after this, they shall come forth hither with much property.
15 But thou shalt depart to thy fathers in peace, nourished in a good old
age. 16 And in the fourth generation they shall return hither, for the sins
of the Amorites are not yet filled up, even until now. 17 And when the sun
was about to set, there was a flame, and behold a smoking furnace and
lamps of fire, which passed between these divided pieces. 18 In that day the
Lord made a covenant with Abram, saying, To thy seed I will give this land,
from the river of Egypt to the great river Euphrates. 19 The Kenites, and the

5 Rom. 4:18 (Heb. + LXX)
6 Rom. 4:3; Gal. 3:6; James 2:23 (LXX ≠ Heb.)
13 Acts 7:6–7
14 property: lit. *baggage*

[a] sat down by them: or, *drove them away*. The LXX seem to have read ישב for שוב.

Kenezites, and the Kedmoneans, [20] and the Chettites, and the Pherezites,
and the Raphaim, [21] and the Amorites, and the Canaanites, and the Evites,
and the Gergesites, and the Jebusites.

16 And Sara the wife of Abram bore him no children; and she had an
Egyptian maid, whose name was Agar. [2] And Sara said to Abram,
Behold, the Lord hath restrained me from bearing, go therefore in to my
maid, that I may get children for myself through her. And Abram hear-
kened to the voice of Sara. [3] So Sara the wife of Abram having taken Agar
the Egyptian her handmaid, after Abram had dwelt ten years in the land of
Canaan, gave her to Abram her husband as a wife to him. [4] And he went in
to Agar, and she conceived, and saw that she was with child, and her mis-
tress was dishonoured before her. [5] And Sara said to Abram, I am injured
by thee; I gave my handmaid into thy bosom, and when I saw that she was
with child, I was dishonoured before her. The Lord judge between me and
thee. [6] And Abram said to Sara, Behold thy handmaid is in thy hands, use
her as it may seem good to thee. And Sara afflicted her, and she fled from
her face.

[7] And an angel of the Lord found her by the fountain of water in the
wilderness, by the fountain in the way to Sur. [8] And the angel of the Lord
said to her, Agar, Sara's maid, whence comest thou, and whither goest
thou? and she said, I am fleeing from the face of my mistress Sara. [9] And
the angel of the Lord said to her, Return to thy mistress, and submit thyself
under her hands. [10] And the angel of the Lord said to her, I will surely
multiply thy seed, and it shall not be numbered for multitude. [11] And the
angel of the Lord said to her, Behold, thou art with child, and shalt bear a
son, and shalt call his name Ishmael, for the Lord hath hearkened to thy
humiliation. [12] He shall be a wild man, his hands against all, and the hands
of all against him, and he shall dwell in the presence of all his brethren.
[13] And she called the name of the Lord God who spoke to her, Thou art God
who seest me; for she said, For I have openly seen him that appeared to
me. [14] Therefore she called the well, The well of him whom I have openly
seen; behold it is between Cades and Barad. [15] And Agar bore a son to
Abram; and Abram called the name of his son which Agar bore to him,
Ishmael. [16] And Abram was eighty-six years old, when Agar bore Ishmael
to Abram.

17 And Abram was ninety-nine years old, and the Lord appeared to
Abram and said to him, I am thy God, be well pleasing before me,
and be blameless. [2] And I will establish my covenant between me and thee,
and I will multiply thee exceedingly. [3] And Abram fell upon his face, and
God spoke to him, saying, [4] And I, behold! my covenant is with thee, and
thou shalt be a father of a multitude of nations. [5] And thy name shall no
more be called Abram, but thy name shall be Abraham, for I have made
thee a father of many nations. [6] And I will increase thee very exceedingly,
and I will make nations of thee, and kings shall come out of thee. [7] And I
will establish my covenant between thee and thy seed after thee, to their
generations, for an everlasting covenant, to be thy God, and the God of
thy seed after thee. [8] And I will give to thee and to thy seed after thee the

[5] Rom. 4:17 (Heb. + LXX)

land wherein thou sojournest, even all the land of Canaan for an everlasting possession, and I will be to them a God. [9] And God said to Abraham,
Thou also shalt fully keep my covenant, thou and thy seed after thee for
their generations. [10] And this is the covenant which thou shalt fully keep
between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised. [11] And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant
between me and you. [12] And the child of eight days old shall be circumcised by you, every male throughout your generations, and the servant
born in the house and he that is bought with money, of every son of a
stranger, who is not of thy seed. [13] He that is born in thy house, and he
that is bought with money shall be surely circumcised, and my covenant
shall be on your flesh for an everlasting covenant. [14] And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on
the eighth day, that soul shall be utterly destroyed from its family, for he
hath broken my covenant. [15] And God said to Abraham, Sara thy wife—her
name shall not be called Sara, Sarah shall be her name. [16] And I will bless
her, and give thee a son of her, and I will bless him, and he shall become
nations, and kings of nations shall be of him. [17] And Abraham fell upon
his face, and laughed; and spoke in his heart, saying, Shall there be a child
to one who is a hundred years old, and shall Sarah who is ninety years old,
bear? [18] And Abraham said to God, Let this Ishmael live before thee. [19] And
God said to Abraham, Yea, behold, Sarah thy wife shall bear thee a son,
and thou shalt call his name Isaac; and I will establish my covenant with
him, for an everlasting covenant, to be a God to him and to his seed after
him. [20] And concerning Ishmael, behold, I have heard thee, and, behold,
I have blessed him, and will increase him and multiply him exceedingly;
twelve nations shall he beget, and I will make him a great nation. [21] But
I will establish my covenant with Isaac, whom Sarah shall bear to thee at
this time, in the next year. [22] And he left off speaking with him, and God
went up from Abraham.

[23] And Abraham took Ishmael his son, and all his home-born servants,
and all those bought with money, and every male of the men in the house
of Abraham, and he circumcised their foreskins in the time of that day,
according as God spoke to him. [24] And Abraham was ninety-nine years
old, when he was circumcised in the flesh of his foreskin. [25] And Ishmael
his son was thirteen years old when he was circumcised in the flesh of his
foreskin. [26] And at the period of that day, Abraham was circumcised, and
Ishmael his son, [27] and all the men of his house, both those born in the
house, and those bought with money of foreign nations.

18 And God appeared to him by the oak of Mambre, as he sat by the
door of his tent at noon. [2] And he lifted up his eyes and beheld, and
lo! three men stood before him; and having seen them he ran to meet
them from the door of his tent, and did obeisance to the ground. [3] And
he said, Lord, if indeed I have found grace in thy sight, pass not by thy
servant. [4] Let water now be brought, and let them wash your feet, and do
ye refresh yourselves under the tree. [5] And I will bring bread, and ye shall

eat, and after this ye shall depart on your journey, on account of which
refreshment ye have turned aside to your servant. And he said, So do, as
thou hast said. [6] And Abraham hasted to the tent to Sarah, and said to her,
Hasten, and knead three measures of fine flour, and make cakes. [7] And
Abraham ran to the kine, and took a young calf, tender and good, and
gave it to his servant, and he hasted to dress it. [8] And he took butter and
milk, and the calf which he had dressed; and he set them before them,
and they did eat, and he stood by them under the tree.

[9] And he said to him, Where is Sarah thy wife? And he answered and
said, Behold! in the tent. [10] And he said, I will return and come to thee
according to this period seasonably, and Sarah thy wife shall have a son;
and Sarah heard at the door of the tent, being behind him. [11] And Abraham
and Sarah were old, advanced in days, and the custom of women ceased
with Sarah. [12] And Sarah laughed in herself, saying, The thing hath not as
yet happened to me, even until now, and my lord is old. [13] And the Lord
said to Abraham, Why is it that Sarah hath laughed in herself, saying, Shall
I then indeed bear? but I am grown old. [14] Shall anything be impossible
with the Lord? At this time I will return to thee seasonably, and Sarah shall
have a son. [15] But Sarah denied, saying, I did not laugh, for she was afraid.
And he said to her, Nay, but thou didst laugh.

[16] And the men having risen up from thence looked towards Sodom and
Gomorrha. And Abraham went with them, attending them on their jour-
ney. [17] And the Lord said, Shall I hide from Abraham my servant what
things I intend to do? [18] But Abraham shall become a great and populous
nation, and in him shall all the nations of the earth be blest. [19] For I know
that he will order his sons, and his house after him, and they will keep
the ways of the Lord, to do justice and judgment, that the Lord may bring
upon Abraham all things whatsoever he hath spoken to him. [20] And the
Lord said, The cry of Sodom and Gomorrha hath been increased towards
me, and their sins are very great. [21] I will therefore go down and see, if they
completely correspond with the cry which cometh to me, and if not, that I
may know. [22] And the men having departed thence, came to Sodom; and
Abraham was still standing before the Lord. [23] And Abraham drew nigh
and said, Wouldst thou destroy the righteous with the wicked, and shall
the righteous be as the wicked? [24] Should there be fifty righteous in the city,
wilt thou destroy them? wilt thou not spare the whole place for the sake
of the fifty righteous, if they be in it? [25] By no means shalt thou do as this
thing is so as to destroy the righteous with the wicked, so the righteous
shall be as the wicked: by no means. Thou that judgest the whole earth,
shalt thou not do right? [26] And the Lord said, If there should be in Sodom
fifty righteous in the city, I will spare the whole city, and the whole place
for their sakes. [27] And Abraham answered and said, Now I have begun to
speak to my Lord, and I am earth and ashes. [28] But if the fifty righteous
should be diminished to forty-five, wilt thou destroy the whole city be-
cause of the five wanting? And he said, I will not destroy it, if I should
find there forty-five. [29] And he continued to speak to him still, and said,
But if there should be found there forty? And he said, I will not destroy

[10] Rom. 9:9

[12] The thing: the difference turns on the word עדנה. Heb. *pleasure*. Gr. *until now*

[18] Gal. 3:8 (Heb. + LXX)

[21] completely correspond: Gr. συντελοῦνται. Heb. עשו כלה. Authorized Version *have done altogether*

it for the forty's sake. [30] And he said, Will there be anything against me,
Lord, if I shall speak? but if there be found there thirty? And he said, I will
not destroy it for the thirty's sake. [31] And he said, Since I am able to speak
to the Lord, what if there should be found there twenty? And he said, I
will not destroy it, if I should find there twenty. [32] And he said, Will there
be anything against me, Lord, if I speak yet once? but if there should be
found there ten? And he said, I will not destroy it for the ten's sake. [33] And
the Lord departed, when he left off speaking to Abraham, and Abraham
returned to his place.

19 And the two angels came to Sodom at evening. And Lot sat by the
gate of Sodom, and Lot having seen them, rose up to meet them,
and he worshipped with his face to the ground, and said, [2] Lo! my lords,
turn aside to the house of your servant, and rest from your journey, and
wash your feet, and having risen early in the morning ye shall depart on
your journey. And they said, Nay, but we will lodge in the street. [3] And he
constrained them, and they turned aside to him, and they entered into
his house, and he made a feast for them, and baked unleavened cakes
for them, and they did eat. [4] But before they went to sleep, the men of
the city, the Sodomites, compassed the house, both young and old, all
the people together. [5] And they called out Lot, and said to him, Where
are the men that went in to thee this night? bring them out to us that we
may be with them. [6] And Lot went out to them to the porch, and he shut
the door after him, [7] and said to them, By no means, brethren, do not act
villanously. [8] But I have two daughters, who have not known a man. I will
bring them out to you, and do ye use them as it may please you, only
do not injury to these men, to avoid which they came under the shelter
of my roof. [9] And they said to him, Stand back there, thou camest in to
sojourn, was it also to judge? Now then we would harm thee more than
them. And they pressed hard on the man, even Lot, and they drew nigh
to break the door. [10] And the men stretched forth their hands and drew
Lot in to them into the house, and shut the door of the house. [11] And they
smote the men that were at the door of the house with blindness, both
small and great, and they were wearied with seeking the door. [12] And the
men said to Lot, Hast thou here sons-in-law, or sons or daughters, or if
thou hast any other friend in the city, bring them out of this place. [13] For
we are going to destroy this place; for their cry hath been raised up before
the Lord, and the Lord hath sent us to destroy it. [14] And Lot went out, and
spoke to his sons-in-law who had married his daughters, and said, Rise
up, and depart out of this place, for the Lord is about to destroy the city;
but he seemed to be speaking absurdly before his sons-in-law. [15] But when
it was morning, the angels hastened Lot, saying, Arise and take thy wife,
and thy two daughters whom thou hast, and go forth; lest thou also be
destroyed with the iniquities of the city. [16] And they were troubled, and
the angels laid hold on his hand, and the hand of his wife, and the hands
of his two daughters, in that the Lord spared him.

[17] And it came to pass when they brought them out, that they said, Save
thy own life by all means; look not round to that which is behind, nor

[8] roof: lit. *beams*

[13] For we are going: see Note, Lam. 3:21
[13] it: αὐτήν. Sc. πόλιν

stay in all the country round about, escape to the mountain, lest perhaps
thou be overtaken together with them. [18] And Lot said to them, I pray,
Lord, [19] since thy servant hath found mercy before thee, and thou hast
magnified thy righteousness, in what thou doest towards me that my soul
may live—but I shall not be able to escape to the mountain, lest perhaps
the calamity overtake me and I die. [20] Behold this city is near for me to
escape thither, which is a small one, and there shall I be preserved, is it
not little? and my soul shall live because of thee. [21] And he said to him,
Behold, I have had respect to thee also about this thing, that I should not
overthrow the city about which thou hast spoken. [22] Hasten therefore to
escape thither, for I shall not be able to do anything until thou art come
thither; therefore he called the name of that city, Segor. [23] The sun was
risen upon the earth, when Lot entered into Segor. [24] And the Lord rained
on Sodom and Gomorrha brimstone and fire from the Lord out of heaven.
[25] And he overthrew these cities, and all the country round about, and all
that dwelt in the cities, and the plants springing out of the ground. [26] And
his wife looked back, and she became a pillar of salt. [27] And Abraham rose
up early to go to the place, where he had stood before the Lord. [28] And
he looked towards Sodom and Gomorrha, and towards the surrounding
country, and saw, and behold a flame went up from the earth, as the
smoke of a furnace. [29] And it came to pass that when God destroyed all the
cities of the region round about, God remembered Abraham, and sent Lot
out of the midst of the overthrow, when the Lord overthrew those cities
in which Lot dwelt.

[21] thee: Gr. *thy countenance*

[30] And Lot went up out of Segor, and dwelt in the mountain, he and his
two daughters with him, for he feared to dwell in Segor; and he dwelt in
a cave, he and his two daughters with him. [31] And the elder said to the
younger, Our father is old, and there is no one on the earth who shall
come in to us, as it is fit in all the earth. [32] Come and let us make our
father drink wine, and let us sleep with him, and let us raise up seed from
our father. [33] So they made their father drink wine in that night, and the
elder went in and lay with her father that night, and he knew not when he
slept and when he rose up. [34] And it came to pass on the morrow, that the
elder said to the younger, Behold, I slept yesternight with our father, let us
make him drink wine in this night also, and do thou go in and sleep with
him, and let us raise up seed of our father. [35] So they made their father
drink wine in that night also, and the younger went in and slept with her
father, and he knew not when he slept, nor when he arose. [36] And the two
daughters of Lot conceived by their father. [37] And the elder bore a son,
and called his name Moab, saying, He is of my father. This is the father of
the Moabites to this present day. [38] And the younger also bore a son, and
called his name Amman, saying, The son of my family. This is the father
of the Ammanites to this present day.

20 And Abraham removed thence to the southern country, and dwelt
between Cades and Sur, and sojourned in Gerara. [2] And Abraham
said concerning Sarah his wife, She is my sister, for he feared to say, She is
my wife, lest at any time the men of the city should kill him for her sake. So

Abimelech king of Gerara sent and took Sarah. [3] And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she hath lived with a husband. [4] But Abimelech had not touched her, and he said, Lord, wilt thou destroy an ignorantly sinning and just nation? [5] Said he not to me, She is my sister, and said she not to me, He is my brother? with a pure heart and in the righteousness of my hands have I done this. [6] And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldst not sin against me, therefore I suffered thee not to touch her. [7] But now return the man his wife; for he is a prophet, and shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine. [8] And Abimelech rose early in the morning, and called all his servants, and he spoke all these words in their ears, and all the men feared exceedingly. [9] And Abimelech called Abraham and said to him, What is this that thou hast done to us? Have we sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? Thou hast done to me a deed, which no one ought to do. [10] And Abimelech said to Abraham, What hast thou seen in me that thou hast done this? [11] And Abraham said, Why I said, Surely there is not the worship of God in this place, and they will slay me because of my wife. [12] For truly she is my sister by my father, but not by my mother, and she became my wife. [13] And it came to pass when God brought me forth out of the house of my father, that I said to her, This righteousness thou shalt perform to me, in every place into which we may enter, say of me, He is my brother. [14] And Abimelech took a thousand pieces of silver, and sheep, and calves, and servants, and maid-servants, and gave them to Abraham, and he returned him Sarah his wife. [15] And Abimelech said to Abraham, Behold, my land is before thee, dwell wheresoever it may please thee. [16] And to Sarah he said, Behold, I have given thy brother a thousand pieces of silver, those shall be to thee for the price of thy countenance, and to all the women with thee, and speak the truth in all things. [17] And Abraham prayed to God, and God healed Abimelech, and his wife, and his women servants, and they bore children. [18] Because the Lord had fast closed from without every womb in the house of Abimelech, because of Sarah Abraham's wife.

[14] pieces: Gr. *didrachma*

21 And the Lord visited Sarah, as he said, and the Lord did to Sarah, as he spoke. [2] And she conceived and bore to Abraham a son in old age, at the set time according as the Lord spoke to him. [3] And Abraham called the name of his son that was born to him, whom Sarah bore to him, Isaac. [4] And Abraham circumcised Isaac on the eighth day, as God commanded him. [5] And Abraham was a hundred years old when Isaac his son was born to him. [6] And Sarah said, The Lord hath made laughter for me, for whoever shall hear shall rejoice with me. [7] And she said, Who shall say to Abraham that Sarah suckleth a child? for I have borne a child in my old age. [8] And the child grew and was weaned, and Abraham made a great feast the day that his son Isaac was weaned. [9] And Sarah having seen the son of Agar the Egyptian who was born to Abraham, sporting with Isaac her son, [10] then she said to Abraham, Cast out this bondwoman

[10] Gal. 4:30 (Heb. + LXX)

and her son, for the son of this bondwoman shall not inherit with my son
Isaac. [11] But the word appeared very hard before Abraham concerning his
son. [12] But God said to Abraham, Let it not be hard before thee concerning
the child, and concerning the bondwoman; in all things whatsoever Sarah
shall say to thee, hear her voice, for in Isaac shall thy seed be called. [13] And
moreover I will make the son of this bondwoman a great nation, because
he is thy seed. [14] And Abraham rose up in the morning and took loaves
and a skin of water, and gave them to Agar, and he put the child on her
shoulder, and sent her away, and she having departed wandered in the
wilderness near the well of the oath. [15] And the water failed out of the skin,
and she cast the child under a fir tree. [16] And she departed and sat down
opposite him at a distance, as it were a bow-shot, for she said, Surely I
cannot see the death of my child: and she sat opposite him, and the child
cried aloud and wept. [17] And God heard the voice of the child from the
place where he was, and an angel of God called Agar out of heaven, and
said to her, What is it, Agar? fear not, for God hath heard the voice of the
child from the place where he is. [18] Rise up, and take the child, and hold
him in thy hand, for I will make him a great nation. [19] And God opened her
eyes, and she saw a well of springing water; and she went and filled the
skin with water, and gave the child drink. [20] And God was with the child,
and he grew and dwelt in the wilderness, and became an archer. [21] And
he dwelt in the wilderness, and his mother took him a wife out of Pharan
of Egypt.

[22] And it came to pass at that time that Abimelech spoke, and Ochozath
his friend, and Phichol the chief captain of his host, to Abraham, saying,
God is with thee in all things, whatsoever thou mayest do. [23] Now there-
fore swear to me by God that thou wilt not injure me, nor my seed, nor
my name, but according to the righteousness which I have performed
with thee thou shalt deal with me, and with the land in which thou hast
sojourned. [24] And Abraham said, I will swear. [25] And Abraham reproved
Abimelech because of the wells of water, which the servants of Abimelech
took away. [26] And Abimelech said to him, I know not who hath done this
thing to thee, neither didst thou tell it me, neither heard I it but only
today. [27] And Abraham took sheep and calves, and gave them to Abim-
elech, and both made a covenant. [28] And Abraham set seven ewe-lambs
by themselves. [29] And Abimelech said to Abraham, What are these seven
ewe-lambs which thou hast set alone? [30] And Abraham said, Thou shalt
receive the seven ewe-lambs of me, that they may be for me as a witness,
that I dug this well. [31] Therefore he named the name of that place, The
Well of the Oath, for there they both sware. [32] And they made a covenant
at the well of the oath. And there rose up Abimelech, Ochozath his friend,
and Phichol the commander-in-chief of his army, and they returned to
the land of the Phylistines. [33] And Abraham planted a field at the well of
the oath, and called there on the name of the Lord, the everlasting God.
[34] And Abraham sojourned in the land of the Phylistines many days.

22 And it came to pass after these things that God tempted Abraham,
and said to him, Abraham, Abraham; and he said, Lo! I am here.

[11] word: Gr. *saying*, or *matter*
[12] Rom. 9:7; Heb. 11:18 (Heb. + LXX)
[14] near the well of the oath: or, *near Beersheba*
[19] springing: or, Gr. *living*
[22] his friend: not in the Heb. *friend of bridegroom*, or *attendant at marriage*

[2] And he said, Take thy son, the beloved one, whom thou hast loved—Isaac,
and go into the high land, and offer him there for a whole-burnt offering
on one of the mountains which I will tell thee of. [3] And Abraham rose up
in the morning and saddled his ass, and he took with him two servants,
and Isaac his son, and having split wood for a whole-burnt offering, he
arose and departed, and came to the place of which God spoke to him,
[4] on the third day; and Abraham having lifted up his eyes, saw the place
afar off. [5] And Abraham said to his servants, Sit ye here with the ass, and I
and the lad will proceed thus far, and having worshipped we will return to
you. [6] And Abraham took the wood of the whole-burnt offering, and laid
it on Isaac his son, and he took into his hands both the fire and the knife,
and the two went together. [7] And Isaac said to Abraham his father, Father.
And he said, What is it, son? And he said, Behold the fire and the wood,
where is the sheep for a whole-burnt offering? [8] And Abraham said, God
will provide himself a sheep for a whole-burnt offering, my son. And both
having gone together, [9] came to the place which God spoke of to him;
and there Abraham built the altar, and laid the wood on it, and having
bound the feet of Isaac his son together, he laid him on the altar upon the
wood. [10] And Abraham stretched forth his hand to take the knife to slay
his son. [11] And an angel of the Lord called him out of heaven, and said,
Abraham, Abraham. And he said, Behold, I am here. [12] And he said, Lay
not thy hand upon the child, neither do anything to him, for now I know
that thou fearest God, and for my sake thou hast not spared thy beloved
son. [13] And Abraham lifted up his eyes and beheld, and lo! a ram caught
by his horns in a plant of Sabec; and Abraham went and took the ram, and
offered him up for a whole-burnt offering in the place of Isaac his son.
[14] And Abraham called the name of that place, The Lord hath seen; that
they might say today, In the mount the Lord was seen. [15] And an angel of
the Lord called Abraham the second time out of heaven, [16] saying, I have
sworn by myself, saith the Lord, because thou hast done this thing, and on
my account hast not spared thy beloved son, [17] surely blessing I will bless
thee, and multiplying I will multiply thy seed as the stars of heaven, and
as the sand which is by the shore of the sea, and thy seed shall inherit the
cities of their enemies. [18] And in thy seed shall all the nations of the earth
be blessed, because thou hast hearkened to my voice. [19] And Abraham
returned to his servants, and they arose and went together to the well of
the oath; and Abraham dwelt at the well of the oath.
[20] And it came to pass after these things, that it was reported to Abraham,
saying, Behold, Melcha herself too hath borne sons to Nachor thy brother,
[21] Uz the first-born, and Baux his brother, and Camuel the father of the
Syrians, and Chazad, and [22] Azav and Phaldes, and Jeldaph, and Bathuel,
and Bathuel begot Rebecca; [23] these are eight sons, which Melcha bore to
Nachor the brother of Abraham. [24] And his concubine whose name was
Rheuma, she also bore Tabec, and Taam, and Tochos, and Mocha.
23 And the life of Sarah was a hundred and twenty-seven years. [2] And
Sarah died in the city of Arboc, which is in the valley, this is Che-
bron in the land of Canaan; and Abraham came to lament for Sarah and

[4] lifted up: lit. *look up with*

[6] knife: μάχαιραν, a short dagger used both for defence and sacrifice, etc.

[13] in a plant of Sabec: Heb. *in a thicket*

[17] Heb. 6:14 (Heb. + LXX)

[18] Acts 3:25; Gal. 3:16 (Heb. + LXX)

[20] saying: *men*, understood

to mourn. [3] And Abraham stood up from before his dead; and Abraham
spoke to the sons of Chet, saying, [4] I am a sojourner and a stranger among
you, give me therefore possession of a burying-place among you, and I
will bury my dead away from me.

[5] And the sons of Chet answered to Abraham, saying, Not so, Sir, [6] but
hear us; thou art in the midst of us a king from God; bury thy dead in
our choice sepulchres, for not one of us will by any means withhold his
sepulchre from thee, so that thou shouldst not bury thy dead there. [7] And
Abraham rose up and did obeisance to the people of the land, to the sons
of Chet. [8] And Abraham spoke to them, saying, If ye have it in your mind
that I should bury my dead out of my sight, hearken to me, and speak for
me to Ephron the son of Saar. [9] And let him give me the double cave which
he hath, which is in a part of his field, let him give it me for the money
it is worth for possession of a burying-place among you. [10] Now Ephron
was sitting in the midst of the children of Chet, and Ephron the Chettite
answered Abraham and spoke in the hearing of the sons of Chet, and of
all who entered the city, saying, [11] Attend to me, my lord, and hear me, I
give to thee the field and the cave which is in it; I have given it thee before
all my countrymen; bury thy dead. [12] And Abraham did obeisance before
the people of the land. [13] And he said in the ears of Ephron before the
people of the land, Since thou art on my side, hear me; take the price of
the field from me, and I will bury my dead there. [14] But Ephron answered
Abraham, saying, [15] Nay, my lord, I have heard indeed, the land is worth
four hundred silver didrachms, but what can this be between me and
thee? nay, do thou bury thy dead. [16] And Abraham hearkened to Ephron,
and Abraham rendered to Ephron the money, which he mentioned in the
ears of the sons of Chet, four hundred didrachms of silver approved with
merchants. [17] And the field of Ephron, which was in Double Cave, which
is opposite Mambre, the field and the cave, which was in it, and every tree
which was in the field, and whatever is in its borders round about, were
made sure [18] to Abraham for a possession, before the sons of Chet, and all
that entered into the city. [19] After this Abraham buried Sarah his wife in
the Double Cave of the field, which is opposite Mambre, this is Chebron
in the land of Canaan. [20] So the field and the cave which was in it were
made sure to Abraham for possession of a burying-place, by the sons of
Chet.

[11] Attend to me: Gr. *be with me*

24 And Abraham was old, advanced in days, and the Lord blessed
Abraham in all things.

[2] And Abraham said to his servant the elder of his house, who had rule
over all his possessions, Put thy hand under my thigh, [3] and I will adjure
thee by the Lord the God of heaven, and the God of the earth, that thou
take not a wife for my son Isaac from the daughters of the Canaanites,
with whom I dwell, in the midst of them. [4] But thou shalt go instead to
my country, where I was born, and to my tribe, and thou shalt take from
thence a wife for my son Isaac. [5] And the servant said to him, Shall I carry
back thy son to the land whence thou camest forth, if haply the woman
should not be willing to return with me to this land? [6] And Abraham said

[5] if haply: see the use of μή ποτε in a somewhat similar case, 2 Tim. 2:25

to him, Take heed to thyself that thou carry not my son back thither. [7] The
Lord the God of heaven, and the God of the earth, who took me out of
my father's house, and out of the land whence I sprang, who spoke to
me, and who sware to me, saying, I will give this land to thee and to thy
seed, he shall send his angel before thee, and thou shalt take a wife to
my son from thence. [8] And if the woman should not be willing to come
with thee into this land, thou shalt be clear from my oath, only carry not
my son thither again. [9] And the servant put his hand under the thigh of
his master Abraham, and sware to him concerning this matter. [10] And the
servant took ten camels of his master's camels, and he took of all the goods
of his master with him, and he arose and went into Mesopotamia to the
city of Nachor. [11] And he rested his camels without the city by the well of
water towards evening, when damsels go forth to draw water.

[11] rested: Heb. *caused to kneel down.* Gr. *caused to sleep*

[12] And he said, O Lord God of my master Abraham, prosper my way be-
fore me today, and deal mercifully with my master Abraham. [13] Lo! I stand
by the well of water, and the daughters of them that inhabit the city come
forth to draw water. [14] And it shall be, the virgin to whomsoever I shall say,
Incline thy water-pot, that I may drink, and she shall say, Drink thou, and
I will give thy camels drink, until they shall have done drinking—even this
one thou hast prepared for thy servant Isaac, and hereby shall I know that
thou hast dealt mercifully with my master Abraham.

[15] And it came to pass before he had done speaking in his mind, that
behold, Rebecca the daughter of Bathuel, the son of Melcha, the wife of
Nachor, and the same the brother of Abraham, came forth, having a water-
pot on her shoulders. [16] And the virgin was very beautiful in appearance,
she was a virgin, a man had not known her; and she went down to the
well, and filled her water-pot, and came up. [17] And the servant ran up to
meet her, and said, Give me a little water to drink out of thy pitcher; [18] and
she said, Drink, Sir; and she hasted, and let down the pitcher upon her
arm, and gave him to drink, till he ceased drinking. [19] And she said, I will
also draw water for thy camels, till they shall all have drunk. [20] And she
hasted, and emptied the water-pot into the trough, and ran to the well to
draw again, and drew water for all the camels. [21] And the man took great
notice of her, and remained silent to know whether the Lord had made his
way prosperous or not. [22] And it came to pass when all the camels ceased
drinking, that the man took golden ear-rings, each of a drachm weight,
and he put two bracelets on her hands, their weight was ten pieces of
gold. [23] And he asked her, and said, Whose daughter art thou? Tell me if
there is room for us to lodge with thy father. [24] And she said to him, I am
the daughter of Bathuel the son of Melcha, whom she bore to Nachor.
[25] And she said to him, We have both straw and much provender, and a
place for resting. [26] And the man being well pleased, worshipped the Lord,
[27] and said, Blessed be the Lord the God of my master Abraham, who hath
not suffered his righteousness to fail, nor his truth from my master, and
the Lord hath brought me prosperously to the house of the brother of
my lord. [28] And the damsel ran and reported to the house of her mother
according to these words. [29] And Rebecca had a brother whose name was

[15] the brother of Abraham: i.e., *Nachor*

Laban; and Laban ran out to meet the man, to the well. [30] And it came to
pass when he saw the ear-rings and the bracelets on the hands of his sister,
and when he heard the words of Rebecca his sister, saying, Thus the man
spoke to me, that he went to the man, as he stood by the camels at the
well. [31] And he said to him, Come in hither, thou blessed of the Lord, why
standest thou without, whereas I have prepared the house and a place
for the camels? [32] And the man entered into the house, and unloaded the
camels, and gave the camels straw and provender, and water to wash his
feet, and the feet of the men that were with him. [33] And he set before them
loaves to eat; but he said, I will not eat, until I have told my errand. And
he said, Speak on.

[33] told my errand: Gr. *spoken my words*

[34] And he said, I am a servant of Abraham; [35] and the Lord hath blessed
my master greatly, and he is exalted, and he hath given him sheep, and
calves, and silver, and gold, servants and servant-maids, camels, and asses.
[36] And Sarah my master's wife bore one son to my master after he had
grown old; and he gave him whatever he had. [37] And my master caused
me to swear, saying, Thou shalt not take a wife to my son of the daughters
of the Canaanites, among whom I sojourn in their land. [38] But thou shalt
go to the house of my father, and to my tribe, and thou shalt take thence
a wife for my son. [39] And I said to my master, Haply the woman will not
go with me. [40] And he said to me, The Lord God to whom I have been
acceptable in his presence, himself shall send out his angel with thee, and
shall prosper thy journey, and thou shalt take a wife for my son of my
tribe, and of the house of my father. [41] Then shalt thou be clear from my
curse, for whensoever thou shalt have come to my tribe, and they shall
not give her to thee, then shalt thou be clear from my oath. [42] And having
come this day to the well, I said, Lord God of my master Abraham, if thou
prosperest my journey on which I am now going, [43] behold, I stand by the
well of water, and the daughters of the men of the city come forth to draw
water, and it shall be that the damsel to whom I shall say, Give me a little
water to drink out of thy pitcher, [44] and she shall say to me, Both drink
thou, and I will draw water for thy camels, this shall be the wife whom
the Lord hath prepared for his own servant Isaac; and hereby shall I know
that thou hast wrought mercy with my master Abraham. [45] And it came to
pass before I had done speaking in my mind, straightway Rebecca came
forth, having her pitcher on her shoulders; and she went down to the well,
and drew water; and I said to her, Give me to drink. [46] And she hasted and
let down her pitcher on her arm from her head, and said, Drink thou, and
I will give thy camels drink; and I drank, and she gave the camels drink.
[47] And I asked her, and said, Whose daughter art thou? tell me; and she
said, I am daughter of Bathuel the son of Nachor, whom Melcha bore to
him; and I put on her the ear-rings, and the bracelets on her hands. [48] And
being well-pleased I worshipped the Lord, and I blessed the Lord the God
of my master Abraham, who hath prospered me in a true way, so that I
should take the daughter of my master's brother for his son. [49] If then ye
will deal mercifully and justly with my lord, tell me, and if not, tell me,
that I may turn to the right hand or to the left.

[46] from her head: Gr. *from herself*

[50] And Laban and Bathuel answered and said, This matter hath come
forth from the Lord, we shall not be able to answer thee bad or good.
[51] Behold, Rebecca is before thee, take her and go away, and let her be
wife to the son of thy master, as the Lord hath said. [52] And it came to pass
when the servant of Abraham heard these words, he bowed himself to the
Lord down to the earth. [53] And the servant having brought forth jewels of
silver and gold and raiment, gave them to Rebecca, and gave gifts to her
brother, and to her mother. [54] And both he and the men with him ate and
drank and went to sleep. And he arose in the morning and said, Send me
away, that I may go to my master. [55] And her brethren and her mother
said, Let the virgin remain with us about ten days, and after that she shall
depart. [56] But he said to them, Hinder me not, for the Lord hath prospered
my journey for me; send me away, that I may depart to my master. [57] And
they said, Let us call the damsel, and enquire at her mouth. [58] And they
called Rebecca, and said to her, Wilt thou go with this man? and she said,
I will go. [59] So they sent forth Rebecca their sister, and her goods, and the
servant of Abraham, and his attendants. [60] And they blessed Rebecca, and
said to her, Thou art our sister; become thou thousands of myriads, and
let thy seed possess the cities of their enemies. [61] And Rebecca rose up
and her maidens, and they mounted the camels and went with the man;
and the servant having taken up Rebecca, departed.

[62] And Isaac went through the wilderness to the well of the vision, and he
dwelt in the land toward the south. [63] And Isaac went forth into the plain
toward evening to meditate; and having lifted up his eyes, he saw camels
coming. [64] And Rebecca lifted up her eyes, and saw Isaac; and she alighted
briskly from the camel, [65] and said to the servant, Who is that man that
walketh in the plain to meet us? And the servant said, This is my master;
and she took her veil and covered herself. [66] And the servant told Isaac
all that he had done. [67] And Isaac went into the house of his mother, and
took Rebecca, and she became his wife, and he loved her; and Isaac was
comforted for Sarah his mother.

25 And Abraham again took a wife, whose name was Chettura. [2] And
she bore to him Zombran, and Jezan, and Madal, and Madian, and
Jesboc, and Soie. [3] And Jezan begot Saba and Dedan. And the sons of
Dedan were the Assurians and the Latusians, and Laomim. [4] And the sons
of Madian were Gephar and Aphir, and Enoch, and Abeida, and Eldaga;
all these were sons of Chettura. [5] But Abraham gave all his possessions
to Isaac his son. [6] But to the sons of his concubines Abraham gave gifts,
and he sent them away from his son Isaac, while he was yet living, to the
east into the country of the east. [7] And these were the years of the days of
the life of Abraham as many as he lived, a hundred and seventy-five years.
[8] And Abraham failing died in a good old age, an old man and full of days,
and was added to his people. [9] And Isaac and Ishmael his sons buried
him in the double cave, in the field of Ephron the son of Saar the Chettite,
which is over against Mambre: [10] even the field and the cave which Abra-
ham bought of the sons of Chet; there they buried Abraham and Sarah
his wife. [11] And it came to pass after Abraham was dead, that God blessed

[51] go away: Gr. *run away*

[66] all that: lit. *all the words which.* Hebraism

Isaac his son, and Isaac dwelt by the well of the vision. [12] And these are the generations of Ishmael the son of Abraham, whom Agar the Egyptian the handmaid of Sarah bore to Abraham. [13] And these are the names of the sons of Ishmael, according to the names of their generations. The first-born of Ishmael, Nabaioth, and Kedar, and Nabdeel, and Massam, [14] and Masma, and Duma, and Masse, [15] and Choddan, and Thæman, and Jetur, and Naphes, and Kedma. [16] These are the sons of Ishmael, and these are their names in their tents and in their dwellings, twelve princes according to their nations. [17] And these are the years of the life of Ishmael, a hundred and thirty-seven years; and he failed and died, and was added to his fathers. [18] And he dwelt from Evilat to Sur, which is opposite Egypt, until one cometh to the Assyrians; he dwelt in the presence of all his brethren.

[17] fathers: Gr. *family*

[19] And these are the generations of Isaac the son of Abraham. [20] Abraham begot Isaac. And Isaac was forty years old when he took to wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian. [21] And Isaac prayed the Lord concerning Rebecca his wife, because she was barren; and the Lord heard him, and his wife Rebecca conceived in her womb. [22] And the babes leapt within her; and she said, If it will be so with me, why is this to me? And she went to enquire of the Lord. [23] And the Lord said to her,

[23] Rom. 9:12 (Heb. + LXX)

There are two nations in thy womb,
and two peoples shall be separated from thy belly,
and one people shall excel the other,
and the elder shall serve the younger.

[23] the elder shall serve the younger: Gr. *the greater shall serve the less.* Rom. 9:12

[24] And the days were fulfilled that she should be delivered, and she had twins in her womb. [25] And the first came out red, hairy all over like a skin; and she called his name Esau. [26] And after this came forth his brother, and his hand took hold of the heel of Esau; and she called his name Jacob. And Isaac was sixty years old when Rebecca bore them. [27] And the lads grew, and Esau was a man skilled in hunting, dwelling in the country, and Jacob a simple man, dwelling in a house. [28] And Isaac loved Esau, because his venison was his food, but Rebecca loved Jacob.

[29] And Jacob cooked pottage, and Esau came from the plain, fainting. [30] And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom. [31] And Jacob said to Esau, Sell me this day thy birthright. [32] And Esau said, Behold, I am going to die, and for what good doth this birthright belong to me? [33] And Jacob said to him, Swear to me this day; and he sware to him; and Esau sold his birthright to Jacob. [34] And Jacob gave bread to Esau, and pottage of lentils; and he ate and drank, and he arose and departed; so Esau slighted his birthright.

26 And there was a famine in the land, besides the former famine, which was in the time of Abraham; and Isaac went to Abimelech the king of the Phylistines to Gerara. [2] And the Lord appeared to him and said, Go not down to Egypt, but dwell in the land, which I shall tell thee of.

[3] And sojourn in this land; and I will be with thee, and bless thee, for I will
give to thee and to thy seed all this land; and I will establish my oath which
I sware to thy father Abraham. [4] And I will multiply thy seed as the stars of
heaven; and I will give to thy seed all this land, and all the nations of the
earth shall be blest in thy seed. [5] Because Abraham thy father hearkened
to my voice, and kept my injunctions, and my commandments, and my
ordinances, and my statutes. [6] And Isaac dwelt in Gerara. [7] And the men of
the place questioned him concerning Rebecca his wife, and he said, She
is my sister, for he feared to say, She is my wife, lest at any time the men
of the place should slay him because of Rebecca, because she was fair.
[8] And he remained there a long time, and Abimelech the king of Gerara
leaned to look through the window, and saw Isaac sporting with Rebecca
his wife. [9] And Abimelech called Isaac, and said to him, Is she then thy
wife? why hast thou said, She is my sister? And Isaac said to him, I did
so, for I said, Lest at any time I die on her account. [10] And Abimelech said
to him, Why hast thou done this to us? one of my kindred within a little
had lain with thy wife, and thou wouldst have brought a sin of ignorance
upon us. [11] And Abimelech charged all his people, saying, Every man that
toucheth this man and his wife shall be liable to death. [12] And Isaac sowed
in that land, and he found in that year barley a hundred-fold, and the Lord
blessed him. [13] And the man was exalted, and advancing he increased, till
he became very great. [14] And he had cattle of sheep, and cattle of oxen,
and many tilled lands, and the Phylistines envied him. [15] And all the wells
which the servants of his father had dug in the time of his father, the
Phylistines stopped them, and filled them with earth. [16] And Abimelech
said to Isaac, Depart from us, for thou art become much mightier than
we. [17] And Isaac departed thence, and rested in the valley of Gerara, and
dwelt there.

[18] And Isaac dug again the wells of water, which the servants of his fa-
ther Abraham had dug, and the Phylistines had stopped them, after the
death of his father Abraham; and he gave them names, according to the
names by which his father named them. [19] And the servants of Isaac dug
in the valley of Gerara, and they found there a well of living water. [20] And
the shepherds of Gerara strove with the shepherds of Isaac, saying that
the water was theirs; and they called the name of the well, Injury, for they
injured him. [21] And having departed thence he dug another well, and they
strove also for that; and he named the name of it, Enmity. [22] And he de-
parted thence and dug another well; and they did not strive about that;
and he named the name of it, Room, saying, Because now the Lord hath
made room for us, and hath increased us upon the earth.

[23] And he went up thence to the well of the oath. [24] And the Lord ap-
peared to him in that night, and said, I am the God of Abraham thy fa-
ther; fear not, for I am with thee, and I will bless thee, and multiply thy
seed for the sake of Abraham thy father. [25] And he built there an altar, and
called on the name of the Lord, and there he pitched his tent, and there
the servants of Isaac dug a well in the valley of Gerara. [26] And Abimelech
came to him from Gerara, and so did Ochozath his friend, and Phichol

[7] fair: Gr. *fair of countenance*

[10] within a little had: q.d. *had almost*

[26] friend: q.d. *he that giveth away in marriage*

the commander-in-chief of his army. [27] And Isaac said to them, Wherefore have ye come to me? whereas ye hated me, and sent me away from you. [28] And they said, We have surely seen that the Lord was with thee, and we said, Let there be an oath between us and thee, and we will make a covenant with thee, [29] that thou shalt do no wrong by us, as we have not abhorred thee, and according as we have treated thee well, and have sent thee forth peaceably; and now thou art blessed of the Lord. [30] And he made a feast for them, and they ate and drank. [31] And they arose in the morning, and sware each to his neighbour; and Isaac sent them forth, and they departed from him in safety. [32] And it came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said, We have not found water. [33] And he called it, Oath: therefore he called the name of that city, the Well of Oath, until this day.

[34] And Esau was forty years old; and he took to wife Judith the daughter of Beoch the Chettite, and Basemath, daughter of Helon the Hivite. [35] And they were provoking to Isaac and Rebecca.

[34] Hivite: Vat. *Chettite*

27 And it came to pass after Isaac was old, that his eyes were dimmed so that he could not see; and he called Esau, his elder son, and said to him, My son; and he said, Behold, I am here. [2] And he said, Behold, I am grown old, and know not the day of my death. [3] Now then take thy weapons, both thy quiver and thy bow, and go into the plain, and get me venison, [4] and make me meats, as I like them, and bring them to me that I may eat, that my soul may bless thee, before I die. [5] And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father. [6] And Rebecca said to Jacob her younger son, Behold, I heard thy father speaking to Esau thy brother, saying, [7] Bring me venison, and prepare me meats, that I may eat and bless thee before the Lord before I die. [8] Now then, my son, hearken to me, as I command thee. [9] And go to the cattle and take for me thence two kids, tender and good, and I will make them meats for thy father, as he liketh. [10] And thou shalt bring them in to thy father, and he shall eat, that thy father may bless thee before he dieth. [11] And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I a smooth man. [12] Peradventure my father may feel me, and I shall be before him as one ill-intentioned, and I shall bring upon me a curse, and not a blessing. [13] And his mother said to him, On me be thy curse, son; only hearken to my voice, and go and bring them me. [14] So he went and took and brought them to his mother; and his mother made meats, as his father liked them.

[15] And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son. [16] And she put on his arms the skins of the kids, and on the bare parts of his neck. [17] And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son. [18] And he brought them to his father, and said, Father; and he said, Behold I am here; who art thou, son? [19] And Jacob said to his father, I, Esau thy first-born, have done as thou toldest me; rise, sit, and eat of my venison, that thy soul may bless me. [20] And Isaac said to his son, What is this which thou hast quickly found? And he said, That

which the Lord thy God presented before me. [21] And Isaac said to Jacob,
Draw nigh to me, and I will feel thee, son, if thou art my son Esau or not.
[22] And Jacob drew nigh to his father Isaac, and he felt him, and said, The
voice is Jacob's voice, but the hands are the hands of Esau. [23] And he knew
him not, for his hands were as the hands of his brother Esau, hairy; and
he blessed him, [24] and he said, Art thou my son Esau? and he said, I am.
[25] And he said, Bring hither, and I will eat of thy venison, son, that my soul
may bless thee; and he brought it near to him, and he ate, and he brought
him wine, and he drank. [26] And Isaac his father said to him, Draw nigh to
me, and kiss me, son. [27] And he drew nigh and kissed him, and smelled
the smell of his garments, and blessed him, and said,

Behold, the smell of my son
is as the smell of an abundant field, which the Lord hath blessed.
[28] And may God give thee of the dew of heaven,
and of the fatness of the earth,
and abundance of corn and wine.
[29] And let nations serve thee,
and princes bow down to thee,
and be thou lord of thy brother,
and the sons of thy father shall do thee reverence;
accursed is he that curseth thee,
and blessed is he that blesseth thee.

[30] And it came to pass after Isaac had ceased blessing his son Jacob, it
even came to pass, just when Jacob had gone out from the presence of
Isaac his father, that Esau his brother came in from his hunting. [31] And
he also had made meats and brought them to his father; and he said to
his father, Let my father arise and eat of his son's venison, that thy soul
may bless me. [32] And Isaac his father said to him, Who art thou? And he
said, I am thy first-born son Esau. [33] And Isaac was amazed with very great
amazement, and said, Who then is it that hath procured venison for me
and brought it to me? and I have eaten of all before thou camest, and I
have blessed him, and he shall be blessed. [34] And it came to pass when
Esau heard the words of his father Isaac, he cried out with a great and very
bitter cry, and said, Bless, I pray thee, me also, father. [35] And he said to
him, Thy brother hath come with subtlety, and taken thy blessing. [36] And
he said, Rightly was his name called Jacob, for lo! this second time hath he
supplanted me; he hath both taken my birthright, and now he hath taken
my blessing; and Esau said to his father, Hast thou not left a blessing for
me, father? [37] And Isaac answered and said to Esau, If I have made him
thy lord, and have made all his brethren his servants, and have strength-
ened him with corn and wine, what then shall I do for thee, son? [38] And
Esau said to his father, Hast thou only one blessing, father? Bless, I pray
thee, me also, father. And Isaac being troubled, Esau cried aloud and wept.
[39] And Isaac his father answered and said to him,

[38] Isaac being troubled: Heb. omits *Isaac being troubled*

Behold, thy dwelling shall be of the fatness of the earth,
and of the dew of heaven from above.
40 And thou shalt live by thy sword,
and shalt serve thy brother;
and there shall be a time when thou shalt break
and loosen his yoke from off thy neck.

41 And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of my father's mourning draw nigh, that I may slay my brother Jacob. 42 And the words of Esau her elder son were reported to Rebecca, and she sent and called Jacob her younger son, and said to him, Behold, Esau thy brother threateneth thee to kill thee. 43 Now then, my son, hear my voice, and rise and depart quickly into Mesopotamia to Laban my brother into Charran. 44 And dwell with him certain days, until thy brother's anger 45 and rage depart from thee, and he forget what thou hast done to him; and I will send and fetch thee thence, lest at any time I should be bereaved of you both in one day. 46 And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live?

28 And Isaac having called for Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Canaanites. 2 Rise and depart quickly into Mesopotamia, to the house of Bathuel the father of thy mother, and take to thyself thence a wife of the daughters of Laban thy mother's brother. 3 And may my God bless thee, and increase thee, and multiply thee, and thou shalt become gatherings of nations. 4 And may he give thee the blessing of my father Abraham, even to thee and to thy seed after thee, to inherit the land of thy sojourning, which God gave to Abraham. 5 So Isaac sent away Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebecca the mother of Jacob and Esau.

6 And Esau saw that Isaac blessed Jacob, and sent him away to Mesopotamia of Syria as he blessed him, to take to himself a wife thence, and that he charged him, saying, Thou shalt not take a wife of the daughters of the Canaanites; 7 and that Jacob hearkened to his father and his mother, and went to Mesopotamia of Syria. 8 And Esau also having seen that the daughters of Canaan were evil before his father Isaac, 9 Esau went to Ishmael, and took Maeleth the daughter of Ishmael, the son of Abraham, the sister of Nabeoth, a wife in addition to his other wives.

10 And Jacob went forth from the well of the oath, and departed into Charrhan. 11 And came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, 12 and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. 13 And the Lord stood upon it, and said, I am the God of thy father Abraham, and the God of Isaac; fear not, the land on which thou liest, to thee will I give it, and to thy seed. 14 And

13 stood: Gr. *was established*

thy seed shall be as the sand of the earth; and it shall spread abroad to
the sea, and the south, and the north, and to the east; and in thee and
in thy seed shall all the tribes of the earth be blessed. [15] And behold I am
with thee to preserve thee continually in all the way wherein thou shalt
go; and I will bring thee back to this land; for I will not desert thee, until I
have done all that I have said to thee. [16] And Jacob awaked out of his sleep,
and said, The Lord is in this place, and I knew it not. [17] And he was afraid,
and said, How fearful is this place! this is none other than the house of
God, and this is the gate of heaven. [18] And Jacob rose up in the morning,
and took the stone he had laid there by his head, and he set it up as a
pillar, and poured oil on the top of it. [19] And he called the name of that
place, the House of God; and the name of the city before was Ulam-luz.
[20] And Jacob vowed a vow, saying, If the Lord God will be with me, and
guard me throughout on this journey, on which I am going, and give me
bread to eat, and raiment to put on, [21] and bring me back in safety to the
house of my father, then shall the Lord be for a God to me. [22] And this
stone, which I have set up for a pillar, shall be to me a house of God; and
of all whatsoever thou shalt give me, I will tithe a tenth for thee.

[18] laid: lit. *put under*. See 1 Tim. 3:15

29 And Jacob started and went to the land of the east to Laban, the son
of Bathuel the Syrian, and the brother of Rebecca, mother of Jacob
and Esau. [2] And he looketh, and behold! a well in the plain; and there were
there three flocks of sheep resting at it, for out of that well they watered
the flocks, but there was a great stone at the mouth of the well. [3] And
there were all the flocks gathered, and they used to roll away the stone
from the mouth of the well, and water the flocks, and set the stone again
in its place on the mouth of the well. [4] And Jacob said to them, Brethren,
whence are ye? and they said, We are of Charrhan. [5] And he said to them,
Know ye Laban, the son of Nachor? and they said, We do know him. [6] And
he said to them, Is he well? And they said, He is well. And behold Rachel
his daughter came with the sheep. [7] And Jacob said, It is yet high day, it
is not yet time that the flocks be gathered together; water ye the flocks,
and depart and feed them. [8] And they said, We shall not be able, until all
the shepherds be gathered together, and they shall roll away the stone
from the mouth of the well, then we will water the flocks. [9] While he was
yet speaking to them, behold, Rachel the daughter of Laban came with
her father's sheep, for she fed the sheep of her father. [10] And it came to
pass when Jacob saw Rachel the daughter of Laban, his mother's brother,
and the sheep of Laban, his mother's brother, that Jacob came and rolled
away the stone from the mouth of the well, and watered the sheep of
Laban, his mother's brother. [11] And Jacob kissed Rachel, and cried with a
loud voice and wept. [12] And he told Rachel that he was the near relative of
her father, and the son of Rebecca; and she ran and reported to her father
according to these words. [13] And it came to pass when Laban heard the
name of Jacob, his sister's son, he ran to meet him, and embraced and
kissed him, and brought him into his house; and he told Laban all these
sayings. [14] And Laban said to him, Thou art of my bones and of my flesh;
and he was with him a full month.

[1] started and went: Gr. *having lifted up his feet, went,* etc.

[14] full month: Gr. *month of days*

15 And Laban said to Jacob, Surely thou shalt not serve me for nothing,
because thou art my brother; tell me what thy reward is to be. 16 Now La-
ban had two daughters, the name of the elder was Lea, and the name of
the younger, Rachel. 17 And the eyes of Lea were weak. But Rachel was
beautiful in appearance, and exceedingly fair in countenance. 18 And Ja-
cob loved Rachel, and said, I will serve thee seven years for thy younger
daughter Rachel. 19 And Laban said to him, It is better that I should give
her to thee, than that I should give her to another man; dwell with me.
20 And Jacob served for Rachel seven years, and they were before him as a
few days, by reason of his loving her. 21 And Jacob said to Laban, Give me
my wife, for my days are fulfilled, that I may go in to her. 22 And Laban
gathered together all the men of the place, and made a marriage-feast.
23 And it was even, and he took his daughter Lea, and brought her in to
Jacob, and Jacob went in to her. 24 And Laban gave to his daughter Lea,
Zelpha his handmaid, as a handmaid for her. 25 And it was morning, and
behold it was Lea; and Jacob said to Laban, What is this that thou hast
done to me? did I not serve thee for Rachel? and wherefore hast thou de-
ceived me? 26 And Laban answered, It is not done thus in our country, to
give the younger before the elder. 27 Fulfil then her sevens, and I will give
to thee her also in return for thy labour, which thou labourest with me, yet
seven other years. 28 And Jacob did so, and fulfilled her sevens; and Laban
gave him his daughter Rachel to wife. 29 And Laban gave to his daughter
his handmaid Balla, for a handmaid to her. 30 And he went in to Rachel;
and he loved Rachel more than Lea; and he served him seven other years.
31 And when the Lord God saw that Lea was hated, he opened her womb;
but Rachel was barren. 32 And Lea conceived and bore a son to Jacob; and
she called his name, Reuben; saying, Because the Lord hath looked on
my humiliation, and hath given me a son, now then my husband will love
me. 33 And she conceived again, and bore a second son to Jacob; and she
said, Because the Lord hath heard that I am hated, he hath given to me
this one also; and she called his name, Symeon. 34 And she conceived yet
again, and bore a son, and said, In the present time my husband will be
with me, for I have borne him three sons; therefore she called his name,
Levi. 35 And having conceived yet again, she bore a son, and said, Now
yet again this time will I give thanks to the Lord; therefore she called his
name, Judah; and ceased bearing.

30 And Rachel having perceived that she bore Jacob no children, was
jealous of her sister; and said to Jacob, Give me children; and if not,
I shall die. 2 And Jacob was angry with Rachel, and said to her, Am I in the
place of God, who hath deprived thee of the fruit of the womb? 3 And
Rachel said to Jacob, Behold my handmaid Balla, go in to her, and she
shall bear upon my knees, and I also shall have children by her. 4 And she
gave him Balla her maid, for a wife to him; and Jacob went in to her. 5 And
Balla, Rachel's maid, conceived, and bore Jacob a son. 6 And Rachel said,
God hath given judgment for me, and hearkened to my voice, and hath
given me a son; therefore she called his name, Dan. 7 And Balla, Rachel's
maid, conceived yet again, and bore a second son to Jacob. 8 And Rachel

said, God hath helped me, and I contended with my sister and prevailed;
and she called his name, Nephthalim. [9] And Lea saw that she ceased from
bearing, and she took Zelpha her maid, and gave her to Jacob for a wife;
and he went in to her. [10] And Zelpha the maid of Lea conceived, and bore
Jacob a son. [11] And Lea said, It is happily: and she called his name, Gad.
[12] And Zelpha the maid of Lea conceived yet again, and bore Jacob a sec-
ond son. [13] And Lea said, I am blessed, for the women will pronounce me
blessed; and she called his name, Aser. [14] And Reuben went in the day of
barley-harvest, and found apples of mandrakes in the field, and brought
them to his mother Lea; and Rachel said to Lea her sister, Give me of thy
son's mandrakes. [15] And Lea said, Is it not enough for thee that thou hast
taken my husband, wilt thou also take my son's mandrakes? And Rachel
said, Not so: let him lie with thee to-night for thy son's mandrakes. [16] And
Jacob came in out of the field at even; and Lea went forth to meet him, and
said, Thou shalt come in to me this day, for I have hired thee for my son's
mandrakes; and he lay with her that night. [17] And God hearkened to Lea,
and she conceived, and bore Jacob a fifth son. [18] And Lea said, God hath
given me my reward, because I gave my maid to my husband; and she
called his name Issachar, which is, Reward. [19] And Lea conceived again,
and bore Jacob a sixth son. [20] And Lea said, God hath given me a good gift
in this time; my husband will choose me, for I have borne him six sons:
and she called his name, Zabulon. [21] And after this she bore a daughter;
and she called her name, Dina. [22] And God remembered Rachel, and God
hearkened to her, and he opened her womb. [23] And she conceived, and
bore Jacob a son; and Rachel said, God hath taken away my reproach.
[24] And she called his name Joseph, saying, Let God add to me another
son.

[25] And it came to pass when Rachel had borne Joseph, Jacob said to La-
ban, Send me away, that I may go to my place and to my land. [26] Restore
my wives and my children, for whom I have served thee, that I may depart,
for thou knowest the service wherewith I have served thee. [27] And Laban
said to him, If I have found grace in thy sight, I would augur well, for the
Lord hath blessed me at thy coming in. [28] Appoint me thy wages, and I will
give them. [29] And Jacob said, Thou knowest in what things I have served
thee, and how many cattle of thine are with me. [30] For it was little thou
hadst before my time, and it is increased to a multitude, and the Lord God
hath blessed thee since my coming; now then, when shall I set up also my
own house? [31] And Laban said to him, What shall I give thee? and Jacob
said to him, Thou shalt not give me anything; if thou wilt do this thing for
me, I will again tend thy flocks and keep them. [32] Let all thy sheep pass
by today, and separate thence every grey sheep among the rams, and ev-
ery one that is speckled and spotted among the goats—this shall be my
reward. [33] And my righteousness shall answer for me on the morrow, for
it is my reward before thee: whatever shall not be spotted and speckled
among the goats, and grey among the rams, shall be stolen with me. [34] And
Laban said to him, Let it be according to thy word. [35] And he separated
in that day the spotted and speckled he-goats, and all the spotted and

[27] I would augur well: *stay thou*, perhaps understood. Heb. *I have argued that*, etc.
[28] me thy wages: lit. *thy wages to* or *with me*
[30] since my coming: so Authorized Version but Gr. and Heb. literally, *at my foot*
[33] answer for me: *hearken to* or *obey me*

speckled she-goats, and all that was grey among the rams, and every one
that was white among them, and he gave them into the hand of his sons.
36 And he set a distance of a three days' journey between them and Jacob.
And Jacob tended the cattle of Laban that were left behind. 37 And Jacob
took to himself green rods of storax tree and walnut and plane-tree; and
Jacob peeled in them white stripes; and as he drew off the green, the white
stripe which he had made appeared alternate on the rods. 38 And he laid
the rods which he had peeled, in the hollows of the watering-troughs, that
whensoever the cattle should come to drink, as they should have come to
drink before the rods, the cattle might conceive at the rods. 39 So the cattle
conceived at the rods, and the cattle brought forth young speckled, and
streaked and spotted with ash-coloured spots. 40 And Jacob separated the
lambs, and set before the sheep a speckled ram, and every variegated one
among the lambs, and he separated flocks for himself alone, and did not
mingle them with the sheep of Laban. 41 And it came to pass in the time
wherein the cattle became pregnant, conceiving in the belly, Jacob put
the rods before the cattle in the troughs, that they might conceive by the
rods.[a] 42 But he did not put them in indiscriminately whenever the cattle
happened to bring forth, but the unmarked ones were Laban's, and the
marked ones Jacob's. 43 And the man became very rich, and he had many
cattle, and oxen, and servants, and maid-servants, and camels, and asses.

31 And Jacob heard the words of the sons of Laban, saying, Jacob hath
taken all that was our father's, and of our father's property hath he
gotten all this glory. 2 And Jacob saw the countenance of Laban, and be-
hold it was not toward him as before. 3 And the Lord said to Jacob, Return
to the land of thy father, and to thy family, and I will be with thee. 4 And
Jacob sent and called Lea and Rachel to the plain where the flocks were.
5 And he said to them, I see the face of your father, that it is not toward me
as before, but the God of my father was with me. 6 And ye too know that
with all my might I have served your father. 7 But your father deceived me,
and changed my wages for the ten lambs, yet God gave him not power to
hurt me. 8 If he should say thus, The speckled shall be thy reward, then
all the cattle would bear speckled; and if he should say, The white shall
be thy reward, then would all the cattle bear white. 9 So God hath taken
away all the cattle of your father, and given them to me. 10 And it came to
pass when the cattle conceived and were with young, that I beheld with
my eyes in sleep, and behold the he-goats and the rams leaping on the
sheep and the she-goats, speckled and variegated and spotted with ash-
coloured spots. 11 And the angel of God said to me in a dream, Jacob; and
I said, What is it? 12 And he said, Look up with thy eyes, and behold the he-
goats and the rams leaping on the sheep and the she-goats, speckled and
variegated and spotted with ash-coloured spots; for I have seen all things
that Laban doth to thee. 13 I am God that appeared to thee in the place
of God, where thou anointedst a pillar to me, and vowedst to me there a

36 them and Jacob: Gr. *and between.* Hebraism

37 he drew off the green: apparently the nominative absolute

2 before: Gr. *yesterday and the day before.* Hebraism

11 in a dream: lit. *in sleep*

[a] The meaning of the Hebrew seems to be, when the cattle were weak *from any cause.* The LXX by assigning the yeaning time as the cause, have obscured the passage. Of course Jacob would not put them in *then.*

vow; now then arise and depart out of this land, depart into the land of
thy nativity, and I will be with thee. 14 And Rachel and Lea answered and
said to him, Have we yet a part or inheritance in the house of our father?
15 Are we not considered strangers by him? for he hath sold us, and quite
devoured our money. 16 All the wealth and the glory which God hath taken
from our father, it shall be our's and our children's; now then do whatso-
ever God hath said to thee. 17 And Jacob arose and took his wives and his
children up on the camels; 18 and he took away all his possessions and
all his store, which he had gotten in Mesopotamia, and all that belonged
to him, to depart to Isaac his father in the land of Canaan. 19 And Laban
went to shear his sheep; and Rachel stole her father's images. 20 And Ja-
cob hid the matter from Laban the Syrian, so as not to tell him that he
ran away. 21 And he departed himself and all that belonged to him, and
passed over the river, and went into the mountain Galaad. 22 But it was
told Laban the Syrian on the third day, that Jacob was fled. 23 And having
taken his brethren with him, he pursued after him seven days' journey,
and overtook him on Mount Galaad. 24 And God came to Laban the Syr-
ian in sleep by night, and said to him, Take heed to thyself that thou speak
not at any time to Jacob evil things. 25 And Laban overtook Jacob; and Ja-
cob pitched his tent in the mountain; and Laban stationed his brothers
in the mount Galaad. 26 And Laban said to Jacob, What hast thou done?
wherefore didst thou run away secretly, and pillage me, and lead away
my daughters as captives taken with the sword? 27 Whereas if thou hadst
told me, I would have sent thee away with mirth, and with songs, and
timbrels, and harp. 28 And I was not counted worthy to embrace my chil-
dren and my daughters; now then thou hast wrought foolishly. 29 And now
my hand hath power to hurt thee; but the God of thy father spoke to me
yesterday, saying, Take heed to thyself that thou speak not evil words to
Jacob. 30 Now then go on thy way, for thou hast earnestly desired to depart
to the house of thy father; wherefore hast thou stolen my gods? 31 And Ja-
cob answered and said to Laban, Because I was afraid; for I said, Lest at
any time thou shouldst take away thy daughters from me, and all my pos-
sessions. 32 And Jacob said, With whomsoever thou shalt find thy gods, he
shall not live in the presence of our brethren; take notice of what I have
of thy property, and take it; and he observed nothing with him, but Jacob
knew not that his wife Rachel had stolen them. 33 And Laban went in and
searched in the house of Lea, and found them not; and he went out of
the house of Lea, and searched in the house of Jacob, and in the house
of the two maid-servants, and found them not; and he went also into the
house of Rachel. 34 And Rachel took the idols, and cast them among the
camels' packs, and sat upon them. 35 And she said to her father, Be not
indignant, Sir; I cannot rise up before thee, for it is with me according to
the manner of women. Laban searched in all the house, and found not
the images. 36 And Jacob was angry, and strove with Laban; and Jacob an-
swered and said to Laban, What is my injustice, and what my sin, that
thou hast pursued after me, 37 and that thou hast searched all the furni-
ture of my house? what hast thou found of all the furniture of thy house?

set it here between thy relations and my relations, and let them decide
between us two. [38] These twenty years have I been with thee; thy sheep,
and thy she-goats have not failed in bearing; I devoured not the rams of
thy cattle. [39] That which was taken of beasts I brought not to thee; I made
good of myself the thefts of the day, and the thefts of the night. [40] I was
parched with heat by day, and chilled with frost by night, and my sleep
departed from my eyes. [41] These twenty years have I been in thy house; I
served thee fourteen years for thy two daughters, and six years among thy
sheep, and thou didst falsely rate my wages for ten lambs. [42] Unless I had
the God of my father Abraham, and the fear of Isaac, now thou wouldst
have sent me away empty; God saw my humiliation, and the labour of my
hands, and rebuked thee yesterday.

[43] And Laban answered and said to Jacob, The daughters are my daugh-
ters, and the sons my sons, and the cattle are my cattle, and all things
which thou seest are mine, and the property of my daughters; what shall
I do to them today, or their children which they bore? [44] Now then come,
let me make a covenant, both I and thou, and it shall be for a witness be-
tween me and thee; and he said to him, Behold, there is no one with us;
behold, God is witness between me and thee. [45] And Jacob having taken a
stone, set it up for a pillar. [46] And Jacob said to his brethren, Gather stones;
and they gathered stones and made a heap, and ate there upon the heap;
and Laban said to him, This heap witnesseth between me and thee today.
[47] And Laban called it, the Heap of Testimony; and Jacob called it, the Wit-
ness Heap. [48] And Laban said to Jacob, Behold this heap, and the pillar,
which I have set between me and thee; this heap witnesseth, and this pil-
lar witnesseth; therefore its name was called, the Heap witnesseth. [49] And
the vision of which he said—Let God look to it between me and thee, be-
cause we are about to depart from each other. [50] If thou shalt humble my
daughters, if thou shouldst take wives in addition to my daughters, see,
there is no one with us looking on. God is witness between me and thee.
[50a] And Laban said to Jacob, Behold, this heap, and this pillar are a witness.
[52] For if I should not cross over unto thee, neither shouldst thou cross over
to me, for mischief beyond this heap and this pillar. [53] The God of Abra-
ham and the God of Nachor judge between us; and Jacob sware by the
Fear of his father Isaac. [54] And he offered a sacrifice in the mountain, and
called his brethren, and they ate and drank, and slept in the mountain.

32 And Laban rose up in the morning, and kissed his sons and his
daughters, and blessed them; and Laban having turned back, de-
parted to his place.

[2] And Jacob departed for his journey; and having looked up, he saw the
host of God encamped; and the angels of God met him. [3] And Jacob said,
when he saw them, This is the Camp of God; and he called the name of
that place, Encampments.

[2] host: Gr. *camp*

[4] And Jacob sent messengers before him to Esau his brother to the land
of Seir, to the country of Edom. [5] And he charged them, saying, Thus shall
ye say to my lord Esau: Thus saith thy servant Jacob; I have sojourned
with Laban and tarried until now. [6] And there were born to me oxen, and

asses, and sheep, and men-servants and women-servants; and I sent to
tell my lord Esau, that thy servant might find grace in thy sight. [7] And
the messengers returned to Jacob, saying, We came to thy brother Esau,
and lo! he cometh to meet thee, and four hundred men with him. [8] And
Jacob was greatly terrified, and was perplexed; and he divided the people
that was with him, and the cows, and the camels, and the sheep, into two
camps. [9] And Jacob said, If Esau should come to one camp, and smite
it, the other camp shall be in safety. [10] And Jacob said, God of my father
Abraham, and God of my father Isaac, O Lord, thou art he that said to
me, Depart quickly to the land of thy birth, and I will do thee good. [11] Let
there be to me a sufficiency of all the justice and all the truth which thou
hast wrought with thy servant; for with this my staff I passed over this
Jordan, and now I am become two camps. [12] Deliver me from the hand
of my brother, from the hand of Esau, for I am afraid of him, lest haply
he should come and smite me, and the mother upon the children. [13] But
thou saidst, I will do thee good, and will make thy seed as the sand of
the sea, which shall not be numbered for multitude. [14] And he slept there
that night, and took of the gifts which he carried with him, and sent out to
Esau his brother, [15] two hundred she-goats, twenty he-goats, two hundred
sheep, twenty rams, [16] milch camels, and their foals, thirty, forty kine, ten
bulls, twenty asses, and ten colts. [17] And he gave them to his servants each
drove apart; and he said to his servants, Go on before me, and put a space
between drove and drove. [18] And he charged the first, saying, If Esau my
brother meet thee, and he ask thee, saying, Whose art thou? and whither
wouldst thou go, and whose are these possessions advancing before thee?
[19] Thou shalt say, Thy servant Jacob's; he hath sent gifts to my lord Esau,
and lo! he is behind us. [20] And he charged the first and the second and the
third, and all that went before him after these flocks, saying, Thus shall
ye speak to Esau when ye find him; [21] and ye shall say, Behold thy servant
Jacob cometh after us. For he said, I will propitiate his countenance with
the gifts going before his presence, and afterwards I will behold his face,
for peradventure he will accept me. [22] So the presents went on before him,
but he himself lodged that night in the camp. [23] And he rose up in that
night, and took his two wives and his two servant-maids, and his eleven
children, and crossed over the ford of Jaboch. [24] And he took them, and
passed over the torrent, and brought over all his possessions.

[21] me: Gr. *my face*

[25] And Jacob was left alone; and a man wrestled with him till the morn-
ing. [26] And he saw that he prevailed not against him; and he touched the
broad part of his thigh, and the broad part of Jacob's thigh was benumbed
in his wrestling with him. [27] And he said to him, Let me go, for the day
hath dawned; but he said, I will not let thee go, except thou bless me.
[28] And he said to him, What is thy name? and he answered, Jacob. [29] And
he said to him, Thy name shall no longer be called Jacob, but Israel shall
be thy name; for thou hast prevailed with God, and shalt be mighty with
men. [30] And Jacob asked and said, Tell me thy name; and he said, Where-
fore dost thou ask after my name? and he blessed him there. [31] And Jacob
called the name of that place, the Face of God; for, said he, I have seen

God face to face, and my life was preserved. [32] And the sun rose upon him,
when he passed the Face of God; and he halted upon his thigh. [33] There-
fore the children of Israel will by no means eat of the sinew which was
benumbed, which is on the broad part of the thigh, until this day, be-
cause the angel touched the broad part of the thigh of Jacob—even the
sinew which was benumbed.

33 And Jacob lifted up his eyes, and beheld, and lo! Esau his brother
coming, and four hundred men with him; and Jacob divided the
children to Lea and to Rachel, and the two handmaidens. [2] And he put the
two handmaidens and their children with the first, and Lea and her chil-
dren behind, and Rachel and Joseph last. [3] But he advanced himself before
them, and did reverence to the ground seven times, until he drew near to
his brother. [4] And Esau ran on to meet him, and embraced him, and fell
on his neck, and kissed him; and they both wept. [5] And Esau looked up
and saw the women and the children, and said, What are these to thee?
And he said, The children with which God hath mercifully blessed thy
servant. [6] And the maid-servants and their children drew near and did
reverence. [7] And Lea and her children drew near and did reverence; and
after this drew near Rachel and Joseph, and did reverence. [8] And he said,
What are these things to thee, all these companies that I have met? And
he said, That thy servant might find grace in thy sight, my lord. [9] And
Esau said, I have much, my brother; keep thine own. [10] And Jacob said, If
I have found grace in thy sight, receive the gifts through my hands; there-
fore have I seen thy face, as if anyone should see the face of God, and
thou shalt be well-pleased with me. [11] Receive my blessings, which I have
brought thee, because God hath had mercy on me, and I have all things;
and he constrained him, and he took them. [12] And he said, Let us depart,
and proceed right onward. [13] And he said to him, My lord knoweth, that
the children are very tender, and the flocks and the herds with me are
with young; if then I shall drive them hard one day, all the cattle will die.
[14] Let my lord go on before his servant, and I shall have strength on the
road according to the ease of the journey before me, and according to the
strength of the children, until I come to my lord to Seir. [15] And Esau said,
I will leave with thee some of the people who are with me. And he said,
Why so? it is enough that I have found favour before thee, my lord. [16] And
Esau returned on that day on his journey to Seir. [17] And Jacob departeth
to his tents; and he made for himself there habitations, and for his cattle
he made booths; therefore he called the name of that place, Booths.

[18] And Jacob came to Salem, a city of Sychem, which is in the land of
Canaan, when he departed out of Mesopotamia of Syria, and [a]took up
a position in front of the city. [19] And he bought the portion of the field,
where he pitched his tent, of Emmor the father of Sychem, for a hundred
lambs. [20] And he set up there an altar, and called on the God of Israel.

34 And Dina, the daughter of Lea, whom she bore to Jacob, went forth
to observe the daughters of the inhabitants. [2] And Sychem the son

[1] lifted up: Gr. *looked up with*

[14] the strength: Gr. *the foot*

[a] took up a position: or, *pitched his tent*. Alex. παρενέβαλε, for which probably παρενέλαβε is a mere mistake. So Lambert Bos and Patrick Junius thought.

[2] Chorrhæan: Vat. *Evite*

of Emmor the Chorrhæan, the ruler of the land, saw her, and took her and lay with her, and humbled her. [3] And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke [a]kindly to the damsel. [4] Sychem spoke to Emmor his father, saying, Take for me this damsel to wife. [5] And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came. [6] And Emmor the father of Sychem went forth to Jacob, to speak to him. [7] And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because the man wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be. [8] And Emmor spoke to them, saying, Sychem my son hath chosen in his heart your daughter; give her therefore to him for a wife, [9] and intermarry with us. Give us your daughters, and take our daughters for your sons. [10] And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it, and trade, and get possessions in it. [11] And Sychem said to her father and to her brothers, I would find grace before you, and we will give whatever ye shall name. [12] Multiply your demand of dowry very much, and I will give accordingly as ye shall say to me, only ye shall give me this damsel for a wife.

[7] must not be: lit. *shall not be*

[13] And the sons of Jacob answered to Sychem and Emmor his father craftily, and spoke to them, because they had defiled Dina their sister. [14] And Symeon and Levi, the brothers of Dina, said to them, We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us. [15] Only on these terms will we conform to you, and dwell among you, if ye also will be as we are, in that every male of you be circumcised. [16] And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race. [17] But if ye will not hearken to us to be circumcised, we will take our daughter and depart. [18] And the words pleased Emmor, and Sychem the son of Emmor. [19] And the young man delayed not to do this thing, for he was much attached to Jacob's daughter, and he was the most honourable of all in his father's house. [20] And Emmor and Sychem his son came to the gate of their city, and spoke to the men of their city, saying, [21] These men are peaceable, let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before them; we will take their daughters to us for wives, and we will give them our daughters. [22] Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised. [23] And shall not their cattle and their herds, and their possessions, be ours? only in this let us conform to them, and they will dwell with us. [24] And all that went in at the gate of their city hearkened to Emmor and Sychem his son, and they were circumcised in the flesh of their foreskin every male.

[19] thing: Gr. *word*

[23] herds: Gr. *quadrupeds*

[25] And it came to pass on the third day, when they were in pain, the two sons of Jacob, Symeon and Levi, Dina's brethren, took each man his

[a] spoke kindly to the damsel: lit. *spoke according to the heart of the damsel—to her*. A literal version of the Hebrew

sword, and came upon the city securely, and slew every male. [26] And they slew Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth. [27] But the sons of Jacob came upon the wounded, and ravaged the city wherein they had defiled Dina their sister. [28] And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain. [29] And they took captive all the persons of them, and all their store, and their wives, and plundered both whatever things there were in the city, and whatever things there were in the houses. [30] And Jacob said to Symeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Canaanites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house. [31] And they said, Nay, but shall they treat our sister as a harlot?

[27] wounded: or, *slain*, which seems frequently the sense in LXX

35 And God said to Jacob, Arise, go up to the place, Bethel, and dwell there; and make there an altar to the God that appeared to thee, when thou fleddest from the face of Esau thy brother. [2] And Jacob said to his house, and to all that were with him, Remove the strange gods that are with you from the midst of you, and purify yourselves, and change your clothes. [3] And let us rise and go up to Bethel, and let us there make an altar to God who hearkened to me in the day of calamity, who was with me, and preserved me throughout in the journey, by which I went. [4] And they gave to Jacob the strange gods, which were in their hands, and the ear-rings which were in their ears, and Jacob hid them under the turpentine tree which is in Sychem, and destroyed them to this day. [5] So Israel departed from Sychem, and the fear of God was upon the cities round about them, and they did not pursue after the children of Israel. [6] And Jacob came to Luza, which is in the land of Canaan, which is Bethel, he and all the people that were with him. [7] And he built there an altar, and called the name of the place Bethel; for there God appeared to him, when he fled from the face of his brother Esau.

[4] destroyed: or, *lost*

[8] And Deborrha, Rebecca's nurse, died, and was buried below Bethel under the oak; and Jacob called its name, The Oak of Mourning. [9] And God appeared to Jacob once more in Luza, when he came out of Mesopotamia of Syria, and God blessed him. [10] And God said to him, Thy name shall not be called Jacob, but Israel shall be thy name; and he called his name Israel. [11] And God said to him, I am thy God; increase and multiply; for nations and gatherings of nations shall be of thee, and kings shall come out of thy loins. [12] And the land which I gave to Abraham and Isaac, I have given it to thee; and it shall come to pass that I will give this land also to thy seed after thee. [13] And God went up from him from the place where he spoke with him. [14] And Jacob set up a pillar in the place where God spoke with him, even a pillar of stone; and offered a libation upon it, and poured oil upon it. [15] And Jacob called the name of the place in which God spoke with him, Bethel. [16] [a][And Jacob removed from Bethel, and pitched his

[a] Jacob removed from Bethel: note—The words between brackets form the 21st verse of this chapter in the Hebrew.

tent beyond the tower of Gader,] and it came to pass when he drew nigh
to Chabratha, to enter into Ephratha, Rachel travailed; and in her travail
she was in hard labour. 17 And it came to pass in her hard labour, that the
midwife said to her, Be of good courage, for thou shalt also have this son.
18 And it came to pass in her giving up the spirit (for she was dying), that
she called his name, The son of my pain; but his father called his name
Benjamin. 19 So Rachel died, and was buried in the way of the course of
Ephratha, this is Bethlehem. 20 And Jacob set up a pillar on her tomb; this
is the pillar on the tomb of Rachel, until this day. 22 And it came to pass
when Israel dwelt in that land, that Reuben went and lay with Balla, the
concubine of his father Jacob; and Israel heard, and the thing appeared
grievous before him.

And the sons of Jacob were twelve. 23 The sons of Lea, the first-born of
Jacob; Reuben, Symeon, Levi, Judas, Issachar, Zabulon. 24 And the sons of
Rachel; Joseph and Benjamin. 25 And the sons of Balla, the handmaid of
Rachel; Dan and Nephthalim. 26 And the sons of Zelpha, the handmaid
of Lea; Gad and Aser. These are the sons of Jacob, which were born to
him in Mesopotamia of Syria. 27 And Jacob came to Isaac his father to
Mambre, to a city of the plain; this is Chebron in the land of Canaan,
where Abraham and Isaac sojourned. 28 And the days of Isaac which he
lived were a hundred and eighty years. 29 And Isaac gave up the spirit and
died, and was laid to his family, old and full of days; and Esau and Jacob
his sons buried him.

36 And these are the generations of Esau; this is Edom. 2 And Esau
took to himself wives of the daughters of the Canaanites; Ada,
the daughter of Ælom the Chettite; and Olibema, daughter of Ana the
son of Sebegon, the Evite; 3 and Basemath, daughter of Ishmael, sister
of Nabaioth. 4 And Ada bore to him Eliphas; and Basemath bore Raguel.
5 And Olibema bore Jeus, and Jeglom, and Core; these are the sons of Esau,
which were born to him in the land of Canaan. 6 And Esau took his wives,
and his sons, and his daughters, and all the persons of his house, and all
his possessions, and all his cattle, and all that he had got, and all things
whatsoever he had acquired in the land of Canaan; and Esau went forth
from the land of Canaan, from the face of his brother Jacob. 7 For their
substance was too great for them to dwell together; and the land of their
sojourning could not bear them, because of the abundance of their pos-
sessions. 8 And Esau dwelt in mount Seir; Esau, he is Edom. 9 And these are
the generations of Esau, the father of Edom in the mount Seir. 10 And these
are the names of the sons of Esau. Eliphas, the son of Ada, the wife of Esau;
and Raguel, the son of Basemath, wife of Esau. 11 And the sons of Eliphas
were Thæman, Omar, Sophar, Gothom, and Kenez. 12 And Thamna was
a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphas.
These are the sons of Ada, the wife of Esau. 13 And these are the sons of
Raguel; Nachoth, Zare, Some, and Moze. These were the sons of Base-
math, wife of Esau. 14 And these are the sons of Olibema, the daughter
of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus,
and Jeglom, and Core. 15 These are the chiefs of the son of Esau, even the

sons of Eliphas, the first-born of Esau; chief Thæman, chief Omar, chief
Sophar, chief Kenez, [16] chief Core, chief Gothom, chief Amalec. These are
the chiefs of Eliphas, in the land of Edom; these are the sons of Ada. [17] And
these are the sons of Raguel, the son of Esau; chief Nachoth, chief Zare,
chief Some, chief Moze. These are the chiefs of Raguel, in the land of
Edom; these are the sons of Basemath, wife of Esau. [18] And these are the
sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These
are the chiefs of Olibema, daughter of Ana, wife of Esau. [19] These are the
sons of Esau, and these are the chiefs; these are the sons of Edom. [20] And
these are the sons of Seir, the Chorrhite, who inhabited the land; Lotan,
Sobal, Sebegon, Ana, [21] and Deson, and Asar, and Rison. These are the
chiefs of the Chorrhite, the son of Seir, in the land of Edom. [22] And the
sons of Lotan were Chorrhi and Hæman; and the sister of Lotan, Thamna.
[23] And these are the sons of Sobal; Golam, and Manachath, and Gæbel,
and Sophar, and Omar. [24] And these are the sons of Sebegon; Aïe, and Ana;
this is the Ana who found Jamin in the wilderness, when he tended the
beasts of his father Sebegon. [25] And these are the sons of Ana; Deson—and
Olibema was daughter of Ana. [26] And these are the sons of Deson; Amada,
and Asban, and Ithran, and Charrhan. [27] And these are the sons of Asar;
Balaam, and Zucam, and Jucam. [28] And these are the sons of Rison; Hos,
and Aran. [29] And these are the chiefs of Chorri; chief Lotan, chief Sobal,
chief Sebegon, chief Ana, [30] chief Deson, chief Asar, chief Rison. These are
the chiefs of Chorri, in their principalities in the land of Edom.

[31] And these are the kings which reigned in Edom, before a king reigned
in Israel. [32] And Balac, son of Beor, reigned in Edom; and the name of his
city was Dennaba. [33] And Balac died; and Jobab, son of Zara, from Bosor-
rha reigned in his stead. [34] And Jobab died; and Asom, from the land of
the Thæmanites, reigned in his stead. [35] And Asom died; and Adad son
of Barad, who cut off Madian in the plain of Moab, ruled in his stead;
and the name of his city was Getthaim. [36] And Adad died; and Samada of
Massecca reigned in his stead. [37] And Samada died; and Saul of Rhoöboth
by the river reigned in his stead. [38] And Saul died; and Ballenon the son
of Achobor reigned in his stead. [39] And Ballenon the son of Achobor died;
and Arad the son of Barad reigned in his stead; and the name of his city
was Phogor; and the name of his wife was Metebeel, daughter of Ma-
traith, son of Maizoöb. [40] These are the names of the chiefs of Esau, in
their tribes, according to their place, in their countries, and in their na-
tions; chief Thamna, chief Gola, chief Jether, [41] chief Olibema, chief Helas,
chief Phinon, [42] chief Kenez, chief Thæman, chief Mazar, [43] chief Magediel,
chief Zaphoin. These are the chiefs of Edom in their dwelling-places, in
the land of their possession; this is Esau, the father of Edom.

37 And Jacob dwelt in the land where his father sojourned, in the land
of Canaan. [2] And these are the generations of Jacob. And Joseph
was seventeen years old, feeding the sheep of his father with his brethren,
being young; with the sons of Balla, and with the sons of Zelpha, the
wives of his father; and Joseph brought to Israel their father their evil re-
proach. [3] And Jacob loved Joseph more than all his sons, because he was

[2] Joseph brought: or, according to some copies, *they brought an evil report of Joseph*, etc.

to him the son of old age; and he made for him a coat of many colours.
4 And his brethren having seen that his father loved him more than all his
sons, hated him, and could not speak anything peaceable to him. 5 And
Joseph dreamed a dream, and reported it to his brethren. 6 And he said to
them, Hear this dream which I have dreamed. 7 I thought ye were binding
sheaves in the middle of the field, and my sheaf stood up and was erected,
and your sheaves turned round, and did obeisance to my sheaf. 8 And his
brethren said to him, Shalt thou indeed reign over us, or shalt thou in-
deed be lord over us? And they hated him still more for his dreams and
for his words. 9 And he dreamed another dream, and related it to his father,
and to his brethren, and said, Behold, I have dreamed another dream: as
it were the sun, and the moon, and the eleven stars did me reverence.
10 And his father rebuked him, and said to him, What is this dream which
thou hast dreamed? shall indeed both I and thy mother and thy brethren
come and bow before thee to the earth? 11 And his brethren envied him;
but his father observed the saying. 12 And his brethren went to feed the
sheep of their father to Sychem. 13 And Israel said to Joseph, Do not thy
brethren feed their flock in Sychem? Come, I will send thee to them; and
he said to him, Behold, I am here. 14 And Israel said to him, Go and see
if thy brethren and the sheep are well, and bring me word; and he sent
him out of the valley of Chebron, and he came to Sychem. 15 And a man
found him wandering in the field; and the man asked him, saying, What
seekest thou? 16 And he said, I am seeking my brethren; tell me where they
feed their flocks. 17 And the man said to him, They have departed hence,
for I heard them saying, Let us go to Dothaim; and Joseph went after his
brethren, and found them in Dothaim.

9 he dreamed: Gr. *he saw*

18 And they spied him from a distance before he drew nigh to them, and
they wickedly took counsel to slay him. 19 And each said to his brother,
Behold, that dreamer cometh. 20 Now then come, let us kill him, and cast
him into one of the pits; and we will say, An evil wild beast hath devoured
him; and we shall see what his dreams will be. 21 And Reuben having heard
it, rescued him out of their hands, and said, Let us not kill him. 22 And
Reuben said to them, Shed not blood; cast him into one of these pits in
the wilderness, but do not lay your hand upon him; that he might rescue
him out of their hands, and restore him to his father. 23 And it came to
pass, when Joseph came to his brethren, that they stripped Joseph of his
many-coloured coat that was upon him. 24 And they took him and cast
him into the pit; and the pit was empty, it had not water. 25 And they sat
down to eat bread; and having lifted up their eyes they beheld, and lo,
Ismaelitish travellers came from Galaad, and their camels were heavily
loaded with spices, and resin, and myrrh; and they went to bring them to
Egypt.

21 kill him: Gr. *smite him to the life*

25 myrrh: Gr. *stacte*

26 And Judas said to his brethren, What profit is it if we slay our brother,
and conceal his blood? 27 Come, let us sell him to these Ismaelites, but
let not our hands be upon him, because he is our brother and our flesh;
and his brethren hearkened. 28 And the men, the merchants of Madian,
went by, and they drew and lifted Joseph out of the pit, and sold Joseph

to the Ismaelites for twenty pieces of gold; and they brought Joseph down
into Egypt. [29] And Reuben returned to the pit, and seeth not Joseph in
the pit; and he rent his garments. [30] And he returned to his brethren and
said, The boy is not; and I, whither am I yet to go? [31] And having taken
the coat of Joseph, they slew a kid of the goats, and stained the coat with
the blood. [32] And they sent the coat of many colours; and they brought it
to their father, and said, This have we found; know if it be thy son's coat
or no. [33] And he recognized it, and said, It is my son's coat, an evil wild
beast hath devoured him; a wild beast hath carried off Joseph. [34] And Ja-
cob rent his clothes, and put sackcloth on his loins, and mourned for his
son many days. [35] And all his sons and his daughters gathered themselves
together, and came to comfort him; but he would not be comforted, say-
ing, I will go down to my son mourning to Hades; and his father wept
for him. [36] And the Madianites sold Joseph into Egypt; to Petephres, the
eunuch of Pharaoh, captain of the guard.

38 And it came to pass at that time that Judas went down from his
brethren, and came as far as to a certain man of Odollam, whose
name was Iras. [2] And Judas saw there the daughter of a Canaanite man,
whose name was Sava; and he took her, and went in to her. [3] And she con-
ceived and bore a son, and called his name, Er. [4] And she conceived and
bore a son again; and called his name, Aunan. [5] And she again bore a son;
and called his name, Selom: and she was in Chasbi when she bore them.
[6] And Judas took a wife for Er his first-born, whose name was Thamar.
[7] And Er, the first-born of Judas, was wicked before the Lord; and God
killed him. [8] And Judas said to Aunan, Go in to thy brother's wife, and
marry her as her brother-in-law, and raise up seed to thy brother. [9] And
Aunan, knowing that the seed should not be his—it came to pass when he
went in to his brother's wife, that he spilled it upon the ground, so that he
should not give seed to his brother's wife. [10] And his doing this appeared
evil before God; and he slew him also.

[11] And Judas said to Thamar, his daughter-in-law, Sit thou a widow in the
house of thy father-in-law, until Selom my son be grown; for he said, Lest
he also die as his brethren; and Thamar departed, and sat in the house
of her father. [12] And the days were fulfilled, and Sava the wife of Judas
died; and Judas, being comforted, went to them that sheared his sheep,
himself and Iras his shepherd the Odollamite, to Thamna. [13] And it was
told Thamar his daughter-in-law, saying, Behold, thy father-in-law goeth
up to Thamna, to shear his sheep. [14] And having taken off the garments of
her widowhood from her, she put on a veil, and ornamented her face, and
sat by the gates of Ænan, which is in the way to Thamna, for she saw that
Selom was grown; but he gave her not to him for a wife. [15] And when Judas
saw her, he thought her to be a harlot; for she covered her face, and he
knew her not. [16] And he went out of his way to her, and said to her, Let me
come in to thee; for he knew not that she was his daughter-in-law; and
she said, What wilt thou give me if thou shouldst come in to me? [17] And he
said, I will send thee a kid of the goats from my flock; and she said, Well, if
thou wilt give me an earnest, until thou send it. [18] And he said, What is the

[16] went out of his way to her: lit. *turned his way to her*

[18] bracelet: or, *necklace*

earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and
the staff in thy hand; and he gave them to her, and went in to her, and she
conceived by him. [19] And she arose and departed, and took her veil from
off her, and put on the garments of her widowhood. [20] And Judas sent the
kid of the goats by the hand of his shepherd the Odollamite, to receive the
pledge from the woman; and he found her not. [21] And he asked the men
of the place, Where is the harlot who was in Ænan by the wayside? and
they said, There was no harlot here. [22] And he returned to Judas, and said,
I have not found her; and the men of the place say, There is no harlot here.
[23] And Judas said, Let her have them, but let us not be ridiculed; I sent this
kid, but thou hast not found her. [24] And it came to pass after three months,
that it was told Judas, saying, Thamar thy daughter-in-law hath grievously
played the harlot, and behold she is with child by whoredom; and Judas
said, Bring her out, and let her be burnt. [25] And as they were bringing her,
she sent to her father-in-law, saying, I am with child by the man whose
these things are; and she said, See whose is this ring and bracelet and
staff. [26] And Judas knew them, and said, Thamar is cleared rather than I,
forasmuch as I gave her not to Selom my son: and he knew her not again.
[27] And it came to pass when she was in labour, that she also had twins in
her womb. [28] And it came to pass as she was bringing forth, one thrust
forth his hand, and the midwife having taken hold of it, bound upon his
hand a scarlet thread, saying, This one shall come out first. [29] And when
he drew back his hand, then immediately came forth his brother; and
she said, Why hath the barrier been cut through because of thee? and she
called his name, Phares. [30] And after this came forth his brother, on whose
hand was the scarlet thread; and she called his name, Zara.

39 And Joseph was brought down to Egypt; and Petephres the eunuch
of Pharaoh, the [a]captain of the guard, an Egyptian, bought him of
the hands of the Ismaelites, who brought him down thither. [2] And the Lord
was with Joseph, and he was a prosperous man; and he was in the house
with his lord the Egyptian. [3] And his master knew that the Lord was with
him, and the Lord prospereth in his hands whatsoever he happeneth to do.
[4] And Joseph found grace in the presence of his lord, and was well pleasing
to him; and he set him over his house, and all that he had he gave into the
hand of Joseph. [5] And it came to pass after that he was set over his house,
and over all that he had, that the Lord blessed the house of the Egyptian
for Joseph's sake; and the blessing of the Lord was on all his possessions
in the house, and in his field. [6] And he committed all that he had into the
hands of Joseph; and he knew not of anything that belonged to him, save
the bread which he himself ate. And Joseph was handsome in form, and
exceedingly beautiful in countenance. [7] And it came to pass after these
things, that his master's wife cast her eyes upon Joseph, and said, Lie with
me. [8] But he would not; but said to his master's wife, If because of me my
master knoweth nothing in his house, and hath given into my hands all
things that belong to him: [9] and in this house there is nothing above me,

[a] captain of the guard: Gr. *chief cook*. The same Hebrew word טבח signifies *a cook*, who was also a butcher; and *a guardsman*, who was also an executioner.

nor hath anything been kept back from me, but thou, because thou art his
wife—how then shall I do this wicked thing, and sin against God? [10] And
when she talked with Joseph day by day, and he hearkened not to her to
sleep with her, so as to be with her, [11] it came to pass on a certain day, that
Joseph went into the house to do his business, and there was no one of the
household within. [12] And she caught hold of him by his clothes, and said,
Lie with me; and having left his clothes in her hands, he fled, and went
forth. [13] And it came to pass, when she saw that he had left his clothes
in her hands, and fled, and gone forth, [14] that she called those that were
in the house, and spoke to them, saying, See, he hath brought in to us a
Hebrew servant to mock us—he came in to me, saying, Lie with me, and
I cried with a loud voice. [15] And when he heard that I lifted up my voice
and cried, having left his clothes with me, he fled, and went forth out. [16] So
she leaveth the clothes by her, until the master came to his house. [17] And
she spoke to him according to these words, saying, The Hebrew servant,
whom thou broughtest in to us, came in to me to mock me, and said to
me, I will lie with thee. [18] And when he heard that I lifted up my voice and
cried, having left his clothes with me, he fled and departed forth. [19] And
it came to pass, when his master heard all the words of his wife, that she
spoke to him, saying, Thus did thy servant to me, that he was very angry.
[20] And his master took Joseph, and cast him into the prison, into the
place where the king's prisoners are kept, there in the prison. [21] And the
Lord was with Joseph, and poured down mercy upon him; and he gave
him favour in the sight of the chief keeper of the prison. [22] And the chief
keeper of the prison gave the prison into the hand of Joseph, and all the
prisoners as many as were in the prison; and all things whatsoever they
do there, he did them. [23] Because of him the chief keeper of the prison
knew nothing, for all things were in the hand of Joseph, because the Lord
was with him; and whatever things he did, the Lord made them to prosper
in his hands.

40 And it came to pass after these things, that the chief cupbearer of
the king of Egypt and the chief baker trespassed against their lord
the king of Egypt. [2] And Pharaoh was wroth with his two eunuchs, with his
chief cupbearer, and with his chief baker. [3] And he put them in ward, into
the prison, into the place whereinto Joseph had been led. [4] And the chief
keeper of the prison committed them to Joseph, and he stood by them;
and they were some days in the prison. [5] And they both had a dream in
one night; and the vision of the dream of the chief cupbearer and chief
baker, who belonged to the king of Egypt, who were in the prison, was this.
[6] Joseph went in to them in the morning, and saw them, and they had been
troubled. [7] And he asked the eunuchs of Pharaoh who were with him in
the prison with his master, saying, Why is it that your countenances are
sad today? [8] And they said to him, We have seen a dream, and there is no
interpreter of it. And Joseph said to them, Is not the interpretation of them
through God? tell them then to me. [9] And the chief cupbearer related his
dream to Joseph, and said, In my dream a vine was before me. [10] And in
the vine were three stems; and it budding shot forth blossoms; the clus-

[11] it came to pass on a certain day: lit. *there happened such a day, and,* etc.

[22] prisoners: lit. *men led away to prison* or *punishment*

[5] had: Gr. *saw*

[9] my dream: Gr. *my sleep*

ters of grapes were ripe. [11] And the cup of Pharaoh was in my hand; and I
took the bunch of grapes, and squeezed it into the cup, and gave the cup
into Pharaoh's hand. [12] And Joseph said to him, This is the interpretation
of it. The three stems are three days. [13] Yet three days and Pharaoh shall
remember thy office, and he shall restore thee to thy place of chief cup-
bearer, and thou shalt give the cup of Pharaoh into his hand, according to
thy former high place, as thou wast wont to be cupbearer. [14] But remem-
ber me of thyself, when it shall be well with thee, and thou shalt deal
mercifully with me, and thou shalt make mention of me to Pharaoh, and
thou shalt bring me forth out of this dungeon. [15] For surely I was stolen
away out of the land of the Hebrews, and here I have done nothing, but
they have cast me into this pit. [16] And the chief baker saw that he inter-
preted aright; and he said to Joseph, I also saw a dream, and methought I
took up on my head three baskets of mealy food. [17] And in the upper bas-
ket there was the work of the baker of every kind which Pharaoh eateth;
and the fowls of the air ate them out of the basket that was on my head.
[18] And Joseph answered and said to him, This is the interpretation of it;
The three baskets are three days. [19] Yet three days, and Pharaoh shall take
away thy head from off thee, and shall hang thee on a tree, and the birds
of the sky shall eat thy flesh from off thee. [20] And it came to pass on the
third day that it was Pharaoh's birth-day, and he made a banquet for all
his servants, and he remembered the office of the cupbearer and the of-
fice of the baker in the midst of his servants. [21] And he restored the chief
cupbearer to his office, and he gave the cup into Pharaoh's hand. [22] And
he hanged the chief baker, as Joseph interpreted to them. [23] Yet did not
the chief cupbearer remember Joseph, but forgot him.

[1] full years: Gr. *years of days*

41 And it came to pass after two full years that Pharaoh had a dream.
He thought he stood upon the bank of the river. [2] And lo, there came
up as it were out of the river seven cows, fair in appearance, and choice
of flesh, and they fed on the sedge.[a] [3] And other seven cows came up after
these out of the river, ill-favoured and lean-fleshed, and fed by the other
cows on the bank of the river. [4] And the seven ill-favoured and lean cows
devoured the seven well-favoured and choice-fleshed cows; and Pharaoh
awoke. [5] And he dreamed again. And, behold, seven ears came up on one
stalk, choice and good. [6] And, behold, seven ears thin and blasted with the
wind, grew up after them. [7] And the seven thin ears and blasted with the
wind devoured the seven choice and full ears; and Pharaoh awoke, and it
was a dream. [8] And it was morning, and his soul was troubled; and he sent
and called all the interpreters of Egypt, and all her wise men; and Pharaoh
related to them his dream, and there was no one to interpret it to Pharaoh.
[9] And the chief cupbearer spoke to Pharaoh, saying, I this day remember
my fault: [10] Pharaoh was angry with his servants, and put us in prison in
the house of the captain of the guard, both me and the chief baker. [11] And
we had a dream both in one night, I and he; we saw, each according to

[8] interpret: or, *tell*

[11] had: Gr. *saw*

[a] sedge: The Hebrew word which the LXX have here written in Greek characters without translating it, is rendered in the place Authorized Version by *meadow*, in Job 8:11, the only other passage where it occurs, by *flag*.

his dream. [12] And there was there with us a young man, a Hebrew servant
of the captain of the guard; and we related to him our dreams, and he
interpreted them to us. [13] And it came to pass, as he interpreted them to
us, so also it happened, both that I was restored to my office, and that he
was hanged. [14] And Pharaoh having sent, called Joseph; and they brought
him out from the prison, and shaved him, and changed his dress, and
he came to Pharaoh. [15] And Pharaoh said to Joseph, I have seen a vision,
and there is no one to interpret it; but I have heard say concerning thee
that thou didst hear dreams and interpret them. [16] And Joseph answered
Pharaoh and said, Without God an answer of safety shall not be given to
Pharaoh. [17] And Pharaoh spoke to Joseph, saying, In my dream methought
I stood by the bank of the river; [18] and there came up as it were out of
the river, seven cows well-favoured and choice-fleshed, and they fed on
the sedge. [19] And behold seven other cows came up after them out of the
river, evil and ill-favoured and lean-fleshed, such that I never saw worse
in all the land of Egypt. [20] And the seven ill-favoured and thin cows ate up
the seven first good and choice cows. [21] And they went into their bellies;
and it was not perceptible that they had gone into their bellies, and their
appearance was ill-favoured, as also at the beginning; and after I awoke
I slept, [22] and saw again in my sleep, and as it were seven ears came up
on one stem, full and good. [23] And other seven ears, thin and blasted with
the wind, sprang up close to them. [24] And the seven thin and blasted ears
devoured the seven fine and full ears: so I spoke to the interpreters, and
there was no one to explain it to me.

[15] say: Gr. *men saying*

[21] it was: Gr. *they were*

[25] And Joseph said to Pharaoh, The dream of Pharaoh is one; whatever
God doth, he hath shown to Pharaoh. [26] The seven good cows are seven
years, and the seven good ears are seven years; the dream of Pharaoh is
one. [27] And the seven thin kine that came up after them are seven years;
and the seven thin and blasted ears are seven years; there shall be seven
years of famine. [28] And as for the word which I have told Pharaoh, whatso-
ever God intendeth to do, he hath shown to Pharaoh: [29] behold, for seven
years there is coming great plenty in all the land of Egypt. [30] But there shall
come seven years of famine after these, and they shall forget the plenty
that shall be in all Egypt, and the famine shall consume the land. [31] And
the plenty shall not be known in the land by reason of the famine that shall
be after this, for it shall be very grievous. [32] And concerning the repetition
of the dream to Pharaoh twice, it is because the saying which is from God
shall be true, and God will hasten to accomplish it. [33] Now then, look out
a wise and prudent man, and set him over the land of Egypt. [34] And let
Pharaoh make and appoint local governors over the land; and let them
take up a fifth part of all the produce of the land of Egypt for the seven
years of the plenty. [35] And let them gather all the food of these seven good
years that are coming, and let the corn be gathered under the hand of
Pharaoh; let food be kept in the cities. [36] And the stored food shall be for
the land against the seven years of famine, which shall be in the land of
Egypt; and the land shall not be utterly destroyed by the famine. [37] And

the word was pleasing in the sight of Pharaoh, and in the sight of all his servants.

38 And Pharaoh said to all his servants, Shall we find such a man as this, who hath the Spirit of God in him? 39 And Pharaoh said to Joseph, Since God hath shown thee all these things, there is not a wiser or more prudent man than thou. 40 Thou shalt be over my house, and all my people shall be obedient to thy word; only in the throne will I excel thee. 41 And Pharaoh said to Joseph, Behold, I set thee this day over all the land of Egypt. 42 And Pharaoh took his ring off his hand, and put it on the hand of Joseph, and put on him a robe of fine linen, and put a necklace of gold about his neck. 43 And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set him over all the land of Egypt. 44 And Pharaoh said to Joseph, I am Pharaoh; without thee no one shall lift up his hand on all the land of Egypt. 45 And Pharaoh called the name of Joseph, Psonthomphanech; and he gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife. 46 And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. 47 And the land produced, in the seven years of plenty, whole handfuls of corn. 48 And he gathered all the food of the seven years, in which was the plenty in the land of Egypt; and he laid up the food in the cities; the food of the fields of a city round about it he laid up in it. 49 And Joseph gathered very much corn as the sand of the sea, until it could not be numbered, for there was no number of it.

40 word: Gr. *mouth*

50 And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him. 51 And Joseph called the name of the first-born, Manasse; for God, said he, hath made me forget all my toils, and all my father's house. 52 And he called the name of the second, Ephraim; for God, said he, hath increased me in the land of my humiliation. 53 And the seven years of plenty passed away, which were in the land of Egypt. 54 And the seven years of famine began to come, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread. 55 And all the land of Egypt was hungry; and the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you. 56 And the famine was on the face of all the earth; and Joseph opened all the granaries, and sold to all the Egyptians. 57 And all countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.

51 my father's house: Gr. *things belonging to my father*

42 And Jacob having seen that there was a sale of corn in Egypt, said to his sons, Why are ye indolent? 2 Behold, I have heard that there is corn in Egypt; go down thither, and buy for us a little food, that we may live, and not die.

3 And the ten brethren of Joseph went down to buy corn out of Egypt. 4 But Jacob sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest, haply, disease befall him. 5 And the sons of Israel came to buy with those that came, for the famine was in the land of Canaan. 6 And Joseph was ruler of the land; he sold to all the people of the land.

And the brethren of Joseph, having come, did reverence to him, bowing
with the face to the ground. [7] And when Joseph saw his brethren, he knew
them, and estranged himself from them, and spoke hard words to them;
and said to them, Whence are ye come? And they said, Out of the land of
Canaan, to buy food. [8] And Joseph knew his brethren, but they knew not
him. [9] And Joseph remembered his dream, which he saw; and he said to
them, Ye are spies; to observe the marks of the land are ye come. [10] But
they said, Nay, Sir, we thy servants are come to buy food; [11] we are all sons
of one man; we are peaceable, thy servants are not spies. [12] And he said
to them, Nay, but ye are come to observe the marks of the land. [13] And
they said, We thy servants are twelve brethren, in the land of Canaan;
and, behold, the youngest is with our father today, but the other one is
not. [14] And Joseph said to them, This is it that I spoke to you, saying, ye are
spies; [15] herein shall ye be manifested; by the health of Pharaoh, ye shall
not depart hence, unless your younger brother come hither. [16] Send one
of you, and take your brother; and go ye to prison, till your words be clear,
whether ye speak the truth or not; but, if not, by the health of Pharaoh,
verily ye are spies. [17] And he put them in prison three days. [18] And he said
to them on the third day, This do, and ye shall live, for I fear God. [19] If
ye be peaceable, let one of your brethren be detained in prison; but go
ye, and carry back the corn ye have purchased. [20] And bring your younger
brother to me, and your words shall be believed; but, if not, ye shall die.
And they did so. [21] And each said to his brother, Yes, indeed, for we are
in fault concerning our brother, when we disregarded the anguish of his
soul, when he besought us, and we hearkened not to him; and therefore
hath this affliction come upon us. [22] And Reuben answered them, saying,
Did I not speak to you, saying, Hurt not the boy, and ye heard me not? and,
behold, his blood is required. [23] But they knew not that Joseph understood
them; for there was an interpreter between them. [24] And Joseph turned
away from them, and wept; and again he came to them, and spoke to
them; and he took Symeon from them, and bound him before their eyes.
[25] And Joseph gave orders to fill their vessels with corn, and to return
their money to each into his sack, and to give them provision for the way;
and it was so done to them. [26] And having put the corn on the asses, they
departed thence. [27] And one having opened his sack to give his asses fod-
der, at the place where they rested, saw also his bundle of money, for it
was on the mouth of his sack. [28] And he said to his brethren, My money
hath been restored to me, and behold this is in my sack. And their heart
was wonder-struck, and they were troubled, saying one to another, What
is this that God hath done to us? [29] And they came to their father, Jacob,
into the land of Canaan, and reported to him all that had happened to
them, saying, [30] The man, the lord of the land, spoke harsh words to us,
and put us in prison as spies of the land. [31] And we said to him, We are
men of peace, we are not spies. [32] We are twelve brethren, sons of our fa-
ther; one is not, and the youngest is with his father today in the land of
Canaan. [33] And the man, the lord of the land, said to us, Herein shall I
know that ye are peaceable; leave one brother here with me, and having

[19] the corn ye have purchased: Gr. *the purchase of your gift of corn*

[23] understood them: Gr. *heard them*

taken the corn ye have purchased for your family, depart. [34] And bring
to me your younger brother; then I shall know that ye are not spies, but
that ye are men of peace: and I will restore you your brother, and ye shall
trade in the land. [35] And it came to pass as they were emptying their sacks,
there was each man's bundle of money in his sack; and they and their fa-
ther saw their bundles of money, and they were afraid. [36] And their father
Jacob said to them, Ye have bereaved me. Joseph is not, Symeon is not,
and will ye take Benjamin? all these things have come upon me. [37] And
Reuben spoke to his father, saying, Slay my two sons, if I bring him not
to thee; give him into my hand, and I will bring him back to thee. [38] But
he said, My son shall not go down with you, because his brother is dead,
and he only hath been left; and suppose it shall come to pass that he is
afflicted by the way by which ye go, then ye shall bring down my old age
with sorrow to Hades.

43 But the famine prevailed in the land. [2] And it came to pass, when
they had finished eating the corn which they had brought out of
Egypt, that their father said to them, Go again; buy us a little food. [3] And
Judas spoke to him, saying, The man, the lord of the country, positively tes-
tified to us, saying, Ye shall not see my face, unless your younger brother
be with you. [4] If, then, thou send our brother with us, we will go down,
and buy thee food; [5] but if thou send not our brother with us, we will
not go: for the man spoke to us, saying, Ye shall not see my face, unless
your younger brother be with you. [6] And Israel said, Why did ye harm me,
inasmuch as ye told the man that ye had a brother? [7] And they said, The
man closely questioned us about our family also, saying, Doth your father
yet live, and have ye a brother? and we answered him according to this
question: did we know that he would say to us, Bring your brother? [8] And
Judas said to his father Israel, Send the boy with me, and we will arise
and go, that we may live and not die, both we and thou, and our store.
[9] And I engage for him; at my hand do thou require him; if I bring him not
to thee, and place him before thee, I shall be guilty toward thee for ever.
[10] For if we had not tarried, we should now have returned twice. [11] And
Israel, their father, said to them, If it be so, do this; take of the fruits of
the earth in your vessels, and carry down to the man presents of gum and
honey, and frankincense, and stacte, and turpentine, and walnuts. [12] And
take double money in your hands, and the money that was returned in
your sacks, carry back with you, lest peradventure it is a mistake. [13] And
take your brother; and arise, go down to the man. [14] And my God give you
favour in the sight of the man, and send away your other brother, and
Benjamin, for I accordingly as I have been bereaved, am bereaved.

[14] other: Gr. *one*

[15] And the men having taken these presents, and the double money, took
in their hands also Benjamin; and they rose up and went down to Egypt,
and stood before Joseph. [16] And Joseph saw them and his brother Ben-
jamin, born of the same mother; and he said to the steward of his house-
hold, Bring the men into the house, and slay beasts and make ready, for
the men are to eat bread with me at noon. [17] And the man did as Joseph
said; and he brought the men into the house of Joseph. [18] And the men,

when they perceived that they were brought into the house of Joseph, said,
We are brought in because of the money that was returned in our sacks at
the first; even in order to inform against us, and lay it to our charge; to take
us for servants, and our asses. [19] And having approached the man who was
over the house of Joseph, they spoke to him in the porch of the house,
[20] saying, We pray thee, Sir; we came down at first to buy food. [21] And it
came to pass, when we came to unlade, and opened our sacks, there was
also this money of each in his sack; we have now brought back our money
by weight in our hands. [22] And we have brought other money with us to
buy food; we know not who put the money into our sacks. [23] And he said
to them, God deal mercifully with you; be not afraid; your God, and the
God of your fathers, hath given you treasures in your sacks, and [a]I have
enough of your good money. And he brought Symeon out to them. [24] And
he brought water to wash their feet; and gave provender to their asses.
[25] And they prepared their gifts, until Joseph came at noon, for they heard
that he was going to dine there. [26] And Joseph entered into the house, and
they brought him the gifts which they had in their hands, into the house;
and they did him reverence with their face to the ground. [27] And he asked
them, How are ye? and he said to them, Is your father, the old man of
whom ye spoke, well? Doth he yet live? [28] And they said, Thy servant our
father is well; he is yet alive. And he said, Blessed be that man by God—
and they bowed, and did him reverence. [29] And Joseph lifted up his eyes,
and saw his brother Benjamin, born of the same mother; and he said, Is
this your younger brother, whom ye spoke of bringing to me? and he said,
God have mercy on thee, my son. [30] And Joseph was troubled, for his bowels yearned over his brother, and he sought to weep; and he went into his
chamber, and wept there.

[29] lifted up his eyes: Gr. *having looked up with*, etc.

[31] And he washed his face and came out, and refrained himself, and said,
Set on bread. [32] And they set on bread for him alone, and for them by
themselves, and for the Egyptians feasting with him by themselves, for the
Egyptians could not eat bread with the Hebrews, for it is an abomination
to the Egyptians. [33] And they sat before him, the first-born according to
his seniority, and the younger according to his youth; and the men looked
with amazement every one at his brother. [34] And they took their portions
from him to themselves; but Benjamin's portion was [b]five times as much
as the portions of the others. And they drank and were filled with drink
with him.

[33] looked with amazement: Gr. *were amazed*

44 And Joseph charged the steward of his house, saying, Fill the men's
sacks with food, as much as they can carry, and put the money of
each in the mouth of his sack. [2] And put my silver cup into the sack of
the youngest, and the price of his corn. And it was done according to the
word of Joseph, as he said.

[a] I have enough of your good money: q.d. *I am satisfied with the money you have given me, both as to quality and quantity*

[b] was five times as much as the portions of the others: Gr. *was magnified beyond the portions of all five times in comparison of theirs*

[3] The morning dawned, and the men were sent away, they and their
asses. [4] And when they had gone out of the city, and were not far off, then
Joseph said to his steward, Arise, and pursue after the men; and thou shalt
overtake them, and say to them, Why have ye returned evil for good? [5] Why
have ye stolen my silver cup? is it not this out of which my lord drin-
keth? and he divineth augury with it; ye have accomplished evil in that
which ye have done. [6] And he found them, and spoke to them according
to these words. [7] And they said to him, Why doth our lord speak according
to these words? far be it from thy servants to do according to this word.
[8] If we brought back to thee out of the land of Canaan the money which
we found in our sacks, how should we steal silver or gold out of the house
of thy lord? [9] With whomsoever of thy servants thou shalt find the cup, let
him die; and, moreover, we will be servants to our lord. [10] And he said,
Now then it shall be as ye say; with whomsoever the cup shall be found,
he shall be my servant, and ye shall be clear. [11] And they hasted, and took
down every man his sack on the ground, and they opened every man his
sack. [12] And he searched, beginning from the eldest, until he came to the
youngest; and he found the cup in Benjamin's sack. [13] And they rent their
garments, and laid each man his sack on his ass, and returned to the city.
[14] And Judas and his brethren came in to Joseph, while he was yet there,
and fell on the ground before him. [15] And Joseph said to them, What is
this thing that ye have done? know ye not that a man such as I can surely
divine? [16] And Judas said, What shall we answer to our lord, or what shall
we say, or wherein should we be justified? whereas God hath discovered
the unrighteousness of thy servants; behold, we are slaves to our lord,
both we and he with whom the cup hath been found. [17] And Joseph said,
Far be it from me to do this thing; the man with whom the cup hath been
found, he shall be my servant; but do ye go up with safety to your father.
[18] And Judas drew near him, and said, I pray, Sir, let thy servant speak a
word before thee, and be not angry with thy servant, for thou art next
to Pharaoh. [19] Sir, thou askedst thy servants, saying, Have ye a father or
a brother? [20] And we said to my lord, We have a father, an old man, and
he hath a son of his old age, a young one, and his brother is dead, and
he alone hath been left behind to his mother, and his father loveth him.
[21] And thou saidst to thy servants, Bring him down to me, and I will take
care of him. [22] And we said to my lord, The child will not be able to leave
his father; but if he should leave his father, he will die. [23] But thou saidst to
thy servants, Except your younger brother come down with you, ye shall
not see my face again. [24] And it came to pass, when we went up to thy
servant our father, we reported to him the words of our lord. [25] And our
father said, Go again, and buy us a little food. [26] And we said, We shall not
be able to go down; but if our younger brother go down with us, we will go
down; for we shall not be able to see the man's face, our younger brother
not being with us. [27] And thy servant our father said to us, Ye know that
my wife bore me two sons; [28] and one is departed from me; and ye said
that he was devoured of wild beasts, and I have not seen him until now.
[29] If then ye take this one also from my presence, and an affliction happen

[5] out of which: Gr. *in which*

[16] whereas: Gr. *but*

to him by the way, then shall ye bring down my old age with sorrow to the grave. [30] Now then, if I should go in to thy servant, and our father, and the boy should not be with us (and his life dependeth on this lad's life)— [31] it shall even come to pass, when he seeth the boy is not with us, that he will die, and thy servants will bring down the old age of thy servant, and our father, with sorrow to the grave. [32] For thy servant hath received the boy in charge from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever. [33] Now then I will remain a servant with thee instead of the lad, a domestic of my lord; but let the lad go up with his brethren. [34] For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befall my father.

[29] the grave: Gr. *Hades*

[31] the grave: Gr. *Hades*

45 And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his brethren. [2] And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharaoh. [3] And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled. [4] And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom ye sold into Egypt. [5] Now then be not grieved, and let it not seem hard to you that ye sold me hither, for God sent me before you for life. [6] For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing. [7] For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you. [8] Now then ye did not send me hither, but God; and he hath made me as a father of Pharaoh, and lord of all his house, and ruler of all the land of Egypt. [9] Hasten, therefore, and go up to my father, and say to him, These things saith thy son Joseph; God hath made me lord of all the land of Egypt; come down therefore to me, and tarry not. [10] And thou shalt dwell in the land of Gesem of Arabia; and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep and thy oxen, and whatsoever things are thine. [11] And I will nourish thee there: for the famine is yet for five years; lest thou be consumed, and thy sons, and all thy possessions. [12] Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh to you. [13] Report, therefore, to my father all my glory in Egypt, and all things that ye have seen, and make haste and bring down my father hither. [14] And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck. [15] And he kissed all his brethren, and wept on them; and after these things his brethren spoke to him.

[16] And the report was carried into the house of Pharaoh, saying, Joseph's brethren are come; and Pharaoh was glad, and his household. [17] And Pharaoh said to Joseph, Say to thy brethren, Do this; fill your waggons, and depart into the land of Canaan. [18] And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land. [19] And do thou charge them thus;

that they should take for them waggons out of the land of Egypt, for your
little ones, and for your wives; and take up your father, and come. [20] And
be not sparing in regard to your property, for all the good of Egypt shall
be yours. [21] And the children of Israel did so; and Joseph gave to them
waggons, according to the words spoken by king Pharaoh; and he gave
them provision for the journey. [22] And he gave to them all two sets of rai-
ment apiece; but to Benjamin he gave three hundred pieces of gold, and
five changes of raiment. [23] And to his father he sent presents at the same
rate, and ten asses, bearing some of all the good things of Egypt, and ten
mules, bearing bread for his father for the journey. [24] And he sent away
his brethren, and they went; and he said to them, Be not angry by the way.
[25] And they went up out of Egypt, and came into the land of Canaan, to
Jacob their father. [26] And they reported to him, saying, Thy son Joseph is
living, and he is ruler over all the land of Egypt; and Jacob was amazed, for
he did not believe them. [27] But they spoke to him all the words uttered by
Joseph, whatsoever he said to them; and having seen the chariots which
Joseph sent to take him up, the spirit of Jacob their father revived. [28] And
Israel said, It is a great thing for me if Joseph my son is yet alive, I will go
and see him before I die.

[26] amazed: Gr. *amazed in mind*

46 And Israel departed, he and all that he had, and came to the well
of the oath; and he offered sacrifice to the God of his father Isaac.
[2] And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he
said, What is it? [3] And he saith to him, I am the God of thy fathers; fear not
to go down into Egypt, for I will make thee there a great nation. [4] And I
will go down with thee into Egypt, and I will bring thee up at the end; and
Joseph shall put his hands on thy eyes. [5] And Jacob rose up from the well
of the oath; and the sons of Israel took up their father, and the baggage,
and their wives on the waggons, which Joseph sent to take them. [6] And
they took up their goods, and all their property, which they had gotten in
the land of Canaan; they came into the land of Egypt, Jacob, and all his
seed with him. [7] The sons, and the sons of his sons with him; his daughters,
and the daughters of his daughters; and he brought all his seed into Egypt.
[8] And these are the names of the sons of Israel that went into Egypt with
their father Jacob—Jacob and his sons. The first-born of Jacob, Reuben.
[9] And the sons of Reuben; Enoch, and Phallus, Asron, and Charmi. [10] And
the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saar,
and Saul, the son of a Canaanite woman. [11] And the sons of Levi; Gerson,
Cath, and Merari. [12] And the sons of Judas; Er, and Aunan, and Selom, and
Phares, and Zara: and Er and Aunan died in the land of Canaan. [13] And the
sons of Phares were Esron, and Jemuel. And the sons of Issachar; Thola,
and Phua, and Asum, and Sambran. [14] And the sons of Zabulun, Sered,
and Allon, and Achoel. [15] These are the sons of Lea, which she bore to Ja-
cob in Mesopotamia of Syria, and Dina his daughter; all the souls, sons
and daughters, thirty-three. [16] And the sons of Gad; Saphon, and Angis,
and Sannis, and Thasoban, and Aedis, and Aroedis, and Areelis. [17] And
the sons of Aser; Jemna, Jessua, and Jeul, and Baria, and Sara their sis-
ter. And the sons of Baria; Chobor, and Melchiil. [18] These are the sons of

Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob,
sixteen souls. [19] And the sons of Rachel, the wife of Jacob; Joseph, and Ben-
jamin. [20] And there were sons born to Joseph in the land of Egypt, whom
Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, even
Manasses and Ephraim. And there were sons born to Manasses, which the
Syrian concubine bore to him, even Machir. And Machir begot Galaad.
And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam.
And the sons of Sutalaam; Edom. [21] And the sons of Benjamin; Bala, and
Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and
Anchis, and Ros, and Mamphim. And Gera begot Arad. [22] These are the
sons of Rachel, which she bore to Jacob; all the souls eighteen. [23] And the
sons of Dan; Asom. [24] And the sons of Nephthalim; Asiel, and Goni, and
Issaar, and Sollem. [25] These are the sons of Balla, whom Laban gave to his
daughter Rachel, who bore these to Jacob; all the souls, seven. [26] And all
the souls that came with Jacob into Egypt, who came out of his loins, be-
sides the wives of the sons of Jacob, even all the souls were sixty-six. [27] And
the sons of Joseph, who were born to him in the land of Egypt, were nine
souls; all the souls of the house of Jacob who came with Joseph into Egypt,
were seventy-five souls.

[26] loins: Gr. *thighs*

[28] And he sent Judas before him to Joseph, to meet him to the city of
Heroes, into the land of Ramesses. [29] And Joseph having made ready his
chariots, went up to meet Israel his father, at the city of Heroes; and hav-
ing appeared to him, fell on his neck, and wept with abundant weeping.
[30] And Israel said to Joseph, After this I will gladly die, since I have seen thy
face, for thou art yet living. [31] And Joseph said to his brethren, I will go up
and tell Pharaoh, and will say to him, My brethren, and my father's house,
who were in the land of Canaan, are come to me. [32] And the men are shep-
herds; for they have been feeders of cattle, and they have brought with
them their cattle, and their kine, and all their property. [33] If then Pharaoh
call you, and say to you, What is your occupation? [34] Ye shall say, We thy
servants are herdsmen from our youth until now, both we and our fathers:
that ye may dwell in the land of Gesem of Arabia, for every shepherd is
an abomination to the Egyptians.

[28] Heroes: Heb. *Goshen*
[29] made ready: Gr. *yoked*
[29] abundant: Gr. *fat*

47 And Joseph came and told Pharaoh, saying, My father, and my
brethren, and their cattle, and their oxen, and all their possessions,
are come out of the land of Canaan, and, behold, they are in the land
of Gesem. [2] And he took of his brethren five men, and set them before
Pharaoh. [3] And Pharaoh said to the brethren of Joseph, What is your oc-
cupation? and they said to Pharaoh, Thy servants are shepherds, both
we and our fathers. [4] And they said to Pharaoh, We are come to sojourn
in the land, for there is no pasture for the flocks of thy servants, for the
famine hath prevailed in the land of Canaan; now then, we will dwell in
the land of Gesem. And Pharaoh said to Joseph, Let them dwell in the
land of Gesem; and if thou knowest that there are among them able men,
make them overseers of my cattle. So Jacob and his sons came into Egypt,
to Joseph; and Pharaoh, king of Egypt, heard of it. [5] And Pharaoh spoke to
Joseph, saying, Thy father, and thy brethren, are come to thee. [6] Behold,

[4] we will dwell: or, *let us dwell.* See 1 Tim. 6:8

the land of Egypt is before thee; settle thy father and thy brethren in the
best land. [7] And Joseph brought in Jacob his father, and set him before
Pharaoh; and Jacob blessed Pharaoh. [8] And Pharaoh said to Jacob, How
many are the years of the days of thy life? [9] And Jacob said to Pharaoh,
The days of the years of my life, wherein I sojourn, are a hundred and
thirty years; few and evil have been the days of the years of my life, they
have not attained to the days of the life of my fathers, in which days they
sojourned. [10] And Jacob blessed Pharaoh, and departed from him. [11] And
Joseph settled his father and his brethren, and gave them a possession in
the land of Egypt, in the best land, in the land of Ramesses, as Pharaoh
commanded. [12] And Joseph gave provision to his father, and his brethren,
and to all the house of his father, corn for each person.

[13] And there was no corn in all the land, for the famine prevailed greatly;
and the land of Egypt, and the land of Canaan, fainted for the famine.
[14] And Joseph gathered all the money that was found in the land of Egypt,
and the land of Canaan, in return for the corn which they bought, and
he distributed corn to them; and Joseph brought all the money into the
house of Pharaoh. [15] And all the money failed out of the land of Egypt, and
out of the land of Canaan; and all the Egyptians came to Joseph, saying,
Give us bread, and why do we die in thy presence? for our money is spent.
[16] And Joseph said to them, Bring your cattle, and I will give you bread
for your cattle, if your money is spent. [17] And they brought their cattle
to Joseph; and Joseph gave them bread in return for their horses, and for
their sheep, and for their oxen, and for their asses; and Joseph maintained
them with bread for all their cattle in that year. [18] And that year passed,
and they came to him in the second year, and said to him, Must we then
be consumed from before our lord? for if our money hath failed, and our
possessions, and our cattle, brought to thee our lord, and there hath not
been left to us before our lord more than our own bodies and our land,
we are indeed destitute. [19] In order, then, that we die not before thee, and
the land be made desolate, buy us and our land for bread, and we and our
land will be servants to Pharaoh: give seed that we may sow, and live and
not die, so our land shall not be made desolate. [20] And Joseph bought all
the land of the Egyptians, for Pharaoh; for the Egyptians sold their land
to Pharaoh; for the famine prevailed against them, and the land became
Pharaoh's. [21] And he brought the people into bondage to him, for servants,
from one extremity of Egypt to the other, [22] except only the land of the
priests; Joseph bought not this, for Pharaoh gave a portion in the way of
gift to the priests; and they ate their portion which Pharaoh gave them;
therefore they sold not their land. [23] And Joseph said to all the Egyptians,
Behold, I have bought you and your land this day for Pharaoh; take seed
for you, and sow the land. [24] And there shall be the fruits of it; and ye
shall give the fifth part to Pharaoh, and the four remaining parts shall be
for yourselves, for seed for the earth, and for food for you, and all that
are in your houses. [25] And they said, Thou hast saved us; we have found
favour before our lord, and we will be servants to Pharaoh. [26] And Joseph
appointed it to them for an ordinance until this day; to reserve a fifth part

for Pharaoh, on the land of Egypt, except only the land of the priests, that was not Pharaoh's.

[27] And Israel dwelt in Egypt, in the land of Gesem, and they gained an inheritance upon it; and they increased and multiplied very greatly. [28] And Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years. [29] And the days of Israel drew nigh for him to die: and he called his son Joseph, and said to him, If I have found favour before thee, put thy hand under my thigh, and thou shalt execute mercy and truth toward me, so as not to bury me in Egypt. [30] But I will sleep with my fathers, and thou shalt carry me up out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word. [31] And he said, Swear to me; and he sware to him. And Israel did reverence, leaning on the top of his staff.

[31] Heb. 11:21 (LXX ≠ Heb.)

48 And it came to pass after these things, that it was reported to Joseph, Behold, thy father is ill; and, having taken his two sons, Manasse and Ephraim, he came to Jacob. [2] And it was reported to Jacob, saying, Behold, thy son Joseph cometh to thee; and Israel having strengthened himself, sat upon the bed. [3] And Jacob said to Joseph, My God appeared to me in Luza, in the land of Canaan, and blessed me, [4] and said to me, Behold, I will increase thee, and multiply thee, and will make of thee multitudes of nations; and I will give this land to thee, and to thy seed after thee, for an everlasting possession. [5] Now then thy two sons, who were born to thee in the land of Egypt, before I came to thee into Egypt, are mine; Ephraim and Manasse, as Reuben and Symeon they shall be mine. [6] And the children which thou shalt beget hereafter, shall be in the name of their brethren; they shall be named after their inheritances. [7] And as for me, when I came out of Mesopotamia of Syria, Rachel, thy mother, died in the land of Canaan, as I drew nigh to the horse-course of Chabratha of the land of Canaan, so as to come to Ephratha; and I buried her in the road of the course; this is Bethlehem.

[8] And when Israel saw the sons of Joseph, he said, Who are these to thee? [9] And Joseph said to his father, They are my sons, whom God gave me here; and Jacob said, Bring me them, that I may bless them. [10] Now the eyes of Israel were dim through age, and he could not see; and he brought them near to him, and he kissed them, and embraced them. [11] And Israel said to Joseph, Behold, I have not been deprived of seeing thy face, and lo! God hath shown me thy seed also. [12] And Joseph brought them out from between his knees, and they did reverence to him, with their face to the ground. [13] And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him. [14] But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, guiding his hands crosswise.

[15] And he blessed them and said, The God in whose sight my fathers were well pleasing, even Abraham and Isaac, the God who continueth to feed me from my youth until this day; [16] the angel who delivereth me from all evils, bless these boys, and my name shall be called upon them, and

the name of my fathers, Abraham and Isaac; and let them be increased to
a great multitude on the earth. [17] And Joseph having seen that his father
put his right hand on the head of Ephraim—it seemed grievous to him;
and Joseph took hold of the hand of his father, to remove it from the head
of Ephraim to the head of Manasse. [18] And Joseph said to his father, Not so,
father; for this is the first-born; lay thy right-hand upon his head. [19] And
he would not, but said, I know it, son, I know it; he also shall be a people,
and he shall be exalted, but his younger brother shall be greater than he,
and his seed shall become a multitude of nations. [20] And he blessed them
in that day, saying, In you shall Israel be blessed, saying, God make thee as
Ephraim and Manasse; and he set Ephraim before Manasse. [21] And Israel
said to Joseph, Behold, I die; and God shall be with you, and restore you
to the land of your fathers. [22] And I give to thee Sychem, a select portion
above thy brethren, which I took out of the hand of the Amorites with my
sword and bow.

49 And Jacob called his sons, and said to them, Assemble yourselves,
that I may tell you what shall happen to you in the last days.

[2] Gather yourselves together, and hear me, sons of Jacob;
hear Israel, hear your father.
[3] Reuben, thou [a]art my first-born,
thou my strength, and the first of my children,
hard to be endured, hard and self-willed.
[4] Thou wast insolent like water, burst not forth with violence,
for thou wentest up to the bed of thy father;
then thou defiledst the couch, whereupon thou wentest up.
[5] Symeon and Levi, brethren,
accomplished the injustice of their cutting off.
[6] Let not my soul come into their counsel,
and let not my inward parts contend in their conspiracy,
for in their wrath they slew men,
and in their passion they houghed a bull.
[7] Cursed be their wrath, for it was wilful,
and their anger, for it was cruel:
I will divide them in Jacob,
and scatter them in Israel.
[8] Judah, thy brethren have praised thee,
and thy hands shall be on the back of thy enemies;
thy father's sons shall do thee reverence.
[9] [b]Judah is a lion's whelp:
from the tender plant, my son, thou art gone up,
having couched thou liest as a lion,
and as a whelp; who shall stir him up?
[10] A ruler shall not fail from Judah,

[7] cruel: more lit. *hardened* or *aggravated*

[a] thou art my first-born: or, *thou my first-born*, etc., nominative and vocative not being always regularly distinguished in the LXX. See Heb. 1:8. ὁ Θεὸς
[b] Judah: The terminations of proper names are occasionally varied.

nor a prince from his loins,
until there come the things stored up for him;
and he is the expectation of nations.
[11] Binding his foal to the vine,
and the foal of his ass to the branch of it,
he shall wash his robe in wine,
and his garment in the blood of the grape.
[12] His eyes shall be more cheering than wine,
and his teeth whiter than milk.
[13] Zabulon shall dwell on the coast,
and he shall be by a haven of ships,
and shall extend to Sidon.
[14] Issachar hath desired that which is good;
resting between the inheritances.
[15] And having seen the resting-place that it was good,
and the land that it was fertile,
he subjected his shoulder to labour,
and became a husbandman.
[16] Dan shall judge his people,
as one tribe too in Israel.
[17] And let Dan be a serpent in the way,
besetting the path,
biting the heel of the horse
(and the rider shall fall backward),
[18] waiting for the salvation of the Lord.
[19] Gad, a plundering troop shall plunder him;
but he shall plunder him, pursuing him closely.
[20] Aser, his bread shall be fat;
and he shall yield dainties to princes.
[21] Nephthalim is a spreading stem,
bestowing beauty on its fruit.
[22] Joseph is a son increased;
my dearly loved son is increased;
my youngest son,
turn to me.
[23] Against whom men taking evil counsel reproached him,
and the archers pressed hard upon him.
[24] But their bow and arrows were mightily consumed,
and the sinews of their arms were slackened
by the hand of the mighty one of Jacob;
thence is he that strengthened Israel
from the God of thy father;
[25] and my God helped thee,
and he blessed thee with the blessing of heaven from above,
and the blessing of the earth possessing all things,
because of the blessing of the breasts and of the womb,
[26] the blessings of thy father and thy mother—

[10] loins: Gr. *thighs*

it hath prevailed above the blessing of the lasting mountains,
and beyond the blessings of the everlasting hills;
they shall be upon the head of Joseph,
and upon the head of the brothers of whom he took the lead.
[27] Benjamin, as a ravening wolf,
shall eat still in the morning,
and at evening he giveth food.

[28] All these are the twelve sons of Jacob; and their father spoke these words to them, and he blessed them; he blessed each of them according to his blessing. [29] And he said to them, I am added to my people; ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite, [30] in the double cave which is opposite Mambre, in the land of Canaan, the cave which Abraham bought of Ephron the Chettite, for a possession of a sepulchre. [31] There they buried Abraham and Sarah his wife; there they buried Isaac, and Rebecca his wife; there they buried Lea; [32] in the portion of the field, and of the cave that was in it, purchased of the sons of Chet. [33] And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people.

50 And Joseph fell upon his father's face, and wept on him, and kissed him. [2] And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel. [3] And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days. [4] And when the days of mourning were past, Joseph spoke to the princes of Pharaoh, saying, If I have found favour in your sight, speak concerning me in the ears of Pharaoh, saying, [5] My father adjured me, saying, In the sepulchre which I dug for myself in the land of Canaan, there thou shalt bury me; now then I will go up and bury my father, and return again. [6] And Pharaoh said to Joseph, Go up, bury thy father, as he constrained thee to swear. [7] So Joseph went up to bury his father; and all the servants of Pharaoh went up with him, and the elders of his house, and all the elders of the land of Egypt. [8] And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Gesem. [9] And there went up with him also chariots and horsemen; and there was a very great company. [10] And they came to the threshing-floor of Atad, which is beyond Jordan; and they bewailed him with a great and very sore lamentation; and he made a mourning for his father seven days. [11] And the inhabitants of the land of Canaan saw the mourning at the floor of Atad, and said, This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan. [12] And thus his sons did to him. [13] So his sons carried him up into the land of Canaan, and buried him in the double cave, which cave Abraham bought for possession of a burying-place, of Ephrom the Chettite, before Mambre. [14] And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

[15] And when the brethren of Joseph saw that their father was dead, they said, Let us take heed, lest at any time Joseph remember evil against us, and recompense to us all the evils which we have done against him. [16] And they came to Joseph, and said, Thy father adjured us before his death, saying, [17] Thus say ye to Joseph, Forgive them their injustice and their sin, forasmuch as they have done thee evil; and now pardon the injustice of the servants of the God of thy father. And Joseph wept while they spoke to him. [18] And they came to him and said, We, these persons, are thy servants. [19] And Joseph said to them, Fear not, for I am God's. [20] Ye took counsel against me for evil, but God took counsel for me for good, that the matter might be as it is today, and much people might be fed. [21] And he said to them, Fear not, I will maintain you, and your families: and he comforted them, and spoke kindly to them. [22] And Joseph dwelt in Egypt, he and his brethren, and all the family of his father; and Joseph lived a hundred and ten years. [23] And Joseph saw the children of Ephraim to the third generation; and the sons of Machir the son of Manasse were borne on the sides of Joseph. [24] And Joseph spoke to his brethren, saying, I die, and God will surely visit you, and will bring you out of this land to the land concerning which God sware to our fathers, Abraham, Isaac, and Jacob. [25] And Joseph adjured the sons of Israel, saying, At the visitation with which God shall visit you, then ye shall carry up my bones hence with you. [26] And Joseph died, aged a hundred and ten years; and they prepared his corpse, and put him in a coffin in Egypt.

[17] pardon: Gr. *accept*

[23] sides: Gr. *thighs*

[26] prepared his corpse: Gr. *buried him*

The Second Book of Moses, Called
Exodus

1 THESE are the names of the sons of Israel that came into Egypt together
with Jacob their father; they came in each with their whole family.
[2] Reuben, Symeon, Levi, Judas, [3] Issachar, Zabulon, Benjamin, [4] Dan and
Nephthalim, Gad and Aser. [5] But Joseph was in Egypt. And all the souls
born of Jacob were seventy-five. [6] And Joseph died, and all his brethren,
and all that generation. [7] And the children of Israel increased and multi-
plied, and became numerous and grew exceedingly strong, and the land
multiplied them. [8] And there arose up another king over Egypt, who knew
not Joseph. [9] And he said to his nation, Behold, the race of the children
of Israel is a great multitude, and is stronger than we: [10] come then, let us
deal craftily with them, lest at any time they be increased, and whensoever
war shall happen to us, these also shall be added to our enemies, and hav-
ing prevailed against us in war, they will depart out of the land. [11] And he
set over them task-masters, who should afflict them in their works; and
they built strong cities for Pharaoh, both Pitho, and Ramesses, and On,
which is Heliopolis. [12] But as they humbled them, by so much they mul-
tiplied, and grew exceedingly strong; and the Egyptians greatly abhorred
the children of Israel. [13] And the Egyptians tyrannised over the children
of Israel by force. [14] And they embittered their life by hard labours, in the
clay and in brick-making, and all the works in the plains, according to all
the works, wherein they caused them to serve with violence.

[15] And the king of the Egyptians spoke to the midwives of the Hebrews;
the name of the one was, Sepphora; and the name of the second, Phua.
[16] And he said, When ye do the office of midwives to the Hebrew women,
and they are about to be delivered, if it be a male, kill it; but if a female,
save it. [17] But the midwives feared God, and did not as the king of Egypt
appointed them; and they saved the male children alive. [18] And the king of
Egypt called the midwives, and said to them, Why is it that ye have done
this thing, and saved the male children alive? [19] And the midwives said to
Pharaoh, The Hebrew women are not as the women of Egypt, for they are
delivered before the midwives go in to them. So they bore children. [20] And
God did well to the midwives, and the people multiplied, and grew very
strong. [21] And as the midwives feared God, they established for themselves
families. [22] And Pharaoh charged all his people, saying, Whatever male
child shall be born to the Hebrews, cast into the river; and every female,
save it alive.

2 And there was a certain man of the tribe of Levi, who took to wife
one of the daughters of Levi. [2] And she conceived, and bore a male
child; and having seen that he was fair, they hid him three months. [3] And
when they could no longer hide him, his mother took for him an ark, and
besmeared it with bitumen, and cast the child into it, and put it in the
ooze by the river. [4] And his sister was watching from a distance, to learn
what would happen to him.

[3] bitumen: i.e., a peculiar kind, more resembling vegetable pitch

[5] And the daughter of Pharaoh came down to the river to bathe; and her
maids walked by the river's side, and having seen the ark in the ooze, she
sent her maid, and took it up. [6] And having opened it, she seeth the babe
weeping in the ark: and the daughter of Pharaoh had compassion on it,
and said, This is one of the Hebrews' children. [7] And his sister said to the
daughter of Pharaoh, Wilt thou that I call to thee a nurse of the Hebrews,
and shall she suckle the child for thee? [8] And the daughter of Pharaoh said,
Go: and the young woman went, and called the mother of the child. [9] And
the daughter of Pharaoh said to her, Take care of this child, and suckle
it for me, and I will give thee the wages; and the woman took the child,
and suckled it. [10] And when the boy was grown, she brought him to the
daughter of Pharaoh, and he became her son; and she called his name,
Moses, saying, I took him out of the water.

[11] And it came to pass in that length of time, that Moses having grown,
went out to his brethren the sons of Israel: and having noticed their dis-
tress, he seeth an Egyptian smiting a certain Hebrew of his brethren the
children of Israel. [12] And having looked round this way and that way, he
seeth no one; and he smote the Egyptian, and hid him in the sand. [13] And
having gone out the second day he seeth two Hebrew men fighting; and
he saith to the injurer, Wherefore smitest thou thy neighbour? [14] And he
said, Who made thee a ruler and a judge over us? wilt thou slay me as
thou yesterday slewest the Egyptian? Then Moses was alarmed, and said,
If it be thus, this matter hath become known. [15] And Pharaoh heard this
matter, and sought to slay Moses; and Moses departed from the presence
of Pharaoh, and dwelt in the land of Madian; and having come into the
land of Madian, he sat on the well. [16] And the priest of Madian had seven
daughters, feeding the flock of their father Jothor; and they came and
drew water until they filled their pitchers, to water the flock of their fa-
ther Jothor. [17] And the shepherds came, and were driving them away; and
Moses rose up and rescued them, and drew water for them, and watered
their sheep. [18] And they came to Raguel their father; and he said to them,
Why have ye come so quickly today? [19] And they said, An Egyptian deliv-
ered us from the shepherds, and drew water for us and watered our sheep.
[20] And he said to his daughters, And where is he? and why have ye left the
man? call him therefore, that he may eat bread. [21] And Moses was estab-
lished with the man, and he gave Sepphora his daughter to Moses to wife.
[22] And the woman conceived and bore a son, and Moses called his name
Gersam, saying, I am a sojourner in a strange land. [23] And in those days
after a length of time, the king of Egypt died; and the children of Israel
groaned because of their tasks, and cried, and their cry because of their
tasks went up to God. [24] And God heard their groanings, and God remem-
bered his covenant made with Abraham and Isaac and Jacob. [25] And God
looked upon the children of Israel, and was made known to them.

3 And Moses was feeding the flock of Jothor his father-in-law, the priest
of Madian; and he brought the sheep nigh to the wilderness, and came
to the mount of Horeb. [2] And an angel of the Lord appeared to him in
flaming fire out of the bush, and he seeth that the bush burneth with

[13] Acts 7:26–28

[14] Acts 7:35 (LXX ≠ Heb.)

[2] flaming fire: Gr. *fire of flame*

fire—but the bush was not consumed. [3] And Moses said, I will go near
and see this great sight, why the bush is not consumed. [4] And when the
Lord saw that he drew nigh to see, the Lord called him out of the bush,
saying, Moses, Moses; and he said, What is it? [5] And he said, Draw not
nigh hither: loose thy sandals from off thy feet, for the place whereon
thou standest is holy ground. [6] And he said, I am the God of thy father,
the God of Abraham, and the God of Isaac, and the God of Jacob; and
Moses turned away his face, for he was afraid to gaze at God. [7] And the
Lord said to Moses, I have surely seen the affliction of my people that is in
Egypt, and I have heard their cry caused by their task-masters; for I know
their affliction. [8] And I have come down to deliver them out of the hand of
the Egyptians, and to bring them out of that land, and to bring them into
a good and wide land, into a land flowing with milk and honey, into the
place of the Canaanites, and the Chettites, and Amorites, and Pherezites,
and Gergesites, and Evites, and Jebusites. [9] And now, behold, the cry of the
children of Israel is come to me, and I have seen the affliction with which
the Egyptians afflict them. [10] And now come, I will send thee to Pharaoh
king of Egypt, and thou shalt bring out my people the children of Israel
from the land of Egypt.

[5] Acts 7:33–34

[6] Matt. 22:32; Mark 12:26; Acts 7:32 (Heb. + LXX)

[7] Acts 7:33–34

[10] Acts 7:33–34

[11] And Moses said to God, Who am I, that I should go to Pharaoh king
of Egypt, and that I should bring out the children of Israel from the land
of Egypt? [12] And God spoke to Moses, saying, I will be with thee, and this
shall be the sign to thee that I shall send thee forth—when thou bringest
out my people out of Egypt, then ye shall serve God in this mountain.
[13] And Moses said to God, Behold, I shall go forth to the children of Israel,
and shall say to them, The God of our fathers hath sent me to you; and
they will ask me, What is his name? What shall I say to them? [14] And God
spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say
to the children of Israel, THE BEING hath sent me to you. [15] And God said
again to Moses, Thus shalt thou say to the sons of Israel, The Lord God
of our fathers, the God of Abraham, and God of Isaac, and God of Jacob,
hath sent me to you: this is my name for ever, and my memorial to gener-
ations of generations. [16] Go then and gather the elders of the children of
Israel, and thou shalt say to them, The Lord God of our fathers hath ap-
peared to me, the God of Abraham, and God of Isaac, and God of Jacob,
saying, I have surely looked upon you, and upon all the things which have
happened to you in Egypt. [17] And he said, I will bring you up out of the
affliction of the Egyptians to the land of the Canaanites and the Chettites,
and Amorites and Pherezites, and Gergesites, and Evites, and Jebusites, to
a land flowing with milk and honey. [18] And they shall hearken to thy voice,
and thou and the elders of Israel shall go in to Pharaoh king of Egypt, and
thou shalt say to him, The God of the Hebrews hath called us; we will go
then a journey of three days into the wilderness, that we may sacrifice to
our God. [19] But I know that Pharaoh king of Egypt will not let you go, save
with a mighty hand; [20] and I will stretch out my hand, and smite the Egyp-
tians with all my wonders, which I shall work among them, and after that
he will send you forth. [21] And I will give this people favour in the sight of

[15] Acts 7:32 (Heb. + LXX)

the Egyptians, and whenever ye shall escape, ye shall not depart empty.
22 But every woman shall ask of her neighbour and fellow lodger, articles
of gold and silver, and apparel; and ye shall put them upon your sons and
upon your daughters—and spoil ye the Egyptians.

4 And Moses answered and said, If they believe me not, and do not hear-
ken to my voice (for they will say, God hath not appeared to thee),
what shall I say to them? 2 And the Lord said to him, What is this thing that
is in thy hand? and he said, A rod. 3 And he said, Cast it on the ground: and
he cast it on the ground, and it became a serpent, and Moses fled from
it. 4 And the Lord said to Moses, Stretch forth thy hand, and take hold of
its tail: so he stretched forth his hand and took hold of the tail, 5 and it
became a rod in his hand—that they may believe thee, that the God of
thy fathers hath appeared to thee, the God of Abraham, and God of Isaac,
and God of Jacob. 6 And the Lord said again to him, Put thy hand into thy
bosom; and he put his hand into his bosom, and brought his hand out
of his bosom, and his hand became as snow. 7 And he said again, Put thy
hand into thy bosom; and he put his hand into his bosom, and brought
his hand out of his bosom, and it was again restored to the complexion of
his other flesh. 8 And if they will not believe thee, nor hearken to the voice
of the first sign, they will believe thee because of the voice of the second
sign. 9 And it shall come to pass if they will not believe thee for these two
signs, and will not hearken to thy voice, that thou shalt take of the water
of the river and pour it upon the dry land, and the water which thou shalt
take from the river shall be blood upon the dry land. 10 And Moses said to
the Lord, I pray, Lord, I have not been sufficient in former times, neither
from the time that thou hast begun to speak to thy servant: I am weak
in speech, and slow-tongued. 11 And the Lord said to Moses, Who hath
given a mouth to man, and who hath made the very hard of hearing, and
the deaf, the seeing and the blind? have not I, God? 12 And now go and I
will open thy mouth, and will instruct thee in what thou shalt say. 13 And
Moses said, I pray thee, Lord, appoint another able person whom thou
shalt send. 14 And the Lord was greatly angered against Moses, and said,
Lo! is not Aaron the Levite thy brother? I know that he will surely speak to
thee; and, behold, he will come forth to meet thee, and beholding thee he
will rejoice within himself. 15 And thou shalt speak to him; and thou shalt
put my words into his mouth, and I will open thy mouth and his mouth,
and I will instruct you in what ye shall do. 16 And he shall speak for thee
to the people, and he shall be thy mouth, and thou shalt be for him in
things pertaining to God. 17 And this rod that was turned into a serpent
thou shalt take in thy hand, wherewith thou shalt work miracles.

18 And Moses went and returned to Jothor his father-in-law, and saith, I
will go and return to my brethren in Egypt, and will see if they are yet living.
And Jothor said to Moses, Go in health. And in those days after some time,
the king of Egypt died. 19 And the Lord said to Moses in Madian, Go, depart
into Egypt, for all that sought thy life are dead. 20 And Moses took his wife
and his children, and mounted them on the beasts, and returned to Egypt;
and Moses took the rod which he had from God in his hand. 21 And the

10 in former times: Gr. *before yesterday, neither before the third day*

12 instruct thee in what thou shalt say: see 1 Cor. 2:16. Gr.

Lord said to Moses, When thou goest and returnest to Egypt, see—all the
[21] charged thee with: lit. *put into thy hands*
miracles I have charged thee with, thou shalt work before Pharaoh: and
I will harden his heart, and he shall certainly not send away the people.
[22] And thou shalt say to Pharaoh, These things saith the Lord, Israel is my
first-born. [23] And I said to thee, Send away my people, that they may serve
me: now if thou wilt not send them away, see, I will slay thy first-born son.
[24] And it came to pass that the angel of the Lord met him by the way in
the inn, and sought to slay him. [25] And Sepphora having taken a stone
cut off the foreskin of her son, and fell at his feet and said, The blood of
the circumcision of my son is staunched: [26] and he departed from him,
because she said, The blood of the circumcision of my son is staunched.
[27] And the Lord said to Aaron, Go into the wilderness to meet Moses; and
he went and met him in the mount of God, and they kissed each other.
[28] And Moses reported to Aaron all the words of the Lord, which he sent,
and all the things which he charged him. [29] And Moses and Aaron went
and gathered the elders of the children of Israel. [30] And Aaron spoke all
these words, which God spoke to Moses, and wrought the miracles before
the people. [31] And the people believed and rejoiced, because God visited
the children of Israel, and because he saw their affliction: and the people
bowed and worshipped.

5 And after this went in Moses and Aaron to Pharaoh, and they said to
him, These things saith the Lord God of Israel, Send my people away,
that they may keep a feast to me in the wilderness. [2] And Pharaoh said,
Who is he that I should hearken to his voice, so that I should send away
[2] will not let: Gr. *do not let*, etc.
the children of Israel? I do not know the Lord, and I will not let Israel go.
[3] And they say to him, The God of the Hebrews hath called us to him: we
will go therefore a three days' journey into the wilderness, that we may
sacrifice to the Lord our God, lest at any time death or slaughter happen
to us. [4] And the king of Egypt said to them, Why do ye, Moses and Aaron,
turn the people from their works? depart each of you to your works. [5] And
Pharaoh said, Behold now, the people is very numerous; let us not then
give them rest from their work. [6] And Pharaoh gave orders to the task-
masters of the people and the accountants, saying, [7] Ye shall no longer
give straw to the people for brick-making as yesterday and the third day;
but let them go themselves, and collect straw for themselves. [8] And thou
shalt impose on them daily the rate of brick-making which they perform:
thou shalt not abate anything, for they are idle; therefore have they cried,
saying, Let us arise and do sacrifice to our God. [9] Let the works of these
men be made grievous, and let them care for these things, and not care
for vain words.

[10] And the taskmasters and the accountants hastened them, and they
spoke to the people, saying, Thus saith Pharaoh, I will give you straw no
longer. [11] Go ye, yourselves, get for yourselves straw whencesoever ye can
find it, for nothing is diminished from your rate. [12] So the people were
dispersed in all the land of Egypt, to gather stubble for straw. [13] And the
taskmasters hastened them, saying, Fulfil your regular daily tasks, even as
when straw was given you. [14] And the accountants of the race of the chil-

dren of Israel, who were set over them by the masters of Pharaoh, were scourged, [and questioned,] men saying, Why have ye not fulfilled your rates of brick-work as yesterday and the third day, today also? [15] And the accountants of the children of Israel went in and cried to Pharaoh, saying, Why dost thou act thus to thy servants? [16] Straw is not given to thy servants, and they tell us to make brick; and behold thy servants have been scourged: thou wilt therefore injure thy people. [17] And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go and do sacrifice to our God. [18] Now then go and work, for straw shall not be given to you, yet ye shall return the rate of bricks. [19] And the accountants of the children of Israel saw themselves in an evil plight, men saying, Ye shall not fail [a]to deliver the daily rate of the brick-making. [20] And they met Moses and Aaron coming forth to meet them, as they came forth from Pharaoh. [21] And they said to them, The Lord look upon you and judge you, for ye have made our savour abominable before Pharaoh, and before his servants, to put a sword into his hands to slay us. [22] And Moses turned to the Lord, and said, I pray, Lord, why hast thou afflicted this people? and wherefore hast thou sent me? [23] For from the time that I went to Pharaoh to speak in thy name, he hath afflicted this people, and thou hast not delivered thy people.

[14] and questioned: supplied from the Hebrew

6 And the Lord said to Moses, Now thou shalt see what I will do to Pharaoh; for he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land. [2] And God spoke to Moses and said to him, I am the Lord. [3] And I appeared to Abraham and Isaac and Jacob, being their God, but I did not manifest to them my name Lord. [4] And I established my covenant with them, to give them the land of the Canaanites, the land wherein they sojourned, in which also they dwelt as strangers. [5] And I hearkened to the groaning of the children of Israel (the affliction with which the Egyptians enslave them) and I remembered the covenant with you. [6] Go, speak to the children of Israel, saying, I am the Lord; and I will lead you forth from the tyranny of the Egyptians, and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment. [7] And I will take you to me a people for myself, and will be your God; and ye shall know that I am the Lord your God, who brought you out from the tyranny of the Egyptians. [8] And I will bring you into the land concerning which I stretched out my hand to give it to Abraham and Isaac and Jacob, and I will give it you for an inheritance: I am the Lord. [9] And Moses spoke thus to the sons of Israel, and they hearkened not to Moses for faint-heartedness, and for their hard tasks. [10] And the Lord spoke to Moses, saying, [11] Go in, speak to Pharaoh king of Egypt, that he send forth the children of Israel out of his land. [12] And Moses spoke before the Lord, saying, Behold, the children of Israel hearkened not to me, and how shall Pharaoh hearken to me? and I am not eloquent. [13] And the Lord spoke to Moses and Aaron, and gave them a charge to Pharaoh king of Egypt, that he should send forth the children of Israel out of the land of Egypt.

[2] the Lord: or, *the Lord*

[5] the covenant with you: lit. *your covenant*

[a] to deliver the daily rate of the brick-making: Gr. *from the brick-making to deliver that which belongeth to each day*

[14] And these are the heads of the houses of their families: the sons of
Reuben the first-born of Israel; Enoch and Phallus, Asron, and Charmi,
this is the kindred of Reuben. [15] And the sons of Symeon, Jemuel and
Jamin, and Aod, and Jachin and Saar, and Saul the son of a Phœnician
woman, these are the families of the sons of Symeon. [16] And these are the
names of the sons of Levi according to their kindreds, Gedson, Caath, and
Merari; and the years of the life of Levi were a hundred and thirty-seven.
[17] And these are the sons of Gedson, Lobeni and Semei, the houses of
their family. And the sons of Caath, [18] Ambram and Issaar, Chebron, and
Oziel; and the years of the life of Caath were a hundred and thirty years.
[19] And the sons of Merari, Moöli, and Omusi, these are the houses of the
families of Levi, according to their kindreds. [20] And Ambram took to wife
Jochabed the daughter of his father's brother, and she bore to him both
Aaron and Moses, and Mariam their sister: and the years of the life of Am-
bram were a hundred and thirty-six years. [21] And the sons of Issaar, Core,
and Naphec, and Zechri. [22] And the sons of Oziel, Misael, and Elisaphan,
and Segri. [23] And Aaron took to himself to wife Elisabeth daughter of Ami-
nadab sister of Naasson, and she bore to him both Nadab and Abiud, and
Eleazar and Ithamar. [24] And the sons of Core, Asir, and Elkana, and Abi-
asar, these are the generations of Core. [25] And Eleazar the son of Aaron
took to himself for a wife one of the daughters of Phutiel, and she bore
to him Phineas. These are the heads of the family of the Levites, accord-
ing to their generations. [26] This is Aaron and Moses, whom God told to
bring out the children of Israel out of the land of Egypt with their forces.
[27] These are they that spoke with Pharaoh king of Egypt, and Aaron him-
self and Moses brought out the children of Israel from the land of Egypt,
[28] in the day in which the Lord spoke to Moses in the land of Egypt; [29] then
the Lord spoke to Moses, saying, I am the Lord: speak to Pharaoh king of
Egypt whatsoever I say to thee. [30] And Moses said before the Lord, Behold,
I am not able in speech, and how shall Pharaoh hearken to me?

[18] hundred and thirty years: Vat. *hundred and thirty-three years*

[20] hundred and thirty-six years: Vat. *hundred and thirty-two years*

7 And the Lord spoke to Moses, saying, Behold, I have made thee a god
to Pharaoh, and Aaron thy brother shall be thy prophet. [2] And thou
shalt say to him all things that I charge thee, and Aaron thy brother shall
speak to Pharaoh, that he should send forth the children of Israel out of his
land. [3] And I will harden the heart of Pharaoh, and I will multiply my signs
and wonders in the land of Egypt. [4] And Pharaoh will not hearken to you,
and I will lay my hand upon Egypt; and will bring out my people the chil-
dren of Israel with my power out of the land of Egypt with great vengeance.
[5] And all the Egyptians shall know that I am the Lord, stretching out my
hand upon Egypt, and I will bring out the children of Israel out of the
midst of them. [6] And Moses and Aaron did as the Lord commanded them,
so did they. [7] And Moses was eighty years old, and Aaron his brother was
eighty-three years old, when he spoke to Pharaoh. [8] And the Lord spoke
to Moses and Aaron, saying, [9] Now if Pharaoh should speak to you, say-
ing, Give us a sign or a wonder, then shalt thou say to thy brother Aaron,
Take thy rod and cast it upon the ground before Pharaoh, and before his
servants, and it shall become a serpent. [10] And Moses and Aaron went in

[1] prophet: or, *spokesman*; for the use of this word in a wide sense, see Tit. 1:12

before Pharaoh, and before his servants, and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. [11] But Pharaoh called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries. [12] And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods. [13] And the heart of Pharaoh was hardened, and he hearkened not to them, as the Lord charged them.

[12] his: Gr. *their*

[14] And the Lord said to Moses, The heart of Pharaoh is made hard, so that he should not let the people go. [15] Go to Pharaoh early in the morning: behold, he goeth forth to the water; and thou shalt meet him on the bank of the river, and thou shalt take in thy hand the rod that was turned into a serpent. [16] And thou shalt say to him, The Lord God of the Hebrews hath sent me to thee, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto thou hast not hearkened. [17] These things saith the Lord: Hereby shalt thou know that I am the Lord: behold, I strike with the rod that is in my hand on the water which is in the river, and it shall change it into blood. [18] And the fish that are in the river shall die, and the river shall stink thereupon, and the Egyptians shall not be able to drink water from the river. [19] And the Lord said to Moses, Say to thy brother Aaron, Take thy rod in thy hand, and stretch forth thy hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone. [20] And Moses and Aaron did so, as the Lord commanded them; and Aaron having lifted up his hand with his rod, smote the water in the river before Pharaoh, and before his servants, and changed all the water in the river into blood. [21] And the fish in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt. [22] And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharaoh was hardened, and he did not hearken to them, even as the Lord said. [23] And Pharaoh turned and entered into his house, nor did he fix his attention even on this thing. [24] And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river. [25] And seven days were fulfilled after the Lord had smitten the river.

[26] And the Lord said to Moses, Go in to Pharaoh, and thou shalt say to him, These things saith the Lord: send forth my people, that they may serve me. [27] And if thou wilt not send them forth, behold, I afflict all thy borders with frogs: [28] and the river shall teem with frogs, and they shall go up and enter into thy houses, and into thy bed-chambers, and upon thy beds, and upon the houses of thy servants, and of thy people, and on thy dough, and on thy ovens. [29] And upon thee, and upon thy servants, and upon thy people, shall the frogs come up.

8 And the Lord said to Moses, Say to Aaron thy brother, Stretch forth with the hand thy rod over the rivers, and over the canals, and over the pools, and bring up the frogs. [2] And Aaron stretched forth his hand over

the waters of Egypt, and brought up the frogs: and the frog was brought up,
and covered the land of Egypt. [3] And the charmers of the Egyptians also
did likewise with their sorceries, and brought up the frogs on the land of
Egypt. [4] And Pharaoh called Moses and Aaron, and said, Pray for me to the
Lord, and let him take away the frogs from me and from my people; and
I will send them away, and they shall sacrifice to the Lord. [5] And Moses
said to Pharaoh, Appoint me a time when I shall pray for thee, and for thy
servants, and for thy people, to cause the frogs to disappear from thee,
and from thy people, and from your houses, only in the river shall they
be left behind. [6] And he said, On the morrow: he said therefore, As thou
hast said; that thou mayest know, that there is no other God but the Lord.
[7] And the frogs shall be removed away from thee, and from your houses
and from the villages, and from thy servants, and from thy people, only
in the river they shall be left. [8] And Moses and Aaron went forth from
Pharaoh, and Moses cried to the Lord concerning the restriction of the
frogs, as Pharaoh appointed him. [9] And the Lord did as Moses said, and
the frogs died out of the houses, and out of the villages, and out of the
fields. [10] And they gathered them together in heaps, and the land stank.
[11] And when Pharaoh saw that there was relief, his heart was hardened,
and he did not hearken to them, as the Lord spoke. [12] And the Lord said
to Moses, Say to Aaron, Stretch forth thy rod with thy hand and smite
the dust of the earth; and there shall be lice both upon man, and upon
quadrupeds, and in all the land of Egypt. [13] So Aaron stretched out his
rod with his hand, and smote the dust of the earth; and the lice were
on men and on quadrupeds, and in all the dust of the earth there were
lice. [14] And the charmers also did so with their sorceries, to bring forth
the louse, and they could not. And the lice were both on the men and on
the quadrupeds. [15] So the charmers said to Pharaoh, This is the finger of
God. But the heart of Pharaoh was hardened, and he hearkened not to
them, as the Lord said. [16] And the Lord said to Moses, Rise up early in the
morning, and stand before Pharaoh: and, behold, he will go forth to the
water, and thou shalt say to him, These things saith the Lord: Send away
my people, that they may serve me in the wilderness. [17] And if thou wilt
not let my people go, behold, I send upon thee, and upon thy servants,
and upon thy people, and upon your houses, the dog-fly; and the houses
of the Egyptians shall be filled with the dog-fly, even throughout the land
upon which they are. [18] And I will distinguish marvellously in that day the
land of Gesem, on which my people dwell, in which the dog-fly shall not
be: that thou mayest know that I am the Lord the God of all the earth.
[19] And I will put a difference between my people and thy people, and on
the morrow shall this be on the land. And the Lord did thus. [20] And the dog-
fly came in abundance into the houses of Pharaoh, and into the houses
of his servants, and into all the land of Egypt; and the land was destroyed
by the dog-fly.

[21] And Pharaoh called Moses and Aaron, saying, Go and sacrifice to the
Lord your God in the land. [22] And Moses said, It cannot be so, for we shall
sacrifice to the Lord our God the abominations of the Egyptians; for if

we sacrifice the abominations of the Egyptians before them, we shall be
stoned. [23] We will go a journey of three days into the wilderness, and we
will sacrifice to the Lord our God, as the Lord said to us. [24] And Pharaoh
said, I will let you go, and do ye sacrifice to your God in the wilderness,
but do not go very far away: pray then for me to the Lord. [25] And Moses
said, I then will go forth from thee and pray to God, and the dog-fly shall
depart both from thy servants, and from thy people tomorrow. Do not
thou, Pharaoh, deceive again, so as not to send the people away to do
sacrifice to the Lord. [26] And Moses went out from Pharaoh, and prayed
to God. [27] And the Lord did as Moses said, and removed the dog-fly from
Pharaoh, and from his servants, and from his people, and there was not
one left. [28] And Pharaoh hardened his heart, even on this occasion, and
he would not send the people away.

9 And the Lord said to Moses, Go in to Pharaoh, and thou shalt say
to him, These things saith the Lord God of the Hebrews; Send my
people away that they may serve me. [2] If however thou wilt not send my
people away, but yet detainest them: [3] behold, the hand of the Lord shall
be upon thy cattle in the fields, both on the horses, and on the asses,
and on the camels and oxen and sheep, a very great mortality. [4] And I
will make a marvellous distinction in that time between the cattle of the
Egyptians, and the cattle of the children of Israel: nothing shall die of all
that is of the children's of Israel. [5] And God fixed a limit, saying, Tomorrow
the Lord will do this thing on the land. [6] And the Lord did this thing on the
next day, and all the cattle of the Egyptians died, but of the cattle of the
children of Israel there died not one. [7] And when Pharaoh saw, that of all
the cattle of the children of Israel there died not one, the heart of Pharaoh
was hardened, and he did not let the people go. [8] And the Lord spoke to
Moses and Aaron, saying, Take you handfuls of ashes of the furnace, and
let Moses scatter it toward heaven before Pharaoh, and before his servants.
[9] And let it become dust over all the land of Egypt, and there shall be upon
men and upon beasts sore blains breaking forth both on men and on
beasts, in all the land of Egypt. [10] So he took of the ashes of the furnace
before Pharaoh, and Moses scattered it toward heaven, and it became sore
blains breaking forth both on men and on beasts. [11] And the sorcerers
could not stand before Moses because of the sores, for the sores were
on the sorcerers, and in all the land of Egypt. [12] And the Lord hardened
Pharaoh's heart, and he hearkened not to them, as the Lord appointed.
[13] And the Lord said to Moses, Rise up early in the morning, and stand
before Pharaoh; and thou shalt say to him, These things saith the Lord
God of the Hebrews, Send away my people that they may serve me. [14] For
at this present time do I send forth all my plagues into thy heart, and
the heart of thy servants and of thy people; that thou mayest know that
there is not another such as I in all the earth. [15] For now I will stretch forth
my hand and smite thee and kill thy people, and thou shalt be consumed
from off the earth. [16] And for this purpose hast thou been preserved, that I
might display in thee my strength, and that my name might be published
in all the earth. [17] Dost thou then yet exert thyself to hinder my people, so

[3] mortality: or, *death*

[4] nothing: Gr. ῥητόν. Heb. דבר

[9] sore blains: Gr. *sores, blains*

[14] plagues: lit. *occurrences*

[16] Rom. 9:17

as not to let them go? [18] Behold, tomorrow at this hour I will rain a very
great hail, such as hath not been in Egypt, from the time it was created
until this day. [19] Now then hasten to gather thy cattle, and all that thou
hast in the fields; for all the men and cattle as many as shall be found in
the fields, and shall not enter into a house (but the hail shall fall upon
them) shall die. [20] He of the servants of Pharaoh that feared the word of
the Lord, gathered his cattle into the houses. [21] And he that did not attend
in his mind to the word of the Lord, left the cattle in the fields.

[22] And the Lord said to Moses, Stretch out thy hand to heaven, and there
shall be hail on all the land of Egypt, both on the men and on the cattle,
and on all the herbage on the land. [23] And Moses stretched forth his hand
to heaven, and the Lord sent thunderings and hail; and the fire ran along
upon the ground, and the Lord rained hail on all the land of Egypt. [24] So
there was hail and flaming fire mingled with hail; and the hail was very
great, such as was not in Egypt, from the time there was a nation upon
it. [25] And the hail smote in all the land of Egypt both man and beast, and
the hail smote all the grass in the field, and the hail broke in pieces all the
trees in the field. [26] Only in the land of Gesem where the children of Israel
were, the hail was not. [27] And Pharaoh sent and called Moses and Aaron,
and said to them, I have sinned this time: the Lord is righteous, and I
and my people are wicked. [28] Pray then for me to the Lord, and let him
cause the thunderings of God to cease, and the hail and the fire, and I will
send you forth and ye shall remain no longer. [29] And Moses said to him,
When I shall have departed from the city, I will stretch out my hands to
the Lord, and the thunderings shall cease, and the hail and the rain shall
be no longer, that thou mayest know that the earth is the Lord's. [30] But
as for thee and thy servants, I know that ye have not yet feared the Lord.
[31] And the flax and the barley were smitten, for the barley was advanced,
and the flax was seeding. [32] But the wheat and the rye were not smitten,
for they were late. [33] And Moses went forth from Pharaoh out of the city,
and stretched out his hands to the Lord, and the thunders ceased and the
hail, and the rain did not drop on the earth. [34] And when Pharaoh saw that
the rain and the hail and the thunders ceased, he continued to sin; and
he hardened his heart, and the heart of his servants. [35] And the heart of
Pharaoh was hardened, and he did not send forth the children of Israel,
as the Lord said to Moses.

[23] thunderings: Gr. *voices*

[28] cease: Gr. *cease from being*

[31] advanced: or, *in the ear*

10 And the Lord spoke to Moses, saying, Go in to Pharaoh: for I have
hardened his heart and the heart of his servants, that these signs
may come upon them; in order [2] that ye may relate in the ears of your chil-
dren, and to your children's children, in how many things I have mocked
the Egyptians, and my wonders which I wrought among them; and ye
shall know that I am the Lord. [3] And Moses and Aaron went in before
Pharaoh, and they said to him, These things saith the Lord God of the He-
brews, How long dost thou refuse to reverence me? Send my people away,
that they may serve me. [4] But if thou wilt not send my people away, be-
hold, at this hour tomorrow I will bring an abundance of locusts upon all
thy coasts. [5] And they shall cover the face of the earth, and thou shalt not

be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail hath left you, and shall devour every tree that groweth for you on the land. [6] And thy houses shall be filled, and the houses of thy servants, and all the houses in all the land of the Egyptians; things which thy fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharaoh. [7] And the servants of Pharaoh say to him, How long shall this be a snare to us? send away the men, that they may serve their God; wilt thou know that Egypt is destroyed? [8] And they brought back both Moses and Aaron to Pharaoh; and he said to them, Go and serve the Lord your God; but who are they that are going with you? [9] And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord. [10] And he said to them, So let the Lord be with you: as I will send you away, must I send away your store also? see that evil is attached to you. [11] Not so, but let the men go and serve God, for this ye yourselves seek; and they cast them out from the presence of Pharaoh. [12] And the Lord said to Moses, Stretch out thy hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left. [13] And Moses lifted up his rod towards heaven, and the Lord brought a south wind upon the earth, all that day and all that night: the morning dawned, and the south wind brought up the locusts, [14] and brought them up over all the land of Egypt. And they rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be. [15] And they covered the face of the earth, and the land was wasted, and they devoured all the herbage of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

[10] evil: i.e., *moral evil*, but another reading is πρόκειται, which is nearer to the Hebrew

[16] And Pharaoh hasted to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you; [17] pardon therefore my sin yet this time, and pray to the Lord your God, and let him take away from me this death. [18] And Moses went forth from Pharaoh, and prayed to God. [19] And the Lord brought in the opposite direction a strong wind from the sea, and took up the locusts and cast them into the Red Sea, and there was not one locust left in all the land of Egypt. [20] And the Lord hardened the heart of Pharaoh, and he did not send away the children of Israel. [21] And the Lord said to Moses, Stretch out thy hand to heaven, and let there be darkness over the land of Egypt—darkness that may be felt. [22] And Moses stretched out his hand to heaven, and there was darkness very black, even a storm over all the land of Egypt three days. [23] And for three days no man saw his brother, and no man rose up from his bed for three days: but all the children of Israel had light in all the places where they were. [24] And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, only leave your sheep and your oxen, and let your store depart with you. [25] And Moses said, Nay, but thou shalt give to us whole-burnt offerings and sacrifices, which we will sacrifice to the Lord our God. [26] And our cattle

[17] pardon: Gr. *accept* or *allow*

[22] darkness very black: Gr. *darkness, blackness*

[24] leave: Gr. *be left of*

shall go with us, and we will not leave a hoof behind, for of them we will
take to serve the Lord our God: but we know not in what manner we shall
serve the Lord our God, until we arrive there. [27] But the Lord hardened
the heart of Pharaoh, and he would not let them go. [28] And Pharaoh saith,
Depart from me, beware of seeing my face again, for in what day thou
shalt appear before me, thou shalt die. [29] And Moses saith, Thou hast said,
I will not appear in thy presence again.

11 And the Lord said to Moses, I will yet bring one plague upon Pharaoh
and upon Egypt, and after that he will send you forth thence; and
whenever he sendeth you forth with everything, he will indeed drive you
out. [2] Speak therefore secretly in the ears of the people, and let every one
ask of his neighbour jewels of silver and gold, and raiment. [3] And the
Lord gave his people favour in the sight of the Egyptians, and they lent to
them; and the man Moses was very great before the Egyptians, and before
Pharaoh, and before his servants. [4] And Moses said, These things saith the
Lord, About midnight I go forth into the midst of Egypt. [5] And every first-
born in the land of Egypt shall die, from the first-born of Pharaoh that
sitteth on the throne, even to the first-born of the woman-servant that is
by the mill, and to the first-born of all cattle. [6] And there shall be a great
cry through all the land of Egypt, such as hath not been, and such shall
not be repeated any more. [7] But among all the children of Israel shall not a
dog snarl with his tongue, either at man or beast; that thou mayest know
how wide a distinction the Lord will make between the Egyptians and Is-
rael. [8] And all these thy servants shall come down to me, and do me rever-
ence, saying, Go forth, thou and all the people over whom thou presidest,
and afterwards I will go forth. [9] And Moses went forth from Pharaoh with
wrath. And the Lord said to Moses, Pharaoh will not hearken to you, that
I may greatly multiply my signs and wonders in the land of Egypt. [10] And
Moses and Aaron wrought all these signs and wonders in the land of Egypt
before Pharaoh; and the Lord hardened the heart of Pharaoh, and he did
not hearken to send forth the children of Israel out of the land of Egypt.

12 And the Lord spoke to Moses and Aaron in the land of Egypt, saying,
[2] This month shall be to you the beginning of months: it is the first
to you among the months of the year. [3] Speak to all the congregation of
the children of Israel, saying, On the tenth of this month let them take
each man a [a]lamb according to the houses of their families, every man a
lamb for his household. [4] And if they be few in a household, so that there
are not enough for the lamb, he shall take with himself his neighbour that
liveth near to him—as to the number of souls, every one according to that
which sufficeth him shall make a reckoning for the lamb. [5] It shall be to
you a lamb unblemished, a male of a year old: ye shall take it of the lambs
and the kids. [6] And it shall be kept by you till the fourteenth of this month,
and all the multitude of the congregation of the children of Israel shall kill
it toward evening. [7] And they shall take of the blood, and shall put it on
the two door-posts, and on the lintel, in the houses in which soever they

[a] each man a lamb: πρόβατον, *sheep* generally but verse 5 seems to show that the word *lamb* is admissible in this passage.

shall eat them. [8] And they shall eat the flesh in this night roast with fire,
and they shall eat unleavened bread with bitter herbs. [9] Ye shall not eat of
it raw nor seethed in water, but only roast with fire, the head with the feet
and the appurtenances. [10] Nothing shall be left of it till the morning, and
a bone of it ye shall not break; but that which is left of it till the morning
ye shall burn with fire. [11] And thus shall ye eat it: your loins girded, and
your sandals on your feet, and your staves in your hands, and ye shall eat
it in haste. It is a passover to the Lord. [12] And I will go through the land
of Egypt in that night, and will smite every first-born in the land of Egypt
both man and beast, and on all the gods of Egypt will I execute vengeance:
I am the Lord. [13] And the blood shall be for a sign to you on the houses
in which ye are, and I will see the blood, and will protect you, and there
shall not be on you the plague of destruction, when I smite in the land of
Egypt.

[13] smite in the land: or, *smite the land*. Hebraism

[14] And this day shall be to you a memorial, and ye shall keep it a feast
to the Lord through all your generations; ye shall keep it a feast for a per-
petual ordinance. [15] Seven days ye shall eat unleavened bread, and from
the first day ye shall utterly remove leaven from your houses: whoever
shall eat leaven, that soul shall be utterly destroyed from Israel, from the
first day until the seventh day. [16] And the first day shall be called holy,
and the seventh day shall be a holy convocation to you: ye shall do no
servile work on them, only as many things as will necessarily be done by
every soul, this only shall be done by you. [17] And ye shall keep this com-
mandment, for on this day will I bring out your force out of the land of
Egypt; and ye shall make this day a perpetual ordinance for you through-
out your generations. [18] Beginning the fourteenth day of the first month,
ye shall eat unleavened bread from evening, till the twenty-first day of
the month, till evening. [19] Seven days leaven shall not be found in your
houses; whosoever shall eat anything leavened, that soul shall be cut off
from the congregation of Israel, both among the occupiers of the land
and the original inhabitants. [20] Ye shall eat nothing leavened, but in every
habitation of yours ye shall eat unleavened bread.

[16] a holy convocation: Gr. *called holy*

[21] And Moses called all the elders of the children of Israel, and said to
them, Go away and take to yourselves a lamb according to your kindreds,
and slay the passover. [22] And ye shall take a bunch of hyssop, and having
dipped it into some of the blood that is by the door, ye shall touch the
lintel, and shall put it upon both door-posts, even of the blood which is
by the door; but ye shall not go out every one from the door of his house
till the morning. [23] And the Lord shall pass by to smite the Egyptians, and
shall see the blood upon the lintel, and upon both the door-posts; and
the Lord shall pass by the door, and shall not suffer the destroyer to enter
into your houses to smite you. [24] And keep ye this thing as an ordinance for
thyself and for thy children for ever. [25] And if ye should enter into the land,
which the Lord shall give you, as he hath spoken, keep this service. [26] And
it shall come to pass, if your sons say to you, What is this service? [27] that ye
shall say to them, This passover is a sacrifice to the Lord, as he defended
the houses of the children of Israel in Egypt, when he smote the Egyptians,

but delivered our houses. [28] And the people bowed and worshipped. And
the children of Israel departed and did as the Lord commanded Moses
and Aaron, so did they.
[29] And it came to pass at midnight that the Lord smote all the first-born
in the land of Egypt, from the first-born of Pharaoh that sat on the throne,
to the first-born of the captive-maid in the dungeon, and the first-born
of all cattle. [30] And Pharaoh rose up by night, and his servants, and all the
Egyptians; and there was a great cry in all the land of Egypt, for there was
not a house in which there was not one dead. [31] And Pharaoh called Moses
and Aaron by night, and said to them, Rise and depart from my people,
both ye and the children of Israel. Go and serve the Lord your God, even
as ye say. [32] And take with you your sheep, and your oxen: bless me also,
I pray you. [33] And the Egyptians constrained the people, so that they cast
them out of the land with haste, for they said, We all shall die. [34] And the
people took their dough before their meal was leavened, bound up as
it was in their garments, on their shoulders. [35] And the children of Israel
did as Moses commanded them, and they asked of the Egyptians articles
of silver and gold and apparel. [36] And the Lord gave his people favour in
the sight of the Egyptians, and they lent to them; and they spoiled the
Egyptians.
[37] And the children of Israel departed from Ramesses to Socchoth, to
the full number of six hundred thousand footmen, even men, besides the
baggage. [38] And a great mixed company went up with them, and sheep
and oxen and very much cattle. [39] And they baked the dough which they
brought out of Egypt, unleavened cakes, for it had not been leavened; for
the Egyptians cast them out, and they could not remain, neither did they
prepare provision for themselves for the journey. [40] And the sojourning of
the children of Israel, while they sojourned in the land of Egypt and the
land of Canaan, was four hundred and thirty years. [41] And it came to pass
after the four hundred and thirty years, all the forces of the Lord came
forth out of the land of Egypt by night. [42] [a]It is a watch kept to the Lord,
so that he should bring them out of the land of Egypt; that very night is
a watch kept to the Lord, so that it should be to all the children of Israel
to their generations. [43] And the Lord said to Moses and Aaron, This is the
law of the passover: no stranger shall eat of it. [44] And every slave or servant
bought with money—him thou shalt circumcise, and then shall he eat of it.
[45] A sojourner or hireling shall not eat of it. [46] In one house shall it be eaten,
and ye shall not carry of the flesh out from the house; and a bone of it ye
shall not break. [47] All the congregation of the children of Israel shall keep it.
[48] And if any proselyte shall come to you to keep the passover to the Lord,
thou shalt circumcise every male of him, and then shall he approach to
sacrifice it, and he shall be even as the original inhabitant of the land; no
uncircumcised person shall eat of it. [49] There shall be one law to the native,
and to the proselyte coming among you. [50] And the children of Israel did
as the Lord commanded Moses and Aaron for them, so they did. [51] And it

[34] meal: Gr. *lumps of meal*

[37] departed: Gr. *having departed*

[40] while: Gr. *which*

[46] John 19:36 (Heb. + LXX)

[a] so that he should bring them out: ὥστε seems to be given for ל, instead of *when he brought*, etc.

came to pass in that day that the Lord brought out the children of Israel
from the land of Egypt with their forces.

13 And the Lord spoke to Moses, saying, [2] Sanctify to me every first-
born, first produced, opening every womb among the children of
Israel both of man and beast: it is mine. [3] And Moses said to the people,
Remember this day, in which ye came forth out of the land of Egypt, out of
the house of bondage, for with a strong hand the Lord brought you forth
thence; and leaven shall not be eaten. [4] For on this day ye go forth in the
month of new corn. [5] And it shall come to pass when the Lord thy God
shall have brought thee into the land of the Canaanites, and the Chettites,
and Amorites, and Evites, and Jebusites, and Gergesites, and Pherezites,
which he sware to thy fathers to give thee, a land flowing with milk and
honey, that thou shalt perform this service in this month. [6] Six days ye
shall eat unleavened bread, and on the seventh day is a feast to the Lord.
[7] Seven days shall ye eat unleavened bread; nothing leavened shall be seen
with thee, neither shalt thou have leaven in all thy borders. [8] And thou
shalt tell thy son in that day, saying, Therefore the Lord dealt thus with
me, as I was going out of Egypt. [9] And it shall be to thee a sign upon thy
hand and a memorial before thy eyes, that the law of the Lord may be
in thy mouth, for with a strong hand the Lord God brought thee out of
Egypt. [10] And preserve ye this law according to the times of the seasons,
from year to year.

[11] And it shall come to pass when the Lord thy God shall bring thee into
the land of the Canaanites, as he sware to thy fathers, and shall give it thee,
[12] that thou shalt set apart every offspring opening the womb, the males
to the Lord, every one that openeth the womb out of the herds or among
thy cattle, as many as thou shalt have: thou shalt sanctify the males to the
Lord. [13] Every offspring opening the womb of the ass thou shalt change
for a sheep; and if thou wilt not change it, thou shalt redeem it: every
first-born of man of thy sons shalt thou redeem. [14] And if thy son should
ask thee hereafter, saying, What is this? then thou shalt say to him, With a
strong hand the Lord brought us out of Egypt, out of the house of bondage.
[15] And when Pharaoh hardened his heart so as not to send us away, he slew
every first-born in the land of Egypt, both the first-born of man and the
first-born of beast; therefore do I sacrifice every offspring that openeth
the womb, the males to the Lord, and every first-born of my sons I will
redeem. [16] And it shall be for a sign upon thy hand, and immovable before
thy eyes, for with a strong hand the Lord brought thee out of Egypt.

[17] And when Pharaoh sent forth the people, God led them not by the
way of the land of the Phylistines, because it was near; for God said, Lest
at any time the people repent when they see war, and return to Egypt.
[18] And God led the people round by the way to the wilderness, to the Red
Sea: and in the fifth generation the children of Israel went up out of the
land of Egypt. [19] And Moses took the bones of Joseph with him, for he had
solemnly adjured the children of Israel, saying, God will surely visit you,
and ye shall carry up my bones hence with you.

[2] Luke 2:23 (Heb. + LXX)

[8] dealt thus with me: Gr. *did thus to me*

[10] from year to year: Gr. *from days to days.* Hebraism

[12] set apart: or, *separate*

[20] And the children of Israel departed from Socchoth, and encamped in
Othom by the wilderness. [21] And God led them, in the day by a pillar of
cloud, to show them the way, and in the night by a pillar of fire. [22] And the
pillar of cloud failed not by day, nor the pillar of fire by night, before all
the people.

14 And the Lord spoke to Moses, saying, [2] Speak to the children of Is-
rael, and let them turn and encamp before the village, between Mag-
dol and the sea, opposite Beel-sepphon: before them shalt thou encamp
by the sea. [3] And Pharaoh will say to his people, As for these children of
Israel, they are wandering in the land, for the wilderness hath shut them
in. [4] And I will harden the heart of Pharaoh, and he shall pursue after
them; and I will be glorified in Pharaoh, and in all his host, and all the
Egyptians shall know that I am the Lord. And they did so. [5] And it was
reported to the king of the Egyptians that the people had fled: and the
heart of Pharaoh was turned, and that of his servants against the people;
and they said, What is this that we have done, to let the children of Is-
rael go, so that they should not serve us? [6] So Pharaoh yoked his chariots,
and led off all his people with himself: [7] having also taken six hundred
chosen chariots, and all the cavalry of the Egyptians, and rulers over all.
[8] And the Lord hardened the heart of Pharaoh king of Egypt, and of his
servants, and he pursued after the children of Israel; and the children of
Israel went forth with a high hand. [9] And the Egyptians pursued after them,
and found them encamped by the sea; and all the cavalry and the char-
iots of Pharaoh, and the horsemen, and his host were before the village,
over against Beel-sepphon. [10] And Pharaoh approached, and the children
of Israel having looked up, beheld, and the Egyptians encamped behind
them: and they were very greatly terrified, and the children of Israel cried
to the Lord; [11] and said to Moses, Because there were no graves in the land
of Egypt, hast thou brought us forth to slay us in the wilderness? What is
this that thou hast done to us, having brought us out of Egypt? [12] Is not
this the word which we spoke to thee in Egypt, saying, Let us alone that
we may serve the Egyptians? for it is better for us to serve the Egyptians
than to die in this wilderness.

[13] And Moses said to the people, Be of good courage: stand and see the
salvation which is from the Lord, which he will work for us this day; for
as ye have seen the Egyptians today, ye shall see them again no more for
ever. [14] The Lord shall fight for you, and ye shall hold your peace. [15] And the
Lord said to Moses, Why criest thou to me? speak to the children of Israel,
and let them proceed. [16] And do thou lift up thy rod, and stretch forth thy
hand over the sea, and divide it, and let the children of Israel enter into
the midst of the sea on the dry land. [17] And lo! I will harden the heart of
Pharaoh and of all the Egyptians, and they shall go in after them; and I will
be glorified upon Pharaoh, and on all his host, and on his chariots and his
horses. [18] And all the Egyptians shall know that I am the Lord, when I am
glorified upon Pharaoh and upon his chariots and his horses. [19] And the
angel of God that went before the camp of the children of Israel removed
and went behind, and the pillar of the cloud also removed from before

[10] having looked up: Gr. *having*, etc. *with their eyes*

[15] proceed: Gr. *harness* or *yoke the horses again*
[16] thy rod: or, *thy hand with thy rod*; but another reading is τὴν ῥάβδον

them and stood behind them. [20] And it went between the camp of the
Egyptians and the camp of Israel, and stood; and there was darkness and
blackness; and the night passed, and they came not near to one another
during the whole night. [21] And Moses stretched forth his hand over the sea,
and the Lord carried back the sea with a strong south wind all the night,
and made the sea dry, and the water was divided. [22] And the children of
Israel went into the midst of the sea on the dry land, and the water of it
was a wall on the right hand and a wall on the left.

[23] And the Egyptians pursued them and went in after them, and every
horse of Pharaoh, and his chariots, and his horsemen, into the midst of
the sea. [24] And it came to pass in the morning watch that the Lord looked
forth on the camp of the Egyptians through the pillar of fire and cloud, and
troubled the camp of the Egyptians, [25] and bound the axle-trees of their
chariots, and caused them to go with difficulty; and the Egyptians said,
Let us flee from the face of Israel, for the Lord fighteth for them against
the Egyptians. [26] And the Lord said to Moses, Stretch forth thy hand over
the sea, and let the water be turned back to its place, and let it cover the
Egyptians coming both upon the chariots and the riders. [27] And Moses
stretched forth his hand over the sea, and the water returned to its place
toward day; and the Egyptians fled from the water, and the Lord shook
off the Egyptians in the midst of the sea. [28] And the water returned and
covered the chariots and the riders, and all the forces of Pharaoh, who
entered after them into the sea: and there was not left of them even one.
[29] But the children of Israel went along dry land in the midst of the sea,
and the water was to them a wall on the right hand, and a wall on the left.
[30] So the Lord delivered Israel in that day from the hand of the Egyptians,
and Israel saw the Egyptians dead by the shore of the sea. [31] And Israel
saw the mighty hand, the things which the Lord did to the Egyptians; and
the people feared the Lord, and they believed God and Moses his servant.

[27] from: lit. *under*

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

Let us sing to the Lord, for he is very greatly glorified:
horse and rider he hath thrown into the sea.
[2] He was to me a helper and protector for salvation:
this is my God, and I will glorify him;
my father's God, and I will exalt him.
[3] The Lord bringing wars to nought,
the Lord is his name.
[4] He hath cast the chariots of Pharaoh and his host into the sea,
the chosen mounted captains:
they were swallowed up in the Red Sea.
[5] He covered them with the sea:
they sank to the depth like a stone.
[6] Thy right hand, O God, hath been glorified in strength;
thy right hand, O God, hath broken the enemies.

[7] And in the abundance of thy glory thou hast broken
the adversaries to pieces:
thou sentest forth thy wrath, it devoured them as stubble.
[8] And by the breath of thy anger the water parted asunder;
the waters were congealed as a wall,
the waves were congealed in the midst of the sea.
[9] The enemy said, I will pursue, I will overtake,
I will divide the spoils; I will satisfy my soul,
I will destroy with my sword, my hand shall have dominion.
[10] Thou sentest forth thy wind, the sea covered them;
they sank like lead in the mighty water.
[11] Who is like to thee among the gods, O Lord?
who is like to thee? glorified in holiness,
marvellous in glories, doing wonders.
[12] Thou stretchedst forth thy right hand,
the earth swallowed them up.
[13] Thou hast guided in thy righteousness this thy people
whom thou hast redeemed,
by thy strength thou hast called them into thy holy resting-place.
[14] The nations heard and were angry, pangs have seized on
the dwellers among the Phylistines.
[15] Then the princes of Edom,
and the chiefs of the Moabites hasted;
trembling took hold upon them,
all the inhabitants of Canaan melted away.
[16] Let trembling and fear fall upon them;
by the greatness of thy arm, let them become as stone;
till thy people pass over, O Lord,
till this thy people pass over, whom thou hast purchased.
[17] Bring them in and plant them in the mountain of their inheritance,
in thy prepared habitation, which thou, O Lord, hast prepared;
the sanctuary, O Lord, which thy hands have made ready.
[18] The Lord reigneth for ever and ever and ever.

[18] reigneth: Gr. *reigning*

[19] For the horse of Pharaoh went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.
[20] And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand—then there went forth all the women after her with timbrels and dances. [21] And Mariam led them, saying,

Let us sing to the Lord, for he hath been very greatly glorified:
the horse and rider hath he cast into the sea.

[22] So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink. [23] And they came to Mer-

rha, and could not drink of Merrha, for it was bitter; therefore he named
the name of that place, Bitterness. [24] And the people murmured against
Moses, saying, What shall we drink? [25] And Moses cried to the Lord, and
the Lord showed him a tree, and he cast it into the water, and the water
was sweetened: there he established to him ordinances and judgments,
and there he proved him, [26] and said, If thou wilt indeed hear the voice
of the Lord thy God, and do things pleasing before him, and wilt hearken
to his commands, and keep all his ordinances, no disease which I have
brought upon the Egyptians will I bring upon thee, for I am the Lord thy
God that healeth thee. [27] And they came to Ælim, and there were there
twelve fountains of water, and seventy stems of palm-trees; and they en-
camped there by the waters.

16 And they departed from Ælim, and all the congregation of the chil-
dren of Israel came to the wilderness of Sin, which is between Ælim
and Sinai; and on the fifteenth day, in the second month after their depar-
ture from the land of Egypt, [2] all the congregation of the children of Israel
murmured against Moses and Aaron. [3] And the children of Israel said to
them, Would we had died smitten by the Lord in the land of Egypt, when
we sat by the flesh-pots, and ate bread to satiety! for ye have brought us
out into this wilderness, to slay all this congregation with hunger. [4] And
the Lord said to Moses, Behold, I will rain bread upon you out of heaven:
and the people shall go forth, and they shall gather their daily portion for
the day, that I may try them whether they will walk in my law or not. [5] And
it shall come to pass on the sixth day that they shall prepare whatsoever
they have brought in, and it shall be double of what they shall have gath-
ered for the day, daily. [6] And Moses and Aaron said to all the congregation
of the children of Israel, At even ye shall know that the Lord hath brought
you out of the land of Egypt; [7] and in the morning ye shall see the glory of
the Lord, inasmuch as he heareth your murmuring against God; and who
are we, that ye continue to murmur against us? [8] And Moses said, This
shall be when the Lord giveth you in the evening flesh to eat, and bread
in the morning to satiety, because the Lord hath heard your murmuring,
which ye murmur against us: and what are we? for your murmuring is not
against us, but against God.

[9] And Moses said to Aaron, Say to all the congregation of the children of
Israel, Come near before God; for he hath heard your murmuring. [10] And
when Aaron spoke to all the congregation of the children of Israel, and
they turned toward the wilderness, then the glory of the Lord appeared in
a cloud. [11] And the Lord spoke to Moses, saying, [12] I have heard the mur-
muring of the children of Israel: speak to them, saying, Towards evening
ye shall eat flesh, and in the morning ye shall be satisfied with bread; and
ye shall know that I am the Lord your God. [13] And it was evening, and
quails came up and covered the camp: [14] in the morning it came to pass
as the dew ceased round about the camp, that, behold, on the face of the
wilderness was a small thing like white coriander seed, as frost upon the
earth. [15] And when the children of Israel saw it, they said one to another,
What is this? for they knew not what it was; and Moses said to them, [16] This

is the bread which the Lord hath given you to eat. This is that which the
Lord hath appointed: gather of it each man for his family, a homer for
each person, according to the number of your souls, gather each of you
with his fellow-lodgers. [17] And the children of Israel did so, and gathered
some much and some less. [18] And having measured the homer full, he
that had gathered much had nothing over, and he that had gathered less
had no lack; each gathered according to the need of those who belonged
to him. [19] And Moses said to them, Let no man leave of it till the morning.
[20] But they did not hearken to Moses, but some left of it till the morning;
and it bred worms and stank: and Moses was irritated with them. [21] And
they gathered it every morning, each man what he needed, and when
the sun waxed hot it melted. [22] And it came to pass on the sixth day, they
gathered double what was needed, two homers for one man; and all the
chiefs of the synagogue went in and reported it to Moses. [23] And Moses
said to them, Is not this the word which the Lord spoke? Tomorrow is
the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe
that ye will seethe, and all that is over leave to be laid by for the morrow.
[24] And they left of it till the morning, as Moses commanded them; and
it stank not, neither was there a worm in it. [25] And Moses said, Eat that
today, for today is a sabbath to the Lord: it shall not be found in the plain.
[26] Six days ye shall gather it, and on the seventh day is a sabbath, for there
shall be none on that day. [27] And it came to pass on the seventh day that
some of the people went forth to gather, and found none. [28] And the Lord
said to Moses, How long are ye unwilling to hearken to my commands
and my law? [29] See, for the Lord hath given you this day as the sabbath,
therefore he hath given you on the sixth day the bread of two days: ye
shall sit each of you in your houses; let no one go forth from his place
on the seventh day. [30] And the people kept sabbath on the seventh day.
[31] And the children of Israel called the name of it Man; and it was as white
coriander seed, and the taste of it as a wafer with honey. [32] And Moses
said, This is the thing which the Lord hath commanded, Fill a homer with
manna, to be laid up for your generations; that they may see the bread
which ye ate in the wilderness, when the Lord led you forth out of the
land of Egypt. [33] And Moses said to Aaron, Take a golden pot, and cast
into it one full homer of manna; and thou shalt lay it up before God, to be
kept for your generations, [34] as the Lord commanded Moses: and Aaron
laid it up before the testimony to be kept. [35] And the children of Israel ate
manna forty years, until they came to the land they ate the manna, until
they came to the region of Phoenicia. [36] Now the homer was the tenth part
of three measures.

[16] for each person: Gr. *by the head*

[18] 2 Cor. 8:15 (Heb. ≠ LXX)

[18] according to the need of: i.e., *just sufficient for*

[35] land: Gr. οἰκουμένη

17 And all the congregation of the children of Israel departed from the
wilderness of Sin, according to their encampments, by the word of
the Lord; and they encamped in Raphidin: and there was no water for
the people to drink. [2] And the people reviled Moses, saying, Give us water,
that we may drink; and Moses said to them, Why do ye revile me, and why
tempt ye the Lord? [3] And the people thirsted there for water, and there the
people murmured against Moses, saying, Why is this? hast thou brought

us up out of Egypt to slay us and our children and our cattle with thirst?
4 And Moses cried to the Lord, saying, What shall I do to this people? yet
a little while and they will stone me. 5 And the Lord said to Moses, Go
before this people, and take to thyself of the elders of the people; and the
rod with which thou smotest the river, take in thy hand, and thou shalt go.
6 Behold, I stand there before thou come, on the rock in Horeb, and thou
shalt smite the rock, and water shall come out from it, and the people
shall drink. And Moses did so before the sons of Israel. 7 And he called the
name of that place, Temptation, and Reviling, because of the reviling of
the children of Israel, and because they tempted the Lord, saying, Is the
Lord among us or not?

8 And Amalec came and fought with Israel in Raphidin. 9 And Moses said
to Jesus, Choose out for thyself mighty men, and go forth and set the army
in array against Amalec tomorrow; and, behold, I shall stand on the top of
the hill, and the rod of God will be in my hand. 10 And Jesus did as Moses
said to him, and he went out and set the army in array against Amalec,
and Moses and Aaron and Or went up to the top of the hill. 11 And it came
to pass, when Moses lifted up his hands, Israel prevailed; and when he let
down his hands, Amalec prevailed. 12 But the hands of Moses were heavy,
and they took a stone and put it under him, and he sat upon it; and Aaron
and Or supported his hands one on this side and the other on that, and
the hands of Moses were supported till the going down of the sun. 13 And
Jesus routed Amalec and all his people with the slaughter of the sword.
14 And the Lord said to Moses, Write this for a memorial in a book, and
speak this in the ears of Jesus; for I will utterly blot out the memorial of
Amalec from under heaven. 15 And Moses built an altar to the Lord, and
called the name of it, The Lord my Refuge. 16 For with a secret hand the
Lord wageth war upon Amalec to all generations.

14 speak: Gr. *give*
14 under heaven: Gr. *the part under heaven*

18 And Jothor the priest of Madian, the father-in-law of Moses, heard
of all that the Lord did to his people Israel; for the Lord brought
Israel out of Egypt. 2 And Jothor the father-in-law of Moses, took Sepphora
the wife of Moses after she had been sent away, 3 and her two sons: the
name of the one was Gersam, his father saying, I was a sojourner in a
strange land— 4 and the name of the second Eliezer, saying, For the God
of my father is my helper, and he hath rescued me out of the hand of
Pharaoh. 5 And Jothor the father-in-law of Moses, and his sons and his
wife, went forth to Moses into the wilderness, where he encamped on
the mount of God. 6 And it was told Moses, saying, Behold, thy father-in-
law Jothor is coming to thee, and thy wife and two sons with him. 7 And
Moses went forth to meet his father-in-law, and did him reverence, and
kissed him, and they embraced each other, and he brought them into
the tent. 8 And Moses related to his father-in-law all things that the Lord
did to Pharaoh and all the Egyptians for Israel's sake, and all the labour
that had befallen them in the way, and that the Lord had rescued them
out of the hand of Pharaoh, and out of the hand of the Egyptians. 9 And
Jothor was amazed at all the good things which the Lord did to them,
forasmuch as he rescued them out of the hand of the Egyptians and out

of the hand of Pharaoh. [10] And Jothor said, Blessed be the Lord, because
he hath rescued them out of the hand of the Egyptians and out of the hand
of Pharaoh. [11] Now know I that the Lord is great above all gods, because
of this, [a]wherein they attacked them. [12] And Jothor the father-in-law of
Moses took whole-burnt offerings and sacrifices for God, for Aaron and
all the elders of Israel came to eat bread with the father-in-law of Moses
before God.

[13] And it came to pass after the morrow that Moses sat to judge the people, and all the people stood by Moses from morning till evening. [14] And Jothor having seen all that Moses did to the people, saith, What is this that thou doest to the people? wherefore sittest thou alone, and all the people stand by thee from morning till evening? [15] And Moses saith to his father-in-law, Because the people come to me to seek judgment from God. [16] For whenever there is a dispute among them, and they come to me, I give judgment upon each, and I teach them the ordinances of God and his law. [17] And the father-in-law of Moses said to him, Thou dost not this thing rightly, [18] thou wilt wear away with intolerable weariness, both thou and all this people which is with thee: this thing is hard, thou wilt not be able to endure it thyself alone. [19] Now then hearken to me, and I will advise thee, and God shall be with thee: be thou to the people in the things pertaining to God, and thou shalt bring their matters to God. [20] And thou shalt testify to them the ordinances of God and his law, and thou shalt show to them the ways in which they shall walk, and the works which they shall do. [21] And do thou look out for thyself out of all the people able men, fearing God, righteous men, hating pride, and thou shalt set over the people captains of thousands and captains of hundreds, and captains of fifties, and captains of tens. [22] And they shall judge the people at all times, and the too burdensome matter they shall bring to thee, but they shall judge the smaller cases; so they shall relieve thee and help thee. [23] If thou wilt do this thing, God shall strengthen thee, and thou shalt be able to attend, and all this people shall come with peace into their own place. [24] And Moses hearkened to the voice of his father-in-law, and did whatsoever he said to him. [25] And Moses chose out able men out of all Israel, and he made them captains of thousands and captains of hundreds, and captains of fifties and captains of tens over the people. [26] And they judged the people at all times; and every too burdensome matter they brought to Moses, but every light matter they judged themselves. [27] And Moses dismissed his father-in-law, and he returned to his own land.

[14] did: Gr. *doth*

[19] matters: Gr. *words*

[21] over the people: Gr. *them*

[23] their own: Gr. *his own*

[25] the people: Gr. *them*

19 And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sinai. [2] And they departed from Raphidin, and came into the wilderness of Sinai, and there Israel encamped before the mountain. [3] And Moses went up to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel. [4] Ye have seen all that I have done

[a] wherein they attacked them: The meaning appears to be, The Lord showed his superiority on this occasion, when the enemy attacked the Israelites.

to the Egyptians, and I took you up as upon eagles' wings, and I brought
you near to myself. [5] And now if ye will indeed hear my voice, and keep
my covenant, ye shall be to me a peculiar people above all nations; for
the whole earth is mine. [6] And ye shall be to me a royal priesthood and a
holy nation: these words shalt thou speak to the children of Israel. [7] And
Moses came and called the elders of the people, and he set before them all
these words, which God appointed them. [8] And all the people answered
with one accord, and said, All things that God hath spoken, we will do
and hearken to: and Moses reported these words to God. [9] And the Lord
said to Moses, Lo! I come to thee in a pillar of a cloud, that the people
may hear me speaking to thee, and may believe thee for ever: and Moses
reported the words of the people to the Lord. [10] And the Lord said to Moses,
Go down and solemnly charge the people, and sanctify them today and
tomorrow, and let them wash their garments. [11] And let them be ready
against the third day, for on the third day the Lord will descend upon
mount Sinai before all the people. [12] And thou shalt separate the people
round about, saying, Take heed to yourselves that ye go not up into the
mountain, nor touch any part of it: every one that toucheth the mountain
shall surely die. [13] A hand shall not touch it, for every one that toucheth
shall be stoned with stones or shot through with a dart, whether beast or
whether man, it shall not live: when the voices and trumpets and cloud
depart from off the mountain, they shall come up on the mountain.

[6] 1 Pet. 2:9 (Heb. + LXX)

[12] Heb. 12:20

[14] And Moses went down from the mountain to the people, and sanctified them, and they washed their clothes. [15] And he said to the people, Be ready: for three days come not near to a woman. [16] And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on mount Sinai: the voice of the trumpet sounded loud, and all the people in the camp trembled. [17] And Moses led the people forth out of the camp to meet God, and they stood by under the mountain. [18] The mount of Sinai was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace, and the people were exceedingly amazed. [19] And the sounds of the trumpet were waxing very much louder. Moses spoke, and God answered him with a voice. [20] And the Lord came down upon mount Sinai on the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up. [21] And God spoke to Moses, saying, Go down, and solemnly charge the people, lest at any time they draw nigh to God to gaze, and a multitude of them fall. [22] And let the priests that draw nigh to the Lord God sanctify themselves, lest he destroy some of them.

[23] And Moses said to God, The people will not be able to approach to the mount of Sinai, for thou hast solemnly charged us, saying, Set bounds to the mountain and sanctify it. [24] And the Lord said to him, Go, descend, and come up thou and Aaron with thee; but let not the priests and the people force their way to come up to God, lest the Lord destroy some of them. [25] And Moses went down to the people, and spoke to them.

[22] destroy: Gr. *change.* ἀπαλλατέω is used in this sense elsewhere. q.d. *remove by destroying*

[24] force their way: see Luke 16:16, which perhaps refers to this passage

20 And the Lord spoke all these words, saying: [2] I am the Lord thy God, who brought thee out of the land of Egypt, out of the house

of bondage. [3] Thou shalt have no other gods besides me. [4] Thou shalt not
make to thyself an idol, nor likeness of anything, whatever things are in
the heaven above, and whatever are in the earth beneath, and whatever
are in the waters under the earth. [5] Thou shalt not bow down to them, nor
serve them; for I am the Lord thy God, a jealous God, recompensing the
sins of the fathers upon the children, to the third and fourth generation
to them that hate me, [6] and bestowing mercy on them that love me to
thousands of them, and on them that keep my commandments. [7] Thou
shalt not take the name of the Lord thy God in vain; for the Lord thy God
will not acquit him that taketh his name in vain. [8] Remember the sabbath
day to keep it holy. [9] Six days thou shalt labour, and shalt perform all thy
work. [10] But on the seventh day is the sabbath of the Lord thy God; on
it thou shalt do no work, thou, nor thy son, nor thy daughter, thy ser-
vant nor thy maidservant, thy ox nor thy ass, nor any cattle of thine, nor
the stranger that sojourneth with thee. [11] For in six days the Lord made
the heaven and the earth, and the sea and all things in them, and rested
on the seventh day; therefore the Lord blessed the seventh day, and hal-
lowed it. [12] Honour thy father and thy mother, that it may be well with
thee, and that thou mayest live long on the good land, which the Lord
thy God giveth to thee. [13] Thou shalt not commit adultery. [14] Thou shalt
not steal. [15] Thou shalt not kill. [16] Thou shalt not bear false witness against
thy neighbour. [17] Thou shalt not covet thy neighbour's wife; thou shalt not
covet thy neighbour's house; nor his field, nor his servant, nor his maid,
nor his ox, nor his ass, nor any of his cattle, nor whatever belongeth to
thy neighbour.

[18] And all the people perceived the thundering, and the flashes, and the
voice of the trumpet, and the mountain smoking; and all the people feared
and stood afar off, [19] and said to Moses, Speak thou to us, and let not God
speak to us, lest we die. [20] And Moses saith to them, Be of good courage, for
God is come to you to try you, that his fear may be among you, that ye sin
not. [21] And the people stood afar off, and Moses went into the darkness
where God was. [22] And the Lord said to Moses, Thus shalt thou say to
the house of Jacob, and thou shalt report it to the children of Israel, Ye
have seen that I have spoken to you from heaven. [23] Ye shall not make to
yourselves gods of silver, and gods of gold ye shall not make to yourselves.
[24] Ye shall make to me an altar of earth; and upon it ye shall sacrifice your
whole-burnt offerings, and your peace-offerings, and your sheep and your
calves in every place, where I shall record my name; and I will come to
thee and bless thee. [25] And if thou wilt make to me an altar of stones, thou
shalt not build them hewn stones; for thou hast lifted up thy tool upon
them, and they are defiled. [26] Thou shalt not go up to my altar by steps,
that thou mayest not uncover thy nakedness upon it.

21 And these are the ordinances which thou shalt set before them. [2] If
thou buy a Hebrew servant, six years shall he serve thee, and in the
seventh year he shall go forth free for nothing. [3] If he should have come
in alone, he shall also go forth alone; and if his wife should have gone
in together with him, his wife also shall go out. [4] Moreover, if his master

[12] Matt. 15:4; 19:19; Mark 7:10; 10:19; Luke 18:20 (Heb. + LXX)
[13] Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11 (Heb. + LXX)
[13] See Matt. 5:27
[14] See Mark 10:19
[15] James 2:11 (Heb. + LXX)
[15] See Matt. 5:21
[17] Rom. 7:7
[18] perceived the thundering: or, *saw the lightening*, lit. *saw the voice*

give him a wife, and she have borne him sons or daughters, the wife and
the children shall be his master's; and he shall go forth alone. [5] And if the
servant should answer and say, I love my master and wife and children, I
will not go away free; [6] his master shall bring him to the judgment-seat of
God, and then shall he bring him to the door, to the door-post, and his
master shall bore his ear through with an awl, and he shall serve him for
ever.

[5] will not go away: Gr. *do not run away*

[7] And if anyone sell his daughter as a domestic, she shall not depart as
the maid-servants depart. [8] If she be not pleasing to her master, after she
hath betrothed herself to him, he shall let her go free; but he is not at lib-
erty to sell her to a foreign nation, because he hath trifled with her. [9] And
if he should have betrothed her to his son, he shall do to her according
to the right of daughters. [10] And if he take another to himself, he shall not
deprive her of necessaries and her apparel, and her companionship with
him. [11] And if he will not do these three things to her, she shall go out free
without money. [12] And if any man smite another and he die, let him be
certainly put to death. [13] But as for him that did it not willingly, but God
delivered him into his hands, I will give thee a place whither the slayer
may flee. [14] And if anyone lie in wait for his neighbour to slay him by craft,
and he go for refuge, thou shalt take him from my altar to put him to
death. [15] Whoever smiteth his father or his mother, let him be certainly
put to death. [16] He that revileth his father or his mother shall surely die.
[17] Whosoever shall steal one of the children of Israel, and prevail over him
and sell him, and he be found with him, let him certainly die. [18] And if
two men revile each other and smite the one the other with a stone or his
fist, and he die not, but be laid upon his bed; [19] if the man arise and walk
abroad on his staff, he that smote him shall be clear; only he shall pay for
his loss of time, and for his healing. [20] And if a man smite his man-servant
or his maid-servant, with a rod, and the party die under his hands, he shall
be surely punished. [21] But if the servant continue to live a day or two, let
not the master be punished; for he is his money. [22] And if two men strive
and smite a woman with child, and her child be born imperfectly formed,
he shall be forced to pay a penalty: as the woman's husband may lay upon
him, he shall pay with a valuation. [23] But if it be perfectly formed, he shall
give life for life, [24] eye for eye, tooth for tooth, hand for hand, foot for foot,
[25] burning for burning, wound for wound, stripe for stripe. [26] And if one
smite the eye of his man-servant, or the eye of his maid-servant, and put
it out, he shall let them go free for their eye's sake. [27] And if he should
smite out the tooth of his man-servant, or the tooth of his maid-servant,
he shall send them away free for their tooth's sake. [28] And if a bull gore a
man or woman and they die, the bull shall be stoned with stones, and his
flesh shall not be eaten; but the owner of the bull shall be clear. [29] But if
the bull should have been given to goring in former time, and men should
have told his owner, and he have not removed him, but he should have
slain a man or woman, the bull shall be stoned, and his owner shall die
also. [30] And if a ransom should be imposed on him, he shall pay for the
ransom of his soul as much as they shall lay upon him. [31] And if the bull

[8] after she hath: Gr. *who hath*

[16] Matt. 15:4; Mark 7:10 (Heb. + LXX)
[17] let him certainly die: see Matt. 15:4

[24] See Matt. 5:38

[28] they die: or, *he or she die*

gore a son or daughter, let them do to him according to this ordinance.
32 And if the bull gore a man-servant or maid-servant, he shall pay to their
master thirty silver didrachms, and the bull shall be stoned. 33 And if any-
one open a pit or dig a cavity in stone, and cover it not, and an ox or an
ass fall in there, 34 the owner of the pit shall make compensation; he shall
give money to their owner, and the dead shall be his own. 35 And if any
man's bull gore the bull of his neighbour, and it die, they shall sell the liv-
ing bull and divide the money, and they shall divide the dead bull. 36 But
if the bull be known to have been given to goring in time past, and they
have testified to his owner, and he have not removed him, he shall repay
bull for bull, but the dead shall be his own.

37 an ox: Gr. *a calf*

37 And if one steal an ox or a sheep, and kill it or sell it, he shall pay five
calves for a calf, and four sheep for a sheep.

22 And if the thief be found in the breach made by himself and be
smitten and die, there shall not be blood shed for him. 2 But if the
sun be risen upon him, he is guilty, he shall die instead; and if a thief have
nothing, let him be sold in compensation for what he hath stolen. 3 And
if the thing stolen be left and be in his hand alive, whether ox or sheep,
he shall restore them two-fold. 4 And if anyone should feed down a field
or a vineyard, and should send in his beast to feed down another field, he
shall make compensation of his own field according to his produce; and if
he shall have fed down the whole field, he shall pay for compensation the
best of his own field and the best of his vineyard. 5 And if fire have gone
forth and caught thorns, and should also set on fire threshing-floors or
ears of corn or a field, he that kindled the fire shall make compensation.

2 a thief: Gr. *he*

6 And if anyone give to his neighbour money or goods to keep, and they
be stolen out of the man's house, if the thief be found, he shall repay dou-
ble. 7 But if the thief be not found, the master of the house shall come for-
ward before God, and shall swear that surely he hath not wrought wickedly
in regard of any part of his neighbour's deposit, 8 according to every injury
alleged, both concerning a calf, and an ass, and a sheep, and a garment,
and every alleged loss, whatsoever in fact it may be—the judgment of both
shall proceed before God, and he that is convicted by God shall repay to
his neighbour double. 9 And if anyone give to his neighbour to keep a calf
or sheep or any beast, and it be wounded or die or be taken, and no one
know, 10 an oath of God shall be between both, each swearing that he hath
surely not at all been guilty in the matter of his neighbour's deposit; and
so his master shall hold him guiltless, and he shall not make compensa-
tion. 11 And if it be stolen from him, he shall make compensation to the
owner. 12 And if it be seized of beasts, he shall bring him to witness the
prey, and he shall not make compensation. 13 And if anyone borrow ought
of his neighbour, and it be wounded or die or be carried away, and the
owner of it be not with it, he shall make compensation. 14 But if the owner
be with it, he shall not make compensation: but if it be a [a]hired thing,
there shall be a compensation to him instead of his hire.

7 in regard of: Gr. *over*

10 hold him: Gr. *accept him*

[a] hired thing: Query: if the borrower be a hireling, he shall have the ruined beast instead of his hire?

[15] And if anyone deceive a virgin that is not betrothed, and lie with her,
he shall surely endow her for a wife to himself. [16] And if her father posi-
tively refuse, and will not consent to give her to him for a wife, he shall
pay compensation to her father according to the amount of the dowry of
virgins. [17] Ye shall not save the lives of sorcerers. [18] Every one that lieth
with a beast ye shall surely put to death. [19] He that sacrificeth to any gods
but to the Lord alone, shall be destroyed by death.

[16] compensation: Gr. *money*

[20] And ye shall not hurt a stranger, nor afflict him; for ye were strangers in
the land of Egypt. [21] Ye shall hurt no widow or orphan. [22] And if ye should
afflict them by ill-treatment, and they should cry aloud to me, I will surely
hear their voice. [23] And I will be very angry, and will slay you with the
sword, and your wives shall be widows and your children orphans. [24] And
if thou shouldst lend money to thy poor brother who is by thee, thou
shalt not be hard upon him, thou shalt not exact usury of him. [25] And
if thou take thy neighbour's garment for a pledge, thou shalt restore it to
him before sunset. [26] For this is his clothing, this is the only covering of his
nakedness; wherein shall he sleep? If then he shall cry to me, I will hearken
to him, for I am merciful. [27] Thou shalt not revile the gods, nor speak ill
of the ruler of thy people. [28] Thou shalt not keep back the first-fruits of
thy threshing-floor and press. The first-born of thy sons thou shalt give
to me. [29] So shalt thou do with thy calf and thy sheep and thy ass; seven
days shall it be under the mother, and the eighth day thou shalt give it to
me. [30] And ye shall be holy men to me; and ye shall not eat flesh taken of
beasts, ye shall cast it to the dog.

[27] Acts 23:5 (Heb. + LXX)

23 Thou shalt not receive a vain report: thou shalt not agree with the
unjust man to become an unjust witness. [2] Thou shalt not associate
with the multitude for evil; thou shalt not join thyself with a multitude to
turn aside with the majority so as to shut out judgment. [3] And thou shalt
not spare a poor man in judgment. [4] And if thou meet thy enemy's ox or
his ass going astray, thou shalt turn them back and restore them to him.
[5] And if thou see thy enemy's ass fallen under its burden, thou shalt not
pass by it, but shalt help to raise it with him.

[6] Thou shalt not wrest the sentence of the poor in his judgment. [7] Thou
shalt abstain from every unjust thing: thou shalt not slay the innocent and
just, and thou shalt not justify the wicked for gifts. [8] And thou shalt not
receive gifts; for gifts blind the eyes of the seeing, and corrupt just words.
[9] And ye shall not afflict a stranger, for ye know the heart of a stranger;
for ye were yourselves strangers in the land of Egypt. [10] Six years thou
shalt sow thy land, and gather in the fruits of it. [11] But in the seventh year
thou shalt let it rest, and leave it, and the poor of thy nation shall feed;
and the wild beasts of the field shall eat that which remaineth: thus shalt
thou do to thy vineyard and to thy oliveyard. [12] Six days shalt thou do thy
works, and on the seventh day there shall be rest, that thy ox and thy ass
may rest, and that the son of thy maid-servant and the stranger may be
refreshed. [13] Observe all things whatsoever I have commanded you; and
ye shall make no mention of the name of other gods, neither shall they
be heard out of your mouth.

[14] Keep ye a feast to me three times in the year. [15] Take heed to keep
the feast of unleavened bread: seven days ye shall eat unleavened bread,
as I charged thee at the season of the month of new corn, for in it thou
camest out of Egypt: thou shalt not appear before me empty. [16] And thou
shalt keep the feast of the harvest of first-fruits of thy labours, whatso-
ever thou shalt have sown in thy field, and the feast of completion at the
end of the year in the gathering in of thy fruits out of thy field. [17] Three
times in the year shall all thy males appear before the Lord thy God. [18] For
when I shall have cast out the nations from before thee, and shall have
widened thy borders, thou shalt not offer the blood of my sacrifice with
leaven, neither must the fat of my feast abide till the morning. [19] Thou
shalt bring the first-offerings of the first-fruits of thy land into the house
of the Lord thy God. Thou shalt not seethe a lamb in its mother's milk.
[20] And, behold, I send my angel before thy face, that he may keep thee in
the way, that he may bring thee into the land which I have prepared for
thee. [21] Take heed to thyself and hearken to him, and disobey him not; for
he will not give way to thee, for my name is on him. [22] If ye will indeed
hear my voice, and if thou wilt do all the things I shall charge thee with,
and keep my covenant, ye shall be to me a peculiar people above all na-
tions, for the whole earth is mine; and ye shall be to me a royal priesthood,
and a holy nation: these words shall ye speak to the children of Israel, If
ye shall indeed hear my voice, and do all the things I shall tell thee, I will
be an enemy to thy enemies, and an adversary to thy adversaries. [23] For
my angel shall go as thy leader, and shall bring thee to the Amorite, and
Chettite, and Pherezite, and Canaanite, and Gergesite, and Evite, and Je-
busite, and I will destroy them. [24] Thou shalt not worship their gods, nor
serve them: thou shalt not do according to their works, but shalt utterly
destroy them, and break to pieces their pillars. [25] And thou shalt serve
the Lord thy God, and I will bless thy bread and thy wine and thy water,
and I will turn away sickness from you. [26] There shall not be on thy land
one that is impotent or barren. I will surely fulfil the number of thy days.
[27] And I will send terror before thee, and I will strike with amazement all
the nations to which thou shalt come, and I will make all thy enemies to
flee. [28] And I will send hornets before thee, and thou shalt cast out the
Amorites and the Evites, and the Canaanites and the Chettites from thee.
[29] I will not cast them out in one year, lest the land become desolate, and
the beasts of the field multiply against thee. [30] By little and little I will cast
them out from before thee, until thou shalt be increased and inherit the
earth. [31] And I will set thy borders from the Red Sea, to the sea of the
Phylistines, and from the wilderness to the great river Euphrates; and I
will give into your hand those that dwell in the land, and will cast them
out from thee. [32] Thou shalt make no covenant with them and their gods.
[33] And they shall not dwell in thy land, lest they cause thee to sin against
me; for if thou shouldst serve their gods, these will be an offence to thee.

24 And to Moses he said, Go up to the Lord, thou and Aaron and
Nadab and Abiud, and seventy of the elders of Israel: and they shall
worship the Lord from a distance. [2] And Moses alone shall draw nigh to

[16] thy fruits: Gr. *works*

[18] sacrifice: Gr. *incense offering*

God; and they shall not draw nigh, and the people shall not come up with
them. [3] And Moses went in and related to the people all the words of God
and the ordinances; and all the people answered with one voice, saying,
All the words which the Lord hath spoken, we will do and be obedient.
[4] And Moses wrote all the words of the Lord; and Moses rose up early in
the morning, and built an altar under the mountain, and set up twelve
stones for the twelve tribes of Israel. [5] And he sent forth the young men
of the children of Israel, and they offered whole-burnt offerings, and they
sacrificed young calves as a peace-offering to God. [6] And Moses took half
the blood and poured it into bowls, and half the blood he poured out upon
the altar. [7] And he took the book of the covenant and read it in the ears of
the people, and they said, All things whatsoever the Lord hath spoken we
will do and hearken therein. [8] And Moses took the blood and sprinkled it
upon the people, and said, Behold the blood of the covenant, which the
Lord hath made with you concerning all these words.

[3] be obedient: lit. *hearken*

[8] Heb. 9:20 (Heb. + LXX)
[8] See Heb. 9:19

[9] And Moses went up, and Aaron, and Nadab and Abiud, and seventy
of the elders of Israel. [10] And they saw the place where the God of Israel
stood; and under his feet was as it were a work of sapphire slabs, and as it
were the appearance of the firmament of heaven in its purity. [11] And of the
chosen ones of Israel there was not even one missing, and they appeared
in the place of God, and did eat and drink. [12] And the Lord said to Moses,
Come up to me into the mountain, and be there; and I will give thee the
tables of stone, the law and the commandments, which I have written to
give them laws. [13] And Moses rose up and Jesus his attendant, and they
went up into the mount of God. [14] And to the elders they said, Rest there till
we return to you; and behold, Aaron and Or are with you: if any man have
a cause to be tried, let them go to them. [15] And Moses and Jesus went up
to the mountain, and the cloud covered the mountain. [16] And the glory
of God came down upon the mount Sinai, and the cloud covered it six
days; and the Lord called Moses on the seventh day out of the midst of
the cloud. [17] And the appearance of the glory of the Lord was as burning
fire on the top of the mountain, before the children of Israel. [18] And Moses
went into the midst of the cloud, and went up to the mountain, and was
there in the mountain forty days and forty nights.

[11] in the place of God: i.e., *where God was*

25 And the Lord spoke to Moses, saying, [2] Speak to the children of
Israel, and take first-fruits of all, who may be disposed in their
heart to give; and ye shall take my first-fruits. [3] And this is the offering
which ye shall take of them; gold and silver and brass, [4] and blue, and pur-
ple, and double scarlet, and fine spun linen, and goats' hair, [5] and rams'
skins dyed red, and blue skins, and incorruptible wood, [5a] and oil for the
light, incense for anointing oil, and for the composition of incense, [7] and
sardius stones, and stones for the carved work of the breast-plate, and the
full-length robe. [8] And thou shalt make me a sanctuary, and I will appear
among you. [9] And thou shalt make for me according to all things which
I show thee in the mountain; even the pattern of the tabernacle, and the
pattern of all its furniture: so shalt thou make it. [10] And thou shalt make
the ark of testimony of incorruptible wood; the length of two cubits and a

[7] breast-plate: lit. *shoulder-piece*

half, and the breadth of a cubit and a half, and the height of a cubit and a
half. [11] And thou shalt gild it with pure gold, thou shalt gild it within and
without; and thou shalt make for it golden wreaths twisted round about.
[12] And thou shalt cast for it four golden rings, and shalt put them on the
four sides; two rings on the one side, and two rings on the other side.
[13] And thou shalt make staves of incorruptible wood, and shalt gild them
with gold. [14] And thou shalt put the staves into the rings on the sides of
the ark, to bear the ark with them. [15] The staves shall remain fixed in the
rings of the ark. [16] And thou shalt put into the ark the testimonies which I
shall give thee. [17] And thou shalt make a propitiatory, a lid of pure gold; the
length of two cubits and a half, and the breadth of a cubit and a half. [18] And
thou shalt make two cherubs graven in gold, and thou shalt put them on
both sides of the propitiatory. [19] They shall be made, one cherub on this
side, and another cherub on the other side of the propitiatory; and thou
shalt make the two cherubs on the two sides. [20] The cherubs shall stretch
forth their wings above, overshadowing the propitiatory with their wings;
and their faces shall be toward each other, the faces of the cherubs shall
be toward the propitiatory. [21] And thou shalt set the propitiatory on the
ark above, and thou shalt put into the ark the testimonies which I shall
give thee. [22] And I will make myself known to thee from thence, and I will
speak to thee above the propitiatory between the two cherubs, which are
upon the ark of testimony, even in all things which I shall charge thee
concerning the children of Israel. [23] And thou shalt make a golden table
of pure gold, in length two cubits, and in breadth a cubit, and in height
a cubit and a half. [24] And thou shalt make for it golden wreaths twisted
round about, and thou shalt make for it a crown of a hand-breadth round
about.

[25] And thou shalt make a twisted wreath for the crown round about.
[26] And thou shalt make four golden rings; and thou shalt put the four
rings upon the four parts of its feet under the crown. [27] And the rings
shall be for bearings for the staves, that they may bear the table with them.
[28] And thou shalt make the staves of incorruptible wood, and thou shalt
gild them with pure gold; and the table shall be borne with them. [29] And
thou shalt make its dishes and its censers, and its bowls, and its cups, with
which thou shalt offer drink-offerings: of pure gold shalt thou make them.
[30] And thou shalt set upon the table showbread before me continually.

[31] And thou shalt make a candlestick of pure gold; thou shalt make the
candlestick of graven work: its stem and its branches, and its bowls and
its knops and its lilies shall be of one piece. [32] And six branches proceed-
ing sideways, three branches of the candlestick from one side of it, and
three branches of the candlestick from the other side. [33] And three bowls
fashioned like almonds, on each branch a knop and a lily; so to the six
branches proceeding from the candlestick, [34] and in the candlestick four
bowls fashioned like almonds, in each branch knops and the flowers of
the same. [35] A knop under two branches out of it, and a knop under four
branches out of it; so to the six branches proceeding from the candlestick;
and in the candlestick four bowls fashioned like almonds. [36] Let the knops

[31] of one piece: Gr. *of it*

[34] of the same: Gr. *of it*

and the branches be of one piece, altogether graven of one piece of pure
gold. 37 And thou shalt make its seven lamps: and thou shalt set on it the
lamps, and they shall shine from one front. 38 And thou shalt make its fun-
nel and its snuff-dishes of pure gold. 39 All these articles shall be a talent
of pure gold. 40 See, thou shalt make them according to the pattern shown
thee in the mount.

40 Heb. 8:5

26 And thou shalt make the tabernacle, ten curtains of fine linen spun,
and blue and purple, and scarlet spun with cherubs; thou shalt
make them with work of a weaver. 2 The length of one curtain shall be
eight and twenty cubits, and one curtain shall be the breadth of four cu-
bits: there shall be the same measure to all the curtains. 3 And the five
curtains shall be joined one to another, and the other five curtains shall
be closely connected the one with the other. 4 And thou shalt make for
them loops of blue on the edge of one curtain, on one side for the cou-
pling, and so shalt thou make on the edge of the outer curtain for the
second coupling. 5 Fifty loops shalt thou make for one curtain, and fifty
loops shalt thou make on the part of the curtain answering to the cou-
pling of the second, opposite each other, corresponding to each other at
each point. 6 And thou shalt make fifty golden rings; and thou shalt join
the curtains to each other with the rings, and it shall be one tabernacle.
7 And thou shalt make for a covering of the tabernacle skins with the hair
on, thou shalt make them eleven skins. 8 The length of one skin thirty
cubits, and the breadth of one skin four cubits: there shall be the same
measure to the eleven skins. 9 And thou shalt join the five skins together,
and the six skins together; and thou shalt double the sixth skin in front
of the tabernacle. 10 And thou shalt make fifty loops on the border of one
skin, which is in the midst for the joinings; and thou shalt make fifty loops
on the edge of the second skin that joineth it.

5 at each point: i.e., *at each coupling*

11 And thou shalt make fifty brazen rings; and thou shalt join the rings by
the loops, and thou shalt join the skins, and they shall be one. 12 And thou
shalt fix at the end that which is over in the skins of the tabernacle; the half
of the skin that is left shalt thou fold over, according to the overplus of the
skins of the tabernacle; thou shalt fold it over behind the tabernacle. 13 A
cubit on this side, and a cubit on that side of that which remaineth of the
skins, of the length of the skins of the tabernacle: it shall be folding over
the sides of the tabernacle on this side and that side, that it may cover it.
14 And thou shalt make for a covering of the tabernacle rams' skins dyed
red, and blue skins as coverings above.

15 And thou shalt make the posts of the tabernacle of incorruptible wood.
16 Of ten cubits shalt thou make one post, and the breadth of one post of
a cubit and a half. 17 Two joints shalt thou make in one post, answering
the one to the other: so shalt thou do to all the posts of the tabernacle.
18 And thou shalt make posts to the tabernacle, twenty posts on the north
side. 19 And thou shalt make to the twenty posts forty silver sockets; two
sockets to one post on both its sides, and two sockets to the other post
on both its sides. 20 And for the next side, toward the south, twenty posts,
21 and their forty silver sockets: two sockets to one post on both its sides,

and two sockets to the other post on both its sides. [22] And on the back of
the tabernacle at the part which is toward the west thou shalt make six
posts. [23] And thou shalt make two posts on the corners of the tabernacle
behind. [24] And it shall be equal below, they shall be equal toward the same
part from the heads to one joining; so shalt thou make to both the two
corners, let them be equal. [25] And there shall be eight posts, and their
sixteen silver sockets; two sockets to one post on both its sides, and two
sockets to the other post. [26] And thou shalt make bars of incorruptible
wood; five to one post on one side of the tabernacle, [27] and five bars to
one post on the second side of the tabernacle, and five bars to the hinder
posts, on the side of the tabernacle toward the sea. [28] And let the bar in the
middle between the posts go through from the one side to the other side.
[29] And thou shalt gild the posts with gold; and thou shalt make golden
rings, into which thou shalt introduce the bars, and thou shalt gild the
bars with gold. [30] And thou shalt set up the tabernacle according to the
pattern shown thee in the mount.

[31] And thou shalt make a veil of blue and purple and scarlet woven, and
fine linen spun: thou shalt make it cherubs in woven work. [32] And thou
shalt set it upon four posts of incorruptible wood overlaid with gold; and
their tops shall be gold, and their four sockets shall be of silver. [33] And
thou shalt put the veil on the posts, and thou shalt carry in thither within
the veil the ark of the testimony; and the veil shall make a separation for
you between the holy and the holy of holies. [34] And thou shalt screen with
the veil the ark of the testimony in the holy of holies. [35] And thou shalt set
the table outside the veil, and the candlestick opposite the table on the
south side of the tabernacle; and thou shalt put the table on the north
side of the tabernacle. [36] And thou shalt make a screen for the door of the
tabernacle of blue, and purple, and spun scarlet and fine linen spun, the
work of the embroiderer. [37] And thou shalt make for the veil five posts, and
thou shalt gild them with gold; and their chapiters shall be gold; and thou
shalt cast for them five brazen sockets.

27 And thou shalt make an altar of incorruptible wood, of five cubits in
the length, and five cubits in the breadth; the altar shall be square,
and the height of it shall be of three cubits. [2] And thou shalt make the
horns on the four corners; the horns shall be of the same piece, and thou
shalt overlay them with brass. [3] And thou shalt make a rim for the altar;
and its covering and its cups, and its flesh-hooks, and its fire-pan, and all
its vessels shalt thou make of brass. [4] And thou shalt make for it a brazen
grate with net-work; and thou shalt make for the grate four brazen rings
under the four sides. [5] And thou shalt put them below under the grate of
the altar, and the grate shall extend to the middle of the altar. [6] And thou
shalt make for the altar staves of incorruptible wood, and thou shalt over-
lay them with brass. [7] And thou shalt put the staves into the rings; and let
the staves be on the sides of the altar to carry it. [8] Thou shalt make it hol-
low with boards: according to what was shown thee in the mount, so thou
shalt make it. [9] And thou shalt make a court for the tabernacle, curtains of
the court of fine linen spun on the south side, the length of a hundred cu-

[2] of the same piece: Gr. *of it*

bits for one side. [10] And their pillars twenty, and twenty brazen sockets for them, and their rings and their clasps of silver. [11] Thus shall there be to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver. [12] And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten. [13] And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten. [14] And the height of the curtains shall be of fifteen cubits for the one side of the gate; their pillars three, and their sockets three. [15] And for the second side the height of the curtains shall be of fifteen cubits; their pillars three, and their sockets three. [16] And a veil for the door of the court, the height of it of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four. [17] All the pillars of the court round about overlaid with silver, and their chapiters silver and their brass sockets. [18] And the length of the court shall be a hundred cubits on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of brass. [19] And all the furniture and all the instruments and the pins of the court shall be of brass.

[10] for: Gr. *of*

[20] And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten to burn for light, that a lamp may burn continually [21] in the tabernacle of the testimony, without the veil that is before the ark of the covenant, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel.

[21] is before: Gr. *is over*

[21] throughout: Gr. *to*

28 And do thou take to thyself both Aaron thy brother, and his sons, even them of the children of Israel; so that Aaron, and Nadab and Abiud, and Eleazar and Ithamar, sons of Aaron, may minister to me. [2] And thou shalt make holy apparel for Aaron thy brother, for honour and glory. [3] And speak thou to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which apparel he shall minister to me as priest. [4] And these are the garments which they shall make: the breast-plate, and the shoulder-piece, and the full-length robe, and the tunic with a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister to me as priests. [5] And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen. [6] And they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer. [7] It shall have two shoulder-pieces joined together, fastened on the two sides. [8] And the woven work of the shoulder-pieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple, and spun scarlet and fine twined linen. [9] And thou shalt take the two stones, the stones of emerald, and thou shalt grave on them the names of the children of Israel. [10] Six names on the first stone, and the other six names on the second stone, according to their births. [11] It shall be the work of the stone-engraver's art; as the

[7] It: i.e., *the work*, or, *he*, i.e., *Aaron*

[8] it: or, *him*

graving of a seal thou shalt engrave the two stones with the names of the
children of Israel. [12] And thou shalt put the two stones on the shoulders
of the shoulder-piece: they are memorial-stones for the children of Israel:
and Aaron shall bear the names of the children of Israel before the Lord
on his two shoulders, a memorial for them. [13] And thou shalt make circlets
of pure gold; [14] and thou shalt make two fringes of pure gold, variegated
with flowers, wreathen work; and thou shalt put the wreathen fringes on
the circlets, fastening them on their shoulder-pieces in front.

[13] circlets: Gr. *little shields*

[15] And thou shalt make the oracle of judgment, the work of the embroi-
derer: in keeping with the ephod, thou shalt make it of gold, and blue and
purple, and spun scarlet, and fine linen spun. [16] Thou shalt make it square:
it shall be double; of a span the length of it, and of a span the breadth.
[17] And thou shalt interweave with it a texture of four rows of stone; there
shall be a row of stones, a sardius, a topaz, an emerald, the first row. [18] And
the second row, a carbuncle, a sapphire, and a jasper. [19] And the third row,
a ligure, an agate, an amethyst: [20] and the fourth row, a chrysolite, and a
beryl, and an onyx stone, set round with gold, bound together with gold:
let them be according to their row. [21] And let the stones of the names of
the children of Israel be twelve according to their names, engravings as
of seals: let them be for the twelve tribes each according to the name.
[22] And thou shalt make on the oracle woven fringes, a chain-work of pure
gold. [29] [a]And Aaron shall take the names of the children of Israel, on the
oracle of judgment on his breast; a memorial before God for him as he
goeth into the sanctuary. [29a] And thou shalt put the fringes on the ora-
cle of judgment; thou shalt put the wreaths on both sides of the oracle,
[30] and thou shalt put the two circlets on both the shoulders of the ephod
in front. And thou shalt put the Manifestation and the Truth on the oracle
of judgment; and it shall be on the breast of Aaron, when he goeth into
the holy place before the Lord; and Aaron shall bear the judgments of the
children of Israel on his breast before the Lord continually. [31] And thou
shalt make the full-length tunic all of blue. [32] And the opening of it shall
be in the middle having a fringe round about the opening, the work of the
weaver, woven together in the joining of the same piece that it might not
be rent. [33] And under the fringe of the robe below thou shalt make as it
were pomegranates of a flowering pomegranate tree, of blue, and purple,
and spun scarlet, and fine linen spun, under the fringe of the robe round
about: golden pomegranates of the same shape, and bells round about

[30] Manifestation and the Truth: i.e., in Heb. *Urim and Thummim*; lit. *lights and perfections*

[a] The following verses are found neither in the Vatican nor Alexandrine copies, but appear thus in the Complutensian text: [23]And thou shalt make upon the oracle two golden rings, and thou shalt put the two golden rings on both the upper corners of the oracle. [24]And thou shalt put the fringes and the chains of gold on the two rings on both the sides of the oracle. [25]And thou shalt put two sides of the two fringes on the two hems, and thou shalt put the shoulders of the ephod opposite in front. [26]And thou shalt make two golden rings, and shalt put them on the two edges of the oracle on the top from the top of the back of the ephod within. [27]And thou shalt make two golden rings, and shalt put them on both the shoulders of the ephod beneath it in front, to meet the coupling above of the woven work of the ephod. [28]And thou shalt fasten the oracle by the rings upon it to the rings of the ephod joined with blue lace and attached to the woven work of the ephod, that the oracle may not be loosed from the ephod.

between these. [34] A bell by the side of a golden pomegranate, and flower-
work on the fringe of the robe round about. [35] And the sound of Aaron
shall be audible when he ministereth, as he goeth into the sanctuary be-
fore the Lord, and as he goeth out, that he die not. [36] And thou shalt make
a plate of pure gold, and thou shalt grave on it as the graving of a signet,
Holiness of the Lord. [37] And thou shalt put it on the spun blue cloth, and it
shall be on the mitre: it shall be in the front of the mitre. [38] And it shall be
on the forehead of Aaron; and Aaron shall bear away the sins of their holy
things, all that the children of Israel shall sanctify of every gift of their holy
things, and it shall be on the forehead of Aaron continually acceptable for
them before the Lord.

[39] And the fringes of the garments shall be of fine linen; and thou shalt
make a tire of fine linen, and thou shalt make a girdle, the work of the
embroiderer. [40] And for the sons of Aaron thou shalt make tunics and gir-
dles, and thou shalt make for them tires for honour and glory. [41] And thou
shalt put them on Aaron thy brother, and his sons with him, and thou
shalt anoint them and fill their hands: and thou shalt sanctify them, that
they may minister to me in the priest's office. [42] And thou shalt make for
them linen drawers to cover the nakedness of their flesh; they shall reach
from the loins to the thighs. [43] And Aaron shall have them, and his sons,
whenever they enter into the tabernacle of witness, or when they shall
advance to the altar of the sanctuary to minister, so they shall not bring
sin upon themselves, lest they die: it is a perpetual statute for him, and
for his seed after him.

[41] fill their hands: or, *consecrate them*

29 And these are the things which thou shalt do to them: thou shalt
sanctify them, so that they shall serve me in the priesthood; and
thou shalt take one young calf from the herd, and two unblemished rams;
[2] and unleavened loaves kneaded with oil, and unleavened cakes anointed
with oil: thou shalt make them of fine flour of wheat. [3] And thou shalt put
them on one basket, and thou shalt offer them on the basket, and the
young calf and the two rams. [4] And thou shalt bring Aaron and his sons
to the doors of the tabernacle of testimony, and thou shalt wash them
with water. [5] And having taken the garments, thou shalt put on Aaron thy
brother both the full-length robe and the ephod and the oracle; and thou
shalt join for him the oracle to the ephod. [6] And thou shalt put the mitre
on his head; and thou shalt put the plate, even the Holiness, on the mitre.
[7] And thou shalt take of the anointing oil, and thou shalt pour it on his
head, and shalt anoint him, [8] and thou shalt bring his sons, and put gar-
ments on them. [9] And thou shalt gird them with the girdles, and put the
tires upon them, and they shall have a priestly office to me for ever; and
thou shalt fill the hands of Aaron and the hands of his sons. [10] And thou
shalt bring the calf to the door of the tabernacle of witness; and Aaron
and his sons shall lay their hands on the head of the calf, before the Lord,
by the doors of the tabernacle of witness. [11] And thou shalt slay the calf
before the Lord, by the doors of the tabernacle of witness. [12] And thou
shalt take of the blood of the calf, and put it on the horns of the altar with
thy finger, but all the rest of the blood thou shalt pour out at the foot of

[9] fill the hands: or, *consecrate them.* Lit. *make perfect the hands*

the altar. [13] And thou shalt take all the fat that is on the belly, and the lobe
of the liver, and the two kidneys, and the fat that is upon them, and shalt
put them upon the altar. [14] But the flesh of the calf, and his skin, and his
dung, shalt thou burn with fire without the camp; for it is an offering on
account of sin.

[15] And thou shalt take one ram, and Aaron and his sons shall lay their
hands on the head of the ram. [16] And thou shalt kill it, and take the blood
and pour it on the altar round about. [17] And thou shalt divide the ram by
his several limbs, and thou shalt wash the inward parts and the feet with
water, and thou shalt put them on the divided parts with the head. [18] And
thou shalt offer the whole ram on the altar, a whole-burnt offering to the
Lord for a sweet-smelling savour: it is an offering of incense to the Lord.
[19] And thou shalt take the second ram, and Aaron and his sons shall lay
their hands on the head of the ram. [20] And thou shalt kill it, and take of the
blood of it, and put it on the tip of Aaron's right ear, and on the thumb of
his right hand, and on the great toe of his right foot, and on the tips of the
right ears of his sons, and on the thumbs of their right hands, and on the
great toes of their right feet. [21] And thou shalt take of the blood from the
altar, and of the anointing oil; and thou shalt sprinkle it upon Aaron and
on his garments, and on his sons and on his sons' garments with him; and
he shall be sanctified and his apparel, and his sons and his sons' apparel
with him: but the blood of the ram thou shalt pour round about upon the
altar. [22] And thou shalt take from the ram its fat, both the fat that covereth
the belly, and the lobe of the liver, and the two kidneys, and the fat that is
upon them, and the right shoulder, for this is a consecration. [23] And one
cake made with oil, and one cake from the basket of unleavened bread set
forth before the Lord. [24] And thou shalt put them all on the hands of Aaron,
and on the hands of his sons, and thou shalt [a]separate them as a separate
offering before the Lord. [25] And thou shalt take them from their hands,
and shalt offer them up on the altar of whole-burnt offering for a sweet-
smelling savour before the Lord: it is an offering to the Lord. [26] And thou
shalt take the breast from the ram of consecration which is Aaron's, and
thou shalt separate it as a separate offering before the Lord, and it shall
be to thee for a portion. [27] And thou shalt sanctify the separated breast
and the shoulder of removal which hath been separated, and which hath
been removed from the ram of consecration, of the portion of Aaron and
of that of his sons. [28] And it shall be a perpetual statute of the children of
Israel to Aaron and his sons, for this is a separate offering; and it shall be
a special offering from the children of Israel, from the peace-offerings of
the children of Israel, a special offering to the Lord.

[29] And the apparel of the sanctuary which is Aaron's shall be his sons'
after him, for them to be anointed in them, and to fill their hands. [30] The
priest his successor from among his sons who shall go into the tabernacle
of witness to minister in the holies, shall put them on seven days. [31] And
thou shalt take the ram of consecration, and thou shalt boil the flesh in

[22] a consecration: Gr. *an accomplishment.* q.d. *a filling of the hands*

[28] be a special offering: or, *be a heave-offering.* Heb.

[a] separate them as a separate offering: Gr. *separate them for a separation.* Heb. *wave them for a wave-offering*

the holy place. [32] And Aaron and his sons shall eat the flesh of the ram,
and the loaves in the basket, by the doors of the tabernacle of witness.
[33] They shall eat the offerings with which they were sanctified to fill their
hands, to sanctify them; and a stranger shall not eat of them, for they are
holy. [34] And if aught be left of the flesh of the sacrifice of consecration and
of the loaves until the morning, thou shalt burn the remainder with fire:
it shall not be eaten, for it is a holy thing.

[35] And thus shalt thou do for Aaron and for his sons according to all
things that I have commanded thee; seven days shalt thou fill their hands.
[36] And thou shalt sacrifice the calf of the sin-offering on the day of pu-
rification, and thou shalt purify the altar when thou dost perform conse-
cration upon it, and thou shalt anoint it so as to sanctify it. [37] Seven days
shalt thou purify the altar and sanctify it; and the altar shall be most holy,
every one that toucheth the altar shall be hallowed. [38] And these are the
offerings which thou shalt offer upon the altar; two unblemished lambs
of a year old daily on the altar continually, a constant offering.

[36] perform consecration: Gr. *sanctify*

[39] One lamb thou shalt offer in the morning, and the second lamb thou
shalt offer in the evening. [40] And a tenth measure of fine flour mingled
with the fourth part of a hin of beaten oil, and a drink-offering the fourth
part of a hin of wine for one lamb. [41] And thou shalt offer the second lamb
in the evening, after the manner of the morning-offering, and according
to the drink-offering of the morning lamb; thou shalt offer it an offering to
the Lord for a sweet-smelling savour, [42] a perpetual sacrifice throughout
your generations, at the door of the tabernacle of witness before the Lord;
wherein I will be known to thee from thence, so as to speak to thee. [43] And
I will there give orders to the children of Israel, and I will be sanctified in
my glory. [44] And I will sanctify the tabernacle of testimony and the altar,
and I will sanctify Aaron and his sons, to minister as priests to me. [45] And
I will be called upon among the children of Israel, and will be their God.
[46] And they shall know that I am the Lord their God, who brought them
forth out of the land of Egypt, to be called upon by them, and to be their
God.

[41] of the morning lamb: Gr. *of it*
[42] throughout: Gr. *to*

[45] called upon: or, *named*
[46] called upon: or, *named*

30 And thou shalt make the altar of incense of incorruptible wood.
[2] And thou shalt make it a cubit in length, and a cubit in breadth:
it shall be square; and the height of it shall be of two cubits, its horns
shall be of the same piece. [3] And thou shalt gild its grate with pure gold,
and its sides round about, and its horns; and thou shalt make for it a
wreathen border of gold round-about. [4] And thou shalt make under its
wreathen border two rings of pure gold; thou shalt make it to the two
corners on the two sides, and they shall be bearings for the staves, so as
to bear it with them. [5] And thou shalt make the staves of incorruptible
wood, and shalt gild them with gold. [6] And thou shalt set it before the veil
that is over the ark of the testimonies, wherein I will make myself known
to thee from thence. [7] And Aaron shall burn upon it fine compound in-
cense every morning; whensoever he trimmeth the lamps he shall burn
incense upon it. [8] And when Aaron lighteth the lamps in the evening, he
shall burn incense upon it; a constant incense-offering always before the

[2] of the same piece: Gr. *of it*

Lord for their generations. [9] And thou shalt not offer strange incense upon
it, nor an offering made by fire, nor a sacrifice; and thou shalt not pour
a drink-offering upon it. [10] And once in the year Aaron shall make atone-
ment on its horns, he shall purge it with the blood of purification for their
generations: it is most holy to the Lord.

[10] on its horns: Gr. *on it, on its horns*

[11] And the Lord spoke to Moses, saying, [12] If thou take account of the
children of Israel in the surveying of them, and they shall give every one
a ransom for his soul to the Lord, then there shall not be among them
a destruction in the visiting of them. [13] And this is what they shall give,
as many as pass the survey, half a didrachm which is according to the
didrachm of the sanctuary: twenty oboli go to the didrachm, but the half
of the didrachm is the offering to the Lord. [14] Every one that passeth the
survey from twenty years old and upwards shall give the offering to the
Lord. [15] The rich shall not give more, and the poor shall not give less than
the half didrachm in giving the offering to the Lord, to make atonement
for your souls. [16] And thou shalt take the money of the offering from the
children of Israel, and shalt give it for the service of the tabernacle of
testimony; and it shall be to the children of Israel a memorial before the
Lord, to make atonement for your souls. [17] And the Lord spoke to Moses,
saying, [18] Make a brazen laver, and a brazen base for it, for washing; and
thou shalt put it between the tabernacle of witness and the altar, and
thou shalt pour forth water into it. [19] And Aaron and his sons shall wash
their hands and their feet with water from it. [20] Whensoever they shall
go into the tabernacle of witness, they shall wash themselves with water,
so they shall not die, whensoever they advance to the altar to do service
and to offer the whole-burnt offerings to the Lord. [21] They shall wash their
hands and feet with water, whensoever they shall go into the tabernacle
of witness; they shall wash themselves with water, that they die not; and it
shall be for them a perpetual statute, for him and his posterity after him.
[22] And the Lord spoke to Moses, saying, [23] Do thou also take sweet herbs,
the flower of choice myrrh five hundred shekels, and the half of this two
hundred and fifty shekels of sweet-smelling cinnamon, and two hundred
and fifty shekels of sweet-smelling calamus, [24] and of cassia five hundred
shekels of the sanctuary, and a hin of olive oil. [25] And thou shalt make
it a holy anointing oil, a perfumed ointment tempered by the art of the
perfumer: it shall be a holy anointing oil. [26] And thou shalt anoint with it
the tabernacle of witness, and the ark of the tabernacle of witness, [27] and
all its furniture, and the candlestick and all its furniture, and the altar
of incense, [28] and the altar of whole-burnt offerings and all its furniture,
and the table and all its furniture, and the laver. [29] And thou shalt sanctify
them, and they shall be most holy: every one that toucheth them shall
be hallowed. [30] And thou shalt anoint Aaron and his sons, and sanctify
them that they may minister to me as priests. [31] And thou shalt speak
to the children of Israel, saying, This shall be to you a holy anointing oil
throughout your generations. [32] On man's flesh it shall not be poured, and
ye shall not make any for yourselves according to this composition: it
is holy, and shall be holiness to you. [33] Whosoever shall make it in like

[12] destruction: Gr. *fall*

[18] for washing: Gr. *so as to wash one's self*

[21] posterity: Gr. *generations*

[24] cassia: Gr. *iris*

manner, and whosoever shall give of it to a stranger, shall be destroyed
from among his people.
34 And the Lord said to Moses, Take for thyself sweet herbs, stacte, ony-
cha, sweet galbanum, and transparent frankincense; there shall be an
equal weight of each. 35 And they shall make with it perfumed incense,
tempered with the art of a perfumer, a pure holy work. 36 And of these
thou shalt beat some small, and thou shalt put it before the testimonies
in the tabernacle of testimony, whence I will make myself known to thee:
it shall be to you a most holy incense. 37 Ye shall not make any for your-
selves according to this composition; it shall be to you a holy thing for the
Lord. 38 Whosoever shall make any in like manner, so as to smell it, shall
perish from his people.

34 an equal weight of each: Gr. *equal to equal*

38 to smell it: Gr. *to smell in it.* Hebraism

31 And the Lord spoke to Moses, saying, 2 Behold, I have called by
name Beseleel the son of Urias the son of Or, of the tribe of Judah.
3 And I have filled him with a divine spirit of wisdom, and understanding,
and knowledge, to invent in every work, 4 and to frame works, to labour in
gold, and silver, and brass, and blue, and purple, and spun scarlet, 5 and
works in stone, and for artificers' work in wood, to work at all works. 6 And
I have appointed him and Eliab the son of Achisamach of the tribe of Dan,
and to every one understanding in heart I have given understanding; and
they shall [a]make all things as many as I have appointed thee— 7 the taber-
nacle of witness, and the ark of the covenant, and the propitiatory that is
upon it, and the furniture of the tabernacle, 8 and the altars, and the table
and all its furniture, 9 and the pure candlestick and all its furniture, and
the laver and its base, 10 and Aaron's robes of ministry, and the robes of
his sons to minister to me as priests, 11 and the anointing oil and the com-
pound incense of the sanctuary; according to all that I have commanded
thee shall they make them.

6 appointed him: Gr. *given him*

12 And the Lord spoke to Moses, saying, 13 Do thou also charge the chil-
dren of Israel, saying, Take heed and keep my sabbaths; for they are a sign
with me and among you throughout your generations, that ye may know
that I am the Lord that sanctifieth you. 14 And ye shall keep the sabbaths,
because this is holy to the Lord for you; he that profaneth it shall surely
be put to death: every one who shall do a work on it, that soul shall be de-
stroyed from the midst of his people. 15 Six days thou shalt do works, but
the seventh day is the sabbath, a holy rest to the Lord; every one who shall
do a work on the seventh day shall be put to death. 16 And the children of
Israel shall keep the sabbaths, to observe them throughout their genera-
tions. 17 It is a perpetual covenant with me and the children of Israel, it is
a perpetual sign with me; for in six days the Lord made the heaven and
the earth, and on the seventh day he ceased, and rested. 18 And he gave
to Moses when he left off speaking to him in mount Sinai the two tables
of testimony, tables of stone written upon with the finger of God.

32 And when the people saw that Moses delayed to come down from
the mountain, the people combined against Aaron, and said to
him, Arise and make us gods who shall go before us; for this Moses, the

1 Acts 7:40 (Heb. + LXX)

[a] make: or, *work in or at.* One reading is ποιήσουσι.

man who brought us forth out of the land of Egypt—we do not know what
is become of him. [2] And Aaron saith to them, Take off the golden ear-rings
which are in the ears of your wives and daughters, and bring them to me.
[3] And all the people took off the golden ear-rings that were in their ears,
and brought them to Aaron. [4] And he received them at their hands, and
formed them with a graving tool; and he made them a molten calf, and
said, These are thy gods, O Israel, which have brought thee up out of the
land of Egypt. [5] And Aaron having seen it built an altar before it, and Aaron
made proclamation saying, Tomorrow is a feast of the Lord. [6] And having
risen early on the morrow, he offered whole-burnt offerings, and offered
a peace-offering; and the people sat down to eat and drink, and rose up
to play.

[6] 1 Cor. 10:7 (Heb. + LXX)
[6] he offered: Gr. *he set upon the altar*

[7] And the Lord spoke to Moses, saying, Go quickly, descend hence, for
thy people whom thou broughtest out of the land of Egypt have trans-
gressed; [8] they have quickly gone out of the way which thou command-
edst; they have made for themselves a calf, and worshipped it, and sac-
rificed to it, and said, These are thy gods, O Israel, who brought thee up
out of the land of Egypt. [10] And now let me alone, and I will be very an-
gry with them and consume them, and I will make thee a great nation.
[11] And Moses prayed before the Lord God, and said, Wherefore, O Lord,
art thou very angry with thy people, whom thou broughtest out of the
land of Egypt with great strength, and with thy high arm? [12] Take heed
lest at any time the Egyptians speak, saying, With evil intent he brought
them out to slay them in the mountains, and to consume them from off
the earth; cease from thy wrathful anger, and be merciful to the sin of
thy people, [13] remembering Abraham and Isaac and Jacob thy servants,
to whom thou hast sworn by thyself, and hast spoken to them, saying, I
will greatly multiply your seed as the stars of heaven for multitude, and all
this land which thou spokest of to give to them, so that they shall possess
it for ever. [14] And the Lord was prevailed upon to preserve his people.

[14] prevailed: Gr. *propitiated*

[15] And Moses turned and went down from the mountain, and the two
tables of testimony were in his hands, tables of stone written on both
their sides: they were written within and without. [16] And the tables were
the work of God, and the writing the writing of God written on the tables.
[17] And Jesus having heard the voice of the people crying, saith to Moses,
There is a noise of war in the camp. [18] And Moses saith, It is not the voice
of them that begin the battle, nor the voice of them that begin the cry of
defeat, but the voice of them that begin the banquet of wine do I hear.

[17] Jesus: Gr. *Jesus*

[19] And when he drew nigh to the camp, he seeth the calf and the dances;
and Moses being very angry cast the two tables out of his hands, and
broke them to pieces under the mountain. [20] And having taken the calf
which they made, he consumed it with fire, and ground it very small, and
scattered it on the water, and made the children of Israel to drink it. [21] And
Moses said to Aaron, What hath this people done to thee, that thou hast
brought upon them a great sin? [22] And Aaron said to Moses, Be not angry,
my lord, for thou knowest the impetuosity of this people. [23] For they say
to me, Make us gods, which shall go before us; for as for this man Moses,

[20] scattered it on the water: Gr. *sowed it under the water*, but another reading is ἐπὶ
[22] impetuosity: Gr. *impulse*

who brought us out of Egypt, we do not know what is become of him.
[23] And I said to them, If anyone hath golden ornaments, take them off;
and they gave them me, and I cast them into the fire, and there came
out this calf. [25] And when Moses saw that the people was scattered—for
Aaron had scattered them so as to be a rejoicing to their enemies— [26] then
stood Moses at the gate of the camp, and said, Who is on the Lord's side?
let him come to me. Then all the sons of Levi came to him. [27] And he saith
to them, Thus saith the Lord God of Israel, Put every one his sword on
his thigh, and go through and return from gate to gate through the camp,
and slay every one his brother, and every one his neighbour, and every
one him that is nearest to him. [28] And the sons of Levi did as Moses spoke
to them, and there fell of the people in that day to the number of three
thousand men. [29] And Moses said to them, Ye have filled your hands this
day to the Lord each one on his son or on his brother, so that blessing
should be given to you.

[30] And it came to pass after the morrow had begun, that Moses said to
the people, Ye have sinned a great sin; and now I will go up to God, that I
may make atonement for your sin. [31] And Moses returned to the Lord and
said, I pray, O Lord, this people hath sinned a great sin, and they have
made for themselves golden gods. [32] And now if thou wilt forgive their sin,
forgive it; and if not, blot me out of thy book, which thou hast written.
[33] And the Lord said to Moses, If anyone hath sinned against me, I will
blot them out of my book. [34] And now go, descend, and lead this people
into the place of which I spoke to thee: behold, my angel shall go before
thy face; and in the day when I shall visit I will bring upon them their sin.
[35] And the Lord smote the people for the making of the calf, which Aaron
made.

33 And the Lord said to Moses, Go forward, go up hence, thou and thy
people, whom thou broughtest out of the land of Egypt, into the
land which I sware to Abraham, and Isaac, and Jacob, saying, I will give it
to your seed. [2] And I will send at the same time my angel before thy face,
and he shall cast out the Amorite and the Chettite, and the Pherezite and
Gergesite, and Evite, and Jebusite, and Canaanite. [3] And I will bring thee
into a land flowing with milk and honey; for I will not go up with thee, be-
cause thou art a stiff-necked people, lest I consume thee by the way. [4] And
the people having heard this grievous saying, mourned in mourning ap-
parel. [5] For the Lord said to the children of Israel, Ye are a stiff-necked
people; take heed lest I bring on you another plague, and destroy you:
now then put off your glorious apparel, and your ornaments, and I will
show thee what I will do to thee. [6] So the sons of Israel took off their or-
naments and their array at the mount of Horeb. [7] And Moses took his
tabernacle and pitched it without the camp, at a distance from the camp;
and it was called the Tabernacle of Testimony: and it came to pass that
every one that sought the Lord went forth to the tabernacle which was
without the camp. [8] And whenever Moses went into the tabernacle with-
out the camp, all the people stood every one watching by the doors of
his tent; and when Moses departed, they took notice until he entered into

[23] become of him: lit. *done to him*

[32] wilt: Gr. *dost*

[4] grievous: Gr. *evil*

[6] at: Gr. *from*

the tabernacle. [9] And when Moses entered into the tabernacle, the pillar
of the cloud descended, and stood at the door of the tabernacle, and God
talked to Moses. [10] And all the people saw the pillar of the cloud standing
by the door of the tabernacle, and all the people stood and worshipped
every one at the door of his tent. [11] And the Lord spoke to Moses face to
face, as if one should speak to his friend; and he retired into the camp:
but his servant Jesus the son of Naue, a young man, departed not forth
from the tabernacle.

[12] And Moses said to the Lord, Lo! thou sayest to me, Lead on this people;
but thou hast not shown me whom thou wilt send with me, but thou hast
said to me, I know thee above all, and thou hast favour with me. [13] If then
I have found favour in thy sight, reveal thyself to me, that I may evidently
see thee; that I may find favour in thy sight, and that I may know that
this great nation is thy people. [14] And he saith, I myself will go before thee,
and give thee rest. [15] And he saith to him, If thou go not up with us thyself,
bring me not up hence. [16] And how shall it be surely known, that both I
and this people have found favour with thee, except only if thou go with
us? So both I and thy people shall be glorified beyond all the nations, as
many as are upon the earth. [17] And the Lord said to Moses, I will also do
for thee this thing, which thou hast spoken; for thou hast found grace
before me, and I know thee above all. [18] And Moses saith, Manifest thyself
to me. [19] And God said, I will pass by before thee with my glory, and I will
call by my name, the Lord, before thee; and I will have mercy on whom I
will have mercy, and will have pity on whom I will have pity. [20] And God
said, Thou shalt not be able to see my face; for no man shall see my face,
and live. [21] And the Lord said, Behold, there is a place by me: thou shalt
stand upon the rock; [22] and when my glory shall pass by, then I will put
thee into a hole of the rock; and I will cover thee over with my hand, until
I shall have passed by. [23] And I will remove my hand, and then shalt thou
see my back parts; but my face shall not appear to thee.

[19] Rom. 9:15 (Heb. + LXX)

34 And the Lord said to Moses, Hew for thyself two tables of stone, as
also the first were, and come up to me to the mountain; and I will
write upon the tables the words, which were on the first tables, which thou
brokest. [2] And be ready by the morning, and thou shalt go up to the mount
Sinai, and shalt stand there for me on the top of the mountain. [3] And let no
one go up with thee, nor be seen in all the mountain; and let not the sheep
and oxen feed near that mountain. [4] And Moses hewed two tables of stone,
as also the first were; and Moses having arisen early, went up to the mount
Sinai, as the Lord appointed him; and Moses took the two tables of stone.
[5] And the Lord descended in a cloud, and stood near him there, and called
[a]by the name of the Lord. [6] And the Lord passed by before his face, and
proclaimed, The Lord God, pitiful and merciful, longsuffering and very
compassionate, and true, [7] and keeping justice and mercy for thousands,
taking away iniquity, and unrighteousness, and sins; and he will not clear
the guilty; bringing the iniquity of the fathers upon the children, and to

[a] by the name of the Lord: or, *the name of the Lord*, Hebraism. Another reading is ἐν ὀνόματι.

the children's children, to the third and fourth generation. [8] And Moses
hasted, and bowed to the earth and worshipped; [9] and said, If I have found
grace before thee, let my Lord go with us; for the people is stiff-necked:
and thou shalt take away our sins and our iniquities, and we will be thine.
[10] And the Lord said to Moses, Behold, I establish a covenant for thee in
the presence of all thy people; I will do glorious things, which have not
been done in all the earth, or in any nation; and all the people among
whom thou art shall see the works of the Lord, that they are wonderful,
which I will do for thee. [11] Do thou take heed to all things whatsoever I
command thee: behold, I cast out before your face the Amorite and the
Canaanite and the Pherezite, and the Chettite, and Evite, and Gergesite
and Jebusite: [12] take heed to thyself, lest at any time thou make a covenant
with the dwellers on the land, into which thou art entering, lest it be to
thee a stumbling-block among you. [13] Ye shall destroy their altars, and
break in pieces their pillars, and ye shall cut down their groves, and the
graven images of their gods ye shall burn with fire. [14] For ye shall not wor-
ship strange gods, for the Lord God, a jealous name, is a jealous God;
[15] lest at any time thou make a covenant with the dwellers on the land,
and they go a whoring after their gods, and sacrifice to their gods, and
they call thee, and thou shouldst eat of their feasts, [16] and thou shouldst
take of their daughters to thy sons, and thou shouldst give of thy daugh-
ters to their sons; and thy daughters should go a whoring after their gods,
and thy sons should go a whoring after their gods. [17] And thou shalt not
make to thyself molten gods. [18] And thou shalt keep the feast of unleav-
ened bread: seven days shalt thou eat unleavened bread, as I have charged
thee, at the season in the month of new corn; for in the month of new
corn thou camest out from Egypt. [19] The males are mine, everything that
openeth the womb; every first-born of oxen, and every first-born of sheep.
[20] And the first-born of an ass thou shalt redeem with a sheep, and if thou
wilt not redeem it thou shalt pay a price: every first-born of thy sons shalt
thou redeem: thou shalt not appear before me empty.

[19] of oxen: Gr. *of a calf*

[21] Six days thou shalt work, but on the seventh day thou shalt rest: there
shall be rest in seed-time and harvest. [22] And thou shalt keep to me the
feast of weeks, the beginning of wheat-harvest; and the feast of ingather-
ing in the middle of the year. [23] Three times in the year shall every male
of thine appear before the Lord the God of Israel. [24] For when I shall have
cast out the nations before thy face, and shall have enlarged thy coasts,
no one shall desire thy land, whenever thou mayest go up to appear be-
fore the Lord thy God, three times in the year. [25] Thou shalt not offer the
blood of my sacrifices with leaven, neither shall the sacrifices of the feast
of the passover remain till the morning. [26] The first-fruits of thy land shalt
thou put into the house of the Lord thy God: thou shalt not boil a lamb
in his mother's milk. [27] And the Lord said to Moses, Write these words for
thyself, for on these words I have established a covenant with thee and
with Israel. [28] And Moses was there before the Lord forty days, and forty
nights; he did not eat bread, and he did not drink water; and he wrote
upon the tables these words of the covenant, the ten sayings.

[22] keep: Gr. *make*

[25] offer: Gr. *slay*
[25] my sacrifices: Gr. *incense-offerings*
[25] with: Gr. *upon*
[25] remain: Gr. *sleep*

[29] there: Gr. *and*

[29] God: Gr. *he*

[29] And when Moses went down from the mountain, there were the two tables in the hands of Moses—as then he went down from the mountain, Moses knew not that the appearance of the skin of his face was glorified, when God spoke to him. [30] And Aaron and all the elders of Israel saw Moses, and the appearance of the skin of his face was made glorious, and they feared to approach him. [31] And Moses called them, and Aaron and all the rulers of the synagogue turned towards him, and Moses spoke to them.

[32] And afterwards all the children of Israel came to him, and he commanded them all things, whatsoever the Lord had commanded him in the mount of Sinai. [33] And when he ceased speaking to them, he put a veil on his face. [34] And whenever Moses went in before the Lord to speak to him, he took off the veil till he went out, and he went forth and spoke to all the children of Israel whatsoever the Lord commanded him. [35] And the children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with him.

35 And Moses gathered all the congregation of the children of Israel together, and said, These are the words which the Lord hath spoken for you to do them. [2] Six days shalt thou perform works, but on the seventh day shall be rest—a holy sabbath—a rest for the Lord: every one that doth work on it, let him die. [3] Ye shall not burn a fire in any of your dwellings on the sabbath-day; I am the Lord. [4] And Moses spoke to all the congregation of the children of Israel, saying, This is the thing which the Lord hath appointed you, saying, [5] Take of yourselves an offering for the Lord: every one that engageth in his heart shall bring the first-fruits to the Lord; gold, silver, brass, [6] blue, purple, double scarlet spun, and fine linen spun, and goats' hair, [7] and rams' skins dyed red, and skins dyed blue, and incorruptible wood, [9] and sardine stones, and stones for engraving for the shoulder-piece and full-length robe. [10] And every man that is wise in heart among you, let him come and work all things whatsoever the Lord hath commanded. [11] The tabernacle, and the cords, and the coverings, and the rings, and the bars, and the posts, [12] and the ark of the testimony, and its staves, and its propitiatory, and the veil, [12a] and the curtains of the court, and its posts, and the emerald stones, and the incense, and the anointing oil, [13] and the table and all its furniture, [14] and the candlestick for the light and all its furniture, [16] and the altar and all its furniture; [19] and the holy garments of Aaron the priest, and the garments in which they shall do service; and the garments of priesthood for the sons of Aaron and the anointing oil, and the compound incense.

[5] shall: Gr. *they shall*

[9] shoulder-piece: or, *ephod*

[20] And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each an offering: [21] and they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary. [22] And the men, even every one to whom it seemed good in his heart, brought from the women, even brought seals and ear-rings, and finger-rings, and necklaces, and bracelets, every article of gold. [23] And all as many as brought orna-

[22] necklaces: or, *chains*

ments of gold to the Lord, and with whomsoever fine linen was found;
and they brought skins dyed blue, and rams' skins dyed red. [24] And ev-
ery one that offered an offering brought silver and brass, the offerings to
the Lord; and they with whom was found incorruptible wood; and they
brought offerings for all the works of the preparation. [25] And every woman
skilled in her heart to spin with her hands, brought spun articles, the blue,
and purple, and scarlet and fine linen. [26] And all the women to whom it
seemed good in their heart in their wisdom, spun the goats' hair. [27] And
the rulers brought the emerald stones, and the stones for setting in the
ephod, and the oracle, [28] and the compounds both for the anointing oil,
and the composition of the incense. [29] And every man and woman whose
mind inclined them to come in and do all the works as many as the Lord
appointed them to do by Moses—they the children of Israel brought an
offering to the Lord. [30] And Moses said to the children of Israel, Behold,
God hath called by name Beseleel the son of Urias the son of Or, of the
tribe of Judah, [31] and hath filled him with a divine spirit of wisdom and un-
derstanding, and knowledge of all things, [32] to labour skilfully in all works
of cunning workmanship, to form the gold and the silver and the brass,
[33] and to work in stone, and to fashion the wood, and to work in every
work of wisdom. [34] And God gave improvement in understanding both
to him, and to Eliab the son of Achisamach of the tribe of Dan. [35] And
God filled them with wisdom, understanding and perception, to under-
stand to work all the works of the sanctuary, and to weave the woven and
embroidered work with scarlet and fine linen, to do all work of curious
workmanship and embroidery.

36 And Beseleel wrought, and Eliab and every one wise in understand-
ing, to whom was given wisdom and knowledge, to understand
to do all the works according to the holy offices, according to all things
which the Lord appointed. [2] And Moses called Beseleel and Eliab, and all
that had wisdom, to whom God gave knowledge in their heart, and all
who were freely willing to come forward to the works, to perform them.
[3] And they received from Moses all the offerings, which the children of
Israel brought for all the works of the sanctuary to do them; and they
continued to receive the gifts brought, from those who brought them in
the morning. [4] And there came all the wise men who wrought the works
of the sanctuary, each according to his own work, which they wrought.
[5] And [a]one said to Moses, The people bring an abundance too great in
proportion to all the works which the Lord hath appointed them to do.
[6] And Moses commanded, and proclaimed in the camp, saying, Let nei-
ther man nor woman any longer labour for the offerings of the sanctuary;
and the people were restrained from bringing any more. [7] And they had
materials sufficient for making the furniture, and they left some besides.
[8] And every wise one among those that wrought made the robes of the
holy places, which belong to Aaron the priest, as the Lord commanded

[24] brought silver: Gr. *they brought silver*

[25] brought: Gr. *they brought*

[32] skilfully: i.e., *as a master workman*

[7] materials: Gr. *works*

[a] one said to Moses: Another reading is εἶπαν, but there is occasionally confusion of number in LXX; the singular being several times used for the plural.

Moses. [9] And he made the ephod of gold, and blue, and purple, and spun
scarlet, and fine linen twined. [10] And the plates were divided, the threads
of gold, so as to interweave with the blue and purple, and with the spun
scarlet, and the fine linen twined, they made it a woven work; [11] shoulder-
pieces joined from both sides, a work woven by mutual twisting of the
parts into one another. [12] They made it of the same material according
to the making of it, of gold, and blue, and purple, and spun scarlet, and
fine linen twined, as the Lord commanded Moses; [13] and they made the
two emerald stones clasped together and set in gold, graven and cut after
the cutting of a seal with the names of the children of Israel; [14] and he put
them on the shoulder-pieces of the ephod, as stones of memorial of the
children of Israel, as the Lord appointed Moses.

[15] And they made the oracle, a work woven with embroidery, according
to the work of the ephod, of gold, and blue, and purple, and spun scar-
let, and fine linen twined. [16] They made the oracle square and double, the
length of a span, and the breadth of a span—double. [17] And there was in-
terwoven with it a woven work of four rows of stones, a series of stones,
the first row, a sardius and topaz and emerald; [18] and the second row, a
carbuncle and sapphire and jasper; [19] and the third row, a ligure and agate
and amethyst; [20] and the fourth row a chrysolite and beryl and onyx set
round about with gold, and fastened with gold. [21] And the stones were
twelve according to the names of the children of Israel, graven according
to their names like seals, each according to his own name for the twelve
tribes. [22] And they made on the oracle turned wreaths, wreathen work,
of pure gold, [23] and they made two golden circlets and two golden rings.
And they put the two golden rings on both the upper corners of the oracle;
[24] and they put the golden wreaths on the rings on both sides of the oracle,
[25] and the two wreaths into the two couplings. And they put them on the
two circlets, and they put them on the shoulders of the ephod opposite
each other in front. [26] And they made two golden rings, and put them on
the two projections on the top of the oracle, and on the top of the hin-
der part of the ephod within. [27] And they made two golden rings, and put
them on both the shoulders of the ephod under it, in front by the coupling
above the connexion of the ephod. [28] And he fastened the oracle by the
rings that were on it to the rings of the ephod, which were fastened with
a string of blue, joined together with the woven work of the ephod; that
the oracle should not be loosed from the ephod, as the Lord commanded
Moses. [29] And they made the tunic under the ephod, woven work, all of
blue. [30] And the opening of the tunic in the midst woven closely together,
the opening having a fringe round about, that it might not be rent. [31] And
they made on the border of the tunic below pomegranates as of a flow-
ering pomegranate tree, of blue, and purple, and spun scarlet, and fine
linen twined. [32] And they made golden bells, and put the bells on the bor-
der of the tunic round about between the pomegranates: [33] a golden bell
and a pomegranate on the border of the tunic round about, for the min-
istration, as the Lord commanded Moses. [34] And they made vestments of
fine linen, a woven work, for Aaron and his sons, [35] and the tires of fine

[9] he: or, *they*

[11] one another: Gr. *itself*

[21] like seals: Gr. *for seals*

linen, and the mitre of fine linen, and the drawers of fine linen twined;
36 and their girdles of fine linen, and blue, and purple, and scarlet spun,
the work of an embroiderer, according as the Lord commanded Moses.
37 And they made the golden plate, a dedicated thing of the sanctuary, of
pure gold; and he wrote upon it graven letters as of a seal, Holiness to the
Lord. 38 And they put it on the border of blue, so that it should be on the
mitre above, as the Lord commanded Moses.

37 And they made ten curtains for the tabernacle; 2 of eight and twenty
cubits the length of one curtain: the same measure was to all, and
the breadth of one curtain was of four cubits. 3 And they made the veil of
blue, and purple, and spun scarlet, and fine linen twined, the woven work
with cherubs. 4 And they put it on four posts of incorruptible wood over-
laid with gold; and their chapiters were gold, and their four sockets were
silver. 5 And they made the veil of the door of the tabernacle of witness
of blue, and purple, and spun scarlet, and fine linen twined, woven work
with cherubs, 6 and their posts five, and the rings; and they gilded their
chapiters and their clasps with gold, and they had five sockets of brass.

7 And they made the court toward the south; the curtains of the court
of fine linen twined, a hundred cubits every way, 8 and their posts twenty,
and their sockets twenty; 9 and on the north side a hundred every way, and
on the south side a hundred every way, and their posts twenty and their
sockets twenty. 10 And on the west side curtains of fifty cubits, their posts
ten and their sockets ten. 11 And on the east side curtains of fifty cubits
of fifteen cubits behind, 12 and their pillars three, and their sockets three.
13 And at the second back on this side and on that by the gate of the court,
curtains of fifteen cubits, their pillars three and their sockets three; 14 all
the curtains of the tabernacle of fine linen twined. 15 And the sockets of
their pillars of brass, and their hooks of silver, and their chapiters overlaid
with silver, and all the posts of the court overlaid with silver: 16 and the veil
of the gate of the court, the work of an embroiderer of blue, and purple,
and spun scarlet, and fine linen twined; the length of twenty cubits, and
the height and the breadth of five cubits, made equal to the curtains of
the court; 17 and their pillars four, and their sockets four of brass, and
their hooks of silver, and their chapiters overlaid with silver. 18 And all the
pins of the court round about of brass, and they were overlaid with silver.
19 And this was the construction of the tabernacle of witness, accordingly
as it was appointed to Moses; so that the public service should belong to
the Levites, through Ithamar the son of Aaron the priest.

20 And Beseleel the son of Urias of the tribe of Judah, did as the Lord
commanded Moses. 21 And Eliab the son of Achisamach of the tribe of
Dan was there, who was chief artificer in the woven works and needle-
works and embroideries, in weaving with the scarlet and fine linen.

38 And Beseleel made the ark, 2 and overlaid it with pure gold within
and without; 3 and he cast for it four golden rings, two on the one
side, and two on the other, 4 wide enough for the staves, so that men
should bear the ark with them. 5 And he made the propitiatory over the
ark of pure gold, 6 and the two cherubs of gold; 7 one cherub on the one

7 every way: or, *on each side*

19 construction: or, *appointment*

21 in weaving: Gr. *to weave*

4 the ark: Gr. *it*

end of the propitiatory, and another cherub on the other end of the propitiatory, [8] overshadowing the propitiatory with their wings. [9] And he made the set table of pure gold, [10] and cast for it four rings: two on the one side and two on the other side, broad, so that men should lift it with the staves in them. [11] And he made the staves of the ark and of the table, and gilded them with gold. [12] And he made the furniture of the table, both the dishes, and the censers, and the cups, and the bowls with which he should offer drink-offerings, of gold. [13] And he made the candlestick which giveth light, of gold; [14] the stem solid, and the branches from both its sides; [15] and blossoms proceeding from its branches, three on this side, and three on the other, made equal to each other. [16] And as to their lamps, which are on the ends, knops proceeded from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the candlestick, on the summit above, entirely of solid gold. [17] And on the candlestick seven golden lamps, and its snuffers gold, and its [a]funnels gold. [18] He overlaid the posts with silver, and cast for each post golden rings, and gilded the bars with gold; and he gilded the posts of the veil with gold, and made the hooks of gold. [19] He made also the rings of the tabernacle of gold; and the rings of the court, and the rings for drawing out the veil above of brass. [20] He cast the silver chapiters of the tabernacle, and the brazen chapiters of the door of the tabernacle, and the gate of the court; and he made silver hooks for the posts, he overlaid them with silver on the posts. [21] He made the pins of the tabernacle and the pins of the court of brass. [22] He made the brazen altar of the brazen censers, which belonged to the men engaged in sedition with the gathering of Core. [23] He made all the vessels of the altar and its grate, and its base, and its bowls, and the brazen flesh-hooks. [24] He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; and he fastened to it four brazen rings on the four parts of the appendage of the altar, wide enough for the bars, so as to bear the altar with them. [25] He made the holy anointing oil and the composition of the incense, the pure work of the perfumer. [26] He made the brazen laver, and the brazen base of it of the mirrors of the women that fasted, who fasted by the doors of the tabernacle of witness, in the day in which he set it up.

[27] And he made the laver, that at it Moses and Aaron and his sons might wash their hands and their feet: when they went into the tabernacle of witness, or whensoever they should advance to the altar to do service, they washed at it, as the Lord commanded Moses.

39 All the gold that was employed for the works according to all the fabrication of the holy things, was of the gold of the offerings, twenty-nine talents, and seven hundred and thirty shekels according to the holy shekel. [2] And the offering of silver from the men that were numbered of the congregation a hundred talents, and a thousand seven hundred and seventy-five shekels, one drachm apiece, even the half shekel, according to the holy shekel. [3] Every one that passed the survey from

[9] set table: i.e., *table of showbread*
[10] them: i.e., *the rings*
[12] should: Gr. *will*
[16] knops: Gr. *knops like walnuts*
[17] the candlestick: Gr. *it*
[18] each post: Gr. *the post*
[23] grate: or, *firepan*
[27] at it Moses: Gr. *of it Moses*
[27] washed at it: Gr. *washed of it*
[1] offerings: Gr. *first-fruits*
[1] seven hundred and thirty shekels: Vat. *seven hundred and twenty shekels*

[a] funnels: or, *snuff-dishes*; but the word seems to mean the instruments with which oil was poured into the lamp

twenty years old and upwards to the number of six hundred thousand,
and three thousand five hundred and fifty. [4] And the hundred talents of
silver went to the casting of the hundred chapiters of the tabernacle, and
to the chapiters of the veil; [5] a hundred chapiters to the hundred talents,
a talent to a chapiter. [6] And the thousand seven hundred and seventy-five
shekels he formed into hooks for the pillars, and he gilt their chapiters
and adorned them.

[7] And the brass of the offering was four hundred and seventy talents, and
two thousand four hundred shekels; [8] and they made of it the bases of the
door of the tabernacle of witness, [9] and the bases of the court round about,
and the bases of the gate of the court, and the pins of the tabernacle, and
the pins of the court round about; [10] and the brazen appendage of the altar,
and all the vessels of the altar, and all the instruments of the tabernacle of
witness. [11] And the children of Israel did as the Lord commanded Moses,
so did they. [12] And of the gold that remained of the offering they made
vessels to minister with before the Lord. [13] And the blue that was left, and
the purple, and the scarlet they made into garments of ministry for Aaron,
so that he should minister with them in the sanctuary; [14] and they brought
the garments to Moses, and the tabernacle, and its furniture, its bases and
its bars and the posts; [15] and the ark of the covenant, and its bearers, and
the altar and all its furniture.

[16] And they made the anointing oil, and the incense of composition, and
the pure candlestick, [17] and its lamps, lamps for burning, and oil for the
light, [18] and the table of showbread, and all its furniture, and the show-
bread upon it, [19] and the garments of the sanctuary which belong to Aaron,
and the garments of his sons, for the priestly ministry; [20] and the curtains
of the court, and the posts, and the veil of the door of the tabernacle,
and the gate of the court, [21] and all the vessels of the tabernacle and all
its instruments: and the skins, even rams' skins dyed red, and the blue
coverings, and the coverings of the other things, and the pins, and all
the instruments for the works of the tabernacle of witness. [22] Whatsoever
things the Lord appointed Moses, so did the children of Israel make all
the furniture. [23] And Moses saw all the works; and they had done them
all as the Lord commanded Moses, so had they made them; and Moses
blessed them.

40 And the Lord spoke to Moses, saying, [2] On the first day of the first
month, at the new moon, thou shalt set up the tabernacle of wit-
ness, [3] and thou shalt place in it the ark of the testimony, and shalt cover
the ark with the veil, [4] and thou shalt bring in the table and shalt set forth
that which is to be set forth on it; and thou shalt bring in the candlestick
and place its lamps on it. [5] And thou shalt place the golden altar, to burn
incense before the ark; and thou shalt put a covering of a veil on the door
of the tabernacle of witness. [6] And thou shalt put the altar of burnt of-
ferings by the doors of the tabernacle of witness, [8] and thou shalt set up
the tabernacle round about, and thou shalt hallow all that belongeth to it
round about. [9] And thou shalt take the anointing oil, and shalt anoint the
tabernacle, and all things in it; and shalt sanctify it, and all its furniture,

[7] four hundred and seventy talents: Vat. *seventy talents*

[7] two thousand four hundred shekels: Vat. *a thousand five hundred shekels*

[22] furniture: or, *store, possession*, etc.; as in Gen. 43

[4] that which is to be set forth: lit. *setting forth of it*

and it shall be holy. [10] And thou shalt anoint the altar of burnt offerings,
and all its furniture; and thou shalt hallow the altar, and the altar shall be
most holy. [12] And thou shalt bring Aaron and his sons to the doors of the
tabernacle of witness, and thou shalt wash them with water. [13] And thou
shalt put on Aaron the holy garments, and thou shalt anoint him, and
thou shalt sanctify him, and he shall minister to me as priest. [14] And thou
shalt bring up his sons, and shalt put garments on them. [15] And thou shalt
anoint them as thou didst anoint their father, and they shall minister to
me as priests; and it shall be that they shall have an everlasting anointing
of priesthood, throughout their generations. [16] And Moses did all things
whatsoever the Lord commanded him, so did he.

[15] everlasting anointing of priesthood: see 1 John 2:27; The anointing abideth, etc.

[17] And it came to pass in the first month, in the second year after their
going forth out of Egypt, at the new moon, that the tabernacle was set
up. [18] And Moses set up the tabernacle, and put on the chapiters, and put
the bars into their places, and set up the posts. [19] And he stretched out
the curtains over the tabernacle, and put the veil of the tabernacle on
it above as the Lord commanded Moses. [20] And he took the testimonies,
and put them into the ark; and he put the staves by the sides of the ark.
[21] And he brought the ark into the tabernacle, and put on it the covering
of the veil, and covered the ark of the testimony, as the Lord commanded
Moses. [22] And he put the table in the tabernacle of witness, on the north
side without the veil of the tabernacle. [23] And he put on it the showbread
before the Lord, as the Lord commanded Moses. [24] And he put the candle-
stick into the tabernacle of witness, on the side of the tabernacle toward
the south. [25] And he put on it its lamps before the Lord, as the Lord had
commanded Moses. [26] And he put the golden altar in the tabernacle of
witness before the veil; [27] and he burnt on it incense of composition, as
the Lord commanded Moses. [29] And he put the altar of the burnt offerings
by the doors of the tabernacle. [33] And he set up the court round about the
tabernacle and the altar; and Moses accomplished all the works.

[20] by the sides of: Gr. *under*

[34] And the cloud covered the tabernacle of witness, and the tabernacle
was filled with the glory of the Lord. [35] And Moses was not able to enter
into the tabernacle of testimony, because the cloud overshadowed it, and
the tabernacle was filled with the glory of the Lord. [36] And when the cloud
went up from the tabernacle, the children of Israel prepared to depart
with their baggage. [37] And if the cloud went not up, they did not prepare
to depart, till the day when the cloud went up. [38] For a cloud was on the
tabernacle by day, and fire was on it by night before all Israel, in all their
journeyings.

[36] prepared to depart: Gr. *harnessed again*

[38] journeyings: or, *preparations*, etc.

The Third Book of Moses, Called
Leviticus

1 And the Lord called Moses again and spoke to him out of the taberna-
cle of witness, saying, Speak to the children of Israel, and thou shalt
say to them, [2] If any man of you shall bring gifts to the Lord, ye shall bring
your gifts of the cattle and of the oxen and of the sheep. [3] If his gift be a
whole-burnt offering, he shall bring an unblemished male of the herd to
the door of the tabernacle of witness, he shall bring it as acceptable before
the Lord. [4] And he shall lay his hand on the head of the burnt offering as
a thing acceptable for him, to make atonement for him. [5] And they shall
slay the calf before the Lord; and the sons of Aaron the priests shall bring
the blood, and they shall pour the blood round about on the altar, which
is at the doors of the tabernacle of witness. [6] And having flayed the whole-
burnt offering, they shall divide it by its limbs. [7] And the sons of Aaron
the priests shall put fire on the altar, and shall pile wood on the fire. [8] And
the sons of Aaron the priests shall pile up the divided parts, and the head,
and the fat on the wood on the fire, the wood which is on the altar. [9] And
the entrails and the feet they shall wash in water, and the priests shall put
all on the altar: it is a burnt offering, a sacrifice, a smell of sweet savour to
the Lord. [10] And if his gift be of the sheep to the Lord, or of the lambs, or of
the kids for whole-burnt offerings, he shall bring it a male without blem-
ish. [11] And he shall lay his hand on its head; and they shall kill it by the
side of the altar, toward the north before the Lord, and the sons of Aaron
the priests shall pour its blood on the altar round about. [12] And they shall
divide it by its limbs, and its head and its fat, and the priests shall pile
them up on the wood which is on the fire, on the altar. [13] And they shall
wash the entrails and the feet with water, and the priest shall bring all the
parts and put them on the altar: it is a burnt offering, a sacrifice, a smell of
sweet savour to the Lord. [14] And if he bring his gift, a burnt offering to the
Lord, of birds, then shall he bring his gift of doves or pigeons. [15] And the
priest shall bring it to the altar, and shall wring off its head; and the priest
shall put it on the altar, and shall wring out the blood at the bottom of the
altar. [16] And he shall take away the crop with the feathers, and shall cast it
forth by the altar toward the east to the place of the ashes. [17] And he shall
break it off from the wings and shall not separate it, and the priest shall
put it on the altar on the wood which is on the fire: it is a burnt offering,
a sacrifice, a sweet-smelling savour to the Lord.

2 And if a soul bring a gift, a sacrifice to the Lord, his gift shall be fine
flour; and he shall pour oil upon it, and shall put frankincense on it:
it is a sacrifice. [2] And he shall bring it to the priests the sons of Aaron: and
having taken from it a handful of the fine flour with the oil, and all its
frankincense, then the priest shall put the memorial of it on the altar: it
is a sacrifice, an odour of sweet savour to the Lord. [3] And the remainder
of the sacrifice shall be for Aaron and his sons, a most holy portion from
the sacrifices of the Lord. [4] And if he bring as a gift a sacrifice baked from

the oven, a gift to the Lord of fine flour, he shall bring unleavened bread
kneaded with oil, and unleavened cakes anointed with oil. [5] And if thy gift
be a sacrifice from a pan, it is fine flour mingled with oil, unleavened offer-
ings. [6] And thou shalt break them into fragments and pour oil upon them:
it is a sacrifice to the Lord. [7] And if thy gift be a sacrifice from the hearth, it
shall be made of fine flour with oil. [8] And he shall offer the sacrifice which
he shall make of these to the Lord, and shall bring it to the priest. [9] And
the priest shall approach the altar, and shall take away from the sacrifice
a memorial of it, and the priest shall place it on the altar: a burnt offering,
a smell of sweet savour to the Lord. [10] And that which is left of the sacri-
fice shall be for Aaron and his sons, most holy from the burnt offerings
of the Lord. [11] Ye shall not leaven any sacrifice which ye shall bring to the
Lord; for as to any leaven, or any honey, ye shall not bring of it to offer a
gift to the Lord. [12] Ye shall bring them in the way of fruits to the Lord, but
they shall not be offered on the altar for a sweet-smelling savour to the
Lord. [13] And every gift of your sacrifice shall be seasoned with salt; omit
not the salt of the covenant of the Lord from your sacrifices: on every gift
of yours ye shall offer salt to the Lord your God. [14] And if thou wouldst of-
fer a sacrifice of first-fruits to the Lord, it shall be new grains ground and
roasted for the Lord; so shalt thou bring the sacrifice of the first-fruits.
[15] And thou shalt pour oil upon it, and shalt put frankincense on it: it is
a sacrifice. [16] And the priest shall offer the memorial of it taken from the
grains with the oil, and all its frankincense: it is a burnt offering to the
Lord.

3 And if his gift to the Lord be a peace-offering, if he should bring it of
the oxen, whether it be male or whether it be female, he shall bring it
unblemished before the Lord. [2] And he shall lay his hands on the head of
the gift, and shall slay it before the Lord, by the doors of the tabernacle
of witness. And the priests the sons of Aaron shall pour the blood on the
altar of burnt offerings round about. [3] And they shall bring of the peace-
offering a burnt-sacrifice to the Lord, the fat covering the belly, and all
the fat on the belly. [4] And the two kidneys and the fat that is upon them;
he shall take away that which is on the thighs, and the caul above the
liver together with the kidneys. [5] And the priests the sons of Aaron shall
offer them on the altar on the burnt offering, on the wood which is on
the fire upon the altar: it is a burnt offering, a smell of sweet savour to the
Lord. [6] And if his gift be of the sheep, a peace-offering to the Lord, male
or female, he shall bring it unblemished. [7] If he bring a lamb for his gift,
he shall bring it before the Lord. [8] And he shall lay his hands on the head
of his offering, and shall slay it by the doors of the tabernacle of witness;
and the priests the sons of Aaron shall pour out the blood on the altar
round about. [9] And he shall bring of the peace-offering a burnt-sacrifice
to the Lord: the fat and the hinder part unblemished he shall take away
with the loins, and having taken away all the fat that covereth the belly,
and all the fat that is on the belly, [10] and both the kidneys and the fat that
is upon them, and that which is on the thighs, and the caul which is on

the liver with the kidneys, [11] the priest shall offer these on the altar: it is a
sacrifice of sweet savour, a burnt offering to the Lord.
[12] And if his offering be of the goats, then shall he bring it before the Lord.
[13] And he shall lay his hands on its head; and they shall slay it before the
Lord by the doors of the tabernacle of witness; and the priests the sons of
Aaron shall pour out the blood on the altar round about. [14] And he shall
offer of it a burnt offering to the Lord, even the fat that covereth the belly,
and all the fat that is on the belly. [15] And both the kidneys, and all the fat
that is upon them, that which is upon the thighs, and the caul of the liver
with the kidneys, shall he take away. [16] And the priest shall offer it upon
the altar: it is a burnt offering, a smell of sweet savour to the Lord. All
the fat belongeth to the Lord. [17] It is a perpetual statute throughout your
generations, in all your habitations; ye shall eat no fat and no blood.

4 And the Lord spoke to Moses, saying, [2] Speak to the children of Israel,
saying, If a soul shall sin unwillingly before the Lord, in any of the
commandments of the Lord concerning things which he ought not to do,
and shall do some of them; [3] if the anointed priest sin so as to cause the
people to sin, then shall he bring for his sin, which he hath sinned, an
unblemished calf of the herd to the Lord for his sin. [4] And he shall bring
the calf to the door of the tabernacle of witness before the Lord, and he
shall put his hand on the head of the calf before the Lord, and shall slay
the calf in the presence of the Lord. [5] And the anointed priest who hath
been consecrated having received of the blood of the calf, shall then bring
it into the tabernacle of witness. [6] And the priest shall dip his finger into
the blood, and sprinkle of the blood seven times before the Lord, over
against the holy veil. [7] And the priest shall put of the blood of the calf on
the horns of the altar of the compound incense which is before the Lord,
which is in the tabernacle of witness; and all the blood of the calf shall
he pour out by the foot of the altar of whole-burnt offerings, which is by
the doors of the tabernacle of witness. [8] And all the fat of the calf of the
sin-offering shall he take off from it; the fat that covereth the inwards, and
all the fat that is on the inwards, [9] and the two kidneys, and the fat that is
upon them, that which is on the thighs, and the caul that is on the liver
with the kidneys, them shall he take away, [10] as he taketh it away from the
calf of the sacrifice of peace-offering, so shall the priest offer it on the altar
of burnt offering. [11] And they shall take the skin of the calf, and all his flesh
with the head and the extremities and the belly and the dung, [12] and they
shall carry out the whole calf out of the camp into a clean place, where
they pour out the ashes, and they shall consume it there on wood with
fire: it shall be burnt on the ashes poured out.
[13] And if the whole congregation of Israel trespass ignorantly, and a thing
should escape the notice of the congregation, and they should do one
thing forbidden of any of the commands of the Lord, which ought not to
be done, and should transgress: [14] and the sin wherein they have sinned
should become known to them, then shall the congregation bring an un-
blemished calf of the herd for a sin-offering, and they shall bring it to the
doors of the tabernacle of witness. [15] And the elders of the congregation

shall lay their hands on the head of the calf before the Lord, and they
shall slay the calf before the Lord. [16] And the anointed priest shall bring
in of the blood of the calf into the tabernacle of witness. [17] And the priest
shall dip his finger into some of the blood of the calf, and shall sprinkle
it seven times before the Lord, in front of the veil of the sanctuary. [18] And
the priest shall put some of the blood on the horns of the altar of the in-
cense of composition, which is before the Lord, which is in the tabernacle
of witness; and he shall pour out all the blood at the bottom of the altar of
whole-burnt offerings, which is by the door of the tabernacle of witness.
[19] And he shall take away all the fat from it, and shall offer it up on the
altar. [20] And he shall do to the calf as he did to the calf of the sin-offering,
so shall it be done; and the priest shall make atonement for them, and
the trespass shall be forgiven them. [21] And they shall carry forth the calf
whole without the camp, and they shall burn the calf as they burnt the
former calf: it is the sin-offering of the congregation.

[22] And if a ruler sin, and break one of all the commands of the Lord his
God, doing the thing which ought not to be done, unwillingly, and shall
sin and trespass, [23] and his trespass wherein he hath sinned, be known
to him—then shall he offer for his gift a kid of the goats, a male without
blemish. [24] And he shall lay his hand on the head of the kid, and they shall
kill it in the place where they kill the victims for whole-burnt offerings
before the Lord; it is a sin-offering. [25] And the priest shall put some of
the blood of the sin-offering with his finger on the horns of the altar of
whole-burnt offering; and he shall pour out all its blood by the bottom
of the altar of whole-burnt offerings. [26] And he shall offer up all his fat on
the altar, as the fat of the sacrifice of peace-offering; and the priest shall
make atonement for him concerning his sin, and it shall be forgiven him.

[27] And if a soul of the people of the land should sin unwillingly, in doing a
thing contrary to any of the commandments of the Lord, which ought not
to be done, and shall transgress, [28] and his sin should be known to him,
wherein he hath sinned, then shall he bring a kid of the goats, a female
without blemish shall he bring for his sin, which he hath sinned. [29] And he
shall lay his hand on the head of his sin-offering, and they shall slay the
kid of the sin-offering in the place where they slay the victims for whole-
burnt offerings. [30] And the priest shall take of its blood with his finger, and
shall put it on the horns of the altar of whole-burnt offerings; and all its
blood he shall pour forth by the foot of the altar. [31] And he shall take away
all the fat, as the fat is taken away from the sacrifice of peace-offering,
and the priest shall offer it on the altar for a smell of sweet savour to the
Lord; and the priest shall make atonement for him, and his sin shall be
forgiven him.

[32] And if he should offer a lamb for his sin-offering, he shall offer it a
female without blemish. [33] And he shall lay his hand on the head of the
sin-offering, and they shall kill it in the place where they kill the victims
for whole-burnt offerings. [34] And the priest shall take of the blood of the
sin-offering with his finger, and shall put it on the horns of the altar of
whole-burnt offerings, and he shall pour out all its blood by the bottom

of the altar of whole-burnt offering. [35] And he shall take away all his fat,
as the fat of the lamb of the sacrifice of peace-offering is taken away, and
the priest shall put it on the altar for a whole-burnt offering to the Lord;
and the priest shall make atonement for him for the sin which he sinned,
and it shall be forgiven him.

5 And if a soul sin, and hear the voice of swearing, and he is a witness or
hath seen or been conscious, if he do not report it, he shall bear his in-
iquity. [2] That soul which shall touch any unclean thing, or carcase, or that
which is unclean being taken of beasts, or the dead bodies of abominable
reptiles which are unclean, or carcases of unclean cattle, [3] or should touch
the uncleanness of a man, of whatever kind, which he may touch and
be defiled by, and it should have escaped him, but afterwards he should
know—then he shall have transgressed. [4] That unrighteous soul, which
determineth with his lips to do evil or to do good according to whatso-
ever a man may determine with an oath, and it shall have escaped his
notice, and he shall afterwards know it, and so he should sin in some one
of these things— [5] then shall he declare his sin in the things wherein he
hath sinned by that sin. [6] And he shall bring for his transgressions against
the Lord, for his sin which he hath sinned, a ewe lamb of the flock, or a
kid of the goats, for a sin-offering; and the priest shall make an atonement
for him for his sin which he hath sinned, and his sin shall be forgiven him.
[7] And if he cannot afford a sheep, he shall bring for his sin which he hath
sinned, two turtle-doves or two young pigeons to the Lord; one for a sin-
offering, and the other for a burnt offering. [8] And he shall bring them to
the priest, and the priest shall bring the sin-offering first; and the priest
shall pinch off the head from the neck, and shall not divide the body. [9] And
he shall sprinkle of the blood of the sin-offering on the side of the altar,
but the rest of the blood he shall drop at the foot of the altar, for it is a
sin-offering. [10] And he shall make the second a whole-burnt offering, as
it is fit; and the priest shall make atonement for his sin which he hath
sinned, and it shall be forgiven him.

[11] And if he cannot afford a pair of turtle-doves, or two young pigeons,
then shall he bring as his gift for his sin, the tenth part of an ephah of
fine flour for a sin-offering; he shall not pour oil upon it, nor shall he put
frankincense upon it, because it is a sin-offering. [12] And he shall bring
it to the priest; and the priest having taken a handful of it, shall lay the
memorial of it on the altar of whole-burnt offerings to the Lord; it is a
sin-offering. [13] And the priest shall make atonement for him for his sin,
which he hath sinned in one of these things, and it shall be forgiven him;
and that which is left shall be the priest's, as an offering of fine flour.

[14] And the Lord spoke to Moses, saying, [15] The soul which shall be re-
ally unconscious, and shall sin unwillingly in any of the holy things of
the Lord, shall even bring to the Lord for his transgression, a ram of the
flock without blemish, valued according to shekels of silver according to
the shekel of the sanctuary, for his transgression wherein he transgressed.
[16] And he shall make compensation for that wherein he hath sinned in the
holy things; and he shall add the fifth part to it, and give it to the priest;

and the priest shall make atonement for him with the ram of transgression, and his sin shall be forgiven him. [17] And the soul which shall sin, and do one thing against any of the commandments of the Lord, which it is not right to do, and hath not known it, and shall have transgressed, and shall have contracted guilt, [18] he shall even bring a ram without blemish from the flock, valued at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him. [19] For he hath surely been guilty of transgression before the Lord.

[20] And the Lord spoke to Moses, saying, [21] The soul which shall have sinned, and wilfully overlooked the commandments of the Lord, and shall have dealt falsely in the affairs of his neighbour in the matter of a deposit, or concerning fellowship, or concerning plunder, or hath in anything wronged his neighbour, [22] or hath found that which was lost, and shall have lied concerning it, and shall have sworn unjustly concerning any one of all the things, whatsoever a man may do, so as to sin hereby; [23] it shall come to pass, whensoever he shall have sinned, and transgressed, that he shall restore the plunder which he hath seized, or redress the injury which he hath committed, or restore the deposit which was entrusted to him, or the lost article which he hath found [24] of any kind, about which he sware unjustly, he shall even restore it in full; and he shall add to it a fifth part besides; he shall restore it to him whose it is in the day in which he happeneth to be convicted. [25] And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed. [26] And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of all the things which he did and trespassed in it.

6 And the Lord spoke to Moses, saying, [2] Charge Aaron and his sons, saying, This is the law of whole-burnt offering; this is the whole-burnt offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out. [3] And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which hath been thoroughly burnt, which the fire shall have consumed, even the whole-burnt offering from the altar, and he shall put it near the altar. [4] And he shall put off his robe, and put on another robe, and he shall take forth the offering that hath been burnt without the camp into a clean place. [5] And the fire on the altar shall be kept burning on it, and shall not be extinguished; and the priest shall burn on it wood every morning, and shall heap on it the whole-burnt offering, and shall lay on it the fat of the peace-offering. [6] And the fire shall always burn on the altar; it shall not be extinguished. [7] This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar. [8] And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice; and he shall offer up on the altar a burnt offering as a sweet-smelling savour, a memorial of it to the Lord. [9] And Aaron and his sons shall eat that which is

left of it: it shall be eaten without leaven in a holy place, they shall eat it in
the court of the tabernacle of witness. [10] It shall not be baked with leaven.
I have given it as a portion to them of the burnt offerings of the Lord: it is
most holy, as the offering for sin, and as the offering for trespass. [11] Every
male of the priests shall eat it: it is a perpetual ordinance throughout your
generations of the burnt offerings of the Lord; whosoever shall touch them
shall be hallowed.

[12] And the Lord spoke to Moses, saying, [13] This is the gift of Aaron and of
his sons, which they shall offer to the Lord in the day in which thou shalt
anoint him; the tenth of an ephah of fine flour for a sacrifice continually,
the half of it in the morning, and the half of it in the evening. [14] It shall
be made with oil in a frying-pan; he shall offer it kneaded and in rolls, an
offering of fragments, an offering of a sweet savour unto the Lord. [15] The
anointed priest who is in his place, one of his sons, shall offer it: it is a
perpetual statute, it shall all be consumed. [16] And every sacrifice of a priest
shall be thoroughly burnt, and shall not be eaten. [17] And the Lord spoke
to Moses, saying, [18] Speak to Aaron and to his sons, saying, This is the law
of the sin-offering—in the place where they slay the whole-burnt offering,
they shall slay the sin-offerings before the Lord: they are most holy. [19] The
priest that offereth it shall eat it: in a holy place it shall be eaten, in the
court of the tabernacle of witness. [20] Every one that toucheth the flesh of
it shall be holy, and on whosesoever garment any of its blood shall have
been sprinkled, whosoever shall have it sprinkled, shall be washed in the
holy place. [21] And the earthen vessel, in whichsoever it shall have been
seethed, shall be broken; and if it shall have been seethed in a brazen
vessel, he shall scour it and wash it with water. [22] Every male among the
priests shall eat it: it is most holy to the Lord. [23] And no offerings for sin,
of whose blood there shall be brought any into the tabernacle of witness
to make atonement in the holy place, shall be eaten: they shall be burned
with fire.

7 And this is the law of the ram for the trespass-offering; it is most holy.
[2] In the place where they slay the whole-burnt offering, they shall slay
the ram of the trespass-offering before the Lord, and he shall pour out
the blood at the bottom of the altar round about. [3] And he shall offer all
the fat from it; and the loins, and all the fat that covereth the inwards,
and all the fat that is upon the inwards, [4] and the two kidneys, and the fat
that is upon them, that which is upon the thighs, and the caul upon the
liver with the kidneys, he shall take them away. [5] And the priest shall offer
them on the altar a burnt offering to the Lord; it is for trespass. [6] Every
male of the priests shall eat them, in the holy place they shall eat them:
they are most holy. [7] As the sin-offering, so also is the trespass-offering.
There is one law of them; the priest who shall make atonement with it,
his it shall be. [8] And as for the priest who offereth a man's whole-burnt
offering, the skin of the whole-burnt offering which he offereth, shall be
his. [9] And every sacrifice which shall be prepared in the oven, and every
one which shall be prepared on the hearth, or on a frying-pan, it is the
property of the priest that offereth it; it shall be his. [10] And every sacrifice

made up with oil, or not made up with oil, shall belong to the sons of
Aaron, an equal portion to each.
[11] This is the law of the sacrifice of peace-offering, which they shall bring
to the Lord. [12] If a man should offer it for praise, then shall he bring, for the
sacrifice of praise, loaves of fine flour made up with oil, and unleavened
cakes anointed with oil, and fine flour kneaded with oil. [13] With leavened
bread he shall offer his gifts, with the peace-offering of praise. [14] And he
shall bring one of all his gifts, a separate offering to the Lord: it shall belong
to the priest who poureth forth the blood of the peace-offering. [15] And
the flesh of the sacrifice of the peace-offering of praise shall be his, and
it shall be eaten in the day in which it is offered: they shall not leave of it
till the morning. [16] And if it be a vow, or he offer his gift of his own will,
on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the
morrow. [17] And that which is left of the flesh of the sacrifice till the third
day, shall be consumed with fire. [18] And if he do at all eat of the flesh on
the third day, it shall not be accepted for him that offereth: it shall not be
reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall
bear his iniquity. [19] And whatsoever flesh shall have touched any unclean
thing, it shall not be eaten, it shall be consumed with fire; every one that is
clean shall eat the flesh. [20] And whatsoever soul shall eat of the flesh of the
sacrifice of the peace-offering which is the Lord's, and his uncleanness be
upon him, that soul shall perish from his people. [21] And whatsoever soul
shall touch any unclean thing, either of the uncleanness of a man, or of
unclean quadrupeds, or any unclean abominable thing, and shall eat of
the flesh of the sacrifice of the peace-offering, which is the Lord's, that
soul shall perish from his people.
[22] And the Lord spoke to Moses, saying, [23] Speak to the children of Israel,
saying, Ye shall eat no fat of oxen or sheep or goats. [24] And the fat of such
animals as have died of themselves, or have been seized of beasts, may
be employed for any work; but it shall not be eaten for food. [25] Every one
that eateth fat off the beasts, from which he will bring a burnt offering to
the Lord—that soul shall perish from his people. [26] Ye shall eat no blood
in all your habitations, either of beasts or of birds. [27] Every soul that shall
eat blood, that soul shall perish from his people.
[28] And the Lord spoke to Moses, saying, [29] Thou shalt also speak to the
children of Israel, saying, He that offereth a sacrifice of peace-offering,
shall bring his gift to the Lord also from the sacrifice of peace-offering.
[30] His hands shall bring the burnt offerings to the Lord; the fat which is
on the breast and the lobe of the liver, he shall bring them, so as to set
them for a gift before the Lord. [31] And the priest shall offer the fat upon the
altar, and the breast shall be Aaron's and his sons, [32] and ye shall give the
right shoulder for a choice piece to the priest of your sacrifices of peace-
offering. [33] He that offereth the blood of the peace-offering, and the fat, of
the sons of Aaron, his shall be the right shoulder for a portion. [34] For I have
taken the wave-breast and shoulder of separation from the children of
Israel from the sacrifices of your peace-offerings, and I have given them to
Aaron the priest and his sons, a perpetual ordinance due from the children

of Israel. [35] This is the anointing of Aaron, and the anointing of his sons,
their portion of the burnt offerings of the Lord, in the day in which he
brought them forward to minister as priests to the Lord; [36] as the Lord
commanded to give to them in the day in which he anointed them of the
sons of Israel, a perpetual statute through their generations. [37] This is the
law of the whole-burnt offerings, and of sacrifice, and of sin-offering, and
of offering for transgression, and of the sacrifice of consecration, and of
the sacrifice of peace-offering; [38] as the Lord commanded Moses in the
mount Sinai, in the day in which he commanded the children of Israel to
offer their gifts before the Lord in the wilderness of Sinai.

8 And the Lord spoke to Moses, saying, [2] Take Aaron and his sons, and
his robes and the anointing oil, and the calf for the sin-offering, and
the two rams, and the basket of unleavened bread, [3] and assemble the
whole congregation at the door of the tabernacle of witness. [4] And Moses
did as the Lord appointed him, and he assembled the congregation at the
door of the tabernacle of witness. [5] And Moses said to the congregation,
This is the thing which the Lord hath commanded you to do. [6] And Moses
brought nigh Aaron and his sons, and washed them with water, [7] and put
on him the coat, and girded him with the girdle, and clothed him with the
tunic, and put on him the ephod; [8] and girded him with a girdle according
to the make of the ephod, and clasped him closely with it: and put upon
it the oracle, and put upon the oracle the Manifestation and the Truth.
[9] And he put the mitre on his head, and put upon the mitre in front the
golden plate, the most holy thing, as the Lord commanded Moses.

[10] And Moses took of the anointing oil, [11] and sprinkled of it seven times
on the altar; and anointed the altar, and hallowed it, and all things on it,
and the laver, and its foot, and sanctified them; and anointed the taber-
nacle and all its furniture, and hallowed it. [12] And Moses poured of the
anointing oil on the head of Aaron; and he anointed him and sanctified
him. [13] And Moses brought the sons of Aaron near, and put on them coats
and girded them with girdles, and put on them bonnets, as the Lord com-
manded Moses.

[14] And Moses brought near the calf for the sin-offering, and Aaron and
his sons laid their hands on the head of the calf of the sin-offering. [15] And
he slew it; and Moses took of the blood, and put it on the horns of the altar
round about with his finger; and he purified the altar, and poured out the
blood at the bottom of the altar, and sanctified it, to make atonement
upon it. [16] And Moses took all the fat that was upon the inwards, and the
lobe on the liver, and both the kidneys, and the fat that was upon them,
and Moses offered them on the altar. [17] But the calf, and his hide, and
his flesh, and his dung, he burnt with fire without the camp, as the Lord
commanded Moses.

[18] And Moses brought near the ram for a whole-burnt offering, and
Aaron and his sons laid their hands on the head of the ram. And Moses
slew the ram: and Moses poured the blood on the altar round about.
[19] And he divided the ram by its limbs, and Moses offered the head, and
the limbs, and the fat; and he washed the belly and the feet with water.

[20] And Moses offered up the whole ram on the altar: it is a whole-burnt
offering for a sweet-smelling savour; it is a burnt offering to the Lord, as
the Lord commanded Moses.
[21] And Moses brought the second ram, the ram of consecration, and
Aaron and his sons laid their hands on the head of the ram, and he slew
him; [22] and Moses took of his blood, and put it upon the tip of Aaron's
right ear, and on the thumb of his right hand, and on the great toe of his
right foot. [23] And Moses brought near the sons of Aaron; and Moses put of
the blood on the tips of their right ears, and on the thumbs of their right
hands, and on the great toes of their right feet, and Moses poured out the
blood on the altar round about. [24] And he took the fat, and the rump, and
the fat on the belly, and the lobe of the liver, and the two kidneys, and
the fat that is upon them, and the right shoulder. [25] And from the basket
of consecration, which was before the Lord, he also took one unleavened
loaf, and one loaf made with oil, and one cake; and put them upon the
fat, and the right shoulder: [26] and put them all on the hands of Aaron, and
upon the hands of his sons, and offered them up for a wave-offering be-
fore the Lord. [27] And Moses took them at their hands, and Moses offered
them on the altar, on the whole-burnt offering of consecration, which is a
smell of sweet savour: it is a burnt offering to the Lord. [28] And Moses took
the breast, and separated it for a heave-offering before the Lord, from
the ram of consecration; and it became Moses' portion, as the Lord com-
manded Moses.
[29] And Moses took of the anointing oil, and of the blood that was on the
altar, and sprinkled it on Aaron, and on his garments, and his sons, and
the garments of his sons with him. [30] And he sanctified Aaron and his gar-
ments, and his sons, and the garments of his sons with him. [31] And Moses
said to Aaron and to his sons, Boil the flesh in the tent of the taberna-
cle of witness in the holy place; and there ye shall eat it and the loaves in
the basket of consecration, as it hath been appointed me, the Lord saying,
Aaron and his sons shall eat them. [32] And that which is left of the flesh and
of the loaves burn ye with fire. [33] And ye shall not go out from the door
of the tabernacle of witness for seven days, until the day be fulfilled, the
day of your consecration; for in seven days shall he consecrate you, [34] as
he did in this day on which the Lord commanded me to do so, to make
an atonement for you. [35] And ye shall remain seven days at the door of
the tabernacle of witness, day and night; ye shall observe the ordinances
of the Lord, that ye die not; for so hath the Lord God commanded me.
[36] And Aaron and his sons performed all these commands which the Lord
commanded Moses.

9 And it came to pass on the eighth day, that Moses called Aaron and his
sons, and the elders of Israel, [2] and Moses said to Aaron, Take to thyself
a young calf of the herd for a sin-offering, and a ram for a whole-burnt
offering, unblemished, and offer them before the Lord. [3] And speak to the
elders of Israel, saying, Take one kid of the goats for a sin-offering, and a
young calf, and a lamb of a year old for a whole-burnt offering, spotless,
[4] and a calf and a ram for a peace offering before the Lord, and fine flour

mingled with oil, for today the Lord will appear among you. [5] And they
took as Moses commanded them before the tabernacle of witness, and all
the congregation drew nigh, and they stood before the Lord. [6] And Moses
said, This is the thing which the Lord hath spoken; do it, and the glory of
the Lord shall appear among you. [7] And Moses said to Aaron, Draw nigh
to the altar, and offer thy sin-offering, and thy whole-burnt offering, and
make atonement for thyself, and for thy house; and offer the gifts of the
people, and make atonement for them, as the Lord commanded Moses.
[8] And Aaron drew nigh to the altar, and slew the calf of his sin-offering.
[9] And the sons of Aaron brought the blood to him, and he dipped his finger
into the blood, and put it on the horns of the altar, and he poured out the
blood at the bottom of the altar. [10] And he offered up on the altar the fat
and the kidneys and the lobe of the liver of the sin-offering, according as
the Lord commanded Moses. [11] And the flesh and the hide he burnt with
fire outside of the camp. [12] And he slew the whole-burnt offering; and the
sons of Aaron brought the blood to him, and he poured it on the altar
round about. [13] And they brought the whole-burnt offering, according to
its pieces; them and the head he put upon the altar. [14] And he washed
the belly and the feet with water, and he put them on the whole-burnt
offering on the altar.

[15] And he brought the gift of the people, and took the goat of the sin-
offering of the people, and slew it, and purified it as also the first. [16] And
he brought the whole-burnt offering, and offered it in due form. [17] And he
brought the sacrifice and filled his hands with it, and laid it on the altar,
besides the morning whole-burnt offering. [18] And he slew the calf, and the
ram of the sacrifice of peace-offering of the people; and the sons of Aaron
brought the blood to him, and he poured it out on the altar round about.
[19] And he took the fat of the calf, and the hind quarters of the ram, and
the fat covering the belly, and the two kidneys, and the fat upon them,
and the caul on the liver. [20] And he put the fat on the breasts, and offered
the fat on the altar. [21] And Aaron separated the breast and the right shoul-
der as a choice offering before the Lord, as the Lord commanded Moses.
[22] And Aaron lifted up his hands on the people and blessed them; and
after he had offered the sin-offering, and the whole-burnt offerings, and
the peace-offerings, he came down. [23] And Moses and Aaron entered into
the tabernacle of witness. And they came out and blessed all the people,
and the glory of the Lord appeared to all the people. [24] And fire came forth
from the Lord, and devoured the offerings on the altar, both the whole-
burnt offerings and the fat; and all the people saw, and were amazed, and
fell upon their faces.

10 And the two sons of Aaron, Nadab and Abiud, took each his censer,
and put fire therein, and threw incense thereon, and offered strange
fire before the Lord, which the Lord did not command them, [2] and fire
came forth from the Lord, and devoured them, and they died before the
Lord. [3] And Moses said to Aaron, This is the thing which the Lord spoke,
saying, I will be sanctified among them that draw nigh to me, and I will be
glorified in the whole congregation; and Aaron was pricked in his heart.

[4] And Moses called Misadaë, and Elisaphan, sons of Oziel, sons of the
brother of Aaron's father, and said to them, Draw near and take your
brethren from before the sanctuary out of the camp. [5] And they came near
and took them in their coats out of the camp, as Moses said. [6] And Moses
said to Aaron, and Eleazar and Ithamar his sons that were left, Ye shall
not make bare your heads, and ye shall not tear your garments; that ye
die not, and so there should be wrath on all the congregation: but your
brethren, even all the house of Israel, shall lament for the burning, with
which they were burnt by the Lord. [7] And ye shall not go forth from the
door of the tabernacle of witness, that ye die not; for the Lord's anointing
oil is upon you: and they did according to the word of Moses.

[8] And the Lord spoke to Aaron, saying, [9] Ye shall not drink wine nor
strong drink, thou and thy sons with thee, whensoever ye enter into the
tabernacle of witness, or when ye approach the altar, so shall ye not die;
it is a perpetual statute for your generations, [10] to distinguish between
sacred and profane, and between clean and unclean, [11] and to teach the
children of Israel all the statutes, which the Lord spoke to them by Moses.
[12] And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron
who survived, Take the sacrifice that is left of the burnt offerings of the
Lord, and ye shall eat unleavened bread by the altar: it is most holy. [13] And
ye shall eat it in the holy place; for this is a statute for thee and a statute
for thy sons, of the burnt offerings to the Lord; for so it hath been com-
manded me. [14] And ye shall eat the breast of separation, and the shoul-
der of the choice offering in the holy place, thou and thy sons and thy
house with thee; for it hath been given as an ordinance for thee and an
ordinance for thy sons, of the sacrifices of peace-offering of the children
of Israel. [15] They shall bring the shoulder of the choice offering, and the
breast of the separation upon the burnt offerings of the fat, to separate
for a separation before the Lord; and it shall be a perpetual ordinance for
thee and thy sons and thy daughters with thee, as the Lord commanded
Moses.

[16] And Moses diligently sought the goat of the sin-offering, but it had
been consumed by fire; and Moses was angry with Eleazar and Ithamar
the sons of Aaron that were left, saying, [17] Why did ye not eat the sin-
offering in the holy place? for because it is most holy he hath given you
this to eat, that ye might take away the sin of the congregation, and make
atonement for them before the Lord. [18] For the blood of it was not brought
into the holy place: ye shall eat it within, before the Lord, as the Lord com-
manded me. [19] And Aaron spoke to Moses, saying, If they have brought
nigh today their sin-offerings, and their whole-burnt offerings before the
Lord, and these events have happened to me, and yet I should eat today
of the sin-offerings, would it be pleasing to the Lord? [20] And Moses heard
it, and it pleased him.

11 And the Lord spoke to Moses and Aaron, saying, [2] Speak ye to the
sons of Israel, saying, These are the beasts which ye shall eat of all
beasts that are upon the earth. [3] Every beast parting the hoof and making
divisions of two claws, and chewing the cud among beasts, these ye shall

eat. [4] But of these ye shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws; the camel, because it cheweth the cud, but doth not divide the hoof, this is unclean to you. [5] And the rabbit, because it cheweth the cud, but doth not divide the hoof, this is unclean to you. [6] And the hare, because it doth not chew the cud, and doth not divide the hoof, this is unclean to you. [7] And the swine, because this animal divideth the hoof, and maketh claws of the hoof, and it doth not chew the cud, is unclean to you. [8] Ye shall not eat of their flesh, and ye shall not touch their carcases; these are unclean to you.

[9] And these are what ye shall eat of all that are in the waters: all things that have fins and scales in the waters, and in the seas, and in the brooks, these ye shall eat. [10] And all things which have not fins or scales in the water, or in the seas, and in the brooks, of all which the waters produce, and of every soul living in the water, are an abomination; and they shall be abominations to you. [11] Ye shall not eat of their flesh, and ye shall abhor their carcases. [12] And all things that have not fins or scales of those that are in the waters, these are an abomination to you. [13] And these are the things which ye shall abhor of birds, and they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the sea-eagle. [14] And the vulture, and the kite, and the like to it; [15] and the sparrow, and the owl, and the sea-mew, and the like to it: [16] and every raven, and the birds like it, and the hawk and his like, [17] and the night-raven and the cormorant and the stork, [18] and the red-bill, and pelican, and swan, [19] and the heron, and the lapwing, and the like to it, and the hoopoe and the bat. [20] And all winged creatures that creep, which go upon four feet, are abominations to you. [21] But these ye shall eat of the creeping winged animals, which go upon four feet, which have legs above their feet, to leap with on the earth. [22] And these of them ye shall eat: the caterpillar and his like, and the attacus and his like, and the cantharus and his like, and the locust and his like. [23] Every creeping thing from among the birds, which hath four feet, is an abomination to you. [24] And by these ye shall be defiled; every one that toucheth their carcases shall be unclean till the evening. [25] And every one that taketh of their dead bodies shall wash his garments, and shall be unclean till the evening. [26] And whichever among the beasts divideth the hoof and maketh claws, and doth not chew the cud, shall be unclean to you; every one that toucheth their dead bodies shall be unclean till evening. [27] And every one among all the wild beasts that moveth upon its fore feet, which goeth on all four, is unclean to you; every one that toucheth their dead bodies shall be unclean till evening. [28] And he that taketh of their dead bodies shall wash his garments, and shall be unclean till evening: these are unclean to you.

[29] And these are unclean to you of reptiles upon the earth, the weasel, and the mouse, and the lizard, [30] the ferret, and the chameleon, and the evet, and the newt, and the mole. [31] These are unclean to you of all the reptiles which are on the earth; every one who toucheth their carcases shall be unclean till evening. [32] And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or

skin, or sack it may be, every vessel in which work should be done, shall
be dipped in water, and shall be unclean till evening; and then it shall be
clean. [33] And every earthen vessel into which one of these things shall fall,
whatsoever is inside it, shall be unclean, and it shall be broken. [34] And all
food that is eaten, on which water shall come from such a vessel, shall be
unclean; and every beverage which is drunk in any such vessel, shall be
unclean. [35] And everything on which there shall fall of their dead bodies
shall be unclean; ovens and stands for jars shall be broken down: these
are unclean, and they shall be unclean to you. [36] Only if the water be of
fountains of water, or a pool, or confluence of water, it shall be clean; but
he that toucheth their carcases shall be unclean. [37] And if one of their car-
cases should fall upon any sowing seed which shall be sown, it shall be
clean. [38] But if water be poured on any seed, and one of their dead bodies
fall upon it, it is unclean to you. [39] And if one of the cattle die, which it is
lawful for you to eat, he that toucheth their carcases shall be unclean till
evening. [40] And he that eateth of their carcases shall wash his garments,
and be unclean till evening; and he that carrieth any of their carcases
shall wash his garments, and bathe himself in water, and be unclean till
evening. [41] And every reptile that creepeth on the earth, this shall be an
abomination to you; it shall not be eaten. [42] And every animal that creep-
eth on its belly, and every one that goeth on four feet continually, which
aboundeth with feet among all the reptiles creeping upon the earth—ye
shall not eat it, for it is an abomination to you. [43] And ye shall not defile
your souls with any of the reptiles that creep upon the earth, and ye shall
not be polluted with them, and ye shall not be unclean by them. [44] For
I am the Lord your God; and ye shall be sanctified, and ye shall be holy,
because I the Lord your God am holy; and ye shall not defile your souls
with any of the reptiles creeping upon the earth. [45] For I am the Lord who
brought you up out of the land of Egypt to be your God; and ye shall
be holy, for I the Lord am holy. [46] This is the law concerning beasts and
birds and every living creature moving in the water, and every living crea-
ture creeping on the earth; [47] to distinguish between the unclean and the
clean; and between those that bring forth alive, such as should be eaten,
and those that bring forth alive, such as should not be eaten.

[44] 1 Pet. 1:16 (Heb. + LXX)

12 And the Lord spoke to Moses, saying, [2] Speak to the children of Is-
rael, and thou shalt say to them, Whatsoever woman shall have con-
ceived and borne a male child shall be unclean seven days, she shall be un-
clean according to the days of separation for her monthly courses. [3] And
on the eighth day she shall circumcise the flesh of his foreskin. [4] And for
thirty-three days she shall continue in her unclean blood; she shall touch
nothing holy, and shall not enter the sanctuary, until the days of her purifi-
cation be fulfilled. [5] But if she should have borne a female child, then she
shall be unclean twice seven days, according to the time of her monthly
courses; and for sixty-six days shall she remain in her unclean blood.

[6] And when the days of her purification shall have been fulfilled for a
son or a daughter, she shall bring a lamb of a year old without blem-
ish for a whole-burnt offering, and a young pigeon or turtle-dove for a

sin-offering to the door of the tabernacle of witness, to the priest. [7] And
he shall present it before the Lord, and the priest shall make atonement
for her, and shall purge her from the fountain of her blood; this is the
law of her who beareth a male or a female. [8] And if she cannot afford a [8] Luke 2:24
lamb, then shall she take two turtle-doves or two young pigeons, one for a
whole-burnt offering, and one for a sin-offering; and the priest shall make
atonement for her, and she shall be purified.

13 And the Lord spoke to Moses and Aaron, saying, [2] If any man should
have in the skin of his flesh a bright clear spot, and there should be
in the skin of his flesh a plague of leprosy, he shall be brought to Aaron
the priest, or to one of his sons the priests. [3] And the priest shall view
the spot in the skin of his flesh; and if the hair in the spot be changed to
white, and the appearance of the spot be below the skin of the flesh, it is
a plague of leprosy; and the priest shall look upon it, and pronounce him
unclean. [4] But if the spot be clear and white in the skin of his flesh, yet the
appearance of it be not deep below the skin, and its hair have not changed
itself for white hair, but it is dark, then the priest shall separate him that
hath the spot seven days; [5] and the priest shall look on the spot the seventh
day; and, behold, if the spot remaineth before him, if the spot hath not
spread in the skin, then the priest shall separate him the second time
seven days. [6] And the priest shall look upon him the second time on the
seventh day; and, behold, if the spot be dark, and the spot have not spread
in the skin, then the priest shall pronounce him clean; for it is a mere mark,
and the man shall wash his garments and be clean. [7] But if the bright spot
should have changed and spread in the skin, after the priest hath seen
him for the purpose of purifying him, then shall he appear the second
time to the priest, [8] and the priest shall look upon him; and, behold, if
the mark have spread in the skin, then the priest shall pronounce him
unclean: it is a leprosy.

[9] And if a man have a plague of leprosy, then he shall come to the priest;
[10] and the priest shall look, and, behold, if it is a white spot in the skin, and
it hath changed the hair to white, and there be some of the sound part of
the quick flesh in the sore— [11] it is a leprosy waxing old in the skin of the
flesh; and the priest shall pronounce him unclean, and shall separate him,
because he is unclean.

[12] And if the leprosy should have come out very evidently in the skin, and
the leprosy should cover all the skin of the patient from the head to the
feet, wheresoever the priest shall look; [13] then the priest shall look, and,
behold, the leprosy hath covered all the skin of the flesh; and the priest
shall pronounce him clean of the plague, because it hath changed all to
white, it is clean. [14] But on whatsoever day the quick flesh shall appear on
him, he shall be pronounced unclean. [15] And the priest shall look upon
the sound flesh, and the sound flesh shall prove him to be unclean; for it
is unclean, it is a leprosy. [16] But if the sound flesh be restored and changed
to white, then shall he come to the priest; [17] and the priest shall see him,
and, behold, if the plague is turned white, then the priest shall pronounce
the patient clean: he is clean.

[18] And if the flesh should have become an ulcer in his skin, and should
be healed, [19] and there should be in the place of the ulcer a white sore, or
one looking white and bright, or fiery, and it shall be seen by the priest;
[20] then the priest shall look, and, behold, if the appearance be beneath the
skin, and its hair hath changed to white, then the priest shall pronounce
him unclean; because it is a leprosy, it hath broken out in the ulcer. [21] But
if the priest look, and behold there is no white hair on it, and it be not
below the skin of the flesh, and it be dark-coloured; then the priest shall
separate him seven days. [22] But if it manifestly spread over the skin, then
the priest shall pronounce him unclean: it is a plague of leprosy; it hath
broken out in the ulcer. [23] But if the bright spot should remain in its place
and not spread, it is the scar of the ulcer; and the priest shall pronounce
him clean.

[24] And if the flesh be in his skin in a state of fiery inflammation, and
there should be in his skin the part which is healed of the inflammation,
bright, clear, and white, suffused with red or very white; [25] then the priest
shall look upon him, and, behold, if the hair being white is changed to
a bright colour, and its appearance is lower than the skin, it is a leprosy;
it hath broken out in the inflammation, and the priest shall pronounce
him unclean: it is a plague of leprosy. [26] But if the priest should look, and,
behold, there is not in the bright spot any white hair, and it should not be
lower than the skin, and it should be dark, then the priest shall separate
him seven days. [27] And the priest shall look upon him on the seventh day;
and if the spot be much spread in the skin, then the priest shall pronounce
him unclean: it is a plague of leprosy, it hath broken out in the ulcer. [28] But
if the bright spot remain stationary, and be not spread in the skin, but
the sore should be dark, it is a scar of inflammation; and the priest shall
pronounce him clean, for it is the mark of the inflammation.

[29] And if a man or a woman have in them a plague of leprosy in the head
or the beard; [30] then the priest shall look on the plague, and, behold, if the
appearance of it be beneath the skin, and in it there be thin yellowish hair,
then the priest shall pronounce him unclean: it is a scurf, it is a leprosy
of the head or a leprosy of the beard. [31] And if the priest should see the
plague of the scurf, and, behold, the appearance of it be not beneath the
skin, and there is no yellowish hair in it, then the priest shall set apart him
that hath the plague of the scurf seven days. [32] And the priest shall look
at the plague on the seventh day; and, behold, if the scurf be not spread,
and there be no yellowish hair on it, and the appearance of the scurf is
not hollow under the skin; [33] then the skin shall be shaven, but the scurf
shall not be shaven; and the priest shall set aside the person having the
scurf the second time for seven days. [34] And the priest shall see the scurf
on the seventh day; and, behold, if the scurf is not spread in the skin after
the man's being shaved, and the appearance of the scurf is not hollow
beneath the skin, then the priest shall pronounce him clean; and he shall
wash his garments, and be clean. [35] But if the scurf be indeed spread in the
skin after he hath been purified, [36] then the priest shall look, and, behold,
if the scurf be spread in the skin, the priest shall not examine concerning

the yellow hair, for he is unclean. [37] But if the scurf remain before him
in its place, and a dark hair should have arisen in it, the scurf is healed:
he is clean, and the priest shall pronounce him clean. [38] And if a man or
woman should have in the skin of their flesh spots of a bright whiteness,
[39] then the priest shall look; and, behold, there being bright spots of a
bright whiteness in the skin of their flesh, it is a tetter; it bursteth forth
in the skin of his flesh; he is clean. [40] And if anyone's head should lose
the hair, he is only bald, he is clean. [41] And if his head should lose the
hair in front, he is forehead bald: he is clean. [42] And if there should be in
his baldness of head, or his baldness of forehead, a white or fiery plague,
it is leprosy in his baldness of head, or baldness of forehead. [43] And the
priest shall look upon him, and, behold, if the appearance of the plague
be white or inflamed in his baldness of head or baldness in front, as the
appearance of leprosy in the skin of his flesh, [44] he is a leprous man: the
priest shall surely pronounce him unclean, his plague is in his head. [45] And
the leper in whom the plague is, let his garments be ungirt, and his head
uncovered; and let him have a covering put upon his mouth, and he shall
be called unclean. [46] All the days in which the plague shall be upon him,
being unclean, he shall be esteemed unclean; he shall dwell apart, his
place of sojourn shall be without the camp.

[47] And if a garment have in it the plague of leprosy, a garment of wool, or
a garment of flax, [48] either in the warp or in the woof, or in the linen, or in
the woollen threads, or in a skin, or in any workmanship of skin, [49] and the
plague be greenish or reddish in the skin, or in the garment, either in the
warp, or in the woof, or in any utensil of skin, it is a plague of leprosy, and
he shall show it to the priest. [50] And the priest shall look upon the plague,
and the priest shall set apart that which hath the plague seven days. [51] And
the priest shall look upon the plague on the seventh day; and if the plague
be spread in the garment, either in the warp or in the woof, or in the skin,
in whatsoever things skins may be used in their workmanship, the plague
is a confirmed leprosy; it is unclean. [52] He shall burn the garment, either
the warp or woof in woollen garments or in flaxen, or in any utensil of
skin, in which there may be the plague; because it is a confirmed leprosy;
it shall be burnt with fire.

[53] And if the priest should see, and the plague be not spread in the gar-
ments, either in the warp or in the woof, or in any utensil of skin, [54] then
the priest shall give directions, and one shall wash that on which there
may have been the plague, and the priest shall set it aside a second time
for seven days. [55] And the priest shall look upon it after the plague hath
been washed; and if this, even the plague, hath not changed its appear-
ance, and the plague doth not spread, it is unclean; it shall be burnt with
fire: it is fixed in the garment, in the warp, or in the woof. [56] And if the
priest should look, and the spot be dark after it hath been washed, he
shall tear it off from the garment, either from the warp or from the woof,
or from the skin. [57] And if it should still appear in the garment, either in the
warp or in the woof, or in any article of skin, it is a leprosy bursting forth:
that wherein is the plague shall be burnt with fire. [58] And the garment, or

the warp, or the woof, or any article of skin, which shall be washed, and
the plague depart from it, shall also be washed again, and shall be clean.
59 This is the law of the plague of leprosy of a woollen or linen garment,
either of the warp, or woof, or any leathern article, to pronounce it clean
or unclean.

14 And the Lord spoke to Moses, saying, 2 This is the law of the leper:
in whatsoever day he shall have been cleansed, then shall he be
brought to the priest. 3 And the priest shall come forth out of the camp,
and the priest shall look, and, behold, the plague of the leprosy is removed
from the leper. 4 And the priest shall give directions, and they shall take
for him that is cleansed two clean live birds, and cedar wood, and spun
scarlet, and hyssop. 5 And the priest shall give direction, and they shall
kill one bird over an earthen vessel over running water. 6 And as for the
living bird he shall take it, and the cedar wood, and the spun scarlet, and
the hyssop, and he shall dip them and the living bird into the blood of
the bird that was slain over running water. 7 And he shall sprinkle seven
times upon him that was cleansed of his leprosy, and he shall be clean;
and he shall let go the living bird into the field. 8 And the man that hath
been cleansed shall wash his garments, and shall shave off all his hair,
and shall wash himself in water, and shall be clean; and after that he shall
go into the camp, and shall remain out of his house seven days. 9 And it
shall come to pass on the seventh day, he shall shave off all his hair, his
head and his beard, and his eye-brows, even all his hair shall he shave;
and he shall wash his garments, and wash his body with water, and shall
be clean. 10 And on the eighth day he shall take two lambs without spot of
a year old, and one ewe lamb without spot of a year old, and three-tenths
of fine flour for sacrifice kneaded with oil, and one small cup of oil. 11 And
the priest that cleanseth shall present the man under purification, and
these offerings before the Lord, at the door of the tabernacle of witness.
12 And the priest shall take one lamb, and offer him for a trespass-offering,
and the cup of oil, and set them apart for a special offering before the
Lord. 13 And they shall kill the lamb in the place where they kill the whole-
burnt offerings, and the sin-offerings, in the holy places; for it is a sin-
offering: as the trespass-offering, it belongeth to the priest, it is most holy.
14 And the priest shall take of the blood of the trespass-offering, and the
priest shall put it on the tip of the right ear of the person under cleansing,
and on the thumb of his right hand, and on the great toe of his right
foot. 15 And the priest shall take of the cup of oil, and shall pour it upon
his own left hand. 16 And he shall dip with the finger of his right hand
into some of the oil that is in his left hand, and he shall sprinkle with his
finger seven times before the Lord. 17 And the remaining oil that is in his
hand, the priest shall put on the tip of the right ear of him that is under
cleansing, and on the thumb of his right hand, and on the great toe of
his right foot, on the place of the blood of the trespass-offering. 18 And
the remaining oil that is on the hand of the priest, the priest shall put
on the head of the cleansed leper, and the priest shall make atonement
for him before the Lord. 19 And the priest shall sacrifice the sin-offering,

and the priest shall make atonement for the person under purification to
cleanse him from his sin, and afterwards the priest shall slay the whole-
burnt offering. [20] And the priest shall offer the whole-burnt offering, and
the sacrifice upon the altar before the Lord; and the priest shall make
atonement for him, and he shall be cleansed. [21] And if he should be poor,
and cannot afford so much, he shall take one lamb for his transgression
for a separate-offering, so as to make propitiation for him, and a tenth
deal of fine flour mingled with oil for a sacrifice, and one cup of oil, [22] and
two turtle-doves, or two young pigeons, as he can afford; and the one shall
be for a sin-offering, and the other for a whole-burnt offering. [23] And he
shall bring them on the eighth day, to purify him, to the priest, to the door
of the tabernacle of witness before the Lord. [24] And the priest shall take
the lamb of the trespass-offering, and the cup of oil, and place them for a
set-offering before the Lord. [25] And he shall slay the lamb of the trespass-
offering; and the priest shall take of the blood of the trespass-offering, and
put it on the tip of the right ear of him that is under purification, and on
the thumb of his right hand, and on the great toe of his right foot. [26] And
the priest shall pour of the oil on his own left hand. [27] And the priest shall
sprinkle with the finger of his right hand some of the oil that is in his left
hand seven times before the Lord. [28] And the priest shall put of the oil that
is on his hand on the tip of the right ear of him that is under purification,
and on the thumb of his right hand, and on the great toe of his right foot,
on the place of the blood of the trespass-offering. [29] And that which is left
of the oil which is on the hand of the priest he shall put on the head of
him that is purged, and the priest shall make atonement for him before
the Lord.

[30] And he shall offer one of the turtle-doves or of the young pigeons, as
he can afford it, [31] the one for a sin-offering, the other for a whole-burnt
offering with the meat-offering, and the priest shall make an atonement
before the Lord for him that is under purification. [32] This is the law for him
in whom is the plague of leprosy, and who cannot afford the offerings for
his purification.

[33] And the Lord spoke to Moses and Aaron, saying, [34] Whensoever ye
shall enter into the land of the Canaanites, which I give you for a pos-
session, and I shall put the plague of leprosy in the houses of the land
of your possession; [35] then the owner of the house shall come and report
to the priest, saying, I have seen as it were a plague in the house. [36] And
the priest shall give orders to remove the furniture of the house, before
the priest cometh in to see the plague, and thus none of the things in the
house shall become unclean; and afterwards the priest shall go in to ex-
amine the house. [37] And he shall look on the plague, and, behold, if the
plague is in the walls of the house, he will see greenish or reddish cavi-
ties, and the appearance of them will be beneath the surface of the walls.
[38] And the priest shall come out of the house to the door of the house,
and the priest shall separate the house seven days. [39] And the priest shall
return on the seventh day and view the house; and, behold, if the plague
is spread in the walls of the house, [40] then the priest shall give orders, and

they shall take away the stones in which the plague is, and shall cast them
out of the city into an unclean place. [41] And they shall scrape the house
within round about, and shall pour out the dust scraped off outside the
city into an unclean place. [42] And they shall take other scraped stones, and
put them in the place of the former stones, and they shall take other plas-
ter and plaster the house. [43] And if the plague should return again, and
break out in the house after they have taken away the stones and after
the house is scraped, and after it hath been plastered, [44] then the priest
shall go in and see if the plague is spread in the house: it is a confirmed
leprosy in the house, it is unclean. [45] And they shall take down the house,
and its timbers and its stones, and they shall carry out all the mortar with-
out the city into an unclean place. [46] And he that goeth into the house at
any time, during its separation, shall be unclean until evening. [47] And he
that sleepeth in the house shall wash his garments, and be unclean until
evening; and he that eateth in the house shall wash his garments, and be
unclean until evening.

[48] And if the priest shall arrive and enter and see, and behold the plague
be not at all spread in the house after the house hath been plastered,
then the priest shall declare the house clean, because the plague is healed.
[49] And he shall take to purify the house two clean living birds, and cedar
wood, and spun scarlet, and hyssop. [50] And he shall slay one bird in an
earthen vessel over running water. [51] And he shall take the cedar wood,
and the spun scarlet, and the hyssop, and the living bird; and shall dip
it into the blood of the bird slain over running water, and with them he
shall sprinkle the house seven times. [52] And he shall purify the house with
the blood of the bird, and with the running water, and with the living bird,
and with the cedar wood, and with the hyssop, and with the spun scar-
let. [53] And he shall let the living bird go out of the city into the field, and
shall make atonement for the house, and it shall be clean. [54] This is the
law concerning every plague of leprosy and scurf, [55] and of the leprosy of
a garment, and of a house, [56] and of a sore, and of a clear spot, and of a
shining one, [57] and of declaring in what day it is unclean, and in what day
it shall be purged: this is the law of the leprosy.

15 And the Lord spoke to Moses and Aaron, saying, [2] Speak to the chil-
dren of Israel, and thou shalt say to them, Whatever man shall have
an issue out of his body, his issue is unclean. [3] And this is the law of his un-
cleanness; whoever hath a gonorrhœa out of his body, this is his unclean-
ness in him by reason of the issue, by which his body is affected through
the issue: all the days of the issue of his body, by which his body is af-
fected through the issue, there is his uncleanness. [4] Every bed on which
he that hath the issue shall happen to lie, is unclean; and every seat on
which he that hath the issue may happen to sit, shall be unclean. [5] And
the man who shall touch his bed, shall wash his garments, and bathe him-
self in water, and shall be unclean till evening. [6] And whosoever sitteth on
the seat on which he that hath the issue may have sat, shall wash his gar-
ments, and bathe himself in water, and shall be unclean until evening.
[7] And he that toucheth the skin of him that hath the issue, shall wash his

garments and bathe himself in water, and shall be unclean till evening.
8 And if he that hath the issue should spit upon one that is clean, that per-
son shall wash his garments, and bathe himself in water, and be unclean
until evening. 9 And every ass's saddle, on which the man with the issue
shall have mounted, shall be unclean till evening. 10 And every one that
toucheth whatsoever shall have been under him shall be unclean until
evening; and he that taketh them up shall wash his garments, and bathe
himself in water, and shall be unclean until evening. 11 And whomsoever
he that hath the issue shall touch, if he have not rinsed his hands in wa-
ter, he shall wash his garments, and bathe his body in water, and shall be
unclean until evening. 12 And the earthen vessel which he that hath the
issue shall happen to touch, shall be broken; and a wooden vessel shall
be washed with water, and shall be clean. 13 And if he that hath the issue
should be cleansed of his issue, then shall he number to himself seven
days for his purification; and he shall wash his garments, and bathe his
body in water, and shall be clean. 14 And on the eighth day he shall take to
himself two turtle-doves or two young pigeons, and he shall bring them
before the Lord to the doors of the tabernacle of witness, and shall give
them to the priest. 15 And the priest shall offer them one for a sin-offering,
and the other for a whole-burnt offering; and the priest shall make atone-
ment for him before the Lord for his issue.

16 And the man whose seed of copulation shall happen to go forth from
him, shall then wash his whole body, and shall be unclean until evening.
17 And every garment, and every skin on which there shall be the seed of
copulation shall both be washed with water, and be unclean until evening.
18 And a woman, if a man shall lie with her with seed of copulation—they
shall both bathe themselves in water and shall be unclean until evening.
19 And the woman whosoever shall have an issue of blood, when her issue
shall be in her body, shall be seven days in her separation; every one that
toucheth her shall be unclean until evening. 20 And everything whereon
she shall lie in her separation, shall be unclean; and whatever she shall sit
upon, shall be unclean. 21 And whosoever shall touch her bed shall wash
his garments, and bathe his body in water, and shall be unclean until
evening. 22 And every one that toucheth any vessel on which she shall sit,
shall wash his garments and bathe himself in water, and shall be unclean
until evening. 23 And whether it be while she is on her bed, or on a seat
which she may happen to sit upon when he toucheth her, he shall be
unclean till evening.

24 And if anyone shall lie with her, and her uncleanness be upon him, he
shall be unclean seven days; and every bed on which he shall have lain
shall be unclean. 25 And if a woman have an issue of blood many days, not
in the time of her separation; if the blood should also flow after her sep-
aration, all the days of the issue of her uncleanness shall be as the days
of her separation: she shall be unclean. 26 And every bed on which she
shall lie all the days of her flux shall be to her as the bed of her separation,
and every seat whereon she shall sit shall be unclean according to the un-
cleanness of her separation. 27 Every one that toucheth it shall be unclean;

and he shall wash his garments, and bathe his body in water, and shall
be unclean till evening. [28] But if she shall be cleansed from her flux, then
she shall number to herself seven days, and afterwards she shall be es-
teemed clean. [29] And on the eighth day she shall take two turtle-doves, or
two young pigeons, and shall bring them to the priest, to the door of the
tabernacle of witness. [30] And the priest shall offer one for a sin-offering,
and the other for a whole-burnt offering, and the priest shall make atone-
ment for her before the Lord for her unclean flux.

[31] And ye shall cause the children of Israel to beware of their uncleanness; so they shall not die for their uncleanness, in polluting my tabernacle that is among them. [32] This is the law of the man who hath an issue, and if one discharge seed of copulation, so that he should be polluted by it. [33] And this is the law for her that hath the issue of blood in her separation, and as to the person who hath an issue of seed, in his issue: it is a law for the male and the female, and for the man who shall have lain with her that is set apart.

16 And the Lord spoke to Moses after the two sons of Aaron died in bringing strange fire before the Lord, so they died. [2] And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony, and he shall not die; for I will appear in a cloud on the propitiatory. [3] Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering, and having a ram for a whole-burnt offering. [4] And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all his body in water, and shall put them on. [5] And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one lamb for a whole-burnt offering. [6] And Aaron shall bring the calf for his own sin-offering, and shall make atonement for himself and for his house. [7] And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness. [8] And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scape-goat. [9] And Aaron shall bring forward the goat on which the lot for the Lord fell, and shall offer him for a sin-offering. [10] And the goat upon which the lot of the scape-goat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away as a scape-goat, and he shall send him into the wilderness. [11] And Aaron shall bring the calf for his sin, and he shall make atonement for himself and for his house, and he shall kill the calf for his sin-offering. [12] And he shall take his censer full of coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine compound incense, and shall bring it within the veil. [13] And he shall put the incense on the fire before the Lord, and the smoke of the incense shall cover the mercy-seat over the tables of testimony, and he shall not die. [14] And he shall take of the blood of the calf, and sprinkle with his finger on the mercy-seat eastward: before the mercy-seat shall he sprinkle seven times of the blood with his finger.

[15] And he shall kill the goat for the sin-offering that is for the people, before the Lord; and he shall bring in of its blood within the veil, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat. [16] And he shall make atonement for the sanctuary on account of the uncleanness of the children of Israel, and for their trespasses in the matter of all their sins; and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness. [17] And there shall be no man in the tabernacle of witness, when he goeth in to make atonement in the holy place, until he shall have come out; and he shall make atonement for himself, and for his house, and for all the congregation of the children of Israel. [18] And he shall come forth to the altar that is before the Lord, and he shall make atonement upon it; and he shall take of the blood of the calf, and of the blood of the goat, and shall put it on the horns of the altar round about. [19] And he shall sprinkle some of the blood upon it seven times with his finger, and shall purge it, and hallow it from the uncleanness of the children of Israel. [20] And he shall finish making atonement for the sanctuary and for the tabernacle of witness, and for the altar; and he shall make a cleansing for the priests, and he shall bring the living goat; [21] and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel, and all their unrighteousnesses, and all their sins; and he shall lay them upon the head of the live goat, and shall send him by the hand of a ready man into the wilderness. [22] And the goat shall bear their unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness. [23] And Aaron shall enter into the tabernacle of witness, and shall put off the linen garment, which he had put on, as he entered into the holy place, and shall lay it by there. [24] And he shall bathe his body in water in the holy place, and shall put on his raiment, and shall go out and offer the whole-burnt offering for himself and the whole-burnt offering for the people: and shall make atonement for himself and for his house, and for the people, as for the priests. [25] And he shall offer the fat for the sin-offering on the altar.

[26] And he that sendeth forth the goat that hath been set apart to be let go, shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp. [27] And the calf for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, they shall carry forth out of the camp, and burn them with fire, even their skins and their flesh and their dung. [28] And he that burneth them shall wash his garments, and bathe his body in water, and afterwards he shall enter into the camp.

[29] And this shall be a perpetual statute for you; in the seventh month, on the tenth day of the month, ye shall humble your souls, and shall do no work, the native and the stranger who abideth among you. [30] For in this day he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged. [31] This shall be to you a most holy sabbath, a rest, and ye shall humble your souls; it is a perpetual ordinance. [32] The priest whomsoever they shall anoint shall make atonement, and

whomsoever they shall consecrate to exercise the priestly office after his
father; and he shall put on the linen robe, the holy garment. [33] And he shall
make atonement for the most holy place, and the tabernacle of witness;
and he shall make atonement for the altar, and for the priests; and he
shall make atonement for all the congregation. [34] And this shall be to you a
perpetual statute to make atonement for the children of Israel for all their
sins: it shall be done once in the year, as the Lord commanded Moses.

17 And the Lord spoke to Moses, saying, [2] Speak to Aaron and to his
sons, and to all the children of Israel, and thou shalt say to them,
This is the word which the Lord hath commanded, saying, [3] Every man of
the children of Israel, or of the strangers abiding among you, who shall
kill a calf, or a sheep, or a goat in the camp, or who shall kill it out of the
camp, [4] and shall not bring it to the door of the tabernacle of witness, so
as to sacrifice it for a whole-burnt offering or peace-offering to the Lord
to be acceptable for a sweet-smelling savour: and whosoever shall slay it
without, and shall not bring it to the door of the tabernacle of witness, so
as to offer it as a gift to the Lord before the tabernacle of the Lord; blood
shall be imputed to that man, he hath shed blood; that soul shall be cut
off from his people. [5] That the children of Israel may offer their sacrifices,
all that they shall slay in the fields, and bring them to the Lord unto the
doors of the tabernacle of witness to the priest, and they shall sacrifice
them as a peace-offering to the Lord. [6] And the priest shall pour the blood
on the altar round about before the Lord by the doors of the tabernacle
of witness, and shall offer the fat for a sweet-smelling savour to the Lord.
[7] And they shall no longer offer their sacrifices to vain gods after which
they go a whoring; it shall be a perpetual statute to you for your gener-
ations. [8] And thou shalt say to them, Whatever man of the children of
Israel, or of the sons of the proselytes abiding among you, shall offer a
whole-burnt offering or a sacrifice, [9] and shall not bring it to the door of
the tabernacle of witness to sacrifice it to the Lord, that man shall be de-
stroyed from among his people. [10] And whatever man of the children of
Israel, or of the strangers abiding among you, shall eat any blood, I will
even set my face against that soul that eateth blood, and will destroy it
from its people. [11] For the life of flesh is its blood, and I have given it to
you on the altar to make atonement for your souls; for its blood shall
make atonement for the soul. [12] Therefore I said to the children of Israel,
No soul of you shall eat blood, and the stranger that abideth among you
shall not eat blood. [13] And whatever man of the children of Israel, or of
the strangers abiding among you shall take any animal in hunting, beast,
or bird, which is eaten, then shall he pour out the blood, and cover it in
the dust. [14] For the blood of all flesh is its life; and I said to the children
of Israel, Ye shall not eat the blood of any flesh, for the life of all flesh
is its blood: every one that eateth it shall be destroyed. [15] And every soul
which eateth that which hath died of itself, or is taken of beasts, either
among the natives or among the strangers, shall wash his garments, and
bathe himself in water, and shall be unclean until evening: then shall he

be clean. [16] But if he do not wash his garments, and do not bathe his body
in water, then shall he bear his iniquity.

18 And the Lord spoke to Moses, saying, [2] Speak to the children of Is-
rael, and thou shalt say to them, I am the Lord your God. [3] Ye shall
not do according to the devices of Egypt, in which ye dwelt: and according
to the devices of the land of Canaan, into which I bring you, ye shall not
do; and ye shall not walk in their ordinances. [4] Ye shall observe my judg-
ments, and shall keep my ordinances, and shall walk in them: I am the
Lord your God. [5] So ye shall keep all my ordinances, and all my judgments,
and do them; which if a man do, he shall live in them: I am the Lord your
God. [6] No man shall draw nigh to any of his near kindred to uncover their
nakedness; I am the Lord. [7] Thou shalt not uncover the nakedness of thy
father, or the nakedness of thy mother, for she is thy mother; thou shalt
not uncover her nakedness. [8] Thou shalt not uncover the nakedness of
thy father's wife; it is thy father's nakedness. [9] The nakedness of thy sister
by thy father or by thy mother, born at home or abroad, their nakedness
thou shalt not uncover. [10] The nakedness of thy son's daughter, or thy
daughter's daughter, their nakedness thou shalt not uncover; because it
is thy nakedness. [11] Thou shalt not uncover the nakedness of the daugh-
ter of thy father's wife; she is thy sister by the same father: thou shalt not
uncover her nakedness. [12] Thou shalt not uncover the nakedness of thy
father's sister, for she is near akin to thy father. [13] Thou shalt not uncover
the nakedness of thy mother's sister, for she is near akin to thy mother.
[14] Thou shalt not uncover the nakedness of thy father's brother, and thou
shalt not go in to his wife; for she is thy relation. [15] Thou shalt not un-
cover the nakedness of thy daughter-in-law, for she is thy son's wife, thou
shalt not uncover her nakedness. [16] Thou shalt not uncover the nakedness
of thy brother's wife: it is thy brother's nakedness. [17] The nakedness of a
woman and her daughter shalt thou not uncover; her son's daughter, and
her daughter's daughter, shalt thou not take, to uncover their nakedness,
for they are thy kinswomen: it is impiety. [18] Thou shalt not take a wife in
addition to her sister, as a rival, to uncover her nakedness in opposition
to her, while she is yet living.

[19] And thou shalt not go in to a woman under separation for her un-
cleanness, to uncover her nakedness. [20] And thou shalt not lie with thy
neighbour's wife, to defile thyself with her. [21] And thou shalt not give of
thy seed to serve a ruler; and thou shalt not profane my holy name; I am
the Lord. [22] And thou shalt not lie with a man as with a woman, for it is
an abomination. [23] Neither shalt thou lie with any quadruped for copula-
tion, to be polluted with it: neither shall a woman present herself before
any quadruped to have connexion with it; for it is an abomination. [24] Do
not defile yourselves with any of these things; for in all these things the
nations are defiled, which I drive out before you, [25] and the land is pol-
luted; and I have recompensed their iniquity to them because of it, and
the land is aggrieved with them that dwell upon it. [26] And ye shall keep all
my statutes and all my ordinances, and ye shall do none of these abomi-
nations; neither the native, nor the stranger that joineth himself with you

[5] Rom. 10:5; Gal. 3:12 (Heb. + LXX)

[27] (for all these abominations the men of the land did who were before
you, and the land was defiled), [28] and lest the land be aggrieved with you
in your polluting it, as it was aggrieved with the nations before you. [29] For
whosoever shall do any of these abominations, the souls that do them
shall be destroyed from among their people. [30] And ye shall keep my ordi-
nances, that ye may not do any of the abominable practices, which have
taken place before your time: and ye shall not be polluted in them; for I
am the Lord your God.

19 And the Lord spoke to Moses, saying, [2] Speak to the congregation of
the children of Israel, and thou shalt say to them, Ye shall be holy;
for I the Lord your God am holy. [3] Let every one of you reverence his father
and his mother; and ye shall keep my sabbaths: I am the Lord your God.
[4] Ye shall not follow idols, and ye shall not make to yourselves molten gods:
I am the Lord your God. [5] And if ye will sacrifice a peace-offering to the
Lord, ye shall offer it acceptable from yourselves. [6] In what day soever ye
shall sacrifice it, it shall be eaten; and on the following day, and if any of it
should be left till the third day, it shall be thoroughly burnt with fire. [7] And
if it should be at all eaten on the third day, it is unfit for sacrifice: it shall
not be accepted. [8] And he that eateth it shall bear his iniquity, because he
hath profaned the holy things of the Lord; and the souls that eat it shall
be destroyed from among their people.

[9] And when ye reap the harvest of your land, ye shall not complete the
reaping of your field with exactness, and thou shalt not gather that which
falleth from thy reaping. [10] And thou shalt not go over the gathering of
thy vineyard, neither shalt thou gather the remaining grapes of thy vine-
yard: thou shalt leave them for the poor and the stranger: I am the Lord
your God. [11] Ye shall not steal, ye shall not lie, neither shall one bear false
witness as an informer against his neighbour. [12] And ye shall not swear un-
justly by my name, and ye shall not profane the holy name of your God:
I am the Lord your God. [13] Thou shalt not injure thy neighbour, neither
do thou rob him, neither shall the wages of thy hireling remain with thee
until the morning.

[14] Thou shalt not revile the deaf, neither shalt thou put a stumbling-
block in the way of the blind; and thou shalt fear the Lord thy God: I am
the Lord your God. [15] Thou shalt not act unjustly in judgment: thou shalt
not accept the person of the poor, nor admire the person of the mighty;
with justice shalt thou judge thy neighbour. [16] Thou shalt not walk deceit-
fully among thy people; thou shalt not rise up against the blood of thy
neighbour: I am the Lord your God. [17] Thou shalt not hate thy brother in
thy heart: thou shalt in any wise rebuke thy neighbour, so thou shalt not
bear sin on his account. [18] And thy hand shall not avenge thee; and thou
shalt not be angry with the children of thy people; and thou shalt love thy
neighbour as thyself; I am the Lord.

[18] Matt. 19:19; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8 (Heb. + LXX)

[19] Ye shall observe my law: thou shalt not let thy cattle gender with one
of a different kind, and thou shalt not sow thy vineyard with diverse seed;
and thou shalt not put upon thyself a mingled garment woven of two
materials. [20] And if anyone lie carnally with a woman, and she should be

a home-servant kept for a man, and she hath not been ransomed, and her
freedom hath not been given to her, they shall be visited with punishment;
but they shall not die, because she was not set at liberty. [21] And he shall
bring for his trespass to the Lord to the door of the tabernacle of witness,
a ram for a trespass-offering. [22] And the priest shall make atonement for
him with the ram of the trespass-offering, before the Lord, for the sin
which he sinned; and the sin which he sinned shall be forgiven him. [23] And
whenever ye shall enter into the land which the Lord your God giveth you,
and shall plant any fruit-tree, then shall ye purge away its uncleanness;
its fruit shall be three years uncleansed to you, it shall not be eaten. [24] And
in the fourth year all its fruit shall be holy, a subject of praise to the Lord.
[25] And in the fifth year ye shall eat the fruit, its produce is an increase to
you. I am the Lord your God.

[26] Eat not on the mountains, nor shall ye employ auguries, nor divine by
inspection of birds. [27] Ye shall not make a round cutting of the hair of your
head, nor disfigure your beard. [28] And ye shall not make cuttings in your
body for a dead body, and ye shall not inscribe on yourselves any marks.
I am the Lord your God. [29] Thou shalt not profane thy daughter to pros-
titute her; so the land shall not go a whoring, and the land be filled with
iniquity. [30] Ye shall keep my sabbaths, and reverence my sanctuaries: I am
the Lord. [31] Ye shall not attend to those who have in them divining spirits,
nor attach yourselves to enchanters, to pollute yourselves with them: I
am the Lord your God. [32] Thou shalt rise up before the hoary head, and
honour the face of the old man, and shalt fear thy God: I am the Lord your
God. [33] And if there should come to you a stranger in your land, ye shall
not afflict him. [34] The stranger that cometh to you shall be among you as
the native, and thou shalt love him as thyself; for ye were strangers in the
land of Egypt: I am the Lord your God. [35] Ye shall not act unrighteously in
judgment, in measures and weights and scales. [36] There shall be among
you just balances and just weights and a just liquid measure. I am the
Lord your God, who brought you out of the land of Egypt. [37] And ye shall
keep all my law and all my ordinances, and ye shall do them: I am the
Lord your God.

20 And the Lord spoke to Moses, saying, [2] Thou shalt also say to the
children of Israel, If there shall be any of the children of Israel, or
of those who have become proselytes in Israel, who shall give of his seed
to Moloch, let him be surely put to death; the nation upon the land shall
stone him with stones. [3] And I will set my face against that man, and will
cut him off from his people, because he hath given of his seed to Moloch,
to defile my sanctuary, and profane the name of them that are consecrated
to me. [4] And if the natives of the land should in anywise overlook that man
in giving of his seed to Moloch, so as not to put him to death; [5] then will
I set my face against that man and his family, and I will destroy him, and
all who have been of one mind with him, so that he should go a whoring
to the princes, from their people.

[6] And the soul that shall follow those who have in them divining spirits,
or enchanters, so as to go a whoring after them; I will set my face against

that soul, and will destroy it from among its people. [7] And ye shall be holy,
for I the Lord your God am holy. [8] And ye shall observe my ordinances,
and do them: I am the Lord that sanctifieth you. [9] Every man who shall
speak evil of his father or of his mother, let him die the death; hath he
spoken evil of his father or his mother? he shall be guilty.

[10] Whatever man shall commit adultery with the wife of a man, or who-
ever shall commit adultery with the wife of his neighbour, let them die the
death, the adulterer and the adulteress. [11] And if anyone should lie with
his father's wife, he hath uncovered his father's nakedness: let them both
die the death, they are guilty. [12] And if anyone should lie with his daughter-
in-law, let them both be put to death; for they have wrought impiety, they
are guilty. [13] And whoever shall lie with a male as with a woman, they
have both wrought abomination; let them die the death, they are guilty.
[14] Whosoever shall take a woman and her mother, it is iniquity: they shall
burn him and them with fire; so there shall not be iniquity among you.
[15] And whosoever shall lie with a beast, let him die the death; and ye shall
kill the beast. [16] And whatever woman shall approach any beast, so as to
have connexion with it, ye shall kill the woman and the beast: let them die
the death, they are guilty. [17] Whosoever shall take his sister by his father
or by his mother, and shall see her nakedness, and she see his nakedness,
it is a reproach: they shall be destroyed before the children of their family;
he hath uncovered his sister's nakedness, they shall bear their sin. [18] And
whatever man shall lie with a woman that is set apart for a flux, and shall
uncover her nakedness, he hath uncovered her fountain, and she hath un-
covered the flux of her blood: they shall both be destroyed from among
their generation. [19] And thou shalt not uncover the nakedness of thy fa-
ther's sister, or of the sister of thy mother; for that man hath uncovered
the nakedness of one near akin: they shall bear their iniquity. [20] Whoso-
ever shall lie with his near kinswoman, hath uncovered the nakedness of
one near akin to him: they shall die childless. [21] Whoever shall take his
brother's wife, it is uncleanness; he hath uncovered his brother's naked-
ness; they shall die childless.

[22] And keep ye all my ordinances, and my judgments; and ye shall do
them, and the land shall not be aggrieved with you, into which I bring you
to dwell upon it. [23] And walk ye not in the customs of the nations which I
drive out from before you; for they have done all these things, and I have
abhorred them: [24] and I said to you, Ye shall inherit their land, and I will
give it to you for a possession, even a land flowing with milk and honey:
I am the Lord your God, who have separated you from all people. [25] And
ye shall make a distinction between the clean and the unclean cattle, and
between clean and unclean birds; and ye shall not defile your souls with
cattle, or with birds, or with any creeping things of the earth, which I have
separated for you by reason of uncleanness. [26] And ye shall be holy to me;
because I the Lord your God am holy, who separated you from all nations,
to be mine.

[27] And as for a man or woman whosoever of them shall have in them a
divining spirit, or be an enchanter, let them both die the death: ye shall
stone them with stones, they are guilty.

21 And the Lord spoke to Moses, saying, Speak to the priests the sons of
Aaron, and thou shalt tell them that they shall not defile themselves
in their nation for the dead, [2] but they may mourn for a relative who is
very near to them, for a father and mother, and sons and daughters, for
a brother, [3] and for a virgin sister that is near to one, that is not espoused
to a man; for these one shall defile himself. [4] He shall not defile himself
suddenly among his people to profane himself. [5] And ye shall not shave
your head for the dead with a baldness on the top; and they shall not shave
their beard, neither shall they make gashes on their flesh. [6] They shall be
holy to their God, and they shall not profane the name of their God; for
they offer the sacrifices of the Lord as the gifts of their God, and they shall
be holy. [7] They shall not take a woman who is a harlot and profaned, or
a woman put away from her husband; for he is holy to the Lord his God.
[8] And thou shalt hallow him; he offereth the gifts of the Lord your God:
he shall be holy, for I the Lord that sanctify them am holy. [9] And if the
daughter of a priest should be profaned to go a whoring, she profaneth
the name of her father: she shall be burnt with fire.

[10] And the priest that is chief among his brethren, the oil having been
poured upon the head of the anointed one, and he having been conse-
crated to put on the garments, shall not take the mitre off his head, and
shall not rend his garments: [11] neither shall he go in to any dead body,
neither shall he defile himself for his father or his mother. [12] And he shall
not go forth out of the sanctuary, and he shall not profane the sanctuary
of his God, because the holy anointing oil of God is upon him: I am the
Lord. [13] He shall take for a wife a virgin of his own tribe. [14] But a widow,
or one that is put away, or profaned, or a harlot, these he shall not take;
but he shall take for a wife a virgin of his own people. [15] And he shall not
profane his seed among his people: I am the Lord that sanctifieth him.
[16] And the Lord spoke to Moses, saying, [17] Say to Aaron, A man of thy tribe
throughout your generations, who shall have a blemish on him, shall not
draw nigh to offer the gifts of his God. [18] No man who hath a blemish on
him shall draw nigh; a man lame, blind, with his nose disfigured, or his
ears cut, [19] a man who hath a broken hand or a broken foot, [20] or hump-
backed, or blear-eyed, or that hath lost his eye-lashes, or a man who hath
a malignant ulcer, or tetter, or one that hath lost a testicle. [21] Whoever of
the seed of Aaron the priest hath a blemish on him, shall not draw nigh to
offer sacrifices to thy God, because he hath a blemish on him; he shall not
draw nigh to offer the gifts of God. [22] The gifts of God are most holy, and
he shall eat of the holy things. [23] Only he shall not approach the veil, and
he shall not draw nigh to the altar, because he hath a blemish; and he shall
not profane the sanctuary of his God, for I am the Lord that sanctifieth
them. [24] And Moses spoke to Aaron and his sons, and to all the children
of Israel.

22 And the Lord spoke to Moses, saying, [2] Speak to Aaron and to his
sons, and let them take heed concerning the holy things of the chil-
dren of Israel, so they shall not profane my holy name in any of the things
which they consecrate to me: I am the Lord. [3] Say to them, Every man
throughout your generations, whoever of all your seed shall approach to
the holy things, whatsoever the children of Israel shall consecrate to the
Lord, while his uncleanness is upon him, that soul shall be cut off from
me: I am the Lord your God. [4] And the man of the seed of Aaron the priest,
if he should have leprosy or issue of the reins, shall not eat of the holy
things, until he be cleansed; and he that toucheth any uncleanness of a
dead body, or the man whose seed of copulation shall have gone out from
him, [5] or whosoever shall touch any unclean reptile, which will defile him,
or who shall touch a man, whereby he shall defile him according to all his
uncleanness: [6] whatsoever soul shall touch them shall be unclean until
evening; he shall not eat of the holy things, unless he bathe his body in
water, [7] and the sun go down, and then he shall be clean; and then shall
he eat of all the holy things, for they are his bread. [8] He shall not eat that
which dieth of itself, or is taken of beasts, so that he should be polluted
by them: I am the Lord. [9] And they shall keep my ordinances, that they do
not bear iniquity because of them, and die because of them, if they shall
profane them: I am the Lord God that sanctifieth them. [10] And no stranger
shall eat the holy things: one that sojourneth with a priest, or a hireling,
shall not eat the holy things. [11] But if a priest should have a soul purchased
for money, he shall eat of his bread; and they that are born in his house,
they also shall eat of his bread. [12] And if the daughter of a priest should
marry a stranger, she shall not eat of the offerings of the sanctuary. [13] And
if the daughter of a priest should be a widow, or put away, and have no
seed, she shall return to her father's house, as in her youth: she shall eat
of her father's bread, but no stranger shall eat of it. [14] And the man who
shall ignorantly eat holy things, shall add the fifth part to it, and give the
holy thing to the priest. [15] And they shall not profane the holy things of
the children of Israel, which they offer to the Lord. [16] So should they bring
upon themselves the iniquity of trespass in their eating their holy things:
for I am the Lord that sanctifieth them.

[17] And the Lord spoke to Moses, saying, [18] Speak to Aaron and his sons,
and to all the congregation of Israel, and thou shalt say to them, Any man
of the children of Israel, or of the strangers that abide among them in
Israel, who shall offer his gifts according to all their confession and ac-
cording to all their choice, whatsoever they may bring to the Lord for
whole-burnt offerings— [19] your free-will-offerings shall be males without
blemish of the herds, or of the sheep, or of the goats. [20] They shall not
bring to the Lord anything that hath a blemish in it, for it shall not be ac-
ceptable for you. [21] And whatsoever man shall offer a peace-offering to the
Lord, discharging a vow, or in the way of free-will-offering, or an offering
in your feasts, of the herds or of the sheep, it shall be without blemish for
acceptance: there shall be no blemish in it. [22] One that is blind, or broken,
or hath its tongue cut out, or is troubled with warts, or hath a malignant

ulcer, or tetters, they shall not offer these to the Lord; neither shall ye offer
any of them for a burnt offering on the altar of the Lord. [23] And a calf or a
sheep with the ears cut off, or that hath lost its tail, thou shalt slay them
for thyself; but they shall not be accepted for thy vow. [24] That which hath
broken testicles, or is crushed or gelt or mutilated—thou shalt not offer
them to the Lord, neither shall ye sacrifice them upon your land. [25] Nei-
ther shall ye offer the gifts of your God of all these things by the hand of
a stranger, because there is corruption in them, a blemish in them: these
shall not be accepted for you. [26] And the Lord spoke to Moses, saying, [27] As
for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven
days under its mother; and on the eighth day and after they shall be ac-
cepted for sacrifices, a burnt offering to the Lord. [28] And a bullock and a
ewe, it and its young, thou shalt not kill in one day.

[29] And if thou shouldst offer a sacrifice, a vow of rejoicing to the Lord,
ye shall offer it so as to be accepted for you. [30] In that same day it shall
be eaten; ye shall not leave of the flesh till the morrow: I am the Lord.
[31] And ye shall keep my commandments and do them. [32] And ye shall not
profane the name of the Holy One, and I will be sanctified in the midst of
the children of Israel. I am the Lord that sanctifieth you, [33] who brought
you out of the land of Egypt, to be your God: I am the Lord.

23 And the Lord spoke to Moses, saying, [2] Speak to the children of
Israel, and thou shalt say unto them, The feasts of the Lord which
ye shall call holy assemblies, these are my feasts. [3] Six days shalt thou do
works, but on the seventh day is the sabbath; a rest, a holy convocation
to the Lord: thou shalt not do any work, it is a sabbath to the Lord in all
your dwellings.

[4] These are the feasts to the Lord, holy convocations, which ye shall call
in their seasons. [5] In the first month, on the fourteenth day of the month,
between the evening times is the Lord's passover. [6] And on the fifteenth
day of this month is the feast of unleavened bread to the Lord; seven days
shall ye eat unleavened bread. [7] And the first day shall be a holy convoca-
tion to you: ye shall do no servile work. [8] And ye shall offer whole-burnt
offerings to the Lord seven days; and the seventh day shall be a holy con-
vocation to you: ye shall do no servile work. [9] And the Lord spoke to Moses,
saying, [10] Speak to the children of Israel, and thou shalt say to them, When
ye shall enter into the land which I give you, and reap the harvest of it,
then shall ye bring a sheaf, the first-fruits of your harvest, to the priest;
[11] and he shall lift up the sheaf before the Lord, to be accepted for you. On
the morrow of the first day the priest shall lift it up. [12] And ye shall offer on
the day on which ye bring the sheaf, a lamb without blemish of a year old
for a whole-burnt offering to the Lord. [13] And its meat-offering two tenth
portions of fine flour mingled with oil: it is a sacrifice to the Lord, a smell
of sweet savour to the Lord, and its drink-offering the fourth part of a hin
of wine. [14] And ye shall not eat bread, or the new parched corn, until this
same day, until ye offer the sacrifices to your God: it is a perpetual statute
throughout your generations in all your dwellings.

[15] And ye shall number to yourselves from the day after the sabbath,
from the day on which ye shall offer the sheaf of the heave-offering, seven
full weeks: [16] until the morrow after the last week ye shall number fifty
days, and shall bring a new meat-offering to the Lord. [17] Ye shall bring
from your dwelling loaves, as a heave-offering, two loaves: they shall be
of two tenth portions of fine flour, they shall be baked with leaven of the
first-fruits to the Lord. [18] And ye shall bring with the loaves seven unblem-
ished lambs of a year old, and one calf of the herd, and two rams without
blemish, and they shall be a whole-burnt offering to the Lord: and their
meat-offerings and their drink-offerings shall be a sacrifice, a smell of
sweet savour to the Lord. [19] And they shall sacrifice one kid of the goats
for a sin-offering, and two lambs of a year old for a peace-offering, with
the loaves of the first-fruits. [20] And the priest shall place them with the
loaves of the first-fruits an offering before the Lord with the two lambs,
they shall be holy to the Lord; they shall belong to the priest that bringeth
them. [21] And ye shall call this day a convocation: it shall be holy to you; ye
shall do no servile work on it: it is a perpetual ordinance throughout your
generations in all your habitations. [22] And when ye shall reap the harvest
of your land, ye shall not fully reap the remainder of the harvest of your
field when thou reapest, and thou shalt not gather that which falleth from
thy reaping; thou shalt leave it for the poor and the stranger: I am the Lord
your God.

[23] And the Lord spoke to Moses, saying, [24] Speak to the children of Israel,
saying, In the seventh month, on the first day of the month, ye shall have
a rest, a memorial of trumpets: it shall be to you a holy convocation. [25] Ye
shall do no servile work, and ye shall offer a whole-burnt offering to the
Lord.

[26] And the Lord spoke to Moses, saying, [27] Also on the tenth day of this
seventh month is a day of atonement: it shall be a holy convocation to
you; and ye shall humble your souls, and offer a whole-burnt offering to
the Lord. [28] Ye shall do no work on this self-same day: for this is a day of
atonement for you, to make atonement for you before the Lord your God.
[29] Every soul that shall not be humbled in that day, shall be cut off from
among its people. [30] And every soul which shall do work on that day, that
soul shall be destroyed from among its people. [31] Ye shall do no manner
of work: it is a perpetual statute throughout your generations in all your
habitations. [32] It shall be a holy sabbath to you; and ye shall humble your
souls, from the ninth day of the month: from evening to evening ye shall
keep your sabbaths.

[33] And the Lord spoke to Moses, saying, [34] Speak to the children of Israel,
saying, On the fifteenth day of this seventh month, there shall be a feast
of tabernacles seven days to the Lord. [35] And on the first day shall be a
holy convocation; ye shall do no servile work. [36] Seven days shall ye offer
whole-burnt offerings to the Lord, and the eighth-day shall be a holy con-
vocation to you; and ye shall offer whole-burnt offerings to the Lord: it
is a time of release, ye shall do no servile work. [37] These are the feasts to
the Lord, which ye shall call holy convocations, to offer burnt offerings to

the Lord, whole-burnt offerings and their meat-offerings, and their drink-
offerings, that for each day on its day: [38] besides the sabbaths of the Lord,
and besides your gifts, and besides all your vows, and besides your free-
will-offerings, which ye shall give to the Lord. [39] And on the fifteenth day
of this seventh month, when ye shall have completely gathered in the
fruits of the earth, ye shall keep a feast to the Lord seven days; on the first
day there shall be a rest, and on the eighth day a rest. [40] And on the first
day ye shall take goodly fruit of trees, and branches of palm trees, and
thick boughs of trees, and willows, and branches of osiers from the brook,
to rejoice before the Lord your God seven days in the year. [41] It is a per-
petual statute for your generations: in the seventh month ye shall keep
it. [42] Seven days ye shall dwell in tabernacles: every native in Israel shall
dwell in tents, [43] that your posterity may see, that I made the children of
Israel to dwell in tents, when I brought them out of the land of Egypt: I
am the Lord your God. [44] And Moses recounted the feasts of the Lord to
the children of Israel.

24 And the Lord spoke to Moses, saying, [2] Charge the children of Is-
rael, and let them take for thee pure olive oil beaten for the light,
to burn a lamp continually, [3] outside the veil in the tabernacle of wit-
ness; and Aaron and his sons shall burn it from evening until morning
before the Lord continually, a perpetual statute throughout your genera-
tions. [4] Ye shall burn the lamps on the pure lamp-stand before the Lord
till the morrow. [5] And ye shall take fine flour, and make of it twelve loaves;
each loaf shall be of two tenth parts. [6] And ye shall put them in two rows,
each row containing six loaves, on the pure table before the Lord. [7] And ye
shall put on each row pure frankincense and salt; and these things shall
be for loaves for a memorial, set forth before the Lord. [8] On the sabbath-
day they shall be set forth before the Lord continually before the children
of Israel, for an everlasting covenant. [9] And they shall be for Aaron and his
sons, and they shall eat them in the holy place: for this is their most holy
portion of the offerings made to the Lord, a perpetual statute.

[10] And there went forth a son of an Israelitish woman, and he was son of
an Egyptian man among the sons of Israel; and they fought in the camp,
the son of the Israelitish woman, and a man who was an Israelite. [11] And
the son of the Israelitish woman named THE NAME and cursed; and they
brought him to Moses: and his mother's name was Salomith, daughter
of Dabri of the tribe of Dan. [12] And they put him in ward, to judge him
by the command of the Lord. [13] And the Lord spoke to Moses, saying,
[14] Bring forth him that cursed outside the camp, and all who heard shall
lay their hands upon his head, and all the congregation shall stone him.
[15] And speak to the sons of Israel, and thou shalt say to them, Whosoever
shall curse God shall bear his sin. [16] And he that nameth the name of the
Lord, let him die the death: let all the congregation of Israel stone him
with stones; whether he be a stranger or a native, let him die for naming
the name of the Lord. [17] And whosoever shall smite a man and he die,
let him die the death. [18] And whosoever shall smite a beast, and it shall
die, let him render life for life. [19] And whosoever shall inflict a blemish

on his neighbour, as he hath done to him, so shall it be done to himself
in return; [20] bruise for bruise, eye for eye, tooth for tooth: as anyone may
inflict a blemish on a man, so shall it be rendered to him. [21] Whosoever
shall smite a man, and he shall die, let him die the death. [22] There shall
be one judgment for the stranger and the native, for I am the Lord your
God. [23] And Moses spoke to the children of Israel, and they brought him
that had cursed out of the camp, and stoned him with stones: and the
children of Israel did as the Lord commanded Moses.

25 And the Lord spoke to Moses in the mount Sinai, saying, [2] Speak to
the children of Israel, and thou shalt say to them, Whensoever ye
shall have entered into the land, which I give to you, then the land shall
rest which I give to you, for its sabbaths to the Lord. [3] Six years thou shalt
sow thy field, and six years thou shalt prune thy vine, and gather in its
fruit. [4] But in the seventh year shall be a sabbath, it shall be a rest to the
land, a sabbath to the Lord: thou shalt not sow thy field, and thou shalt
not prune thy vine. [5] And thou shalt not gather the spontaneous produce
of thy field, and thou shalt not gather fully the grapes of thy dedication: it
shall be a year of rest to the land. [6] And the sabbaths of the land shall be
food for thee, and for thy man-servant, and for thy maid-servant, and thy
hireling, and the stranger that abideth with thee. [7] And for thy cattle, and
for the wild beasts that are in thy land, shall every fruit of it be for food.

[8] And thou shalt reckon to thyself seven sabbaths of years, seven times
seven years; and they shall be to thee seven weeks of years, nine and forty
years. [9] In the seventh month, on the tenth day of the month, ye shall make
a proclamation with the sound of a trumpet in all your land; on the day of
atonement ye shall make a proclamation with a trumpet in all your land.
[10] And ye shall sanctify the year, the fiftieth year, and ye shall proclaim a
release upon the land to all that inhabit it; it shall be given a year of release,
a jubilee for you; and each one shall depart to his possession, and ye shall
go each to his family. [11] This is a jubilee of release, the year shall be to you
the fiftieth year: ye shall not sow, nor reap the produce that cometh of
itself from the land, neither shall ye gather its dedicated fruits. [12] For it is
a jubilee of release; it shall be holy to you, ye shall eat its fruits off the
fields. [13] In the year of the release even the jubilee of it, shall each one
return to his possession. [14] And if thou shouldst sell a possession to thy
neighbour, or if thou shouldst buy of thy neighbour, let not a man oppress
his neighbour. [15] According to the number of years after the jubilee shalt
thou buy of thy neighbour, according to the number of years of the fruits
shall he sell to thee. [16] According as there may be a greater number of
years he shall increase the value of his possession, and according as there
may be a less number of years he shall lessen the value of his possession;
for according to the number of his crops, so shall he sell to thee. [17] Let not
a man oppress his neighbour, and thou shalt fear the Lord thy God: I am
the Lord thy God.

[18] And ye shall keep all my ordinances, and all my judgments; and do
ye observe them, and ye shall keep them, and dwell securely in the land.
[19] And the land shall yield her increase, and ye shall eat to fulness, and

shall dwell securely in it. [20] And if ye should say, What shall we eat in this
seventh year, if we do not sow nor gather in our fruits? [21] Then will I send
my blessing upon you in the sixth year, and the land shall produce its fruits
for three years. [22] And ye shall sow in the eighth year, and eat old fruits till
the ninth year: until its fruit come, ye shall eat old fruits of the old. [23] And
the land shall not be sold for a permanence; for the land is mine, because
ye are strangers and sojourners before me. [24] And in every land of your
possession, ye shall allow ransoms for the land. [25] And if thy brother who
is with thee be poor, and should have sold part of his possession, and his
kinsman who is nigh to him come, then he shall redeem the possession
which his brother hath sold. [26] And if one have no near kinsman, and he
prosper with his hand, and he find sufficient money, even his ransom;
[27] then shall he calculate the years of his sale, and he shall give what is
due to the man to whom he sold it, and he shall return to his possession.
[28] But if his hand have not prospered sufficiently, so as that he should
restore the money to him, then he that bought the possessions shall have
them till the sixth year of the release; and it shall go out in the release, and
the owner shall return to his possession.

[29] And if anyone should sell an inhabited house in a walled city, then
there shall be the ransom of it, until the time is fulfilled: its time of ransom
shall be a full year. [30] And if it be not ransomed until there be completed
of its time a full year, the house which is in the walled city shall be surely
confirmed to him that bought it, throughout his generations; and it shall
not go out in the release. [31] But the houses in the villages which have not a
wall round about them, shall be reckoned as the fields of the country: they
shall always be redeemable, and they shall go out in the release. [32] And the
cities of the Levites, the houses of the cities in their possession, shall be
always redeemable to the Levites. [33] And if anyone shall redeem a house
of the Levites, then shall their sale of the houses of their possession go
out in the release; because the houses of the cities of the Levites are their
possession in the midst of the children of Israel. [34] And the lands set apart
for their cities shall not be sold, because this is their perpetual possession.

[35] And if thy brother who is with thee become poor, and he fail in re-
sources with thee, thou shalt help him as a stranger and a sojourner, and
thy brother shall live with thee. [36] Thou shalt not receive from him interest,
nor increase: and thou shalt fear thy God: I am the Lord: and thy brother
shall live with thee. [37] Thou shalt not lend thy money to him at interest,
and thou shalt not lend thy meat to him to be returned with increase. [38] I
am the Lord your God, who brought you out of the land of Egypt, to give
you the land of Canaan, so as to be your God.

[39] And if thy brother by thee be lowered, and be sold to thee, he shall
not serve thee with the servitude of a slave. [40] He shall be with thee as a
hireling or a sojourner, he shall work for thee till the year of release: [41] and
he shall go out in the release, and his children with him; and he shall go to
his family, he shall hasten back to his patrimony. [42] Because these are my
servants, whom I brought out of the land of Egypt; such an one shall not
be sold as a common servant. [43] Thou shalt not oppress him with labour,

and shalt fear the Lord thy God. [44] And whatever number of men-servants
and maid-servants thou shalt have, thou shalt purchase male and female
servants from the nations that are round about thee. [45] And of the sons
of the sojourners that are among you, of these ye shall buy and of their
relations, all that shall be in your lands; let them be to you for a possession.
[46] And ye shall distribute them to your children after you, and they shall be
to you permanent possessions for ever: but of your brethren the children
of Israel, one shall not oppress his brother in labours.

[47] And if a stranger or sojourner with thee wax rich, and thy brother in
distress be sold to the stranger or the sojourner that is with thee, or to a
proselyte by extraction; [48] after he is sold to him there shall be redemption
for him, one of his brethren shall redeem him. [49] A brother of his father, or
son of his father's brother shall redeem him; or let one of his near kin of
his tribe redeem him, and if he should be rich and redeem himself, [50] then
shall he calculate with his purchaser from the year that he sold himself to
him until the year of release: and the money of his purchase shall be as
that of a hireling, he shall be with him from year to year. [51] And if any have
a greater number of years than enough, according to these he shall pay
his ransom out of his purchase-money. [52] And if but a little time be left of
the years to the year of release, then shall he reckon to him according to
his years, and shall pay his ransom [53] as a hireling; he shall be with him
from year to year; thou shalt not oppress him with labour before thee.
[54] And if he do not pay his ransom accordingly, he shall go out in the year
of his release, he and his children with him. [55] For the children of Israel
are my servants: they are my attendants, whom I brought out of the land
of Egypt.

26 I am the Lord your God: ye shall not make to yourselves gods made
with hands, or graven; neither shall ye rear up a pillar for your-
selves, neither shall ye set up a stone for an object in your land to worship
it: I am the Lord your God. [2] Ye shall keep my sabbaths, and reverence my
sanctuaries: I am the Lord. [3] If ye will walk in my ordinances, and keep
my commandments, and do them, [4] then will I give you the rain in its sea-
son, and the land shall produce its fruits, and the trees of the field shall
yield their fruit. [5] And your threshing time shall overtake the vintage, and
your vintage shall overtake your seed time; and ye shall eat your bread
to the full; and ye shall dwell safely upon your land, and war shall not
go through your land. [6] And I will give peace in your land, and ye shall
sleep, and none shall make you afraid; and I will destroy the evil beasts
out of your land, [7] and ye shall pursue your enemies, and they shall fall
before you with slaughter. [8] And five of you shall chase a hundred, and
a hundred of you shall chase tens of thousands; and your enemies shall
fall before you by the sword. [9] And I will look upon you, and increase you,
and multiply you, and establish my covenant with you. [10] And ye shall eat
that which is old and very old, and bring forth the old to make way for
the new. [11] And I will set my tabernacle among you, and my soul shall not
abhor you; [12] and I will walk among you, and be your God, and ye shall be
my people. [13] I am the Lord your God, who brought you out of the land

[11] 2 Cor. 6:16 (Heb. + LXX)

of Egypt, where ye were slaves; and I broke the band of your yoke, and
brought you forth openly.
[14] But if ye will not hearken to me, nor obey these my ordinances, [15] but
disobey them, and your soul should loathe my judgments, so that ye
should not keep all my commands, so as to break my covenant, [16] then
will I do thus to you: I will even bring upon you perplexity and the itch,
and the fever that causeth your eyes to waste away, and disease that con-
sumeth your life; and ye shall sow your seeds in vain, and your enemies
shall eat them. [17] And I will set my face against you, and ye shall fall before
your enemies, and they that hate you shall pursue you; and ye shall flee,
no one pursuing you. [18] And if ye still refuse to hearken to me, then will
I chasten you yet more even seven times for your sins. [19] And I will break
down the haughtiness of your pride; and I will make your heaven iron,
and your earth as it were brass. [20] And your strength shall be in vain; and
your land shall not yield its seed, and the tree of your field shall not yield
its fruit.
[21] And if after this ye should walk perversely, and not be willing to obey
me, I will further bring upon you seven plagues according to your sins.
[22] And I will send upon you the wild beasts of the land, and they shall
devour you, and shall consume your cattle: and I will make you few in
number, and your ways shall be desolate. [23] And if hereupon ye are not
corrected, but walk perversely towards me, [24] I also will walk with you
with a perverse spirit, and I also will smite you seven times for your sins.
[25] And I will bring upon you a sword avenging the cause of my covenant,
and ye shall flee for refuge to your cities; and I will send out death against
you, and ye shall be delivered into the hands of your enemies. [26] When I
afflict you with famine of bread, then ten women shall bake your loaves
in one oven, and they shall render your loaves by weight; and ye shall eat,
and not be satisfied.
[27] And if hereupon ye will not obey me, but walk perversely towards me,
[28] then will I walk with you with a froward mind, and I will chasten you
sevenfold according to your sins. [29] And ye shall eat the flesh of your sons,
and the flesh of your daughters shall ye eat. [30] And I will render your pillars
desolate, and will utterly destroy your wooden images made with hands;
and I will lay your carcases on the carcases of your idols, and my soul
shall loathe you. [31] And I will lay your cities waste, and I will make your
sanctuaries desolate, and I will not smell the savour of your sacrifices.
[32] And I will lay your land desolate, and your enemies who dwell in it shall
wonder at it. [33] And I will scatter you among the nations, and the sword
shall come upon you and consume you; and your land shall be desolate,
and your cities shall be desolate. [34] Then the land shall enjoy its sabbaths
all the days of its desolation. [35] And ye shall be in the land of your ene-
mies; then the land shall keep its sabbaths, and the land shall enjoy its
sabbaths all the days of its desolation: it shall keep sabbaths which it kept
not among your sabbaths, when ye dwelt in it. [36] And to those who are left
of you I will bring bondage into their heart in the land of their enemies;
and the sound of a shaken leaf shall chase them, and they shall flee as

fleeing from war, and shall fall when none pursueth them. [37] And brother
shall disregard brother as in war, when none pursueth; and ye shall not
be able to withstand your enemies. [38] And ye shall perish among the Gen-
tiles, and the land of your enemies shall devour you. [39] And those who are
left of you shall perish, because of their sins, and because of the sins of
their fathers: in the land of their enemies shall they consume away.
[40] And they shall confess their sins, and the sins of their fathers, that they
have transgressed and neglected me, and that they have walked perversely
before me, [41] and I walked with them with a perverse mind; and I will
destroy them in the land of their enemies: then shall their uncircumcised
heart be ashamed, and then shall they acquiesce in the punishment of
their sins. [42] And I will remember the covenant of Jacob, and the covenant
of Isaac, and the covenant of Abraham will I remember.
[43] And I will remember the land, and the land shall be left of them; then
the land shall enjoy her sabbaths, when it is deserted through them: and
they shall accept the punishment of their iniquities, because they ne-
glected my judgments, and in their soul loathed my ordinances. [44] And
yet not even thus, while they were in the land of their enemies, did I over-
look them, nor did I loathe them so as to consume them, to break my
covenant made with them; for I am the Lord their God. [45] And I will re-
member their former covenant, when I brought them out of the land of
Egypt, out of the house of bondage before the nations, to be their God; I
am the Lord. [46] These are my judgments and my ordinances, and the law
which the Lord gave between himself and the children of Israel, in the
mount Sinai, by the hand of Moses.

27 And the Lord spoke to Moses, saying, [2] Speak to the children of Is-
rael, and thou shalt say to them, Whosoever shall vow a vow as the
valuation of his soul for the Lord, [3] the valuation of a male from twenty
years old to sixty years old shall be—his valuation shall be fifty didrachms
of silver by the standard of the sanctuary. [4] And the valuation of a female
shall be thirty didrachms. [5] And if it be from five years old to twenty,
the valuation of a male shall be twenty didrachms, and of a female ten
didrachms. [6] And from a month old to five years old, the valuation of a
male shall be five didrachms, and of a female, three didrachms of silver.
[7] And if from sixty years old and upward, if it be a male, his valuation shall
be fifteen didrachms of silver, and if a female, ten didrachms. [8] And if the
man be too poor for the valuation, he shall stand before the priest; and
the priest shall value him: according to what the man who hath vowed
can afford, the priest shall value him.
[9] And if it be from the cattle that are offered as a gift to the Lord, whoever
shall offer one of these to the Lord, it shall be holy. [10] He shall not change
it, a good for a bad, or a bad for a good; and if he do at all change it, a
beast for a beast, it and the substitute shall be holy. [11] And if it be any
unclean beast, of which none are offered as a gift to the Lord, he shall
set the beast before the priest. [12] And the priest shall make a valuation
between the good and the bad, and accordingly as the priest shall value
it, so shall it stand. [13] And if the worshipper will at all redeem it, he shall

add the fifth part to its value. [14] And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand. [15] And if he that hath sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his.

[16] And if a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty didrachms of silver for a homer of barley. [17] And if he should sanctify his field from the year of release, it shall stand according to his valuation. [18] And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the next year of release, and it shall be deducted as an equivalent from his full valuation. [19] And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be his. [20] And if he do not redeem the field, but should sell the field to another man, he shall not after redeem it. [21] But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it. [22] And if he should consecrate to the Lord of a field which he hath bought, which is not of the field of his possession, [23] the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day as holy to the Lord. [24] And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was. [25] And every valuation shall be by holy weights: the didrachm shall be twenty oboli. [26] And every first-born which shall be produced among thy cattle shall be the Lord's, and no man shall sanctify it: whether calf or sheep, it is the Lord's. [27] But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

[28] And every dedicated thing which a man shall dedicate to the Lord of all that he hath, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to the Lord. [29] And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death. [30] Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's, holy to the Lord. [31] And if a man should at all redeem his tithe, he shall add the fifth part to it, and it shall be his. [32] And every tithe of oxen, and of sheep, and whatsoever may come in numbering under the rod, the tenth shall be holy to the Lord. [33] Thou shalt not change a good for a bad, or a bad for a good; and if thou shouldst at all change it, its equivalent also shall be holy, it shall not be redeemed.

[34] These are the commandments which the Lord commanded Moses for the sons of Israel in mount Sinai.

The Fourth Book of Moses, Called
Numbers

1 And the Lord spoke to Moses in the wilderness of Sinai, in the taber-
nacle of witness, on the first day of the second month, in the second
year of their departure from the land of Egypt, saying, 2 Take the sum of
all the congregation of Israel according to their kindreds, according to
the houses of their fathers' families, according to their number by their
names, according to their heads: every male 3 from twenty years old and
upwards, every one that goeth forth in the forces of Israel, take account
of them with their strength; thou and Aaron take account of them. 4 And
with you there shall be each one of the rulers according to the tribe of
each: they shall be according to the houses of their families.

[3] forces: Gr. *force*

5 And these are the names of the men who shall be present with you; of
the tribe of Reuben, Elisur the son of Sediur. 6 Of Symeon, Salamiel the
son of Surisadai. 7 Of Judah, Naasson the son of Aminadab. 8 Of Issachar,
Nathanael the son of Sogar. 9 Of Zabulon, Eliab the son of Chælon. 10 Of
the sons of Joseph, of Ephraim, Elisama the son of Emiud: of Manasses,
Gamaliel the son of Phadasur. 11 Of Benjamin, Abidan the son of Gadeoni.
12 Of Dan, Achiezer the son of Amisadai. 13 Of Aser, Phagaiel the son of
Echran. 14 Of Gad, Elisaph the son of Raguel. 15 Of Nephthali, Achire the
son of Ænan. 16 These were famous men of the congregation, heads of the
tribes according to their families: these are heads of thousands in Israel.

17 And Moses and Aaron took these men who were called by name. 18 And
they assembled all the congregation on the first day of the month in the
second year; and they [a]registered them after their lineage, after their fami-
lies, after the number of their names, from twenty years old and upwards,
every male according to their number: 19 as the Lord commanded Moses,
so they were numbered in the wilderness of Sinai.

[18] their number: Gr. *their head* or *their poll*

20 And the sons of Reuben the first-born of Israel according to their kin-
dreds, according to their divisions, according to the houses of their fam-
ilies, according to the number of their names, according to their heads,
were—all males from twenty years old and upward, every one that went
out with the host— 21 the numbering of them of the tribe of Reuben, was
forty-six thousand and four hundred. 22 For the children of Symeon ac-
cording to their kindreds, according to their divisions, according to the
houses of their families, according to the number of their names, accord-
ing to their polls, all males from twenty years old and upward, every one
that goeth out with the host, 23 the numbering of them of the tribe of
Symeon, was fifty-nine thousand and three hundred.

24 For the sons of Judah according to their kindreds, according to their di-
visions, according to the houses of their families, according to the number
of their names, according to their polls, all males from twenty years old

[a] registered them: ἄξονες dicebantur olim tabulæ publicæ; atque inde ἐπαξονοῦν, quod videtur esse, *in tabulas referre.* Lambert Bos

and upward, every one that goeth forth with the host, [25] the numbering of
them of the tribe of Judah, was seventy-four thousand and six hundred.
[26] For the sons of Issachar according to their kindreds, according to their
divisions, according to the houses of their families, according to the num-
ber of their names, according to their polls, all males from twenty years
old and upward, every one that goeth forth with the host, [27] the number-
ing of them of the tribe of Issachar, was fifty-four thousand and four hun-
dred. [28] For the sons of Zabulon according to their kindreds, according to
their divisions, according to the houses of their families, according to the
number of their names, according to their polls, all males from twenty
years old and upward, every one that goeth out with the host, [29] the num-
bering of them of the tribe of Zabulon, was fifty-seven thousand and five
hundred.

[29] five hundred: Vat. *four hundred*

[30] For the sons of Joseph, the sons of Ephraim, according to their kin-
dreds, according to their divisions, according to the houses of their fami-
lies, according to the number of their names, according to their polls, all
males from twenty years old and upward, every one that goeth out with
the host, [31] the numbering of them of the tribe of Ephraim, was forty thou-
sand and five hundred. [32] For the sons of Manasse according to their kin-
dreds, according to their divisions, according to the houses of their fami-
lies, according to the number of their names, according to their polls, all
males from twenty years old and upward, every one that goeth out with
the host, [33] the numbering of them of the tribe of Manasse, was thirty-
two thousand and two hundred. [34] For the sons of Benjamin according
to their kindreds, according to their divisions, according to the houses of
their families, according to the number of their names, according to their
polls, every male from twenty years old and upward, every one that goeth
forth with the host, [35] the numbering of them of the tribe of Benjamin, was
thirty-five thousand and four hundred. [36] For the sons of Gad according
to their kindreds, according to their divisions, according to the houses of
their families, according to the number of their names, according to their
polls, all males from twenty years old and upward, every one that goeth
forth with the host, [37] the numbering of them of the tribe of Gad, was forty
and five thousand and six hundred and fifty.
[38] For the sons of Dan according to their kindreds, according to their di-
visions, according to the houses of their families, according to the number
of their names, according to their polls, all males from twenty years old
and upward, every one that goeth forth with the host, [39] the numbering of
them of the tribe of Dan, was sixty and two thousand and seven hundred.
[40] For the sons of Aser according to their kindreds, according to their divi-
sions, according to the houses of their families, according to the number
of their names, according to their polls, every male from twenty years old
and upward, every one that goeth forth with the host, [41] the numbering of
them of the tribe of Aser, was forty and one thousand and five hundred.
[42] For the sons of Nephthali according to their kindreds, according to
their divisions, according to the houses of their families, according to the
number of their names, according to their polls, every male from twenty

years old and upward, every one who goeth forth with the host, [43] the
numbering of them of the tribe of Nephthali, was fifty-three thousand
and four hundred.
[44] This is the numbering which Moses and Aaron and the rulers of Israel,
being twelve men, conducted: there was a man for each tribe, they were
according to the tribe of the houses of their family. [45] And the whole num-
bering of the children of Israel with their host from twenty years old and
upward, every one that goeth out to set himself in battle array in Israel,
came to [46] six hundred thousand and three thousand and five hundred
and fifty.
[47] But the Levites of the tribe of their family were not counted among
the children of Israel. [48] And the Lord spoke to Moses, saying, [49] See, thou
shalt not muster the tribe of Levi, and thou shalt not take their numbers,
in the midst of the children of Israel. [50] And do thou set the Levites over
the tabernacle of witness, and over all its furniture, and over all things
that are in it; and they shall do service in it, and they shall encamp round
about the tabernacle. [51] And in removing the tabernacle, the Levites shall
take it down, and in pitching the tabernacle they shall set it up: and let
the stranger that advanceth to touch it die. [52] And the children of Israel
shall encamp, every man in his own order, and every man according to
his company, with their host. [53] But let the Levites encamp round about
the tabernacle of witness fronting it, and so there shall be no sin among
the children of Israel; and the Levites themselves shall keep the guard of
the tabernacle of witness. [54] And the children of Israel did according to all
that the Lord commanded Moses and Aaron, so did they.

[52] company: or, *headship,* i.e., *according to the situation of his captain or prince*

2 And the Lord spoke to Moses and Aaron, saying, [2] Let the children of
Israel encamp fronting each other, every man keeping his own rank,
according to their standards, according to the houses of their families;
the children of Israel shall encamp round about the tabernacle of witness.
[3] And they that encamp first toward the east shall be the order of the camp
of Judah with their host, and the prince of the sons of Judah, Naasson
the son of Aminadab. [4] His forces that were numbered, were seventy-four
thousand and six hundred. [5] And they that encamp next shall be of the
tribe of Issachar, and the prince of the sons of Issachar shall be Nathanael
the son of Sogar. [6] His forces that were numbered, were fifty-four thou-
sand and four hundred. [7] And they that encamp next shall be of the tribe
of Zabulon, and the prince of the sons of Zabulon shall be Eliab the son of
Chælon. [8] His forces that were numbered, were fifty-seven thousand and
four hundred. [9] All that were numbered of the camp of Judah were a hun-
dred and eighty thousand and six thousand and four hundred: they shall
move first with their forces. [10] This is the order of the camp of Reuben;
their forces shall be toward the south, and the prince of the children of
Reuben shall be Elisur the son of Sediur. [11] His forces that were numbered,
were forty-six thousand and five hundred. [12] And they that encamp next to
him shall be of the tribe of Symeon, and the prince of the sons of Symeon
shall be Salamiel the son of Surisadai. [13] His forces that were numbered,
were fifty-nine thousand and three hundred. [14] And they that encamp next

to them shall be the tribe of Gad; and the prince of the sons of Gad, Elisaph
the son of Raguel. [15] His forces that were numbered, were forty-five thou-
sand and six hundred and fifty. [16] All who were numbered of the camp of
Reuben, were a hundred and fifty-one thousand and four hundred and
fifty: they with their forces shall proceed in the second place.
[17] And then the tabernacle of witness shall be set forward, and the camp
of the Levites shall be between the camps; as they shall encamp, so also
shall they commence their march, each one next in order to his fellow
according to their companies. [18] The station of the camp of Ephraim shall
be westward with their forces, and the head of the children of Ephraim
shall be Elisama the son of Emiud. [19] His forces that were numbered, are
forty thousand and five hundred.
[20] And they that encamp next shall be of the tribe of Manasse, and the
prince of the sons of Manasse, Gamaliel the son of Phadassur. [21] His forces
that were numbered, were thirty-two thousand and two hundred. [22] And
they that encamp next shall be of the tribe of Benjamin, and the prince of
the sons of Benjamin, Abidan the son of Gadeoni. [23] His forces that were
numbered, were thirty-five thousand and four hundred. [24] All that were
numbered of the camp of Ephraim, were one hundred and eight thousand
and one hundred: they with their forces shall set out third.
[25] The order of the camp of Dan shall be northward with their forces;
and the prince of the sons of Dan, Achiezer the son of Amisadai. [26] His
forces that were numbered, were sixty-two thousand and seven hundred.
[27] And they that encamp next to him shall be the tribe of Aser; and the
prince of the sons of Aser, Phagiel the son of Echran. [28] His forces that
were numbered, were forty-one thousand and five hundred. [29] And they
that encamp next shall be of the tribe of Nephthali; and the prince of the
children of Nephthali, Achire son of Ænan. [30] His forces that were num-
bered were fifty-three thousand and four hundred. [31] All that were num-
bered of the camp of Dan, were a hundred and fifty-seven thousand and
six hundred: they shall set out last according to their order.
[32] This is the numbering of the children of Israel according to the houses
of their families: all the numbering of the camps with their forces, was
six hundred and three thousand, five hundred and fifty. [33] But the Levites
were not numbered with them, as the Lord commanded Moses. [34] And the
children of Israel did all things that the Lord commanded Moses; thus they
encamped in their order, and thus they began their march in succession
each according to their divisions, according to the houses of their families.
3 And these are the generations of Aaron and Moses, in the day in which
the Lord spoke to Moses in mount Sinai. [2] And these are the names of
the sons of Aaron; Nadab the first-born; and Abiud, Eleazar and Ithamar.
[3] These are the names of the sons of Aaron, the anointed priests whom
they [a]consecrated to the priesthood. [4] And Nadab and Abiud died before
the Lord, when they offered strange fire before the Lord, in the wilderness

[18] westward: Gr. *by the sea*

[a] consecrated to the priesthood: Gr. *accomplished their hands to minister*: according to the Hebrew idiom, *filled their hands*

of Sinai; and they had no children; and Eleazar and Ithamar ministered
in the priests' office with Aaron their father.
[5] And the Lord spoke to Moses, saying, [6] Take the tribe of Levi, and thou
shalt set them before Aaron the priest, and they shall minister to him,
[7] and shall keep his charges, and the charges of the children of Israel, be-
fore the tabernacle of witness, to do the works of the tabernacle. [8] And they
shall keep all the furniture of the tabernacle of witness, and the charges of
the children of Israel as to all the works of the tabernacle. [9] And thou shalt
give the Levites to Aaron, and to his sons the priests; they are given for a
gift to me of the children of Israel. [10] And thou shalt appoint Aaron and
his sons over the tabernacle of witness; and they shall keep their charge of
priesthood, and all things belonging to the altar, and within the veil; and
the stranger that toucheth them shall die. [11] And the Lord spoke to Moses,
saying, [12] Behold, I have taken the Levites from the midst of the children
of Israel, instead of every male that openeth the womb from among the
children of Israel: they shall be their ransom, and the Levites shall be mine.
[13] For every first-born is mine; in the day in which I smote every first-born
in the land of Egypt, I sanctified to myself every first-born in Israel: both
of man and beast, they shall be mine: I am the Lord.
[14] And the Lord spoke to Moses in the wilderness of Sinai, saying, [15] Take
the number of the sons of Levi, according to the houses of their families,
according to their divisions; number ye them every male from a month
old and upwards. [16] And Moses and Aaron numbered them by the word
of the Lord, as the Lord commanded them.

[16] word: Gr. *voice*

[17] And these were the sons of Levi by their names; Gedson, Caath, and
Merari. [18] And these are the names of the sons of Gedson according to
their families; Lobeni and Semei: [19] and the sons of Caath according to
their families; Amram and Issaar, Chebron and Oziel: [20] and the sons of
Merari according to their families, Mooli and Musi; these are the fami-
lies of the Levites according to the houses of their families. [21] To Gedson
belongeth the family of Lobeni, and the family of Semei: these are the
families of Gedson. [22] The numbering of them according to the number
of every male from a month old and upwards, their numbering was seven
thousand and five hundred. [23] And the sons of Gedson shall encamp west-
ward behind the tabernacle. [24] And the ruler of the household of the family
of Gedson was Elisaph the son of Dael. [25] And the charge of the sons of
Gedson in the tabernacle of witness was the tent and the veil, and the
covering of the door of the tabernacle of witness, [26] and the curtains of
the court, and the veil of the door of the court, which is by the tabernacle,
and the remainder of all its works.
[27] To Caath belonged one division, that of Amram, and another division,
that of Issaar, and another division, that of Chebron, and another division,
that of Oziel: these are the divisions of Caath, according to number. [28] Ev-
ery male from a month old and upward, eight thousand and six hundred,
keeping the charges of the holy things. [29] The families of the sons of Caath,
shall encamp beside the tabernacle toward the south. [30] And the chief of

the house of the families of the divisions of Caath, was Elisaphan the son
of Oziel.
31 And their charge was the ark, and the table, and the candlestick, and
the altars, and all the vessels of the sanctuary wherewith they do holy
service, and the veil, and all their works. 32 And the chief over the chief
of the Levites, was Eleazar the son of Aaron the priest, appointed to keep
the charges of the holy things. 33 To Merari belonged the family of Mooli,
and the family of Musi: these are the families of Merari. 34 The mustering
of them according to number, every male from a month old and upwards,
was six thousand and fifty. 35 And the head of the house of the families of
the division of Merari, was Suriel the son of Abichail: they shall encamp by
the side of the tabernacle northwards. 36 The oversight of the charge of the
sons of Merari included the chapiters of the tabernacle, and its bars, and
its pillars, and its sockets, and all their furniture, and their works, 37 and
the pillars of the court round about, and their bases, and their pins, and
their cords.
38 They that encamp before the tabernacle of witness on the east shall
be Moses and Aaron and his sons, keeping the charges of the sanctuary
according to the charges of the children of Israel; and the stranger that
toucheth them, shall die. 39 All the numbering of the Levites, whom Moses
and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, were two and twenty
thousand.
40 And the Lord spoke to Moses, saying, Count every first-born male of
the children of Israel from a month old and upwards, and take the number by name. 41 And thou shalt take the Levites for me—I am the Lord—
instead of all the first-born of the sons of Israel, and the cattle of the
Levites instead of all the first-born among the cattle of the children of Israel. 42 And Moses counted, as the Lord commanded him, every first-born
among the children of Israel. 43 And all the male first-born in number by
name, from a month old and upwards, were according to their numbering
twenty-two thousand and two hundred and seventy-three. 44 And the Lord
spoke to Moses, saying, 45 Take the Levites instead of all the first-born of
the sons of Israel, and the cattle of the Levites instead of their cattle, and
the Levites shall be mine; I am the Lord. 46 And for the ransoms of the two
hundred and seventy-three which exceed the Levites in number of the
first-born of the sons of Israel; 47 thou shalt even take five shekels a head;
thou shalt take them according to the holy didrachm, twenty oboli to the
shekel. 48 And thou shalt give the money to Aaron and to his sons, the ransom of those who exceed in number among them. 49 And Moses took the
silver, the ransom of those that exceeded in number the redemption of
the Levites. 50 He took the silver from the first-born of the sons of Israel,
a thousand three hundred and sixty-five shekels, according to the holy
shekel. 51 And Moses gave the ransom of them that were over to Aaron
and his sons, by the word of the Lord, as the Lord commanded Moses.

49 the redemption of the Levites: i.e., *the number redeemed by the Levites*
51 word: Gr. *voice*

4 And the Lord spoke to Moses and Aaron, saying, 2 Take the sum of the
children of Caath from the midst of the sons of Levi, after their fam-

ilies, according to the houses of their fathers' households; [3] from twenty-
five years old and upward until fifty years, every one that goeth in to min-
ister, to do all the works in the tabernacle of witness.
[4] And these are the works of the sons of Caath in the tabernacle of wit-
ness; it is most holy. [5] And Aaron and his sons shall go in, when the camp
is about to move, and shall take down the shadowing veil, and shall cover
with it the ark of the testimony. [6] And they shall put on it a cover, even
a blue skin, and put on it above a garment all of blue, and shall put the
staves through the rings.
[7] And they shall put on the table set forth for showbread a cloth all of
purple, and the dishes, and the censers, and the cups, and the vessels
with which one offereth drink-offerings; and the continual loaves shall be
upon it. [8] And they shall put upon it a scarlet cloth, and they shall cover
it with a blue covering of skin, and they shall put the staves into it. [9] And
they shall take a blue covering, and cover the candlestick that giveth light,
and its lamps, and its snuffers, and its funnels, and all the vessels of oil
with which they minister. [10] And they shall put it, and all its vessels, into
a blue skin cover; and they shall put it on bearers. [11] And they shall put a
blue cloth for a cover on the golden altar, and shall cover it with a blue
skin cover, and put in its staves.
[12] And they shall take all the instruments of service, with which they
minister in the sanctuary: and shall place them in a cloth of blue, and shall
cover them with blue skin covering, and put them upon staves. [13] And he
shall put the covering on the altar, and they shall cover it with a cloth
all of purple. [14] And they shall put upon it all the vessels with which they
minister upon it, and the fire-pans, and the flesh-hooks, and the cups, and
the cover, and all the vessels of the altar; and they shall put on it a blue
cover of skins, and shall put in its staves; and they shall take a purple cloth,
and cover the laver and its foot, and they shall put it into a blue cover of
skin, and put it on bars. [15] And Aaron and his sons shall finish covering the
holy things, and all the holy vessels, when the camp beginneth to move;
and afterwards the sons of Caath shall go in to take up the furniture; but
shall not touch the holy things, lest they die: these shall the sons of Caath
bear in the tabernacle of witness.
[16] Eleazar the son of Aaron the priest is overseer—the oil of the light, and
the incense of composition, and the daily meat-offering and the anointing
oil, are his charge; even the oversight of the whole tabernacle, and all
things that are in it in the holy place, in all the works.
[17] And the Lord spoke to Moses and Aaron, saying, [18] Ye shall not destroy
the family of Caath from the tribe out of the midst of the Levites. [19] This
do ye to them, and they shall live and not die, when they approach the
holy of holies: Let Aaron and his sons advance, and they shall place them
each in his post for bearing. [20] And so they shall by no means go in to look
suddenly upon the holy things, and die.
[21] And the Lord spoke to Moses, saying, [22] Take the sum of the children of
Gedson, and these according to the houses of their lineage, according to
their families. [23] Take the number of them from five and twenty years old

and upwards until the age of fifty, every one that goeth in to minister, to
do his business in the tabernacle of witness. [24] This is the public service
of the family of Gedson, to minister and to bear. [25] And they shall bear
the skins of the tabernacle, and the tabernacle of witness, and its veil,
and the blue cover that was on it above, and the cover of the door of
the tabernacle of witness. [26] And all the curtains of the court which were
upon the tabernacle of witness, and the appendages, and all the vessels
of service that they minister with they shall attend to. [27] According to the
direction of Aaron and his sons shall be the ministry of the sons of Gedson,
in all their ministries, and in all their works; and thou shalt take account
of them by name in all things borne by them. [28] This is the service of the
sons of Gedson in the tabernacle of witness, and their charge by the hand
of Ithamar the son of Aaron the priest.

[25] they: Gr. *it*, i.e., *the family*

[29] The sons of Merari according to their families, according to the houses
of their lineage, take ye the number of them. [30] Take the number of them
from five and twenty years old and upwards until fifty years old, every one
that goeth in to perform the services of the tabernacle of witness. [31] And
these are the charges of the things borne by them according to all their
works in the tabernacle of witness: they shall bear the chapiters of the
tabernacle, and the bars, and its pillars, and its sockets, and the veil, and
there shall be their sockets, and their pillars, and the curtain of the door of
the tabernacle. [32] And they shall bear the pillars of the court round about,
and there shall be their sockets, and they shall bear the pillars of the veil
of the door of the court, and their sockets and their pins, and their cords,
and all their furniture, and all their instruments of service: take ye their
number by name, and all the articles of the charge of the things borne by
them. [33] This is the ministration of the family of the sons of Merari in all
their works in the tabernacle of witness, by the hand of Ithamar the son
of Aaron the priest.

[34] And Moses and Aaron and the rulers of Israel took the number of the
sons of Caath according to their families, according to the houses of their
lineage; [35] from five and twenty years old and upwards to the age of fifty
years, every one that goeth in to minister and do service in the tabernacle
of witness. [36] And the numbering of them according to their families was
two thousand, three hundred and fifty. [37] This is the numbering of the
family of Caath, every one that ministereth in the tabernacle of witness,
as Moses and Aaron numbered them by the word of the Lord, by the hand
of Moses.

[36] three hundred and fifty: Vat. *seven hundred and fifty*

[38] And the sons of Gedson were numbered according to their families,
according to the houses of their lineage, [39] from five and twenty years old
and upward till fifty years old, every one that goeth in to minister and
to do the services in the tabernacle of witness. [40] And the numbering of
them according to their families, according to the houses of their lineage,
was two thousand six hundred and thirty. [41] This is the numbering of the
family of the sons of Gedson, every one who ministereth in the tabernacle
of witness; whom Moses and Aaron numbered by the word of the Lord,
by the hand of Moses.

[42] And also the family of the sons of Merari were numbered according
to their divisions, according to the house of their fathers; [43] from five and
twenty years old and upward till fifty years old, every one that goeth in to
minister in the services of the tabernacle of witness. [44] And the number-
ing of them according to their families, according to the houses of their
lineage, was three thousand and two hundred. [45] This is the numbering
of the family of the sons of Merari, whom Moses and Aaron numbered
by the word of the Lord, by the hand of Moses. [46] All that were numbered,
whom Moses and Aaron and the rulers of Israel numbered, namely, the
Levites, according to their families and according to the houses of their
lineage, [47] from five and twenty years old and upward till fifty years old,
every one that goeth in to the service of the works, and the charge of the
things that are carried in the tabernacle of witness. [48] And they that were
numbered were eight thousand five hundred and eighty. [49] He reviewed
them by the word of the Lord by the hand of Moses, appointing each man
severally over their respective work, and over their burdens; and they were
numbered, as the Lord commanded Moses.

[45] word: Gr. *voice*

[47] service: Gr. *work*

[48] five hundred and eighty: Alex. *450*

5 And the Lord spoke to Moses, saying, [2] Charge the children of Israel,
and let them send forth out of the camp every leper, and every one
who hath an issue of the reins, and every one who is unclean from a dead
body. [3] Whether male or female, send them forth out of the camp; and
they shall not defile their camps in which I dwell among them. [4] And the
children of Israel did so, and sent them out of the camp: as the Lord said
to Moses, so did the children of Israel.

[2] dead body: Gr. *soul*

[5] And the Lord spoke to Moses, saying, [6] Speak to the children of Israel,
saying, Every man or woman who shall commit any sin that is common
to man, or if that soul shall in anywise have neglected the commandment
and transgressed; [7] that person shall confess the sin which he hath com-
mitted, and shall make satisfaction for his trespass: he shall pay the prin-
cipal, and shall add to it the fifth part, and shall make restoration to him
against whom he hath trespassed. [8] But if a man have no near kinsman,
so as to make satisfaction for his trespass to him, the trespass-offering
paid to the Lord shall be for the priest, besides the ram of atonement, by
which he shall make atonement with it for him.

[9] And every first-fruits in all the sanctified things among the children of
Israel, whatsoever they shall offer to the Lord, shall be for the priest him-
self. [10] And the hallowed things of every man shall be his; and whatever
man shall give anything to the priest, the gift shall be his.

[11] And the Lord spoke to Moses, saying, [12] Speak to the children of Israel,
and thou shalt say to them, Whosesoever wife shall transgress against him,
and slight and despise him, [13] and supposing anyone shall lie with her
carnally, and the thing shall be hid from the eyes of her husband, and
she should conceal it and be herself defiled, and there be no witness with
her, and she should not be taken; [14] and there should come upon him a
spirit of jealousy, and he should be jealous of his wife, and she be defiled;
or there should come upon him a spirit of jealousy, and he should be
jealous of his wife, and she should not be defiled; [15] then shall the man

bring his wife to the priest, and shall bring his gift for her, the tenth part
of an ephah of barley-meal: he shall not pour oil upon it, neither shall
he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of
memorial, recalling sin to remembrance.
16 And the priest shall bring her, and cause her to stand before the Lord.
17 And the priest shall take pure running water in an earthen vessel, and he
shall take of the dust that is on the floor of the tabernacle of witness, and
the priest having taken it shall cast it into the water. 18 And the priest shall
cause the woman to stand before the Lord, and shall uncover the head of
the woman, and shall put into her hands the sacrifice of memorial, the
sacrifice of jealousy; and in the hand of the priest shall be the water of
this conviction that bringeth the curse. 19 And the priest shall adjure her,
and shall say to the woman, If no one hath lain with thee, and if thou
hast not transgressed so as to be polluted, being under the power of thy
husband, be free from this water of the conviction that causeth the curse.
20 But if being a married woman thou hast transgressed, or been polluted,
and anyone hath lain with thee, besides thy husband: 21 then the priest
shall adjure the woman by the oaths of this curse, and the priest shall say
to the woman, The Lord bring thee into a curse and under an oath in the
midst of thy people, in that the Lord should cause thy thigh to rot and
thy belly to swell; 22 and this water bringing the curse shall enter into thy
womb to cause thy belly to swell, and thy thigh to rot. And the woman
shall say, So be it, So be it.
23 And the priest shall write these curses in a book, and shall blot them
out with the water of the conviction that bringeth the curse. 24 And he
shall cause the woman to drink the water of the conviction that bringeth
the curse; and the water of the conviction that bringeth the curse shall
enter into her.
25 And the priest shall take from the hand of the woman the sacrifice of
jealousy, and shall present the sacrifice before the Lord, and shall bring
it to the altar. 26 And the priest shall take a handful of the sacrifice as a
memorial of it, and shall offer it up upon the altar; and afterwards he shall
cause the woman to drink the water. 27 And it shall come to pass, if she be
defiled, and have altogether escaped the notice of her husband, then the
water of the conviction that bringeth the curse shall enter into her; and
she shall swell in her belly, and her thigh shall rot, and the woman shall be
for a curse in the midst of her people. 28 But if the woman have not been
polluted, and be clean, then shall she be guiltless and shall conceive seed.
29 This is the law of jealousy, wherein a married woman should happen
to transgress, and be defiled; 30 or in the case of a man on whomsoever
the spirit of jealousy should come, and he should be jealous of his wife,
and he should place his wife before the Lord, and the priest shall execute
towards her all this law. 31 Then the man shall be clear from sin, and that
woman shall bear her sin.
6 And the Lord spoke to Moses, saying, 2 Speak to the children of Israel,
and thou shalt say to them, Whatsoever man or woman shall specially
vow a vow to separate oneself with purity to the Lord, 3 he shall purely

23 with: Gr. *in*

28 conceive seed: Gr. *give out seed*

abstain from wine and strong drink; and he shall drink no vinegar of wine
or vinegar of strong drink; and whatever is made of the grape he shall not
drink; neither shall he eat fresh grapes or raisins, [4] all the days of his vow:
he shall eat no one of all the things that come from the vine, wine from
the grape-stones to the husk, [5] all the days of his separation—a razor shall
not come upon his head, until the days be fulfilled which he vowed to the
Lord: he shall be holy, cherishing the long hair of the head, [6] all the days of
his vow to the Lord: he shall not come nigh to any dead body, [7] to his father
or his mother, or to his brother or his sister; he shall not defile himself for
them, when they have died, because the vow of God is upon him on his
head.

[4] husk: Gr. *grape-stones*

[5] the long hair: Gr. *a head of hair even hair*, etc.

[8] All the days of his vow he shall be holy to the Lord. [9] And if anyone
should die suddenly by him, immediately the head of his vow shall be
defiled; and he shall shave his head in whatever day he shall be purified:
on the seventh day he shall be shaved. [10] And on the eighth day he shall
bring two turtle-doves, or two young pigeons, to the priest, to the doors
of the tabernacle of witness.

[11] And the priest shall offer one for a sin-offering; and the other for a
whole-burnt offering; and the priest shall make atonement for him in the
things wherein he sinned respecting the dead body, and he shall sanctify
his head in that day, [12] in which he was consecrated to the Lord, all the
days of his vow; and he shall bring a lamb of a year old for a trespass-
offering; and the former days shall not be reckoned, because the head of
his vow was polluted.

[13] And this is the law of him that hath vowed: in whatever day he shall
have fulfilled the days of his vow, he shall himself bring his gift to the doors
of the tabernacle of witness. [14] And he shall bring his gift to the Lord; one
he-lamb of a year old without blemish for a whole-burnt offering, and
one ewe-lamb of a year old without blemish for a sin-offering, and one
ram without blemish for a peace-offering; [15] and a basket of unleavened
bread of fine flour, even loaves kneaded with oil, and unleavened cakes
anointed with oil, and their meat-offering, and their drink-offering. [16] And
the priest shall bring them before the Lord, and shall offer his sin-offering,
and his whole-burnt offering. [17] And he shall offer the ram as a sacrifice of
peace-offering to the Lord with the basket of unleavened bread; and the
priest shall offer its meat-offering and its drink-offering. [18] And he that
hath vowed shall shave the head of his consecration by the doors of the
tabernacle of witness, and shall put the hairs on the fire which is under
the sacrifice of peace-offering.

[19] And the priest shall take the seethed shoulder of the ram, and one
unleavened loaf from the basket, and one unleavened cake, and shall put
them on the hands of the votary after he hath shaved off his holy hair.
[20] And the priest shall present them as an offering before the Lord; it shall
be the holy portion for the priest besides the breast of the heave-offering,
and besides the shoulder of the wave-offering: and afterwards the votary
shall drink wine. [21] This is the law of the votary who shall have vowed to
the Lord his gift to the Lord, concerning his vow, besides what he may be

[19] his holy hair: Gr. *his vow*, compare Acts 18:18

able to afford according to the value of his vow, which he may have vowed
according to the law of separation.
22 And the Lord spoke to Moses, saying, 23 Speak to Aaron and to his
sons, saying, Thus ye shall bless the children of Israel, saying to them,
24 The Lord bless thee and keep thee; 25 the Lord make his face to shine
upon thee, and have mercy upon thee; 26 the Lord lift up his countenance
upon thee, and give thee peace. 27 And they shall put my name upon the
children of Israel, and I the Lord will bless them.

7 And it came to pass in the day in which Moses finished the setting-
up of the tabernacle, that he anointed it, and consecrated it, and all
its furniture, and the altar and all its furniture, he even anointed them,
and consecrated them. 2 And the princes of Israel brought gifts, twelve
princes of their fathers' houses: these were the heads of tribes, these are
they that presided over the numbering. 3 And they brought their gift be-
fore the Lord, six covered waggons, and twelve oxen; a waggon from two
princes, and a calf from each: and they brought them before the taberna-
cle. 4 And the Lord spoke to Moses, saying, 5 Take of them, and they shall
be for the works of the services of the tabernacle of witness: and thou
shalt give them to the Levites, to each one according to his ministration.
6 And Moses took the waggons and the oxen, and gave them to the Levites.
7 And he gave two waggons and four oxen to the sons of Gedson, accord-
ing to their ministrations. 8 And four waggons and eight oxen he gave to
the sons of Merari according to their ministrations, by Ithamar the son
of Aaron the priest. 9 But to the sons of Caath he gave them not, because
they have the ministrations of the sacred things: they shall bear them on
their shoulders.

1 the setting-up of: Gr. *so as to set up*

10 And the rulers brought gifts for the dedication of the altar, in the day
in which he anointed it, and the rulers brought their gifts before the altar.
11 And the Lord said to Moses, One chief each day, they shall offer their
gifts a chief each day for the dedication of the altar.
12 And he that offered his gift on the first day, was Naasson the son of
Aminadab, prince of the tribe of Judah. 13 And he brought his gift, one
silver charger of a hundred and thirty shekels was its weight, one silver
bowl, of seventy shekels according to the holy shekel; both full of fine
flour kneaded with oil for a meat-offering. 14 One golden censer of ten
shekels full of incense. 15 One calf of the herd, one ram, one he-lamb of a
year old for a whole-burnt offering; 16 and one kid of the goats for a sin-
offering. 17 And for a sacrifice of peace-offering, two heifers, five rams, five
he-goats, five ewe-lambs of a year old: this was the gift of Naasson the son
of Aminadab.

14 One golden censer of ten shekels: Gr. *one censer of ten golden weights*

18 On the second day Nathanael son of Sogar, the prince of the tribe of
Issachar, brought his offering. 19 And he brought his gift, one silver charger,
its weight a hundred and thirty shekels, one silver bowl of seventy shekels
according to the holy shekel; both full of fine flour kneaded with oil for a
meat-offering. 20 One censer of ten golden shekels, full of incense. 21 One
calf of the herd, one ram, one he-lamb of a year old for a whole-burnt
offering, 22 and one kid of the goats for a sin-offering. 23 And for a sacrifice,

a peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a
year old: this was the gift of Nathanael the son of Sogar.
[24] On the third day the prince of the sons of Zabulon, Eliab the son of
Chælon. [25] He brought his gift, one silver charger, its weight a hundred
and thirty shekels, one silver bowl of seventy shekels according to the
holy shekel; both full of fine flour kneaded with oil for a meat-offering.
[26] One golden censer of ten shekels, full of incense. [27] One calf of the herd,
one ram, one he-lamb of a year old for a whole-burnt offering, [28] and one
kid of the goats for a sin-offering. [29] And for a sacrifice of peace-offering,
two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was
the gift of Eliab the son of Chælon.
[30] On the fourth day Elisur the son of Sediur, the prince of the children
of Reuben. [31] He brought his gift, one silver charger, its weight a hundred
and thirty shekels, one silver bowl of seventy shekels according to the holy
shekel; both full of fine flour kneaded with oil for a meat-offering. [32] One
golden censer of ten shekels full of incense. [33] One calf of the herd, one
ram, one he-lamb of a year old for a whole-burnt offering, [34] and one kid
of the goats for a sin-offering. [35] And for a sacrifice of peace-offering, two
heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the
gift of Elisur the son of Sediur.
[36] On the fifth day the prince of the children of Symeon, Salamiel the son
of Surisadai. [37] He brought his gift, one silver charger, its weight one hun-
dred and thirty shekels, one silver bowl of seventy shekels according to
the holy shekel; both full of fine flour kneaded with oil for a meat-offering.
[38] One golden censer of ten shekels, full of incense. [39] One calf of the herd,
one ram, one he-lamb of a year old for a whole-burnt offering, [40] and one
kid of the goats for a sin-offering. [41] And for a sacrifice of peace-offering,
two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was
the gift of Salamiel the son of Surisadai.
[42] On the sixth day the prince of the sons of Gad, Elisaph the son of
Raguel. [43] He brought his gift, one silver charger, its weight a hundred and
thirty shekels, one silver bowl of seventy shekels according to the holy
shekel; both full of fine flour kneaded with oil for a meat offering. [44] One
golden censer of ten shekels, full of incense. [45] One calf of the herd, one
ram, one he-lamb of a year old for a whole-burnt offering, [46] and one kid
of the goats for a sin-offering. [47] And for a sacrifice of peace-offering, two
heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the
gift of Elisaph the son of Raguel.
[48] On the seventh day the prince of the sons of Ephraim, Elisama the son
of Emiud. [49] He brought his gift, one silver charger, its weight was a hun-
dred and thirty shekels, one silver bowl of seventy shekels according to
the holy shekel; both full of fine flour kneaded with oil for a meat-offering.
[50] One golden censer of ten shekels, full of incense. [51] One calf of the herd,
one ram, one he-lamb of a year old for a whole-burnt offering, [52] and one
kid of the goats for a sin-offering. [53] And for a sacrifice of peace-offering,
two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was
the gift of Elisama the son of Emiud.

54 On the eighth day the prince of the sons of Manasse, Gamaliel the son
of Phadassur. 55 He brought his gift, one silver charger, its weight one hun-
dred and thirty shekels, one silver bowl of seventy shekels according to
the holy shekel; both full of fine flour mingled with oil for a meat-offering.
56 One golden censer of ten shekels, full of incense. 57 One calf of the herd,
one ram, one he-lamb of a year old for a whole-burnt offering, 58 and one
kid of the goats for a sin-offering. 59 And for a sacrifice of peace-offering
two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was
the gift of Gamaliel the son of Phadassur.
60 On the ninth day the prince of the sons of Benjamin, Abidan the son
of Gadeoni. 61 He brought his gift, one silver charger, its weight a hundred
and thirty shekels, one silver bowl of seventy shekels according to the holy
shekel; both full of fine flour mingled with oil for a meat-offering. 62 One
golden censer of ten shekels, full of incense. 63 One calf of the herd, one
ram, one he-lamb of a year old for a whole-burnt offering, 64 and one kid
of the goats for a sin-offering. 65 And for a sacrifice of peace-offering, two
heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the
gift of Abidan the son of Gadeoni.
66 On the tenth day the prince of the sons of Dan, Achiezer the son of
Amisadai. 67 He brought his gift, one silver charger, its weight a hundred
and thirty shekels, one silver bowl of seventy shekels according to the holy
shekel; both full of fine flour kneaded with oil for a meat-offering. 68 One
golden censer of ten shekels, full of incense. 69 One calf of the herd, one
ram, one he-lamb of a year old for a whole-burnt offering, 70 and one kid
of the goats for a sin-offering. 71 And for a sacrifice of peace-offering, two
heifers, five rams, five he-goats, five ewe-lambs of a year old. This was the
gift of Achiezer the son of Amisadai.
72 On the eleventh day the prince of the sons of Aser, Phageel the son
of Echran. 73 He brought his gift, one silver charger, its weight a hundred
and thirty shekels, one silver bowl of seventy shekels according to the holy
shekel; both full of fine flour mingled with oil for a meat-offering. 74 One
golden censer of ten shekels, full of incense. 75 One calf of the herd, one
ram, one he-lamb of a year old for a whole-burnt offering, 76 and one kid
of the goats for a sin-offering. 77 And for a sacrifice of peace-offering, two
heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the
gift of Phageel the son of Echran.
78 On the twelfth day the prince of the sons of Nephthali, Achire the son
of Ænan. 79 He brought his gift, one silver charger, its weight a hundred
and thirty shekels; one silver bowl of seventy shekels according to the holy
shekel; both full of fine flour mingled with oil for a meat offering. 80 One
golden censer of ten shekels, full of incense. 81 One calf of the herd, one
ram, one he-lamb of a year old for a whole-burnt offering, 82 and one kid
of the goats for a sin-offering. 83 And for a sacrifice of peace-offering, two
heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the
gift of Achire the son of Ænan.
84 This was the dedication of the altar in the day in which Moses
anointed it, by the princes of the sons of Israel; twelve silver chargers,

twelve silver bowls, twelve golden censers: [85] each charger of a hundred
and thirty shekels, and each bowl of seventy shekels: all the silver of the
vessels was two thousand four hundred shekels, the shekels according to
the holy shekel. [86] Twelve golden censers full of incense: all the gold of the
shekels, a hundred and twenty shekels. [87] All the cattle for whole-burnt of-
ferings, twelve calves, twelve rams, twelve he-lambs of a year old, and their
meat-offerings, and their drink-offerings: and twelve kids of the goats for
sin-offering. [88] All the cattle for a sacrifice of peace-offering, twenty-four
heifers, sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year
old without blemish: this is the dedication of the altar, after that Moses
consecrated Aaron, and after he anointed him.

[89] When Moses went into the tabernacle of witness to speak to God, then
he heard the voice of the Lord speaking to him from off the mercy-seat,
which is upon the ark of the testimony, between the two cherubs; and he
spoke to him.

8 And the Lord spoke to Moses, saying, [2] Speak to Aaron, and thou shalt
say to him, Whenever thou shalt set the lamps in order, the seven
lamps shall give light opposite the candlestick. [3] And Aaron did so: on one
side opposite the candlestick he lighted its lamps, as the Lord appointed
Moses. [4] And this is the construction of the candlestick: it is solid, golden—
its stem, and its lilies—all solid: according to the pattern which the Lord
showed Moses, so he made the candlestick.

[5] And the Lord spoke to Moses, saying, [6] Take the Levites out of the midst
of the children of Israel, and thou shalt purify them. [7] And thus shalt thou
perform their purification: thou shalt sprinkle them with water of purifi-
cation, and a razor shall come upon the whole of their body, and they
shall wash their garments, and shall be clean.

[8] And they shall take one calf of the herd, and its meat-offering, fine
flour mingled with oil: and thou shalt take a calf of a year old of the herd
for a sin-offering. [9] And thou shalt bring the Levites before the tabernacle
of witness; and thou shalt assemble all the congregation of the sons of
Israel. [10] And thou shalt bring the Levites before the Lord; and the sons of
Israel shall lay their hands upon the Levites. [11] And Aaron shall separate
the Levites for a gift before the Lord from the children of Israel: and they
shall be prepared to perform the works of the Lord. [12] And the Levites shall
lay their hands on the heads of the calves; and thou shalt offer one for a
sin-offering, and the other for a whole-burnt offering to the Lord, to make
atonement for them.

[13] And thou shalt set the Levites before the Lord, and before Aaron, and
before his sons; and thou shalt give them as a gift before the Lord. [14] And
thou shalt separate the Levites from the midst of the sons of Israel, and
they shall be mine. [15] And afterwards the Levites shall go in to perform
the works of the tabernacle of witness; and thou shalt purify them, and
present them before the Lord. [16] For these are given to me for a present
out of the midst of the children of Israel: I have taken them to myself
instead of all the first-born of the sons of Israel that open every womb.
[17] For every first-born among the children of Israel is mine, whether of

[85] each charger: Gr. *one charger*

[87] cattle: Gr. *cows*

[88] consecrated Aaron: Gr. *filled his hands*

[89] God: Gr. *him*

[4] construction: or, *appointment*, or *arrangement*

[11] to perform: Gr. *so as to perform*

man or beast: in the day in which I smote every first-born in the land of
Egypt, I sanctified them to myself. [18] And I took the Levites in the place
of every first-born among the children of Israel. [19] And I gave the Levites
presented as a gift to Aaron and his sons out of the midst of the children
of Israel, to do the service of the children of Israel in the tabernacle of
witness, and to make atonement for the children of Israel: thus there shall
be none among the sons of Israel to draw nigh to the holy things.

[20] And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses concerning the Levites, so the sons of Israel did to them. [21] So the Levites purified themselves and washed their garments; and Aaron presented them as a gift before the Lord, and Aaron made atonement for them to purify them. [22] And afterwards the Levites went in to minister in their service in the tabernacle of witness before Aaron, and before his sons; as the Lord appointed Moses concerning the Levites, so they did to them.

[23] And the Lord spoke to Moses, saying, [24] This is the ordinance for the Levites; From five and twenty years old and upward, they shall go in to minister in the tabernacle of witness. [25] And from fifty years old the Levite shall cease from the ministry, and shall not work any longer. [26] And his brother shall serve in the tabernacle of witness to keep charges, but he shall not do works: so shalt thou do to the Levites in their charges.

[24] minister: Gr. *do the work*

9 And the Lord spoke to Moses in the wilderness of Sinai in the second year after they had gone forth from the land of Egypt, in the first month, saying, [2] Speak, and let the children of Israel keep the passover in its season. [3] On the fourteenth day of the first month at even, thou shalt keep it in its season; thou shalt keep it according to its law, and according to its ordinance. [4] And Moses ordered the children of Israel to sacrifice the passover, [5] on the fourteenth day of the first month in the wilderness of Sinai, as the Lord appointed Moses, so the children of Israel did.

[6] And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day. [7] And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel? [8] And Moses said to them, Stand there, and I will hear what charge the Lord will give concerning you. [9] And the Lord spoke to Moses, saying, [10] Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the passover to the Lord, [11] in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it. [12] They shall not leave of it until the morrow, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the passover. [13] And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the passover, that soul shall be cut off from his people, because he hath not offered the gift to the Lord in its season: that man shall bear his iniquity. [14] And if there should come to you a stranger in your land, and should keep the

[7] Moses: Gr. *him*

passover to the Lord, he shall keep it according to the law of the passover
and according to its ordinance: there shall be one law for you, both for
the stranger, and for the native of the land.

[15] And in the day in which the tabernacle was pitched the cloud covered
the tabernacle, the place of the testimony; and in the evening there was
upon the tabernacle as the appearance of fire till the morning. [16] So it was
continually: the cloud covered it by day, and the appearance of fire by
night. [17] And when the cloud went up from the tabernacle, then after that
the children of Israel departed; and in whatever place the cloud rested,
there the children of Israel encamped. [18] The children of Israel shall en-
camp by the command of the Lord, and by the command of the Lord they
shall remove: all the days in which the cloud overshadoweth the taberna-
cle, the children of Israel shall encamp. [19] And whenever the cloud shall
be drawn over the tabernacle for many days, then the children of Israel
shall keep the charge of God, and they shall not remove. [20] And it shall
be, whenever the cloud overshadoweth the tabernacle a number of days,
they shall encamp by the word of the Lord, and shall remove by the com-
mand of the Lord. [21] And it shall come to pass, whenever the cloud shall
remain from the evening till the morning, and in the morning the cloud
shall go up, then shall they remove by day or by night. [22] When the cloud
continueth a full month overshadowing the tabernacle, the children of
Israel shall encamp, and shall not depart. [23] For they shall depart by the
command of the Lord—they kept the charge of the Lord by the command
of the Lord by the hand of Moses.

[15] place: Gr. *house*

[20] a number of days: Gr. *days by number*

[22] a full month: or, *more than a month*

10 And the Lord spoke to Moses, saying, [2] Make to thyself two silver
trumpets: thou shalt make them of beaten work; and they shall
be to thee for the purpose of calling the assembly, and of removing the
camps. [3] And thou shalt sound with them, and all the congregation shall
be gathered to the door of the tabernacle of witness. [4] And if they shall
sound with one, all the rulers even the princes of Israel shall come to thee.
[5] And ye shall sound an alarm, and the camps pitched eastward shall be-
gin to move. [6] And ye shall sound a second alarm, and the camps pitched
southward shall move; and ye shall sound a third alarm, and the camps
pitched westward shall move forward; and ye shall sound a fourth alarm,
and they that encamp toward the north shall move forward: they shall
sound an alarm at their departure. [7] And whenever ye shall gather the
assembly, ye shall sound, but not an alarm. [8] And the priests the sons of
Aaron shall sound with the trumpets; and it shall be a perpetual ordinance
for you throughout your generations. [9] And if ye shall go forth to war in
your land against your enemies that are opposed to you, then shall ye
sound with the trumpets; and ye shall be had in remembrance before the
Lord, and ye shall be saved from your enemies. [10] And in the days of your
gladness, and in your feasts, and in your new moons, ye shall sound with
the trumpets at your whole-burnt offerings, and at the sacrifices of your
peace-offerings; and there shall be a memorial for you before your God: I
am the Lord your God.

[2] the camps: i.e., *the successive encampments*

[11] And it came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness. [12] And the children of Israel set forward with their baggage in the wilderness of Sinai; and the cloud rested in the wilderness of Pharan. [13] And the first rank departed by the word of the Lord by the hand of Moses.

[14] And they first set in motion the order of the camp of the children of Judah with their host; and over their host was Naasson, son of Aminadab. [15] And over the host of the tribe of the sons of Issachar, was Nathanael son of Sogar. [16] And over the host of the tribe of the sons of Zabulon, was Eliab the son of Chælon. [17] And they shall take down the tabernacle, and the sons of Gedson shall set forward, and the sons of Merari, who bear the tabernacle.

[18] And the order of the camp of Reuben set forward with their host; and over their host was Elisur the son of Sediur. [19] And over the host of the tribe of the sons of Symeon, was Salamiel son of Surisadai. [20] And over the host of the tribe of the children of Gad, was Elisaph the son of Raguel. [21] And the sons of Caath shall set forward bearing the holy things, and the others shall set up the tabernacle until they arrive. [22] And the order of the camp of Ephraim shall set forward with their forces; and over their forces was Elisama the son of Semiud.

[21] the others: i.e., *the Gershonites and the Merarites.* Authorized Version margin

[23] And over the forces of the tribe of the sons of Manasse, was Gamaliel the son of Phadassur. [24] And over the forces of the tribe of the children of Benjamin, was Abidan the son of Gadeoni. [25] And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces was Achiezer the son of Amisadai. [26] And over the forces of the tribe of the sons of Aser, was Phageel the son of Echran. [27] And over the forces of the tribe of the sons of Nephthali, was Achire the son of Ænan. [28] These are the armies of the children of Israel; and they set forward with their forces.

[29] And Moses said to Obab the son of Raguel the Madianite, the father-in-law of Moses, We are going forward to the place concerning which the Lord said, This will I give to you: Come with us, and we will do thee good, for the Lord hath spoken good concerning Israel. [30] And he said to him, I will not go, but I will go to my land and to my kindred. [31] And he said, Leave us not, because thou hast been with us in the wilderness, and thou shalt be an elder among us. [32] And it shall come to pass if thou wilt go with us, it shall even come to pass that in whatsoever things the Lord shall do us good, we will also do thee good.

[33] And they departed from the mount of the Lord a three days' journey; and the ark of the covenant of the Lord went before them a three days' journey to provide rest for them. [34] And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let thy enemies be scattered: let all that hate thee flee. [35] And in the resting he said, Turn again, O Lord, the thousands and tens of thousands in Israel. [36] And the cloud overshadowed them by day, when they departed from the camp.

11 And the people murmured sinfully before the Lord; and the Lord
heard them and was very angry; and fire was kindled among them
from the Lord, and devoured a part of the camp. [2] And the people cried
to Moses: and Moses prayed to the Lord, and the fire was quenched.
[3] And the name of that place was called Burning; for a fire was kindled
among them from the Lord. [4] And the mixed multitude among them
lusted exceedingly; and they and the children of Israel sat down and wept
and said, Who shall give us flesh to eat? [5] We remember the fish, which we
ate in Egypt freely; and the cucumbers, and the melons, and the leeks, and
the garlic, and the onions. [6] But now our soul is dried up; our eyes turn
to nothing but to the manna. [7] And the manna is as coriander seed, and
the appearance of it the appearance of hoarfrost. [8] And the people went
through the field, and gathered, and ground it in the mill, or pounded it in
a mortar, and baked it in a pan, and made cakes of it; and the sweetness
of it was as the taste of wafer made with oil. [9] And when the dew came
upon the camp by night, the manna came down upon it.

[10] And Moses heard them weeping by their families, every one in his
door: and the Lord was very angry; and the thing was evil in the sight of
Moses. [11] And Moses said to the Lord, Why hast thou afflicted thy servant,
and why have I not found grace in thy sight, that thou shouldst lay the
weight of this people upon me? [12] Have I conceived all this people, or have
I borne them? that thou sayest to me, Take them into thy bosom, as a
nurse would take her suckling, into the land which thou swarest to their
fathers? [13] Whence have I flesh to give to all this people? for they weep to
me, saying, Give us flesh, that we may eat. [14] I shall not be able to bear
this people alone, for this thing is too heavy for me. [15] And if thou doest
thus to me, slay me utterly, if I have found favour with thee, that I may
not see my affliction.

[16] And the Lord said to Moses, Gather me seventy men from the elders of
Israel, whom thou thyself knowest that they are the elders of the people,
and their scribes; and thou shalt bring them to the tabernacle of witness,
and they shall stand there with thee. [17] And I will go down, and speak
there with thee; and I will take of the spirit that is upon thee, and will
put it upon them; and they shall bear together with thee the burden of
the people, and thou shalt not bear them alone. [18] And to the people thou
shalt say, Purify yourselves for the morrow, and ye shall eat flesh; for ye
wept before the Lord, saying, Who shall give us flesh to eat? for it was well
with us in Egypt: and the Lord shall allow you to eat flesh, and ye shall
eat flesh. [19] Ye shall not eat one day, nor two, nor five days, nor ten days,
nor twenty days; [20] ye shall eat for a full month, until the flesh come out
at your nostrils; and it shall be nausea to you, because ye disobeyed the
Lord, who is among you, and wept before him, saying, What had we to
do to come out of Egypt? [21] And Moses said, The people among whom I
am are six hundred thousand footmen; and thou saidst, I will give them
flesh to eat, and they shall eat a whole month. [22] Shall sheep and oxen be
slain for them, and shall it suffice them? or shall all the fish of the sea be
gathered together for them, and shall it suffice them? [23] And the Lord said

[3] Burning: Heb. *Taberah*
[4] lusted exceedingly: Gr. *lusted a lust*
[5] melons: or, *pumpkins*
[17] burden: or, *impetus*
[18] was: Gr. *is*
[20] a full month: Gr. *a month of days*
[20] nausea: lit. *cholera*

to Moses, Shall not the hand of the Lord be fully sufficient? now shalt thou
know whether my word shall come to pass to thee or not.

[23] shall come to pass to thee: Gr. *will overtake thee*

[24] And Moses went out, and spoke the words of the Lord to the people;
and he gathered seventy men of the elders of the people, and he set them
round about the tabernacle. [25] And the Lord came down in a cloud, and
spoke to him, and took of the spirit that was upon him, and put it upon
the seventy men that were elders; and when the spirit rested upon them,
they prophesied and ceased. [26] And there were two men left in the camp,
the name of the one was Eldad, and the name of the other Modad; and the
spirit rested upon them, and these were of the number of them that were
enrolled, but they did not come to the tabernacle; and they prophesied
in the camp. [27] And a young man ran and told Moses, and spoke, saying,
Eldad and Modad prophesy in the camp. [28] And Jesus the son of Naue,
who attended on Moses, the chosen one, said, My lord Moses, forbid them.
[29] And Moses said to him, Art thou jealous on my account? and would that
all the Lord's people were prophets; whenever the Lord shall put his spirit
upon them. [30] And Moses departed into the camp, himself and the elders
of Israel.

[31] And there went forth a wind from the Lord, and brought quails over
from the sea; and it brought them down upon the camp a day's journey
on this side, and a day's journey on that side, round about the camp, as it
were two cubits from the earth. [32] And the people rose up all the day, and
all the night, and all the next day, and gathered quails; he that gathered
least, gathered ten measures; and they refreshed themselves round about
the camp. [33] The flesh was yet between their teeth, before it failed, when
the Lord was wroth with the people, and the Lord smote the people with
a very great plague. [34] And the name of that place was called the Graves of
Lust; for there they buried the people that lusted. [35] The people departed
from the Graves of Lust to Aseroth; and the people halted at Aseroth.

[32] least: Gr. *little*
[32] measures: Gr. *cors*
[32] refreshed themselves: Gr. *refreshed refreshments to themselves.* Heb. *spread a spreading.* וישטחו שטוח
[35] Graves of Lust: Heb. קברות התאוה *Kibroth-hattaavah*
[35] halted at: Gr. *were in*

12 And Mariam and Aaron spoke against Moses, because of the
Ethiopian woman whom Moses took; for he had taken an Ethiopian
woman. [2] And they said, Hath the Lord spoken to Moses only? hath he not
also spoken to us? and the Lord heard it. [3] And the man Moses was very
meek beyond all the men that were upon the earth. [4] And the Lord said
immediately to Moses and Aaron and Mariam, Come forth all three of you
to the tabernacle of witness. [5] And the three came forth to the tabernacle
of witness; and the Lord descended in a pillar of a cloud, and stood at the
door of the tabernacle of witness; and Aaron and Mariam were called; and
both came forth. [6] And he said to them, Hear my words: If there should be
of you a prophet to the Lord, I will be made known to him in a vision, and
in sleep will I speak to him. [7] My servant Moses is not so; he is faithful in
all my house. [8] I will speak to him mouth to mouth apparently, and not in
dark speeches; and he hath seen the glory of the Lord; and why were ye
not afraid to speak against my servant Moses? [9] And the great anger of the
Lord was upon them, and he departed. [10] And the cloud departed from the
tabernacle; and, behold, Mariam was leprous, white as snow; and Aaron
looked upon Mariam, and, behold, she was leprous. [11] And Aaron said to

[4] all three: Gr. *the three*

Moses, I beseech thee, my lord, do not lay sin upon us, for we were ignorant wherein we sinned. [12] Let her not be as it were like death, as an abortion coming out of his mother's womb, when the disease devoureth the half of the flesh. [13] And Moses cried to the Lord, saying, O God, I beseech thee, heal her. [14] And the Lord said to Moses, If her father had only spit in her face, would she not be ashamed seven days? let her be set apart seven days without the camp, and afterwards she shall come in.

[14] would: Gr. *will*

[15] And Mariam was separated without the camp seven days; and the people moved not forward till Mariam was cleansed.

[16] And afterwards the people set forth from Aseroth, and encamped in the wilderness of Pharan.

13 And the Lord spoke to Moses, saying, [2] Send for thee men, and let them spy the land of the Canaanites, which I give to the sons of Israel for a possession; one man for a tribe, thou shalt send them away according to their families, every one of them a prince.

[3] And Moses sent them out of the wilderness of Pharan by the word of the Lord; all these were the princes of the sons of Israel. [4] And these are their names: of the tribe of Reuben, Samuel the son of Zachur. [5] Of the tribe of Symeon, Saphat the son of Suri. [6] Of the tribe of Judah, Chaleb the son of Jephonne. [7] Of the tribe of Issachar, Ilaal the son of Joseph. [8] Of the tribe of Ephraim, Ause the son of Naue. [9] Of the tribe of Benjamin, Phalti the son of Raphu. [10] Of the tribe of Zabulon, Gudiel the son of Sudi. [11] Of the tribe of Joseph of the sons of Manasse, Gaddi the son of Susi. [12] Of the tribe of Dan, Amiel the son of Gamali. [13] Of the tribe of Aser, Sathur the son of Michael. [14] Of the tribe of Nephthali, Nabi the son of Sabi. [15] Of the tribe of Gad, Gudiel the son of Macchi. [16] These are the names of the men whom Moses sent to spy out the land; and Moses called Ause the son of Naue, Jesus.

[17] And Moses sent them to spy out the land of Canaan, and said to them, Go up by this wilderness; and ye shall go up to the mountain, [18] and ye shall see the land, what it is, and the people that dwelleth on it, whether it is strong or weak, or whether they are few or many. [19] And what the land is on which they dwell, whether it is good or bad; and what the cities are wherein these dwell, whether they dwell in walled cities or unwalled. [20] And what the land is, whether rich or poor; whether there are trees in it or no: and ye shall persevere and take of the fruits of the land: and the days were the days of spring, the forerunners of the grape.

[20] poor: Gr. q.d. *neglected*

[21] And they went up and surveyed the land from the wilderness of Sin to Rhoob, as men go in to Æmath. [22] And they went up by the wilderness, and departed as far as Chebron; and there was Achiman, and Sessi, and Thelami, the progeny of Enach. Now Chebron was built seven years before Tanis of Egypt. [23] And they came to the valley of the cluster and surveyed it; and they cut down thence a bough and one cluster of grapes upon it, and bore it on staves, and they took of the pomegranates and the figs. [24] And they called that place, The valley of the cluster, because of the cluster which the children of Israel cut down from thence. [25] And they returned from thence, having surveyed the land, after forty days.

[26] And they proceeded and came to Moses and Aaron and all the congregation of the children of Israel, to the wilderness of Pharan Cades; and they brought word to them and to all the congregation, and they showed the fruit of the land: [27] and they reported to him, and said, We came into the land into which thou sentest us, a land flowing with milk and honey; and this is the fruit of it. [28] Only the nation that dwelleth upon it is bold, and they have very great and strong walled towns, and we saw there the children of Enach. [29] And Amalec dwelleth in the land toward the south: and the Chettite and the Evite, and the Jebusite, and the Amorite dwelleth in the hill country: and the Canaanite dwelleth by the sea, and by the river Jordan. [30] And Chaleb stayed the people from speaking before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them. [31] But the men that went up together with him said, We will not go up, for we shall not by any means be able to go up against the nation, for it is much stronger than we. [32] And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that eateth up its inhabitants; and all the people whom we saw in it are men of extraordinary stature. [33] And there we saw the giants; and we were before them as locusts, yea even so were we before them.

[30] before: or, *to*

[31] will not: Gr. *do not*

14 And all the congregation lifted up their voice and cried; and the people wept all that night. [2] And all the children of Israel murmured against Moses and Aaron; and all the congregation said to them, [3] Would we had died in the land of Egypt! or in this wilderness, would we had died! and why doth the Lord bring us into this land to fall in war? our wives and our children shall be for a prey: now then it is better to return into Egypt. [4] And they said one to another, Let us make a ruler, and return into Egypt. [5] And Moses and Aaron fell upon their face before all the congregation of the children of Israel.

[6] But Jesus the son of Naue, and Chaleb the son of Jephonne, of the number of them that spied out the land, rent their garments, [7] and spoke to all the congregation of the children of Israel, saying, The land which we surveyed is indeed extremely good. [8] If the Lord choose us, he will bring us into this land, and give it us; a land which floweth with milk and honey. [9] Only depart not from the Lord; and fear ye not the people of the land, for they are meat for us; for the season of prosperity is departed from them, but the Lord is among us: fear them not.

[10] And all the congregation bade stone them with stones; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel. [11] And the Lord said to Moses, How long doth this people provoke me? and how long do they refuse to believe me for all the signs which I have wrought among them? [12] I will smite them with death, and destroy them; and I will make of thee and of thy father's house a great nation, and much greater than this. [13] And Moses said to the Lord, So Egypt shall hear, for thou hast brought up this people from them by thy might. [14] Moreover all the dwellers upon this land have heard that thou art Lord in the midst of this people, who, O Lord, art seen by them face

[11] refuse to believe me: Gr. *not believe me*

to face, and thy cloud resteth upon them, and thou goest before them by
day in a pillar of a cloud, and by night in a pillar of fire. [15] And if thou shalt
destroy this nation as one man; then all the nations that have heard thy
name shall speak, saying, [16] Because the Lord could not bring this people
into the land which he sware to them, he hath overthrown them in the
wilderness. [17] And now, O Lord, let thy strength be exalted, as thou spak-
est, saying, [18] The Lord is long-suffering and merciful, and true, removing
transgressions and iniquities and sins, and he will by no means clear the
guilty, visiting the sins of the fathers upon the children to the third and
fourth generation. [19] Forgive this people their sin according to thy great
mercy, as thou wast favourable to them from Egypt until now.

[20] And the Lord said to Moses, I am gracious to them according to thy
word. [21] But as I live and my name is living, so the glory of the Lord shall
fill all the earth. [22] For all the men who see my glory, and the signs which I
wrought in Egypt, and in the wilderness, and have tempted me this tenth
time, and have not hearkened to my voice, [23] surely they shall not see the
land, which I sware to their fathers; but their children which are with me
here, as many as know not good or evil, every inexperienced youth, to
them will I give the land; but none who have provoked me shall see it.
[24] But my servant Chaleb, because there was another spirit in him, and he
followed me, I will bring him into the land into which he entered, and his
seed shall inherit it. [25] But Amalec and the Canaanite dwell in the valley:
tomorrow turn and depart for the wilderness by the way of the Red Sea.

[26] And the Lord spoke to Moses and Aaron, saying, [27] How long shall I
endure this wicked congregation? I have heard their murmurings against
me, even the murmuring of the children of Israel, which they have mur-
mured concerning you. [28] Say to them, As I live, saith the Lord: surely as
ye spoke into my ears, so will I do to you. [29] Your carcases shall fall in this
wilderness; and all those of you that were reviewed, and those of you that
were numbered from twenty years old and upward, all that murmured
against me, [30] ye shall not enter into the land for which I stretched out my
hand to establish you upon it; except only Chaleb the son of Jephonne,
and Jesus the son of Naue. [31] And your little ones, who ye said should be a
prey, them will I bring into the land; and they shall inherit the land, which
ye rejected. [32] And your carcases shall fall in this wilderness. [33] And your
sons shall be fed in the wilderness forty years, and they shall bear your
fornication, until your carcases be consumed in the wilderness. [34] According
to the number of the days during which ye spied the land, forty days,
a day for a year, ye shall bear your sins forty years, and ye shall know my
fierce anger. [35] I the Lord have spoken, Surely will I do thus to this evil
congregation that hath risen up together against me: in this wilderness
they shall be utterly consumed, and there they shall die.

[36] And the men whom Moses sent to spy out the land, and who came
and murmured against it to the assembly so as to bring out evil words
concerning the land— [37] the men that spoke evil reports against the land,
even died of the plague before the Lord. [38] And Jesus the son of Naue and
Chaleb the son of Jephonne still lived of those men that went to spy out

[31] which ye rejected: Gr. *from which ye turned away*

[35] that hath risen up: see ἐπισύστασις, 2 Cor. 11:28

the land. [39] And Moses spoke these words to all the children of Israel; and
the people mourned exceedingly.
[40] And they rose early in the morning and went up to the top of the
mountain, saying, Behold, we that are here will go up to the place of which
the Lord hath spoken, because we have sinned. [41] And Moses said, Why
do ye transgress the word of the Lord? ye shall not prosper. [42] Go not up,
for the Lord is not with you; so shall ye fall before the face of your enemies.
[43] For Amalec and the Canaanite are there before you, and ye shall fall by
the sword; because ye have disobeyed the Lord and turned aside, and the
Lord will not be among you. [44] And having forced their passage, they went
up to the top of the mountain; but the ark of the covenant of the Lord and
Moses stirred not out of the camp. [45] And Amalec and the Canaanite that
dwelt in that mountain came down, and routed them, and destroyed them
unto Herman; and they returned to the camp.

[40] we that are here: Gr. *these men*

15 And the Lord spoke to Moses, saying, [2] Speak to the children of Is-
rael, and thou shalt say to them, When ye are come into the land of
your habitation, which I give to you, [3] and thou wilt offer whole-burnt of-
ferings to the Lord, a whole-burnt offering or a meat-offering to perform
a vow, or a free-will offering, or to offer in your feasts a sacrifice of sweet
savour to the Lord, whether of the herd or the flock: [4] then he that offereth
his gift to the Lord shall bring a meat-offering of fine flour, a tenth part
of an ephah mingled with oil, even with the fourth part of a hin. [5] And for
a drink-offering ye shall offer the fourth part of a hin on the whole-burnt
offering, or on the meat-offering: for every lamb thou shalt offer so much,
as a sacrifice, a smell of sweet savour to the Lord. [6] And for a ram, when
ye offer it as a whole-burnt offering or as a sacrifice, thou shalt prepare
as a meat-offering two tenths of fine flour mingled with oil, the third part
of a hin. [7] And ye shall offer for a smell of sweet savour to the Lord wine
for a drink-offering, the third part of a hin.

[3] perform: Gr. *magnify*

[8] And if ye sacrifice a bullock from the herd for a whole-burnt offering or
for a sacrifice, to perform a vow or a peace-offering to the Lord, [9] then the
worshipper shall offer upon the calf a meat-offering, three tenth deals of
fine flour mingled with oil, even the half of a hin. [10] And wine for a drink-
offering the half of a hin, a sacrifice for a smell of sweet savour to the
Lord.
[11] Thus shalt thou do to one calf or to one ram, or to one lamb of the
sheep or kid of the goats. [12] According to the number of what ye shall offer,
so shall ye do to each one, according to their number.
[13] Every native of the country shall do thus to offer such things as sac-
rifices for a smell of sweet savour to the Lord. [14] And if there should be
a stranger among you in your land, or one who should be born to you
among your generations, and he will offer a sacrifice, a smell of sweet
savour to the Lord—as ye do, so the whole congregation shall offer to the
Lord.
[15] There shall be one law for you and for the strangers abiding among
you, a perpetual law for your generations: as ye are, so shall the stranger

be before the Lord. [16] There shall be one law and one ordinance for you,
and for the stranger that abideth among you.
[17] And the Lord spoke to Moses, saying, [18] Speak to the sons of Israel, and
thou shalt say to them, When ye are entering into the land, into which I
bring you, [19] then it shall come to pass, when ye shall eat of the bread of
the land, ye shall separate a wave-offering, a special offering to the Lord,
the first-fruits of your dough. [20] Ye shall offer your bread a heave-offering:
as a heave-offering from the threshing-floor, so shall ye separate it, [21] even
the first-fruits of your dough, and ye shall give the Lord a heave-offering
throughout your generations.
[22] But whensoever ye shall transgress, and not perform all these com-
mands, which the Lord spoke to Moses; [23] as the Lord appointed you by
the hand of Moses, from the day which the Lord appointed you and for-
ward throughout your generations, [24] then it shall come to pass, if a tres-
pass be committed unwillingly, unknown to the congregation, then shall
all the congregation offer a calf of the herd without blemish for a whole-
burnt offering of sweet savour to the Lord, and its meat-offering and its
drink-offering according to the ordinance, and one kid of the goats for
a sin-offering. [25] And the priest shall make atonement for all the congre-
gation of the children of Israel, and the trespass shall be forgiven them,
because it is involuntary; and they have brought their gift, a burnt offering
to the Lord for their trespass before the Lord, even for their involuntary
sins. [26] And it shall be forgiven as respects all the congregation of the chil-
dren of Israel, and the stranger that is abiding among you, because it is
involuntary to all the people.
[27] And if one soul sin unwillingly, he shall bring one she-goat of a year
old for a sin-offering. [28] And the priest shall make atonement for the soul
that committed the trespass unwillingly, and that sinned unwillingly be-
fore the Lord, to make atonement for him. [29] There shall be one law for
the native among the children of Israel, and for the stranger that abideth
among them, whosoever shall commit a trespass unwillingly.
[30] And whatever soul either of the natives or of the strangers shall do
anything with a presumptuous hand, he will provoke God; that soul shall
be cut off from his people, [31] for he hath set at nought the word of the
Lord and broken his commands: that soul shall be utterly destroyed, his
sin is upon him.
[32] And the children of Israel were in the wilderness, and they found a
man gathering sticks on the sabbath-day. [33] And they who found him gath-
ering sticks on the sabbath-day brought him to Moses and Aaron, and to
all the congregation of the children of Israel. [34] And they placed him in
custody, for they did not determine what they should do to him. [35] And
the Lord spoke to Moses, saying, Let the man be by all means put to death:
do ye all the congregation, stone him with stones. [36] And all the congrega-
tion brought him forth out of the camp; and all the congregation stoned
him with stones outside the camp, as the Lord commanded Moses.
[37] And the Lord spoke to Moses, saying, [38] Speak to the children of Israel,
and thou shalt tell them; and let them make for themselves fringes upon

the borders of their garments throughout their generations: and ye shall
put upon the fringes of the borders a lace of blue. [39] And it shall be on
your fringes, and ye shall look on them, and ye shall remember all the
commands of the Lord, and do them: and ye shall not turn back after your
imaginations, and after the sight of your eyes in the things after which ye
go a whoring; [40] that ye may remember and perform all my commands,
and ye shall be holy unto your God. [41] I am the Lord your God that brought
you out of the land of Egypt, to be your God: I am the Lord your God.

16 And Core the son of Isaar the son of Caath the son of Levi, and
Dathan and Abiron, sons of Eliab, and Aun the son of Phaleth the
son of Reuben, spoke; [2] and rose up before Moses, and two hundred and
fifty men of the sons of Israel, chiefs of the assembly, chosen councillors,
and men of renown. [3] They rose up against Moses and Aaron, and said,
Let it be enough for you that all the congregation are holy, and the Lord is
among them; and why do ye set up yourselves against the congregation of
the Lord? [4] And when Moses heard it, he fell on his face. [5] And he spoke to
Core and all his assembly, saying, God hath visited and known those that
are his and who are holy, and hath brought them to himself; and whom
he hath chosen for himself, he hath brought to himself. [6] This do ye: take
to yourselves censers, Core and all his company; [7] and put fire on them,
and put incense on them before the Lord tomorrow; and it shall come
to pass that the man whom the Lord hath chosen, he shall be holy: let it
be enough for you, ye sons of Levi. [8] And Moses said to Core, Hearken to
me, ye sons of Levi. [9] Is it a little thing for you, that the God of Israel hath
separated you from the congregation of Israel, and brought you near to
himself to minister in the services of the tabernacle of the Lord, and to
stand before the tabernacle to minister for them? [10] and he hath brought
thee near and all thy brethren the sons of Levi with thee, and do ye seek
to be priests also? [11] Thus it is with thee and all thy congregation which is
gathered together against God: and who is Aaron, that ye murmur against
him?

[5] 2 Tim. 2:19 (Heb. ≠ LXX)

[12] And Moses sent to call Dathan and Abiron sons of Eliab; and they
said, We will not go up. [13] Is it a little thing that thou hast brought us up to
a land flowing with milk and honey, to kill us in the wilderness, and that
thou altogether rulest over us? [14] Thou art a prince, and hast thou brought
us into a land flowing with milk and honey, and hast thou given us an
inheritance of land and vineyards? wouldst thou have put out the eyes of
those men? we will not go up. [15] And Moses was exceedingly indignant,
and said to the Lord, Do thou take no heed to their sacrifice: I have not
taken away the desire of any one of them, neither have I hurt any one
of them. [16] And Moses said to Core, Sanctify thy company, and be ready
before the Lord, thou and Aaron and they, tomorrow. [17] And take each
man his censer, and ye shall put incense upon them, and shall bring each
one his censer before the Lord, two hundred and fifty censers, and thou
and Aaron shall bring each his censer.

[12] will not: Gr. *do not*
[13] to a land: some read, *out of*

[14] put out: Gr. *cut out*
[14] will not: Gr. *do not*
[15] the desire: חמד for חמור

[18] And each man took his censer, and they put on them fire, and laid
incense on them; and Moses and Aaron stood by the doors of the taber-

nacle of witness. [19] And Core raised up against them all his company by
the door of the tabernacle of witness; and the glory of the Lord appeared
to all the congregation. [20] And the Lord spoke to Moses and Aaron, saying,
[21] Separate yourselves from the midst of this congregation, and I will con-
sume them at once. [22] And they fell on their faces, and said, O God, the
God of spirits and of all flesh, if one man hath sinned, shall the wrath of
the Lord be upon the whole congregation? [23] And the Lord spoke to Moses,
saying, [24] Speak to the congregation, saying, Depart from the company of
Core round about.

[25] And Moses rose up and went to Dathan and Abiron, and all the elders
of Israel went with him. [26] And he spoke to the congregation, saying, Sepa-
rate yourselves from the tents of these stubborn men, and touch nothing
that belongeth to them, lest ye be consumed with them in all their sin.
[27] And they stood aloof from the tent of Core round about; and Dathan
and Abiron went forth and stood by the doors of their tents, and their
wives and their children and their store.

[28] And Moses said, Hereby shall ye know that the Lord hath sent me to
perform all these works, that I have not done them of myself. [29] If these
men shall die according to the death of all men, if also their visitation
shall be according to the visitation of all men, then the Lord hath not sent
me. [30] But if the Lord shall show by a wonder, and the earth shall open
her mouth and swallow them up, and their houses, and their tents, and
all that belongeth to them, and they shall go down alive into Hades, then
ye shall know that these men have provoked the Lord.

[30] wonder: or, *vision*. Some copies read χάσματι

[31] And when he ceased speaking all these words, the ground clave asun-
der beneath them. [32] And the ground opened, and swallowed them up,
and their houses, and all the men that were with Core, and their cattle.
[33] And they went down and all that they had, alive into Hades; and the
ground covered them, and they perished from the midst of the congrega-
tion. [34] And all Israel round about them fled from the sound of them, for
they said, Lest the earth swallow us up also. [35] And fire went forth from the
Lord, and devoured the two hundred and fifty men that offered incense.

[34] they said: Gr. *saying*

17 And the Lord said to Moses, [2] and to Eleazar the son of Aaron the
priest, Take up the brazen censers out of the midst of the men
that have been burnt, and scatter the strange fire yonder, for they have
sanctified the censers [3] of these sinners against their own souls, and do
thou make them beaten plates a covering to the altar, because they were
brought before the Lord and hallowed; and they became a sign to the chil-
dren of Israel. [4] And Eleazar the son of Aaron the priest took the brazen
censers, which the men who had been burnt brought near, and they put
them as a covering on the altar: [5] a memorial to the children of Israel that
no stranger might draw nigh, who is not of the seed of Aaron, to offer
incense before the Lord; so he shall not be as Core and as they that con-
spired with him, as the Lord spoke to him by the hand of Moses.

[6] And the children of Israel murmured the next day against Moses and
Aaron, saying, Ye have killed the people of the Lord. [7] And it came to pass
when the congregation combined against Moses and Aaron, that they ran

impetuously to the tabernacle of witness; and the cloud covered it, and
the glory of the Lord appeared. [8] And Moses and Aaron went in, in front
of the tabernacle of witness.

[9] And the Lord spoke to Moses and Aaron, saying, [10] Depart out of the
midst of this congregation, and I will consume them at once: and they
fell upon their faces. [11] And Moses said to Aaron, Take a censer, and put
on it fire from the altar, and put incense on it, and carry it away quickly
into the camp, and make atonement for them; for wrath is gone forth
from the presence of the Lord, it hath begun to destroy the people. [12] And
Aaron took as Moses spoke to him, and ran among the congregation, for
already the plague had begun among the people; and he put on incense,
and made an atonement for the people. [13] And he stood between the dead
and the living, and the plague ceased. [14] And they that died in the plague
were fourteen thousand and seven hundred, besides those that died on
account of Core. [15] And Aaron returned to Moses to the door of the taber-
nacle of witness, and the plague ceased.

[16] And the Lord spoke to Moses, saying, [17] Speak to the children of Israel,
and take rods of them, according to the houses of their families, a rod
from all their princes, according to the houses of their families, twelve
rods, and write the name of each on his rod. [18] And write the name of
Aaron on the rod of Levi; for it is one rod for each: they shall give them
according to the tribe of the house of their families. [19] And thou shalt put
them in the tabernacle of witness, before the testimony, where I will be
made known to thee. [20] And it shall be, the man whom I shall choose,
his rod shall blossom; and I will remove from me the murmuring of the
children of Israel, which they murmur against you.

[17] take rods: Gr. *take a rod*

[21] And Moses spoke to the children of Israel, and all their chiefs gave
him a rod each, for one chief a rod, according to the house of their fami-
lies, twelve rods; and the rod of Aaron was in the midst of the rods. [22] And
Moses laid up the rods before the Lord in the tabernacle of witness. [23] And
it came to pass on the morrow, that Moses and Aaron went into the taber-
nacle of witness; and, behold, the rod of Aaron for the house of Levi blos-
somed, and put forth a bud, and bloomed blossoms and produced al-
monds. [24] And Moses brought forth all the rods from before the Lord to
all the sons of Israel; and they looked, and each one took his rod.

[25] And the Lord said to Moses, Lay up the rod of Aaron before the tes-
timonies to be kept as a sign for the children of the disobedient; and let
their murmuring cease from me, and they shall not die. [26] And Moses and
Aaron did as the Lord commanded Moses, so did they. [27] And the children
of Israel spoke to Moses, saying, Behold, we are cut off, we are destroyed,
we are consumed. [28] Every one that toucheth the tabernacle of the Lord,
dieth: shall we die utterly?

18 And the Lord spoke to Aaron, saying, Thou and thy sons and thy
father's house shall bear the sins of the holy things, and thou and
thy sons shall bear the iniquity of your priesthood. [2] And take to thyself thy
brethren the tribe of Levi, the family of thy father, and let them be joined
to thee, and let them minister to thee; and thou and thy sons with thee

shall minister before the tabernacle of witness. [3] And they shall keep thy
charges, and the charges of the tabernacle; only they shall not approach
the holy vessels and the altar, so both they and you shall not die. [4] And
they shall be joined to thee, and shall keep the charges of the tabernacle
of witness, in all the services of the tabernacle; and a stranger shall not
approach to thee. [5] And ye shall keep the charges of the holy things, and
the charges of the altar, and so there shall not be anger among the children
of Israel. [6] And I have taken your brethren the Levites out of the midst
of the children of Israel, a present given to the Lord, to minister in the
services of the tabernacle of witness. [7] And thou and thy sons after thee
shall keep up your priestly ministration, according to the whole manner
of the altar, and that which is within the veil; and ye shall minister in the
services as the office of your priesthood; and the stranger that cometh
near shall die.

[5] among: Gr. *in*

[8] And the Lord said to Aaron, And, behold, I have given you the charge
of the first-fruits of all things consecrated to me by the children of Israel;
and I have given them to thee as an honour, and to thy sons after thee for
a perpetual ordinance. [9] And let this be to you from all the holy things that
are consecrated to me, even the burnt offerings, from all their gifts, and
from all their sacrifices, and from every trespass-offering of theirs, and
from all their sin-offerings, whatever things they give to me of all their
holy things, they shall be thine and thy sons'. [10] In the most holy place
shall ye eat them; every male shall eat them, thou and thy sons: they shall
be holy to thee.

[11] And this shall be to you of the first-fruits of their gifts, of all the [a]wave-
offerings of the children of Israel; to thee have I given them and to thy sons
and thy daughters with thee, a perpetual ordinance; every clean person
in thy house shall eat them.

[12] Every first-offering of oil, and every first-offering of wine, their first-
fruits of corn, whatsoever they may give to the Lord, to thee have I given
them. [13] All the first-fruits that are in their land, whatsoever they shall offer
to the Lord, shall be thine: every clean person in thy house shall eat them.

[14] Every devoted thing among the children of Israel shall be thine. [15] And
everything that openeth the womb of all flesh, whatsoever they bring to
the Lord, whether man or beast, shall be thine: only the first-born of men
shall be surely redeemed, and thou shalt redeem the first-born of unclean
cattle. [16] And the redemption of them shall be from a month old; their
valuation of five shekels—it is twenty oboli according to the holy shekel.
[17] But thou shalt not redeem the first-born [b]of calves and the first-born of
sheep and the first-born of goats; they are holy: and thou shalt pour their
blood upon the altar, and thou shalt offer the fat as a burnt offering for a
smell of sweet savour to the Lord.

[18] And the flesh shall be thine, as also the breast of the wave-offering
and as the right shoulder, it shall be thine. [19] Every special offering of the

[a] wave-offerings: Heb. תנפה. Such appears its general meaning.
[b] of calves: i.e., *among calves*. But μόσχος is used elsewhere in the LXX for horned cattle old enough to breed.

holy things, whatsoever the children of Israel shall specially offer to the
Lord, I have given to thee and to thy sons and to thy daughters with thee,
a perpetual ordinance: it is a covenant of salt for ever before the Lord, for
thee and thy seed after thee.

[19] of salt for ever: Gr. *of perpetual salt*

[20] And the Lord said to Aaron, Thou shalt have no inheritance in their
land, neither shalt thou have any portion among them; for I am thy por-
tion and thy inheritance in the midst of the children of Israel.
[21] And, behold, I have given to the sons of Levi every tithe in Israel for
an inheritance for their services, whereinsoever they perform ministry in
the tabernacle of witness. [22] And the children of Israel shall no more draw
nigh to the tabernacle of witness to incur fatal guilt. [23] And the Levite him-
self shall perform the service of the tabernacle of witness; and they shall
bear their iniquities, it is a perpetual statute throughout their generations;
and in the midst of the children of Israel they shall not receive an inher-
itance. [24] Because I have given as a distinct portion to the Levites for an
inheritance the tithes of the children of Israel, whatsoever they shall offer
to the Lord; therefore I said to them, In the midst of the children of Israel
they shall have no inheritance.
[25] And the Lord spoke to Moses, saying, [26] Thou shalt also speak to the
Levites, and shalt say to them, If ye take the tithe from the children of
Israel, which I have given you from them for an inheritance, then shall ye
separate from it a heave-offering to the Lord, a tenth of the tenth. [27] And
your heave-offerings shall be reckoned to you as corn from the floor, and
an offering from the wine-press. [28] So shall ye also separate them from all
the offerings of the Lord out of all your tithes, whatsoever ye shall receive
from the children of Israel; and ye shall give of them an offering to the
Lord to Aaron the priest. [29] Of all your gifts ye shall offer an offering to
the Lord, and of every first-fruit the consecrated part from it. [30] And thou
shalt say to them, When ye shall offer the first-fruits from it, then shall
it be reckoned to the Levites as produce from the threshing-floor, and as
produce from the wine-press. [31] And ye shall eat it in any place, ye and
your families; for this is your reward for your services in the tabernacle
of witness. [32] And ye shall not bear sin by reason of it, for ye shall have
offered an offering of first-fruits from it, and ye shall not profane the holy
things of the children of Israel, that ye die not.

[32] for ye shall: or, *because ye shall*

19 And the Lord spoke to Moses and Aaron, saying, [2] This is the consti-
tution of the law, as the Lord hath commanded, saying, Speak to the
sons of Israel, and let them take for thee a red heifer without spot, which
hath no spot on her, and on which no yoke hath been put. [3] And thou shalt
give her to Eleazar the priest; and they shall bring her out of the camp into
a clean place, and shall kill her before his face. [4] And Eleazar shall take of
her blood, and sprinkle of her blood seven times in front of the taberna-
cle of witness. [5] And they shall burn her to ashes before him; and her skin
and her flesh and her blood, with her dung, shall be consumed. [6] And the
priest shall take cedar wood and hyssop and scarlet wool, and they shall
cast them into the midst of the burning of the heifer.

[7] And the priest shall wash his garments, and bathe his body in water,
and afterwards he shall go into the camp, and the priest shall be unclean
till evening. [8] And he that burneth her shall wash his garments, and bathe
his body, and shall be unclean till evening. [9] And a clean man shall gather
up the ashes of the heifer, and lay them up in a clean place outside the
camp; and they shall be for the congregation of the children of Israel to
keep: it is the water of sprinkling, a purification. [10] And he that gathereth
up the ashes of the heifer shall wash his garments, and shall be unclean
until evening; and it shall be a perpetual statute for the children of Israel
and for the strangers joined to them.

[11] He that toucheth the dead body of any man, shall be unclean seven
days. [12] He shall be purified on the third day and the seventh day, and shall
be clean; but if he be not purged on the third day and the seventh day, he
shall not be clean. [13] Every one that toucheth the carcase of the person of
a man, if he should have died, and the other not have been purified, hath
defiled the tabernacle of the Lord: that soul shall be cut off from Israel,
because the water of sprinkling hath not been sprinkled upon him; he is
unclean; his uncleanness is yet upon him. [14] And this is the law; if a man
die in a house, every one that goeth into the house, and all things in the
house, shall be unclean seven days. [15] And every open vessel which hath
not a covering bound upon it, shall be unclean. [16] And every one who shall
touch a man slain by violence, or a corpse, or human bone, or sepulchre,
shall be unclean seven days.

[17] And they shall take for the unclean of the burnt ashes of purification,
and they shall pour upon them running water into a vessel. [18] And a clean
man shall take hyssop, and dip it into the water, and sprinkle it upon
the house, and the furniture, and all the souls that are therein, and upon
him that touched the human bone, or the slain man, or the corpse, or
the tomb. [19] And the clean man shall sprinkle the water on the unclean
on the third day and on the seventh day, and on the seventh day he shall
purify himself; and the other shall wash his garments, and bathe himself
in water, and shall be unclean until evening. [20] And whatever man shall
be defiled and shall not purify himself, that soul shall be cut off from the
midst of the congregation, because he hath defiled the holy things of the
Lord, because the water of sprinkling hath not been sprinkled upon him;
he is unclean. [21] And it shall be to you a perpetual statute; and he that
sprinkleth the water of sprinkling shall wash his garments; and he that
toucheth the water of sprinkling shall be unclean until evening. [22] And
whatsoever the unclean man shall touch shall be unclean, and the soul
that toucheth it shall be unclean till evening.

20 And the children of Israel, even the whole congregation, came into
the wilderness of Sin, in the first month, and the people abode in
Cades; and Mariam died there, and was buried there. [2] And there was no
water for the congregation: and they gathered themselves together against
Moses and Aaron. [3] And the people reviled Moses, saying, Would we had
died in the destruction of our brethren before the Lord! [4] And wherefore
have ye brought up the congregation of the Lord into this wilderness, to

kill us and our cattle? [5] And wherefore is this? Ye have brought us up out of
Egypt, that we should come into this evil place; a place where there is no
sowing, neither figs, nor vines, nor pomegranates, neither is there water
to drink.

[6] And Moses and Aaron went from before the assembly to the door of the
tabernacle of witness, and they fell upon their faces; and the glory of the
Lord appeared to them. [7] And the Lord spoke to Moses, saying, [8] Take thy
rod, and call the assembly, thou and Aaron thy brother, and speak ye to
the rock before them, and it shall give forth its waters; and ye shall bring
forth for them water out of the rock, and give drink to the congregation
and their cattle. [9] And Moses took his rod which was before the Lord, as the
Lord commanded. [10] And Moses and Aaron assembled the congregation
before the rock, and said to them, Hear me, ye disobedient ones; must
we bring you water out of this rock? [11] And Moses lifted up his hand and
struck the rock with his rod twice; and much water came forth, and the
congregation drank, and their cattle. [12] And the Lord said to Moses and
Aaron, Because ye have not believed me to sanctify me before the children
of Israel, therefore ye shall not bring this congregation into the land which
I have given them. [13] This is the water of Strife, because the children of
Israel spoke insolently before the Lord, and he was sanctified in them.

[14] And Moses sent messengers from Cades to the king of Edom, saying,
Thus saith thy brother Israel; Thou knowest all the distress that hath come
upon us. [15] And how our fathers went down into Egypt, and we sojourned
in Egypt many days, and the Egyptians afflicted us and our fathers. [16] And
we cried to the Lord, and the Lord heard our voice, and sent an angel
and brought us out of Egypt; and now we are in the city of Cades, at the
extremity of thy coasts. [17] We will pass through thy land: we will not go
through the fields, nor through the vineyards, nor will we drink water out
of thy cistern: we will go by the king's highway; we will not turn aside
to the right hand or to the left, until we have passed thy borders. [18] And
Edom said to him, Thou shalt not pass through me, and if otherwise, I will
go forth to meet thee in war. [19] And the children of Israel say to him, We
will pass by the mountain; and if I and my cattle drink of thy water, I will
pay thee: but it is no matter of importance, we will go by the mountain.
[20] And he said, Thou shalt not pass through me; and Edom went forth
to meet him with a great host, and a mighty hand. [21] So Edom refused
to allow Israel to pass through his borders, and Israel turned away from
him. [22] And they departed from Cades; and the children of Israel, even the
whole congregation, came to Mount Or.

[14] come upon us: Gr. *found us*

[23] And the Lord spoke to Moses and Aaron in mount Or, on the borders of
the land of Edom, saying, [24] Let Aaron be added to his people; for ye shall
certainly not go into the land which I have given the children of Israel,
because ye provoked me at the water of strife. [25] Take Aaron, and Eleazar
his son, and bring them up to the mount Or before all the congregation;
[26] and take Aaron's apparel from off him, and put it on Eleazar his son:
and let Aaron die there and be added to his people. [27] And Moses did as
the Lord commanded him, and took him up to mount Or, before all the

congregation. [28] And he took Aaron's garments off him, and put them on
Eleazar his son, and Aaron died on the top of the mountain; and Moses
and Eleazar came down from the mountain. [29] And all the congregation
saw that Aaron was dead: and they wept for Aaron thirty days, even all
the house of Israel.

21 And Arad the Canaanite king who dwelt by the wilderness, heard
that Israel came by the way of Atharin; and he made war on Israel,
and carried off some of them captives. [2] And Israel vowed a vow to the
Lord, and said, If thou wilt deliver this people into my power, I will devote
it and its cities to thee. [3] And the Lord hearkened to the voice of Israel,
and delivered the Canaanite into his power; and Israel devoted him and
his cities, and they called the name of that place Anathema.

[1] some of them captives: Gr. *a captivity of them*

[3] Anathema: Gr. *devoted thing*

[4] And having departed from mount Or by the way leading to the Red Sea,
they compassed the land of Edom, and the people lost courage by the
way. [5] And the people spoke against God and against Moses, saying, Why
is this? Hast thou brought us out of Egypt to slay us in the wilderness? for
there is not bread nor water; and our soul loatheth this light bread. [6] And
the Lord sent among the people deadly serpents, and they bit the people,
and much people of the children of Israel died. [7] And the people came
to Moses and said, We have sinned, for we have spoken against the Lord,
and against thee: pray therefore to the Lord, and let him take away the
serpent from us. [8] And Moses prayed to the Lord for the people; and the
Lord said to Moses, Make thee a serpent, and put it on a signal-staff; and
it shall come to pass that whenever a serpent shall bite a man, every one
so bitten that looketh upon it shall live. [9] And Moses made a serpent of
brass, and put it upon a signal-staff: and it came to pass that whenever a
serpent bit a man, and he looked on the brazen serpent, he lived.

[10] And the children of Israel departed, and encamped in Oboth. [11] And
having departed from Oboth, they encamped in Achalgai, on the farther
side in the wilderness, which is opposite Moab, toward the east. [12] And
thence they departed, and encamped in the valley of Zared. [13] And they
departed thence and encamped on the other side of Arnon in the wilder-
ness, the country which extendeth from the coasts of the Amorites; for
Arnon is the borders of Moab, between Moab and the Amorites. [14] There-
fore it is said in a book,

[13] of the Amorites: Gr. *of the Amorite*

A war of the Lord hath set on fire Zoob,
and the brooks of Arnon.
[15] And he hath appointed brooks to cause Er to dwell there;
and it lieth near to the coasts of Moab.

[16] And thence they came to the well; this is the well of which the Lord said
to Moses, Gather the people, and I will give them water to drink. [17] Then
Israel sang this song at the well,

Begin to sing of the well;
[18] the princes digged it,

[17] of the well: Gr. *of the well for it*

the kings of the nations in their kingdom,
in their lordship sank it in the rock:

and they went from the well to Manthanain, [19] and from Manthanain to Naaliel, and from Naaliel to Bamoth, and from Bamoth to Janen, which is in the plain of Moab as seen from the top of the quarried rock that looketh toward the wilderness.

[19] Janen: or, *Jané*, but the reading is uncertain

[20] And Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying, [21] We will pass through thy land, we will go by the road; we will not turn aside to the field or to the vineyard. [22] We will not drink water out of thy well; we will go by the king's highway, until we have past thy boundaries. [23] And Seon did not allow Israel to pass through his borders, and Seon gathered all his people, and went out to set the battle in array against Israel into the wilderness; and he came to Jassa, and set the battle in array against Israel. [24] And Israel smote him with the slaughter of the sword, and they became possessors of his land, from Arnon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman. [25] And Israel took all their cities, and Israel dwelt in all the cities of the Amorites, in Esebon, and in all cities belonging to it. [26] For Esebon is the city of Seon king of the Amorites; and he before fought against the king of Moab, and they took all his land, from Aroer to Arnon. [27] Therefore say they who deal in dark speeches,

Come to Esebon,
that the city of Seon may be built and prepared.
[28] For a fire hath gone forth from Esebon,
a flame from the city of Seon,
and hath consumed as far as Moab,
and devoured the pillars of Arnon.
[29] Woe to thee, Moab;
thou art lost, thou people of Chamos:
their sons are sold for preservation,
and their daughters are captives
to Seon king of the Amorites.
[30] And their seed shall perish from Esebon to Dæbon;
and their women have yet further kindled a fire against Moab.

[31] And Israel dwelt in all the cities of the Amorites. [32] And Moses sent to spy out Jazer; and they took it, and its villages, and cast out the Amorite that dwelt there. [33] And having returned, they went up the road that leadeth to Basan; and Og the king of Basan went forth to meet them, and all his people to war to Edrain. [34] And the Lord said to Moses, Fear him not; for I have delivered him and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites, who dwelt in Esebon. [35] And he smote him and his sons, and all his people, until he left none of his to be taken alive; and they inherited his land.

22 And the children of Israel departed, and encamped on the west of
Moab by Jordan toward Jericho. [2] And when Balac son of Sepphor
saw all that Israel did to the Amorite, [3] then Moab feared the people ex-
ceedingly because they were many; and Moab was grieved before the face
of the children of Israel. [4] And Moab said to the elders of Madian, Now
shall this assembly lick up all that are round about us, as a calf would
lick up the green herbs of the field. And Balac son of Sepphor was king
of Moab at that time. [5] And he sent ambassadors to Balaam the son of
Beor, to Phathura, which is on a river of the land of the sons of his people,
to call him, saying, Behold, a people is come out of Egypt, and behold
it hath covered the face of the earth, and it hath encamped close to me.
[6] And now come, curse me this people, for it is stronger than we; if we may
be able to smite some of them, and I will cast them out of the land: for
I know that whomsoever thou dost bless, they are blessed, and whomso-
ever thou dost curse, they are cursed. [7] And the elders of Moab went, and
the elders of Madian, and their divining instruments were in their hands;
and they came to Balaam, and spoke to him the words of Balac. [8] And he
said to them, Tarry here the night, and I will answer you the things which
the Lord shall say to me; and the princes of Moab stayed with Balaam.
[9] And God came to Balaam, and said to him, Who are these men with
thee? [10] And Balaam said to God, Balac son of Sepphor, king of Moab, sent
them to me, saying, [11] Behold, a people hath come forth out of Egypt, and
hath covered the face of the land, and it hath encamped near to me; and
now come, curse it for me, if indeed I shall be able to smite it, and cast it
out of the land. [12] And God said to Balaam, Thou shalt not go with them,
neither shalt thou curse the people; for they are blessed. [13] And Balaam
rose up in the morning, and said to the princes of Balac, Depart quickly
to your lord; God doth not permit me to go with you. [14] And the princes
of Moab rose, and came to Balac, and said, Balaam will not come with us.
[15] And Balac yet again sent more princes and more honourable than they.
[16] And they came to Balaam, and they say to him, Thus saith Balac the son
of Sepphor: I beseech thee, delay not to come to me. [17] For I will greatly
honour thee, and will do for thee whatsoever thou shalt say; come then,
curse me this people. [18] And Balaam answered and said to the princes of
Balac, If Balac would give me his house full of silver and gold, I shall not
be able to go beyond the word of the Lord God, to make it little or great
in my mind. [19] And now do ye also tarry here this night, and I shall know
what the Lord will yet say to me. [20] And God came to Balaam by night,
and said to him, If these men are come to call thee, rise and follow them;
nevertheless the word which I shall speak to thee, it shalt thou do.
[21] And Balaam rose up in the morning, and saddled his ass, and went
with the princes of Moab. [22] And God was very angry because he went;
and the angel of the Lord rose up to withstand him. Now he had mounted
his ass, and his two servants were with him. [23] And when the ass saw the
angel of God standing opposite in the way, and his sword drawn in his
hand, then the ass turned aside out of the way, and went into the field;
and Balaam smote the ass with his staff to direct her in the way.

[3] before the face of: q.d. *because of.* Hebraism

[24] And the angel of the Lord stood in the avenues of the vines, a fence
being on this side and a fence on that. [25] And when the ass saw the angel of
God, she thrust herself against the wall, and crushed Balaam's foot against
the wall, and he smote her again.
[26] And the angel of the Lord went farther, and came and stood in a nar-
row place where it was impossible to turn to the right or the left. [27] And
when the ass saw the angel of God, she lay down under Balaam; and Bal-
aam was angry, and struck the ass with his staff. [28] And God opened the
mouth of the ass, and she saith to Balaam, What have I done to thee, that
thou hast smitten me this third time? [29] And Balaam said to the ass, Be-
cause thou hast mocked me; and if I had had a sword in my hand, I would
now have killed thee. [30] And the ass saith to Balaam, Am not I thy ass on
which thou hast ridden since thy youth till this day? did I ever do thus to
thee, utterly disregarding thee? and he said, No. [31] And God opened the
eyes of Balaam, and he seeth the angel of the Lord withstanding him in
the way, and his sword drawn in his hand, and he stooped down and wor-
shipped on his face. [32] And the angel of God said to him, Why hast thou
smitten thy ass this third time? and, behold, I came out to withstand thee,
for thy way was not seemly before me; and when the ass saw me, she
turned away from me this third time. [33] And if she had not turned out of
the way, surely now, I should have slain thee, and should have saved her
alive. [34] And Balaam said to the angel of the Lord, I have sinned, for I did
not know that thou wert standing opposite in the way to meet me; and
now if it shall not be pleasing to thee for me to go on, I will return. [35] And
the angel of the Lord said to Balaam, Go with the men: nevertheless the
word which I shall speak to thee, that thou shalt take heed to speak. And
Balaam went with the princes of Balac.
[36] And when Balac heard that Balaam was come, he went out to meet
him, to a city of Moab, which is on the borders of Arnon, which is on the
extreme part of the borders. [37] And Balac said to Balaam, Did I not send
to thee to call thee? why hast thou not come to me? shall I not indeed
be able to honour thee? [38] And Balaam said to Balac, Behold, I am now
come to thee: shall I be able to say anything? the word which God shall
put into my mouth, that I shall speak. [39] And Balaam went with Balac, and
they came to the cities of streets. [40] And Balac offered sheep and calves,
and sent to Balaam and to his princes who were with him. [41] And it was
morning; and Balac took Balaam, and brought him up to the pillar of Baal,
and showed him thence a part of the people.

23 And Balaam said to Balac, Build me here seven altars, and prepare
me here seven calves, and seven rams. [2] And Balac did as Balaam
told him; and he offered up a calf and a ram on every altar. [3] And Balaam
said to Balac, Stand by thy sacrifice, and I will go and see if God will appear
to me and meet me, and the word which he shall show me, I will report
to thee. And Balac stood by his sacrifice. [4] And Balaam went to enquire
of God; and he went straight forward, and God appeared to Balaam; and
Balaam said to him, I have prepared the seven altars, and have offered
a calf and a ram on every altar. [5] And God put a word into the mouth of

[27] lay down: Gr. *sat down*

[39] cities of streets: or, *cities of villages*. Heb.

[3] appear to me and meet me: Gr. *appear to me in meeting*

Balaam, and said, Thou shalt return to Balac, and thus shalt thou speak.
[6] And he returned to him, and moreover he stood over his whole-burnt
offerings, and all the princes of Moab with him; and the Spirit of God
came upon him. [7] And he took up his parable, and said,

Balac king of Moab sent for me out of Mesopotamia,
out of the mountains of the east, saying,
Come, curse me Jacob,
and Come, call for a curse for me upon Israel.
[8] How can I curse whom the Lord curseth not?
or how can I devote whom God devoteth not?
[9] For from the top of the mountains I shall see him,
and from the hills I shall observe him:
behold, the people shall dwell alone,
and shall not be reckoned among the nations.
[10] Who hath exactly calculated the seed of Jacob,
and who shall number the families of Israel?
let my soul die with the souls of the righteous,
and let my seed be as their seed.

[11] And Balac said to Balaam, What hast thou done to me? I called thee
to curse my enemies, and behold thou hast greatly blessed them. [12] And
Balaam said to Balac, Whatsoever the Lord shall put into my mouth, shall
I not take heed to speak this? [13] And Balac said to him, Come yet with me
to another place where thou shalt not see the people, but only thou shalt
see a part of them, and shalt not see them all; and curse me them from
thence.

[13] the people: Gr. *him* or *it*

[14] And he took him to a high place of the field to the top of the quarried
rock, and he built there seven altars, and offered a calf and a ram on every
altar. [15] And Balaam said to Balac, Stand by thy sacrifice, and I will go to
enquire of God. [16] And God met Balaam, and put a word into his mouth,
and said, Return to Balac, and thus shalt thou speak. [17] And he returned
to him: and he also was standing by his whole-burnt-sacrifice, and all the
princes of Moab with him; and Balac said to him, What hath the Lord
spoken? [18] And he took up his parable, and said,

Rise up, Balac, and hear;
hearken as a witness, thou son of Sepphor.
[19] God is not as man to waver,
nor as the son of man to be threatened;
shall he say and not perform?
shall he speak and not keep to his word?
[20] Behold, I have received commandment to bless:
I will bless, and not turn back.
[21] There shall not be trouble in Jacob,
neither shall sorrow be seen in Israel:
the Lord his God is with him,

the glories of rulers are in him.
22 It was God who brought him out of Egypt;
he hath as it were the glory of a unicorn.
23 For there is no divination in Jacob,
nor enchantment in Israel;
in season it shall be told to Jacob and Israel
what God shall perform.
24 Behold, the people shall rise up as a lion's whelp,
and shall exalt himself as a lion;
he shall not lie down till he have eaten the prey,
and he shall drink the blood of the slain.

23 in Jacob: or, *against Jacob*
23 in Israel: or, *against Israel*
23 what God shall perform: or, *what shall God perform*?

25 And Balac said to Balaam, Neither curse the people at all for me, nor bless them at all. 26 And Balaam answered and said to Balac, Spoke I not to thee, saying, Whatsoever thing God shall speak to me, that will I do? 27 And Balac said to Balaam, Come and I will remove thee to another place, if it shall please God, and curse me them from thence. 28 And Balac took Balaam to the top of Phogor, which extendeth to the wilderness. 29 And Balaam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams. 30 And Balac did as Balaam told him, and offered a calf and a ram on every altar.

25 the people: Gr. *him*

24 And when Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness. 2 And Balaam lifted up his eyes, and seeth Israel encamped by their tribes; and the Spirit of God came upon him. 3 And he took up his parable and said,

Balaam son of Beor saith,
the man who seeth truly saith,
4 he saith who heareth the oracle of the Mighty One,
who saw a vision of God in sleep;
his eyes were opened:
5 How goodly are thy habitations, Jacob,
and thy tents, Israel!
6 as shady groves,
and as gardens by a river,
and as tents which God pitched,
and as cedars by the waters.
7 There shall come a man out of his seed,
and he shall rule over many nations;
and the kingdom of Gog shall be exalted,
and his kingdom shall be increased.
8 God led him out of Egypt;
he hath as it were the glory of a unicorn:
he shall consume the nations of his enemies,
and he shall drain their marrow,
and with his darts he shall shoot through the enemy.

8 drain their marrow: Gr. *suck the marrow out of their fat bones*

[9] He lay down, he rested as a lion, and as a young lion;
who shall stir him up?
they that bless thee are blessed,
and they that curse thee are cursed.

[10] And Balac was angry with Balaam, and clapped his hands together;
and Balac said to Balaam, I called thee to curse my enemy, and behold
thou hast decidedly blessed him this third time. [11] Now therefore flee to
thy place: I said, I will honour thee, but now the Lord hath deprived thee
of glory. [12] And Balaam said to Balac, Did I not speak to thy messengers
also whom thou sentest to me, saying, [13] If Balac should give me his house
full of silver and gold, I shall not be able to transgress the word of the Lord
to make it good or bad by myself; whatsoever things God shall say, them
will I speak. [14] And now, behold, I return to my place; come, I will advise
thee of what this people shall do to thy people in the last days.
[15] And he took up his parable and said,

Balaam the son of Beor saith,
the man who seeth truly saith,
[16] hearing the oracles of God,
receiving knowledge from the Most High,
and having seen a vision of God in sleep;
his eyes were opened.
[17] I will point to him, but not now;
I bless him, but he draweth not near:
a star shall rise out of Jacob,
a man shall spring out of Israel;
and shall crush the princes of Moab,
and shall spoil all the sons of Seth.
[18] And Edom shall be an inheritance,
and Esau his enemy shall be an inheritance of Israel,
and Israel wrought valiantly.
[19] And one shall arise out of Jacob,
and destroy out of the city him that escapeth.

[20] And having seen Amalec, he took up his parable and said,

Amalec is the first of the nations;
yet his seed shall perish.

[21] And having seen the Kenite, he took up his parable and said,

Thy dwelling-place is strong;
yet though thou shouldst put thy nest in a rock,
[22] and though Beor should have a skilfully contrived hiding-place,
the Assyrians shall carry thee away captive.

[13] transgress: or, *go beyond*

[16] receiving knowledge: Gr. *knowing knowledge*
[16] opened: or, *unveiled*

[22] skilfully contrived hiding-place: Gr. *nest of cunning*

[23] And he looked upon Og, and took up his parable and said,

Oh, oh, who shall live, when God shall do these things?
[24] And one shall come forth from the hands of the Citians,
and shall afflict Assur, and shall afflict the Hebrews,
and they shall perish together.

[23] do: Gr. *put*

[24] Hebrews: or, *men of Heber*

[25] And Balaam rose up and departed and returned to his place, and Balac went to his own home.

[25] to his own home: Gr. q.d. *chez lui*

25 And Israel sojourned in Sattin, and the people profaned itself by going a-whoring after the daughters of Moab. [2] And they called them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols. [3] And Israel consecrated themselves to Beel-phegor; and the Lord was very angry with Israel. [4] And the Lord said to Moses, Take all the princes of the people, and make them examples of judgment for the Lord in the face of the sun, and the anger of the Lord shall be turned away from Israel. [5] And Moses said to the tribes of Israel, Slay ye every one his friend that is consecrated to Beel-phegor. [6] And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses, and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness. [7] And Phineas the son of Eleazar, the son of Aaron the priest, saw it, and rose out of the midst of the congregation, and took a javelin in his hand, [8] and went in after the Israelitish man into the chamber, and pierced them both through, both the Israelitish man, and the woman through her womb; and the plague was stayed from the children of Israel. [9] And those that died in the plague were four and twenty thousand.

[1] profaned itself: Heb. חלל *to begin and to profane*, etc.

[4] make them examples of judgment: or, *put them to shame*. See Heb. 6:6

[7] javelin: Gr. *dagger*

[8] chamber: Gr. *furnace*, κάμινον. Abraham Trommius renders *lupanar*. Heb. הקבה

[10] And the Lord spoke to Moses, saying, [11] Phineas the son of Eleazar the son of Aaron the priest hath caused my wrath to cease from the children of Israel, when I was exceedingly jealous among them, and I did not consume the children of Israel in my jealousy. [12] Thus do thou say to him, Behold, I give him a covenant of peace: [13] and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel. [14] Now the name of the smitten Israelitish man, who was smitten with the Madianitish woman, was Zambri son of Salmon, prince of a house of the tribe of Symeon. [15] And the name of the Madianitish woman who was smitten, was Chasbi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Madian.

[11] among them: or, *with* or *against them*. Hebraism

[16] And the Lord spoke to Moses, saying, Speak to the children of Israel, saying, [17] Plague the Madianites as enemies, and smite them, [18] for they are enemies to you by the treachery wherein they ensnare you through Phogor, and through Chasbi their sister, daughter of a prince of Madian, who was smitten in the day of the plague because of Phogor.

26 And it came to pass after the plague, that the Lord spoke to Moses and Eleazar the priest, saying, [2] Take the sum of all the congrega-

tion of the children of Israel, from twenty years old and upward, according
to the houses of their lineage, every one that goeth forth to battle in Israel.
3 And Moses and Eleazar the priest spoke in Araboth of Moab at the Jor-
dan by Jericho, saying, 4 This is the numbering from twenty years old and
upward as the Lord commanded Moses. And the sons of Israel that came
out of Egypt are as followeth: 5 Reuben was the first-born of Israel: and the
sons of Reuben, Enoch, and the family of Enoch; to Phallu belongeth the
family of the Phalluites. 6 To Asron, the family of Asroni: to Charmi, the
family of Charmi. 7 These are the families of Reuben; and their numbering
was forty-three thousand and seven hundred and thirty.
8 And the sons of Phallu were Eliab— 9 and the sons of Eliab, Namuel,
and Dathan, and Abiron: these are renowned men of the congregation;
these are they that rose up against Moses and Aaron in the gathering of
Core, in the rebellion against the Lord. 10 And the earth opened her mouth,
and swallowed up them and Core, when their assembly perished, when
the fire devoured the two hundred and fifty, and they were made a sign.
11 But the sons of Core died not.
12 And the sons of Symeon—the family of the sons of Symeon: to Na-
muel, belonged the family of the Namuelites; to Jamin the family of the
Jaminites; to Jachin the family of the Jachinites. 13 To Zara the family of
the Zaraites; to Saul the family of the Saulites. 14 These are the families of
Symeon according to their numbering, two and twenty thousand and two
hundred.
15 And the sons of Judah, Er and Aunan; and Er and Aunan died in the
land of Canaan. 16 And these were the sons of Judah, according to their
families: to Selom belonged the family of the Selonites; to Phares, the fam-
ily of the Pharesites; to Zara, the family of the Zaraites. 17 And the sons of
Phares were, to Asron, the family of the Asronites; to Jamun, the family of
the Jamunites. 18 These are the families of Judah according to their num-
bering, seventy-six thousand and five hundred.
19 And the sons of Issachar according to their families: to Thola, the fam-
ily of the Tholaites; to Phua, the family of the Phuaites. 20 To Jasub, the
family of the Jasubites; to Samram, the family of the Samramites. 21 These
are the families of Issachar according to their numbering, sixty-four thou-
sand and four hundred.
22 The sons of Zabulon according to their families: to Sared, the family
of the Saredites; to Allon, the family of the Allonites; to Allel, the family of
the Allelites. 23 These are the families of Zabulon according to their num-
bering, sixty thousand and five hundred.
24 The sons of Gad according to their families: to Saphon, the family of
the Saphonites; to Angi, the family of the Angites; to Suni, the family of
the Sunites; 25 to Azeni, the family of the Azenites; to Addi, the family of
the Addites: 26 to Aroadi, the family of the Aroadites; to Ariel, the family of
the Arielites. 27 These are the families of the children of Gad according to
their numbering, forty-four thousand and five hundred.
28 The sons of Aser according to their families; to Jamin, the family of
the Jaminites; to Jesu, the family of the Jesusites; to Baria, the family of

2 of their lineage: Gr. *of their fathers' families*
2 to battle: Gr. *to set himself in array*
10 made a sign: or, *for a sign*

the Bariaites. [29] To Chober, the family of the Choberites; to Melchiel, the
family of the Melchielites. [30] And the name of the daughter of Aser, Sara.
[31] These are the families of Aser according to their numbering, forty-three
thousand and six hundred.

[31] six hundred: Vat. *four hundred*

[32] The sons of Joseph according to their families, Manasse and Ephraim.
[33] The sons of Manasse. To Machir the family of the Machirites; and
Machir begot Galaad: to Galaad, the family of the Galaadites. [34] And these
are the sons of Galaad; to Achiezer, the family of the Achiezerites; to Che-
leg, the family of the Chelegites. [35] To Esriel, the family of the Esrielites;
to Sychem, the family of the Sychemites. [36] To Symaer, the family of the
Symaerites; and to Opher, the family of the Opherites. [37] And to Salpaad
the son of Opher there were no sons, but daughters: and these were the
names of the daughters of Salpaad; Mala, and Nua, and Egla, and Melcha,
and Thersa. [38] These are the families of Manasse according to their num-
bering, sixty-two thousand and five hundred.

[38] sixty-two thousand and five hundred: Vat. *fifty-two thousand and seven hundred*

[39] And these are the children of Ephraim; to Suthala, the family of the
Suthalanites; to Tanach, the family of the Tanachites. [40] These are the sons
of Suthala; to Eden, the family of the Edenites. [41] These are the families
of Ephraim according to their numbering, thirty-two thousand and five
hundred: these are the families of the children of Joseph according to their
families.
[42] The sons of Benjamin according to their families; to Bale, the family of
the Balites; to Asyber, the family of the Asyberites; to Jachiran, the family
of the Jachiranites. [43] To Sophan, the family of the Sophanites. [44] And the
sons of Bale were Adar and Noeman; to Adar, the family of the Adarites;
and to Noeman, the family of the Noemanites. [45] These are the sons of
Benjamin by their families according to their numbering, thirty-five thou-
sand and five hundred.
[46] And the sons of Dan according to their families; to Same, the family
of the Sameites; these are the families of Dan according to their families.
[47] All the families of Samei according to their numbering, sixty-four thou-
sand and six hundred.

[47] six hundred: Vat. *four hundred*

[48] The sons of Nephthali according to their families; to Asiel, the family
of the Asielites; to Gauni, the family of the Gaunites. [49] To Jeser, the family
of the Jeserites; to Sellem, the family of the Sellemites. [50] These are the
families of Nephthali, according to their numbering, forty thousand and
three hundred.
[51] This is the numbering of the children of Israel, six hundred and one
thousand and seven hundred and thirty.
[52] And the Lord spoke to Moses, saying, [53] To these the land shall be di-
vided, so that they may inherit according to the number of the names.
[54] To the greater number thou shalt give the greater inheritance, and to
the less number thou shalt give the less inheritance: to each one, as they
have been numbered, shall their inheritance be given. [55] The land shall
be divided to the names by lot, they shall inherit according to the tribes
of their families. [56] Thou shalt divide their inheritance by lot between the
many and the few.

[57] And the sons of Levi according to their families; to Gedson, the family
of the Gedsonites; to Caath, the family of the Caathites; to Merari, the
family of the Merarites. [58] These are the families of the sons of Levi; the
family of the Lobenites, the family of the Chebronites, the family of the
Coreites, and the family of the Musites; and Caath begot Amram. [59] And
the name of his wife was Jochabed, daughter of Levi, who bore these to
Levi in Egypt, and she bore to Amram, Aaron and Moses, and Mariam
their sister. [60] And to Aaron were born both Nadab and Abiud, and Eleazar,
and Ithamar. [61] And Nadab and Abiud died when they offered strange fire
before the Lord in the wilderness of Sinai. [62] And there were according to
their numbering, twenty-three thousand, every male from a month old
and upward; for they were not numbered among the children of Israel,
because they have no inheritance in the midst of the children of Israel.

[63] And this is the numbering of Moses and Eleazar the priest, who num-
bered the children of Israel in Araboth of Moab, at Jordan by Jericho.
[64] And among these there was not a man numbered by Moses and Aaron,
whom, even the children of Israel, they numbered in the wilderness of
Sinai. [65] For the Lord said to them, They shall surely die in the wilder-
ness; and there was not left even one of them, except Chaleb the son of
Jephonne, and Jesus the son of Naue.

27 And the daughters of Salpaad the son of Opher, the son of Galaad,
the son of Machir, of the tribe of Manasse, of the sons of Joseph,
came near; and these were their names, Maala, and Nua, and Egla, and
Melcha, and Thersa; [2] and they stood before Moses, and before Eleazar the
priest, and before the princes, and before all the congregation at the door
of the tabernacle of witness, saying, [3] Our father died in the wilderness,
and he was not in the midst of the congregation that rebelled against the
Lord in the gathering of Core; for he died for his own sin, and he had no
sons. Let not the name of our father be blotted out of the midst of his
people, because he hath no son: give us an inheritance in the midst of
our father's brethren. [4] And Moses brought their case before the Lord.

[5] And the Lord spoke to Moses, saying, [6] The daughters of Salpaad have
spoken rightly: thou shalt surely give them a possession of inheritance in
the midst of their father's brethren, and thou shalt assign their father's
inheritance to them. [7] And thou shalt speak to the children of Israel, say-
ing, [8] If a man die, and have no son, ye shall assign his inheritance to his
daughter. [9] And if he have no daughter, ye shall give his inheritance to his
brother. [10] And if he have no brethren, ye shall give his inheritance to his
father's brother. [11] And if there be no brethren of his father, ye shall give
the inheritance to his nearest relation of his tribe, to inherit his posses-
sions; and this shall be to the children of Israel an ordinance of judgment,
as the Lord commanded Moses.

[12] And the Lord said to Moses, Go up to the mountain that is in the coun-
try beyond Jordan, this mount Nabau, and behold the land Canaan, which
I give to the sons of Israel for a possession. [13] And thou shalt see it, and
thou also shalt be added to thy people, as Aaron thy brother was added to
them in mount Or: [14] because ye transgressed my commandment in the

wilderness of Sin, when the congregation resisted and refused to sanctify
me; ye sanctified me not at the water before them. This is the water of
Strife in Cades in the wilderness of Sin. [15] And Moses said to the Lord,
[16] Let the Lord God of spirits and of all flesh look out for a man over this
congregation, [17] who shall go out before them, and who shall come in be-
fore them, and who shall lead them out, and who shall bring them in; so
the congregation of the Lord shall not be as sheep without a shepherd.
[18] And the Lord spoke to Moses, saying, Take to thyself Jesus the son of
Naue, a man who hath the Spirit in him, and thou shalt lay thy hands
upon him. [19] And thou shalt set him before Eleazar the priest, and thou
shalt give him a charge before all the congregation, and thou shalt give
a charge concerning him before them. [20] And thou shalt put of thy glory
upon him, that the children of Israel may hearken to him. [21] And he shall
stand before Eleazar the priest, and they shall ask of him before the Lord
the judgment of the Urim: they shall go forth at his word, and at his word
they shall come in, he and the children of Israel with one accord, and all
the congregation.

[22] And Moses did as the Lord commanded him; and he took Jesus, and
set him before Eleazar the priest, and before all the congregation. [23] And
he laid his hands on him, and appointed him as the Lord ordered Moses.

28 And the Lord spoke to Moses, saying, [2] Charge the children of Israel,
and thou shalt speak to them, saying, Ye shall observe to offer to me
in my feasts my gifts, my presents, my burnt offerings for a sweet-smelling
savour. [3] And thou shalt say to them, These are the burnt offerings, all that
ye shall bring to the Lord; two lambs of a year old without blemish daily,
for a whole-burnt offering perpetually. [4] Thou shalt offer one lamb in the
morning, and thou shalt offer the second lamb towards evening.

[5] And thou shalt offer the tenth part of an ephah of fine flour for a meat-
offering, mingled with oil, with the fourth part of a hin. [6] It is a perpetual
whole-burnt offering, a sacrifice offered in the mount of Sinai for a sweet-
smelling savour to the Lord. [7] And its drink-offering, the fourth part of
a hin to each lamb; in the holy place shalt thou pour strong drink as
a drink-offering to the Lord. [8] And the second lamb thou shalt offer to-
ward evening; thou shalt offer it according to its meat-offering and ac-
cording to its drink-offering for a smell of sweet savour to the Lord. [9] And
on the sabbath-day ye shall offer two lambs of a year old without blem-
ish, and two tenth deals of fine flour mingled with oil for a meat-offering,
and a drink-offering. [10] It is a whole-burnt offering of the sabbaths on the
sabbath days, besides the continued whole-burnt offering, and its drink
offering.

[11] And at the new moons ye shall bring a whole-burnt offering to the
Lord, two calves of the herd, and one ram, seven lambs of a year old
without blemish. [12] Three tenth deals of fine flour mingled with oil for
one calf, and two tenth deals of fine flour mingled with oil for one ram.
[13] A tenth deal of fine flour mingled with oil for each lamb, as a meat-
offering, a sweet-smelling savour, a [a]burnt offering to the Lord. [14] Their

[a] burnt offering: This seems to be the general meaning of κάρπωμα in LXX.

drink-offering shall be the half of a hin for one calf; and the third of a hin
for one ram; and the fourth part of a hin of wine for one lamb: this is the
whole-burnt offering monthly throughout the months of the year.
[15] And he shall offer one kid of the goats for a sin-offering to the Lord; it
shall be offered besides the continual whole-burnt offering and its drink-
offering.
[16] And in the first month, on the fourteenth day of the month, is the
passover to the Lord. [17] And on the fifteenth day of this month is a feast;
seven days ye shall eat unleavened bread. [18] And the first day shall be
to you a holy convocation; ye shall do no servile work. [19] And ye shall
bring whole-burnt offerings, a sacrifice to the Lord, two calves of the herd,
one ram, seven lambs of a year old; they shall be to you without blemish.
[20] And their meat-offering shall be fine flour mingled with oil; three tenth
deals for one calf, and two tenth deals for one ram. [21] Thou shalt offer a
tenth for each lamb, for the seven lambs. [22] And thou shalt offer one kid
of the goats for a sin-offering, to make atonement for you. [23] Besides the
perpetual whole-burnt offering in the morning, which is a whole-burnt-
sacrifice for a continuance, [24] these shall ye thus offer daily for seven days,
a gift, a sacrifice for a sweet-smelling savour to the Lord; besides the con-
tinual whole-burnt offering, thou shalt offer its drink-offering. [25] And the
seventh day shall be to you a holy convocation; ye shall do no servile work
in it.

[24] seven days: Alex. *two days*

[26] And on the day of the new corn, when ye shall offer a new sacrifice at
the festival of weeks to the Lord, there shall be to you a holy convocation;
ye shall do no servile work, [27] and ye shall bring whole-burnt offerings
for a sweet-smelling savour to the Lord, two calves of the herd, one ram,
seven lambs without blemish. [28] Their meat-offering shall be fine flour
mingled with oil; there shall be three tenth deals for one calf, and two
tenth deals for one ram. [29] A tenth for each lamb separately, for the seven
lambs; and a kid of the goats, [30] for a sin-offering, to make atonement for
you; besides the perpetual whole-burnt offering: and [31] ye shall offer to
me their meat-offering. They shall be to you unblemished, and ye shall
offer their drink-offerings.

29 And in the seventh month, on the first day of the month, there shall
be to you a holy convocation: ye shall do no servile work: it shall
be to you a day of blowing the trumpets. [2] And ye shall offer whole-burnt
offerings for a sweet savour to the Lord, one calf of the herd, one ram,
seven lambs of a year old without blemish. [3] Their meat-offering shall be
fine flour mingled with oil; three tenth deals for one calf, and two tenth
deals for one ram: [4] a tenth deal for each several ram, for the seven lambs.
[5] And one kid of the goats for a sin-offering, to make atonement for you.
[6] Besides the whole-burnt offerings for the new moon, and their meat-
offerings, and their drink-offerings, and their perpetual whole-burnt offer-
ing; and their meat-offerings and their drink-offerings according to their
ordinance for a sweet-smelling savour to the Lord.
[7] And on the tenth of this month there shall be to you a holy convocation;
and ye shall afflict your souls, and ye shall do no work. [8] And ye shall bring

near whole-burnt offerings for a sweet-smelling savour to the Lord; burnt-
sacrifices to the Lord, one calf of the herd, one ram, seven lambs of a year
old; they shall be to you without blemish. [9] Their meat-offering shall be
fine flour mingled with oil; three tenth deals for one calf, and two tenth
deals for one ram. [10] A tenth deal for each several lamb, for the seven
lambs. [11] And one kid of the goats for a sin-offering, to make atonement
for you; besides the sin-offering for atonement, and the continual whole-
burnt offering, its meat-offering, and its drink-offering according to its
ordinance for a smell of sweet savour, a burnt-sacrifice to the Lord.

[12] And on the fifteenth day of this seventh month ye shall have a holy
convocation; ye shall do no servile work; and ye shall keep it a feast to
the Lord seven days. [13] And ye shall bring near whole-burnt offerings, a
sacrifice for a smell of sweet savour to the Lord, on the first day thirteen
calves of the herd, two rams, fourteen lambs of a year old; they shall be
without blemish. [14] Their meat-offerings shall be fine flour mingled with
oil; there shall be three tenth deals for one calf, for the thirteen calves;
and two tenth deals for one ram, for the two rams. [15] A tenth deal for
every lamb, for the fourteen lambs. [16] And one kid of the goats for a sin-
offering; besides the continual whole-burnt offering: there shall be their
meat-offerings and their drink-offerings.

[17] And on the second day twelve calves, two rams, fourteen lambs of a
year old without blemish. [18] Their meat-offering and their drink-offering
shall be for the calves and the rams and the lambs according to their num-
ber, according to their ordinance. [19] And one kid of the goats for a sin-
offering; besides the perpetual whole-burnt offering; their meat-offerings
and their drink-offerings.

[20] On the third day eleven calves, two rams, fourteen lambs of a year old
without blemish. [21] Their meat-offering and their drink-offering shall be
to the calves and to the rams and to the lambs according to their num-
ber, according to their ordinance. [22] And one kid of the goats for a sin-
offering; besides the continual whole-burnt offering; there shall be their
meat-offerings and their drink-offerings.

[23] On the fourth day ten calves, two rams, fourteen lambs of a year
old without spot. [24] There shall be their meat-offerings and their drink-
offerings to the calves and the rams and the lambs according to their
number, according to their ordinance. [25] And one kid of the goats for a sin-
offering; besides the continual whole-burnt offering there shall be their
meat-offerings and their drink-offerings.

[26] On the fifth day nine calves, two rams, fourteen lambs of a year old
without spot. [27] Their meat-offerings and their drink-offerings shall be to
the calves and the rams and the lambs according to their number, ac-
cording to their ordinance. [28] And one kid of the goats for a sin-offering;
besides the perpetual whole-burnt offering; there shall be their meat-
offerings and their drink-offerings.

[29] On the sixth day eight calves, two rams, fourteen lambs of a year old
without blemish. [30] There shall be their meat-offerings and their drink-
offerings to the calves and rams and lambs according to their number,

according to their ordinance. [31] And one kid of the goats for a sin-offering;
besides the perpetual whole-burnt offering; there shall be their meat-
offerings and their drink-offerings.

[32] On the seventh day seven calves, two rams, fourteen lambs of a year
old without blemish. [33] Their meat-offerings and their drink-offerings
shall be to the calves and the rams and the lambs according to their
number, according to their ordinance. [34] And one kid of the goats for a
sin-offering; besides the continual whole-burnt offering; there shall be
their meat-offerings and their drink-offerings. [35] And on the eighth day
there shall be to you a release: ye shall do no servile work in it. [36] And ye
shall offer whole-burnt offerings as sacrifices to the Lord, one calf, one
ram, seven lambs of a year old without spot. [37] There shall be their meat-
offerings and their drink-offerings for the calf and the ram and the lambs
according to their number, according to their ordinance. [38] And one kid
of the goats for a sin-offering; besides the continual whole-burnt offering;
there shall be their meat-offerings and their drink-offerings.

[35] a release: or, *solemn assembly*. See Lev. 23:36

[39] These sacrifices shall ye offer to the Lord in your feasts, besides your
vows; and ye shall offer your free-will-offerings and your whole-burnt
offerings, and your meat-offerings and your drink-offerings, and your
peace-offerings.

30 And Moses spoke to the children of Israel according to all that the
Lord commanded Moses. [2] And Moses spoke to the heads of the
tribes of the children of Israel, saying, This is the thing which the Lord
hath commanded. [3] Whatsoever man shall vow a vow to the Lord, or swear
an oath, or bind himself with an obligation upon his soul, he shall not
break his word; all that shall come out of his mouth he shall do. [4] And if
a woman shall vow a vow to the Lord, or bind herself with an obligation
in her youth in her father's house; and her father should hear her vows
and her obligations, wherewith she hath bound her soul, and her father
should hold his peace at her, then all her vows shall stand, [5] and all the
obligations with which she hath bound her soul, shall remain to her. [6] But
if her father straitly forbid her in the day in which he shall hear all her
vows and her obligations, which she hath contracted upon her soul, they
shall not stand; and the Lord shall hold her guiltless, because her father
forbade her.

[3] break: Gr. *profane*

[7] But if she should be indeed married, and her vows be upon her accord-
ing to the utterance of her lips, [a]in respect of the obligations which she
hath contracted upon her soul; [8] and her husband should hear, and hold
his peace at her in the day in which he should hear, then thus shall all her
vows be binding, and her obligations, which she hath contracted upon
her soul shall stand. [9] But if her husband should straitly forbid her in the
day in which he should hear her, none of her vows or obligations which
she hath contracted upon her soul shall stand, because her husband hath
disallowed her, and the Lord shall hold her guiltless.

[9] straitly: or, *in any wise*

[a] in respect of the obligations: It would seem that the relative οὓς must refer to ὁρισμοὺς, understood.

[10] And the vow of a widow and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her. [11] And if her vow be made in the house of her husband, or the obligation upon her soul with an oath, [12] and her husband should hear, and hold his peace at her, and not disallow her, then all her vows shall stand, and all the obligations which she contracted against her soul, shall stand against her. [13] But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows, and in the obligations contracted upon her soul, shall stand to her; her husband hath cancelled them, and the Lord shall hold her guiltless. [14] Every vow, and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it. [15] But if he be wholly silent at her from day to day, then shall he bind upon her all her vows; and he shall confirm to her the obligations which she hath bound upon herself, because he held his peace at her in the day in which he heard her. [16] And if her husband should in any wise cancel them after the day in which he heard them, then he shall bear his iniquity. [17] These are the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and daughter in her youth in the house of her father.

[10] bind: Gr. *vow*

[13] cancel: or, *forbid*; lit. *take away*

[16] in any wise: or, *utterly*

31 And the Lord spoke to Moses, saying, [2] Avenge the wrongs of the children of Israel on the Madianites, and afterwards thou shalt be added to thy people. [3] And Moses spoke to the people, saying, Arm some of you, and set yourselves in array before the Lord against Madian, to inflict vengeance on Madian from the Lord. [4] Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array. [5] And they numbered of the thousands of Israel a thousand of each tribe, twelve thousands; these were armed for war. [6] And Moses sent them away a thousand of every tribe with their forces, and Phineas the son of Eleazar the son of Aaron the priest: and the holy instruments, and the signal trumpets were in their hands.

[2] wrongs: Gr. *vengeance*
[2] afterwards: Gr. *last*
[3] some of you: Gr. *men*

[7] And they set themselves in array against Madian, as the Lord commanded Moses; and they slew every male. [8] And they slew the kings of Madian together with their slain subjects; even Evi and Rocon, and Sur, and Ur, and Roboc, five kings of Madian; and they slew with the sword Balaam the son of Beor with their other slain. [9] And they made a prey of the women of Madian, and their store, and their cattle, and all their possessions: and they spoiled their forces. [10] And they burnt with fire all their cities in the places of their habitation, and they burnt their villages with fire. [11] And they took all their plunder, and all their spoils, both man and beast. [12] And they brought to Moses and to Eleazar the priest, and to all the children of Israel, the captives, and the spoils, and the plunder, to the camp to Araboth Moab, which is at Jordan by Jericho. [13] And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them. [14] And Moses was angry with the captains of the host, the heads of thousands and the heads of hundreds who came from the battle-array. [15] And Moses said to them, Why have ye saved every female alive? [16] For they were the occasion to the children of Israel by the word

of Balaam of their revolting and despising the word of the Lord, because
of Phogor; and there was a plague in the congregation of the Lord. [17] Now
then slay every male in all the spoil, slay every woman, who hath known
the lying with man. [18] And as for all the captivity of women, who have
not known the lying with man, save ye them alive. [19] And ye shall encamp
outside the great camp seven days; every one who hath slain and who
toucheth a dead body, shall be purified on the third day, and ye and your
captivity shall purify yourselves on the seventh day. [20] And ye shall purify
every garment and every leathern utensil, and all furniture of goat skin,
and every wooden vessel.

[19] dead body: i.e., of a slain man
[19] shall be purified: or, *shall purify himself*
[20] all furniture: Gr. *every work*

[21] And Eleazar the priest said to the men of the host that came from the
battle-array, This is the ordinance of the law which the Lord hath com-
manded Moses. [22] Besides the gold, and the silver, and the brass, and the
iron, and lead, and tin, [23] everything that shall pass through the fire shall
so be clean, nevertheless it shall be purified with the water of sanctifi-
cation; and whatsoever will not pass through the fire shall pass through
water. [24] And on the seventh day ye shall wash your garments, and be
clean; and afterwards ye shall come into the camp.

[25] And the Lord spoke to Moses, saying, [26] Take the sum of the spoils of
the captivity both of man and beast, thou and Eleazar the priest, and the
heads of the families of the congregation. [27] And ye shall divide the spoils
between the warriors that went out to battle, and the whole congregation.
[28] And ye shall take a tribute for the Lord from the warriors that went out
to battle; one soul out of five hundred, from the men, and from the cattle,
even from the oxen, and from the sheep, and from the asses; and ye shall
take from their half. [29] And thou shalt give them to Eleazar the priest as
the first-fruits of the Lord. [30] And from the half belonging to the children
of Israel thou shalt take one in fifty from the men, and from the oxen,
and from the sheep, and from the asses, and from all the cattle; and thou
shalt give them to the Levites that keep the charges in the tabernacle of
the Lord.

[30] in fifty: Gr. *from fifty* or *of fifty*

[31] And Moses and Eleazar the priest did as the Lord commanded Moses.
[32] And that which remained of the spoil which the warriors took, was—of
the sheep, six hundred and seventy-five thousand: [33] and oxen, seventy-
two thousand: [34] and asses, sixty-one thousand. [35] And persons of women
who had not known lying with man, all the souls, thirty-two thousand.
[36] And the half, even the portion of them that went out to war, from the
number of the sheep, was three hundred and thirty-seven thousand and
five hundred. [37] And the tribute to the Lord from the sheep was six hun-
dred and seventy-five. [38] And the oxen, six and thirty thousand, and the
tribute to the Lord, seventy-two. [39] And asses, thirty thousand and five
hundred, and the tribute to the Lord, sixty-one: [40] and the persons, six-
teen thousand, and the tribute of them to the Lord, thirty-two souls.

[41] And Moses gave the tribute to the Lord, the heave-offering of God,
to Eleazar the priest, as the Lord commanded Moses; [42] from the half be-
longing to the children of Israel, whom Moses separated from the men of
war. [43] And the half taken from the sheep, belonging to the congregation,

was three hundred and thirty-seven thousand and five hundred. [44] And
the oxen, thirty-six thousand; [45] asses, thirty thousand and five hundred;
[46] and persons, sixteen thousand. [47] And Moses took of the half belonging
to the children of Israel the fiftieth part, of men and of cattle, and he gave
them to the Levites who keep the charges of the tabernacle of the Lord,
as the Lord commanded Moses.

[47] the fiftieth part: Gr. *the one out of the fifty*

[48] And all those who were appointed to be officers of thousands of the
host, captains of thousands and captains of hundreds, approached Moses,
and said to Moses, [49] Thy servants have taken the sum of the men of war
with us, and not one is missing. [50] And we have brought our gift to the
Lord, every man who hath found an article of gold, whether an armlet, or
a chain, or a ring, or a bracelet, or a clasp for hair, to make atonement
for us before the Lord. [51] And Moses and Eleazar the priest took the gold
from them, even every wrought article. [52] And all the wrought gold, even
the offering that they offered to the Lord, was sixteen thousand and seven
hundred and fifty shekels from the captains of thousands and the captains
of hundreds. [53] For the men of war took plunder every one for himself.
[54] And Moses and Eleazar the priest took the gold from the captains of
thousands and captains of hundreds, and brought the vessels into the
tabernacle of witness, a memorial of the children of Israel before the Lord.

[54] vessels: Gr. *them*

32 And the children of Reuben and the children of Gad had a multi-
tude of cattle, very great; and they saw the land of Jazer, and the
land of Galaad; and the place was a place for cattle: [2] and the children of
Reuben and the children of Gad came, and spoke to Moses, and to Eleazar
the priest, and to the princes of the congregation, saying, [3] Ataroth, and
Dæbon, and Jazer, and Namra, and Esebon, and Eleale, and Sebama, and
Nabau, and Bæan, [4] the land which the Lord hath delivered up before the
children of Israel, is pasture land, and thy servants have cattle. [5] And they
said, If we have found grace in thy sight, let this land be given to thy ser-
vants for a possession, and do not cause us to pass over Jordan.

[1] a multitude of cattle, very great: Gr. *cattle, a multitude, greatly a multitude*

[6] And Moses said to the sons of Gad and the sons of Reuben, Shall your
brethren go to war, and shall ye sit here? [7] And why do ye pervert the
minds of the children of Israel, that they should not cross over into the
land, which the Lord giveth them? [8] Did not your fathers thus, when I
sent them from Cades Barne to spy out the land? [9] and they went up to
the valley of the cluster, and spied the land, and turned aside the heart
of the children of Israel, that they should not go into the land, which the
Lord gave them. [10] And the Lord was very angry in that day, and sware,
saying, [11] Surely these men who came up out of Egypt from twenty years
old and upward, who know good and evil, shall not see the land which I
sware to give to Abraham and Isaac and Jacob, for they have not closely
followed after me: [12] save Caleb the son of Jephonne, who was set apart,
and Jesus the son of Naue, for they closely followed after the Lord. [13] And
the Lord was very angry with Israel; and for forty years he caused them
to wander in the wilderness, until all the generation which did evil in
the sight of the Lord was extinct. [14] Behold, ye are risen up in the room
of your fathers, a combination of sinful men, to increase yet further the

[13] in the sight of: or, *before*
[14] combination of sinful men: or, *an evil race*, lit. *a destruction*, but some read, σύστρεμμα

fierce wrath of the Lord against Israel. [15] For ye will turn away from him
to desert him yet once more in the wilderness, and ye will sin against this
whole congregation.
[16] And they came to him, and said, We will build here folds for our cattle,
and cities for our possessions; [17] and we will arm ourselves and go as an
advanced guard before the children of Israel, until we shall have brought
them into their place; and our possessions shall remain in walled cities
because of the inhabitants of the land. [18] We will not return to our houses
till the children of Israel shall have been distributed, each to his own in-
heritance. [19] And we will not any longer inherit with them from the other
side of Jordan and onwards, because we have our full inheritance on the
side beyond Jordan eastward.
[20] And Moses said to them, If ye will do according to these words, if ye
will arm yourselves before the Lord for battle, [21] and every one of you will
pass over Jordan fully armed before the Lord, until his enemy be destroyed
from before his face, [22] and the land shall be subdued before the Lord,
then afterwards ye shall return, and be guiltless before the Lord, and as
regards Israel; and this land shall be to you for a possession before the
Lord. [23] But if ye will not do so, ye will sin against the Lord; and ye shall
know your sin, when afflictions shall come upon you. [24] And ye shall build
for yourselves cities for your store, and folds for your cattle; and ye shall
do that which proceedeth out of your mouth.
[25] And the sons of Reuben and the sons of Gad spoke to Moses, saying,
Thy servants will do as our lord commandeth. [26] Our store, and our wives,
and all our cattle shall be in the cities of Galaad. [27] But thy servants will
go over all armed and set in order before the Lord to battle, as our lord
saith.
[28] And Moses appointed to them for judges Eleazar the priest, and Jesus
the son of Naue, and the chiefs of the families of the tribes of Israel. [29] And
Moses said to them, If the sons of Reuben and the sons of Gad will pass
over Jordan with you, every one armed for war before the Lord, and ye
shall subdue the land before you, then ye shall give to them the land of
Galaad for a possession. [30] But if they will not pass over armed with you to
war before the Lord, then shall ye cause to pass over their possessions and
their wives and their cattle before you into the land of Canaan, and they
shall inherit with you in the land of Canaan. [31] And the sons of Reuben
and the sons of Gad answered, saying, Whatsoever the Lord saith to his
servants, that will we do. [32] We will go over armed before the Lord into the
land of Canaan, and ye shall give us our inheritance beyond Jordan.
[33] And Moses gave to them, even to the sons of Gad and the sons of
Reuben, and to the half tribe of Manasse of the sons of Joseph, the king-
dom of Seon king of the Amorites, and the kingdom of Og king of Basan,
the land and its cities with its coasts, the cities of the land round about.
[34] And the sons of Gad built Dæbon, and Ataroth, and Aroer, [35] and Sophar,
and Jazer, and they set them up, [36] and Namram, and Bætharan, strong
cities, and folds for sheep. [37] And the sons of Reuben built Esebon, and
Eleale, and Kariatham, [38] and Beelmeon, surrounded with walls, and Se-

[20] these words: Gr. *this word*

[31] the Lord: or, *our Lord*, or, *our master*, i.e., *Moses*

[33] its cities: Gr. *the cities*

bama; and they called the names of the cities which they built, after their
own names. 39 And a son of Machir the son of Manasse went to Galaad,
and took it, and destroyed the Amorite who dwelt in it. 40 And Moses gave
Galaad to Machir the son of Manasse, and he dwelt there. 41 And Jair the
son of Manasse went and took their villages, and called them the villages
of Jair. 42 And Nabau went and took Caath and her villages, and called
them Naboth after his name.

41 their villages: or, *their folds*

33 And these are the stages of the children of Israel, as they went out
from the land of Egypt with their host by the hand of Moses and
Aaron. 2 And Moses wrote their removals and their stages, by the word
of the Lord: and these are the stages of their journeying. 3 They departed
from Ramesses in the first month, on the fifteenth day of the first month;
on the day after the passover the children of Israel went forth with a high
hand before all the Egyptians. 4 And the Egyptians buried those that died
of them, even all that the Lord smote, every first-born in the land of Egypt;
also the Lord executed vengeance on their gods. 5 And the children of Is-
rael departed from Ramesses, and encamped in Socchoth: 6 and they de-
parted from Socchoth and encamped in Buthan, which is a part of the
wilderness. 7 And they departed from Buthan and encamped at the mouth
of Iroth, which is opposite Beel-sepphon, and encamped opposite Mag-
dol. 8 And they departed from before Iroth, and crossed the middle of the
sea into the wilderness; and they went a journey of three days through the
wilderness, and encamped in Picriæ. 9 And they departed from Picriæ, and
came to Ælim; and in Ælim were twelve fountains of water, and seventy
palm-trees, and they encamped there by the water. 10 And they departed
from Ælim, and encamped by the Red Sea. 11 And they departed from the
Red Sea, and encamped in the wilderness of Sin.

8 Picriæ: Heb. *Marah.* lit. *bitternesses*

12 And they departed from the wilderness of Sin, and encamped in
Raphaca. 13 And they departed from Raphaca, and encamped in Ælus.
14 And they departed from Ælus, and encamped in Raphidin; and there
was no water there for the people to drink. 15 And they departed from
Raphidin, and encamped in the wilderness of Sinai. 16 And they departed
from the wilderness of Sinai, and encamped at the Graves of Lust. 17 And
they departed from the Graves of Lust, and encamped in Aseroth. 18 And
they departed from Aseroth, and encamped in Rathama.

16 Graves of Lust: Heb. *Kibroth-hattaavah*

19 And they departed from Rathama, and encamped in Remmon Phares.
20 And they departed from Remmon Phares, and encamped in Lebona.
21 And they departed from Lebona, and encamped in Ressan. 22 And they
departed from Ressan, and encamped in Makellath. 23 And they departed
from Makellath, and encamped in Saphar. 24 And they departed from
Saphar, and encamped in Charadath. 25 And they departed from Chara-
dath, and encamped in Makeloth. 26 And they departed from Makeloth,
and encamped in Kataath. 27 And they departed from Kataath, and en-
camped in Tarath. 28 And they departed from Tarath, and encamped in
Mathecca. 29 And they departed from Mathecca, and encamped in Sel-
mona. 30 And they departed from Selmona, and encamped in Masuruth.

[31] And they departed from Masuruth, and encamped in Banæa. [32] And they departed from Banæa, and encamped in the mountain Gadgad.

[33] And they departed from the mountain Gadgad, and encamped in Etebatha. [34] And they departed from Etebatha, and encamped in Ebrona. [35] And they departed from Ebrona, and encamped in Gesion Gaber. [36] And they departed from Gesion Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped in the wilderness of Pharan; this is Cades. [37] And they departed from Cades, and encamped in mount Or near the land of Edom.

[38] And Aaron the priest went up by the command of the Lord, and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the fifth month, on the first day of the month. [39] And Aaron was a hundred and twenty-three years old, when he died in mount Or. [40] And Arad the Canaanite king (he too dwelt in the land of Canaan) having heard when the children of Israel were entering the land— [41] then they departed from mount Or, and encamped in Selmona. [42] And they departed from Selmona, and encamped in Phino. [43] And they departed from Phino, and encamped in Oboth.

[44] And they departed from Oboth, and encamped in Gai, on the other side Jordan on the borders of Moab. [45] And they departed from Gai, and encamped in Dæbon Gad. [46] And they departed from Dæbon Gad, and encamped in Gelmon Deblathaim. [47] And they departed from Gelmon Deblathaim, and encamped on the mountains of Abarim, over against Nabau. [48] And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jericho. [49] And they encamped by Jordan between Æsimoth, as far as Belsa to the west of Moab.

[50] And the Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying, [51] Speak to the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Canaan. [52] And ye shall destroy all that dwell in the land before your face, and ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars. [53] And ye shall destroy all the inhabitants of the land, and ye shall dwell in it, for I have given their land to you for an inheritance. [54] And ye shall inherit their land according to your tribes; to the greater number ye shall give the larger possession, and to the smaller ye shall give the less possession; to whatsoever part a man's name shall go forth by lot, there shall be his property: ye shall inherit according to the tribes of your families. [55] But if ye will not destroy the dwellers in the land from before you, then it shall come to pass that whomsoever of them ye shall leave shall be thorns in your eyes, and darts in your sides, and they shall be enemies to you on the land on which ye shall dwell; [56] and it shall come to pass that as I had determined to do to them, so I will do to you.

[54] a man's: Gr. *his*

34 And the Lord spoke to Moses, saying, [2] Charge the children of Israel, and thou shalt say to them, Ye are entering into the land of Canaan: it shall be to you for an inheritance, the land of Canaan with its boundaries. [3] And your southern side shall be from the wilderness of Sin to the border of Edom, and your border southward shall extend on the

[3] extend: Gr. *be*

side of the salt sea eastward. [4] And your border shall go round you from
the south to the ascent of Acrabin, and shall proceed by Ennac, and the
going forth of it shall be southward to Cades Barne, and it shall go forth
to the village of Arad, and shall proceed by Asemona. [5] And the border
shall compass from Asemona to the river of Egypt, and the sea shall be
the termination. [6] And ye shall have your border on the west, the great sea
shall be the boundary: this shall be to you the border on the west.

[6] your border on the west: Gr. *your border on the sea*

[7] And this shall be your northern border; from the great sea ye shall measure to yourselves, by the side of [a]the mountain. [8] And ye shall measure to yourselves the mountain from mount Hor at the entering in to Emath, and the termination of it shall be the coasts of Saradac. [9] And the border shall go out to Dephrona, and its termination shall be at Arsenain; this shall be your border from the north. [10] And ye shall measure to yourselves the eastern border from Arsenain to Sepphamar. [11] And the border shall go down from Sepphamar to Bela eastward to the fountains, and the border shall go down from Bela behind the sea Chenereth eastward. [12] And the border shall go down to Jordan, and the termination shall be the salt sea; this shall be your land and its borders round about.

[13] And Moses charged the children of Israel, saying, This is the land which ye shall inherit by lot, even as the Lord commanded us to give it to the nine tribes and the half-tribe of Manasse. [14] For the tribe of the children of Reuben, and the tribe of the children of Gad have received their inheritance according to their families; and the half-tribe of Manasse have received their inheritances. [15] Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastwards.

[14] their families: Gr. *the houses of their families*

[16] And the Lord spoke to Moses, saying, [17] These are the names of the men who shall divide the land to you for an inheritance; Eleazar the priest and Jesus the son of Naue. [18] And ye shall take one ruler from each tribe to divide the land to you by lot.

[17] divide the land to you: Gr. *inherit the land for you*

[19] And these are the names of the men; of the tribe of Judah, Chaleb the son of Jephonne. [20] Of the tribe of Symeon, Salamiel the son of Semiud. [21] Of the tribe of Benjamin, Eldad the son of Chaslon. [22] Of the tribe of Dan the prince was Bacchir the son of Egli. [23] Of the sons of Joseph of the tribe of the sons of Manasse, the prince was Aniel the son of Suphi. [24] Of the tribe of the sons of Ephraim, the prince was Camuel the son of Sabathan. [25] Of the tribe of Zabulon, the prince was Elisaphan the son of Pharnac. [26] Of the tribe of the sons of Issachar, the prince was Phaltiel the son of Oza. [27] Of the tribe of the children of Aser, the prince was Achior the son of Selemi. [28] Of the tribe of Nephthali, the prince was Phadael the son of Jamiud.

[29] These did the Lord command to distribute the inheritances to the children of Israel in the land of Canaan.

35 And the Lord spoke to Moses to the west of Moab by Jordan near Jericho, saying, [2] Give orders to the children of Israel, and they shall give to the Levites cities to dwell in from the lot of their possession, and

[2] lot: or, *lots*

[a] the mountain: Gr. *the mountain, the mountain.* By this repetition is perhaps meant mount Hor.

[2] them: i.e., *the Levites*

they shall give to the Levites the suburbs of the cities round about them.
[3] And the cities shall be for them to dwell in, and their [a]enclosures shall be
for their cattle and all their beasts. [4] And the suburbs of the cities which
ye shall give to the Levites, shall be from the wall of the city and outwards
two thousand cubits round about. [5] And thou shalt measure outside the
city on the east side two thousand cubits, and on the south side two thou-
sand cubits, and on the west side two thousand cubits, and on the north
side two thousand cubits; and your city shall be in the midst of this, and
the suburbs of the cities as described. [6] And ye shall give the cities to the
Levites, the six cities of refuge which ye shall give for the slayer to flee
thither, and in addition to these, forty-two cities. [7] Ye shall give to the
Levites in all forty-eight cities, them and their suburbs. [8] And as for the
cities which ye shall give out of the possession of the children of Israel,
from those that have much ye shall give much, and from those that have
less ye shall give less: they shall give of their cities to the Levites each one
according to his inheritance which they shall inherit.

[9] And the Lord spoke to Moses, saying, [10] Speak to the children of Israel,
and thou shalt say to them, Ye are to cross over Jordan into the land of
Canaan. [11] And ye shall appoint to yourselves cities: they shall be to you
cities of refuge for the slayer to flee to, every one who hath killed another
unintentionally. [12] And the cities shall be to you places of refuge from the
avenger of blood, and the slayer shall not die until he standeth before the
congregation for judgment. [13] And the cities which ye shall assign, even
the six cities, shall be places of refuge for you. [14] Ye shall assign three cities
on the other side of Jordan, and ye shall assign three cities in the land of
Canaan.

[11] killed another: Gr. *smitten a life*
[12] the avenger of blood: Gr. *him that as kinsman representeth the blood*

[15] It shall be a place of refuge for the children of Israel, and for the
stranger, and for him that sojourneth among you; these cities shall be
for a place of refuge, for every one to flee thither who hath killed a man
unintentionally.

[16] And if he should smite him with an iron instrument, and the man
should die, he is a murderer; let the murderer by all means be put to death.
[17] And if he should smite him with a stone thrown from his hand, whereby
a man may die, and he thus die, he is a murderer; let the murderer by all
means be put to death. [18] And if he should smite him with an instrument
of wood from his hand, whereby he may die, and he thus die, he is a
murderer; let the murderer by all means be put to death.

[19] The avenger of blood himself shall slay the murderer: whensoever he
shall meet him he shall slay him. [20] And if he should thrust him through
enmity, or cast anything upon him from an ambuscade, and the man
should die, [21] or if he have smitten him with his hand through anger, and
the man should die, let the man that smote him be put to death by all
means, he is a murderer: let the murderer by all means be put to death:
the avenger of blood shall slay the murderer when he meeteth him.

[a] enclosures: or, *districts*, i.e., *spaces marked off*. Gr. *special offerings of land*, q.d. *glebe lands*. This latter sense is probably the right one here.

[22] But if he should thrust him suddenly, not through enmity, or cast anything upon him, not from an ambuscade, [23] or smite him with any stone, whereby a man may die, unawares, and it should fall upon him, and he should die, but he was not his enemy, nor sought to hurt him; [24] then the assembly shall judge between the smiter and the avenger of blood, according to these judgments. [25] And the congregation shall rescue the slayer from the avenger of blood, and the congregation shall restore him to his city of refuge, whither he fled for refuge; and he shall dwell there till the death of the high-priest, whom they anointed with the holy oil.

[22] anything: Gr. *any vessel* or *weapon*

[26] But if the slayer should in any wise go out beyond the bounds of the city whither he fled for refuge, [27] and the avenger of blood should find him without the bounds of the city of his refuge, and the avenger of blood should kill the slayer, he is not guilty. [28] For he ought to have remained in the city of refuge till the high-priest died; and after the death of the high-priest the slayer shall return to the land of his possession.

[28] he ought to have remained: Gr. *let him remain*

[29] And these things shall be to you for an ordinance of judgment throughout your generations in all your dwellings. [30] Whoever killeth a man, thou shalt slay the murderer on the testimony of witnesses; and one witness shall not testify against a soul that he should die. [31] And ye shall not accept ransoms for life from a murderer who is worthy of death, for he shall be surely put to death. [32] Ye shall not accept a ransom to excuse his fleeing to the city of refuge, so that he should again dwell in the land, until the death of the high-priest. [33] So shall ye not pollute with murder the land in which ye dwell; for this blood polluteth the land, and the land shall not be purged from the blood shed upon it, but by the blood of him that shed it. [34] And ye shall not defile the land whereon ye dwell, on which I dwell in the midst of you; for I am the Lord dwelling in the midst of the children of Israel.

[30] killeth a man: Gr. *smiteth a life*
[30] on the testimony of witnesses: Gr. *by witnesses*

36 And the heads of the tribe of the sons of Galaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near, and spoke before Moses, and before Eleazar the priest, and before the heads of the houses of the families of the children of Israel: [2] and they said, The Lord commanded our lord to render the land of inheritance by lot to the children of Israel; and the Lord appointed our lord to give the inheritance of Salpaad our brother to his daughters. [3] And they will become wives in one of the tribes of the children of Israel; so their inheritance shall be taken away from the possession of our fathers, and shall be added to the inheritance of the tribe into which the women shall marry, and shall be taken away from the portion of our inheritance. [4] And if there shall be a release of the children of Israel, then shall their inheritance be added to the inheritance of the tribe into which the women marry, and their inheritance shall be taken away from the inheritance of our family's tribe.

[5] And Moses charged the children of Israel by the commandment of the Lord, saying, Thus saith the tribe of the children of Joseph. [6] This is the thing which the Lord hath appointed the daughters of Salpaad, saying, Let them marry where they please, only let them marry men of their father's

[5] saith: Gr. *say*

[6] marry where: Gr. *be wives where*

tribe. [7] So shall not the inheritance of the children of Israel go about from
tribe to tribe, for the children of Israel shall steadfastly continue each in
the inheritance of his family's tribe. [8] And whatever daughter is heiress
to a property of the tribes of the children of Israel, such women shall be
married each to one of her father's tribe, that the sons of Israel may each
inherit the property of his father's tribe. [9] And the inheritance shall not go
about from one tribe to another, but the children of Israel shall steadfastly
continue each in his own inheritance.

[10] As the Lord commanded Moses, so did they to the daughters of Sal-
paad. [11] So Thersa, and Egla, and Melcha, and Nua, and Malaa, the daugh-
ters of Salpaad, married their cousins; [12] they were married to men of the
tribe of Manasse of the sons of Joseph; and their inheritance was attached
to the tribe of their father's family. [13] These are the commandments, and
the ordinances, and the judgments, which the Lord commanded by the
hand of Moses, at the west of Moab, at Jordan by Jericho.

[7] steadfastly continue: Gr. *be cemented*. See Matt. 19:5; Acts 5:36

The Fifth Book of Moses, Called
Deuteronomy

1 These are the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol, and Lobon, and Aulon, and the gold works. [2] It is a journey of eleven days from Horeb to mount Seir as far as Cades Barne. [3] And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to all the children of Israel, according to all things which the Lord commanded him for them: [4] after he had smitten Seon king of the Amorites who dwelt in Esebon, and Og the king of Basan who dwelt in Astaroth and in Edrain; [5] beyond Jordan in the land of Moab, Moses began to declare this law, saying, [6] The Lord your God spoke to us in Horeb, saying, Let it suffice you to have dwelt so long in this mountain. [7] Turn ye and depart and enter into the mountain of the Amorites, and go to all that dwell near about Araba, to the mountain and the plain and to the south, and the land of the Canaanites near the sea, and Antilibanus, as far as the great river, the river Euphrates. [8] Behold, God hath delivered the land before you; go in and inherit the land, which I sware to your fathers, Abraham, and Isaac, and Jacob, to give it to them and to their seed after them.

[6] to have dwelt: Gr. *to dwell*

[9] And I spoke to you at that time, saying, I shall not be able by myself to bear you. [10] The Lord your God hath multiplied you, and, behold, ye are today as the stars of heaven for multitude. [11] The Lord God of your fathers add to you a thousand-fold more than you are, and bless you as he hath spoken to you. [12] How shall I alone be able to bear your labour, and your burden, and your gainsayings? [13] Take to yourselves wise and understanding and prudent men for your tribes, and I will set your leaders over you. [14] And ye answered me and said, The thing which thou hast told us is good to do. [15] So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges. [16] And I charged your judges at that time, saying, Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger that is with him. [17] Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's; and whatsoever matter shall be too hard for you, ye shall bring it to me, and I will hear it. [18] And I charged upon you at that time all the commands which ye shall perform.

[11] add to you: or, *increase you*

[13] Take: Gr. *give*

[15] officers: perhaps, *recorders*: more lit. *instructors in reading and writing*

[16] the stranger that is with him: Gr. *his stranger*

[17] persons: Gr. *a face*

[17] small and great: Gr. *according to small and great*

[19] And we departed from Horeb, and went through all that great wilderness and terrible, which ye saw, by the way of the mountain of the Amorite, as the Lord our God charged us, and we came as far as Cades Barne. [20] And I said to you, Ye have come as far as the mountain of the Amorite, which the Lord our God giveth to you: [21] behold, the Lord your God hath delivered to us the land before you: go up and inherit it as the Lord God

of your fathers said to you; fear not, neither be afraid. [22] And ye all came
to me, and said, Let us send men before us, and let them go up to the
land for us; and let them bring back to us a report of the way by which we
shall go up, and of the cities into which we shall enter. [23] And the saying
pleased me: and I took of you twelve men, one man of a tribe. [24] And they
turned and went up to the mountain, and they came as far as the valley
of the cluster, and surveyed it. [25] And they took in their hands of the fruit
of the land, and brought it to you, and said, The land is good which the
Lord our God giveth us.

[26] Yet ye would not go up, but rebelled against the words of the Lord
our God. [27] And ye murmured in your tents, and said, Because the Lord
hated us, he hath brought us out of the land of Egypt to deliver us into
the hands of the Amorites, to destroy us. [28] Whither do we go up? and your
brethren drew away your heart, saying, It is a great nation and populous,
and mightier than we; and there are cities great and walled up to heaven:
moreover we saw there the sons of the giants. [29] And I said to you, Fear not,
neither be ye afraid of them; [30] the Lord your God who goeth before your
face, he shall fight against them together with you effectually, according
to all that he wrought for you in the land of Egypt; [31] and in this wilderness
which ye saw, by the way of the mountain of the Amorite; [a]how the Lord
thy God will bear thee as a nursling, as if any man should nurse his child,
through all the way which ye have gone until ye came to this place.

[32] And in this matter ye believed not the Lord our God, [33] who goeth
before you in the way to choose you a place, guiding you in fire by night,
showing you the way by which ye go, and a cloud by day.

[34] And the Lord heard the voice of your words, and being greatly pro-
voked he sware, saying, [35] Not one of these men shall see this good land,
which I sware to their fathers, [36] except Chaleb the son of Jephonne, he
shall see it; and to him I will give the land on which he went up, and to
his sons, because he attended to the things of the Lord. [37] And the Lord
was angry with me for your sake, saying, Neither shalt thou by any means
enter therein. [38] Jesus the son of Naue, who standeth by thee, he shall en-
ter in there; do thou strengthen him, for he shall cause Israel to inherit
it. [39] And every young child who this day knoweth not good or evil—they
shall enter therein, and to them I will give it, and they shall inherit it.
[40] And ye turned and marched into the wilderness, in the way by the Red
Sea.

[41] And ye answered and said, We have sinned before the Lord our God;
we will go up and fight according to all that the Lord our God hath com-
manded us: and having taken every one his weapons of war, and being
gathered together, ye went up to the mountain. [42] And the Lord said to me,
Tell them, Ye shall not go up, neither shall ye fight, for I am not with you;
thus shall ye not be destroyed before your enemies. [43] And I spoke to you,
and ye did not hearken to me; and ye transgressed the commandment of
the Lord; and ye forced your way and went up into the mountain. [44] And

[35] Not one: Gr. *if one*

[36] attended to the things of the Lord: or, *followed closely after the Lord*

[41] went up: Gr. *go up*

[a] bear thee as a nursling: see Acts 13:18, and note in the margin of the Authorized Version on ἐτροποφόρησεν

the Amorite who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Herma. [45] And ye sat down and wept before the Lord our God, and the Lord hearkened not to your voice, neither did he take heed to you.

[46] And ye dwelt in Cades many days, as many days as ye dwelt there.

2 And we turned and departed into the wilderness, by the way of the Red Sea, as the Lord spoke to me, and we compassed mount Seir many days. [2] And the Lord said to me, [3] Ye have compassed this mount long enough; turn therefore toward the north. [4] And charge the people, saying, Ye are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, and dread you greatly. [5] Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance. [6] Buy food of them for money and eat, and ye shall receive water of them by measure for money, and drink. [7] For the Lord our God hath blessed thee in every work of thy hands. Consider how thou wentest through that great and terrible wilderness: behold, the Lord thy God hath been with thee forty years; thou didst not lack anything.

[3] Ye have compassed this mount long enough: or, *let it suffice you to compass this mount*

[8] And we passed by our brethren the children of Esau, who dwelt in Seir, by the way of Araba from Ælon and from Gesion Gaber; and we turned and passed by the way of the desert of Moab. [9] And the Lord said to me, Do not ye quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Aroer to the children of Lot to inherit. [10] Formerly the Ommin dwelt in it, a great and numerous nation and powerful, like the Enakim. [11] These also shall be accounted Raphain like the Enakim; and the Moabites call them Ommin. [12] And the Chorrhite dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them. [13] Now then, arise ye, said I, and depart, and cross the valley of Zaret.

[11] Raphain: Heb. *giants*

[14] And the days in which we travelled from Cades Barne till we crossed the valley of Zaret, were thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God sware to them. [15] And the hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.

[16] And it came to pass when all the men of war dying out of the midst of the people had fallen, [17] that the Lord spoke to me, saying, [18] Thou shalt pass over this day the borders of Moab to Aroer; [19] and ye shall draw nigh to the children of Amman: do not quarrel with them, nor wage war with them; for I will not give thee of the land of the children of Amman for an inheritance, because I have given it to the children of Lot for an inheritance. [20] It shall be accounted a land of Raphain, for the Raphain dwelt there before, and the Ammanites call them Zochommin. [21] A great nation and populous, and mightier than you, as also the Enakim: yet the Lord destroyed them from before them, and they inherited their land, and they dwelt there instead of them until this day. [22] As they did to the children

[18] to Aroer: or, *even Aroer*

of Esau that dwell in Seir, even as they destroyed the Chorrhite from be-
[22] their country: Gr. *them*
fore them, and inherited their country, and dwelt therein instead of them
until this day. [23] And the Evites who dwell in Asedoth to Gaza, and the
Cappadocians who came out of Cappadocia, destroyed them, and dwelt
in their room.

[24] Now then arise and depart, and pass over the valley of Arnon: behold,
I have delivered into thy hands Seon the king of Esebon the Amorite, and
his land: begin to inherit it: engage in war with him this day. [25] Begin to
put thy terror and thy fear on the face of all the nations under heaven,
who shall be troubled when they have heard thy name, and shall be in
[25] before thee: or, *for fear of thee.* Hebraism
anguish before thee.

[26] And I sent ambassadors from the wilderness of Kedamoth to Seon king
of Esebon with peaceable words, saying, [27] I will pass through thy land: I
will go by the road, I will not turn aside to the right hand or to the left.
[28] Thou shalt give me food for money, and I will eat; and thou shalt give
me water for money, and I will drink; I will only go through on my feet:
[29] as the sons of Esau did to me, who dwelt in Seir, and the Moabites who
dwelt in Aroer, until I shall have passed Jordan into the land which the
Lord our God giveth us. [30] And Seon king of Esebon would not that we
should pass by him, because the Lord our God hardened his spirit, and
made his heart stubborn, that he might be delivered into thy hands, as on
this day.

[31] And the Lord said to me, Behold, I have begun to deliver before thee
Seon the king of Esebon the Amorite, and his land, and do thou begin to
inherit his land. [32] And Seon the king of Esebon came forth to meet us, he
and all his people to war at Jassa. [33] And the Lord our God delivered him
before our face, and we smote him, and his sons, and all his people. [34] And
we took possession of all his cities at that time, and we utterly destroyed
every city in succession, and their wives, and their children; we left no
living prey. [35] Only we took the cattle captive, and took the spoil of the
cities. [36] From Aroer, which is by the brink of the brook of Arnon, and the
city which is in the valley, and as far as the mount of Galaad; there was
not a city which escaped us: the Lord our God delivered all of them into
our hands. [37] Only we did not draw near to the children of Amman, even
all the parts bordering on the brook Jaboc, and the cities in the mountain
country, as the Lord our God charged us.

3 And we turned and went by the way leading to Basan; and Og the
king of Basan came out to meet us, he and all his people, to battle
at Edraim. [2] And the Lord said to me, Fear him not, for I have delivered
him, and all his people, and all his land, into thy hands; and thou shalt do
to him as thou didst to Seon king of the Amorites who dwelt in Esebon.
[3] And the Lord our God delivered him into our hands, even Og the king
of Basan, and all his people; and we smote him until we left none of his
seed.

[4] And we mastered all his cities at that time; there was not a city which
we took not from them; sixty cities, all the country round about Argob,
belonging to king Og in Basan: [5] all strong cities, lofty walls, gates and

bars; besides the very many cities of the Pherezites. [6] We utterly destroyed
them as we dealt with Seon the king of Esebon, so we utterly destroyed
every city in order, and the women and the children, [7] and all the cattle;
and we took for a prey to ourselves the spoil of the cities.
[8] And we took at that time the land out of the hands of the two kings
of the Amorites, who were beyond Jordan, extending from the brook of
Arnon even unto Hermon. [9] The Phœnicians call Hermon Sanior, but the
Amorite hath called it Sanir. [10] All the cities of Misor, and all Galaad, and
all Basan as far as Elcha and Edraim, cities of the kingdom of Og in Basan.
[11] For only Og the king of Basan was left of the Raphain: behold, his bed
was a bed of iron; behold, it is in the chief city of the children of Ammon;
the length of it is nine cubits, and the breadth of it four cubits, according
to the cubit of a man. [12] And we inherited that land at that time from Aroer,
which is by the border of the torrent Arnon, and half the mount of Galaad;
and I gave his cities to Reuben and to Gad. [13] And the rest of Galaad, and
all Basan the kingdom of Og I gave to the half-tribe of Manasse, and all
the country round about Argob, all that Basan; it shall be accounted the
land of Raphain. [14] And Jair the son of Manasse took all the country round
about Argob as far as the borders of Gargasi and Machathi: he called them
by his name Basan Thavoth Jair until this day. [15] And to Machir I gave
Galaad. [16] And to Reuben and to Gad I gave the land under Galaad as far
as the brook of Arnon, the border between the brook and as far as Jaboc;
the brook is the border to the children of Amman. [17] And Araba and Jordan
are the boundary of Machanareth, even to the sea of Araba, the salt sea
under Asedoth Phasga eastward.
[18] And I charged you at that time, saying, The Lord your God hath given
you this land by lot; arm yourselves, every one that is powerful, and go
before your brethren the children of Israel. [19] Only your wives and your
children and your cattle (I know that ye have much cattle), let them dwell
in your cities which I have given you; [20] until the Lord your God give your
brethren rest, as also he hath given to you, and they also shall inherit the
land, which the Lord our God giveth them on the other side of Jordan;
then ye shall return, each one to his inheritance which I have given you.
[21] And I commanded Jesus at that time, saying, Your eyes have seen all
things, which the Lord our God did to these two kings: so shall the Lord
our God do to all the kingdoms against which thou crossest over thither.
[22] Ye shall not be afraid of them, because the Lord our God himself shall
fight for you.
[23] And I besought the Lord at that time, saying, [24] Lord God, thou hast
begun to show to thy servant thy strength, and thy power, and thy mighty
hand, and thy high arm: for what God is there in heaven or on the earth,
who will do as thou hast done, and according to thy might? [25] I will there-
fore go over and see this good land that is beyond Jordan, this good moun-
tain and Antilibanus.
[26] And the Lord because of you did not regard me, and hearkened not to
me; and the Lord said to me, Let it suffice thee, speak not of this matter to
me any more. [27] Go up to the top of the quarried rock, and look with thy

[11] chief city: or, *acropolis, citadel*: or *extremity* of the land of the Ammonites

[27] quarried rock: i.e., *Pisgah*

eyes westward, and northward, and southward, and eastward, and behold
it with thy eyes, for thou shalt not go over this Jordan. [28] And charge Jesus,
and strengthen him, and encourage him; for he shall go before the face of
this people, and he shall give them the inheritance of all the land which
thou hast seen. [29] And we abode in the valley near the house of Phogor.

4 And now, Israel, hear the ordinances and judgments, all that I teach
you this day to do: that ye may live, and be multiplied, and that ye
may go in and inherit the land, which the Lord God of your fathers giveth
you. [2] Ye shall not add to the word which I command you, and ye shall
not take from it: keep the commandments of the Lord our God, all that
I command you this day. [3] Your eyes have seen all that the Lord our God
did in the case of Beel-phegor; for every man that went after Beel-phegor,
the Lord your God hath utterly destroyed him from among you. [4] But ye
that kept close to the Lord your God are all alive today.

[5] Behold, I have shown you ordinances and judgments as the Lord com-
manded me, that ye should do so in the land into which ye go to inherit
it. [6] And ye shall keep and do them: for this is your wisdom and under-
standing before all nations, as many as shall hear all these ordinances;
and they shall say, Behold, this great nation is a wise and understanding
people. [7] For what manner of nation is so great, which hath God so near
to them as the Lord our God is in all things in whatsoever we may call
upon him? [8] And what manner of nation is so great, which hath righteous
ordinances and judgments according to all this law, which I set before
you this day?

[9] keep thy heart: Gr. *soul*

[9] Take heed to thyself, and keep thy heart diligently: forget not any of the
things, which thy eyes have seen, and let them not depart from thy heart
all the days of thy life; and thou shalt teach thy sons and thy sons' sons,
[10] even the things that happened in the day in which ye stood before the
Lord our God in Horeb in the day of the assembly; for the Lord said to me,
Gather the people to me, and let them hear my words, that they may learn
to fear me all the days which they live upon the earth, and they shall teach
their sons. [11] And ye drew nigh and stood under the mountain; and the
mountain burned with fire up to heaven: there was darkness, blackness,
and tempest. [12] And the Lord spoke to you out of the midst of the fire a
voice of words, which ye heard: and ye saw no likeness, only ye heard a
voice. [13] And he announced to you his covenant, which he commanded
you to keep, even the ten commandments; and he wrote them on two
tables of stone.

[13] commandments: Gr. *words* or *sayings*

[14] And the Lord commanded me at that time, to teach you ordinances
and judgments, that ye should do them on the land, into which ye go to
inherit it. [15] And take good heed to your hearts, for ye saw no similitude in
the day in which the Lord spoke to you in Horeb in the mountain out of
the midst of the fire: [16] lest ye transgress, and make to yourselves a carved
image, any kind of figure, the likeness of male or female, [17] the likeness of
any beast of those that are on the earth, the likeness of any winged bird
which flieth under heaven, [18] the likeness of any reptile which creepeth on
the earth, the likeness of any fish of those which are in the waters under

the earth; [19] and lest having looked up to the sky, and having seen the sun
and the moon and the stars, and all the heavenly bodies, thou shouldst go
astray and worship them, and serve them, which the Lord thy God hath
distributed to all the nations under heaven. [20] But God took you, and led
you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to
be to him a people of inheritance, as at this day.

[21] And the Lord God was angry with me for the things said by you, and
sware that I should not go over this Jordan, and that I should not enter
into the land, which the Lord thy God giveth thee for an inheritance. [22] For
I am to die in this land, and shall not pass over this Jordan; but ye are to
pass over, and shall inherit this good land. [23] Take heed to yourselves, lest
ye forget the covenant of the Lord our God, which he made with you, and
ye transgress, and make to yourselves a graven image of any of the things
concerning which the Lord thy God commanded thee. [24] For the Lord thy
God is a consuming fire, a jealous God.

[25] And when thou shalt have begotten sons, and shalt have sons' sons,
and ye shall have dwelt a long time on the land, and shall have trans-
gressed, and made a graven image of anything, and shall have done
wickedly before the Lord your God to provoke him; [26] I call heaven and
earth this day to witness against you, that ye shall surely perish from off
the land, into which ye go across Jordan to inherit it there; ye shall not
prolong your days upon it, but shall be utterly cut off. [27] And the Lord
shall scatter you among all nations, and ye shall be left few in number
among all the nations, among which the Lord shall bring you. [28] And ye
shall there serve other gods, the works of the hands of men, wood and
stones, which cannot see, nor can they hear, nor eat, nor smell. [29] And
there ye shall seek the Lord your God, and ye shall find him whenever ye
shall seek him with all your heart, and with all your soul in your affliction.
[30] And all these things shall come upon thee in the last days, and thou
shalt turn to the Lord thy God, and shalt hearken to his voice. [31] Because
the Lord thy God is a God of pity: he will not forsake thee, nor destroy
thee; he will not forget the covenant of thy fathers, which the Lord sware
to them.

[32] Ask of the former days which were before thee, from the day when
God created man upon the earth, and beginning at the one end of heaven
to the other end of heaven, if there hath happened anything like to this
great event, if such a thing hath been heard: [33] if a nation have heard the
voice of the living God speaking out of the midst of the fire, as thou hast
heard and hast lived; [34] if God hath assayed to go and take to himself a
nation out of the midst of another nation with trial, and with signs, and
with wonders, and with war, and with a mighty hand, and with a high
arm, and with great sights, according to all the things which the Lord our
God did in Egypt in thy sight. [35] So that thou shouldst know that the Lord
thy God he is God, and there is none besides him. [36] His voice was made
audible from heaven to instruct thee, and he showed thee upon the earth
his great fire, and thou heardest his words out of the midst of the fire.

[19] heavenly bodies: Gr. *order of heaven*

[22] I am to die: Gr. *I die*

[24] See Heb. 12:29

[28] cannot see: Gr. *shall not see*, etc.
[29] your heart: Gr. *thy heart*
[29] your soul: Gr. *thy soul*
[29] your affliction: Gr. *thy affliction*
[30] all these things shall come upon thee: Gr. *all these words shall find you*. Hebraism

[34] in thy sight: Gr. *before thee seeing*

[37] Because he loved thy fathers, he also chose you their seed after them,
and he brought thee himself with his great strength out of Egypt, [38] to
destroy nations great and stronger than thou before thy face, to bring thee
in, to give thee their land to inherit, as thou hast it this day.

[38] great: or, *greater*

[39] And thou shalt know this day, and shalt consider in thy heart, that
the Lord thy God he is God in heaven above, and on the earth beneath,
and there is none else but he. [40] And keep ye his commandments, and
his ordinances, all that I command you this day; that it may be well with
thee, and with thy sons after thee, that ye may be long-lived upon the
earth, which the Lord thy God giveth thee for ever. [41] Then Moses sep-
arated three cities beyond Jordan on the east, [42] that the slayer might flee
thither, who should have slain his neighbour unintentionally, and should
not have hated him in times past, and he shall flee to one of these cities
and live: [43] Bosor in the wilderness, in the plain country of Reuben, and
Ramoth in Galaad belonging to Gad, and Gaulon in Basan belonging to
Manasse.

[42] in times past: Gr. *before yesterday and the third day.* Hebraism
[43] Gad: or, *the Gaddite*

[44] This is the law which Moses set before the children of Israel. [45] These
are the testimonies, and the ordinances, and the judgments, which Moses
spoke to the sons of Israel, when they came out of the land of Egypt: [46] on
the other side of Jordan, in the valley near the house of Phogor, in the
land of Seon king of the Amorites, who dwelt in Esebon, whom Moses
and the sons of Israel smote when they came out of the land of Egypt.
[47] And they inherited his land, and the land of Og king of Basan, two kings
of the Amorites, who were beyond Jordan eastward. [48] From Aroer, which
is on the border of the brook Arnon, even to the mount of Seon, which is
Hermon. [49] All Araba beyond Jordan eastward under Asedoth hewn in the
rock.

[46] the other side: i.e., *the east side*

[49] Araba: Heb. *the plain*
[49] hewn in the rock: or, *the quarried rock.* Heb. *Ashdoth Pisgah*

5 And Moses called all Israel, and said to them, Hear, Israel, the ordi-
nances and judgments, all that I speak in your ears this day, and ye
shall learn them, and observe to do them. [2] The Lord your God made a
covenant with you in Horeb. [3] The Lord did not make this covenant with
your fathers, but with you: ye are all here alive this day. [4] The Lord spoke
to you face to face in the mountain out of the midst of the fire. [5] And I
stood between the Lord and you at that time to report to you the words
of the Lord (because ye were afraid before the fire, and ye went not up to
the mountain), saying, [6] I am the Lord thy God, who brought thee out of
the land of Egypt, out of the house of bondage.

[7] Thou shalt have no other gods before my face. [8] Thou shalt not make
to thyself an image, nor likeness of anything, whatever things are in the
heaven above, and whatever are in the earth beneath, and whatever are in
the waters under the earth. [9] Thou shalt not bow down to them, nor shalt
thou serve them; for I am the Lord thy God, a jealous God, visiting the
sins of the fathers upon the children to the third and fourth generation to
them that hate me, [10] and doing mercifully to thousands of them that love
me, and that keep my commandments. [11] Thou shalt not take the name
of the Lord thy God in vain, for the Lord thy God will certainly not acquit
him that taketh his name in vain.

[10] to thousands of them that love: Gr. *to them that love,* etc. *to the number of thousands*

[12] Keep the sabbath day to sanctify it, as the Lord thy God commanded
thee. [13] Six days thou shalt work, and thou shalt do all thy works; [14] but
on the seventh day is the sabbath of the Lord thy God: thou shalt do in it
no work, thou, and thy son, and thy daughter, thy man-servant, and thy
maid-servant, thy ox, and thy ass, and all thy cattle, and the stranger that
sojourneth in the midst of thee; that thy man-servant may rest, and thy
maid, and thy ox, as well as thou. [15] And thou shalt remember that thou
wast a slave in the land of Egypt, and the Lord thy God brought thee out
thence with a mighty hand, and a high arm: therefore the Lord appointed
thee to keep the sabbath day and to sanctify it. [16] Honour thy father and
thy mother, as the Lord thy God commanded thee; that it may be well with
thee, and that thou mayest live long upon the land, which the Lord thy
God giveth thee. [17] Thou shalt not commit murder. [18] Thou shalt not com-
mit adultery. [19] Thou shalt not steal. [20] Thou shalt not bear false witness
against thy neighbour. [21] Thou shalt not covet thy neighbour's wife; thou
shalt not covet thy neighbour's house, nor his field, nor his man-servant,
nor his maid, nor his ox, nor his ass, nor any beast of his, nor anything
that is thy neighbour's.

[16] Matt. 15:4; Mark 10:19; Luke 18:20 (Heb. + LXX)
[16] Eph. 6:2–3
[17] Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11 (Heb. + LXX)
[18] James 2:11 (Heb. + LXX)
[21] Rom. 7:7

[22] These words the Lord spoke to all the assembly of you in the mountain
out of the midst of the fire—there was darkness, blackness, storm, a loud
voice—and he added no more, and he wrote them on two tables of stone,
and he gave them to me. [23] And it came to pass when ye heard the voice
out of the midst of the fire, for the mountain burned with fire, that ye
came to me, even all the heads of your tribes, and your elders: [24] and ye
said, Behold, the Lord our God hath shown us his glory, and we have heard
his voice out of the midst of the fire: this day we have seen that God shall
speak to man, and he shall live. [25] And now let us not die, for this great fire
will consume us, if we shall hear the voice of the Lord our God any more,
and we shall die. [26] For what flesh is there which hath heard the voice of
the living God, speaking out of the midst of the fire, as we have heard, and
shall live? [27] Do thou draw near, and hear all that the Lord our God shall
say, and thou shalt speak to us all things whatsoever the Lord our God
shall speak to thee, and we will hear, and do.

[24] this day: or, *by this day*

[28] And the Lord heard the voice of your words as ye spoke to me; and the
Lord said to me, I have heard the voice of the words of this people, even
all things that they have said to thee. They have well said all that they
have spoken. [29] O that there were such a heart in them, that they should
fear me and keep my commands always, that it might be well with them
and with their sons for ever. [30] Go, say to them, Return ye to your houses;
[31] but stand thou here with me, and I will tell thee all the commands, and
the ordinances, and the judgments, which thou shalt teach them, and let
them do so in the land which I give them for an inheritance. [32] And ye shall
take heed to do as the Lord thy God commanded thee; ye shall not turn
aside to the right hand or to the left, [33] according to all the way which the
Lord thy God commanded thee to walk in it, that he may give thee rest;
and that it may be well with thee, and ye may prolong your days on the
land which ye shall inherit.

[29] O that there were such a heart: Gr. *Who will give that there should be so a heart,* etc.

6 And these are the commands, and the ordinances, and the judgments,
as many as the Lord our God gave commandment to teach you to do
so in the land on which ye enter to inherit it. [2] That ye may fear the Lord
your God, keep ye all his ordinances, and his commandments, which I
command thee today, thou, and thy sons, and thy sons' sons, all the days
of thy life, that ye may live many days.

[3] Hear, therefore, O Israel, and observe to do them, that it may be well
with thee, and that ye may be greatly multiplied, as the Lord God of thy fa-
thers said that he would give thee a land flowing with milk and honey: and
these are the ordinances, and the judgments, which the Lord commanded
the children of Israel in the wilderness, when they had gone forth from
the land of Egypt. [4] Hear, O Israel, The Lord our God is one Lord. [5] And
thou shalt love the Lord thy God with all thy mind, and with all thy soul,
and all thy strength. [6] And these words, all that I command thee this day,
shall be in thy heart and in thy soul. [7] And thou shalt teach them to thy
children, and thou shalt speak of them sitting in the house, and walking
by the way, and lying down, and rising up. [8] And thou shalt fasten them
for a sign upon thy hand, and it shall be immovable before thy eyes. [9] And
ye shall write them on the lintels of your houses and of your gates.

[4] Mark 12:29–30 (Heb. ≠ LXX)
[4] See Matt. 22:37; Luke 10:27
[5] Matt. 22:37; Luke 10:27

[10] And it shall come to pass when the Lord thy God shall have brought
thee into the land which he sware to thy fathers, to Abraham, and to Isaac,
and to Jacob, to give thee great and beautiful cities which thou didst not
build, [11] houses full of all good things which thou didst not fill, wells dug
in the rock which thou didst not dig, vineyards and oliveyards which thou
didst not plant, then having eaten and been filled, [12] beware lest thou for-
get the Lord thy God that brought thee forth out of the land of Egypt, out
of the house of bondage. [13] Thou shalt fear the Lord thy God, and him
only shalt thou serve; and thou shalt cleave to him, and by his name thou
shalt swear.

[11] wells: or, *pits* or *pools*

[13] Matt. 4:10; Luke 4:8

[14] Go ye not after other gods of the gods of the nations round about you;
[15] for the Lord thy God in the midst of thee is a jealous God, lest the Lord
thy God be very angry with thee, and destroy thee from off the face of the
earth.

[16] Thou shalt not tempt the Lord thy God, as ye tempted him in the temp-
tation. [17] Thou shalt by all means keep the commands of the Lord thy God,
the testimonies, and the ordinances, which he commanded thee. [18] And
thou shalt do that which is pleasing and good before the Lord thy God,
that it may be well with thee, and that thou mayest go in and inherit the
good land, which the Lord sware to your fathers, [19] to chase all thy ene-
mies from before thy face, as the Lord said.

[16] Matt. 4:7; Luke 4:12 (LXX ≠ Heb.)

[20] And it shall come to pass when thy son shall ask thee at a future time,
saying, What are the testimonies, and the ordinances, and the judgments,
which the Lord our God hath commanded us? [21] Then shalt thou say to thy
son, We were slaves to Pharaoh in the land of Egypt, and the Lord brought
us forth thence with a mighty hand, and with a high arm. [22] And the Lord
wrought signs and great and grievous wonders in Egypt, on Pharaoh and
on his house before us. [23] And he brought us out thence to give us this

[20] at a future time: Gr. *tomorrow*

[22] wrought: Gr. *gave*
[22] grievous: Gr. *evil*

land, which he sware to give to our fathers. [24] And the Lord charged us
to observe all these ordinances; to fear the Lord our God, that it may be
well with us for ever, that we may live, as even today. [25] And there shall be
mercy to us, if we take heed to keep all these commands before the Lord
our God, as he hath commanded us.

7 And when the Lord thy God shall bring thee into the land, into which
thou goest to possess it, and shall remove great nations from be-
fore thee, the Chettite, and Gergesite, and Amorite, and Canaanite, and
Pherezite, and Evite, and Jebusite, seven nations more numerous and
stronger than you, [2] and the Lord thy God shall deliver them into thy
hands, then thou shalt smite them: thou shalt utterly destroy them: thou
shalt not make a covenant with them, neither shall ye pity them: [3] neither
shall ye contract marriages with them: thou shalt not give thy daughter to
his son, and thou shalt not take his daughter to thy son. [4] For he will draw
away thy son from me, and he will serve other gods; and the Lord will be
very angry with you, and will soon utterly destroy thee. [5] But thus shall ye
do to them; ye shall destroy their altars, and shall break down their pil-
lars, and shall cut down their groves, and shall burn with fire the graven
images of their gods. [6] For thou art a holy people to the Lord thy God; and
the Lord thy God chose thee to be to him a peculiar people beyond all
nations that are upon the face of the earth.

[7] It was not because ye are more numerous than all other nations that
the Lord preferred you, and the Lord made choice of you: for ye are fewer
in number than all other nations. [8] But because the Lord loved you, and
as keeping the oath which he sware to your fathers, the Lord brought you
out with a strong hand, and the Lord redeemed thee from the house of
bondage, out of the hand of Pharaoh king of Egypt. [9] Thou shalt know
therefore, that the Lord thy God, he is God, a faithful God, who keep-
eth covenant and mercy for them that love him, and for those that keep
his commandments to a thousand generations, [10] and who recompenseth
them that hate him to their face, to destroy them utterly; and will not be
slack with them that hate him: he will recompense them to their face.

[11] Thou shalt keep therefore the commands, and the ordinances, and
these judgments, which I command thee this day to do. [12] And it shall
come to pass when ye shall have heard these ordinances, and shall have
kept and done them, that the Lord thy God shall keep for thee the
covenant and the mercy, which he sware to your fathers. [13] And he will
love thee, and bless thee, and multiply thee; and he will bless the offspring
of thy body, and the fruit of thy land, thy corn, and thy wine, and thy oil,
the herds of thy oxen, and the flocks of thy sheep, on the land which the
Lord sware to thy fathers to give to thee. [14] Thou shalt be blessed beyond
all nations; there shall not be among you an impotent or barren one, or
among thy cattle. [15] And the Lord thy God shall remove from thee all sick-
ness; and none of the evil diseases of Egypt, which thou hast seen, and all
that thou hast known, will he lay upon thee; but he will lay them upon all
that hate thee.

[13] body: Gr. *belly*

[14] or among: Gr. *and among*

[16] And thou shalt eat all the spoils of the nations which the Lord thy God
giveth thee; thy eye shall not spare them, and thou shalt not serve their
gods; for this is an offence to thee.

[17] But if thou shouldst say in thy heart, This nation is greater than I, how
shall I be able to destroy them utterly? [18] thou shalt not fear them; thou
shalt surely remember all that the Lord thy God did to Pharaoh and to all
the Egyptians: [19] the great temptations which thy eyes have seen, those
signs and great wonders, the strong hand, and the high arm; how the
Lord thy God brought thee forth: so the Lord your God will do to all the
nations, whom thou fearest in their presence. [20] And the Lord thy God
shall send against them the hornets, until they that are left and they that
are hidden from thee be utterly destroyed. [21] Thou shalt not be wounded
before them, because the Lord thy God in the midst of thee is a great and
powerful God. [22] And the Lord thy God shall consume these nations before
thee by little and little: thou shalt not be able to consume them speedily,
lest the land become desert, and the wild beasts of the field be multiplied
against thee. [23] And the Lord thy God shall deliver them into thy hands,
and thou shalt destroy them with a great destruction, until ye shall have
utterly destroyed them. [24] And he shall deliver their kings into your hands,
and ye shall destroy their name from that place; none shall stand up in
opposition before thee, until thou shalt have utterly destroyed them.

[17] greater: Gr. *more*

[25] Ye shall burn with fire the graven images of their gods: thou shalt not
covet their silver, neither shalt thou take to thyself gold from them, lest
thou shouldst offend thereby, because it is an abomination to the Lord
thy God. [26] And thou shalt not bring an abomination into thy house, so
shouldst thou be an accursed thing like it; thou shalt utterly hate it, and
altogether abominate it, because it is an accursed thing.

[26] shouldst: Gr. *shalt*

8 Ye shall observe to do all the commands which I charge you today,
that ye may live and be multiplied, and enter in and inherit the land,
which the Lord your God sware to give to your fathers. [2] And thou shalt
remember all the way which the Lord thy God led thee in the wilderness,
that he might afflict thee, and try thee, and that the things in thy heart
might be made manifest, whether thou wouldst keep his commandments
or no. [3] And he afflicted thee and straitened thee with hunger, and fed
thee with manna, which thy fathers knew not; that he might teach thee
that man shall not live by bread alone, but by every word that proceedeth
out of the mouth of God shall man live. [4] Thy garments grew not old from
off thee, thy shoes were not worn from off thee, thy feet were not painfully
hardened, lo! these forty years.

[3] Matt. 4:4; Luke 4:4

[5] And thou shalt know in thy heart, that as if any man should chasten
his son, so the Lord thy God will chasten thee. [6] And thou shalt keep the
commands of the Lord thy God, to walk in his ways, and to fear him.

[7] For the Lord thy God will bring thee into a good and extensive land,
where there are torrents of waters, and fountains of deep places issuing
through the plains and through the mountains: [8] a land of wheat and bar-
ley, wherein are vines, figs, pomegranates; a land of olive oil and honey;
[9] a land on which thou shalt not eat thy bread with poverty, and thou shalt

[7] of deep places issuing: or, *issuing from deep places*

not want anything upon it; a land whose stones are iron, and out of its
mountains thou shalt dig brass.
[10] And thou shalt eat and be filled, and shalt bless the Lord thy God on
the good land, which he hath given thee. [11] Take heed to thyself that thou
forget not the Lord thy God, so as not to keep his commands, and his
judgments, and ordinances, which I command thee this day: [12] lest when
thou hast eaten and art full, and hast built goodly houses, and dwelt in
them; [13] and thy oxen and thy sheep are multiplied to thee, and thy silver
and thy gold are multiplied to thee, and all thy possessions are multiplied
to thee, [14] thou shouldst be exalted in heart, and forget the Lord thy God,
who brought thee out of the land of Egypt, out of the house of bondage:
[15] who brought thee through that great and terrible wilderness, where is
the biting serpent, and scorpion, and drought, where there was no water;
who brought thee a fountain of water out of the flinty rock: [16] who fed thee
with manna in the wilderness, which thou knewest not, and thy fathers
knew not; that he might afflict thee, and thoroughly try thee, and do thee
good in thy latter days. [17] Lest thou shouldst say in thy heart, My strength,
and the power of my hand have wrought for me this great wealth. [18] But
thou shalt remember the Lord thy God, that he giveth thee strength to get
wealth; even that he may establish his covenant, which the Lord sware to
thy fathers, as at this day.
[19] And it shall come to pass if thou do at all forget the Lord thy God,
and shouldst go after other gods, and serve them, and worship them, I
call heaven and earth to witness against you this day, that ye shall surely
perish. [20] As also the other nations which the Lord God destroyeth before
your face, so shall ye perish, because ye hearkened not to the voice of the
Lord your God.
9 Hear, O Israel: Thou goest this day across Jordan to inherit nations
greater and stronger than yourselves, cities great and walled up to
heaven; [2] a people great and many and tall, the sons of Enac, whom thou
knowest, and concerning whom thou hast heard say, Who can stand be-
fore the children of Enac? [3] And thou shalt know today, that the Lord thy
God he shall go before thy face: he is a consuming fire; he shall destroy
them, and he shall turn them back before thee, and shall destroy them
quickly, as the Lord said to thee. [4] Speak not in thy heart, when the Lord
thy God hath destroyed these nations before thy face, saying, For my righ-
teousness the Lord brought me in to inherit this good land. [5] Not for thy
righteousness, nor for the holiness of thy heart, dost thou go in to inherit
their land, but because of the wickedness of these nations the Lord will
destroy them from before thee, and that he may establish the covenant,
which the Lord sware to our fathers, to Abraham, and to Isaac, and to
Jacob.
[6] And thou shalt know today, that it is not for thy righteousnesses the
Lord thy God giveth thee this good land to inherit, for thou art a stiff-
necked people. [7] Remember, forget not, how much thou provokedst the
Lord thy God in the wilderness: from the day that ye came forth out of

Egypt, even till ye came into this place, ye continued to be disobedient
toward the Lord.
[8] Also in Horeb ye provoked the Lord, and the Lord was angry with you
to destroy you; [9] when I went up into the mountain to receive the tables
of stone, the tables of the covenant, which the Lord made with you, and I
was in the mountain forty days and forty nights, I ate no bread and drank
no water. [10] And the Lord gave me the two tables of stone written with the
finger of God, and on them there had been written all the words which
the Lord spoke to you in the mountain in the day of the assembly. [11] And
it came to pass after forty days and forty nights, the Lord gave me the
two tables of stone, the tables of the covenant. [12] And the Lord said to me,
Arise, go down quickly from hence, for thy people whom thou broughtest
out of the land of Egypt have transgressed; they have gone aside quickly
out of the way which I commanded them, and have made themselves a
molten image.
[13] And the Lord spoke to me, saying, I have spoken to thee once and
again, saying, I have seen this people, and, behold, it is a stiff-necked
people. [14] And now suffer me utterly to destroy them, and I will blot out
their name from under heaven, and will make of thee a nation great and
strong, and more numerous than this. [15] And I turned and went down
from the mountain; and the mountain burned with fire to heaven; and
the two tables of the testimonies were in my two hands. [16] And when I
saw that ye had sinned against the Lord your God, and had made to your-
selves a molten image, and had gone astray out of the way, which the Lord
commanded you to keep; [17] then I took hold of the two tables, and cast
them out of my two hands, and broke them before you. [18] And I made my
petition before the Lord as also at the first forty days and forty nights: I ate
no bread and drank no water, on account of all your sins which ye sinned
in doing evil before the Lord God to provoke him. [19] And I was greatly
terrified because of the wrath and anger, because the Lord was provoked
with you utterly to destroy you; yet the Lord hearkened to me at this time
also. [20] And he was angry with Aaron to destroy him utterly, and I prayed
for Aaron also at that time. [21] And your sin which ye had made, even the
calf, I took, and burnt it with fire, and pounded it and ground it down till
it became fine; and it became like dust, and I cast the dust into the brook
that descended from the mountain.
[22] Also in the burning, and in the temptation, and at the graves of lust, ye
provoked the Lord. [23] And when the Lord sent you forth from Cades Barne,
saying, Go up and inherit the land which I give to you, then ye disobeyed
the word of the Lord your God, and believed him not, and hearkened not
to his voice. [24] Ye were disobedient in the things relating to the Lord from
the day in which he became known to you. [25] And I prayed before the
Lord forty days and forty nights, the number that I prayed before, for the
Lord said that he would utterly destroy you. [26] And I prayed to God, and
said, O Lord, King of gods, destroy not thy people and thy inheritance,
whom thou didst redeem, whom thou broughtest out of the land of Egypt
with thy great power, and with thy strong hand, and with thy high arm.

[15] in: Gr. *on*

[16] to keep: Gr. *to do*

[19] Heb. 12:21 (Heb. + LXX)
[19] was greatly: Gr. *am greatly*

[22] burning: Heb. *Taberah*
[22] temptation: Heb. *Massah*
[22] graves of lust: Heb. *Kibroth Hattaavah*
[24] in the things relating to the Lord: or, *toward the Lord*
[26] inheritance: or, *portion* or *part*

[27] Remember Abraham, and Isaac, and Jacob thy servants, to whom thou
swarest by thyself: look not upon the hardness of heart of this people, and
their impieties, and their sins. [28] Lest the inhabitants of the land whence
thou broughtest us out speak, saying, Because the Lord could not bring
them into the land of which he spoke to them, and because he hated
them, hath he brought them forth to slay them in the wilderness. [29] And
these are thy people and thy portion, whom thou broughtest out of the
land of Egypt with thy great strength, and with thy mighty hand, and with
thy high arm.

10 At that time the Lord said to me, Hew for thyself two stone tables
as the first, and come up to me into the mountain, and thou shalt
make for thyself an ark of wood. [2] And thou shalt write upon the tables
the words which were on the first tables which thou didst break, and thou
shalt put them into the ark. [3] So I made an ark of boards of incorruptible
wood, and I hewed tables of stone like the first, and I went up to the
mountain, and the two tables were in my hand. [4] And he wrote upon the
tables according to the first writing the ten commandments, which the
Lord spoke to you in the mountain out of the midst of the fire, and the
Lord gave them to me. [5] And I turned and came down from the moun-
tain, and I put the tables into the ark which I had made; and there they
were, as the Lord commanded me. [6] And the children of Israel departed
from Beeroth of the sons of Jakim to Misadai: there Aaron died, and there
he was buried, and Eleazar his son was priest in his stead. [7] Thence they
departed to Gadgad; and from Gadgad to Etebatha, a land wherein are
torrents of water.

[8] At that time the Lord separated the tribe of Levi, to bear the ark of
the covenant of the Lord, to stand near before the Lord, to minister and
bless in his name to this day. [9] Therefore the Levites have no part nor
inheritance among their brethren; the Lord himself is their inheritance,
as he said to them. [10] And I remained in the mount forty days and forty
nights: and the Lord heard me at that time also, and the Lord would not
destroy you. [11] And the Lord said to me, Go, set out before this people, and
let them go in and inherit the land, which I sware to their fathers to give
to them.

[10] remained: Gr. *stood*

[12] And now, Israel, what doth the Lord thy God require of thee, but to fear
the Lord thy God, and to walk in all his ways, and to love him, and to serve
the Lord thy God with all thy heart, and with all thy soul; [13] to keep the
commandments of the Lord thy God, and his ordinances, all that I charge
thee today, that it may be well with thee? [14] Behold, the heaven and the
heaven of heavens belong to the Lord thy God, the earth and all things that
are in it. [15] Only the Lord chose your fathers to love them, and he chose
out their seed after them, even you, beyond all nations, as at this day.
[16] Therefore ye shall circumcise the hardness of your heart, and ye shall
not harden your neck. [17] For the Lord your God, he is God of gods, and
Lord of lords, the great, and strong, and terrible God, who doth not accept
persons, nor will he by any means accept a bribe: [18] executing judgment
for the stranger and orphan and widow, and he loveth the stranger to

[14] See 1 Cor. 10:26, 28

[16] Therefore: Gr. *and*

[17] accept persons: Gr. *wonder at* or *admire a face*

give him food and raiment. [19] And ye shall love the stranger; for ye were
strangers in the land of Egypt.
[20] Thou shalt fear the Lord thy God, and serve him, and shalt cleave to
him, and shalt swear by his name. [21] He is thy boast, and he is thy God,
who hath wrought in the midst of thee these great and glorious things,
which thy eyes have seen. [22] With seventy souls your fathers went down
into Egypt; but the Lord thy God hath made thee as the stars of heaven in
multitude.

11 Therefore thou shalt love the Lord thy God, and shalt observe his
appointments, and his ordinances, and his commandments, and his
judgments, always. [2] And ye shall know this day; for I speak not to your
children, who know not and have not seen the discipline of the Lord thy
God, and his wonderful works, and his strong hand, and his high arm,
[3] and his miracles, and his wonders, which he wrought in the midst of
Egypt on Pharaoh king of Egypt, and all his land; [4] and what he did to the
host of the Egyptians, and to their chariots, and their cavalry, and their
host; how he made the water of the Red Sea to overwhelm the face of
them as they pursued after you, and the Lord destroyed them until this
day; [5] and all the things which he did to you in the wilderness until ye
came into this place; [6] and all things that he did to Dathan and Abiron
the sons of Eliab the son of Reuben, whom the earth opening her mouth
swallowed up, and their houses, and their tents, and all their substance
that was with them, in the midst of all Israel: [7] for your eyes have seen all
the mighty works of the Lord, which he wrought among you today.
[8] And ye shall keep all his commandments, as many as I command thee
today, that ye may live, and be multiplied, and that ye may go in and
inherit the land, into which ye go across Jordan to inherit it: [9] that ye may
live long upon the land, which the Lord sware to your fathers to give to
them, and to their seed after them, a land flowing with milk and honey.
[10] For the land into which thou goest to inherit it, is not as the land of
Egypt, whence ye came out, whensoever they sow the seed, and water it
with their feet, as a garden of herbs: [11] but the land into which thou goest
to inherit it, is a land of mountains and plains; it shall drink water of the
rain of heaven. [12] A land which the Lord thy God surveyeth continually,
the eyes of the Lord thy God are upon it from the beginning of the year to
the end of the year.
[13] Now if ye will indeed hearken to all the commands which I charge
thee this day, to love the Lord thy God, and to serve him with all thy heart,
and with all thy soul, [14] then he shall give to thy land the early and latter
rain in its season, and thou shalt bring in thy corn, and thy wine, and
thy oil. [15] And he shall give food in thy fields to thy cattle; and when thou
hast eaten and art full, [16] take heed to thyself that thy heart be not puffed
up, and ye transgress, and serve other gods, and worship them: [17] and the
Lord be angry with you, and restrain the heaven; and there shall not be
rain, and the earth shall not yield its fruit, and ye shall perish quickly from
off the good land, which the Lord hath given you.

[16] puffed up: Gr. *made broad*

[18] And ye shall store these words in your heart and in your soul, and ye
shall bind them as a sign on your hand, and it shall be fixed before your
eyes. [19] And ye shall teach them to your children, so as to speak about
them when thou sittest in the house, and when thou walkest by the way,
and when thou sleepest, and when thou risest up. [20] And ye shall write
them on the lintels of your houses, and on your gates; [21] that your days
may be long, and the days of your children, upon the land which the Lord
sware to your fathers to give to them, as the days of heaven upon the
earth. [22] And it shall come to pass that if ye will indeed hearken to all these
commands, which I charge thee to observe this day, to love the Lord our
God, and to walk in all his ways, and to cleave close to him; [23] then the
Lord shall cast out all these nations before you, and ye shall inherit great
nations and stronger than yourselves. [24] Every place whereon the sole of
your foot shall tread shall be yours; from the wilderness and Antilibanus,
and from the great river, the river Euphrates, even as far as the west sea
shall be your coasts. [25] No one shall stand before you; and the Lord your
God will put the fear of you and the dread of you on the face of all the
land, on which ye shall tread, as he told you.

[20] lintels: or, *thresholds*

[26] Behold, I set before you this day the blessing and the curse; [27] the bless-
ing, if ye hearken to the commands of the Lord your God, all that I com-
mand you this day; [28] and the curse, if ye do not hearken to the commands
of the Lord our God, as many as I command you this day, and ye wander
from the way which I have commanded you, having gone to serve other
gods, which ye know not. [29] And it shall come to pass when the Lord thy
God shall have brought thee into the land into which thou goest over to
inherit it, then thou shalt put blessing on mount Garizin, and the curse
upon mount Gæbal. [30] Lo! are not these beyond Jordan, behind, westward
in the land of Canaan, which lieth westward near Golgol, by the high oak?
[31] For ye are passing over Jordan, to go in and inherit the land, which the
Lord our God giveth you to inherit always, and ye shall dwell in it.

[32] And ye shall take heed to do all his ordinances, and these judgments,
as many as I set before you today.

12 And these are the ordinances and the judgments, which ye shall ob-
serve to do in the land, which the Lord God of your fathers giveth
you for an inheritance, all the days which ye live upon the land. [2] Ye shall
utterly destroy all the places in which they served their gods, whose land
ye inherit, on the high mountains and on the hills, and under the thick
tree. [3] And ye shall destroy their altars, and break in pieces their pillars,
and ye shall cut down their groves, and ye shall burn with fire the graven
images of their gods, and ye shall abolish their name out of that place. [4] Ye
shall not do so to the Lord your God. [5] But in the place which the Lord thy
God shall choose in one of your cities to name his name there, and to be
called upon, ye shall even seek him out and go thither. [6] And ye shall carry
thither your whole-burnt offerings, and your sacrifices, and your first-
fruits, and your vowed-offerings, and your freewill-offerings, and your of-
ferings of thanksgiving, the first-born of your herds, and of your flocks.
[7] And ye shall eat there before the Lord your God, and ye shall rejoice in

[6] vowed-offerings: Gr. *vows*

all the things on which ye shall lay your hand, ye and your houses, as the
Lord your God hath blessed you.
[8] Ye shall not do altogether as we do here today, every man that which
is pleasing in his own sight. [9] For hitherto ye have not arrived at the rest
and the inheritance, which the Lord our God giveth you. [10] And ye shall
go over Jordan, and shall dwell in the land, which the Lord our God taketh
as an inheritance for you; and he shall give you rest from all your enemies
round about, and ye shall dwell safely. [11] And there shall be a place which
the Lord thy God shall choose for his name to be called there, thither shall
ye bring all things that I order you today; your whole-burnt offerings, and
your sacrifices, and your tithes, and the first-fruits of your hands, and
every choice gift of yours, whatsoever ye shall vow to the Lord your God.
[12] And ye shall rejoice before the Lord your God, ye and your sons, and
your daughters, and your men-servants and your maid-servants, and the
Levite that is at your gates; because he hath no portion or inheritance with
you. [13] Take heed to thyself that thou offer not thy whole-burnt offerings
in any place which thou shalt see; [14] save in the place which the Lord thy
God shall choose, in one of thy tribes, there shall ye offer your whole-
burnt offerings, and there shalt thou do all things whatsoever I charge
thee this day. [15] But thou shalt kill according to all thy desire, and shalt eat
flesh according to the blessing of the Lord thy God, which he hath given
thee in every city; the unclean that is within thee and the clean shall eat
it on equal terms, as the doe or the stag. [16] Only ye shall not eat the blood;
ye shall pour it out on the ground as water.
[17] Thou shalt not be able to eat in thy cities the tithe of thy corn, and of
thy wine, and of thy oil, the first-born of thy herd and of thy flock, and
all your vows as many as ye shall have vowed, and your thank-offerings,
and the first-fruits of thy hands. [18] But before the Lord thy God thou shalt
eat it, in the place which the Lord thy God shall choose for himself, thou,
and thy son, and thy daughter, thy man-servant, and thy maid-servant,
and the stranger that is within thy gates; and thou shalt rejoice before the
Lord thy God, on whatsoever thou shalt lay thy hand.
[19] Take heed to thyself that thou do not desert the Levite all the time
that thou livest upon the earth. [20] And if the Lord thy God shall enlarge
thy borders, as he said to thee, and thou shalt say, I will eat flesh; if thy soul
should desire to eat flesh, thou shalt eat flesh according to all the desire
of thy soul. [21] And if the place be far from thee, which the Lord thy God
shall choose for himself, that his name be called upon it, then thou shalt
kill of thy herd and of thy flock which God shall have given thee, even as I
commanded thee, and thou shalt eat in thy cities according to the desire
of thy soul. [22] As the doe and the stag are eaten, so shalt thou eat it; the
unclean in thee and the clean shall eat it in like manner. [23] Take diligent
heed that thou eat no blood, for blood is the life of it; the life shall not be
eaten with the flesh. [24] Ye shall not eat it; ye shall pour it out on the ground
as water. [25] Thou shalt not eat it, that it may be well with thee and with
thy sons after thee, if thou shalt do that which is good and pleasing before
the Lord thy God. [26] But thou shalt take thy holy things, if thou hast any,

[20] according to all: Gr. *in all*

and thy vowed-offerings, and come to the place which the Lord thy God
shall choose to have his name named upon it. [27] And thou shalt sacrifice
thy whole-burnt offerings, thou shalt offer the flesh upon the altar of the
Lord thy God; but the blood of thy sacrifices thou shalt pour out at the foot
of the altar of the Lord thy God, but the flesh thou shalt eat. [28] Beware and
hearken, and thou shalt do all the commands which I charge thee, that
it may be well with thee and with thy sons for ever, if thou shalt do that
which is pleasing and good before the Lord thy God.

[29] And if the Lord thy God shall utterly destroy the nations, to whom
thou goest in thither to inherit their land, from before thee, and thou shalt
inherit it, and dwell in their land; [30] take heed to thyself that thou seek not
to follow them after they are destroyed before thee, saying, How do these
nations act towards their gods? I will do likewise. [31] Thou shalt not do so
to thy God; for they have sacrificed to their gods the abominations of the
Lord which he hateth, for they burn their sons and their daughters in fire
to their gods.

[31] sacrificed to their gods: Gr. *sacrificed in their gods*, or, *sacrificed among their gods*

13 Every word that I command you this day, it shalt thou observe to
do: thou shalt not add to it, nor diminish from it.

[2] And if there arise within thee a prophet, or one who dreameth a dream,
and he giveth thee a sign or a wonder, [3] and the sign or the wonder come
to pass which he spoke to thee, saying, Let us go and serve other gods,
which ye know not; [4] ye shall not hearken to the words of that prophet,
or the dreamer of that dream, because the Lord thy God trieth you, to
know whether ye love your God with all your heart and with all your soul.
[5] Ye shall follow the Lord your God, and fear him, and ye shall hear his
voice, and attach yourselves to him. [6] And that prophet or that dreamer
of a dream, shall die; for he hath spoken to make thee err from the Lord
thy God who brought thee out of the land of Egypt, who redeemed thee
from bondage, to thrust thee out of the way which the Lord thy God com-
manded thee to walk in: so shalt thou abolish the evil from among you.

[7] And if thy brother by thy father or mother, or thy son, or daughter, or
thy wife in thy bosom, or friend who is equal to thy own soul, entreat
thee secretly, saying, Let us go and serve other gods, which neither thou
nor thy fathers have known, [8] of the gods of the nations that are round
about you, who are near thee or at a distance from thee, from one end of
the earth to the other; [9] thou shalt not consent to him, neither shalt thou
hearken to him; and thy eye shall not spare him, thou shalt feel no regret
for him, neither shalt thou at all protect him: [10] thou shalt surely report
concerning him, and thy hands shall be upon him among the first to slay
him, and the hands of all the people at the last. [11] And they shall stone
him with stones, and he shall die, because he sought to draw thee away
from the Lord thy God who brought thee out of the land of Egypt, out of
the house of bondage. [12] And all Israel shall hear, and fear, and shall not
again do according to this evil thing among you.

[13] And if in one of thy cities which the Lord God giveth thee to dwell
therein, thou shalt hear men saying, [14] Evil men have gone out from you,
and have caused all the inhabitants of their land to fall away, saying, Let

us go and worship other gods, whom ye knew not, [15] then thou shalt enquire and ask, and search diligently, and behold, if the thing is clearly true, and this abomination hath taken place among you, [16] thou shalt utterly destroy all the dwellers in that land with the edge of the sword; ye shall solemnly curse it, and all things in it. [17] And all its spoils thou shalt gather into its public ways, and thou shalt burn the city with fire, and all its spoils publicly before the Lord thy God; and it shall be uninhabited for ever, it shall not be built again. [18] And there shall nothing of the cursed thing cleave to thy hand, that the Lord may turn from his fierce anger, and show thee mercy, and pity thee, and multiply thee, as he sware to thy fathers; [19] if thou wilt hear the voice of the Lord thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Lord thy God.

[18] show: Heb. *give*

14 Ye are the children of the Lord your God: ye shall not make any baldness between your eyes for the dead. [2] For thou art a holy people to the Lord thy God, and the Lord thy God hath chosen thee to be a peculiar people to himself of all the nations on the face of the earth. [3] Ye shall not eat any abominable thing. [4] These are the beasts which ye shall eat; the calf of the herd, and lamb of the sheep, and kid of the goats; [5] the stag, and doe, and pygarg, and wild goat, and camelopard. [6] Every beast that divideth the hoofs, and maketh claws of two divisions, and that cheweth the cud among beasts, these ye shall eat. [7] And these ye shall not eat of them that chew the cud, and of those that divide the hoofs, and make distinct claws; the camel, and the hare, and the rabbit; because they chew the cud, and do not divide the hoof, these are unclean to you. [8] And as for the swine, because he divideth the hoof, and maketh claws of the hoof, yet he cheweth not the cud, he is unclean to you; ye shall not eat of their flesh, ye shall not touch their dead bodies.

[5] wild goat: or, *buffalo*

[9] And these ye shall eat of all that are in the water, ye shall eat all that have fins and scales. [10] And all that have not fins and scales ye shall not eat; they are unclean to you. [11] Ye shall eat every clean bird. [12] And these of them ye shall not eat; the eagle, and the ossifrage, and the sea-eagle, [13] and the vulture, and the kite and the like to it, [15] and the sparrow, and the owl, and the sea-mew, [16] and the heron, and the swan, and the stork, [17] and the cormorant, and the hawk, and its like, and the hoopoe, and the raven, [18] and the pelican, and the diver and the like to it, and the red-bill and the bat. [19] All winged animals that creep are unclean to you; ye shall not eat of them. [20] Ye shall eat every clean bird. [21] Ye shall eat nothing that dieth of itself; it shall be given to the sojourner in thy cities and he shall eat it, or thou shalt sell it to a stranger, because thou art a holy people to the Lord thy God. Thou shalt not boil a lamb in his mother's milk.

[12] them: i.e., *birds*

[18] diver: or, *heron*
[18] red-bill: or, *flamingo*

[22] Thou shalt tithe a tenth of all the produce of thy seed, the fruit of thy field year by year. [23] And thou shalt eat it in the place which the Lord thy God shall choose to have his name called there; ye shall bring the tithe of thy corn and of thy wine, and of thy oil, the first-born of thy herd and of thy flock, that thou mayest learn to fear the Lord thy God always. [24] And if the journey be too far for thee, and thou art not able to bring them, because

the place is far from thee which the Lord thy God shall choose to have his
name called there, because the Lord thy God will bless thee; [25] then thou
shalt sell them for money, and thou shalt take the money in thy hands,
and thou shalt go to the place which the Lord thy God shall choose. [26] And
thou shalt give the money for whatsoever thy soul shall desire, for oxen
or for sheep, or for wine, or thou shalt lay it out on strong drink, or on
whatsoever thy soul may desire, and thou shalt eat there before the Lord
thy God, and thou shalt rejoice and thy house, [27] and the Levite that is in
thy cities, because he hath not a portion or inheritance with thee.

[28] After three years thou shalt bring out all the tithes of thy fruits, in that
year thou shalt lay it up in thy cities. [29] And the Levite shall come, because
he hath no part or lot with thee, and the stranger, and the orphan, and
the widow which is in thy cities; and they shall eat and be filled, that the
Lord thy God may bless thee in all the works which thou shalt do.

15 Every seven years thou shalt make a release. [2] And this is the or-
dinance of the release: thou shalt remit every private debt which
thy neighbour oweth thee, and thou shalt not ask payment of it from thy
brother; for it hath been called a release to the Lord thy God. [3] Of a stranger
thou shalt ask again whatsoever he hath of thine, but to thy brother thou
shalt remit his debt to thee. [4] For thus there shall not be a poor person in
the midst of thee, for the Lord thy God will surely bless thee in the land
which the Lord thy God giveth thee by inheritance, that thou shouldst
inherit it.

[5] And if ye shall indeed hearken to the voice of the Lord your God, to
keep and do all these commandments, as many as I charge thee this day
[6] (for the Lord thy God hath blessed thee in the way of which he spoke to
thee), then thou shalt lend to many nations, but thou shalt not borrow;
and thou shalt rule over many nations, but they shall not rule over thee.

[7] And if there shall be in the midst of thee a poor man of thy brethren
in one of thy cities in the land, which the Lord thy God giveth thee, thou
shalt not harden thy heart, neither shalt thou by any means close up thy
hand from thy brother who is in want. [8] Thou shalt surely open thy hands
to him, and shalt lend to him as much as he wanteth according to his
need. [9] Take heed to thyself that there be not a secret thing in thy heart,
an iniquity, saying, The seventh year, the year of release, draweth nigh;
and thy eye shall be evil to thy brother that is in want, and thou shalt not
give to him, and he shall cry against thee to the Lord, and there shall be
great sin in thee. [10] Thou shalt surely give to him, and thou shalt lend him
as much as he wanteth, according as he is in need; and thou shalt not
grudge in thy heart as thou givest to him, because on this account the
Lord thy God will bless thee in all thy works, and in all things on which
thou shalt lay thy hand. [11] For the poor shall not fail off thy land, therefore
I charge thee to do this thing, saying, Thou shalt surely open thy hands
to thy poor brother, and to him that is distressed upon thy land.

[12] And if thy brother or sister, a Hebrew man or a Hebrew woman, be
sold to thee, he shall serve thee six years, and in the seventh year thou
shalt send him out free from thee. [13] And when thou shalt send him out

free from thee, thou shalt not send him out empty. [14] Thou shalt give him
provision for the way from thy flock, and from thy corn, and from thy
wine; as the Lord thy God hath blessed thee, thou shalt give to him.
[15] And thou shalt remember that thou wast a servant in the land of Egypt,
and the Lord thy God redeemed thee from thence; therefore I charge thee
to do this thing. [16] And if he should say to thee, I will not go out from thee,
because he continueth to love thee and thy house, because he is well with
thee; [17] then thou shalt take an awl, and bore his ear through to the door,
and he shall be thy servant for ever; and in like manner shalt thou do to
thy maid-servant. [18] It shall not seem hard to thee when they are sent out
free from thee, because thy servant hath served thee six years according
to the annual hire of a hireling; so the Lord thy God shall bless thee in all
things whatsoever thou mayest do.
[19] Every first-born that shall be born among thy kine and thy sheep, thou
shalt sanctify the males to the Lord thy God; thou shalt not work with thy
first-born calf, and thou shalt not shear the first-born of thy sheep. [20] Thou
shalt eat it before the Lord year by year in the place which the Lord thy
God shall choose, thou and thy house. [21] And if there be in it a blemish, if
it be lame or blind, an evil blemish, thou shalt not sacrifice it to the Lord
thy God.
[22] Thou shalt eat it in thy cities; the unclean in thee and the clean shall
eat it in like manner, as the doe or the stag. [23] Only ye shall not eat the
blood; thou shalt pour it out on the earth as water.

16 Observe the month of new corn, and thou shalt sacrifice the
passover to the Lord thy God; because in the month of new corn
thou camest out of Egypt by night. [2] And thou shalt sacrifice the passover
to the Lord thy God, sheep and oxen in the place which the Lord thy God
shall choose to have his name called upon it. [3] Thou shalt not eat leaven
with it; seven days shalt thou eat unleavened bread with it, bread of afflic-
tion, because ye came forth out of Egypt in haste; that ye may remember
the day of your coming forth out of the land of Egypt all the days of your
life. [4] Leaven shall not be seen with thee in all thy borders for seven days,
and there shall not be left of the flesh which thou shalt sacrifice at even
on the first day until the morning. [5] Thou shalt not have power to sacrifice
the passover in any of the cities, which the Lord thy God giveth thee. [6] But
in the place which the Lord thy God shall choose, to have his name called
there, thou shalt sacrifice the passover at even at the setting of the sun, at
the time when thou camest out of Egypt. [7] And thou shalt boil and roast
and eat it in the place, which the Lord thy God shall choose; and thou
shalt return in the morning, and go to thy house. [8] Six days shalt thou eat
unleavened bread, and on the seventh day is a holiday, a feast to the Lord
thy God: thou shalt not do in it any work, save what must be done by
anyone.
[9] Seven weeks shalt thou number to thyself; when thou hast begun to
put the sickle to the corn, thou shalt begin to number seven weeks. [10] And
thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy
hand hath power in as many things as the Lord thy God shall give thee.

[7] house: Gr. *houses*
[8] a holiday: see Lev. 23:36; Num. 29:35; 2 Chr. 7:9
[8] must: Gr. *shall* etc.
[8] by anyone: Gr. *for* or *by a soul*

[11] And thou shalt rejoice before the Lord thy God, thou and thy son, and
thy daughter, thy man-servant and thy maid-servant, and the Levite, and
the stranger, and the orphan, and the widow which dwelleth among you,
in whatsoever place the Lord thy God shall choose, that his name should
be called there.
[12] And thou shalt remember that thou wast a servant in the land of Egypt,
and thou shalt observe and do these commands. [13] Thou shalt keep for
thyself the feast of tabernacles seven days, when thou gatherest in thy
produce from thy corn-floor and thy wine-press. [14] And thou shalt rejoice
in thy feast, thou, and thy son, and thy daughter, thy man-servant, and
thy maid-servant, and the Levite, and the stranger, and the orphan, and
the widow that is in thy cities. [15] Seven days shalt thou keep a feast to the
Lord thy God in the place which the Lord thy God shall choose for himself;
and if the Lord thy God shall bless thee in all thy fruits, and in every work
of thy hands, then thou shalt rejoice.
[16] Three times in the year shall all thy males appear before the Lord thy
God in the place which the Lord shall choose in the feast of unleavened
bread, and in the feast of weeks, and in the feast of tabernacles: thou shalt
not appear before the Lord thy God empty. [17] Each one according to his
ability, according to the blessing of the Lord thy God which he hath given
thee.
[18] Thou shalt make for thyself judges and officers in thy cities, which the
Lord thy God giveth thee in thy tribes, and they shall judge the people with
righteous judgment: [19] they shall not wrest judgment, nor favour persons,
nor receive a gift; for gifts blind the eyes of the wise, and pervert the words
of the righteous. [20] Thou shalt justly pursue justice, that ye may live, and
go in and inherit the land which the Lord thy God giveth thee.
[21] Thou shalt not plant for thyself a grove; thou shalt not plant for thyself
any tree near the altar of thy God. [22] Thou shalt not set up for thyself a
pillar, which the Lord thy God hateth.

[17] his: Gr. *your*

[21] plant: Gr. *make*

17 Thou shalt not sacrifice to the Lord thy God a calf or a sheep, in
which there is a blemish, or any evil thing; for it is an abomination
to the Lord thy God.
[2] And if there should be found in any one of thy cities, which the Lord thy
God giveth thee, a man or a woman who shall do that which is evil before
the Lord thy God, so as to transgress his covenant, [3] and they should go
and serve other gods, and worship them, the sun, or the moon, or any
of the host of heaven, which he commanded thee not to do, [4] and it be
told thee, and thou shalt have enquired diligently, and, behold, the thing
really took place, this abomination hath been done in Israel; [5] then shalt
thou bring out that man, or that woman, and ye shall stone them with
stones, and they shall die. [6] He shall die on the testimony of two or three
witnesses; a man who is put to death shall not be put to death for one
witness. [7] And the hand of the witnesses shall be upon him among the
first to put him to death, and the hand of the people at the last; so shalt
thou remove the evil one from among yourselves.

[6] See John 8:17

[6] is put to death shall not be put to death: Gr. *dieth shall not die*

[8] between blood and blood: Gr. *blood between blood*, etc.

[8] And if a matter shall be too hard for thee in judgment, between blood and blood, and between cause and cause, and between stroke and stroke, and between contradiction and contradiction, matters of judgment in your cities; [9] then thou shalt arise and go up to the place which the Lord thy God shall choose, and thou shalt come to the priests the Levites, and to the judge who shall be in those days, and they shall search out the matter and report the judgment to thee. [10] And thou shalt act according to the thing which they shall report to thee out of the place which the Lord thy God shall choose, and thou shalt observe to do all whatsoever shall have been by law appointed to thee. [11] Thou shalt do according to the law and to the judgment which they shall declare to thee: thou shalt not swerve to the right hand or to the left from any sentence which they shall report to thee.

[12] And the man whosoever shall act in haughtiness, so as not to hearken to the priest who standeth to minister in the name of the Lord thy God, or the judge who shall preside in those days, that man shall die, and thou shalt remove the evil one out of Israel. [13] And all the people shall hear and fear, and shall no more commit impiety.

[14] And when thou shalt enter into the land which the Lord thy God giveth thee, and shalt inherit it and dwell in it, and shalt say, I will set a ruler over me, as also the other nations round about me; [15] thou shalt surely set over thee the ruler whom the Lord God shall choose: of thy brethren thou shalt set over thee a ruler; thou shalt not have power to set over thee a stranger, because he is not thy brother. [16] For he shall not multiply to himself horses, and he shall by no means turn the people back to Egypt, lest he should multiply to himself horses; for the Lord said, Ye shall not any more turn back by that way. [17] And he shall not multiply to himself wives, lest his heart turn away; and he shall not greatly multiply to himself silver and gold.

[17] turn away: Gr. *change*

[18] And when he shall be established in his government, then shall he write for himself this repetition of the law into a book by the hands of the priests the Levites; [19] and it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord thy God, and to keep all these commandments, and to observe these ordinances: [20] that his heart be not lifted up above his brethren, that he depart not from the commandments on the right hand or on the left; that he and his sons may reign long in his dominion among the children of Israel.

[20] above: Gr. *from*. Heb.—מ

18 The priests, the Levites, even the whole tribe of Levi, shall have no part nor inheritance with Israel; the burnt offerings of the Lord are their inheritance, they shall eat them. [2] And they shall have no inheritance among their brethren; the Lord himself is his portion, as he said to him. [3] And this is the due of the priests in the things coming from the people from those who offer sacrifices, whether it be a calf or a sheep; and thou shalt give the shoulder to the priest, and the cheeks, and the great intestine: [4] and the first-fruits of thy corn, and of thy wine, and of thy oil; and thou shalt give to him the first-fruits of the fleeces of thy sheep: [5] because the Lord hath chosen him out of all thy tribes, to stand before the Lord

thy God, to minister and bless in his name, himself and his sons among
the children of Israel.
6 And if a Levite come from one of the cities of all the children of Israel,
where he himself dwelleth, accordingly as his mind desireth, to the place
which he shall have chosen, 7 he shall minister to the name of the Lord
his God, as all his brethren the Levites, who stand there present before
the Lord thy God. 8 He shall eat an allotted portion, besides the sale of
his hereditary property. 9 And when thou shalt have entered into the land
which the Lord thy God giveth thee, thou shalt not learn to do according
to the abominations of those nations.
10 There shall not be found in thee one who purgeth his son or his daugh-
ter with fire, one who useth divination, who dealeth with omens, and au-
gury, 11 a sorcerer employing incantation, one who hath in him a divining
spirit, an observer of signs, questioning the dead. 12 For every one that
doth these things is an abomination to the Lord thy God; for because
of these abominations the Lord will destroy them from before thy face.
13 Thou shalt be perfect before the Lord thy God. 14 For all these nations
whose land thou shalt inherit, they will listen to omens and divinations;
but the Lord thy God hath not permitted thee so to do.
15 The Lord thy God shall raise up to thee a prophet of thy brethren, like
me; him shall ye hear: 16 according to all things which thou didst desire of
the Lord thy God in Horeb in the day of the assembly, saying, We will not
again hear the voice of the Lord thy God, and we will not any more see this
great fire, and so we shall not die. 17 And the Lord said to me, They have
spoken rightly all that they have said to thee. 18 I will raise up to them a
prophet of their brethren, like thee; and I will put my words in his mouth,
and he shall speak to them as I shall command him. 19 And whatever man
shall not hearken to whatsoever words that prophet shall speak in my
name, I will take vengeance on him. 20 But the prophet whosoever shall
impiously speak in my name a word which I have not commanded him to
speak, and whosoever shall speak in the name of other gods, that prophet
shall die. 21 But if thou shalt say in thy heart, How shall we know the word
which the Lord hath not spoken? 22 Whatsoever words that prophet shall
speak in the name of the Lord, and they shall not come true, and not come
to pass, this is the thing which the Lord hath not spoken; that prophet
hath spoken wickedly: ye shall not spare him.

19 And when the Lord thy God shall have destroyed the nations, which
God giveth thee, even the land, and ye shall inherit them, and dwell
in their cities, and in their houses, 2 thou shalt separate for thyself three
cities in the midst of thy land, which the Lord thy God giveth thee. 3 Take
a survey of thy way, and thou shalt divide the coasts of thy land, which
the Lord thy God apportioneth to thee, into three parts, and there shall
be there a refuge for every manslayer.
4 And this shall be the ordinance of the manslayer, who shall flee thither,
and shall live, whosoever shall have smitten his neighbour ignorantly,
whereas he hated him not in times past. 5 And whosoever shall enter with
his neighbour into the thicket, to gather wood, if the hand of him that

6 he shall: i.e., *God*

10 useth divination: Gr. *divineth*

15 Acts 3:22–23; 7:37

18 Acts 3:22–23

19 See Acts 3:23

4 in times past: Gr. *before yesterday and the third day*

cutteth wood with the axe should be violently shaken, and the axe head
falling off from the handle should light on his neighbour, and he should
die, he shall flee to one of these cities, and live. [6] Lest the avenger of blood
pursue after the slayer, because his heart is hot, and overtake him, if the
way be too long, and slay him, though there is to this man no sentence of
death, because he hated him not in time past. [7] Therefore I charge thee,
saying, Thou shalt separate for thyself three cities.

[6] slay him: Gr. *smite his life*

[8] And if the Lord shall enlarge thy borders, as he sware to thy fathers,
and the Lord shall give to thee all the land which he said he would give
to thy fathers; [9] if thou shalt hearken to do all these commands, which
I charge thee this day, to love the Lord thy God, to walk in all his ways
continually; thou shalt add for thyself yet three cities to these three. [10] So
innocent blood shall not be spilled in the land, which the Lord thy God
giveth thee to inherit, and there shall not be in thee one guilty of blood.

[11] But if there should be in thee a man hating his neighbour, and he
should lay wait for him, and rise up against him, and smite him, that he
die, and he should flee to one of these cities, [12] then shall the elders of his
city send, and take him thence, and they shall deliver him into the hands
of the avengers of blood, and he shall die. [13] Thy eye shall not spare him;
so shalt thou purge innocent blood from Israel, and it shall be well with
thee.

[14] Thou shalt not move the landmarks of thy neighbour, which thy fa-
thers set in the inheritance, in which thou hast obtained a share in the
land, which the Lord thy God giveth thee to inherit. [15] One witness shall
not stand to testify against a man for any iniquity, or for any fault, or for
any sin which he may commit; by the mouth of two witnesses, or by the
mouth of three witnesses, shall every word be established. [16] And if an un-
just witness rise up against a man, alleging iniquity against him; [17] then
shall the two men between whom the controversy is, stand before the
Lord, and before the priests, and before the judges, who may be in those
days. [18] And the judges shall make diligent inquiry, and, behold, if an un-
just witness hath borne unjust testimony; and hath stood up against his
brother; [19] then shall ye do to him as he wickedly devised to do against
his brother, and thou shalt remove the evil from yourselves. [20] And the
rest shall hear and fear, and do no more according to this evil thing in the
midst of you. [21] Thy eye shall not spare him: thou shalt exact life for life,
eye for eye, tooth for tooth, hand for hand, foot for foot.

[15] Matt. 18:16; 2 Cor. 13:1
[15] John 8:17 (Heb. + LXX)
[15] stand: Gr. *remain*

20 And if thou shouldst go forth to war against thy enemies, and
shouldst see horse, and rider, and a people more numerous than
thyself; thou shalt not be afraid of them, for the Lord thy God is with thee,
who brought thee up out of the land of Egypt. [2] And it shall come to pass
whenever thou shalt draw nigh to battle, that the priest shall draw nigh
and speak to the people, and shall say to them, [3] Hear, O Israel; ye are
going this day to battle against your enemies: let not your heart faint, fear
not, neither be confounded, neither turn aside from their face. [4] For it is
the Lord your God who advanceth with you, to fight with you against your
enemies, and to save you.

[5] And the scribes shall speak to the people, saying, What man is he that
hath built a new house, and hath not dedicated it? let him go and return to
his house, lest he die in the war, and another man dedicate it. [6] And what
man is he that hath planted a vineyard, and not been made merry with it?
let him go and return to his house, lest he die in the battle, and another
man be made merry with it. [7] And what man is he that hath betrothed a
wife, and hath not taken her? let him go and return to his house, lest he
die in the battle, and another man take her. [8] And the scribes shall speak
further to the people, and say, What man is he that feareth and is cowardly
in his heart? Let him go and return to his house, lest he make the heart of
his brother fail, as his own. [9] And it shall come to pass when the scribes
shall have ceased speaking to the people, that they shall appoint generals
of the army to be leaders of the people.

[10] And if thou shalt draw nigh to a city to overcome them by war, then call
them out peaceably. [11] If then they should answer peaceably to thee, and
open to thee, it shall be that all the people found in it shall be tributary and
subject to thee. [12] But if they will not hearken to thee, but wage war against
thee, thou shalt invest it; [13] until the Lord thy God shall deliver it into thy
hands, and thou shalt smite every male of it with the edge of the sword:
[14] except the women and the stuff: and all the cattle, and whatsoever shall
be in the city, and all the plunder thou shalt take as spoil for thyself, and
shalt eat all the plunder of thy enemies whom the Lord thy God giveth
thee. [15] Thus shalt thou do to all the cities that are very far off from thee,
not being of the cities of these nations which the Lord thy God giveth thee
to inherit their land. [16] Of these ye shall not take anything alive; [17] but ye
shall surely curse them, the Chettite, and the Amorite, and the Canaanite,
and the Pherezite, and the Evite, and the Jebusite, and the Gergesite; as
the Lord thy God commanded thee: [18] that they may not teach you to do
all their abominations, which they did to their gods, and so ye should sin
before the Lord your God.

[19] And if thou shouldst besiege a city many days to prevail against it by
war to take it, thou shalt not destroy its trees, by applying an iron tool to
them, but thou shalt eat of it, and shalt not cut it down: Is the tree that is in
the field a man, to enter before thee into the work of the siege? [20] But the
tree which thou knowest to be not fruit-bearing, this thou shalt destroy
and cut down; and thou shalt construct a mound against the city, which
maketh war against thee, until it be delivered up.

[19] a city: Gr. *one city*

[19] before thee: Gr. *against thee*

[19] the work of the siege: Gr. *the trench.* See Matt. 3:10

21 And if one be found slain with the sword in the land, which the Lord
thy God giveth thee to inherit, having fallen in the field, and they
do not know who hath smitten him; [2] thy elders and thy judges shall come
forth, and shall measure the distances of the cities round about the slain
man: [3] and it shall be that the city which is nearest to the slain man the
elders of that city shall take a heifer of the herd, which hath not laboured,
and which hath not borne a yoke. [4] And the elders of that city shall bring
down the heifer into a rough valley, which hath not been tilled and is
not sown, and they shall slay the heifer in the valley. [5] And the priests the
Levites shall come, because the Lord God hath chosen them to stand by

[3] borne: Gr. *drawn*

[4] slay: Gr. *cut the sinews.* i.e., of the neck

him, and to bless in his name, and by their word shall every controversy
and every stroke be decided. 6 And all the elders of that city who draw
nigh to the slain man shall wash their hands over the head of the heifer
which was slain in the valley; 7 and they shall answer and say, Our hands
have not shed this blood, and our eyes have not seen it. 8 Be merciful to
thy people Israel, whom thou hast redeemed, O Lord, that innocent blood
may not be charged on thy people Israel: and the blood shall be atoned
for to them. 9 And thou shalt take away innocent blood from among you,
if thou shouldst do that which is good and pleasing before the Lord thy
God.

10 And if when thou goest out to war against thy enemies, the Lord thy
God should deliver them into thy hands, and thou shouldst take their
spoil, 11 and shouldst see among the spoil a woman beautiful in counte-
nance, and shouldst desire her, and take her to thyself for a wife, 12 and
shouldst bring her within thy house: then shalt thou shave her head, and
pare her nails; 13 and shalt take away her garments of captivity from off
her, and she shall abide in thy house, and shall bewail her father and
mother the days of a month; and afterwards thou shalt go in to her and
dwell with her, and she shall be thy wife.

14 And it shall be if thou do not delight in her, thou shalt send her out
free; and she shall not by any means be sold for money, thou shalt not
treat her contemptuously, because thou hast humbled her.

15 And if a man have two wives, the one loved and the other hated, and
both the loved and the hated should have borne him children, and the
son of the hated should be first-born; 16 then it shall be that whensoever
he shall divide by inheritance his goods to his sons, he shall not be able
to give the right of the first-born to the son of the loved one, having over-
looked the son of the hated, which is the first-born. 17 But he shall ac-
knowledge the first-born of the hated one to give to him double of all
things which shall be found by him, because he is the first of his children,
and to him belongeth the birthright. 18 And if any man hath a disobedient
and contentious son, who hearkeneth not to the voice of his father and
the voice of his mother, and they should correct him, and he should not
hearken to them; 19 then shall his father and his mother take hold of him,
and bring him forth to the elders of his city, and to the gate of the place:
20 and they shall say to the men of their city, This our son is disobedient
and contentious, he hearkeneth not to our voice, he is a reveller and a
drunkard. 21 And the men of his city shall stone him with stones, and he
shall die; and thou shalt remove the evil one from yourselves, and the rest
shall hear and fear.

22 And if there be sin in anyone, and the judgment of death be upon him,
and he be put to death, and ye hang him on a tree: 23 his body shall not
remain all night upon the tree, but ye shall by all means bury it in that
day; for every one that is hanged on a tree is cursed of God; and ye shall
by no means defile the land which the Lord thy God giveth thee for an
inheritance.

5 in his name: or, *his name*. Hebraism
5 by their word: Gr. *at their mouth*
8 may not be charged on thy people: Gr. *may not be in thy people*
11 desire her: Gr. *think about her*
15 the other: Gr. *one of them*
17 is the first: Gr. *is the beginning* or *is chief*
23 Gal. 3:13

22 When thou seest the calf of thy brother or his sheep wandering in
the way, thou shalt not overlook them; thou shalt by all means turn
them back to thy brother, and thou shalt restore them to him. [2] And if thy
brother do not come nigh thee, and thou dost not know him, thou shalt
bring it into thy house within; and it shall be with thee until thy brother
shall seek them, and thou shalt restore them to him. [3] Thus shalt thou do
to his ass, and thus shalt thou do to his garment, and thus shalt thou do
to everything that thy brother hath lost; whatsoever shall have been lost
by him, and thou shalt have found, thou shalt not have power to overlook.
[4] Thou shalt not see the ass of thy brother, or his calf, fallen in the way:
thou shalt not overlook them, thou shalt surely help him to raise them up.

[5] The apparel of a man shall not be on a woman, neither shall a man put
on a woman's dress; for every one that doth these things is an abomination
to the Lord thy God. [6] And if thou shouldst come upon a brood of birds
before thy face in the way or upon any tree, or upon the earth, young or
eggs, and the mother be brooding on the young or the eggs, thou shalt
not take the dam with the young ones. [7] Thou shalt by all means let the
mother go, but thou shalt take the young to thyself; that it may be well
with thee, and that thou mayest live long.

[8] If thou shouldst build a new house, then shalt thou make a parapet
to thy house; so thou shalt not bring blood-guiltiness upon thy house, if
one should in any wise fall from it. [9] Thou shalt not sow thy vineyard with
diverse seed, lest the fruit be devoted, and whatsoever seed thou mayest
sow, with the fruit of thy vineyard. [10] Thou shalt not plough with an ox
and an ass together. [11] Thou shalt not wear a mingled garment, woollen
and linen together. [12] Thou shalt make fringes on the four borders of thy
garments, with which soever thou mayest be clothed.

[11] mingled: Gr. *false* or *adulterated* or *drossy*

[13] And if anyone should take a wife, and dwell with her, and hate her,
[14] and attach to her reproachful words, and bring against her an evil name,
and say, I took this woman, and when I came to her I found not her tokens
of virginity: [15] then the father and the mother of the damsel shall take and
bring out the damsel's tokens of virginity to the elders of the city to the
gate. [16] And the father of the damsel shall say to the elders, I gave this
my daughter to this man for a wife; [17] and now he hath hated her, and
attacheth reproachful words to her, saying, I have not found tokens of
virginity with thy daughter; and these are the tokens of my daughter's
virginity. And they shall unfold the garment before the elders of the city.
[18] And the elders of that city shall take that man, and shall chastise him,
[19] and shall fine him a hundred shekels, and shall give them to the father
of the damsel, because he hath brought forth an evil name against a virgin
of Israel; and she shall be his wife: he shall never be able to put her away.

[20] But if this report be true, and the tokens of virginity be not found for
the damsel; [21] then shall they bring out the damsel to the doors of her
father's house, and shall stone her with stones, and she shall die; because
she hath wrought folly among the children of Israel, to defile the house
of her father by whoring: so thou shalt remove the evil one from among
you.

[22] And if a man be found lying with a woman married to a man, ye shall
kill them both, the man that lay with the woman, and the woman: so
shalt thou remove the wicked one out of Israel. [23] And if there be a young
damsel espoused to a man, and a man should have found her in the city
and have lain with her; [24] ye shall bring them both out to the gate of their
city, and they shall be stoned with stones, and they shall die; the damsel,
because she cried not in the city; and the man, because he humbled his
neighbour's spouse: so shalt thou remove the evil one from yourselves.
[25] But if a man find in the field a damsel that is betrothed, and he should
force her and lie with her, ye shall slay the man that lay with her only.
[26] And the damsel hath not committed a sin worthy of death; as if a man
should rise up against his neighbour, and slay him, so is this thing; [27] be-
cause he found her in the field; the betrothed damsel cried, and there was
none to help her.

[26] him: Gr. *his life*

[28] And if anyone should find a young virgin who hath not been betrothed,
and should force her and lie with her, and be found, [29] the man who lay
with her shall give to the father of the damsel fifty silver didrachms, and
she shall be his wife, because he hath humbled her; he shall never be able
to put her away.

23 A man shall not take his father's wife, and shall not uncover his
father's skirt.

[2] He that is fractured or mutilated in his private parts shall not enter into
the assembly of the Lord. [3] One born of a harlot shall not enter into the
assembly of the Lord.

[4] The Ammanite and Moabite shall not enter into the assembly of the
Lord, even until the tenth generation he shall not enter into the assembly
of the Lord, even for ever: [5] because they met you not with bread and
water by the way, when ye went out of Egypt; and because they hired
against thee Balaam the son of Beor of Mesopotamia to curse thee. [6] But
the Lord thy God would not hearken to Balaam; and the Lord thy God
changed the curses into blessings, because the Lord thy God loved thee.
[7] Thou shalt not speak peaceably or profitably to them all thy days for ever.
[8] Thou shalt not abhor an Edomite, because he is thy brother; thou shalt
not abhor an Egyptian, because thou wast a stranger in his land. [9] If sons
be born to them, in the third generation they shall enter into the assembly
of the Lord.

[10] And if thou shouldst go forth to engage with thy enemies, then thou
shalt keep thee from every wicked thing. [11] If there should be in thee a man
who is not clean by reason of his issue by night, then he shall go forth out
of the camp, and he shall not enter into the camp. [12] And it shall come
to pass toward evening he shall wash his body with water, and when the
sun hath gone down, he shall go into the camp. [13] And thou shalt have a
place outside of the camp, and thou shalt go out thither, [14] and thou shalt
have a trowel on thy girdle; and it shall come to pass when thou wouldst
relieve thyself abroad, that thou shalt dig with it, and shalt bring back the
earth and cover thy nuisance. [15] Because the Lord thy God walketh in thy
camp to deliver thee, and to give up thy enemy before thy face; and thy

camp shall be holy, and there shall not appear in thee a disgraceful thing,
and so he shall turn away from thee.

[15] shall turn away from thee: i.e., would if thou wert disobedient

[16] Thou shalt not deliver a servant to his master, who coming from his
master attacheth himself to thee. [17] He shall dwell with thee, he shall dwell
among you where he shall please; thou shalt not afflict him. [18] There shall
not be a harlot of the daughters of Israel, and there shall not be a fornica-
tor of the sons of Israel; there shall not be an idolatress of the daughters
of Israel, and there shall not be an initiated person of the sons of Israel.
[19] Thou shalt not bring the hire of a harlot, nor the price of a dog into
the house of the Lord thy God, for any vow; because even both are an
abomination to the Lord thy God.

[18] idolatress: or, *sodomitess* or *harlot*
[18] initiated: or, *sodomite*

[20] Thou shalt not lend to thy brother on usury of silver, or usury of meat,
or usury of anything which thou mayest lend out. [21] Thou mayest lend
on usury to a stranger, but to thy brother thou shalt not lend on usury;
that the Lord thy God may bless thee in all thy works upon the land, into
which thou art entering to inherit it.

[22] And if thou wilt vow a vow to the Lord thy God, thou shalt not delay
to pay it; for the Lord thy God will surely require it of thee, and otherwise
it shall be sin in thee. [23] But if thou shouldst be unwilling to vow, it is not
sin in thee. [24] Thou shalt observe the words that proceed from between
thy lips; and as thou hast vowed a gift to the Lord God, so shalt thou do
that which thou hast spoken with thy mouth.

[25] And if thou shouldst go into the corn field of thy neighbour, then thou
mayest gather the ears with thy hands; but thou shalt not put the sickle
to thy neighbour's corn. [26] And if thou shouldst go into the vineyard of thy
neighbour, thou shalt eat grapes sufficient to satisfy thy desire; but thou
mayest not put them into a vessel.

24 And if anyone should take a wife, and should dwell with her, then it
shall come to pass if she should not have found favour before him,
because he hath found some unbecoming thing in her, that he shall write
for her a bill of divorcement, and give it into her hands, and he shall send
her away out of his house. [2] And if she should go away and be married to
another man; [3] and the last husband should hate her, and write for her
a bill of divorcement; and should give it into her hands, and send her
away out of his house, and the last husband should die, who took her
to himself for a wife; [4] the former husband who sent her away shall not
be able to return and take her to himself for a wife, after she hath been
defiled; because it is an abomination before the Lord thy God, and ye shall
not defile the land, which the Lord thy God giveth thee to inherit.

[1] bill: or, *book*

[5] And if anyone should have recently taken a wife, he shall not go out to
war, neither shall anything be laid upon him; he shall be free in his house;
for one year he shall cheer his wife whom he hath taken.

[5] free: lit. *guiltless*

[6] Thou shalt not take for a pledge the under millstone, nor the upper mill-
stone; for he who doth so taketh life for a pledge. [7] And if a man should
be caught stealing one of his brethren of the children of Israel, and hav-
ing overcome him he should sell him, that thief shall die; so shalt thou
remove that evil one from yourselves. [8] Take heed to thyself in regard of

[6] he who doth so: Gr. *this man*
[7] stealing one: Gr. *stealing a soul*

the plague of leprosy: thou shalt take great heed to do according to all the
law, which the priests the Levites shall report to you; take heed to do, as
I have charged you. [9] Remember all that the Lord thy God did to Mariam
in the way, when ye were going out of Egypt.

[10] If thy neighbour owe thee a debt, any debt whatsoever, thou shalt not
go into his house to take his pledge: [11] thou shalt stand without, and the
man who is in thy debt shall bring the pledge out to thee. [12] And if the man
be poor, thou shalt not sleep with his pledge. [13] Thou shalt surely restore
his pledge at sunset, and he shall sleep in his garment, and he shall bless
thee; and it shall be mercy to thee before the Lord thy God. [14] Thou shalt
not unjustly withhold the wages of the poor and needy of thy brethren, or
of the strangers who are in thy cities. [15] Thou shalt pay him his wages the
same day, the sun shall not go down upon it, because he is poor and he
trusteth in it; and he shall cry against thee to the Lord, and it shall be sin in
thee. [16] The fathers shall not be put to death for the children, and the sons
shall not be put to death for the fathers; every one shall be put to death
for his own sin. [17] Thou shalt not wrest the judgment of the stranger and
the fatherless, and widow; thou shalt not take the widow's garment for a
pledge. [18] And thou shalt remember that thou wast a bondman in the land
of Egypt, and the Lord thy God redeemed thee from thence; therefore I
charge thee to do this thing.

[13] mercy to thee: i.e., *mercy shown by thee*

[16] be put to death for his own sin: Gr. *die in his own sin*

[19] And when thou shalt have reaped corn in thy field, and shalt have
forgotten a sheaf in thy field, thou shalt not return to take it; it shall be for
the stranger, and the orphan, and the widow, that the Lord thy God may
bless thee in all the works of thy hands. [20] And if thou shouldst gather
thy olives, thou shalt not return to collect the remainder; it shall be for
the stranger, and the fatherless, and the widow, and thou shalt remember
that thou wast a bondman in the land of Egypt; therefore I command
thee to do this thing. [21] And whensoever thou shalt gather the grapes of
thy vineyard, thou shalt not glean what thou hast left; it shall be for the
stranger, and the orphan, and the widow: [22] and thou shalt remember that
thou wast a bondman in the land of Egypt; therefore I command thee to
do this thing.

25 And if there should be a dispute between men, and they should
come forward to judgment, and the judges judge, and justify the
righteous, and condemn the wicked: [2] then it shall come to pass, if the un-
righteous should be worthy of stripes, thou shalt lay him down before the
judges, and they shall scourge him before them according to his iniquity.
[3] And they shall scourge him with forty stripes in number, they shall not
inflict more; for if thou shouldst scourge him with more stripes beyond
these stripes, thy brother will be disgraced before thee. [4] Thou shalt not
muzzle the ox that treadeth out the corn.

[4] 1 Cor. 9:9; 1 Tim. 5:18 (LXX ≠ Heb.)

[5] And if brethren should live together, and one of them should die, and
should not have seed, the wife of the deceased shall not marry out of the
family to a man not related: her husband's brother shall go in to her, and
shall take her to himself for a wife, and shall dwell with her. [6] And it shall

[5] Matt. 22:24; Mark 12:19; Luke 20:28

come to pass that the child which she shall bear, shall be named by the name of the deceased, and his name shall not be blotted out of Israel.

[7] And if the man should not be willing to take his brother's wife, then shall the woman go up to the gate to the elders, and she shall say, My husband's brother will not raise up the name of his brother in Israel, my husband's brother hath refused. [8] And the elders of his city shall call him, and speak to him; and if he stand and say, I will not take her: [9] then his brother's wife shall come forward before the elders, and shall loose one shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall they do to the man who will not build his brother's house in Israel. [10] And his name shall be called in Israel, The house of him that hath had his shoe loosed.

[11] And if men should strive together, a man with his brother, and the wife of one of them should advance to rescue her husband out of the hand of him that smiteth him, and she should stretch forth her hand, and take hold of his private parts; [12] thou shalt cut off her hand; thy eye shall not spare her.

[13] Thou shalt not have in thy bag diverse weights, a great and a small. [14] Thou shalt not have in thy house diverse measures, a great and a small. [15] Thou shalt have a true and just weight, and a true and just measure, that thou mayest live long upon the land which the Lord thy God giveth thee for an inheritance. [16] For every one that doth this is an abomination to the Lord thy God, even every one that doth injustice.

[17] Remember what things Amalec did to thee by the way, when thou wentest forth out of the land of Egypt: [18] how he withstood thee in the way, and harassed thy rear, even those that were weary behind thee, and thou didst hunger and wast weary; and he did not fear God. [19] And it shall come to pass whenever the Lord thy God shall have given thee rest from all thy enemies round about thee, in the land which the Lord thy God giveth thee to inherit, thou shalt blot out the name of Amalec from under heaven, and shalt not forget to do it.

26 And it shall be when thou shalt have entered into the land, which the Lord thy God giveth thee to inherit it, and thou shalt have inherited it, and thou shalt have dwelt upon it, [2] that thou shalt take of the first of the fruits of thy land, which the Lord thy God giveth thee, and thou shalt put them into a basket, and thou shalt go to the place which the Lord thy God shall choose to have his name called there. [3] And thou shalt come to the priest who shall be in those days, and thou shalt say to him, I testify this day to the Lord my God, that I am come into the land which the Lord sware to our fathers to give to us. [4] And the priest shall take the basket out of thy hands, and shall set it before the altar of the Lord thy God: [5] and he shall answer and say before the Lord thy God, My father abandoned Syria, and went down into Egypt, and sojourned there with a small number, and became there a mighty nation and a great multitude. [6] And the Egyptians afflicted us, and humbled us, and imposed hard tasks on us: [7] and we cried to the Lord our God, and the Lord heard our voice, and saw our humiliation, and our labour, and our affliction. [8] And the Lord

[6] named: Gr. *constituted*

[7] hath refused: Gr. *hath not been willing*

[13] and: Gr. *or*

[14] and: Gr. *or*

brought us out of Egypt himself with his great strength, and his mighty
hand, and his high arm, and with great visions, and with signs, and with
wonders. [9] And he brought us into this place, and gave us this land, a land
flowing with milk and honey. [10] And now, behold, I have brought the first
of the fruits of the land, which thou gavest me, O Lord, a land flowing
with milk and honey: and thou shalt leave it before the Lord thy God, and
thou shalt worship before the Lord thy God; [11] and thou shalt rejoice in
all the good things, which the Lord thy God hath given thee, thou and thy
family, and the Levite, and the stranger that is within thee.

[12] And when thou shalt have completed all the tithings of thy fruits in
the third year, thou shalt give the second tenth to the Levite, and stranger,
and fatherless, and widow; and they shall eat it in thy cities, and be merry.

[13] And thou shalt say before the Lord thy God, I have fully collected the
holy things out of my house, and I have given them to the Levite, and the
stranger, and the orphan, and the widow, according to all the commands
which thou didst command me: I did not transgress thy command, and
I did not forget it. [14] And in my distress I did not eat of them, I have not
gathered of them for an unclean purpose, I have not given of them to
the dead; I have hearkened to the voice of the Lord our God, I have done
as thou hast commanded me. [15] Look down from thy holy house, from
heaven, and bless thy people Israel, and the land which thou hast given
them, as thou didst swear to our fathers, to give to us a land flowing with
milk and honey.

[14] purpose: or, *person*

[16] On this day the Lord thy God charged thee to keep all the ordinances
and judgments; and ye shall observe and do them, with all your heart, and
with all your soul. [17] Thou hast chosen God this day to be thy God, and to
walk in all his ways, and to observe his ordinances and judgments, and
to hearken to his voice. [18] And the Lord hath chosen thee this day that
thou shouldst be to him a peculiar people, as he said, to keep his com-
mands; [19] and that thou shouldst be above all nations, as he hath made
thee renowned, and a boast, and glorious, that thou shouldst be a holy
people to the Lord thy God, as he hath spoken.

27 And Moses and the elders of Israel commanded, saying, Keep all
these commands, all that I command you this day. [2] And it shall
come to pass in the day when ye shall cross over Jordan into the land
which the Lord thy God giveth thee, that thou shalt set up for thyself great
stones, and shalt plaster them with plaster. [3] And thou shalt write on these
stones all the words of this law, as soon as ye have crossed Jordan, when
ye are entered into the land, which the Lord God of thy fathers giveth
thee, a land flowing with milk and honey, according as the Lord God of
thy fathers said to thee. [4] And it shall be as soon as ye are gone over Jordan,
ye shall set up these stones, which I command thee this day, on mount
Gæbal, and thou shalt plaster them with plaster. [5] And thou shalt build
there an altar to the Lord thy God, an altar of stones; thou shalt not lift
up iron upon it. [6] Of whole stones shalt thou build an altar to the Lord thy
God, and thou shalt offer upon it whole-burnt offerings to the Lord thy
God. [7] And thou shalt there offer a peace-offering; and thou shalt eat and

be filled, and rejoice before the Lord thy God. [8] And thou shalt write upon
the stones all this law very plainly.
[9] And Moses and the priests the Levites spoke to all Israel, saying, Be
silent and hear, O Israel; this day thou art become a people to the Lord
thy God. [10] And thou shalt hearken to the voice of the Lord thy God, and
shalt do all his commands, and his ordinances, as many as I command
thee this day.
[11] And Moses charged the people on that day, saying, [12] These shall stand
to bless the people on mount Garizin having gone over Jordan; Symeon,
Levi, Judas, Issachar, Joseph, and Benjamin. [13] And these shall stand for
cursing on mount Gæbal; Reuben, Gad, and Aser, Zabulon, Dan, and
Nephthali.
[14] And the Levites shall answer and say to all Israel with a loud voice,
[15] Cursed is the man whosoever shall make a graven or molten image, an
abomination to the Lord, the work of the hands of craftsmen, and shall
put it in a secret place: and all the people shall answer and say, So be
it. [16] Cursed is the man that dishonoureth his father or his mother: and
all the people shall say, So be it. [17] Cursed is he that removeth his neigh-
bour's landmarks: and all the people shall say, So be it. [18] Cursed is he that
maketh the blind to wander in the way: and all the people shall say, So be
it. [19] Cursed is every one that shall pervert the judgment of the stranger,
and orphan, and widow: and all the people shall say, So be it. [20] Cursed is
he that lieth with his father's wife, because he hath uncovered his father's
skirt: and all the people shall say, So be it. [21] Cursed is he that lieth with
any beast: and all the people shall say, So be it. [22] Cursed is he that lieth
with his sister by his father or his mother: and all the people shall say, So
be it. [23] Cursed is he that lieth with his daughter-in-law: and all the peo-
ple shall say, So be it. Cursed is he that lieth with his wife's sister: and all
the people shall say, So be it. [24] Cursed is he that smiteth his neighbour
secretly: and all the people shall say, So be it. [25] Cursed is he whosoever
shall have taken a bribe to slay an innocent man: and all the people shall
say, So be it. [26] Cursed is every man that continueth not in all the words
of this law to do them: and all the people shall say, So be it.

[25] to slay an innocent man: Gr. *to smite the life of innocent blood*
[26] Gal. 3:10

28 And it shall come to pass, if thou wilt indeed hear the voice of
the Lord thy God, to observe and do all these commands, which I
charge thee this day, that the Lord thy God shall set thee on high above
all the nations of the earth; [2] and all these blessings shall come upon thee,
and shall find thee. If thou wilt indeed hear the voice of the Lord thy God,
[3] blessed shalt thou be in the city, and blessed shalt thou be in the field.
[4] Blessed shall be the offspring of thy body, and the fruits of thy land, and
the herds of thy oxen, and the flocks of thy sheep. [5] Blessed shall be thy
barns, and thy stores. [6] Blessed shalt thou be in thy coming in, and blessed
shalt thou be in thy going out.
[7] The Lord deliver thy enemies that withstand thee utterly broken before
thy face: they shall come out against thee one way, and they shall flee
seven ways from before thee. [8] The Lord send upon thee his blessing in
thy barns, and on all on which thou shalt put thy hand, in the land which

[4] body: Gr. *belly*

the Lord thy God giveth thee. [9] The Lord raise thee up for himself a holy
people, as he sware to thy fathers; if thou wilt hear the voice of the Lord
thy God, and walk in all his ways. [10] And all the nations of the earth shall
see thee, that the name of the Lord is called upon thee, and they shall
stand in awe of thee. [11] And the Lord thy God shall multiply thee for good
in the offspring of thy body, and in the offspring of thy cattle, and in the
fruits of thy land, on thy land which the Lord sware to thy fathers to give
to thee.

[10] see thee, that the name: or, *see that the name,* etc.
[11] body: Gr. *belly*

[12] May the Lord open to thee his good treasure, the heaven, to give rain
to thy land in season: may he bless all the works of thy hands: so shalt
thou lend to many nations, but thou shalt not borrow; and thou shalt
rule over many nations, but they shall not rule over thee. [13] The Lord thy
God make thee the head, and not the tail; and thou shalt then be above
and thou shalt not be below, if thou wilt hearken to the voice of the Lord
thy God, in all things that I charge thee this day to observe. [14] Thou shalt
not turn aside from any of the commandments, which I charge thee this
day, to the right hand or to the left, to go after other gods to serve them.

[15] But it shall come to pass, if thou wilt not hearken to the voice of the
Lord thy God, to observe all his commandments, as many as I charge
thee this day, then all these curses shall come on thee, and overtake thee.
[16] Cursed shalt thou be in the city, and cursed shalt thou be in the field.
[17] Cursed shall be thy barns and thy stores. [18] Cursed shall be the offspring
of thy body, and the fruits of thy land, the herds of thy oxen, and the flocks
of thy sheep. [19] Cursed shalt thou be in thy coming in, and cursed shalt
thou be in thy going out.

[20] The Lord send upon thee want, and famine, and consumption on all
things on which thou shalt put thy hand, until he shall have utterly de-
stroyed thee, and until he shall have consumed thee quickly because of
thy evil devices, because thou hast forsaken me. [21] The Lord cause the
pestilence to cleave to thee, until he shall have consumed thee off the
land into which thou goest to inherit it. [22] The Lord smite thee with dis-
tress, and fever, and cold, and inflammation, and blighting, and paleness,
and they shall pursue thee until they have destroyed thee. [23] And thou
shalt have over thy head a sky of brass, and the earth under thee shall be
iron. [24] The Lord thy God make the rain of thy land dust; and dust shall
come down from heaven, until it shall have destroyed thee, and until it
shall have quickly consumed thee. [25] The Lord give thee up for slaughter
before thy enemies: thou shalt go out against them one way, and flee from
their face seven ways; and thou shalt be a dispersion in all the kingdoms
of the earth. [26] And your dead men shall be food to the birds of the sky,
and to the beasts of the earth; and there shall be none to scare them away.
[27] The Lord smite thee with the botch of Egypt in the seat, and with a ma-
lignant scab, and itch, so that thou canst not be healed. [28] The Lord smite
thee with insanity, and blindness, and astonishment of mind. [29] And thou
shalt grope at mid-day, as a blind man would grope in the darkness, and
thou shalt not prosper in thy ways; and then thou shalt be unjustly treated,
and plundered continually, and there shall be no helper.

[21] The Lord: Gr. *may the Lord*

[30] Thou shalt take a wife, and another man shall have her; thou shalt
build a house, and thou shalt not dwell in it; thou shalt plant a vineyard,
and shalt not gather the grapes of it. [31] Thy calf shall be slain before thee,
and thou shalt not eat of it; thy ass shall be violently taken away from
thee, and shall not be restored to thee: thy sheep shall be given to thy
enemies, and thou shalt have no helper. [32] Thy sons and thy daughters
shall be given to another nation, and thy eyes wasting away shall look for
them: thy hand shall have no strength. [33] A nation which thou knowest
not shall eat the produce of thy land, and all thy labours; and thou shalt
be injured and crushed always. [34] And thou shalt be distracted, because
of the sights of thy eyes which thou shalt see.

[35] The Lord smite thee with an evil sore, on the knees and the legs, so
that thou shalt not be able to be healed from the sole of thy foot to the
crown of thy head.

[36] The Lord carry away thee and thy princes, whom thou shalt set over
thee, to a nation which neither thou nor thy fathers know; and thou shalt
there serve other gods, wood and stone. [37] And thou shalt be there for a
wonder, and a parable, and a tale, among all the nations, to which the
Lord thy God shall carry thee away.

[38] Thou shalt carry forth much seed into the field, and thou shalt bring
in little, because the locust shall devour it. [39] Thou shalt plant a vineyard,
and dress it, and shalt not drink the wine, neither shalt thou delight thyself
with it, because the worm shall devour it. [40] Thou shalt have olive trees
in all thy borders, and thou shalt not anoint thee with oil, because thy
olive shall utterly cast its fruit. [41] Thou shalt beget sons and daughters,
and they shall not be thine, for they shall depart into captivity. [42] All thy
trees and the fruits of thy land shall the blight consume. [43] The stranger
that is within thee shall get up very high, and thou shalt come down very
low. [44] He shall lend to thee, and thou shalt not lend to him: he shall be
the head, and thou shalt be the tail.

[39] devour it: Gr. *devour them.* i.e., *devour the fruits of it*
[40] cast its fruit: lit. *flow,* or *fall down*

[45] And all these curses shall come upon thee, and shall pursue thee, and
shall overtake thee, until he shall have consumed thee, and until he shall
have destroyed thee; because thou didst not hearken to the voice of the
Lord thy God, to keep his commands, and his ordinances which he hath
commanded thee. [46] And these things shall be signs in thee, and wonders
among thy seed for ever; [47] because thou didst not serve the Lord thy God
with gladness and a good heart, because of the abundance of all things.

[48] And thou shalt serve thy enemies, which the Lord will send forth
against thee, in hunger, and in thirst, and in nakedness, and in the want
of all things; and thou shalt wear upon thy neck a yoke of iron until he
shall have destroyed thee. [49] The Lord shall bring upon thee a nation from
the extremity of the earth, like the swift flying of an eagle, a nation whose
voice thou shalt not understand; [50] a nation bold in countenance, which
shall not respect the person of the aged and shall not pity the young.
[51] And it shall eat up the young of thy cattle, and the fruits of thy land,
so as not to leave to thee corn, wine, oil, the herds of thy oxen, and the
flocks of thy sheep, until it shall have destroyed thee; [52] and have utterly

[49] understand: Gr. *hear*
[50] respect: Gr. *wonder at*

crushed thee in thy cities, until the high and strong walls be destroyed,
in which thou trustest, in all thy land; and it shall afflict thee in thy cities,
which he hath given to thee. [53] And thou shalt eat the fruit of thy body, the
flesh of thy sons and of thy daughters, all that he hath given thee, in thy
straitness and thy affliction, with which thy enemy shall afflict thee.

[53] body: Gr. *belly*

[54] He that is tender and very delicate within thee shall look with an evil
eye upon his brother, and the wife in his bosom, and the children that are
left, which may have been left to him; [55] so as not to give to one of them of
the flesh of his children, whom he shall eat, because of his having nothing
left him in thy straitness, and in thy affliction, with which thy enemies
shall afflict thee in all thy cities.

[56] And she that is tender and delicate among you, whose foot hath not
assayed to go upon the earth for delicacy and tenderness, shall look with
an evil eye on her husband in her bosom, and her son and her daughter,
[57] and her offspring that cometh out between her feet, and the child which
she shall bear; for she shall eat them because of the want of all things,
secretly in thy straitness, and in thy affliction, with which thy enemy shall
afflict thee in thy cities. [58] If thou wilt not hearken to do all the words
of this law, which have been written in this book, to fear this glorious
and wonderful name, the Lord thy God; [59] then the Lord shall magnify thy
plagues, and the plagues of thy seed, great and wonderful plagues, and
evil and abiding diseases. [60] And he shall bring upon thee all the evil pain
of Egypt, of which thou wast afraid, and they shall cleave to thee. [61] And
the Lord shall bring upon thee every sickness, and every plague that is
not written, and every one that is written in the book of this law, until he
shall have destroyed thee. [62] And ye shall be left few in number, whereas ye
were as the stars of the sky in multitude; because thou didst not hearken
to the voice of the Lord thy God.

[57] offspring: lit. *afterbirth*

[60] of which thou wast afraid: Gr. *which thou feardst before their face.* Hebraism

[63] And it shall come to pass that as the Lord rejoiced over you to do you
good, and to multiply you, so the Lord will rejoice over you to destroy you;
and ye shall be quickly removed from the land, into which ye go to inherit
it. [64] And the Lord thy God shall scatter thee among all nations, from one
end of the earth to the other; and thou shalt there serve other gods, wood
and stone, which thou hast not known, nor thy fathers. [65] Moreover among
those nations he will not give thee quiet, neither by any means shall the
sole of thy foot have rest; and the Lord shall give thee there another and a
misgiving heart, and failing eyes, and a wasting soul. [66] And thy life shall
be in suspense before thy eyes; and thou shalt be afraid by day and by
night, and thou shalt have no assurance of thy life. [67] In the morning thou
shalt say, Would it were evening! and in the evening thou shalt say, Would
it were morning! for the fear of thy heart with which thou shalt fear, and
for the sights of thy eyes which thou shalt see. [68] And the Lord shall bring
thee back to Egypt in ships, by the way of which I said, Thou shalt not
see it again; and ye shall be sold there to your enemies for bondmen and
bondwomen, and none shall buy you.

29 These are the words of the covenant, which the Lord commanded
Moses to make with the children of Israel in the land of Moab, be-
sides the covenant which he made with them in Horeb.
[2] And Moses called all the sons of Israel and said to them, Ye have seen
all things that the Lord did in the land of Egypt before you to Pharaoh and
his servants, and all his land; [3] the great temptations which thy eyes have
seen, the signs, and those great wonders. [4] Yet the Lord God hath not given
you a heart to know, and eyes to see, and ears to hear, until this day. [5] And
he led you forty years in the wilderness; your garments did not grow old,
and your sandals were not worn away off your feet. [6] Ye did not eat bread,
ye did not drink wine or strong drink, that ye might know that I am the
Lord your God. [7] And ye came as far as this place; and there came forth
Seon king of Esebon, and Og king of Basan, to meet us in war. [8] And we
smote them and took their land, and I gave it for an inheritance to Reuben
and Gad, and to the half-tribe of Manasse. [9] And ye shall take heed to do
all the words of this covenant, that ye may understand all things that ye
shall do.

[4] Rom. 11:8

[10] Ye all stand today before the Lord your God, the heads of your tribes,
and your elders, and your judges, and your officers, every man of Israel,
[11] your wives, and your children, and the stranger who is in the midst of
your camp, from your hewer of wood even to your drawer of water, [12] that
thou shouldst enter into the covenant of the Lord thy God and into his
oaths, as many as the Lord thy God appointeth thee this day; [13] that he
may appoint thee to himself for a people, and he shall be thy God, as he
said to thee, and as he sware to thy fathers, Abraham, and Isaac, and Jacob.
[14] And I do not appoint to you alone this covenant and this oath; [15] but to
those also who are here with you today before the Lord your God, and to
those who are not here with you today.
[16] For ye know how we dwelt in the land of Egypt, how we came through
the midst of the nations through whom ye came. [17] And ye beheld their
abominations, and their idols, wood and stone, silver and gold, which are
among them. [18] Lest there be among you man, or woman, or family, or
tribe, whose heart hath turned aside from the Lord your God, having gone
to serve the gods of these nations; lest there be in you a root springing up
with gall and bitterness. [19] And it shall be if one shall hear the words of
this curse, and shall flatter himself in his heart, saying, [a]Let good happen
to me, for I will walk in the error of my heart, lest the sinner destroy the
guiltless with him: [20] God shall by no means be willing to pardon him,
but then the wrath of the Lord and his jealousy shall flame out against
that man; and all the curses of this covenant shall attach themselves to
him, which are written in this book, and the Lord shall blot out his name
from under heaven. [21] And the Lord shall separate that man for evil of all
the children of Israel, according to all the curses of the covenant that are
written in the book of this law.

[a] Let good happen to me: lit. *May holy things happen to me*. See the use of ὅσια in Esai. 55:3; Acts 13:34

[22] And another generation shall say—even your sons who shall rise up
after you, and the stranger who shall come from a land afar off, and shall
see the plagues of that land and their diseases, which the Lord hath sent
upon it, [23] brimstone and burning salt (the whole land shall not be sown,
neither shall any green thing spring, nor rise upon it, as Sodom and Go-
morrha were overthrown, Adama and Seboim, which the Lord overthrew
in his wrath and anger)— [24] and all the nations shall say, Why hath the
Lord done thus to this land? what is this great fierceness of anger? [25] And
men shall say, Because they forsook the covenant of the Lord God of their
fathers, the things which he appointed to their fathers, when he brought
them out of the land of Egypt: [26] and they went and served other gods,
which they knew not, neither did he assign them to them. [27] And the Lord
was exceedingly angry with that land to bring upon it according to all the
curses which are written in the book of this law. [28] And the Lord removed
them from their land in anger, and wrath, and very great indignation, and
cast them out into another land as at present.

[29] The secret things belong to the Lord our God, but the things that are
revealed belong to us and to our children for ever, to do all the words of
this law.

30 And it shall come to pass when all these things shall have come
upon thee, the blessing and the curse, which I have set before thy
face, and thou shalt call them to mind among all the nations, wherein
the Lord shall have scattered thee, [2] and shalt return to the Lord thy God,
and shalt hearken to his voice, according to all things which I charge thee
this day, with all thy heart, and with all thy soul; [3] then the Lord shall heal
thy iniquities, and shall pity thee, and shall again gather thee out from all
the nations, among which the Lord hath scattered thee. [4] If thy dispersion
be from one end of heaven to the other, thence will the Lord thy God
gather thee, and thence will the Lord thy God take thee. [5] And the Lord
thy God shall bring thee in from thence into the land which thy fathers
have inherited, and thou shalt inherit it; and he will do thee good, and
multiply thee above thy fathers. [6] And the Lord shall purge thy heart, and
the heart of thy seed, to love the Lord thy God with all thy heart, and with
all thy soul, that thou mayest live.

[7] And the Lord thy God will put these curses upon thy enemies, and
upon those that hate thee, who have persecuted thee. [8] And thou shalt
return and hearken to the voice of the Lord thy God, and shall keep his
commands, all that I charge thee this day. [9] And the Lord thy God shall
bless thee in every work of thy hands, in the offspring of thy body, and
in the offspring of thy cattle, and in the fruits of thy land, because the
Lord thy God will again rejoice over thee for good, as he rejoiced over thy
fathers: [10] if thou wilt hearken to the voice of the Lord thy God, to keep
his commandments, and his ordinances, and his judgments written in
the book of this law, if thou turn to the Lord thy God with all thy heart,
and with all thy soul. [11] For this command which I give thee this day is
not grievous, neither is it far from thee. [12] It is not in heaven above, as if
there were one saying, Who shall go up for us into heaven, and shall take

[1] call them to mind: Gr. *receive them into thy heart*

[9] body: Gr. *belly*

[11] See Rom. 10:6, 7, 8
[12] Rom. 10:6–8

it for us, and we will hear and do it? [13] Neither is it beyond the sea, saying,
Who will go over for us to the other side of the sea, and take it for us, and
make it audible to us, and we will do it? [14] The word is very near thee, in
thy mouth, and in thy heart, and in thy hands to do it.

[15] Behold, I have set before thee this day life and death, good and evil.
[16] If thou wilt hearken to the commands of the Lord thy God, which I
command thee this day, to love the Lord thy God, to walk in all his ways,
and to keep his ordinances, and his judgments; then ye shall live, and
shall be many in number, and the Lord thy God shall bless thee in all the
land into which thou goest to inherit it. [17] But if thy heart change, and
thou wilt not hearken, and thou shalt go astray and worship other gods,
and serve them, [18] I declare to you this day, that ye shall utterly perish,
and ye shall by no means live long upon the land, into which ye go over
Jordan to inherit it.

[19] I call both heaven and earth to witness this day against you, I have
set before you life and death, the blessing and the curse: choose thou life,
that thou and thy seed may live; [20] to love the Lord thy God, to hearken
to his voice, and cleave to him; for this is thy life, and the length of thy
days, that thou shouldst dwell upon the land, which the Lord sware to thy
fathers, Abraham, and Isaac, and Jacob, to give to them.

31 And Moses finished speaking all these words to all the children of
Israel; [2] and said to them, I am this day a hundred and twenty years
old; I shall not be able any longer to come in or go out; and the Lord said
to me, Thou shalt not go over this Jordan. [3] The Lord thy God who goeth
before thee, he shall destroy these nations before thee, and thou shalt
inherit them: and it shall be Jesus that goeth before thy face, as the Lord
hath spoken. [4] And the Lord thy God shall do to them as he did to Seon
and Og the two kings of the Amorites, who were beyond Jordan, and to
their land, as he destroyed them. [5] And the Lord hath delivered them to
you; and ye shall do to them, as I charged you. [6] Be courageous and strong,
fear not, neither be cowardly, neither be afraid before them; for it is the
Lord your God that advanceth with you in the midst of you, neither will he
by any means forsake thee, nor desert thee. [7] And Moses called Jesus, and
said to him before all Israel, Be courageous and strong; for thou shalt go
in before this people into the land which the Lord sware to your fathers to
give to them, and thou shalt give it to them for an inheritance. [8] And the
Lord that goeth with thee shall not forsake thee nor abandon thee; fear
not, neither be afraid.

[9] And Moses wrote the words of this law in a book, and gave it to the
priests the sons of Levi who bear the ark of the covenant of the Lord, and
to the elders of the sons of Israel.

[10] And Moses charged them in that day, saying, After seven years, in the
time of the year of release, in the feast of tabernacles, [11] when all Israel
come together to appear before the Lord your God, in the place which
the Lord shall choose, ye shall read this law before all Israel in their ears,
[12] having assembled the people, the men, and the women, and the children, and the stranger that is in your cities, that they may hear, and that

[5] delivered them: i.e., *delivered the nations*
[6] Heb. 13:5 (Heb. + LXX)

they may learn to fear the Lord your God; and they shall hearken to do
all the words of this law. [13] And their sons who have not known shall hear,
and shall learn to fear the Lord thy God all the days that they live upon
the land, into which ye go over Jordan to inherit it.

[14] And the Lord said to Moses, Behold, the days of thy death are at hand;
call Jesus, and stand ye by the doors of the tabernacle of testimony, and
I will give him a charge. And Moses and Jesus went to the tabernacle of
testimony, and stood by the doors of the tabernacle of testimony. [15] And
the Lord descended in a cloud, and stood by the doors of the tabernacle of
testimony; and the pillar of the cloud stood by the doors of the tabernacle
of testimony. [16] And the Lord said to Moses, Behold, thou shalt sleep with
thy fathers, and this people will arise and go a whoring after the strange
gods of the land, into which they are entering: and they will forsake me,
and break my covenant, which I made with them. [17] And I will be very
angry with them in that day, and I will leave them and turn my face away
from them, and they shall be devoured; and many evils and afflictions
shall come upon them; and they shall say in that day, Because the Lord
my God is not with me, these evils have come upon me. [18] And I will surely
turn away my face from them in that day, because of all their evil-doings
which they have done, because they turned aside after strange gods.

[19] And now write the words of this song, and teach it to the children of
Israel, and ye shall put it into their mouth, that this song may witness
for me among the children of Israel to their face. [20] For I will bring them
into the good land, which I sware to their fathers, to give to them a land
flowing with milk and honey: and they shall eat and be filled and satisfy
themselves; then will they turn aside after other gods, and serve them,
and they will provoke me, and break my covenant. [21] And this song shall
stand up to witness against them; for they shall not forget it out of their
mouth, or out of the mouth of their seed; for I know their wickedness,
what they are doing here this day, before I have brought them into the
good land, which I sware to their fathers.

[22] And Moses wrote this song in that day, and taught it to the children
of Israel. [23] And he charged Jesus, and said, Be courageous and strong, for
thou shalt bring the sons of Israel into the land, which the Lord sware to
them, and he shall be with thee.

[24] And when Moses finished writing all the words of this law in a book,
even to the end, [25] then he charged the Levites who bear the ark of the
covenant of the Lord, saying, [26] Take the book of this law, and ye shall put
it in the side of the ark of the covenant of the Lord your God; and it shall
be there among you for a testimony. [27] For I know thy provocation, and
thy stiff neck; for yet during my life with you at this day, ye have been
provoking in your conduct toward God: how shall ye not also be so after
my death? [28] Gather together to me the heads of your tribes, and your
elders, and your judges, and your officers, that I may speak in their ears
all these words; and I call both heaven and earth to witness against them.
[29] For I know that after my death ye will utterly transgress, and turn aside
out of the way which I have commanded you; and evils shall come upon

[26] among you: Gr. *within thee*

you in the latter days, because ye will do evil before the Lord, to provoke him to anger by the works of your hands.

[29] in the latter days: Gr. *at the end of the days*

[30] And Moses spoke all the words of this song even to the end, in the ears of the whole assembly.

32 Attend, O heaven, and I will speak;
and let the earth hear the words out of my mouth.
[2] Let my speech be looked for as the rain,
and my words come down as dew,
as the shower upon the herbage,
and as snow upon the grass.
[3] For I have called on the name of the Lord:
assign ye greatness to our God.
[4] As for God, his works are true,
and all his ways are judgment:
God is faithful, and there is no unrighteousness in him;
just and holy is the Lord.

[4] judgment: Gr. *judgments*

[5] They have sinned, not pleasing him; spotted children,
a froward and perverse generation.
[6] Do ye thus recompense the Lord?
is the people thus foolish and unwise?
did not he himself thy father purchase thee,
and make thee, and form thee?
[7] Remember the days of old,
consider the years for past ages:
ask thy father, and he shall relate to thee,
thy elders, and they shall tell thee.

[7] for past ages: Gr. *in ages of ages*

[8] When the Most High divided the nations,
when he separated the sons of Adam,
he set the bounds of the nations
according to the number of the angels of God.
[9] And his people Jacob became the portion of the Lord,
Israel was the line of his inheritance.
[10] He maintained him in the wilderness,
in burning thirst and a dry land:
he led him about and instructed him,
and kept him as the apple of an eye.
[11] As an eagle would watch over his brood,
and yearneth over his young,
receiveth them having spread his wings,
and taketh them up on his back:
[12] the Lord alone led them,
there was no strange god with them.
[13] He brought them up on the strength of the land;
he fed them with the fruits of the fields;
they sucked honey out of the rock,

and oil out of the solid rock.
[14] Butter of cows, and milk of sheep,
with the fat of lambs and rams,
of calves and kids,
with fat of kidneys of wheat;
and he drank wine, the blood of the grape.
[15] So Jacob ate and was filled,
and the beloved one kicked;
he grew fat, he became thick and broad:
then he forsook the God that made him,
and departed from God his Saviour.

[16] They provoked me to anger with strange gods;
with their abominations they bitterly angered me.
[17] They sacrificed to devils, and not to God;
to gods whom they knew not:
new and fresh gods came in,
whom their fathers knew not.
[18] Thou hast forsaken God that begot thee,
and forgotten God who feedeth thee.

[17] 1 Cor. 10:20 (Heb. + LXX)

[19] And the Lord saw, and was jealous;
and was provoked by the anger of his sons and daughters,
[20] and said, I will turn away my face from them,
and will show what shall happen to them in the last days;
for it is a perverse generation,
sons in whom is no faith.

[21] They have provoked me to jealousy with that which is not God,
they have exasperated me with their idols;
and I will provoke them to jealousy with them that are no nation,
I will anger them with a nation void of understanding.
[22] For a fire hath been kindled out of my wrath,
it shall burn to hell below;
it shall devour the land, and the fruits of it;
it shall set on fire the foundations of the mountains.
[23] I will gather evils upon them,
and will fight with my weapons against them.
[24] They shall be consumed with hunger and the devouring of birds,
and there shall be irremediable destruction:
I will send forth against them the teeth of wild beasts,
with the rage of serpents creeping on the ground.
[25] Without, the sword shall bereave them of children,
and terror shall issue out of the secret chambers;
the young man shall perish with the virgin,
the suckling with him who hath grown old.
[26] I said, I will scatter them,

[21] Rom. 10:19 (Heb. + LXX)

[23] fight with my weapons against them: Gr. *cause my weapons to war together against them*
[24] destruction: Gr. *downfall*, or *falling away*

and I will cause their memorial to cease from among men.
[27] Were it not for the wrath of the enemy, lest they should live long,
lest their enemies should combine against them;
lest they should say, Our own high arm,
and not the Lord, hath done all these things.

[28] It is a nation that hath lost counsel,
neither is there understanding in them.
[29] They had not sense to understand:
let them reserve these things against the time to come.
[30] How should one pursue a thousand,
and two rout tens of thousands,
if God had not sold them,
and the Lord delivered them up?
[31] For their gods are not as our God,
but our enemies are void of understanding.
[32] For their vine is of the vine of Sodom,
and their vine-branch of Gomorrha:
their grape is a grape of gall,
their cluster is one of bitterness.
[33] Their wine is the rage of serpents,
and the incurable rage of asps.
[34] Lo! are not these things stored up by me,
and sealed among my treasures?
[35] In the day of vengeance I will recompense,
whensoever their foot shall be tripped up;
for the day of their destruction is near to them,
and the judgments at hand are close upon you.
[36] For the Lord shall judge his people,
and shall be comforted over his servants;
for he saw that they were utterly weakened,
and failed in the hostile invasion, and were become feeble:
[37] and the Lord said, Where are their gods
on whom they trusted?
[38] the fat of whose sacrifices ye ate,
and ye drank the wine of their drink-offerings?
let them arise and help you,
and be your protectors.
[39] Behold, behold that I am he,
and there is no god besides me:
I kill, and I will make to live:
I will smite, and I will heal;
and there is none who shall deliver out of my hands.
[40] For I will lift up my hand to heaven,
and swear by my right hand,
and I will say, I live for ever.
[41] For I will sharpen my sword like lightning,

[30] should: Gr. *shall*

[35] Rom. 12:19; Heb. 10:30

[36] utterly weakened: Gr. *paralysed*

and my hand shall take hold of judgment;
and I will render judgment to my enemies,
and will recompense them that hate me.
42 I will make my weapons drunk with blood,
and my sword shall devour flesh,
it shall glut itself with the blood of the wounded,
and from the captivity
of the heads of the Gentiles that rule over them.

42 the heads of the Gentiles: Vat. *the heads of their enemies*
43 Rom. 15:10 (LXX ≠ Heb.)

43 Rejoice, ye heavens, with him,
and let all the angels of God worship him;
rejoice ye Gentiles, with his people,
and let all the sons of God strengthen themselves in him;
for he will avenge the blood of his sons,
and he will render vengeance, and recompense
justice to his enemies,
and will reward them that hate him;
and the Lord shall purge the land of his people.

44 And Moses wrote this song in that day, and taught it to the children of Israel; and Moses went in and spoke all the words of this law in the ears of the people, he and Jesus the son of Naue. 45 And Moses finished speaking to all Israel. 46 And he said to them, Take heed with your heart to all these words, which I testify to you this day, which ye shall command your sons, to observe and do all the words of this law. 47 For this is no vain word to you; for it is your life, and because of this word ye shall live long upon the land, into which ye go over Jordan to inherit it. 48 And the Lord spoke to Moses in this day, saying, 49 Go up to the mount Abarim, this mountain Nabau which is in the land of Moab over against Jericho, and behold the land of Canaan, which I give to the sons of Israel: 50 and die in the mount whither thou goest up, and be added to thy people; as Aaron thy brother died in mount Or, and was added to his people. 51 Because ye disobeyed my word among the children of Israel, at the waters of strife of Cades in the wilderness of Sin; because ye sanctified me not among the sons of Israel. 52 Thou shalt see the land before thee, but thou shalt not enter into it.

33 And this is the blessing with which Moses the man of God blessed the children of Israel before his death. 2 And he said,

The Lord is come from Sinai,
and hath appeared from Seir to us,
and hath hasted out of the mount of Pharan, with
the ten thousands of Cades;
on his right hand were his angels with him.
3 And he spared his people,
and all his sanctified ones are under thy hands;
and they are under thee;

2 Cades: Heb. קדש, *saints*

and he received of his words
[4] the law which Moses charged us,
an inheritance to the assemblies of Jacob.
[5] And he shall be prince with the beloved one,
when the princes of the people are gathered together
with the tribes of Israel.
[6] Let Reuben live, and not die;
and let him be many in number.

[7] And this is the blessing of Judah;

Hear, Lord, the voice of Judah,
and do thou visit his people:
his hands shall contend for him,
and thou shalt be a help from his enemies.

[8] And to Levi he said,

Give to Levi his manifestations,
and his truth to the holy man,
whom they tempted in the temptation;
they reviled him at the water of strife.
[9] Who saith to his father and mother, I have not seen thee;
and he knew not his brethren,
and he refused to know his sons:
he kept thy oracles,
and observed thy covenant.
[10] They shall declare thy ordinances to Jacob,
and thy law to Israel:
they shall place incense in the time of thy wrath
continually upon thy altar.
[11] Bless, Lord, his strength,
and accept the works of his hands;
break the loins of his enemies that have risen up against him,
and let not them that hate him rise up.

[12] And to Benjamin he said,

The beloved of the Lord shall dwell in confidence,
and God overshadoweth him always,
and he rested between his shoulders.

[13] And to Joseph he said,

His land is of the blessing of the Lord,
of the seasons of sky and dew,
and of the deeps of wells below,

[14] and of the fruits of the changes of the sun in season,
and of the produce of the months,
[15] from the top of the ancient mountains,
and from the top of the everlasting hills,
[16] and of the fulness of the land in season:
and let the things pleasing to him that dwelt in the bush
come on the head of Joseph,
and on the crown of him who was glorified above his brethren.
[17] His beauty is as the firstling of his bull,
his horns are the horns of a unicorn;
with them he shall thrust the nations at once, even
from the end of the earth:
these are the ten thousands of Ephraim,
and these are the thousands of Manasse.

[18] And to Zabulon he said,

Rejoice, Zabulon, in thy going out,
and Issachar in his tents.
[19] They shall utterly destroy the nations, and ye shall call men there,
and there offer the sacrifice of righteousness;
for the wealth of the sea shall suckle thee,
and so shall the marts of them that dwell by the sea-coast.

[20] And to Gad he said,

Blessed be he that enlargeth Gad:
as a lion he rested,
having broken the arm and the ruler.
[21] And he saw his first-fruits,
that there the land of the princes gathered
with the chiefs of the people was divided;
the Lord wrought righteousness,
and his judgment with Israel.

[22] And to Dan he said,

Dan is a lion's whelp,
and shall leap out of Basan.

[23] And to Nephthali he said,

Nephthali hath the fulness of good things;
and let him be filled with blessing from the Lord:
he shall inherit the west and the south.

[24] And to Aser he said,

Aser is blessed with children;
and he shall be acceptable to his brethren:
he shall dip his foot in oil.
[25] His sandal shall be iron and brass;
as thy days, so shall be thy strength.

[26] There is not any such as the God of the beloved;
he who rideth upon the heaven is thy helper,
and the magnificent One of the firmament.
[27] And the rule of God shall protect thee,
and that under the strength of the everlasting arms;
and he shall cast forth the enemy from before thy face,
saying, Perish.
[28] And Israel shall dwell in confidence
alone on the land of Jacob,
with corn and wine;
and the sky shall be misty with dew upon thee.
[29] Blessed art thou, O Israel;
who is like to thee, O people saved by the Lord?
thy helper shall hold his shield over thee,
and his sword is thy boast;
and thy enemies shall speak falsely to thee,
and thou shalt tread upon their neck.

34 And Moses went up from Araboth Moab to the mount of Nabau, to the top of Phasga, which is before Jericho; and the Lord showed him all the mount of Galaad to Dan, and all the land of Nephthali, [2] and all the land of Ephraim and Manasse, and all the land of Judah to the farthest sea; [3] and the wilderness, and the country round about Jericho, the city of palm-trees, to Segor. [4] And the Lord said to Moses, This is the land of which I sware to Abraham, and Isaac, and Jacob, saying, To your seed will I give it: and I have shown it to thy eyes, but thou shalt not go in thither.

[5] So Moses the servant of the Lord died in the land of Moab by the word of the Lord. [6] And they buried him in Gai near the house of Phogor; and no one hath seen his sepulchre to this day. [7] And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural powers destroyed.

[8] And the children of Israel wept for Moses in Araboth of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed. [9] And Jesus the son of Naue was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel hearkened to him; and they did as the Lord commanded Moses.

[10] And there rose up no more a prophet in Israel like Moses, whom the Lord knew face to face, [11] in all the signs and wonders, which the Lord sent him to work in Egypt on Pharaoh, and his servants, and all his land;

[12] the great wonders, and the mighty hand which Moses displayed before
all Israel.

The Book of Jesus, the Son of Navi

1 And it came to pass after the death of Moses, that the Lord spoke to
Jesus the son of Naue, the minister of Moses, saying, [2] Moses my ser-
vant is dead; now then arise, go over Jordan, thou and all this people, into
the land, which I give them. [3] Every spot on which ye shall tread I will
give it you, as I said to Moses. [4] The wilderness and Antilibanus, as far as
the great river, the river Euphrates, and as far as the extremity of the sea;
your coasts shall be from the setting of the sun. [5] Not a man shall stand
against you all the days of thy life; and as I was with Moses, so will I also
be with thee, and I will not fail thee, or neglect thee. [6] Be strong and quit
thyself like a man, for thou shalt divide the land to this people, which I
sware to give to your fathers. [7] Be strong, therefore, and quit thyself like
a man, to observe and do as Moses my servant commanded thee; and
thou shalt not turn therefrom to the right hand or to the left, that thou
mayest be wise in whatsoever thou mayest do. [8] And the book of this law
shall not depart out of thy mouth, and thou shalt meditate in it day and
night, that thou mayest know how to do all the things that are written in
it; then shalt thou prosper, and make thy ways prosperous, and then shalt
thou be wise. [9] Lo! I have commanded thee; be strong and courageous, be
not cowardly nor fearful, for the Lord thy God is with thee in all places
whither thou goest. [10] And Jesus commanded the scribes of the people,
saying, [11] Go into the midst of the camp of the people, and command the
people, saying, Prepare provisions; for yet three days and ye shall go over
this Jordan, entering in to take possession of the land, which the Lord God
of your fathers giveth to you.

[12] And to Reuben, and to Gad, and to the half tribe of Manasse, Jesus said,
[13] Remember the word which Moses the servant of the Lord commanded
you, saying, The Lord your God hath caused you to rest, and hath given
you this land. [14] Let your wives and your children and your cattle dwell in
the land, which he hath given you; and ye shall go over well armed before
your brethren, every one of you who is strong; and ye shall fight on their
side; [15] until the Lord your God shall have given your brethren rest, as also
to you, and they also shall have inherited the land, which the Lord your
God giveth them; then ye shall depart each one to his inheritance, which
Moses gave you beyond Jordan eastward. [16] And they answered Jesus and
said, We will do all things which thou commandest us, and we will go to
every place whither thou shalt send us. [17] Whereinsoever we hearkened to
Moses we will hearken to thee; only let the Lord our God be with thee, as
he was with Moses. [18] And whosoever shall disobey thee, and whosoever
shall not hearken to thy words as thou shalt command him, let him die;
but be thou strong and courageous.

2 And Jesus the son of Naue sent out of Sattin two young men to spy the
land, saying, Go up and view the land and Jericho: and the two young

[4] extremity of the sea: or, *last,* or, *farthest sea*

[5] I will not fail thee: see Heb. 13:5

[6] to give to your fathers: Gr. *to your fathers, to give them*

[7] therefrom: Gr. *from them,* sc. *the commands*

[11] shall go over: Gr. *do go over*

[14] well armed: or, *in good order*

men went and entered into Jericho; and they entered into the house of a
harlot, whose name was Raab, and lodged there.
[2] And it was reported to the king of Jericho, saying, Men of the sons of
Israel have come in hither to spy the land. [3] And the king of Jericho sent
and spoke to Raab, saying, Bring out the men that entered into thy house
this night; for they are come to spy out the land. [4] And the woman took
the two men and hid them; and she spoke to the messengers, saying, The
men came in to me, [5] but when the gate was shut in the evening, the men
went out; I know not whither they are gone: follow after them, if ye may
overtake them. [6] But she had brought them up upon the house, and hid
them in the flax-stalks that were spread by her on the house. [7] And the
men followed after them in the way to Jordan to the fords; and the gate
was shut.
[8] And it came to pass when the men who pursued after them were gone
forth, and before the spies had lain down to sleep, that she came up to
them on the top of the house; [9] and she said to them, I know that the Lord
hath given you the land; for the fear of you hath fallen upon us. [10] For
we have heard that the Lord God dried up the Red Sea before you, when
ye came out of the land of Egypt, and all that he did to the two kings of
the Amorites, who were beyond Jordan, to Seon and Og, whom ye utterly
destroyed. [11] And when we heard it we were amazed in our heart, and
there was no longer any spirit in any of us because of you, for the Lord
your God is God in heaven above, and on the earth beneath. [12] And now
swear to me by the Lord God; since I deal mercifully with you, so do ye also
deal mercifully with the house of my father: [13] and save alive the house of
my father, my mother, and my brethren, and all my house, and all that
they have, and ye shall rescue my soul from death.
[14] And the men said to her, Our life for yours even to death: and she said,
When the Lord shall have delivered the city to you, ye shall deal mercifully
and truly with me. [15] And she let them down by the window; [16] and she said
to them, Depart into the hill-country, lest the pursuers meet you, and ye
shall be hidden there three days until your pursuers return from after you,
and afterwards ye shall depart on your way.
[17] And the men said to her, We are clear of this thy oath. [18] Behold, we
shall enter into a part of the city, and thou shalt set a sign; thou shalt bind
this scarlet cord in the window, by which thou hast let us down, and thou
shalt bring in to thyself, into thy house, thy father, and thy mother, and
thy brethren, and all the family of thy father. [19] And it shall come to pass
that whosoever shall go outside the door of thy house, his guilt shall be
upon him, and we shall be quit of this thy oath; and we will be responsible
for all that shall be found with thee in thy house. [20] But if anyone should
injure us, or betray these our matters, we shall be quit of this thy oath.
[21] And she said to them, Let it be according to your word; and she sent
them out, and they departed. [22] And they came to the hill-country, and
remained there three days; and the pursuers searched all the roads, and
found them not.

[4] the messengers: Gr. *them*
[5] evening: Gr. *dark*
[5] may: Gr. *shall*

[18] shall enter: Gr. *do enter*
[18] a sign: Gr. *the sign*

[23] And the two young men returned, and came down out of the mountain; and they went over to Jesus the son of Naue, and told him all things that had happened to them. [24] And they said to Jesus, The Lord hath delivered all the land into our power, and all the inhabitants of that land tremble because of us.

3 And Jesus rose up early in the morning, and departed from Sattin; and they came as far as Jordan, and lodged there before they crossed over. [2] And it came to pass after three days, that the scribes went through the camp; [3] and they charged the people, saying, When ye shall see the ark of the covenant of the Lord our God, and our priests and the Levites bearing it, ye shall depart from your places, and ye shall go after it. [4] But let there be a distance between you and it; ye shall stand as much as two thousand cubits from it. Do not draw nigh to it, that ye may know the way which ye are to go; for ye have not gone the way before.

[5] And Jesus said to the people, Sanctify yourselves against tomorrow, for tomorrow the Lord will do wonders among you. [6] And Jesus said to the priests, Take up the ark of the covenant of the Lord, and go before the people: and the priests took up the ark of the covenant of the Lord, and went before the people. [7] And the Lord said to Jesus, This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee. [8] And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan.

[9] And Jesus said to the children of Israel, Come hither, and hearken to the word of the Lord our God. [10] Hereby ye shall know that the living God is among you, and will utterly destroy from before our face the Canaanite, and the Chettite and Pherezite, and the Evite, and the Amorite, and the Gergesite, and the Jebusite. [11] Behold, the ark of the covenant of the Lord of all the earth passeth over Jordan. [12] Choose for yourselves twelve men of the sons of Israel, one of each tribe. [13] And it shall come to pass, when the feet of the priests that bear the ark of the covenant of the Lord of the whole earth rest in the water of Jordan, the water of Jordan below shall fail, and the water coming down from above shall stop.

[14] And the people removed from their tents to cross over Jordan, and the priests bore the ark of the covenant of the Lord before the people. [15] And when the priests that bore the ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan (now Jordan overflowed all its banks about the time of wheat harvest): [16] then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Araba, the salt sea, till it completely failed; and the people stood opposite Jericho. [17] And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

[4] before: Gr. *from yesterday and the third day.* A frequent Hebraism

[9] Come hither: Gr. *bring hither.* sc. yourselves

[15] all its banks: Gr. *its whole channel*
[15] about the time: Gr. *as on the days*
[16] the region: Gr. *a part*
[16] the lower part came down: Gr. *that which came down*

4 And when the people had completely passed over Jordan, the Lord
spoke to Jesus, saying, [2] Take men from the people, one of each tribe,
[3] and charge them; and ye shall take out of the midst of Jordan twelve fit
stones, and having carried them across together with yourselves, place
them in your camp, where ye shall encamp for the night.
[4] And Jesus having called twelve men of distinction among the children
of Israel, one of each tribe, [5] said to them, Advance before me in the pres-
ence of the Lord into the midst of Jordan, and each having taken up a
stone from thence, let him carry it on his shoulders, according to the
number of the twelve tribes of Israel: [6] that these may be to you continu-
ally for an appointed sign, that when thy son asketh thee in future, saying,
What are these stones to us? [7] then thou mayest explain to thy son, saying,
The river Jordan was dried up from before the ark of the covenant of the
Lord of the whole earth, when it passed it: and these stones shall be for a
memorial for you for the children of Israel for ever.
[8] And the children of Israel did so, as the Lord commanded Jesus; and
they took up twelve stones out of the midst of Jordan (as the Lord com-
manded Jesus, when the children of Israel had completely passed over),
and carried these stones with them into the camp, and laid them down
there. [9] And Jesus set also other twelve stones in Jordan itself, in the place
that was under the feet of the priests that bore the ark of the covenant of
the Lord; and there they are to this day.
[10] And the priests that bore the ark of the covenant stood in Jordan, un-
til Jesus had finished all that the Lord commanded him to report to the
people; and the people hasted and passed over. [11] And it came to pass
when all the people had passed over, that the ark of the covenant of the
Lord passed over, and the stones before them. [12] And the sons of Reuben,
and the sons of Gad, and the half tribe of Manasse passed over armed be-
fore the children of Israel, as Moses commanded them. [13] Forty thousand
armed for battle went over before the Lord to war, to the city of Jericho.
[14] In that day the Lord magnified Jesus before all the people of Israel; and
they feared him, as they did Moses, as long as he lived.
[15] And the Lord spoke to Jesus, saying, [16] Charge the priests that bear the
ark of the covenant of the testimony of the Lord, to go up out of Jordan.
[17] And Jesus charged the priests, saying, Go up out of Jordan. [18] And it
came to pass when the priests who bore the ark of the covenant of the
Lord were gone up out of Jordan, and set their feet upon the land, that
the water of Jordan returned impetuously to its place, and went as before
over all its banks.
[19] And the people went up out of Jordan on the tenth day of the first
month; and the children of Israel encamped in Galgala in the region east-
ward from Jericho. [20] And Jesus set these twelve stones which he took out
of Jordan, in Galgala, [21] saying, When your sons ask you, saying, What are
these stones? [22] Tell your sons, that Israel went over this Jordan on dry
land, [23] when the Lord our God had dried up the water of Jordan from
before them, until they had passed over; as the Lord our God did to the
Red Sea, which the Lord our God dried up from before us, until we passed

[3] fit: Gr. *ready.* Heb. הכין. Authorized Version *firm,* applied to the foot of the priests
[4] of distinction: Gr. *of the distinguished,* or, *illustrious*
[6] in future: Gr. *tomorrow*
[7] dried up: Gr. *failed*
[12] armed: or, *equipped*
[13] armed: Gr. *in good order*

over. [24] That all the nations of the earth might know, that the power of the Lord is mighty, and that ye might worship the Lord our God in every work.

5 And it came to pass when the kings of the Amorites who were beyond Jordan heard, and the kings of Phoenicia by the sea, that the Lord God had dried up the river Jordan from before the children of Israel when they passed over, that their hearts failed, and they were terror-stricken, and there was no sense in them because of the children of Israel.

[2] And about this time the Lord said to Jesus, Make thee stone knives of sharp stone, and sit down and circumcise the children of Israel the second time. [3] And Jesus made sharp knives of stone, and circumcised the children of Israel at the place called the Hill of Foreskins. [4] And this is the way in which Jesus purified the children of Israel; as many as were born in the way, and as many as were uncircumcised of them that came out of Egypt, [5] all these Jesus circumcised; for forty and two years Israel wandered in the wilderness of Mabdaris— [6] Wherefore most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which the Lord sware to give to their fathers, even a land flowing with milk and honey. [7] And in their place he raised up their sons, whom Jesus circumcised, because they were uncircumcised, having been born by the way. [8] And when they had been circumcised they rested continuing there in the camp till they were healed. [9] And the Lord said to Jesus the son of Naue, On this day have I removed the reproach of Egypt from you: and he called the name of that place Galgala.

[10] And the children of Israel kept the passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. [11] And they ate of the grain of the earth unleavened and new corn. [12] In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna; and they took the fruits of the land of the Phœnicians in that year.

[13] And it came to pass when Jesus was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand; and Jesus drew near and said to him, Art thou for us or on the side of our enemies? [14] And he said to him, I am now come, the chief captain of the host of the Lord. And Jesus fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant? [15] And the captain of the Lord's host said to Jesus, Loose thy shoe off thy feet, for the place whereon thou now standest is holy.

6 Now Jericho was closely shut up and besieged, and none went out of it, and none came in. [2] And the Lord said to Jesus, Behold, I deliver Jericho into thy power, and its king in it, and its mighty men. [3] And do thou set the men of war round about it. [5] And it shall be that when ye shall sound with the trumpet, all the people shall shout together. And when they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city.

[6] And Jesus the son of Naue went in to the priests, [7] and spoke to them, saying, Charge the people to go round, and encompass the city; and let

[1] they were terror-stricken: Gr. *their minds* or *thoughts melted*
[1] because of: Gr. *from the face of*
[8] continuing: Gr. *sitting*. A frequent Hebraism
[2] its mighty men: Gr. *mighty in strength*
[5] all the people shall shout: Gr. *let all the people*, etc.
[5] of themselves: or, *of their own accord*

your men of war pass on armed before the Lord. [8] And let seven priests
having seven sacred trumpets proceed thus before the Lord, and let them
sound loudly; and let the ark of the covenant of the Lord follow. [9] And
let the men of war proceed before, and the priests bringing up the rear
behind the ark of the covenant of the Lord proceed sounding the trumpets.
[10] And Jesus commanded the people, saying, Cry not out, nor let anyone
hear your voice, until he himself declare to you the time to cry out, and
then ye shall cry out. [11] And the ark of the covenant of God having gone
round immediately returned into the camp, and lodged there.

[8] sacred trumpets: Heb. שופרות היובלים Authorized Version *ram's horns.* Only in this place
[10] time: Gr. *day*

[12] And on the second day Jesus rose up in the morning, and the priests
took up the ark of the covenant of the Lord. [13] And the seven priests bearing the seven trumpets went on before the Lord; and afterwards the men
of war went on, and the remainder of the multitude went after the ark
of the covenant of the Lord, and the priests sounded with the trumpets.
[14] And all the rest of the multitude compassed the city six times from
within a short distance, and went back again into the camp; this they did
six days.

[15] And on the seventh day they rose up early, and compassed the city
on that day seven times. [16] And it came to pass at the seventh circuit the
priests blew the trumpets; and Jesus said to the children of Israel, Shout,
for the Lord hath given you the city. [17] And the city shall be devoted, it
and all things that are in it, to the Lord of Hosts: only do ye save Raab
the harlot, and all things in her house. [18] But keep yourselves strictly from
the accursed thing, lest ye set your mind upon and take of the accursed
thing, and ye make the camp of the children of Israel an accursed thing,
and destroy us. [19] And all the silver, or gold, or brass, or iron, shall be holy
to the Lord; it shall be carried into the treasury of the Lord.

[17] devoted: or, *an accursed thing*

[20] And the priests sounded with the trumpets: and when the people
heard the trumpets, all the people shouted at once with a loud and strong
shout; and all the wall fell round about, and all the people went up into
the city: [21] and Jesus devoted it to destruction, and all things that were in
the city, man and woman, young man and old, and calf and ass, with the
edge of the sword.

[21] edge: Gr. *mouth*

[22] And Jesus said to the two young men who had acted as spies, Go into
the house of the woman, and bring her out thence, and all that she hath.
[23] And the two young men who had spied out the city entered into the
house of the woman, and brought out Raab the harlot, and her father,
and her mother, and her brethren, and her kindred, and all that she had;
and they set her without the camp of Israel. [24] And the city was burnt with
fire with all things that were in it; only of the silver, and gold, and brass,
and iron, they gave to be brought into the treasury of the Lord.

[25] And Jesus saved alive Raab the harlot, and all the house of her father,
and caused her to dwell in Israel until this day, because she hid the spies
which Jesus sent to spy out Jericho. [26] And Jesus adjured them on that day
before the Lord, saying, Cursed be the man who shall build that city: he
shall lay the foundation of it in his first-born, and he shall set up the gates
of it in his youngest son. And so did Hozan of Bethel; he laid the founda-

tion in Abiron his first-born, and set up the gates of it in his youngest surviving son.

[26] surviving: Gr. *saved*

[27] And the Lord was with Jesus, and his name was in all the land.

7 But the children of Israel committed a great trespass, and purloined part of the accursed thing; and Achar the son of Charmi, the son of Zambri, the son of Zara, of the tribe of Judah, took of the accursed thing; and the Lord was very angry with the children of Israel.

[2] And Jesus sent men to Gai, which is by Bethel, saying, Spy out Gai: and the men went up and spied Gai. [3] And they returned to Jesus, and said to him, Let not all the people go up, but let about two or three thousand men go up and take the city by siege: carry not up thither the whole people, for the enemy are few. [4] And there went up about three thousand men, and they fled from before the men of Gai. [5] And the men of Gai slew of them to the number of thirty-six men, and they pursued them from the gate, and destroyed them from the steep hill; and the heart of the people was alarmed and became as water.

[6] And Jesus tore his garments; and Jesus fell on the earth on his face before the Lord until evening, he and the elders of Israel; and they cast dust on their heads. [7] And Jesus said, I pray, Lord, wherefore hath thy servant brought this people over Jordan to deliver them to the Amorite to destroy us? would we had remained and settled ourselves beyond Jordan. [8] And what shall I say since Israel hath turned his back before his enemy? [9] And when the Canaanite and all the inhabitants of the land hear it, they shall compass us round and destroy us from off the land: and what wilt thou do for thy great name?

[7] would we had: Gr. *and if we had*
[8] back: Gr. *neck.* Heb. ערף *the back of the neck*

[10] And the Lord said to Jesus, Rise up; why hast thou fallen upon thy face? [11] The people hath sinned, and transgressed the covenant which I made with them; they have stolen from the cursed thing, and put it into their store. [12] And the children of Israel will not be able to stand before their enemies; they will turn their back before their enemies, for they have become an accursed thing: I will not any longer be with you, unless ye remove the cursed thing from yourselves. [13] Rise, sanctify the people and tell them to sanctify themselves for the morrow: thus saith the Lord God of Israel, The accursed thing is among you; ye shall not be able to stand before your enemies, until ye shall have removed the cursed thing from among you. [14] And ye shall all be gathered together by your tribes in the morning, and it shall come to pass that the tribe which the Lord shall show, ye shall bring by families; and the family which the Lord shall show, ye shall bring by households; and the household which the Lord shall show, ye shall bring man by man. [15] And the man who shall be pointed out, shall be burnt with fire, and all that he hath; because he hath transgressed the covenant of the Lord, and hath wrought wickedness in Israel.

[12] back: Gr. *neck.* Heb. ערף *the back of the neck*

[16] And Jesus rose up early, and brought the people by their tribes; and the tribe of Judah was pointed out. [17] And it was brought by their families, and the family of the Zaraites was pointed out. [18] And it was brought man by man, and Achar the son of Zambri the son of Zara was pointed out.

[19] And Jesus said to Achar, Give glory this day to the Lord God of Israel, and make confession; and tell me what thou hast done, and hide it not from me. [20] And Achar answered Jesus, and said, Indeed I have sinned against the Lord God of Israel: thus and thus have I done: [21] I saw in the spoil an embroidered mantle, and two hundred didrachms of silver, and one golden wedge of fifty didrachms, and I desired them and took them; and, behold, they are hid in my tent, and the silver is hid under them. [22] And Jesus sent messengers, and they ran to the tent into the camp; and these things were hidden in his tent, and the silver under them. [23] And they brought them out of the tent, and brought them to Jesus and the elders of Israel, and they laid them before the Lord.

[24] And Jesus took Achar the son of Zara, and brought him to the valley of Achor, and his sons, and his daughters, and his calves, and his asses, and all his sheep, and his tent, and all his property, and all the people were with him; and he brought them to Emec Achor. [25] And Jesus said to Achar, Why hast thou destroyed us? the Lord destroy thee as at this day. And all Israel stoned him with stones. [26] And they set up over him a great heap of stones; and the Lord ceased from his fierce anger. Therefore he called the place Emecachor until this day.

[24] Emec Achor: Heb. עמק עכור *valley of trouble*
[25] as at this day: Gr. *as also today*
[26] the place: Gr. *it*

8 And the Lord said to Jesus, Fear not, nor be timorous: take with thee all the men of war, and arise, go up to Gai; behold, I have given into thy hands the king of Gai, and his land. [2] And thou shalt do to Gai, as thou didst to Jericho and its king; and thou shalt take to thyself the spoil of its cattle; set now for thyself an ambush for the city behind.

[3] And Jesus and all the men of war rose to go up to Gai; and Jesus chose out thirty thousand mighty men, and he sent them away by night. [4] And he charged them, saying, Do ye lie in ambush behind the city: do not go far from the city, and ye shall all be ready. [5] And I and all with me will draw near to the city: and it shall come to pass when the inhabitants of Gai shall come forth to meet us, as before, that we will flee from before them. [6] And when they shall come out after us, we will draw them away from the city; and they will say, These men flee from before us, as also before. [7] And ye shall rise up out of the ambuscade, and go into the city. [8] Ye shall do according to this word, lo! I have commanded you. [9] And Jesus sent them, and they went to lie in ambush; and they lay between Bethel and Gai, westward of Gai.

[10] And Jesus rose up early in the morning, and numbered the people; and he went up, he and the elders before the people to Gai. [11] And all the men of war went up with him, and they went forward and came over against the city eastward. [12] And the ambuscade was on the west side of the city. [14] And it came to pass when the king of Gai saw it, he hasted and went out to meet them direct to the battle, he and all the people that were with him: and he knew not that there was an ambuscade formed against him behind the city. [15] And Jesus and Israel saw, and retreated from before them. [16] And they pursued after the children of Israel, and they themselves went to a distance from the city. [17] There was no one left in Gai who did not pursue after Israel; and they left the city open, and pursued after Israel.

[10] numbered: Gr. *reviewed*

[18] And the Lord said to Jesus, Stretch forth thy hand with the spear that is in thy hand toward the city, for I have delivered it into thy hands; and the liers in wait shall rise up quickly out of their place. [19] And Jesus stretched out his hand and his spear toward the city, and the ambuscade rose up quickly out of their place; and they came forth when he stretched out his hand; and they entered into the city, and took it; and they hasted and burnt the city with fire.

[20] And when the inhabitants of Gai looked round behind them, then they saw the smoke going up out of the city to heaven, and they were no longer able to flee this way or that way. [21] And Jesus and all Israel saw that the ambuscade had taken the city, and that the smoke of the city went up to heaven; and they turned and smote the men of Gai. [22] And these came forth out of the city to meet them; and they were in the midst of the army, some being on this side, and some on that; and they smote them until there was not left of them one who survived and escaped. [23] And they took the king of Gai alive, and brought him to Jesus.

[24] And when the children of Israel had ceased slaying all that were in Gai, and in the fields, and in the mountain on the descent, from whence they pursued them even to the end, then Jesus returned to Gai, and smote it with the edge of the sword. [25] And they that fell in that day, men and women, were twelve thousand: they slew all the inhabitants of Gai. [27] Besides the spoils that were in the city, all things which the children of Israel took as spoil for themselves according to the command of the Lord, as the Lord commanded Jesus.

[28] And Jesus burnt the city with fire: he made it an uninhabited heap for ever, even to this day. [29] And he hanged the king of Gai on a gallows; and he remained on the tree till evening: and when the sun went down, Jesus gave charge, and they took down his body from the tree, and cast it into a pit, and they set over him a heap of stones until this day.

9 And when the kings of the Amorites on the other side of Jordan, who were in the mountain country, and in the plain, and in all the coast of the great sea, and those who were near Antilibanus, and the Chettites, and the Canaanites, and the Pherezites, and the Evites, and the Amorites, and the Gergesites, and the Jebusites, heard of it, [2] they came all together at the same time to make war against Jesus and Israel.

[2a] Then Jesus built an altar to the Lord God of Israel in mount Gæbal, [2b] as Moses the servant of the Lord commanded the children of Israel, as it is written in the law of Moses, an altar of unhewn stones, on which iron had not been lifted up; and he offered there whole-burnt offerings to the Lord, and a peace-offering. [2c] And Jesus wrote upon the stones a copy of the law, even the law of Moses, before the children of Israel. [2d] And all Israel, and their elders, and their judges, and their scribes, passed on one side and on the other before the ark; and the priests and the Levites took up the ark of the covenant of the Lord; and the stranger and the native were there, who were half of them near mount Garizin, and half near mount Gæbal, as Moses the servant of the Lord commanded at first, to bless the people.

[19] burnt the city with fire: or, *set it on fire*

[21] had taken: Gr. *took*

[29] gallows: Gr. *double tree*

[29] a pit: Gr. *the pit* or *trench*. For verses 30–35, see chapter 9:2

[2b] had not been lifted up: Gr. *was not lifted up*

[2c] a copy: or, *a Deuteronomy*

[2e] And afterwards Jesus read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses. [2f] There was not a word of all that Moses charged Jesus, which Jesus read not in the ears of all the assembly of the children of Israel, the men, and the women, and the children, and the strangers that joined themselves to Israel.

[3] And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai. [4] And they also wrought craftily, and they went and made provision and prepared themselves; and having taken old sacks on their shoulders, and old and rent and patched bottles of wine, [5] and the upper part of their shoes and their sandals old and clouted on their feet, and their garments old upon them—and the bread of their provision was dry and mouldy and corrupt.

[5] corrupt: Gr. *eaten*, sc. of worms and maggots

[6] And they came to Jesus into the camp of Israel to Galgala, and said to Jesus and Israel, We are come from a far land: now then make a covenant with us. [7] And the children of Israel said to the Chorrhæan, Peradventure thou dwellest among us; and how should I make a covenant with thee? [8] And they said to Jesus, We are thy servants: and Jesus said to them, Whence are ye, and whence have ye come? [9] And they said, Thy servants are come from a very far country in the name of the Lord thy God: for we have heard his name, and all that he did in Egypt, [10] and all that he did to the kings of the Amorites, who were beyond Jordan, to Seon king of the Amorites, and Og king of Basan, who dwelt in Astaroth and in Edrain. [11] And our elders and all that inhabit our land when they heard spoke to us, saying, Take to yourselves provision for the way, and go to meet them; and ye shall say to them, We are thy servants, and now make a covenant with us. [12] These are the loaves—we took them hot for our journey on the day on which we came out to come to you; and now they are dried and become mouldy. [13] And these are the skins of wine which we filled when new, and they are rent; and our garments and our shoes are worn out because of the very long journey.

[14] And the chiefs took of their provision, and asked not counsel of the Lord. [15] And Jesus made peace with them, and they made a covenant with them to preserve them; and the princes of the congregation sware to them.

[16] three days after: Gr. *after three days after*, etc.
[16] dwelt: Gr. *dwell*

[16] And it came to pass three days after they had made a covenant with them, they heard that they were near neighbours, and that they dwelt among them. [17] And the children of Israel departed and came to their cities; and their cities were Gabaon, and Kephira, and Berot, and the cities of Jarin. [18] And the children of Israel fought not with them, because all the princes sware to them by the Lord God of Israel; and all the congregation murmured at the princes.

[19] And the princes said to all the congregation: We have sworn to them by the Lord God of Israel, and now we shall not be able to touch them. [20] This we will do; take them alive, and we will preserve them: so there shall not be wrath against us by reason of the oath which we sware to

them. [21] They shall live, and shall be hewers of wood and drawers of water
to all the congregation, as the princes said to them.
[22] And Jesus called them together and said to them, Why have ye de-
ceived me, saying, We live very far from you; whereas ye are fellow-
countrymen of those who dwell among us? [23] And now ye are cursed: there
shall not fail of you a slave, or a hewer of wood, or a drawer of water to
me and my God. [24] And they answered Jesus, saying, It was reported to us
what the Lord thy God charged his servant Moses, to give you this land,
and to destroy us and all that dwelt on it from before you; and we feared
very much for our lives because of you, and therefore we did this thing.
[25] And now, behold, we are in your power; do to us as it is pleasing to you,
and as it seemeth good to you.

[24] because of you: Gr. *from before you*

[26] And they did so to them; and Jesus rescued them in that day out of
the hands of the children of Israel, and they did not slay them. [27] And
Jesus made them in that day hewers of wood and drawers of water to the
whole congregation, and for the altar of God: therefore the inhabitants of
Gabaon became hewers of wood and drawers of water for the altar of God
until this day, even for the place which the Lord should choose.

10 And when Adoni-bezec king of Jerusalem heard that Jesus had
taken Gai, and had destroyed it, as he did to Jericho and its king,
even so they did to Gai and its king, and that the inhabitants of Gabaon
had gone over to Jesus and Israel; [2] then they were greatly terrified by them,
for the king knew that Gabaon was a great city, as one of the chief cities,
and all its men were mighty. [3] So Adoni-bezec king of Jerusalem sent to
Elam king of Hebron, and to Phidon king of Jerimuth, and to Jephtha king
of Lachis, and to Dabin king of Odollam, saying, [4] Come up hither to me,
and help me, and let us take Gabaon; for the Gabaonites have gone over
to Jesus and to the children of Israel. [5] And the five kings of the Jebusites
went up, the king of Jerusalem, and the king of Chebron, and the king of
Jerimuth, and the king of Lachis, and the king of Odollam, they and all
their people; and encamped around Gabaon, and besieged it.

[2] chief cities: Gr. *mother-cities*

[4] Gabaonites: Gr. *they*

[6] And the inhabitants of Gabaon sent to Jesus into the camp to Galgala,
saying, Slack not thy hands from thy servants: come up quickly to us,
and help us, and rescue us; for all the kings of the Amorites who dwell
in the hill country are gathered together against us. [7] And Jesus went up
from Galgala, he and all the people of war with him, every one mighty in
strength.
[8] And the Lord said to Jesus, Fear them not, for I have delivered them
into thy hands; there shall not one of them be left before you.
[9] And when Jesus came suddenly upon them, he had advanced all the
night out of Galgala. [10] And the Lord struck them with terror before the
children of Israel; and the Lord destroyed them with a great slaughter at
Gabaon; and they pursued them by the way of the going up of Oronin, and
they smote them to Azeca and to Makeda. [11] And when they fled from the
face of the children of Israel at the descent of Oronin, then the Lord cast
upon them hailstones from heaven to Azeca; and they were more that

died by the hailstones, than those whom the children of Israel slew with
the sword in the battle.
12 Then Jesus spoke to the Lord, in the day in which the Lord delivered
the Amorite into the power of Israel, when he destroyed them in Gabaon,
and they were destroyed from before the children of Israel: and Jesus said,

Let the sun stand over against Gabaon,
and the moon over against the valley of Ælon.
13 And the sun and the moon stood still,
until God executed vengeance on their enemies;

and the sun stood still in the midst of heaven; it did not proceed to set
till the end of one day. 14 And there was not such a day either before or
after, so that God should hearken to a man, because the Lord fought on
the side of Israel.
16 And these five kings fled, and hid themselves in a cave that is in
Makeda. 17 And it was told Jesus, saying, The five kings have been found
hid in the cave that is in Makeda. 18 And Jesus said, Roll stones to the
mouth of the cave, and set men to watch over them. 19 But do not ye
stand, but pursue after your enemies, and attack the rear of them, and
do not suffer them to enter into their cities; for the Lord our God hath
delivered them into our hands. 20 And it came to pass when Jesus and all
Israel ceased destroying them utterly with a very great slaughter, that they
that escaped took refuge in the strong cities.
21 And all the people returned safe to Jesus to Makeda; and no one of the
children of Israel murmured with his tongue.
22 And Jesus said, Open the cave, and bring out these five kings out of
the cave. 23 And they brought out the five kings out of the cave, the king
of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the
king of Lachis, and the king of Odollam. 24 And when they brought them
out to Jesus, then Jesus called together all Israel, and the chiefs of the
army that went with him, saying to them, Come forward and set your feet
on their necks; and they came and set their feet on their necks. 25 And
Jesus said to them, Do not fear them, neither be cowardly; be courageous
and strong, for thus the Lord will do to all your enemies, against whom
ye fight. 26 And Jesus slew them, and hanged them on five trees; and they
hung upon the trees until the evening. 27 And it came to pass toward the
setting of the sun, Jesus commanded, and they took them down from the
trees, and cast them into the cave into which they had fled for refuge, and
rolled stones to the cave, which remain till this day.
28 And they took Makeda on that day, and slew the inhabitants with the
edge of the sword, and they utterly destroyed every living thing that was
in it; and there was none left in it that was preserved and had escaped;
and they did to the king of Makeda, as they did to the king of Jericho.
29 And Jesus and all Israel with him departed out of Makeda to Lebna,
and besieged Lebna. 30 And the Lord delivered it into the hands of Israel:
and they took it, and its king, and slew the inhabitants with the edge of

13 one day: i.e., additional day without a night between

19 attack: Gr. *fasten upon* or *seize*

21 safe: Gr. *sound*, or *healthy*

24 of the army: Gr. *of the war*

28 the inhabitants: Gr. *it*

28 edge: Gr. *mouth*

the sword, and everything breathing in it; and there was not left in it any that survived and escaped; and they did to its king, as they did to the king of Jericho.

31 And Jesus and all Israel with him departed from Lebna to Lachis, and he encamped about it, and besieged it. 32 And the Lord delivered Lachis into the hands of Israel; and they took it on the second day, and they put the inhabitants to death with the edge of the sword, and utterly destroyed it, as they had done to Lebna. 33 Then Elam the king of Gazer went up to help Lachis; and Jesus smote him and his people with the edge of the sword, until there was not left to him one that was preserved and escaped.

32 they took: Gr. *he*, i.e., *Israel*

34 And Jesus and all Israel with him departed from Lachis to Odollam, and he besieged it and took it. 35 And the Lord delivered it into the hand of Israel; and he took it on that day, and slew the inhabitants with the edge of the sword, and slew everything breathing in it, as they did to Lachis.

34 took it: or, *vigorously attacked it*

36 And Jesus and all Israel with him departed to Chebron, and encamped about it. 37 And he smote it with the edge of the sword, and all the living creatures that were in it; there was no one preserved: they destroyed it and all things in it, as they did to Odollam.

38 And Jesus and all Israel returned to Dabir; and they encamped about it; 39 and they took it, and its king, and its villages: and he smote it with the edge of the sword, and they destroyed it, and everything breathing in it; and they did not leave in it anyone that was preserved: as they did to Chebron and her king, so they did to Dabir and her king.

40 And Jesus smote all the land of the hill country, and Nageb and the plain country, and Asedoth, and her kings, they did not leave of them one that was saved: and they utterly destroyed everything that had the breath of life, as the Lord God of Israel commanded, 41 from Cades Barne to Gaza, all Gosom, as far as Gabaon. 42 And Jesus smote, once for all, all their kings, and their land, because the Lord God of Israel fought on the side of Israel.

40 Nageb: Heb. *south*

11 And when Jabis the king of Asor heard, he sent to Jobab king of Maron, and to the king of Symoön, and to the king of Aziph, 2 and to the kings who were by the great Sidon, to the hill country and to Araba opposite Keneroth, and to the plain, and to Phenaeddor, 3 and to the Canaanites on the coast eastward, and to the Amorites on the coast, and the Chettites, and the Pherezites, and the Jebusites in the mountain, and the Evites, and those dwelling under mount Hermon in the land Massyma. 4 And they and their kings with them went forth, as the sand of the sea in multitude, and horses, and very many chariots. 5 And all the kings assembled in person, and came to the same place, and encamped at the waters of Maron to war with Israel.

6 And the Lord said to Jesus, Be not afraid of them, for tomorrow at this time I will put them to flight before Israel: thou shalt hough their horses, and burn their chariots with fire. 7 And Jesus and all the men of war came upon them at the water of Maron suddenly; and they attacked them in the hill country. 8 And the Lord delivered them into the power of Israel; and they smote them and pursued them to great Sidon, and to Maseron, and to the plains of Massoch eastward; and they destroyed them till there

7 at: Gr. *to*

was not one of them left that survived. [9] And Jesus did to them, as the
Lord commanded him: he houghed their horses, and burned their chari-
ots with fire.
[10] And Jesus returned at that time, and took Asor and her king; now Asor
in former time was the chief of these kingdoms. [11] And they slew with the
sword all that breathed in it, and utterly destroyed them all, and there was
no living thing left in it; and they burnt Asor with fire. [12] And Jesus took all
the cities of the kingdoms, and their kings, and slew them with the edge
of the sword; and utterly slew them, as Moses the servant of the Lord
commanded. [13] But all the walled cities Israel burnt not; but Israel burnt
Asor only. [14] And the children of Israel took all its spoils to themselves;
and they slew all the men with the edge of the sword, until he destroyed
them; they left not one of them breathing. [15] As the Lord commanded his
servant Moses, even so Moses commanded Jesus; and so Jesus did, he
transgressed no precept of all that Moses commanded him.
[16] And Jesus took all the hill country, and all the land of Nageb, and all
the land of Gosom, and the plain country, and that toward the west, and
the mountain of Israel and the low country by the mountain; [17] from the
mountain of Chelcha, and that which goeth up to Seir, and as far as Bal-
agad, and the plains of Lebanon, under mount Hermon; and he took all
their kings, and destroyed, and slew them. [18] And for many days Jesus
waged war with these kings.
[19] And there was no city which Israel took not; they took all in war. [20] For
it was of the Lord to harden their hearts to go forth to war against Israel,
that they might be utterly destroyed, that mercy should not be granted to
them, but that they should be utterly destroyed, as the Lord said to Moses.

[20] harden: Gr. *strengthen*

[21] And Jesus came at that time, and utterly destroyed the Enakim out of
the hill country, from Chebron and from Dabir, and from Anaboth, and
from all the race of Israel, and from all the mountain of Judah with their
cities; and Jesus utterly destroyed them. [22] There was not anyone left of
the Enakim by the children of Israel, only there was left of them in Gaza,
and in Gath, and in Aseldo.

[21] race of Israel: Heb. הר ישראל probably הר for דור *a mountain*, not *a generation*

[23] And Jesus took all the land, as the Lord commanded Moses; and Jesus
gave them for an inheritance to Israel by division according to their tribes;
and the land ceased from war.

12 And these are the kings of the land, whom the children of Israel
slew, and inherited their land beyond Jordan from the east, from
the valley of Arnon to the mount of Hermon, and all the land of Araba on
the east. [2] Seon king of the Amorites, who dwelt in Esebon, ruling from
Arnon, which is in the valley, [a]on the side of the valley, and half of Galaad
as far as Jaboc, the borders of the children of Ammon. [3] And Araba as far as
the sea of Chenereth eastward, and as far as the sea of Araba; the salt sea
eastward by the way to Asimoth, from Thæman under Asedoth Phasga.
[4] And Og king of Basan, who dwelt in Astaroth and in Edrain, was left of
the giants [5] ruling from mount Hermon and from Secchai, and over all
the land of Basan to the borders of Gergesi, and Machi, and the half of

[a] on the side: Another reading is ἐπὶ τοῦ χείλους, *on the slope* or, *edge*.

Galaad of the borders of Seon king of Esebon. [6] Moses the servant of the
Lord and the children of Israel smote them; and Moses gave them by way
of inheritance to Reuben, and Gad, and to the half tribe of Manasse.
[7] And these are the kings of the Amorites, whom Jesus and the children
of Israel slew beyond Jordan by the sea of Balagad in the plain of Lebanon,
and as far as the mountain of Chelcha, as men go up to Seir: and Jesus
gave it to the tribes of Israel to inherit according to their portion; [8] in the
mountain, and in the plain, and in Araba, and in Asedoth, and in the
wilderness, and Nageb; the Chettite, and the Amorite, and the Canaanite,
and the Pherezite, and the Evite, and the Jebusite.
[9] The king of Jericho, and the king of Gai, which is near Bethel; [10] the
king of Jerusalem, the king of Chebron, [11] the king of Jerimuth, the king of
Lachis; [12] the king of Ælam, the king of Gazer; [13] the king of Dabir, the king
of Gader: [14] the king of Hermath, the king of Ader; [15] the king of Lebna,
the king of Odollam, [16] the king of Elath, [17] the king of Taphut, the king
of Opher, [18] the king of Ophec of Aroc, [19] the king of Asom, [20] the king of
Symoön, the king of Mambroth, the king of Aziph, [21] the king of Cades,
the king of Zachac, [22] the king of Maredoth, the king of Jecom of Chermel,
[23] the king of Odollam belonging to Phennealdor, the king of Gei of Galilee:
[24] the king of Thersa: all these were twenty-nine kings.

[23] Odollam belonging to Phennealdor: Heb. *Dor, in the coast of Dor*

13 And Jesus was old and very advanced in years; and the Lord said
to Jesus, Thou art advanced in years, and there is much land left
to inherit. [2] And this is the land that is left: the borders of the Phylistines,
the Gesirite, and the Canaanite, [3] from the wilderness before Egypt, as far
as the borders of Accaron on the left of the Canaanites the land is reck-
oned to the five principalities of the Phylistines, to the inhabitant of Gaza,
and of Azotus, and of Ascalon, and of Geth, and of Accaron, and to the
Evite; [4] from Thæman even to all the land of Canaan before Gaza, and the
Sidonians as far as Aphec, as far as the borders of the Amorites. [5] And all
the land of Galiath of the Phylistines, and all Lebanon eastward from Gal-
gal, under the mountain Hermon as far as the entering in of Emath; [6] ev-
ery one that inhabiteth the hill country from Lebanon as far as Masereth
Memphomaim. All the Sidonians, I will destroy them from before Israel;
but do thou give them by inheritance to Israel, as I charged thee.

[1] art advanced in years: Gr. *art advanced in days*
[3] wilderness: Gr. *uninhabited country*

[7] And now divide this land by lot to the nine tribes, and to the half tribe
of Manasse. [8] From Jordan to the great sea westward thou shalt give it
them: the great sea shall be the boundary. But to the two tribes and to the
half tribe of Manasse, to Reuben and to Gad Moses gave an inheritance
beyond Jordan: Moses the servant of the Lord gave it to them eastward,
[9] from Aroer, which is on the bank of the brook of Arnon, and the city
in the midst of the valley, and all Misor from Mædaban. [10] All the cities
of Seon king of the Amorites, who reigned from Esebon to the coasts of
the children of Ammon; [11] and the region of Galaad, and the borders of
the Gesirites and the Machatites, the whole mount of Hermon, and all
the land of Basan to Acha. [12] All the kingdom of Og in the region of Basan,
who reigned in Astaroth and in Edrain: he was left of the giants; and Moses
smote him, and destroyed him. [13] But the children of Israel destroyed not

[8] them eastward: Gr. *him eastward*

the Gesirite and the Machatite and the Canaanite; and the king of the
Gesiri and the Machatite dwelt among the children of Israel until this day.
[14] Only no inheritance was given to the tribe of Levi: the Lord God of
Israel, he is their inheritance, as the Lord said to them; and this is the
division which Moses made to the children of Israel in Araboth Moab, on
the other side of Jordan, by Jericho.
[15] And Moses gave the land to the tribe of Reuben according to their fam-
ilies. [16] And their borders were from Aroer, which is opposite the brook of
Arnon, and theirs is the city that is in the valley of Arnon; and all Misor,
[17] to Esebon, and all the cities in Misor, and Dæbon, and Bæmon-Baal,
and the house of Meelboth; [18] and Basan, and Bakedmoth, and Mæphaad,
[19] and Kariathaim, and Sebama, and Serada, and Sion in mount Enab;
[20] and Bæthphogor, and Asedoth Phasga, and Bætthasinoth, [21] and all the
cities of Misor, and all the kingdom of Seon king of the Amorites, whom
Moses smote, even him and the princes of Madian, and Evi, and Roboc,
and Sur, and Ur, and Robe prince of the spoils of Sion, and the inhabitants
of Sion.
[22] And Balaam the son of Bæor the prophet they slew in the battle.
[23] And the borders of Reuben were—even Jordan was the boundary; this
is the inheritance of the children of Reuben according to their families,
these were their cities and their villages.
[24] And Moses gave inheritance to the sons of Gad according to their fam-
ilies. [25] And their borders were Jazer, all the cities of Galaad, and half the
land of the children of Ammon to Araba, which is before Arad. [26] And
from Esebon to Araboth by Massepha, and Botanim, and Maan to the
borders of Dæbon, [27] and Enadom, and Othargai, and Bænthanabra, and
Soccotha, and Saphan, and the rest of the kingdom of Seon king of Es-
ebon: and Jordan shall be the boundary as far as part of the sea of Che-
nereth beyond Jordan eastward. [28] This is the inheritance of the children
of Gad according to their families and according to their cities: according
to their families they will turn their backs before their enemies, because
their cities and their villages were according to their families.

[28] backs: Gr. *necks*. See note on chapter 7:12

[29] And Moses gave to half the tribe of Manasse according to their families.
[30] And their borders were from Maan, and all the kingdom of Basan, and
all the kingdom of Og king of Basan, and all the villages of Jair, which are in
the region of Basan, sixty cities: [31] and the half of Galaad, and in Astaroth,
and in Edrain, royal cities of Og in the land of Basan, Moses gave to the
sons of Machir the sons of Manasse, even to the half-tribe sons of Machir
the sons of Manasse, according to their families. [32] These are they whom
Moses caused to inherit beyond Jordan in Araboth Moab, beyond Jordan
by Jericho eastward.

14 And these are they of the children of Israel that received their inher-
itance in the land of Canaan, to whom Eleazar the priest, and Jesus
the son of Naue, and the heads of the families of the tribes of the chil-
dren of Israel, gave inheritance. [2] They inherited according to their lots,
as the Lord commanded by the hand of Jesus to the nine tribes and the
half tribe, on the other side of Jordan. [3] But to the Levites he gave no in-

heritance among them. [4] For the sons of Joseph were two tribes, Manasse
and Ephraim; and there was none inheritance in the land given to the
Levites, only cities to dwell in, and their suburbs separated for the cattle,
and their cattle. [5] As the Lord commanded Moses, so did the children of
Israel; and they divided the land.

[6] And the children of Judah came to Jesus in Galgal, and Chaleb the son
of Jephone the Kenezite said to him, Thou knowest the word that the Lord
spoke to Moses the man of God concerning me and thee in Cades Barne.
[7] For I was forty years old when Moses the servant of God sent me out of
Cades Barne to spy out the land; and I returned him an answer according
to his mind. [8] My brethren that went up with me turned away the heart of
the people, but I applied myself to follow the Lord my God. [9] And Moses
sware on that day, saying, The land on which thou art gone up, it shall
be thy inheritance and thy children's for ever, because thou hast applied
thyself to follow the Lord our God. [10] And now the Lord hath kept me
alive as he said: this is the forty-fifth year since the Lord spoke that word
to Moses; and Israel journeyed in the wilderness; and now, behold, I am
this day eighty-five years old. [11] I am still strong this day, as when the Lord
sent me: just so strong am I now to go out and to come in for war. [12] And
now I ask of thee this mountain, as the Lord said in that day; for thou
heardest this word on that day; and now the Enakim are there, cities great
and strong: if then the Lord should be with me, I will utterly destroy them,
as the Lord said to me.

[8] applied myself to follow: or, according to the Heb. idiom, *fully followed*

[13] And Jesus blessed him, and gave Chebron to Chaleb the son of Jephone the son of Kenez for an inheritance. [14] Therefore Chebron became the inheritance of Chaleb the son of Jephone the Kenezite until this day, because he followed the commandment of the Lord God of Israel. [15] And the name of Chebron before was the city Argob, it is the metropolis of the Enakim: and the land rested from war.

[15] metropolis: Gr. *mother-cities*

15 And the borders of the tribe of Judah according to their families were from the borders of Idumea from the wilderness of Sin, as far as Cades southward.

[2] And their borders were from the south as far as a part of the salt sea from the high country that extendeth southward. [3] And they proceed before the ascent of Acrabin, and go out round Sena, and go up from the south to Cades Barne; and go out to Asoron, and proceed up to Sarada, and go out by the way that is west of Cades. [4] And they go out to Selmona, and issue at the valley of Egypt; and the termination of its boundaries shall be at the sea: these are their boundaries southward.

[2] high country: Gr. *neck*. Heb. *tongue*

[5] And their boundaries eastward are all the salt sea as far as Jordan; and their borders from the north, and from the border of the sea, and from part of Jordan— [6] the borders go up to Bæthaglaam, and they go along from the north to Bætharaba, and the borders go on up to the stone of Bæon the son of Reuben. [7] And the borders continue on to [a]the fourth part of the valley of Achor, and go down to Galgal, which is before the approach of

[a] the fourth part: So the Greek. There seems to be a reading of the word דברה as if part of רבע.

Adammin, which is southward in the valley, and terminate at the water of
the fountain of the sun; and their going forth shall be the fountain of Rogel.
[8] And the borders go up to the valley of Ennom, behind Jebus southward;
this is Jerusalem: and the borders terminate at the top of the mountain,
which is before the valley of Ennom toward the sea, which is by the side
of the land of Raphain northward. [9] And the border going forth from the
top of the mountain terminateth at the fountain of the water of Naphtho,
and terminateth at mount Ephron; and the border will lead to Baal; this is
the city of Jarim. [10] And the border will go round from Baal to the sea, and
will go on to the mount of Assar behind the city of Jarin northwards; this
is Chaslon: and it will come down to the city of the Sun, and will go on to
the south. [11] And the border terminateth behind Accaron northward, and
the borders will terminate at Socchoth, and the borders will go on to the
south, and will terminate at Lebna, and the issue of the borders will be
at the sea; and their borders shall be toward the sea, the great sea shall
be the boundary. [12] These are the borders of the children of Judah round
about according to their families.

[13] And to Chaleb the son of Jephone he gave a portion in the midst of the
children of Judah by the command of God; and Jesus gave him the city of
Arboc the metropolis of Enac; this is Chebron. [14] And Chaleb the son of
Jephone destroyed thence the three sons of Enac, Susi, and Tholami, and
Achima. [15] And Chaleb went up thence to the inhabitants of Dabir; and
the name of Dabir before was the city of Letters.

[15] the city of Letters: Heb. *Kirjath-sepher*

[16] And Chaleb said, Whosoever shall take and destroy the city of Letters, and master it, to him will I give my daughter Ascha to wife. [17] And
Gothoniel the son of Chenez the brother of Chaleb took it; and he gave
him Ascha his daughter to wife. [18] And it came to pass as she went out
that she counselled him, saying, I will ask of my father a field; and she
cried from off her ass; and Chaleb said to her, What is it? [19] And she said
to him, Give me a blessing, for thou hast set me in the land of Nageb; give
me Botthanis: and he gave her Gonæthla the upper, and Gonæthla the
lower.

[18] What is it: *What hast thou to say*? or *of what hast thou need*?

[20] This is the inheritance of the tribe of the children of Judah. [21] And their
cities were cities belonging to the tribe of the children of Judah on the borders of Edom by the wilderness, and Bæseleel, and Ara, and Asor, [22] and
Icam, and Regma, and Aruel, [23] and Cades, and Asorionain, and Mænam,
[24] and Balmænan, and their villages, [25] and the cities of Aseron, this is Asor,
[26] and Sen, and Salmaa, and Molada, [27] and Seri, and Bæphalath, [28] and
Cholaseola, and Beersabee; and their villages, and their hamlets, [29] Bala
and Bacoc, and Asom, [30] and Elboüdad, and Bethel, and Herma, [31] and
Sekelac, and Macharim, and Sethennac, [32] and Labos, and Sale, and Eromoth; twenty-nine cities, and their villages.

[33] In the plain country Astaol, and Raa, and Assa, [34] and Ramen, and
Tano, and Iluthoth, and Mæani, [35] and Jermuth, and Odollam, and Membra, and Saocho, and Jazeca. [36] And Sacarim and Gadera, and its villages;
fourteen cities, and their villages; [37] Senna, and Adasan, and Magadalgad,
[38] and Dalad, and Maspha, and Jachareel, [39] and Basedoth, and Ideadalea;

[40] and Chabra, and Maches, and Maachos, [41] and Geddor, and Bagadiel,
and Noman, and Machedan: sixteen cities, and their villages; [42] Lebna,
and Ithac, and Anoch, [43] and Jana, and Nasib, [44] and Keilam, and Akiezi,
and Kezib, and Bathesar, and Ælom: ten cities, and their villages; [45] Ac-
caron and her villages, and their hamlets: [46] from Accaron, Gemna, and
all the cities that are near Asedoth; and their villages. [47] Asiedoth, and her
villages, and her hamlets; Gaza, and its villages and its hamlets as far as
the river of Egypt, and the great sea is the boundary.

[48] And in the hill country Samir, and Jether, and Socha, [49] and Renna and
the city of Letters, this is Dabir; [50] and Anon, and Es, and Man, and Æsam,
[51] and Gosom, and Chalu, and Channa, and Gelom: eleven cities, and their
villages; [52] Ærem, and Remna, and Soma, [53] and Jemain, and Bæthachu,
and Phacua, [54] and Euma, and the city Arboc, this is Chebron, and So-
raith: nine cities, and their villages: [55] Maor, and Chermel, and Ozib, and
Itan, [56] and Jariel, and Aricam, and Zacanaim, [57] and Gabaa, and Tham-
natha; nine cities, and their villages; [58] Ælua, and Bethsur, and Geddon,
[59] and Magaroth, and Bæthanam, and Thecum; six cities, and their vil-
lages; [59a] Theco, and Ephratha, this is Bæthleem, and Phagor, and Ætan,
and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether,
and Manocho: eleven cities, and their villages, [60] Cariathbaal, this is the
city of Jarim, and Sotheba: two cities, and their villages: [61] and Baddargeis,
and Tharabaam, and Ænon; [62] and Æochioza, and Naphlazon, and the
cities of Sadon, and Ancades; seven cities, and their villages.

[63] And the Jebusite dwelt in Jerusalem, and the children of Judah could
not destroy them; and the Jebusites dwelt in Jerusalem to this day.

16 And the borders of the children of Joseph were from Jordan by Jeri-
cho eastward; and they will go up from Jericho to the hill country,
to the wilderness, to Bethel Luza. [2] And they will go out to Bethel, and will
proceed to the borders of Achatarothi. [3] And they will go across to the sea
to the borders of Aptalim, as far as the borders of Bæthoron the lower,
and the going forth of them shall be to the sea. [4] And the sons of Joseph,
Ephraim and Manasse, took their inheritance.

[5] And the borders of the children of Ephraim were according to their
families, and the borders of their inheritance were eastward to Ataroth,
and Eroc as far as Bæthoron the upper, and Gazara. [6] And the borders
will proceed to the sea to Icasmon north of Therma; they will go round
eastward to Thenasa, and Selles, and will pass on eastward to Janoca, [7] and
to Macho, and Ataroth, and these are their villages; and they will come
to Jericho, and will issue at Jordan. [8] And the borders will proceed from
Tapho to the sea to Chelcana; and their termination will be at the sea; this
is the inheritance of the tribe of Ephraim according to their families.

[8] Tapho: or, *Taphos*, or *Taphon*, etc.

[9] And the cities separated to the sons of Ephraim were in the midst of
the inheritance of the sons of Manasse, all the cities and their villages.
[10] And Ephraim did not destroy the Canaanite who dwelt in Gazer; and
the Canaanite dwelt in Ephraim until this day, until Pharaoh the king of
Egypt went up and took it, and burnt it with fire; and the Canaanites, and

Pherezites, and the dwellers in Gaza they destroyed, and Pharaoh gave them for a dowry to his daughter.

17 And the borders of the tribe of the children of Manasse (for he was the first-born of Joseph), assigned to Machir the first-born of Manasse the father of Galaad, for he was a warrior, were in the land of Galaad and of Basan. [2] And there was land assigned to the other sons of Manasse according to their families; to the sons of Jezi, and to the sons of Kelez, and to the sons of Jeziel, and to the sons of Sychem, and to the sons of Symarim, and to the sons of Opher: these are the males according to their families.

[1] of Joseph: Gr. *to Joseph*

[3] And Salpaad the son of Opher had no sons but daughters: and these are the names of the daughters of Salpaad; Maala, and Nua, and Egla, and Melcha, and Thersa. [4] And they stood before Eleazar the priest, and before Jesus, and before the rulers, saying, God gave a charge by the hand of Moses, to give us an inheritance in the midst of our brethren: so there was given to them by the command of the Lord an inheritance among the brethren of their father. [5] And their lot fell to them from Anassa, and to the plain of Labec of the land of Galaad, which is beyond Jordan. [6] For the daughters of the sons of Manasse inherited a portion in the midst of their brethren, and the land of Galaad was assigned to the remainder of the sons of Manasse.

[7] And the borders of the sons of Manasse were Delanath, which is before the sons of Anath, and it proceedeth to the borders even to Jamin and Jassib to the fountain of Thaphthoth. [8] It shall belong to Manasse, and Thapheth on the borders of Manasse shall belong to the sons of Ephraim. [9] And the borders shall go down to the valley of Carana southward by the valley of Jariel (there is a turpentine tree belonging to Ephraim between that and the city of Manasse): and the borders of Manasse are northward to the brook; and the sea shall be its termination. [10] Southward the land belongeth to Ephraim, and northward to Manasse; and the sea shall be their coast; and northward they shall border upon Aser, and eastward upon Issachar. [11] And Manasses shall have in the portion of Issachar and Aser Bæthsan and their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages, and the third part of Mapheta, and its villages.

[10] Aser: Vat. *Aseb*

[12] And the sons of Manasse were not able to destroy these cities; and the Canaanite began to dwell in that land. [13] And it came to pass that when the children of Israel were strong, they made the Canaanites subject, but they did not utterly destroy them.

[12] that: Gr. *this*

[14] And the sons of Joseph answered Jesus, saying, Wherefore hast thou caused us to inherit one inheritance, and one line? whereas I am a great people, and God hath blessed me. [15] And Jesus said to them, If thou be a great people, go up to the forest, and clear the land for thyself, if mount Ephraim be too little for thee. [16] And they said, The mount of Ephraim doth not please us, and the Canaanite dwelling in it in Bæthsan, and in its villages, and in the valley of Jezrael, hath choice cavalry and iron. [17] And Jesus said to the sons of Joseph, If thou art a great people, and hast great

strength, thou shalt not have only one inheritance. [18] For thou shalt have
the wood, for there is a wood, and thou shalt clear it, and the land shall
be thine; even when thou shalt have utterly destroyed the Canaanite, for
he hath chosen cavalry; yet thou art stronger than he.

18 And all the congregation of the children of Israel were assembled
at Selo, and there they pitched the tabernacle of witness; and the
land was subdued by them.

[2] And the sons of Israel remained, even those who had not received their
inheritance, seven tribes. [3] And Jesus said to the sons of Israel, How long
will ye be slack to inherit the land, which the Lord our God hath given
you? [4] Appoint of yourselves three men of each tribe, and let them rise up
and go through the land, and let them describe it before me, as it will be
proper to divide it. [5] And they came to him: and he divided to them seven
portions, saying, Judah shall stand to them a border southward, and the
sons of Joseph shall stand to them northward. [6] And do ye divide the land
into seven parts, and bring the description hither to me, and I will give
you a lot before the Lord our God. [7] For the sons of Levi have no part
among you; for the priesthood of the Lord is his portion; and Gad, and
Reuben, and the half tribe of Manasse, have received their inheritance
beyond Jordan eastward, which Moses the servant of the Lord gave to
them.

[8] And the men rose up and went; and Jesus charged the men who went
to explore the land, saying, Go and explore the land, and come to me, and
I will bring you forth a lot here before the Lord in Selo. [9] And they went,
and explored the land: and they viewed it, and described it according to
the cities, seven parts in a book, and brought the book to Jesus. [10] And
Jesus cast the lot for them in Selo before the Lord.

[11] And the lot of the tribe of Benjamin came forth first according to their
families: and the borders of their lot came forth between the children of
Judah and the children of Joseph.

[12] And their borders were northward: the borders shall go up from Jordan
behind Jericho northward, and shall go up to the mountain westward,
and the issue of it shall be Bæthon of Mabdara. [13] And the borders will go
forth thence to Luz, behind Luz, from the south of it; this is Bethel: and
the borders shall go down to Maatarob Orech, to the hill country, which
is southward of Bæthoron the lower.

[14] And the borders shall pass through and proceed to the part that
looketh toward the sea, on the south, from the mountain in front of
Bæthoron southward, and its termination shall be at Cariath-Baal, this
is Cariath-Jarin, a city of the children of Judah; this is the part toward the
west.

[15] And the south side on the part of Cariath-Baal; and the borders shall
go across to Gasin, to the fountain of the water of Naphtho. [16] And the
borders shall extend down on one side, this is in front of the forest of
Sonnam, which is on the side of Emec Raphain northward, and it shall
come down to Gæenna behind Jebusai southward: it shall come down to
the fountain of Rogel. [17] And the borders shall go across to the fountain

[4] Appoint: Gr. *give*

[5] came: Gr. *went through*

[6] give: Gr. *bring out*

[8] to explore: or, *to walk through*

of Bæthsamys: [18] and shall proceed to Galiloth, which is in front by the
going up of Æthamin; and they shall come down to the stone of Bæon
of the sons of Reuben; and shall pass over behind Bætharaba northward,
and shall go down to the borders behind the sea northward. [19] And the
termination of the borders shall be at the creek of the salt sea northward
to the side of Jordan southward: these are their southern borders.
[20] And Jordan shall be their boundary on the east: this is the inheritance
of the children of Benjamin, these are their borders round about accord-
ing to their families.
[21] And the cities of the children of Benjamin according to their families
were Jericho, and Bethegæo, and Amecasis, [22] and Bæthabara, and Sara,
and Besana, [23] and Æein, and Phara, and Ephratha, [24] and Carapha, and
Cephira, and Moni, and Gabaa, twelve cities and their villages: [25] Gabaon,
and Rama, and Beerotha; [26] and Massema, and Miron, and Amoke; [27] and
Phira, and Caphan, and Nacan, and Selecan, and Thareela, [28] and Jebus
(this is Jerusalem); and Gabaoth, Jarim, thirteen cities, and their villages;
this is the inheritance of the sons of Benjamin according to their families.

19 And the second lot came out for the children of Symeon; and their
inheritance was in the midst of the lots of the children of Judah.
[2] And their lot was Beersabee, and Samaa, and Caladam, [3] and Arsola, and
Bola, and Jason, [4] and Erthula, and Bula, and Herma, [5] and Sikelac, and
Bæthmachereb, and Sarsusin, [6] and Batharoth, and their fields, thirteen
cities, and their villages. [7] Eremmon, and Thalcha, and Jether, and Asan;
four cities and their villages, [8] round about their cities as far as Balec as
men go to Bameth southward: this is the inheritance of the tribe of the
children of Symeon according to their families. [9] The inheritance of the
tribe of the children of Symeon was a part of the lot of Judah, for the
portion of the children of Judah was greater than theirs; and the children
of Symeon inherited in the midst of their lot.
[10] And the third lot came out to Zabulon according to their families: the
bounds of their inheritance shall be—Esedekgola shall be their border,
[11] the sea and Magelda, and it shall reach to Bætharaba in the valley, which
is opposite Jekman. [12] And the border returned from Sedduc in a contrary
direction eastward from Bæthsamys, to the borders of Chaselothaith, and
shall pass on to Dabiroth, and shall proceed upward to Phangai. [13] And
thence it shall come round in the opposite direction eastward to Gebere to
the city of Catasem, and shall go on to Remmonaa Matharaoza. [14] And the
borders shall come round northward to Amoth, and their going out shall
be at Gæphael, [15] and Catanath, and Nabaal, and Symoön, and Jericho,
and Bæthman. [16] This is the inheritance of the tribe of the sons of Zabulon
according to their families, these cities and their villages.
[17] And the fourth lot came out to Issachar. [18] And their borders were
Jazel, and Chasaloth, and Sunam, [19] and Agin, and Siona, and Reeroth,
[20] and Anachereth, and Dabiron, and Kison, and Rebes, [21] and Remmas,
and Jeon, and Tomman, and Æmarec, and Bersaphes. [22] And the bound-
aries shall border upon Gæthbor, and upon Salim westward, and Bæth-
samys; and the extremity of his bounds shall be Jordan. [23] This is the inher-

[11] to: or, *at* or *towards*

itance of the tribe of the children of Issachar according to their families, the cities and their villages.

[24] And the fifth lot came out to Aser according to their families. [25] And their borders were Exeleketh, and Aleph, and Bæthok, and Keaph, [26] and Elimelech, and Amiel, and Maasa, and the lot will border on Carmel westward, and on Sion, and Labanath. [27] And it will return westward from Bæthegeneth, and will join Zabulon and Ekgai, and Phthæel northwards, and the borders will come to Saphthæbæthme, and Inael, and will go on to Chobamasomel, [28] and Elbon, and Raab, and Ememaon, and Canthan to great Sidon. [29] And the borders shall turn back to Rama, and to the fountain of Masphassat, and the Tyrians; and the borders shall return to Jasiph, and their going forth shall be the sea, and Apoleb, and Echozob, [30] and Archob, and Aphec, and Raau. [31] This is the inheritance of the tribe of the sons of Aser according to their families, the cities and their villages.

[27] westward: Gr. *from the rising of the sun*

[32] And the sixth lot came out to Nephthali. [33] And their borders were Moolam, and Mola, and Besemiin, and Arme, and Naboc, and Jephthamai, as far as Dodam; and their goings out were Jordan. [34] And the coasts will return westward by Athabor, and will go out thence to Jacana, and will border on Zabulon southward, and Aser will join it westward, and Jordan eastward.

[35] And the walled cities of the Tyrians, Tyre, and Omathadaketh, and Kenereth, [36] and Armaith, and Arael, and Asor, [37] and Cades, and Assari, and the well of Asor; [38] and Keroe, and Megalaarim, and Bætthame, and Thessamys. [39] This is the inheritance of the tribe of the children of Nephthali.

[40] And the seventh lot came out to Dan. [41] And their borders were Sarath, and Asa, and the cities of Sammaus, [42] and Salamin, and Ammon, and Silatha, [43] and Elon, and Thamnatha, and Accaron; [44] and Alcatha, and Begethon, and Gebeëlan, [45] and Azor, and Banæbacat, and Gethremmon. [46] And westward of Hieracon the border was near to Joppa. [47] This is the inheritance of the tribe of the children of Dan, according to their families, these are their cities and their villages: [47a] and the children of Dan did not drive out the Amorite who afflicted them in the mountain; and the Amorite would not suffer them to come down into the valley, but they forcibly took from them the border of their portion.

[48] And the sons of Dan went and fought against Lachis, and took it, and smote it with the edge of the sword; and they dwelt in it, and called the name of it Lasendan: [48a] and the Amorite continued to dwell in Edom and in Salamin: and the hand of Ephraim prevailed against them, and they became tributaries to them.

[48] edge: Gr. *mouth*

[49] And they proceeded to take possession of the land according to their borders, and the children of Israel gave an inheritance to Jesus the son of Naue among them, [50] by the command of God, and they gave him the city which he asked for, Thamnasarach, which is in the mount of Ephraim; and he built the city, and dwelt in it.

[51] These are the divisions which Eleazar the priest divided by lot, and Jesus the son of Naue, and the heads of families among the tribes of Israel,

according to the lots, in Selo before the Lord by the doors of the tabernacle
of testimony, and they [a]went to take possession of the land.

[2] Assign: Gr. *give*
[2] refuge: Gr. *refugees*
[3] man: Gr. *life* or *soul*

20 And the Lord spoke to Jesus, saying, [2] Speak to the children of Israel,
saying, Assign the cities of refuge, of which I spoke to you by Moses.
[3] Even a refuge to the slayer who hath smitten a man unintentionally; and
the cities shall be to you a refuge, and the slayer shall not be put to death
by the avenger of blood, until he have stood before the congregation for
judgment.

[7] Jesus: Gr. *he*
[7] Nephthali: or, *of Nephthali*

[7] And Jesus separated Cades in Galilee in the mount Nephthali, and Sy-
chem in the mount Ephraim, and the city of Arboc; this is Chebron, in the
mountain of Judah.

[8] appointed: Gr. *gave*

[8] And beyond Jordan he appointed Bosor in the wilderness in the plain
out of the tribe of Reuben, and Aremoth in Galaad out of the tribe of Gad,
and Gaulon in the country of Basan out of the tribe of Manasse.
[9] These were the cities selected for the sons of Israel, and for the stranger
abiding among them, that every one who smiteth a soul unintentionally
should flee thither, that he should not die by the hand of the avenger of
blood, until he should stand before the congregation for judgment.

21 And the heads of the families of the sons of Levi drew near to Eleazar
the priest, and to Jesus the son of Naue, and to the heads of families
of the tribes of Israel. [2] And they spoke to them in Selo in the land of
Canaan, saying, The Lord gave commandment by Moses to give us cities
to dwell in, and the country round about for our cattle. [3] So the children
of Israel gave to the Levites in their inheritance by the command of the
Lord the cities and the country round.

[2] Moses: Gr. *the hand of Moses*

[4] And the lot came out for the children of Caath; and the sons of Aaron,
the priests the Levites, had by lot thirteen cities out of the tribe of Judah,
and out of the tribe of Symeon, and out of the tribe of Benjamin.

[4] out of the tribe of Judah: Gr. *from*

[5] And to the sons of Caath that were left were given by lot ten cities, out
of the tribe of Ephraim, and out of the tribe of Dan, and out of the half
tribe of Manasse.
[6] And the sons of Gedson had thirteen cities, out of the tribe of Issachar,
and out of the tribe of Aser, and out of the tribe of Nephthali, and out of
the half tribe of Manasse in Basan.

[6] Basan: or, *the land of Basan*

[7] And the sons of Merari according to their families had by lot twelve
cities, out of the tribe of Reuben, and out of the tribe of Gad, and out of
the tribe of Zabulon.
[8] And the children of Israel gave to the Levites the cities and their sub-
urbs, as the Lord commanded Moses, by lot.
[9] And the tribe of the children of Judah, and the tribe of the children of
Symeon, and part of the tribe of the children of Benjamin gave these cities,
and they were assigned [10] to the sons of Aaron of the family of Caath of the
sons of Levi, for the lot fell to these. [11] And they gave to them Cariathar-
boc the metropolis of the sons of Enac; this is Chebron in the mountain
country of Judah, and the suburbs round it. [12] But the lands of the city,

[10] fell: Gr. *was*
[11] they: Gr. *he*
[11] metropolis: or, *parent city*. See note chapter 10:2

[a] went to take possession: Heb. *finished dividing*. The LXX seems to have read הלך for חלק.

and its villages Jesus gave to the sons of Chaleb the son of Jephonne for a possession.

[13] And to the sons of Aaron he gave the city of refuge for the slayer, Chebron, and the [a]suburbs belonging to it; and Lemna and the suburbs belonging to it; [14] and Ælom and its suburbs; and Tema and its suburbs; [15] and Gella and its suburbs; and Dabir and its suburbs; [16] and Asa and its suburbs; and Tany and its suburbs; and Bæthsamys and its suburbs: nine cities from these two tribes. [17] And from the tribe of Benjamin, Gabaon and its suburbs; and Gatheth and its suburbs; [18] and Anathoth and its suburbs; and Gamala and its suburbs; four cities. [19] All the cities of the sons of Aaron the priests, thirteen.

[20] And to the families, even the sons of Caath the Levites, that were left of the sons of Caath, there was given their priests' city, [21] out of the tribe of Ephraim; and they gave them the slayer's city of refuge, Sychem, and its suburbs, and Gazara and its appendages, and its suburbs; [22] and Bæthoron and its suburbs: four cities: [23] and of the tribe of Dan, Helcothaim and its suburbs; and Gethedan and its suburbs: [24] and Ælon and its suburbs; and Getheremmon and its suburbs: four cities. [25] And out of the half tribe of Manasse, Tanach and its suburbs; and Jebatha and its suburbs; two cities. [26] In all were given ten cities, and the suburbs of each belonging to them, to the families of the sons of Caath that remained.

[20] their priests' city: Heb. *the cities of their lot*

[27] And Jesus gave to the sons of Gedson the Levites out of the other half tribe of Manasse cities set apart for the slayers, Gaulon in the country of Basan, and its suburbs; and Bosora and its suburbs; two cities. [28] And out of the tribe of Issachar, Kison and its suburbs; and Debba and its suburbs; [29] and Remmath and its suburbs; and the well of Letters, and its suburbs; four cities. [30] And out of the tribe of Aser, Basella and its suburbs; and Dabbon and its suburbs; [31] and Chelcat and its suburbs; and Raab and its suburbs; four cities. [32] And of the tribe of Nephthali, the city set apart for the slayer, Cades in Galilee, and its suburbs; and Nemmath, and its suburbs; and Themmon and its suburbs; three cities. [33] All the cities of Gedson according to their families were thirteen cities.

[34] And to the family of the sons of Merari the Levites that remained, he gave out of the tribe of Zabulon, Maan and its suburbs; and Cades and its suburbs, [35] and Sella and its suburbs: three cities. [36] And beyond Jordan over against Jericho, out of the tribe of Reuben, the city of refuge for the slayer, Bosor in the wilderness; Miso and its suburbs; and Jazer and its suburbs; [37] and Decmon and its suburbs; and Mapha and its suburbs; four cities. [38] And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galaad, and its suburbs; Camin and its suburbs; [39] and Esbon and its suburbs; and Jazer and its suburbs: the cities were four in all. [40] All these cities were given to the sons of Merari according to the families of them that were left out of the tribe of Levi; and their limits were the twelve cities.

[40] their limits: i.e., *the portion allotted*, or *assigned them*

[a] Chebron, and the suburbs: The Greek word is different from that translated *suburbs* above—q.d. *glebe*.

[41] All the cities of the Levites in the midst of the possession of the children of Israel, were forty-eight cities, [42] and their suburbs round about these cities: a city and the suburbs round about the city to all these cities: [42a] and Jesus ceased dividing the land by their borders: [42b] and the children of Israel gave a portion to Jesus because of the commandment of the Lord: they gave him the city which he asked: they gave him Thamnasachar in mount Ephraim; [42c] and Jesus built the city, and dwelt in it: [42d] and Jesus took the knives of stone, wherewith he circumcised the children of Israel that were born in the desert by the way, and put them in Thamnasachar.

[43] So the Lord gave to Israel all the land which he sware to give to their fathers: and they inherited it, and dwelt in it. [44] And the Lord gave them rest round about, as he sware to their fathers: not one of all their enemies maintained his ground against them; the Lord delivered all their enemies into their hands. [45] There failed not one of the good things which the Lord spoke to the children of Israel; all came to pass.

22 Then Jesus called together the sons of Reuben, and the sons of Gad, and the half tribe of Manasse, [2] and said to them, Ye have heard all that Moses the servant of the Lord commanded you, and ye have hearkened to my voice in all that he commanded you. [3] Ye have not deserted your brethren these many days: until this day ye have kept the commandment of the Lord your God. [4] And now the Lord our God hath given our brethren rest, as he told them: now then return and depart to your homes, and to the land of your possession, which Moses gave you on the other side Jordan. [5] But take great heed to do the commands and the law, which Moses the servant of the Lord commanded you to do; to love the Lord our God, to walk in all his ways, to keep his commands, and to cleave to him, and serve him with all your mind, and with all your soul. [6] And Jesus blessed them, and dismissed them; and they went to their homes.

[7] And to one half the tribe of Manasse Moses gave a portion in the land of Basan, and to the other half Jesus gave a portion with his brethren on the other side of Jordan westward: and when Jesus sent them away to their homes, then he blessed them. [8] And they departed with much wealth to their houses, and they divided the spoil of their enemies with their brethren; very much cattle, and silver, and gold, and iron, and much raiment.

[9] So the sons of Reuben, and the sons of Gad, and the half tribe of Manasse, departed from the children of Israel in Selo in the land of Canaan, to go away into Galaad, into the land of their possession, which they inherited by the command of the Lord, by the hand of Moses.

[10] And they came to Galaad of Jordan, which is in the land of Canaan: and the children of Reuben, and the children of Gad, and the half tribe of Manasse built there an altar by Jordan, a great altar to look at.

[11] And the children of Israel heard say, Behold, the sons of Reuben, and the sons of Gad, and the half tribe of Manasse have built an altar at the borders of the land of Canaan at Galaad of Jordan, on the opposite side to the children of Israel. [12] And all the children of Israel gathered together to Selo, so as to go up and fight against them.

[13] And the children of Israel sent to the sons of Reuben, and the sons of Gad, and to the sons of the half tribe of Manasse into the land of Galaad, both Phineas the son of Eleazar the son of Aaron the priest, [14] and ten of the chiefs with him; there was one chief of every household out of all the tribes of Israel (the heads of families are the captains of thousands in Israel). [15] And they came to the sons of Reuben, and to the sons of Gad, and to the half tribe of Manasse into the land of Galaad; and they spoke to them, saying, [16] Thus saith the whole congregation of the Lord, What is this transgression that ye have transgressed before the God of Israel, to turn away today from the Lord, in that ye have built for yourselves an altar, so that ye should be apostates from the Lord? [17] Is the sin of Phogor too little for you, whereas we have not been cleansed from it until this day, though there was a plague among the congregation of the Lord? [18] And ye have this day revolted from the Lord; and it shall come to pass if ye revolt this day from the Lord, that tomorrow there shall be wrath upon all Israel. [19] And now if the land of your possession be too little, cross over to the land of the possession of the Lord, where the tabernacle of the Lord dwelleth, and receive ye an inheritance among us; and do not become apostates from God, neither do ye apostatize from the Lord, because of your having built an altar apart from the altar of the Lord our God. [20] Lo! did not Achar the son of Zara commit a trespass taking of the accursed thing, and there was wrath on the whole congregation of Israel? and he himself died alone in his own sin.

[15] half: Gr. *halves*, adjective, q.d. *dimidios viros*

[21] And the sons of Reuben, and the sons of Gad, and the half tribe of Manasse answered, and spoke to the captains of the thousands of Israel, saying, [22] God even God is the Lord, and God even God himself knoweth, and Israel he shall know; if we have transgressed before the Lord by apostasy, let him not deliver us this day. [23] And if we have built to ourselves an altar, so as to apostatize from the Lord our God, so as to offer upon it a sacrifice of whole-burnt offerings, so as to offer upon it a sacrifice of peace-offering—the Lord shall require it.

[24] But we have done this for the sake of precaution concerning this thing, saying, Lest hereafter your sons should say to our sons, What have ye to do with the Lord God of Israel? [25] Whereas the Lord hath set boundaries between us and you, even Jordan, and ye have no portion in the Lord: so your sons shall alienate our sons, that they should not worship the Lord. [26] And we gave orders to do thus, to build this altar, not for burnt offerings, nor for meat-offerings; [27] but that this may be a witness between you and us, and between our posterity after us, that we may do service to the Lord before him, with our burnt offerings and our meat-offerings and our peace-offerings: so your sons shall not say to our sons, hereafter, Ye have no portion in the Lord. [28] And we said, If ever it should come to pass that they should speak so to us, or to our posterity hereafter; then shall they say, Behold the likeness of the altar of the Lord, which our fathers made, not for the sake of burnt offerings, nor for the sake of meat-offerings, but it is a witness between you and us, and between our sons. [29] Far be it from us therefore that we should turn away from the Lord this day so as

[24] hereafter: Gr. *tomorrow*

[25] in: Gr. *of*

[26] gave orders: Gr. *spoke*

[27] hereafter: Gr. *tomorrow*

[27] in: Gr. *of*

to apostatize from the Lord, so as that we should build an altar for burnt offerings, and for peace-offerings, besides the altar of the Lord which is before his tabernacle.

[29] peace-offerings: a double translation in Greek

[30] And Phineas the priest and all the chiefs of the congregation of Israel who were with him heard the words which the children of Reuben, and the children of Gad, and the half tribe of Manasse spoke; and it pleased them. [31] And Phineas the priest said to the sons of Reuben, and to the sons of Gad, and to the half of the tribe of Manasse, Today we know that the Lord is with us, because ye have not trespassed grievously against the Lord, and because ye have delivered the children of Israel out of the hand of the Lord. [32] So Phineas the priest and the princes departed from the children of Reuben, and from the children of Gad, and from the half tribe of Manasse out of Galaad into the land of Canaan to the children of Israel; and reported the words to them. [33] And it pleased the children of Israel; and they spoke to the children of Israel, and blessed the God of the children of Israel, and told them to go up no more to war against the others to destroy the land of the children of Reuben, and the children of Gad, and the half tribe of Manasse: so they dwelt upon it.

[30] heard: Gr. *having heard*

[33] the others: Gr. *them*

[34] And Jesus gave a name to the altar of the children of Reuben, and the children of Gad, and of the half tribe of Manasse; and said, It is a testimony in the midst of them, that the Lord is their God.

23 And it came to pass after many days after the Lord had given Israel rest from all his enemies round about, that Jesus was old and advanced in years. [2] And Jesus called together all the children of Israel, and their elders, and their chiefs, and their judges, and their officers; and said to them, I am old and advanced in years. [3] And ye have seen all that the Lord our God hath done to all these nations before us; for it is the Lord our God who hath fought for you. [4] See, that I have given to you these nations that are left to you by lots to your tribes, all the nations beginning at Jordan; and some I have destroyed; and the boundaries shall be at the great sea westward.

[1] years: Gr. *days*

[4] given to you: Gr. *cast upon you*

[4] the boundaries shall be: Gr. *he shall bound*

[5] And the Lord our God, he shall destroy them before us, until they utterly perish; and he shall send against them the wild beasts, until he shall have utterly destroyed them and their kings from before you; and ye shall inherit their land, as the Lord our God said to you. [6] Do ye therefore strive diligently to observe and do all things written in the book of the law of Moses, that ye turn not to the right hand or to the left; [7] that ye go not in among these nations that are left; and the names of their gods shall not be named among you, neither shall ye serve them, neither shall ye bow down to them. [8] But ye shall cleave to the Lord our God, as ye have done until this day. [9] And the Lord shall destroy them before you, even great and strong nations; and no one hath stood before us until this day. [10] One of you hath chased a thousand, for the Lord our God, he fought for you, as he said to you.

[11] And take ye great heed to love the Lord our God. [12] For if ye shall turn aside and attach yourselves to these nations that are left with you, and make marriages with them, and become mingled with them and they with

you, [13] know that the Lord will no more destroy these nations from before
you; and they will be to you snares and stumbling-blocks, and nails in your
heels, and darts in your eyes, until ye be destroyed from off this good land,
which the Lord your God hath given you.
[14] But I hasten to go the way of death, as all that are upon the earth also
do: and know ye in your heart and in your soul, that not one word hath
fallen to the ground of all the words which the Lord our God hath spoken
respecting all that concerneth us; there hath not one of them failed. [15] And
it shall come to pass, that as all the good things are come upon us which
the Lord spoke concerning you, so the Lord God will bring upon you all
the evil things, until he shall have destroyed you from off this good land,
which the Lord hath given you, [16] when ye transgress the covenant of the
Lord our God, which he hath charged us, and go and serve other gods,
and bow down to them.

24 And Jesus gathered all the tribes of Israel to Selo, and convoked
their elders, and their officers, and their judges, and set them be-
fore God.
[2] And Jesus said to all the people, Thus saith the Lord God of Israel, Your
fathers at first sojourned beyond the river, even Thara, the father of Abra-
ham and the father of Nachor; and they served other gods. [3] And I took
your father Abraham from the other side of the river, and I guided him
through all the land, and I multiplied his seed; [4] and I gave to him Isaac,
and to Isaac Jacob and Esau: and I gave to Esau mount Seir for him to
inherit: and Jacob and his sons went down to Egypt, and became there a
great and populous and mighty nation: and the Egyptians afflicted them.
[5] And I smote Egypt with the wonders that I wrought among them. [6] And
afterwards God brought out our fathers from Egypt, and ye entered into
the Red Sea; and the Egyptians pursued after our fathers with chariots
and horses into the Red Sea. [7] And we cried aloud to the Lord; and he put
a cloud and darkness between us and the Egyptians, and he brought the
sea upon them, and covered them; and your eyes have seen all that the
Lord did in the land of Egypt; and ye were in the wilderness many days.
[8] And he brought us into the land of the Amorites that dwelt beyond
Jordan, and the Lord delivered them into our hands; and ye inherited their
land, and utterly destroyed them from before you.
[9] And Balac, king of Moab, son of Sepphor, rose up, and made war
against Israel, and sent and called Balaam to curse us. [10] But the Lord
thy God would not destroy thee; and he greatly blessed us, and rescued
us out of their hands, and delivered them to us. [11] And ye crossed over Jor-
dan, and came to Jericho; and the inhabitants of Jericho fought against
us, the Amorite, and the Canaanite, and the Pherezite, and the Evite, and
the Jebusite, and the Chettite, and the Gergesite, and the Lord delivered
them into our hands. [12] And he sent forth the hornet before you; and he
drove them out from before you, even twelve kings of the Amorites, not
with thy sword, nor with thy bow.

[3] through: Gr. *in*

[7] put: Gr. *gave*

[9] made war: Gr. *set himself in array*

[13] And he gave you a land on which ye did not labour, and cities which ye did not build, and ye were settled in them; and ye eat of vineyards and oliveyards which ye did not plant.

[13] eat: or, *shall eat*

[14] And now fear the Lord, and serve him in righteousness and justice; and remove the strange gods, which our fathers served beyond the river, and in Egypt; and serve the Lord. [15] But if it seem not good to you to serve the Lord, choose to yourselves this day whom ye will serve, whether the gods of your fathers that were on the other side of the river, or the gods of the Amorites, among whom ye dwell upon their land: but I and my house will serve the Lord, for he is holy.

[16] And the people answered and said, Far be it from us to forsake the Lord, so as to serve other gods. [17] The Lord our God, he is God; he brought up us and our fathers from Egypt, and kept us in all the way wherein we walked, and among all the nations [a]through whom we passed. [18] And the Lord cast out the Amorite, and all the nations that inhabited the land from before us: yea, we will serve the Lord, for he is our God.

[19] And Jesus said to the people, Indeed ye will not be able to serve the Lord, for God is holy; and he being jealous will not forgive your sins and your transgressions. [20] Whensoever ye shall forsake the Lord and serve other gods, then he shall come upon you and afflict you, and consume you, because he hath done you good. [21] And the people said to Jesus, Nay, but we will serve the Lord.

[20] because: or, *whereas on the contrary*

[22] And Jesus said to the people, Ye are witnesses against yourselves, that ye have chosen the Lord to serve him. [23] And now take away the strange gods that are among you, and set your heart right toward the Lord God of Israel. [24] And the people said to Jesus, We will serve the Lord, and we will hearken to his voice.

[25] So Jesus made a covenant with the people on that day, and gave them a law and an ordinance in Selo before the tabernacle of the God of Israel. [26] And he wrote these words in the book of the laws of God: and Jesus took a great stone, and set it up under the oak before the Lord. [27] And Jesus said to the people, Behold, this stone shall be among you for a witness, for it hath heard all the words that have been spoken to it by the Lord; for he hath spoken to you this day; and this stone shall be among you for a witness in the last days, whenever ye shall deal falsely with the Lord my God. [28] And Jesus dismissed the people, and they went every man to his place. [29] And Israel served the Lord all the days of Jesus, and all the days of the elders that lived as long as Jesus, and all that knew all the works of the Lord which he wrought for Israel.

[26] the oak: Gr. properly *a pine or turpentine tree.* So chapter 17:9

[29] lived as long as Jesus: Gr. *drew out the time with Joshua.* Hebraism

[30] And it came to pass after these things that Jesus the son of Naue the servant of the Lord died, at the age of a hundred and ten years. [31] And they buried him by the borders of his inheritance in Thamnasarach in the mount of Ephraim, northward of the mount of Galaad: [31a] there they put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgala, when he brought

[a] through whom we passed: Gr. *whom we passed through them.* Hebraism. See Mark 1:7; Luke 3:16; 1 Pet. 2:24

them out of Egypt, as the Lord appointed them; and there they are to this day.

[32] And the children of Israel brought up the bones of Joseph out of Egypt, and buried them in Sychem, in the portion of the land which Jacob bought of the Amorites who dwelt in Sychem for a hundred ewe-lambs; and he gave it to Joseph for a portion.

[33] And it came to pass afterwards that Eleazar the high-priest the son of Aaron died, and was buried in Gabaar of Phineas his son, which he gave him in mount Ephraim.

[33a] In that day the children of Israel took the ark of God, and carried it about among them; and Phineas exercised the priest's office in the room of Eleazar his father till he died, and he was buried in his own place Gabaar: [33b] but the children of Israel departed every one to their place, and to their own city: and the children of Israel worshipped Astarte, and Astaroth, and the gods of the nations round about them; and the Lord delivered them into the hands of Eglom king of Moab and he ruled over them eighteen years.

The Book of Judges

1 And it came to pass after the death of Jesus, that the children of Israel enquired of the Lord, saying, Who shall go up for us first against
the Canaanites, to fight against them? 2 And the Lord said, Judas shall go
up: behold, I have delivered the land into his hand. 3 And Judas said to
his brother Symeon, Come up with me into my lot, and let us array our-
selves against the Canaanites, and I also will go with thee into thy lot:
and Symeon went with him. 4 And Judas went up; and the Lord deliv-
ered the Canaanite and the Pherezite into their hands, and they smote
them in Bezek to the number of ten thousand men. 5 And they overtook
Adonibezek in Bezek, and fought against him; and they smote the Canaan-
ite and the Pherezite. 6 And Adonibezek fled, and they pursued after him,
and took him, and cut off his thumbs and his great toes. 7 And Adonibezek
said, Seventy kings, having their thumbs and their great toes cut off, gath-
ered their food under my table: as I therefore have done, so God hath
recompensed me: and they brought him to Jerusalem, and he died there.

7 brought: Gr. *bring*

8 And the children of Judas fought against Jerusalem, and took it, and
smote it with the edge of the sword, and they burnt the city with fire.
9 And afterwards the children of Judas went down to fight with the Canaan-
ite dwelling in the hill country, and the south, and the plain country.
10 And Judas went to the Canaanite who dwelt in Chebron; and Chebron
came out against him; [and the name of Chebron before was Cariathar-
bocsepher:] and they smote Sessi, and Achiman, and Tholmi, children
of Enac. 11 And they went up thence to the inhabitants of Dabir; but the
name of Dabir was before Cariathsepher, the city of Letters.

12 And Chaleb said, Whosoever shall smite the city of Letters, and shall
first take it, I will give to him Ascha my daughter to wife. 13 And Gothoniel
the younger son of Kenez the brother of Chaleb took it; and Chaleb gave
him his daughter Ascha to wife. 14 And it came to pass as she went in,
that Gothoniel urged her to ask a field of her father; and she murmured
and cried from off her ass, Thou hast sent me forth into a south land: and
Chaleb said to her, What is thy request? 15 And Ascha said to him, Give me,
I pray thee, a blessing, for thou hast sent me forth into a south land, and
thou shalt give me the ransom of water: and Chaleb gave her according
to her heart the ransom of the upper springs and the ransom of the low
springs.

14 What is thy request: or, *What aileth thee*?

16 And the children of Jothor the Kenite the father-in-law of Moses went
up from the city of palm-trees with the children of Judas, to the wilderness
that is in the south of Judah, which is at the descent of Arad, and they
dwelt with the people.

17 And Judas went with Symeon his brother, and smote the Canaanite
that inhabited Sepheth, and they utterly destroyed them; and they called
the name of the city Anathema. 18 But Judas did not inherit Gaza nor her
coasts, nor Ascalon nor her coasts, nor Accaron nor her coasts, nor Azotus

nor the lands around it. [19] And the Lord was with Judas, and he inherited
the mountain; for they were not able to destroy the inhabitants of the
valley, for Rechab prevented them. [20] And they gave Chebron to Chaleb,
as Moses said; and thence he inherited the three cities of the children of
Enac.

[19] Rechab prevented them: Heb. *they had chariots of iron*

[21] But the children of Benjamin did not take the inheritance of the Jebusite who dwelt in Jerusalem; and the Jebusite dwelt with the children
of Benjamin in Jerusalem until this day.

[21] take: Gr. *inherit*

[22] And the sons of Joseph, they also went up to Bethel; and the Lord was
with them. [23] And they encamped and surveyed Bethel: and the name of
the city before was Luza.

[24] And the spies looked, and behold, a man went out of the city, and they
took him; and they said to him, Show us the way into the city, and we will
deal mercifully with thee. [25] And he showed them the way into the city;
and they smote the city with the edge of the sword; but they let go the
man and his family. [26] And the man went into the land of Chettin, and
built there a city, and called the name of it Luza; this is its name until this
day.

[27] And Manasse did not drive out the inhabitants of Bæthsan, which is
a city of Scythians, nor her towns, nor her suburbs; nor Thanac, nor her
towns; nor the inhabitants of Dor, nor her towns; nor the inhabitant of
Balac, nor her suburbs, nor her towns; nor the inhabitants of Magedo,
nor her suburbs, nor her towns; nor the inhabitants of Jeblaam, nor her
suburbs, nor her towns; and the Canaanite began to dwell in this land.

[27] Thanac, nor her towns: Gr. *Thanac, nor her daughters*

[28] And it came to pass when Israel was strong, that he made the Canaanite tributary, but did not utterly drive them out. [29] And Ephraim did not
drive out the Canaanite that dwelt in Gazer; and the Canaanite dwelt in
the midst of him in Gazer, and became tributary. [30] And Zabulon did not
drive out the inhabitants of Kedron, nor the inhabitants of Domana: and
the Canaanite dwelt in the midst of them, and became tributary to them.

[30] to them: Gr. *him*, sc. *Zabulon*

[31] And Aser did not drive out the inhabitants of Accho, and that people
became tributary to him, nor the inhabitants of Dor, nor the inhabitants
of Sidon, nor the inhabitants of Dalaph, nor Aschazi, nor Chebda, nor Nai,
nor Ereo. [32] And Aser dwelt in the midst of the Canaanite who inhabited
the land, for he could not drive him out. [33] And Nephthali did not drive
out the inhabitants of Bæthsamys, nor the inhabitants of Bæthanach; and
Nephthali dwelt in the midst of the Canaanite who inhabited the land:
but the inhabitants of Bethsamys and of Bætheneth became tributary to
them.

[34] And the Amorite drove out the children of Dan into the mountain, for
they did not suffer them to come down into the valley. [35] And the Amorite
began to dwell in the mountain of shells, in which are bears, and foxes,
in Myrsinon, and in Thalabin; and the hand of the house of Joseph was
heavy upon the Amorite, and he became tributary to them. [36] And the
border of the Amorite was from the going up of Acrabin, from the rock
and upwards.

[1] place of weeping: Heb. בכים

2 And an angel of the Lord went up from Galgal to the place of weeping, and to Bethel, and to the house of Israel, and said to them, Thus saith the Lord, I brought you up out of Egypt, and I brought you into the land which I sware to your fathers; and I said, I will never break my covenant that I have made with you. [2] And ye shall make no covenant with them that dwell in this land, neither shall ye worship their gods; but ye shall destroy their graven images, ye shall pull down their altars: but ye hearkened not to my voice, for ye did these things. [3] And I said, I will not drive them out from before you, but they shall be for a distress to you, and their gods shall be to you for an offence. [4] And it came to pass when the angel of the Lord spoke these words to all the children of Israel, that the people lifted up their voice, and wept. [5] And they named the name of that place Weepings; and they sacrificed there to the Lord.

[3] distress: Gr. *distresses*

[6] And Jesus dismissed the people, and they went every man to his inheritance, to inherit the land. [7] And the people served the Lord all the days of Jesus, and all the days of the elders that lived many days with Jesus, as many as knew all the great work of the Lord, what things he had wrought in Israel.

[8] And Jesus the son of Naue, the servant of the Lord, died, a hundred and ten years old. [9] And they buried him in the border of his inheritance, in Thamnathares, in mount Ephraim, on the north of the mountain of Gaas. [10] And all that generation were laid to their fathers: and another generation rose up after them, who knew not the Lord, nor yet the work which he wrought in Israel. [11] And the children of Israel wrought evil before the Lord, and served Baalim. [12] And they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and walked after other gods, of the gods of the nations round about them; and they worshipped them. [13] And they provoked the Lord, and forsook him, and served Baal and the Astartes.

[8] a hundred and ten years: Gr. *son of a hundred and ten years.* Hebraism

[14] And the Lord was very angry with Israel; and he gave them into the hands of the spoilers, and they spoiled them; and he sold them into the hands of their enemies round about, and they could not any longer resist their enemies, [15] among whomsoever they went; and the hand of the Lord was against them for evil, as the Lord spoke, and as the Lord sware to them; and he greatly afflicted them.

[16] And the Lord raised up judges, and the Lord saved them out of the hands of them that spoiled them: and yet they hearkened not to the judges, [17] for they went a whoring after other gods, and worshipped them; and they turned quickly out of the way in which their fathers walked to hearken to the words of the Lord; they did not so. [18] And because the Lord raised them up judges, so the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge; for the Lord [a]was moved at their groaning by reason of them that besieged them and afflicted them. [19] And it came to pass when the judge died, that they went back, and again corrupted themselves worse than their fathers to go after

[a] was moved: Gr. *repented.* This word seems generally to stand for נחם.

other gods to serve them and to worship them: they abandoned not their
devices nor their stubborn ways.
[20] And the Lord was very angry with Israel, and said, Forasmuch as this
nation hath forsaken my covenant which I commanded their fathers, and
hath not hearkened to my voice, [21] therefore I will not any more cast out a
man of the nations from before their face, which Jesus the son of Naue left
in the land. And the Lord left them, [22] to prove Israel with them, whether
they would keep the way of the Lord, to walk in it, as their fathers kept it,
or no. [23] So the Lord will leave these nations, so as not to cast them out
suddenly; and he delivered them not into the hand of Jesus.

[23] will leave: or, *left*

3 And these are the nations which the Lord left to prove Israel with them,
all that had not known the wars of Canaan. [2] Only for the sake of the
generations of Israel, to teach them war, only the men before them knew
them not. [3] The five lordships of the Phylistines, and every Canaanite, and
the Sidonian, and the Evite who dwelt in Lebanon from the mount of
Hermon to Laboemath. [4] And this was done in order to prove Israel by
them, to know whether they would obey the commands of the Lord, which
he charged their fathers by the hand of Moses.
[5] And the children of Israel dwelt in the midst of the Canaanite, and the
Chettite, and the Amorite, and the Pherezite, and the Evite, and the Je-
busite. [6] And they took their daughters for wives to themselves, and they
gave their daughters to their sons, and served their gods. [7] And the chil-
dren of Israel did evil in the sight of the Lord, and forgot the Lord their
God, and served Baalim and the groves. [8] And the Lord was very angry
with Israel, and sold them into the hand of Chusarsathaim king of Syria
of the rivers: and the children of Israel served Chusarsathaim eight years.
[9] And the children of Israel cried to the Lord; and the Lord raised up
a saviour to Israel, and he saved them, Gothoniel the son of Kenez, the
brother of Chaleb younger than himself. [10] And the Spirit of the Lord
came upon him, and he judged Israel; and he went out to war against
Chusarsathaim: and the Lord delivered into his hand Chusarsathaim king
of Syria of the rivers, and his hand prevailed against Chusarsathaim.
[11] And the land was quiet forty years; and Gothoniel the son of Kenez died.
[12] And the children of Israel continued to do evil before the Lord: and the
Lord strengthened Eglom king of Moab against Israel, because they had
done evil before the Lord. [13] And he gathered to himself all the children of
Ammon and Amalec, and went and smote Israel, and took possession of
the city of Palm-trees. [14] And the children of Israel served Eglom the king
of Moab eighteen years.

[13] took possession: Gr. *it inherited*

[15] And the children of Israel cried to the Lord; and he raised up to them
a saviour, Aod the son of Gera a son of Jemeni, a man who used both
hands alike: and the children of Israel sent gifts by his hand to Eglom
king of Moab. [16] And Aod made himself a dagger of two edges, of a span
long, and he girded it under his cloak upon his right thigh. [17] And he went,
and brought the presents to Eglom king of Moab, and Eglom was a very
handsome man.

[15] son of Jemeni: i.e., *Benjamite*
[15] who used both hands alike: or, *able to use his left hand as his right.* q.d. *with two right hands*

[18] And it came to pass when Aod had made an end of offering his gifts,
that he dismissed those that brought the gifts. [19] And he himself returned
from the quarries that are by Galgal; and Aod said, I have a secret errand
to thee, O king! and Eglom said to him, Be silent: and he sent away from
his presence all who waited upon him. [20] And Aod went in to him; and he
sat in his own upper summer chamber quite alone; and Aod said, I have
a message from God to thee, O king: and Eglom rose up from his throne
near him. [21] And it came to pass as he arose, that Aod stretched forth his
left hand, and took the dagger off his right thigh, and plunged it into his
belly; [22] and drove in also the haft after the blade, and the fat closed in
upon the blade, for he drew not out the dagger from his belly.

[23] And Aod went out to the porch, and passed out by the appointed
guards, and shut the doors of the chamber upon him, and locked them.
[24] And he went out: and Eglom's servants came, and saw, and behold, the
doors of the upper chamber were locked; and they said, Doth he not uncover his feet in the summer-chamber? [25] And they waited till they were
ashamed, and, behold, there was no one that opened the doors of the upper chamber; and they took the key, and opened them; and, behold, their
lord was fallen down dead upon the earth.

[24] Eglom's: Gr. *his*

[25] was no one: Gr. *is*

[26] And Aod escaped while they were in a tumult, and no one paid attention to him; and he passed the quarries, and escaped to Setirotha.

[27] And it came to pass when Aod came into the land of Israel, that he
blew the horn in mount Ephraim, and the children of Israel came down
with him from the mountain, and he was before them. [28] And he said to
them, Come down after me, for the Lord God hath delivered our enemies,
even Moab, into our hand; and they went down after him, and seized on
the fords of Jordan before Moab, and he did not suffer a man to pass over.
[29] And they smote Moab on that day about ten thousand men, every lusty
person and every mighty man; and not a man escaped. [30] So Moab was
humbled in that day under the hand of Israel, and the land had rest eighty
years; and Aod judged them till he died.

[30] humbled: Gr. *put to shame*

[31] And after him rose up Samegar the son of Dinach, and smote the
Philistines to the number of six hundred men with a ploughshare such
as is drawn by oxen; and he too delivered Israel.

4 And the children of Israel continued to do evil against the Lord; and
Aod was dead. [2] And the Lord sold the children of Israel into the hand
of Jabin king of Canaan, who ruled in Asor; and the chief of his host was
Sisara, and he dwelt in Arisoth of the Gentiles. [3] And the children of Israel
cried to the Lord, because he had nine hundred chariots of iron; and he
mightily oppressed Israel twenty years.

[4] And Debbora, a prophetess, the wife of Lapidoth—she judged Israel at
that time.

[5] And she sat under the palm-tree of Debbora between Rama and Bethel
in mount Ephraim; and the children of Israel went up to her for judgment.

[6] And Debbora sent and called Barak the son of Abineem out of Cades
Nephthali, and she said to him, Hath not the Lord God of Israel commanded thee? and thou shalt depart to mount Tabor, and shalt take with

thyself ten thousand men of the sons of Nephthali and of the sons of Zabulon.

7 And I will bring to thee to the torrent of Kison Sisara the captain of the host of Jabin, and his chariots, and his multitude, and I will deliver them into thy hands.

8 And Barak said to her, If thou wilt go with me, I will go; and if thou wilt not go, I will not go; for I know not the day on which the Lord prospereth his messenger with me. 9 And she said, I will surely go with thee; but know that thy honour shall not attend on the expedition on which thou goest, for the Lord shall sell Sisara into the hands of a woman: and Debbora arose, and went with Barak out of Cades. 10 And Barak called Zabulon and Nephthali out of Cades, and there went up at his feet ten thousand men, and Debbora went up with him.

11 And Chaber the Kenite had removed from Caina, from the sons of Jobab the father-in-law of Moses, and pitched his tent by the oak of the covetous ones, which is near Kedes.

12 And it was told Sisara that Barak the son of Abineem was gone up to mount Tabor. 13 And Sisara summoned all his chariots, nine hundred chariots of iron and all the people with him, from Arisoth of the Gentiles to the brook of Kison.

14 And Debbora said to Barak, Rise up, for this is the day on which the Lord hath delivered Sisara into thy hand, for the Lord shall go forth before thee: and Barak went down from mount Tabor, and ten thousand men after him. 15 And the Lord discomfited Sisara, and all his chariots, and all his army, with the edge of the sword before Barak: and Sisara descended from off his chariot, and fled on his feet. 16 And Barak pursued after the chariots and after the army, into Arisoth of the Gentiles; and the whole army of Sisara fell by the edge of the sword, there was not one left. 17 And Sisara fled on his feet to the tent of Jael the wife of Chaber the Kenite his friend: for there was peace between Jabin king of Asor and the house of Chaber the Kenite. 18 And Jael went out to meet Sisara, and said to him, Turn aside, my lord, turn aside to me, fear not: and he turned aside to her into the tent; and she covered him with a mantle.

19 And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him to drink, and covered him. 20 And Sisara said to her, Stand now by the door of the tent, and it shall come to pass if any man come to thee, and ask of thee, and say, Is there any man here? then thou shalt say, There is not. 21 And Jael the wife of Chaber took a pin of the tent, and took a hammer in her hand, and went secretly to him, and fastened the pin in his temple, and it went through to the earth, and he fainted away, and darkness fell upon him and he died. 22 And, behold, Barak was pursuing Sisara: and Jael went out to meet him, and she said to him, Come, and I will show thee the man whom thou seekest: and he went in to her; and, behold, Sisara was fallen dead, and the pin was in his temple. 23 So God routed Jabin king of Canaan in that day before the children of Israel.

7 Sisara the captain of the host: ἐπὶ redundant in the Greek, but accounted for by the Heb. את

13 summoned: Gr. *called*

16 pursued: Gr. *pursuing*

21 a pin: Gr. *the pin*

21 darkness fell upon him: Gr. *he was darkened*

[24] And the hand of the children of Israel prevailed more and more against
Jabin king of Canaan, until they utterly destroyed Jabin king of Canaan.

5 And Debbora and Barak son of Abineem sang in that day, saying,

[2] A revelation was made in Israel
when the people were made willing: Praise ye the Lord.
[3] Hear, ye kings, and hearken, rulers:
I will sing, it is I who will sing to the Lord, it is I,
I will sing a psalm to the Lord the God of Israel.
[4] O Lord, in thy going forth on Seir,
when thou wentest forth out of the land of Edom,
the earth quaked and the heaven dropped dews,
and the clouds dropped water.
[5] The mountains were shaken before the face of the Lord Eloi,
this Sinai before the face of the Lord God of Israel.
[6] In the days of Samegar son of Anath, in the days of Jael,
they deserted the ways, and went in by-ways;
they went in crooked paths.
[7] The mighty men in Israel failed,
they failed until Debbora arose,
until she arose a mother in Israel.
[8] They chose new gods;
then the cities of rulers fought;
there was not a shield or spear seen
among forty thousand in Israel.

[8] there was not a shield or spear seen: Gr. *if there should be seen*

[9] My heart inclineth to the orders given in Israel;
ye that are willing among the people, bless the Lord.
[10] Ye that mount a she-ass at noon-day,
ye that sit on the judgment-seat,
and walk by the roads of them that sit in judgment by the way;
declare [11] ye that are delivered from the noise of disturbers
among the drawers of water;
there shall they relate righteous acts:
O Lord, increase righteous acts in Israel:
then the people of the Lord went down to the cities.

[11] disturbers: Gr. *noisy ones*

[12] Awake, awake, Debbora;
awake, awake, utter a song:
arise, Barak,
and lead thy captivity captive, son of Abineem.
[13] Then went down the remnant to the strong,
the people of the Lord went down for him among
the mighty ones from me.

[14] Ephraim rooted them out in Amalec,
behind thee was Benjamin among thy people:

the inhabitants of Machir came down with me
searching out the enemy,
and from Zabulon came they that draw with the
scribe's pen of record.
[15] And princes in Issachar were with Debbora and Barak,
thus she sent Barak on his feet in the valleys
into the portions of Reuben;
great pangs reached to the heart.
[16] Why did they sit between the sheep-folds
to hear the bleating of flocks
for the divisions of Reuben?
there were great searchings of heart.
[17] Galaad is on the other side of Jordan where he pitched his tents;
and why doth Dan remain in ships?
Aser sat down on the sea-coasts,
and he will tabernacle at his ports.
[18] The people Zabulon exposed their soul to death,
and Nephthali came to the high places of their land.

[19] Kings set themselves in array,
then the kings of Canaan fought
in Thanaach at the water of Mageddo;
they took no gift of money.
[20] The stars from heaven set themselves in array,
they set themselves to fight with Sisara out of their paths.
[21] The brook of Kison swept them away,
the ancient brook, the brook Kison:
my mighty soul will trample him down.
[22] When the hoofs of the horse were entangled,
his mighty ones earnestly hasted
[23] to curse Meroz: Curse ye it, said the angel of the Lord;
cursed is every one that dwelleth in it,
because they came not to the help of the Lord,
to his help among the mighty.

[24] Blessed among women be Jael
wife of Chaber the Kenite;
let her be blessed above women in tents.
[25] He asked for water, she gave him milk in a dish;
she brought butter of princes.
[26] She stretched forth her left hand to the nail,
and her right hand to the workman's hammer,
and she smote Sisara with it, she nailed through
his head and smote him;
she nailed through his temples.
[27] He rolled down between her feet;
he fell and lay between her feet;

[14] draw with the scribe's pen: Gr. rather, *draw or handle the scribe's pen*, etc.

[15] reached: Gr. *reaching*

[17] ports: or, *places of egress*, etc.
[18] exposed: lit. *reproached*

[26] nail: or, *pin of the tent*

[26] smote Sisara: lit. *hammered Sisara*

he bowed and fell:
where he bowed, there he fell dead.

[27] dead: q.d. *having departed this life*

[28] The mother of Sisara looked down through the window
out of the loophole,
saying, Why was his chariot ashamed?
why did the wheels of his chariots tarry?
[29] Her wise ladies answered her,
and she returned answers to herself, saying,
[30] Will they not find him dividing the spoil?
he will surely be gracious to every man:
there are spoils of dyed garments for Sisara,
spoils of various dyed garments,
dyed embroidered garments, they are the spoils for his neck.
[31] Thus let all thy enemies perish, O Lord:
and they that love him shall be as the going forth
of the sun in his strength.

[28] wheels of his chariots: or, *feet of his horses.* lit. *feet of his chariots*

[30] be gracious to every man: i.e., *be gracious and kind in allowing the claim of each to a share*

And the land had rest forty years.

6 And the children of Israel did evil in the sight of the Lord, and the Lord gave them into the hand of Madian seven years.

[2] And the hand of Madian prevailed against Israel: and the children of Israel made for themselves because of Madian the caves in the mountains, and the dens, and the holes in the rocks. [3] And it came to pass when the children of Israel sowed, that Madian and Amalec went up, and the children of the east went up together with them. [4] And they encamped against them, and destroyed their fruits until they came to Gaza; and they left not the support of life in the land of Israel, not even ox or ass among the herds. [5] For they and their stock came up, and their tents were with them, as the locust in multitude, and there was no number to them and their camels; and they came to the land of Israel, and laid it waste. [6] And Israel was greatly impoverished because of Madian. [7] And the children of Israel cried to the Lord because of Madian.

[2] holes in the rocks: some read κρεμαστὰ ὀχυρώμασι, q.d. *loca pensilia*

[6] because of: Gr. *from before the face of*
[7] because of: Gr. *from before the face of*

[8] And the Lord sent a prophet to the children of Israel; and he said to them, Thus saith the Lord God of Israel, I am he that brought you up out of the land of Egypt, and I brought you up out of the house of your bondage. [9] And I delivered you out of the hand of Egypt, and out of the hand of all that afflicted you, and I cast them out before you; and I gave you their land. [10] And I said to you, I am the Lord your God: ye shall not fear the gods of the Amorites, in whose land ye dwell; but ye hearkened not to my voice.

[8] a prophet: Gr. *a man a prophet*

[11] And an angel of the Lord came, and sat down under the fir tree, which was in Ephratha in the land of Joash father of Esdri; and Gideon his son was threshing wheat in a wine-press in order to escape from the face of Madian. [12] And the angel of the Lord appeared to him and said to him, The Lord is with thee, thou mighty in strength. [13] And Gideon said to him, Be gracious with me, my Lord: but if the Lord is with us, why have these evils

[13] with me: Heb. בי a particle of entreaty, here rendered literally

found us? and where are all his miracles, which our fathers have related
to us, saying, Did not the Lord bring us up out of Egypt? and now he hath
cast us out, and given us into the hand of Madian. [14] And the angel of the
Lord turned to him, and said, Go in this thy strength, and thou shalt save
Israel out of the hand of Madian: behold, I have sent thee. [15] And Gideon
said to him, Be gracious with me, my Lord: whereby shall I save Israel?
behold, my thousand is weakened in Manasse, and I am the least in my
father's house. [16] And the angel of the Lord said to him, The Lord shall be
with thee, and thou shalt smite Madian as one man. [17] And Gideon said to
him, If now I have found mercy in thy eyes, and thou wilt do this day for
me all that thou hast spoken of with me, [18] depart not hence until I come
to thee, and I will bring forth an offering and offer it before thee: and he
said, I will remain until thou return.

[19] And Gideon went in, and prepared a kid of the goats, and an ephah of
fine flour unleavened; and he put the flesh in the basket, and poured the
broth into the pot, and brought them forth to him under the turpentine
tree, and drew nigh. [20] And the angel of God said to him, Take the flesh
and the unleavened cakes, and put them on that rock, and pour out the
broth close by: and he did so. [21] And the angel of the Lord stretched out
the end of the rod that was in his hand, and touched the flesh and the
unleavened bread; and fire came up out of the rock, and consumed the
flesh and the unleavened bread, and the angel of the Lord vanished from
his sight.

[22] And Gideon saw that he was an angel of the Lord; and Gideon said,
Ah, ah, Lord my God! for I have seen the angel of the Lord face to face.
[23] And the Lord said to him, Peace be to thee, fear not, thou shalt not die.

[24] And Gideon built there an altar to the Lord, and called it The peace of
the Lord, until this day, as it is still in Ephratha of the father of Esdri. [25] And
it came to pass in that night, that the Lord said to him, Take the young
bullock which thy father hath, even the second bullock of seven years old,
and thou shalt destroy the altar of Baal which thy father hath, and the
grove which is by it thou shalt destroy. [26] And thou shalt build an altar to
the Lord thy God on the top of this Maozi in the ordering it, and thou shalt
take the second bullock, and shalt offer up whole-burnt offerings with the
wood of the grove, which thou shalt destroy. [27] And Gideon took ten men
of his servants, and did as the Lord spoke to him: and it came to pass, as
he feared the house of his father and the men of the city if he should do
it by day, that he did it by night.

[28] And the men of the city rose up early in the morning; and behold, the
altar of Baal had been demolished, and the grove by it had been destroyed;
and they saw the second bullock, which Gideon offered on the altar that
had been built. [29] And a man said to his neighbour, Who hath done this
thing? and they enquired and searched, and learnt that Gideon the son of
Joash had done this thing. [30] And the men of the city said to Joash, Bring
out thy son, and let him die, because he hath destroyed the altar of Baal,
and because he hath destroyed the grove that is by it. [31] And Gideon the
son of Joash said to all the men who rose up against him, Do ye now plead

[26] the ordering it: or, *the ordered place*

[27] if he should do it: or, *because of the doing it*

for Baal, or will ye save him? whoever will plead for him, let him be slain
this morning: if he be a god let him plead for himself, because one hath
thrown down his altar. [32] And he called it in that day Jerobaal, saying, Let
Baal plead thereby, because his altar hath been thrown down.
[33] And all Madian, and Amalek, and the sons of the east gathered them-
selves together, and encamped in the valley of Jezrael. [34] And the Spirit
of the Lord came upon Gideon, and he blew with the horn, and Abiezer
came to help after him. [35] And Gideon sent messengers into all Manasse,
and into Aser, and into Zabulon, and into Nephthali; and he went up to
meet them.

[35] into Zabulon: Gr. *in Zabulon*

[36] And Gideon said to God, If thou wilt save Israel by my hand, as thou
hast said, [37] behold, I put the fleece of wool in the threshing-floor: if there
be dew on the fleece only, and drought on all the ground, I shall know that
thou wilt save Israel by my hand, as thou hast said. [38] And it was so: and
he rose up early in the morning, and wrung the fleece, and dew dropped
from the fleece, a bowl full of water. [39] And Gideon said to God, Let not,
I pray thee, thy anger be kindled with me, and I will speak yet once; I
will even yet make one trial more with the fleece: let now the drought be
upon the fleece only, and let there be dew on all the ground. [40] And God
did so in that night; and there was drought on the fleece only, and on all
the ground there was dew.

7 And Jerobaal rose early, the same is Gideon, and all the people with
him, and encamped at the fountain of Arad; and the camp of Madian
was to the north of him, reaching from Gabaathamorai, in the valley.
[2] And the Lord said to Gideon, The people with thee are many, so that
I may not deliver Madian into their hand, lest at any time Israel boast
against me, saying, My hand hath saved me. [3] And now speak in the ears of
the people, saying, Who is afraid and fearful? let him turn and depart from
mount Galaad: and there returned of the people twenty-two thousand,
and ten thousand were left. [4] And the Lord said to Gideon, The people
is yet numerous; bring them down to the water, and I will purge them
there for thee: and it shall come to pass that of whomsoever I shall say
to thee, This one shall go with thee, even he shall go with thee; and of
whomsoever I shall say to thee, This one shall not go with thee, even he
shall not go with thee. [5] And he brought the people down to the water; and
the Lord said to Gideon, Whosoever shall lap of the water with his tongue
as if a dog should lap, thou shalt set him apart, and also whosoever shall
bow down upon his knees to drink. [6] And the number of those that lapped
with their hand to their mouth was three hundred men; and all the rest of
the people bowed upon their knees to drink water. [7] And the Lord said to
Gideon, I will save you by the three hundred men that lapped, and I will
give Madian into thy hand; and all the rest of the people shall go every one
to his place. [8] And they took the provision of the people in their hand, and
their horns; and he sent away every man of Israel each to his tent, and he
strengthened the three hundred; and the army of Madian were beneath
him in the valley.

[8] strengthened: or, *encouraged*

[9] And it came to pass in that night that the Lord said to him, Arise, go down into the camp, for I have delivered it into thy hand. [10] And if thou art afraid to go down, go down thou and thy servant Phara into the camp. [11] And thou shalt hear what they shall say, and afterwards thy hands shall be strong, and thou shalt go down into the camp: and he went down and Phara his servant to the extremity of the companies of fifty, which were in the camp. [12] And Madian and Amalec and all the children of the east were scattered in the valley, as the locust for multitude; and there was no number to their camels, but they were as the sand on the seashore for multitude.

[13] And Gideon came, and behold a man was relating to his neighbour a dream, and he said, Behold, I have dreamed a dream, and behold, a cake of barley bread rolling into the camp of Madian, and it came as far as a tent, and smote it, and it fell, and it turned it up, and the tent fell. [14] And his neighbour answered and said, This is none other than the sword of Gideon, son of Joash, a man of Israel: God hath delivered Madian and all the host into his hand.

[15] And it came to pass when Gideon heard the account of the dream and the interpretation of it, that he worshipped the Lord, and returned to the camp of Israel, and said, Rise, for the Lord hath delivered the camp of Madian into our hand. [16] And he divided the three hundred men into three companies, and put horns in the hands of all, and empty pitchers, and torches in the pitchers: [17] and he said to them, Ye shall look at me, and so shall ye do; and behold, I will go into the beginning of the host, and it shall come to pass that as I do, so shall ye do. [18] And I will sound with the horn, and all ye with me shall sound with the horn round about the whole camp, and ye shall say, For the Lord and Gideon.

[16] hands: Gr. *hand*
[17] at: Gr. *from.* q.d. *at the actions proceeding from me*
[17] beginning: or, *corner.* See Acts 10:11

[19] And Gideon and the hundred men that were with him came to the extremity of the army in the beginning of the middle watch; and they completely roused the guards, and sounded with the horns, and they broke the pitchers that were in their hands, [20] and the three companies sounded with the horns, and broke the pitchers, and held the torches in their left hands, and in their right hands their horns to sound with; and they cried out, A sword for the Lord and for Gideon. [21] And every man stood in his place round about the host; and all the host ran, and sounded an alarm, and fled. [22] And they sounded with the three hundred horns; and the Lord set every man's sword in all the host against his neighbour. [23] And the host fled as far as Bethseed Tagaragatha Abel-meula to Tabath; and the men of Israel from Nephthali, and from Aser, and from all Manasse, came to help, and followed after Madian.

[19] broke: Gr. *shook off*

[24] And Gideon sent messengers into all mount Ephraim, saying, Come down to meet Madian, and take to yourselves the water as far as Bæthera and Jordan: and every man of Ephraim cried out, and they took the water before hand unto Bæthera and Jordan. [25] And they took the princes of Madian, even Oreb and Zeb; and they slew Oreb in Sur Oreb, and they slew Zeb in Jakephzeph; and they pursued Madian, and brought the heads of Oreb and Zeb to Gideon from beyond Jordan.

[24] into all mount Ephraim: Gr. *in*

[25] heads: Gr. *head*

8 And the men of Ephraim said to Gideon, What is this that thou hast
done to us, in that thou didst not call us when thou wentest to fight
with Madian? and they chode with him sharply. [2] And he said to them,
What have I now done in comparison of you? is not the gleaning of
Ephraim better than the vintage of Abiezer? [3] The Lord hath delivered into
your hand the princes of Madian, Oreb and Zeb; and what could I do in
comparison of you? Then was their spirit calmed toward him, when he
spoke this word.

[4] And Gideon came to Jordan, and went over, himself and the three hun-
dred with him, hungry, yet pursuing. [5] And he said to the men of Socchoth,
Give, I pray you, bread to feed this people that follow me; because they
are faint, and behold, I am following after Zebee and Salmana, kings of
Madian. [6] And the princes of Socchoth said, Are the hands of Zebee and
Salmana now in thy hand, that we should give bread to thy host? [7] And
Gideon said, Therefore when the Lord giveth Zebee and Salmana into my
hand, then will I tear your flesh with the thorns of the wilderness, and the
Barkenim. [8] And he went up thence to Phanuel, and spoke to them like-
wise: and the men of Phanuel answered him as the men of Socchoth had
answered him. [9] And Gideon said to the men of Phanuel, When I return
in peace, I will break down this tower.

[10] And Zebee and Salmana were in Carcar, and their host was with them,
about fifteen thousand, all that were left of all the host of the aliens; and
they that fell were a hundred and twenty thousand men that drew the
sword. [11] And Gideon went up by the way of them that dwelt in tents,
eastward of Nabai and Jegebal; and he smote the host, and the host was
secure. [12] And Zebee and Salmana fled; and he pursued after them, and
took the two kings of Madian, Zebee and Salmana, and discomfited all
the army.

[13] And Gideon the son of Joash returned from the battle, down from the
battle of Ares. [14] And he took prisoner a young lad of the men of Socchoth,
and questioned him; and he wrote to him the names of the princes of Soc-
choth and of their elders, seventy-seven men. [15] And Gideon came to the
princes of Socchoth, and said, Behold Zebee and Salmana, about whom
ye reproached me, saying, Are the hands of Zebee and Salmana now in thy
hand, that we should give bread to thy men that are faint? [16] And he took
the elders of the city with the thorns of the wilderness and the Barkenim,
and with them he tore the men of the city. [17] And he overthrew the tower
of Phanuel, and slew the men of the city.

[18] And he said to Zebee and Salmana, Where are the men whom ye slew
in Tabor? and they said, As thou, so were they, according to the likeness
of the son of a king. [19] And Gideon said, They were my brethren and the
sons of my mother: as the Lord liveth, if ye had preserved them alive, I
would not have slain you. [20] And he said to Jether his first-born, Rise and
slay them; but the lad drew not his sword, for he was afraid, for he was
yet very young. [21] And Zebee and Salmana said, Rise thou and fall upon
us, for thy power is as that of a man; and Gideon arose, and slew Zebee

[6] Are the hands: Gr. *is the hand*

[7] tear: Gr. *thresh*

[9] break down: Gr. *dig down*

[13] returned from the battle: Gr. *returned from the array*

and Salmana; and he took the round ornaments that were on the necks of their camels.

[22] And the men of Israel said to Gideon, Rule, my lord, over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Madian. [23] And Gideon said to them, I will not rule, and my son shall not rule among you; the Lord shall rule over you. [24] And Gideon said to them, I will make a request of you, and do ye give me every man an earring out of his spoils: for they had golden earrings, for they were Ismaelites. [25] And they said, We will certainly give them: and he opened his garment, and each man cast therein an earring of his spoils. [26] And the weight of the golden earrings which he asked, was a thousand and seven hundred pieces of gold, besides the crescents, and the chains, and the garments, and the purple clothes that were on the kings of Madian, and besides the chains that were on the necks of their camels. [27] And Gideon made an ephod of it, and set it in his city in Ephratha; and all Israel went thither a whoring after it, and it became a stumbling-block to Gideon and his house.

[28] And Madian was straitened before the children of Israel, and they did not lift up their head any more; and the land had rest forty years in the days of Gideon. [29] And Jerobaal the son of Joash went and sat in his house. [30] And Gideon had seventy sons begotten of his body, for he had many wives. [31] And his concubine was in Sychem, and she also bore him a son, and gave him the name Abimelech. [32] And Gideon son of Joash died in his city, and was buried in the sepulchre of Joash his father in Ephratha of Abi-Esdri.

[33] And it came to pass when Gideon was dead, that the children of Israel turned, and went a whoring after Baalim, and made for themselves a covenant with Baal that he should be their god. [34] And the children of Israel remembered not the Lord their God who had delivered them out of the hand of all that afflicted them round about. [35] And they did not deal mercifully with the house of Jerobaal (the same is Gideon) according to all the good which he did to Israel.

9 And Abimelech son of Jerobaal went to Sychem to his mother's brethren; and he spoke to them and to all the kindred of the house of his mother's father, saying, [2] Speak, I pray you, in the ears of all the men of Sychem, saying, Which is better for you, that seventy men, even all the sons of Jerobaal, should reign over you, or that one man should reign over you? and remember that I am your bone and your flesh. [3] And his mother's brethren spoke concerning him in the ears of all the men of Sychem all these words; and their heart turned after Abimelech, for they said, He is our brother. [4] And they gave him seventy pieces of silver out of the house of Baalberith; and Abimelech hired for himself vain and cowardly men, and they went after him. [5] And he went to the house of his father to Ephratha, and slew his brethren the sons of Jerobaal, seventy men upon one stone; but Joatham the youngest son of Jerobaal was left, for he hid himself.

[21] round ornaments: i.e., round like the moon; perhaps circular, or in the form of a crescent

[25] We will certainly give: Gr. *giving we will give*

[35] to Israel: Gr. *with Israel*

[6] And all the men of Sychem, and all the house of Bethmaalo, were gathered together, and they went and made Abimelech king by the oak [a]of Sedition, which was at Sychem.

[7] And it was reported to Joatham, and he went and stood on the top of mount Garizin, and lifted up his voice, and wept, and said to them, Hear me, ye men of Sychem, and God shall hear you.

[8] The trees went forth on a time to anoint a king over them; and they said to the olive, Reign over us. [9] But the olive said to them, Shall I leave my fatness, with which men shall glorify God, and go to be promoted over the trees? [10] And the trees said to the fig-tree, Come, reign over us. [11] But the fig-tree said to them, Shall I leave my sweetness and my good fruits, and go to be promoted over the trees? [12] And the trees said to the vine, Come, reign over us. [13] And the vine said to them, Shall I leave my wine that cheereth God and men, and go to be promoted over the trees? [14] Then all the trees said to the bramble, Come thou and reign over us. [15] And the bramble said to the trees, If ye in truth anoint me to reign over you, come, stand under my shadow; and if not, let fire come out from me and devour the cedars of Lebanon.

[8] went forth: Gr. *went going*

[9] promoted: Gr. *moved*

[16] And now, if ye have done it in truth and integrity, and have made Abimelech king, and if ye have wrought well with Jerobaal, and with his house, and if ye have done to him according to the reward of his hand, [17] as my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Madian; [18] and ye are risen up this day against the house of my father, and have slain his sons, being seventy men, upon one stone, and have made Abimelech the son of his bondwoman king over the men of Sychem, because he is your brother: [19] if then ye have done truly and faithfully with Jerobaal, and with his house this day, rejoice ye in Abimelech, and let him also rejoice over you: [20] but if not, let fire come out from Abimelech, and devour the men of Sychem, and the house of Beth-maalo; and let fire come out from the men of Sychem and from the house of Beth-maalo, and devour Abimelech.

[21] And Joatham fled, and ran away, and went as far as Bæer, and dwelt there out of the way of his brother Abimelech.

[22] And Abimelech reigned over Israel three years. [23] And God sent an evil spirit between Abimelech and the men of Sychem; and the men of Sychem dealt treacherously with the house of Abimelech: [24] to bring the injury done to the seventy sons of Jerobaal, and to lay their blood upon their brother Abimelech, who slew them, and upon the men of Sychem, because they strengthened his hands to slay his brethren. [25] And the men of Sychem set liers in wait against him on the top of the mountains, and robbed every one who passed by them on the way; and it was reported to the king Abimelech.

[23] dealt treacherously: or, *despised*

[23] with the house: or, *in the house.* Hebraism

[26] And Gaal son of Jobel came, and his brethren, and passed by Sychem, and the men of Sychem trusted in him. [27] And they went out into the

[a] Sedition: Heb. מצב. This is an instance of double translation, στάσεως being given for מצב, and εὑρετῇ having reference to the word מצא *to find*; but Alex. rightly omits εὑρετῇ.

field, and gathered their grapes, and trod them, and made merry; and they brought the grapes into the house of their god, and ate and drank, and cursed Abimelech. [28] And Gaal the son of Jobel said, Who is Abimelech, and who is the son of Sychem, that we should serve him? Is he not the son of Jerobaal, and is not Zebul his steward, his servant with the son of Emmor the father of Sychem? and why should we serve him? [29] And would that this people were under my hand! then would I remove Abimelech, and I would say to him, Multiply thy host, and come out.

[27] their grapes: Gr. *their vines*
[27] made merry: Gr. *made ellulim*, a Hebrew word. Alex. χοροὺς

[29] then would I: Gr. *and I will*

[30] And Zebul the ruler of the city heard the words of Gaal the son of Jobel, and he was very angry. [31] And he sent messengers to Abimelech secretly, saying, Behold, Gaal the son of Jobel and his brethren are come to Sychem; and behold, they have besieged the city against thee. [32] And now rise up by night, thou and the people with thee, and lay wait in the field. [33] And it shall come to pass in the morning at sunrising, thou shalt rise up early and draw toward the city; and behold, he and the people with him will come forth against thee, and thou shalt do to him according to thy power.

[33] will come: Gr. *are coming*, etc.
[33] according to thy power: Gr. *whatsoever thy hand shall find*

[34] And Abimelech and all the people with him rose up by night, and formed an ambuscade against Sychem in four companies. [35] And Gaal the son of Jobel went forth, and stood by the door of the gate of the city: and Abimelech and the people with him rose up from the ambuscade. [36] And Gaal the son of Jobel saw the people, and said to Zebul, Behold, a people cometh down from the top of the mountains: and Zebul said to him, Thou seest the shadow of the mountains as men. [37] And Gaal continued to speak and said, Behold, a people cometh down [a]westward from the part bordering on the middle of the land, and another company cometh by the way of the oak of the seers. [38] And Zebul said to him, And where is thy mouth as thou spokest, Who is Abimelech that we should serve him? Is not this the people whom thou despisedst? go forth now, and set the battle in array against him. [39] And Gaal went forth before the men of Sychem, and set the battle in array against Abimelech. [40] And Abimelech pursued him, and he fled from before him; and many fell down slain as far as the door of the gate.

[37] the way of the oak of the seers: Vat. *the way of Helon Maonenim*

[41] And Abimelech entered into Arema, and Zebul cast out Gaal and his brethren, so that they should not dwell in Sychem.

[42] And it came to pass on the second day that the people went out into the field, and one brought word to Abimelech. [43] And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and, behold, the people went forth out of the city, and he rose up against them, and smote them. [44] And Abimelech and the chiefs of companies that were with him rushed forward, and stood by the door of the gate of the city; and the two other companies rushed forward upon all that were in the field, and smote them. [45] And Abimelech fought against the city all that day, and took the city, and slew the people that were in it, and destroyed the city, and sowed it with salt.

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[a] westward: or, *by the sea*. A double rendering, perhaps to מעם, the first κατὰ θάλασσαν - the second, ἀπὸ τοῦ ἐχόμενα

[46] And all the men of the tower of Sychem heard, and came to the gathering of Bæthel-berith. [47] And it was reported to Abimelech, that all the men of the tower of Sychem were gathered together. [48] And Abimelech went up to the mount of Selmon, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a branch of a tree, and took it, and laid it on his shoulders; and said to the people that were with him, What ye see me doing, do quickly as I. [49] And they cut down likewise even every man a branch, and went after Abimelech, and laid them against the place of gathering, and burnt the place of gathering over them with fire; and they died, even all the men of the tower of Sychem, about a thousand men and women.

[46] gathering: some read ὀχύρωμα

[48] an axe: Gr. *axes*

[50] And Abimelech went out of Bæthel-berith, and encamped against Thebes, and took it. [51] And there was a strong tower in the midst of the city; and thither all the men and the women of the city fled, and shut the door without them, and went up on the roof of the tower. [52] And Abimelech drew near to the tower, and they besieged it; and Abimelech drew near to the door of the tower to burn it with fire. [53] And a woman cast a piece of a millstone upon the head of Abimelech, and broke his skull. [54] And he cried out quickly to the young man his armour-bearer, and said to him, Draw thy sword, and slay me, lest at any time they should say, A woman slew him: and his young man thrust him through and he died. [55] And the men of Israel saw that Abimelech was dead; and they went each to his place.

[50] against: Gr. *in*

[56] So God requited the wickedness of Abimelech, which he wrought against his father, in slaying his seventy brethren. [57] And all the wickedness of the men of Sychem God requited upon their head; and the curse of Joatham the son of Jerobaal came upon them.

10 And after Abimelech Thola the son of Phua rose up to save Israel, being the son of his father's brother, a man of Issachar; and he dwelt in Samir in mount Ephraim. [2] And he judged Israel twenty-three years, and died, and was buried in Samir.

[1] his: i.e., *Abimelech's*

[3] And after him arose Jair of Galaad, and he judged Israel twenty-two years. [4] And he had thirty-two sons riding on thirty-two colts, and they had thirty-two cities; and they called them Jair's towns until this day in the land of Galaad. [5] And Jair died, and was buried in Rhamnon.

[6] And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Astaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Phylistines; and they forsook the Lord, and did not serve him. [7] And the Lord was very angry with Israel, and sold them into the hand of the Phylistines, and into the hand of the children of Ammon. [8] And they afflicted and bruised the children of Israel at that time eighteen years, all the children of Israel beyond Jordan in the land of the Amorite in Galaad. [9] And the children of Ammon went over Jordan to fight with Judah, and Benjamin, and with Ephraim; and the children of Israel were greatly afflicted.

[10] And the children of Israel cried to the Lord, saying, We have sinned
against thee, because we have forsaken God, and served Baalim. [11] And
the Lord said to the children of Israel, Did I not save you from Egypt
and from the Amorite, and from the children of Ammon, and from the
Phylistines, [12] and from the Sidonians, and Amalec, and Madian, who af-
flicted you? and ye cried to me, and I saved you out of their hand? [13] Yet
ye forsook me and served other gods; therefore I will not save you any
more. [14] Go, and cry to the gods whom ye have chosen to yourselves, and
let them save you in the time of your affliction. [15] And the children of Is-
rael said to the Lord, We have sinned: do thou to us according to all that is
good in thy eyes; only deliver us this day. [16] And they put away the strange
gods from the midst of them, and served the Lord only, and his soul was
pained for the trouble of Israel.

[17] And the children of Ammon went up, and encamped in Galaad; and
the children of Israel were gathered together and encamped on the hill.
[18] And the people the princes of Galaad said every man to his neighbour,
Who is he that shall begin to fight against the children of Ammon? he shall
even be head over all that dwell in Galaad.

[17] on the hill: or, *near the watch-tower*. Heb. מצפה, name of a town

11 And Jephthae the Galaadite was a mighty man; and he was the son of
a harlot, who bore Jephthae to Galaad. [2] And the wife of Galaad bore
him sons; and the sons of his wife grew up, and they cast out Jephthae,
and said to him, Thou shalt not inherit in the house of our father, for thou
art the son of a concubine.

[1] a mighty man: Gr. *exalted in strength*

[3] And Jephthae fled from the face of his brethren, and dwelt in the land
of Tob; and vain men gathered to Jephthae, and went out with him.

[4] And it came to pass when the children of Ammon prepared to fight with
Israel, [5] that the elders of Galaad went to fetch Jephthae from the land of
Tob. [6] And they said to Jephthae, Come, and be our head, and we will fight
with the sons of Ammon. [7] And Jephthae said to the elders of Galaad, Did
ye not hate me, and cast me out of my father's house, and banish me
from you? and wherefore are ye come to me now when ye want me? [8] And
the elders of Galaad said to Jephthae, Therefore have we now turned to
thee, that thou shouldst go with us, and fight against the sons of Ammon,
and be our head over all the inhabitants of Galaad. [9] And Jephthae said
to the elders of Galaad, If ye turn me back to fight with the children of
Ammon, and the Lord should deliver them before me, then will I be your
head. [10] And the elders of Galaad said to Jephthae, The Lord be witness
between us, if we shall not do according to thy word.

[8] that thou shouldst: Gr. *and thou shalt*

[11] And Jephthae went with the elders of Galaad, and the people made
him head and ruler over them: and Jephthae spoke all his words before
the Lord in Massepha.

[12] And Jephthae sent messengers to the king of the children of Ammon,
saying, What have I to do with thee, that thou hast come against me to
fight in my land? [13] And the king of the children of Ammon said to the
messengers of Jephthae, Because Israel took my land when he went up
out of Egypt, from Arnon to Jaboc, and to Jordan: now then return them
peaceably and I will depart.

[14] And Jephthae again sent messengers to the king of the children of
Ammon, [15] and said to him, Thus saith Jephthae, Israel took not the land
of Moab, nor the land of the children of Ammon; [16] for in their going up
out of Egypt Israel went in the wilderness as far as the sea of Siph, and
came to Cades. [17] And Israel sent messengers to the king of Edom, saying,
I will pass, if it please thee, by thy land: and the king of Edom complied
not: and Israel also sent to the king of Moab, and he did not consent;
and Israel sojourned in Cades. [18] And they journeyed in the wilderness,
and compassed the land of Edom and the land of Moab: and they came
by the east of the land of Moab, and encamped in the country beyond
Arnon, and came not within the borders of Moab, for Arnon is the border
of Moab. [19] And Israel sent messengers to Seon king of the Amorite, king
of Esebon, and Israel said to him, Let us pass, we pray thee, by thy land to
our place. [20] And Seon did not trust Israel to pass by his coast; and Seon
gathered all his people, and they encamped at Jasa; and he set the battle in
array against Israel. [21] And the Lord God of Israel delivered Seon and all his
people into the hand of Israel, and they smote him; and Israel inherited all
the land of the Amorite who dwelt in that land, [22] from Arnon and to Jaboc,
and from the wilderness to Jordan. [23] And now the Lord God of Israel hath
removed the Amorite from before his people Israel, and shalt thou inherit
his land? [24] Wilt thou not inherit those possessions which Chamos thy god
shall cause thee to inherit; and shall not we inherit the land of all those
whom the Lord our God hath removed from before [a]you? [25] And now art
thou any better than Balac son of Sepphor, king of Moab? Did he indeed
fight with Israel, or indeed make war with him, [26] when Israel dwelt in
Esebon and in its coasts, and in the land of Aroer and in its coasts, and in
all the cities by Jordan, three hundred years? and wherefore didst thou not
recover them in that time? [27] And now [b]I have not sinned against thee, but
thou wrongest me in preparing war against me: may the Lord the Judge
judge this day between the children of Israel and the children of Ammon.

[17] complied not: Gr. *heard not*

[23] his land: Gr. *him*

[26] recover: or, *redeem*

[28] But the king of the children of Ammon hearkened not to the words of
Jephthae, which he sent to him. [29] And the Spirit of the Lord came upon
Jephthae, and he passed over Galaad, and Manasse, and passed by the
watch-tower of Galaad to the other side of the children of Ammon.

[30] And Jephthae vowed a vow to the Lord, and said, If thou wilt indeed
deliver the children of Ammon into my hand, [31] then it shall come to pass
that whosoever shall first come out of the door of my house to meet me
when I return in peace from the children of Ammon, he shall be the Lord's:
I will offer him up for a whole-burnt offering.

[32] And Jephthae advanced to meet the sons of Ammon to fight against
them; and the Lord delivered them into his hand. [33] And he smote them
from Aroer till one cometh to Arnon, in number twenty cities, and as far as
Ebelcharmim, with a very great destruction: and the children of Ammon
were straitened before the children of Israel.

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[a] you: So the text; but ἡμῶν, *us* is undoubtedly the true reading.

[b] I have not sinned against thee: The verb εἰμὶ is merely redundant after the pronoun ἐγὼ in these instances.

[34] And Jephthae came to Massepha to his house; and behold, his daughter came forth to meet him with timbrels and dances; and she was his only child, he had not another son or daughter. [35] And it came to pass when he saw her, that he rent his garments, and said, Ah, ah, my daughter, thou hast indeed troubled me, and thou wast the cause of my trouble; and I have opened my mouth against thee to the Lord, and I shall not be able to return from it. [36] And she said to him, Father, hast thou opened thy mouth to the Lord? Do to me accordingly as the word went out of thy mouth, in that the Lord hath wrought vengeance for thee on thy enemies of the children of Ammon. [37] And she said to her father, Let my father now do this thing: let me alone for two months, and I will go up and down on the mountains, and I will bewail my virginity, I and my companions. [38] And he said, Go: and he sent her away for two months; and she went, and her companions, and she bewailed her virginity on the mountains.

[39] And it came to pass at the end of the two months that she returned to her father; and he performed upon her his vow which he vowed; and she knew no man: [40] and it was an ordinance in Israel, That the daughters of Israel went from year to year to bewail the daughter of Jephthae the Galaadite for four days in a year.

[40] from year to year: period of days, i.e., *year*

12 And the men of Ephraim assembled themselves, and passed on to the north, and said to Jephthae, Wherefore didst thou go over to fight with the children of Ammon, and didst not call us to go with thee? we will burn thy house over thee with fire. [2] And Jephthae said to them, I and my people and the children of Ammon were very much engaged in war; and I called for you, and ye did not save me out of their hand. [3] And I saw that thou wert no helper, and I put my life in my hand, and passed on to the sons of Ammon; and the Lord delivered them into my hand: and wherefore are ye come up against me this day to fight with me?

[1] assembled themselves: i.e., by calling

[2] I and my people: Gr. *I was a man, a warrior*

[3] wert: Gr. *art*

[3] helper: Gr. *saviour* or *deliverer*

[4] And Jephthae gathered all the men of Galaad, and fought with Ephraim; and the men of Galaad smote Ephraim, because they that were escaped of Ephraim said, Ye are of Galaad in the midst of Ephraim and in the midst of Manasse. [5] And Galaad took the fords of Jordan before Ephraim; and they that escaped of Ephraim said to them, Let us go over: and the men of Galaad said, Art thou an Ephrathite? and he said, No. [6] Then they said to him, Say now watchword; and he did not rightly pronounce it so: and they took him, and slew him at the fords of Jordan; and there fell at that time of Ephraim two and forty thousand.

[6] watchword: Vat. *Stachys.* Heb. שבלה, *Shibboleth, ear of corn*

[7] And Jephthae judged Israel six years; and Jephthae the Galaadite died, and was buried in his city Galaad.

[8] And after him Abaissan of Bethlehem judged Israel. [9] And he had thirty sons, and thirty daughters, whom he sent forth; and he brought in thirty daughters for his sons from without; and he judged Israel seven years. [10] And Abaissan died, and was buried in Bethlehem.

[11] And after him Ælom of Zabulon judged Israel ten years. [12] And Ælom of Zabulon died, and was buried in Ælom in the land of Zabulon.

[13] And after him Abdon the son of Ellel, the Pharathonite, judged Israel. [14] And he had forty sons, and thirty grandsons, that rode upon seventy

colts: and he judged Israel eight years. [15] And Abdon the son of Ellel, the
Pharathonite, died, and was buried in Pharathon in the land of Ephraim
in the mount of Amalec.

13 And the children of Israel yet again committed iniquity before the
Lord; and the Lord delivered them into the hand of the Phylistines
forty years.

[2] And there was a man of Saraa, of the family of the kindred of Dan, and
his name was Manoah, and his wife was barren, and bore not. [3] And an
angel of the Lord appeared to the woman, and said to her, Behold, thou
art barren and hast not borne; yet thou shalt conceive a son. [4] And now
be very cautious, and drink no wine nor strong drink, and eat no unclean
thing; [5] for behold, thou art with child, and shalt bring forth a son; and
there shall come no razor upon his head, for the child shall be a Nazarite
to God from the womb; and he shall begin to save Israel from the hand of
the Phylistines.

[5] razor: Gr. *iron*
[5] Nazarite: so Vat. i.e., Ναζίρ but Alex. nearer to reading in Matt. 2:23. Ναζειραῖον

[6] And the woman went in, and spoke to her husband, saying, A man
of God came to me, and his appearance was as of an angel of God, very
dreadful; and I did not ask him whence he was, and he did not tell me his
name. [7] And he said to me, Behold, thou art with child, and shalt bring
forth a son; and now drink no wine nor strong drink, and eat no unclean
thing; for the child shall be holy to God from the womb until the day of
his death.

[6] he was: Gr. *he is*

[8] And Manoah prayed to the Lord and said, I pray thee, O Lord my Lord,
concerning the man of God whom thou sentest; let him now come to us
once more, and teach us what we shall do to the child about to be born.

[8] I pray thee: see chapter 6:13, 15

[9] And the Lord heard the voice of Manoah, and the angel of God came
yet again to the woman; and she sat in the field, and Manoah her husband
was not with her. [10] And the woman hasted, and ran, and brought word
to her husband, and said to him, Behold the man who came in the other
day to me hath appeared to me.

[11] And Manoah arose and followed his wife, and came to the man, and
said to him, Art thou the man that spoke to the woman? and the angel
said, I am. [12] And Manoah said, Now shall thy word come to pass: what
shall be the ordering of the child, and our dealings with him? [13] And the
angel of the Lord said to Manoah, Of all things concerning which I spoke
to the woman, she shall beware. [14] She shall eat of nothing that cometh of
the vine yielding wine, and let her not drink wine or strong liquor, and let
her not eat anything unclean: all things that I have charged her she shall
observe.

[12] ordering of the child: Heb. משפט

[14] yielding wine: Gr. *of wine*

[15] And Manoah said to the angel of the Lord, Let us detain thee here, and
prepare before thee a kid of the goats. [16] And the angel of the Lord said
to Manoah, If thou shouldst detain me, I will not eat of thy bread; and if
thou wouldst offer a whole-burnt offering, to the Lord thou shalt offer it:
for Manoah knew not that he was an angel of the Lord. [17] And Manoah
said to the angel of the Lord, What is thy name, that when thy word shall
come to pass, we may glorify thee? [18] And the angel of the Lord said to
him, Why dost thou thus ask after my name; whereas it is wonderful?

[18] wonderful: see Esai. 9:5

[19] And Manoah took a kid of the goats and its meat-offering, and offered
it on the rock to the Lord; and the angel wrought [a]a distinct work, and
Manoah and his wife were looking on. [20] And it came to pass when the
flame went up above the altar toward heaven, that the angel of the Lord
went up in the flame; and Manoah and his wife were looking, and they
fell upon their face to the earth. [21] And the angel appeared no more to
Manoah and to his wife: then Manoah knew that this was an angel of the
Lord. [22] And Manoah said to his wife, We shall surely die, because we have
seen God. [23] But his wife said to him, If the Lord were pleased to slay us, he
would not have received of our hand a whole-burnt offering and a meat-
offering; and he would not have shown us all these things, neither would
he have caused us to hear all these things as at this time.

[23] as at this time: Gr. *as the time is*

[24] And the woman brought forth a son, and she called his name Samson;
and the child grew, and the Lord blessed him. [25] And the Spirit of the Lord
began to go out with him in the camp of Dan, and between Saraa and
Esthaol.

[25] Esthaol: Gr. *between Esthaol*

14 And Samson went down to Thamnatha, and saw a woman in Tham-
natha of the daughters of the [b]Philistines. [2] And he went up and told
his father and his mother, and said, I have seen a woman in Thamnatha
of the daughters of the Phylistines; and now take her to me for a wife.
[3] And his father and his mother said to him, Are there no daughters of thy
brethren, and is there not a woman of all my people, that thou goest to
take a wife of the uncircumcised Philistines?

And Samson said to his father, Take her for me, for she is right in my eyes.
[4] And his father and his mother knew not that it was of the Lord, that he
sought to be revenged on the Philistines: and at that time the Philistines
lorded it over Israel. [5] And Samson and his father and his mother went
down to Thamnatha, and he came to the vineyard of Thamnatha; and
behold, a young lion roared in meeting him. [6] And the Spirit of the Lord
came powerfully upon him, and he crushed him as he would have crushed
a kid of the goats, and there was nothing in his hands: and he told not his
father and his mother what he had done. [7] And they went down and spoke
to the woman, and she was pleasing in the eyes of Samson.

[4] was: Gr. *is*

[5] in meeting him: or, *against him*
[6] came: Gr. *leapt.* Heb. תצלח
[6] would have crushed: Gr. *will crush*
[7] she was pleasing: or, *the thing was right*
[8] some time: Gr. *days*

[8] And after some time he returned to take her, and he turned aside to see
the carcase of the lion; and behold, a swarm of bees, and honey were in
the mouth of the lion. [9] And he took it into his hands, and went on eating,
and he went to his father and his mother, and gave to them, and they did
eat; but he told them not that he took the honey out of the mouth of the
lion.

[10] And his father went down to the woman, and Samson made there a
banquet for seven days, for so the young men are used to do. [11] And it
came to pass when they saw him, that they took thirty guests, and they
were with him.

[10] banquet: i.e., in the original sense of the word, *a drinking party*

[a] a distinct work: according to the Heb. *a wonderful work.* Alex. reads τῷ θαυμαστὰ ποιοῦντι κυρίῳ.
[b] Philistines: Observe, ἀλλόφυλοι here and elsewhere is rendered *Philistines.*

[12] And Samson said to them, I propound you a riddle: if ye will indeed
tell it me, and discover it within the seven days of the feast, I will give you
thirty sheets and thirty changes of raiment. [13] And if ye cannot tell it me,
ye shall give me thirty napkins and thirty changes of apparel: and they
said to him, Propound thy riddle, and we will hear it. [14] And he said to
them,

[13] changes of apparel: Gr. *changeable* or *changing robes*

Meat came forth of the eater,
and sweetness out of the strong:

and they could not tell the riddle for three days.
[15] And it came to pass on the fourth day, that they said to the wife of
Samson, Deceive now thy husband, and let him tell thee the riddle, lest
we burn thee and thy father's house with fire: did ye invite us to do us
violence? [16] And Samson's wife wept before him, and said, Thou dost but
hate me, and lovest me not; for the riddle which thou hast propounded
to the children of my people, thou hast not told me: and Samson said to
her, If I have not told it to my father and my mother, shall I tell it to thee?
[17] And she wept before him the seven days, during which their banquet
lasted: and it came to pass on the seventh day, that he told her, because
she troubled him; and she told it to the children of her people. [18] And the
men of the city said to him on the seventh day, before sunrise,

What is sweeter than honey?
and what is stronger than a lion?

and Samson said to them,

If ye had not ploughed with my heifer,
ye would not have known my riddle.

[19] And the Spirit of the Lord came upon him powerfully, and he went
down to Ascalon, and destroyed of the inhabitants thirty men, and took
their garments, and gave the changes of raiment to them that told the
riddle; and Samson was very angry, and went up to the house of his father.
[20] And the wife of Samson was given to one of his friends, with whom he
was on terms of friendship.

[19] the inhabitants: Gr. *them*

15 And it came to pass after a time, in the days of wheat harvest, that
Samson visited his wife with a kid, and said, I will go in to my wife
even into the chamber: but her father did not suffer him to go in. [2] And
her father spoke, saying, I said that thou didst surely hate her, and I gave
her to one of thy friends: is not her younger sister better than she? let her
be to thee instead of her.
[3] And Samson said to them, Even for once am I guiltless with regard
to the Philistines, in that I do mischief among them. [4] And Samson went
and caught three hundred foxes, and took torches, and turned tail to tail,
and put a torch between two tails, and fastened it. [5] And he set fire to

the torches, and sent the foxes into the corn of the Philistines; and everything was burnt from the threshing-floor to the standing corn, and even to the vineyard and olives. [6] And the Philistines said, Who hath done these things? and they said, Samson the son-in-law of the Thamnite, because he hath taken his wife, and given her to one of his friends; and the Philistines went up, and burnt her and her father's house with fire.

[5] olives: Gr. *olive*

[7] And Samson said to them, Though ye may have dealt thus with her, verily I will be avenged of you, and afterwards I will cease. [8] And he smote them leg on thigh with a great overthrow; and went down and dwelt in a cave of the rock Etam.

[9] And the Philistines went up, and encamped in Judah, and spread themselves abroad in Lechi. [10] And the men of Judah said, Why are ye come up against us? and the Philistines said, We are come up to bind Samson, and to do to him as he hath done to us. [11] And the three thousand men of Judah went down to the hole of the rock Etam, and they said to Samson, Knowest thou not that the Philistines rule over us? and what is this that thou hast done to us? and Samson said to them, As they did to me, so have I done to them. [12] And they said to him, We are come down to bind thee to deliver thee into the hand of the Philistines: and Samson said to them, Swear to me that ye will not fall upon me yourselves. [13] And they spoke to him, saying, Nay, but we will only bind thee fast, and deliver thee into their hand, and will by no means slay thee: and they bound him with two new ropes, and brought him from that rock.

[10] men: Gr. *man*

[14] And they came to Lechi: and the Philistines shouted, and ran to meet him: and the Spirit of the Lord came mightily upon him, and the ropes that were upon his arms became as tow which is burnt with fire; and his bonds were consumed from off his hands. [15] And he found the jaw-bone of an ass that had been cast away, and he put forth his hand and took it, and smote with it a thousand men. [16] And Samson said,

[14] Lechi: Gr. *the jaw*

With the jaw-bone of an ass I have utterly destroyed them,
for with the jaw-bone of an ass I have smitten a thousand men.

[17] And it came to pass when he ceased speaking, that he cast the jaw-bone out of his hand; and he called that place the [a]Lifting of the jaw-bone.

[18] And he was very thirsty, and wept before the Lord, and said, Thou hast been well pleased to grant this great deliverance by the hand of thy servant, and now shall I die for thirst, and fall into the hand of the uncircumcised? [19] And God broke open a hollow place in the jaw, and there came thence water, and he drank; and his spirit returned and he revived: therefore the name of the fountain was called The well of the invoker, which is in Lechi, until this day.

[19] the fountain: Gr. *it*

[20] And he judged Israel in the days of the Philistines twenty years.

16 And Samson went to Gaza, and saw there a harlot, and went in to her. [2] And it was reported to the Gazites, saying, Samson is come

[a] Lifting of the jaw-bone: This, though unusual, is possibly the meaning of ἀναίρεσις here.

hither: and they compassed him and laid wait for him all night in the
gate of the city, and they were quiet all the night, saying, Let us wait till
the dawn appear, and we will slay him. [3] And Samson slept till midnight,
and rose up at midnight, and took hold of the doors of the gate of the
city with the two posts, and lifted them up with the bar, and laid them on
his shoulders, and he went up to the top of the mountain that is before
Chebron, and laid them there.

[4] at the brook of Sorech: Vat. *in Alsorech*

[4] And it came to pass after this that he loved a woman at the brook of
Sorech, and her name was Dalida. [5] And the princes of the Philistines
came up to her, and said to her, Beguile him, and see wherein his great
strength is, and wherewith we shall prevail against him, and bind him to
humble him; and we will give thee each eleven hundred pieces of silver.

[5] each: Gr. *a man*

[6] And Dalida said to Samson, Tell me, I pray thee, wherein is thy great
strength, and wherewith thou shalt be bound that thou mayest be hum-
bled. [7] And Samson said to her, If they bind me with seven moist cords
that have not been spoiled, then shall I be weak and be as one of ordi-
nary men. [8] And the princes of the Philistines brought to her seven moist
cords that had not been spoiled, and she bound him with them. [9] And
the liers in wait remained with her in the chamber; and she said to him,
The Philistines are upon thee, Samson: and he broke the cords as if any-
one should break a thread of tow when it hath touched the fire, and his
strength was not known.

[9] liers in wait: Gr. *ambush*, singular

[9] touched: Gr. *smelt*

[10] And Dalida said to Samson, Behold, thou hast cheated me, and told
me lies; now then tell me wherewith thou shalt be bound. [11] And he said
to her, If they should bind me fast with new ropes with which work hath
not been done, then shall I be weak, and shall be as another man. [12] And
Dalida took new ropes, and bound him with them, and the liers in wait
came out of the chamber, and she said, The Philistines are upon thee,
Samson: and he broke them off his arms like a thread.

[13] And Dalida said to Samson, Behold, thou hast deceived me, and told
me lies; tell me, I entreat thee, wherewith thou mayest be bound: and
he said to her, If thou shouldst weave the seven locks of my head with
the web, and shouldst fasten them with the pin into the wall, then shall I
be weak as another man. [14] And it came to pass when he was asleep, that
Dalida took the seven locks of his head, and wove them with the web, and
fastened them with the pin into the wall, and she said, The Philistines are
upon thee, Samson: and he awoke out of his sleep, and carried away the
pin of the web out of the wall.

[15] And Dalida said to Samson, How sayest thou, I love thee, when thy
heart is not with me? this third time thou hast deceived me, and hast
not told me wherein is thy great strength. [16] And it came to pass as she
pressed him sore with her words continually, and straitened him, that his
spirit failed almost to death. [17] Then he told her all his heart, and said to
her, A razor hath not come upon my head, because I have been a holy one
of God from my mother's womb; if then I should be shaven, my strength
will depart from me, and I shall be weak, and I shall be as all other men.

18 And Dalida saw that he told her all his heart, and she sent and called
the princes of the Philistines, saying, Come up yet this once; for he hath
told me all his heart. And the chiefs of the Philistines went up to her, and
brought the money in their hands. 19 And Dalida made Samson sleep upon
her knees; and she called a man, and he shaved the seven locks of his
head, and she began to [a]humble him, and his strength departed from
him. 20 And Dalida said, The Philistines are upon thee, Samson: and he
awoke out of his sleep and said, I will go out as at former times, and shake
myself; and he knew not that the Lord was departed from him. 21 And the
Philistines took him, and put out his eyes, and brought him down to Gaza,
and bound him with fetters of brass; and he ground in the prison-house.
22 And the hair of his head began to grow as before it was shaven.

21 put out: Gr. *cut out*

22 as before it was shaven: Gr. *as he was shaven*

23 And the chiefs of the Philistines met to offer a great sacrifice to their
god Dagon, and to make merry; and they said, God hath given into our
hand our enemy Samson. 24 And the people saw him, and sang praises to
their god; for our god, said they, hath delivered into our hand our enemy,
who wasted our land, and who multiplied our slain. 25 And when their
heart was merry, then they said, Call Samson out of the prison-house, and
let him play before us: and they called Samson out of the prison-house,
and he played before them; and they smote him with the palms of their
hands, and set him between the pillars. 26 And Samson said to the young
man that held his hand, Suffer me to feel the pillars on which the house
resteth, and I will stay myself upon them. 27 And the house was full of
men and women, and there were all the chiefs of the Philistines, and on
the roof were about three thousand men and women looking at the sports
of Samson.

28 And Samson wept before the Lord, and said, O Lord, my Lord, remem-
ber me, I pray thee, and strengthen me, O God, yet this once, and I will
requite one recompense to the Philistines for my two eyes. 29 And Samson
took hold of the two pillars of the house on which the house stood, and
leaned on them, and laid hold of one with his right hand, and the other
with his left. 30 And Samson said, Let my life perish with the Philistines:
and he bowed himself mightily; and the house fell upon the princes, and
upon all the people that were in it: and the dead whom Samson slew in
his death were more than those whom he slew in his life.

30 bowed: Gr. *bore*; some read ἔκλινεν

31 And his brethren and his father's house went down, and they took
him; and they went up and buried him between Saraa and Esthaol in the
sepulchre of his father Manoah; and he judged Israel twenty years.

17 And there was a man of mount Ephraim, and his name was Micha-
ias. 2 And he said to his mother, The eleven hundred pieces of silver
which thou tookest to thyself, and about which thou cursedst me, and
spokest in my ears, behold, the silver is with me; I took it: and his mother
said, Blessed be my son of the Lord. 3 And he restored the eleven hundred
pieces of silver to his mother; and his mother said, I had wholly conse-
crated the money to the Lord out of my hand for my son, to make a graven
and a molten image, and now I will restore it to thee. 4 But he returned

[a] humble him: This word in LXX seems generally to have the signification of *to afflict*.

the silver to his mother, and his mother took two hundred pieces of silver,
[4] them: Gr. *it*
and gave them to a silversmith, and he made it a graven and a molten image; and it was in the house of Michaias. [5] And the house of Michaias was to him the house of God, and he made an ephod and theraphin, and he consecrated one of his sons, and he became to him a priest.

[6] And in those days there was no king in Israel; every man did that which was right in his own eyes.

[7] And there was a young man in Bethlehem of the tribe of Judah, and he was a Levite, and he was sojourning there. [8] And the man departed from Bethlehem the city of Judah to sojourn in whatever place he might find; and he came as far as mount Ephraim, and to the house of Michaias to accomplish his journey. [9] And Michaias said to him, Whence comest thou? and he said to him, I am a Levite of Bethlehem Judah, and I go to sojourn in any place I may find. [10] And Michaias said to him, Dwell with me, and be to me a father and a priest; and I will give thee ten pieces of silver by
[10] year: Heb. ימים *(year of) days*
the year, and a change of raiment, and thy living. [11] And the Levite went and began to dwell with the man; and the young man was to him as one of his sons. [12] And Michaias consecrated the Levite, and he became to him a priest, and he was in the house of Michaias. [13] And Michaias said, Now I know that the Lord will do me good, because a Levite hath become my priest.

18 In those days there was no king in Israel; and in those days the tribe of Dan sought for itself an inheritance to inhabit, because no inheritance had fallen to it until that day in the midst of the tribes of the children of Israel. [2] And the sons of Dan sent from their families five men
[2] search it: or, *survey* or *examine it*
of valour, from Saraa and from Esthaol, to spy out the land and to search it; and they said to them, Go and search out the land. And they came as far as the mount of Ephraim to the house of Michaias and they lodged there, [3] in the house of Michaias, and they recognized the voice of the young man the Levite, and turned in thither; and said to him, Who brought thee in hither? and what doest thou in this place? and what hast thou here? [4] And he said to them, Thus and thus did Michaias to me, and he hired me, and I became his priest. [5] And they said to him, Enquire now of God, and we shall know whether our way will prosper, on which we are going. [6] And the priest said to them, Go in peace; your way in which ye go, is before the Lord.

[7] And the five men went on, and came to Laisa; and they saw the people in the midst of it dwelling securely, at ease as is the manner of the Sidonians, and there is no one [a]perverting or shaming a matter in the land, no heir extorting treasures; and they are far from the Sidonians, and they have no intercourse with anyone. [8] And the five men came to their brethren to Saraa and Esthaol, and said to their brethren, Why sit ye here idle? [9] And they said, Arise, and let us go up against them, for we have seen the land, and, behold, it is very good, yet ye are still: delay not to go, and to enter in to possess the land. [10] And whensoever ye shall go, ye

[a] perverting or shaming a matter: Here probably διατρέπων and ἐκπιέζων both come under the Heb. מכלים and ἐκπιέζων and θησαυροὺς both under עצר.

shall come in upon a people secure, and the land is extensive, for God hath given it into your hand; a place where there is no want of anything that the earth affordeth.

[10] of anything that the earth affordeth: Gr. *of the things in the land* or *earth*

[11] And there departed thence of the families of Dan, from Saraa and from Esthaol, six hundred men, girded with weapons of war. [12] And they went up, and encamped in Cariathiarim in Judah; therefore it was called in that place the camp of Dan, until this day: behold, it is behind Cariathiarim.

[13] And they went on thence to the mount of Ephraim, and came to the house of Michaias. [14] And the five men who went to spy out the land of Laisa answered, and said to their brethren, Ye know that there is in this place an ephod, and theraphin, and a graven and a molten image; and now consider what ye shall do. [15] And they turned aside there, and went into the house of the young man, the Levite, even into the house of Michaias, and asked him how he was. [16] And the six hundred men of the sons of Dan who were girded with their weapons of war stood by the door of the gate. [17] And the five men who went to spy out the land went up, and entered into the house of Michaias, and the priest stood. [18] And they took the graven image, and the ephod, and the theraphin, and the molten image; and the priest said to them, What are ye doing? [19] And they said to him, Be silent, lay thy hand upon thy mouth, and come with us, and be to us a father and a priest: is it better for thee to be the priest of the house of one man, or to be the priest of a tribe and house for a family of Israel? [20] And the heart of the priest was glad, and he took the ephod, and the theraphin, and the graven image, and the molten image, and went in the midst of the people.

[15] how he was: Gr. *as to* or *concerning peace*

[16] stood: lit. *standing*

[21] So they turned and departed, and put their children and their property and their baggage before them.

[22] They went some distance from the house of Michaias, and, behold, Michaias and the men in the houses near Michaias' house, cried out, and overtook the children of Dan. [23] And the children of Dan turned their face, and said to Michaias, What is the matter with thee that thou hast cried out? [24] And Michaias said, Because ye have taken my graven image which I made, and my priest, and are gone; and what have I remaining? and what is this that ye say to me, Why criest thou? [25] And the children of Dan said to him, Let not thy voice be heard with us, lest angry men run upon thee, and take away thy life, and the lives of thy house. [26] And the children of Dan went their way; and Michaias saw that they were stronger than himself, and he returned to his house.

[25] take away: lit. *add.* q.d. to the deeds already done

[27] And the children of Dan took what Michaias had made, and the priest that he had, and they came to Laisa, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. [28] And there was no deliverer, because the city is far from the Sidonians, and they have no intercourse with men, and it is in the valley of the house of Raab; and they built the city, and dwelt in it. [29] And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; and the name of the city was Ulamais before.

[29] Ulamais: Heb. *Ulamaish,* or *Laish of old*

[30] And the children of Dan set up the graven image for themselves; and Jonathan son of Gerson son of Manasse, he and his sons were priests to the tribe of Dan till the time of the carrying away of the nation. [31] And they set up for themselves the graven image which Michaias made, all the days that the house of God was in Selom; and it was so in those days that there was no king in Israel.

[30] nation: Gr. *land*

19 And there was a Levite sojourning in the sides of mount Ephraim, and he took to himself a concubine from Bethlehem Judah. [2] And his concubine departed from him, and went away from him to the house of her father to Bethlehem Judah, and she was there four months.

[1] a Levite: Gr. *a man, a Levite*
[1] sides: Gr. *thighs*
[1] a concubine: Gr. *a woman a concubine*

[3] And her husband rose up, and went after her to speak kindly to her, to recover her to himself; and he had his young man with him, and a pair of asses; and she brought him into the house of her father; and the father of the damsel saw him, and was well pleased to meet him. [4] And his father-in-law, the father of the damsel, constrained him, and he staid with him for three days; and they ate and drank, and lodged there. [5] And it came to pass on the fourth day that they rose early, and he stood up to depart; and the father of the damsel said to his son-in-law, Strengthen thy heart with a morsel of bread, and afterwards ye shall go. [6] So they two sat down together and ate and drank: and the father of the damsel said to her husband, Tarry now the night, and let thy heart be merry. [7] And the man rose up to depart; but his father-in-law constrained him, and he staid and lodged there.

[3] to speak kindly to her: Gr. *to speak to her heart*
[3] he had his young man: Gr. *his young man was,* etc.

[8] And he rose early in the morning on the fifth day to depart; and the father of the damsel said, Strengthen now thy heart, and [a]quit thyself as a soldier till the day decline; and the two ate. [9] And the man rose up to depart, he and his concubine, and his young man; but his father-in-law the father of the damsel said to him, Behold now, the day hath declined toward evening; lodge here, and let thy heart rejoice; and ye shall rise early tomorrow for your journey, and thou shalt go to thy habitation. [10] But the man would not lodge there, but he arose and departed, and came to the part opposite Jebus (this is Jerusalem), and there was with him a pair of asses saddled, and his concubine was with him.

[11] And they came as far as Jebus: and the day had far advanced, and the young man said to his master, Come, I pray thee, and let us turn aside to this city of the Jebusites, and let us lodge in it. [12] And his master said to him, We will not turn aside to a strange city, where there is not one of the children of Israel, but we will pass on as far as Gabaa. [13] And he said to his young man, Come, and let us draw nigh to one of the places, and we will lodge in Gabaa or in Rama. [14] And they passed by and went on, and the sun went down upon them near to Gabaa, which is in Benjamin. [15] And they turned aside thence to go in to lodge in Gabaa; and they went in, and sat down in the street of the city, and there was no one who conducted them into a house to lodge.

[a] quit thyself as a soldier till the day decline: possibly, *prepare to march by the time the day declineth*

[16] And behold, an old man came out of the field from his work in the
evening; and the man was of mount Ephraim, and he sojourned in Gabaa,
and the men of the place were sons of Benjamin. [17] And he lifted up his
eyes, and saw a traveller in the street of the city; and the old man said to
him, Whither goest thou, and whence comest thou? [18] And he said to him,
We are passing by from Bethlehem Judah to the sides of mount Ephraim:
I am from thence, and I went as far as Bethlehem Judah, and I am going
home, and there is no man to take me into his house. [19] Yet is there straw
and food for our asses, and bread and wine for me and my handmaid and
the young man with thy servants; there is no want of anything. [20] And the
old man said, Peace be to thee; only be every want of thine upon me, only
do thou by no means lodge in the street. [21] And he brought him into his
house, and made room for his asses; and they washed their feet, and ate
and drank.

[22] And they were comforting their heart, when, behold, the men of the
city, sons of transgressors, compassed the house, knocking at the door:
and they spoke to the old man the owner of the house, saying, Bring out
the man who came into thy house, that we may know him. [23] And the
master of the house came out to them, and said, Nay, brethren, do not
ye wrong, I pray you, after this man hath come into my house; do not ye
this folly. [24] Behold my daughter a virgin, and the man's concubine: I will
bring them out, and humble ye them, and do to them that which is good
in your eyes; but to this man do not this folly. [25] But the men would not
consent to hearken to him; so the man laid hold of his concubine, and
brought her out to them; and they knew her, and abused her all night till
the morning, and let her go when the morning dawned.

[24] the man's: Gr. *his*

[24] this folly: Gr. *the word* or *thing of this folly*. Hebraism

[26] And the woman came toward morning, and fell down at the door of
the house where her husband was, until it was light. [27] And her husband
rose up in the morning, and opened the doors of the house, and went
forth to go on his journey; and, behold, the woman his concubine had
fallen down by the doors of the house, and her hands were on the thresh-
old. [28] And he said to her, Rise, and let us go; and she answered not, for
she was dead: and he took her upon his ass, and went to his place.

[29] And he took his sword, and laid hold of his concubine, and divided
her into twelve parts, and sent them to every coast of Israel. [30] And it was
so, that every one who saw it said, Such a day as this hath not happened
nor hath been seen from the day of the going up of the children of Israel
out of the land of Egypt until this day: take ye counsel concerning it, and
speak.

20 And all the children of Israel went out, and all the congregation
was gathered as one man, from Dan even to Bersabee, and in the
land of Galaad, to the Lord at Massepha. [2] And all the tribes of Israel stood
before the Lord in the assembly of the people of God, four hundred thou-
sand footmen that drew sword. [3] And the children of Benjamin heard that
the children of Israel were gone up to Massepha: and the children of Is-
rael came and said, Tell us, where did this wickedness take place? [4] And
the Levite, the husband of the woman that was slain, answered and said,

I and my concubine went to Gabaa of Benjamin to lodge. [5] And the men
of Gabaa rose up against me, and compassed the house by night against
me; they wished to slay me, and they have humbled my concubine, and
she is dead. [6] And I laid hold of my concubine, and divided her in pieces,
and sent the parts into every coast of the inheritance of the children of Is-
rael; for they have wrought lewdness and abomination in Israel. [7] Behold,
all ye are children of Israel; and consider and take counsel here among
yourselves.

[8] And all the people rose up as one man, saying, No one of us shall return
to his tent, and no one of us shall return to his house. [9] And now this
is the thing which shall be done in Gabaa; we will go up against it by
lot. [10] Moreover we will take ten men for a hundred for all the tribes of
Israel, and a hundred for a thousand, and a thousand for ten thousand,
to take provision, to cause them to come to Gabaa of Benjamin, to do to
it according to all the abomination, which they wrought in Israel. [11] And
all the men of Israel were gathered to the city as one man.

[10] they: Gr. *it*, sc. *Gabaa*

[12] And the tribes of Israel sent men through the whole tribe of Ben-
jamin, saying, What is this wickedness that hath been wrought among
you? [13] Now then give up the men the sons of transgressors that are in
Gabaa, and we will put them to death, and purge out wickedness from Is-
rael: but the children of Benjamin consented not to hearken to the voice of
their brethren the children of Israel. [14] And the children of Benjamin were
gathered from their cities to Gabaa, to go forth to fight with the children of
Israel. [15] And the children of Benjamin from their cities were numbered in
that day, twenty-three thousand, every man drawing a sword, besides the
inhabitants of Gabaa, who were numbered seven hundred chosen men
of all the people, able to use both hands alike; [16] all these could sling with
stones at a hair, and not miss. [17] And the men of Israel, exclusive of Ben-
jamin, were numbered four hundred thousand men that drew sword; all
these were men of war.

[13] sons of transgressors: Heb. *sons of Belial*

[15] able to use both hands alike: see chapter 3:15

[18] And they arose and went up to Bethel, and enquired of God: and the
children of Israel said, Who shall go up for us first to fight with the children
of Benjamin? And the Lord said, Judah shall go up first as leader. [19] And the
children of Israel rose up in the morning, and encamped against Gabaa.

[20] And they went out, all the men of Israel, to fight with Benjamin, and
engaged with them at Gabaa. [21] And the sons of Benjamin went forth from
Gabaa, and they destroyed in Israel on that day two and twenty thousand
men down to the ground.

[22] And the men of Israel strengthened themselves, and again engaged
in battle in the place where they had engaged on the first day. [23] And the
children of Israel went up, and wept before the Lord till evening, and en-
quired of the Lord, saying, Shall we again draw nigh to battle with our
brethren the children of Benjamin? and the Lord said, Go up against them.
[24] And the children of Israel advanced against the children of Benjamin on
the second day. [25] And the children of Benjamin went forth to meet them
from Gabaa on the second day, and destroyed of the children of Israel yet
further eighteen thousand men down to the ground: all these drew sword.

[22] strengthened themselves: or, *grew strong*

[26] And the children of Israel and all the people went up, and came to
Bethel; and they wept, and sat there before the Lord; and they fasted on
that day until evening, and offered whole-burnt offerings and perfect sac-
rifices, before the Lord, [27] for the ark of the Lord God was there in those
days, [28] and Phineas the son of Eleazar the son of Aaron stood before it in
those days; and the children of Israel enquired of the Lord, saying, Shall
we yet again go forth to fight with our brethren the sons of Benjamin? and
the Lord said, Go up, tomorrow I will give them into your hands. [29] And
the children of Israel set an ambush against Gabaa round about it.

[30] And the children of Israel went up against the children of Benjamin on
the third day, and arrayed themselves against Gabaa as before. [31] And the
children of Benjamin went out to meet the people, and were all drawn out
of the city, and began to smite and slay the people as before in the roads,
whereof one goeth up to Bethel, and one to Gabaa in the field, about thirty
men of Israel. [32] And the children of Benjamin said, They fall before us as
at the first: but the children of Israel said, Let us flee, and draw them out
from the city into the roads; and they did so.

[33] And all the men rose up out of their places, and engaged in Baal
Thamar; and the liers in wait of Israel advanced from their place from
Maraagabe. [34] And there came over against Gabaa ten thousand chosen
men out of all Israel; and the fight was severe; and they knew not that evil
was coming upon them. [35] And the Lord smote Benjamin before the chil-
dren of Israel; and the children of Israel destroyed of Benjamin in that day
a hundred and twenty-five thousand men: all these drew sword. [36] And the
children of Benjamin saw that they were smitten; and the men of Israel
gave place to Benjamin, because they trusted in the ambuscade which
they had prepared against Gabaa.

[37] And when they retreated, then the liers in wait rose up, and they
moved on toward Gabaa, and the whole ambush came forth, and they
smote the city with the edge of the sword.

[38] And the children of Israel had a signal of battle with the liers in wait,
that they should send up a signal of smoke from the city. [39] And the chil-
dren of Israel saw that the liers in wait had seized Gabaa, and they stood in
line of battle; and Benjamin began to smite down wounded ones among
the men of Israel about thirty men; for they said, Surely they fall again
before us, as in the first battle.

[40] And the signal went up increasingly over the city as a pillar of smoke;
and Benjamin looked behind him, and behold the destruction of the city
went up to heaven.

[41] And the men of Israel turned back, and the men of Benjamin hasted,
because they saw that evil had come upon them. [42] And they turned to
the way of the wilderness from before the children of Israel, and fled: but
the battle overtook them, and they from the cities destroyed them in the
midst of them.

[43] And they cut down Benjamin, and pursued him from Nua closely till
they came opposite Gabaa on the east. [44] And there fell of Benjamin eigh-
teen thousand men: all these were men of might.

[26] perfect: or, *unblemished,* according to the Heb. *peace offering*

[31] were all drawn out of the city: Gr. *were emptied out of the city*
[31] whereof one goeth up: Gr. *which is one going up*

[33] Maraagabe: Heb. *plain of the south*
[34] was coming upon them: Gr. *is coming upon them*

[37] moved on: Gr. *extended themselves*
[38] a signal of smoke: or, *a concerted signal of smoke*
[39] wounded ones: or, *slain ones,* i.e., to smite and cause to fall
[39] as in the first battle: Gr. *as the first battle was*

[45] And the rest turned, and fled to the wilderness to the rock of Remmon;
and the children of Israel picked off of them five thousand men; and the
children of Israel went down after them as far as Gedan, and they smote of
them two thousand men. [46] And all that fell of Benjamin were twenty-five
thousand men that drew sword in that day: all these were men of might.
[47] And the rest turned, and fled to the wilderness to the rock of Remmon,
even six hundred men; and they sojourned four months in the rock of
Remmon.

[45] picked off: or, *cut off as stragglers.* Gr. *gleaned,* or *picked straws*

[48] And the children of Israel returned to the children of Benjamin, and
smote them with the edge of the sword from the city of Methla, even to
the cattle, and everything that was found in all the cities: and they burnt
with fire the cities they found.

21 Now the children of Israel sware in Massephath, saying, No man of
us shall give his daughter to Benjamin for a wife. [2] And the people
came to Bethel, and sat there until evening before God: and they lifted
up their voice and wept with a great weeping; [3] and said, Wherefore, O
Lord God of Israel, hath this come to pass, that today one tribe should be
counted as missing from Israel? [4] And it came to pass on the morrow that
the people rose up early, and built there an altar, and offered up whole-
burnt offerings and peace-offerings.

[4] peace-offerings: see chapter 20:26

[5] And the children of Israel said, Who of all the tribes of Israel, went not
up in the congregation to the Lord? for there was a great oath concerning
those who went not up to the Lord to Massephath, saying, He shall surely
be put to death.

[6] And the children of Israel relented toward Benjamin their brother, and
said, Today one tribe is cut off from Israel. [7] What shall we do for wives
for the rest that remain? whereas we have sworn by the Lord, not to give
them of our daughters for wives. [8] And they said, What one man is there
of the tribes of Israel, who went not up to the Lord to Massephath? and,
behold, no man came to the camp from Jabis Galaad to the assembly.
[9] And the people were numbered, and there was not there a man from the
inhabitants of Jabis Galaad.

[6] relented: or, *comforted themselves,* or *were comforted*

[10] And the congregation sent thither twelve thousand men of the
strongest, and they charged them, saying, Go ye and smite the inhabi-
tants of Jabis Galaad with the edge of the sword. [11] And this shall ye do:
every male and every woman that hath known the lying with man ye shall
devote to destruction, but the virgins ye shall save alive: and they did so.

[10] strongest: Gr. *sons of strength*
[10] edge: Gr. *mouth*

[12] And they found among the inhabitants of Jabis Galaad four hundred
young virgins, who had not known man by lying with him; and they
brought them to Selom in the land of Canaan.

[12] among: Gr. *from, out of*

[13] And all the congregation sent and spoke to the children of Benjamin
in the rock Remmon, and invited them to make peace. [14] And Benjamin
returned to the children of Israel at that time, and the children of Israel
gave them the women whom they had saved alive of the daughters of Jabis
Galaad; and they were content.

[14] they were content: Gr. *it pleased them thus*

[15] And the people relented for Benjamin, because the Lord had made a
breach in the tribes of Israel.

[15] relented: Gr. See verse 6

[16] And the elders of the congregation said, What shall we do for wives for
them that remain? for the women have been destroyed out of Benjamin.
[17] And they said, There must be an inheritance of them that are escaped
of Benjamin; and so a tribe shall not be destroyed out of Israel. [18] For we
shall not be able to give them wives of our daughters, because we sware
among the children of Israel, saying, Cursed is he that giveth a wife to
Benjamin.

[19] And they said, Lo! now there is a feast of the Lord from year to year in
Selom, which is on the north of Bethel, eastward on the way that goeth
up from Bethel to Sychem, and from the south of Lebona. [20] And they
charged the children of Benjamin, saying, Go and lie in wait in the vine-
yards; [21] and ye shall see; and lo! if there come out the daughters of the
inhabitants of Selom to dance in dances, then shall ye go out of the vine-
yards and seize for yourselves every man a wife of the daughters of Selom,
and go ye into the land of Benjamin. [22] And it shall come to pass, when
their fathers or their brethren come to dispute with us, that we will say to
them, Grant them freely to us, for we have not taken every man his wife
in the battle: because ye did not give to them according to the occasion,
ye transgressed.

[23] And the children of Benjamin did so; and they took wives according to
their number from the dancers whom they seized: and they went and re-
turned to their inheritance, and built the cities, and dwelt in them. [24] And
the children of Israel went thence at that time every man to his tribe and
his kindred; and they went thence every man to his inheritance. [25] And in
those days there was no king in Israel; every man did that which was right
in his own sight.

[19] from year to year: Gr. *from days to days.* Hebraism

[22] according to the occasion: translated from Alex.

[24] Israel went: Gr. *Israel walked*

The Book of Ruth

1 And it came to pass when the judges ruled, that there was a famine
in the land: and a man went from Bethlehem Judah to sojourn in the
land of Moab, he, and his wife, and his two sons. 2 And the man's name
was Elimelech, and his wife's name Noemin, and the names of his two
sons Maalon and Chelaion, Ephrathites of Bethlehem of Judah: and they
came to the land of Moab, and remained there.
3 And Elimelech the husband of Noemin died; and she was left, and her
two sons. 4 And they took to themselves wives, women of Moab; the name
of the one was Orpha, and the name of the second Ruth; and they dwelt
there about ten years. 5 And both Maalon and Chelaion died also; and the
woman was left of her husband and her two sons.
6 And she rose up and her two daughters-in-law, and they returned out
of the country of Moab, for she heard in the country of Moab that the
Lord had visited his people to give them bread. 7 And she went forth out
of the place where she was, and her two daughters-in-law with her: and
they went by the way to return to the land of Judah.
8 And Noemin said to her daughters-in-law, Go now, return each to the
house of her mother: the Lord deal mercifully with you, as ye have dealt
with the dead, and with me. 9 The Lord grant you that ye may find rest
each of you in the house of her husband: and she kissed them; and they
lifted up their voice, and wept. 10 And they said to her, We will return with
thee to thy people.
11 And Noemin said, Return now, my daughters; and why do ye go with
me? have I yet sons in my womb to be your husbands? 12 Turn now, my
daughters, for I am too old to be married: for I said, Suppose I were mar-
ried, and should bear sons; 13 would ye wait for them till they should be
grown? or would ye refrain from being married for their sakes? Not so, my
daughters; for I am grieved for you, that the hand of the Lord hath gone
forth against me.
14 And they lifted up their voice, and wept again; and Orpha kissed her
mother-in-law and returned to her people; but Ruth followed her.
15 And Noemin said to Ruth, Behold, thy sister-in-law hath returned to
her people and to her gods; turn now thou also after thy sister-in-law.
16 And Ruth said, Entreat me not to leave thee, or to return from follow-
ing thee; for whithersoever thou goest, I will go, and wheresoever thou
lodgest, I will lodge; thy people shall be my people, and thy God my God.
17 And wherever thou diest, I will die, and there will I be buried: the Lord
do so to me, and more also, if I leave thee, for death only shall divide be-
tween me and thee. 18 And Noemin seeing that she was determined to go
with her, ceased to speak to her any more.
19 And they went both of them until they came to Bethlehem: and it came
to pass, when they arrived at Bethlehem, that all the city rang with them,
and they said, Is this Noemin? 20 And she said to them, Nay, do not call me

Noemin; call me Bitter, for the Mighty One hath dealt very bitterly with me. [21] I went out full, and the Lord hath brought me back empty: and why call ye me Noemin, whereas the Lord hath humbled me, and the Mighty One hath afflicted me?

[22] So Noemin and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

2 And Noemin had a friend an acquaintance of her husband, and the man was a mighty man of the kindred of Elimelech, and his name was Boaz. [2] And Ruth the Moabitess said to Noemin, Let me go now to the field, and I will glean among the ears behind the man with whomsoever I shall find favour: and she said to her, Go, daughter. [3] And she went; and came and gleaned in the field behind the reapers; and she happened by chance to come on a portion of the land of Boaz, of the kindred of Elimelech.

[4] And, behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you: and they said to him, The Lord bless thee. [5] And Boaz said to his servant who was set over the reapers, Whose is this damsel? [6] And his servant who was set over the reapers answered and said, It is the Moabitish damsel who returned with Noemin out of the land of Moab. [7] And she said, I pray you, let me glean and gather among the sheaves after the reapers: and she came and stood from morning till evening, and rested not even a little in the field.

[8] And Boaz said to Ruth, Hast thou not heard, my daughter? go not to glean in another field; and depart not thou hence, join thyself here with my damsels. [9] Let thy eyes be on the field where my men shall reap, and thou shalt go after them: behold, I have charged the young men not to touch thee: and when thou shalt thirst, then thou shalt go to the vessels, and drink of that which the young men shall have drawn. [10] And she fell upon her face, and did reverence to the ground, and said to him, How is it that I have found grace in thy eyes, that thou shouldst take notice of me, whereas I am a stranger?

[11] And Boaz answered and said to her, It hath fully been told me how thou hast dealt with thy mother-in-law after the death of thy husband; and how thou didst leave thy father and thy mother, and the land of thy birth, and camest to a people whom thou knewest not before. [12] The Lord recompense thy work: may a full reward be given thee of the Lord God of Israel, to whom thou hast come to trust under his wings. [13] And she said, Let me find grace in thy sight, my lord, because thou hast comforted me, and because thou hast spoken kindly to thy handmaid, and behold, I shall be as one of thy servants.

[14] And Boaz said to her, Now it is time to eat; come hither, and thou shalt eat of the bread, and thou shalt dip thy morsel in the vinegar: and Ruth sat by the side of the reapers, and Boaz handed her meal, and she ate, and was satisfied, and left.

[15] And she rose up to glean; and Boaz charged his young men, saying, Let her even glean among the sheaves, and reproach her not. [16] And do ye by all means carry it for her, and ye shall surely let fall for her some of that

which is heaped up; and let her eat, and glean, and rebuke her not. [17] So
she gleaned in the field till evening, and beat out that she had gleaned,
and it was about an ephah of barley.
[18] And she took it up, and went into the city: and her mother-in-law
saw what she had gleaned, and Ruth brought forth and gave to her the
food which she had left from what she had been satisfied with. [19] And her
mother-in-law said to her, Where hast thou gleaned today, and where hast
thou wrought? blessed be he that took notice of thee. And Ruth told her
mother-in-law where she had wrought, and said, The name of the man
with whom I wrought today is Boaz. [20] And Noemin said to her daughter-
in-law, Blessed is he of the Lord, because he hath not failed in his mercy
with the living and with the dead: and Noemin said to her, The man is
near akin to us, he is one of our relations. [21] And Ruth said to her mother-
in-law, Yea, he said also to me, Keep close to my damsels, until the men
shall have finished all my reaping.
[22] And Noemin said to Ruth her daughter-in-law, It is well, daughter, that
thou wentest out with his damsels; thus they shall not meet thee in an-
other field. [23] And Ruth joined herself to the damsels of Boaz to glean until
they had finished the barley-harvest and the wheat-harvest.

3 And she lodged with her mother-in-law: and Noemin her mother-in-
law said to her, My daughter, shall I not seek rest for thee, that it may
be well with thee? [2] And now is not Boaz our kinsman, with whose damsels
thou wast? behold, he winnoweth barley this night in the floor.
[3] But do thou wash, and anoint thyself, and put thy raiment upon thee,
and go up to the threshing-floor: do not discover thyself to the man until
he hath done eating and drinking. [4] And it shall come to pass when he
lieth down, that thou shalt mark the place where he lieth down, and shalt
come and lift up the covering of his feet, and shalt lie down; and he shall
tell thee what thou shalt do. [5] And Ruth said to her, All that thou shalt say,
I will do.
[6] And she went down to the threshing-floor, and did according to all that
her mother-in-law enjoined her. [7] And Boaz ate and drank, and his heart
was glad, and he came to lie down by the side of the heap of corn; and
she came secretly, and lifted up the covering of his feet. [8] And it came to
pass at midnight that the man was amazed, and troubled, and behold, a
woman lay at his feet. [9] And he said, Who art thou? and she said, I am thy
handmaid Ruth; spread therefore thy skirt over thy handmaid, for thou
art a near relation. [10] And Boaz said, Blessed be thou of the Lord God, my
daughter, for thou hast made thy latter kindness greater than the former,
in that thou followest not after young men, whether any be poor or rich.
[11] And now fear not, my daughter, whatever thou shalt say I will do to thee;
for all the tribe of my people knoweth that thou art a virtuous woman.
[12] And now I am truly akin to thee; nevertheless there is a kinsman nearer
than I. [13] Lodge here for the night, and it shall be in the morning, if he will
do the part of a kinsman to thee, well—let him do it: but if he will not do
the part of a kinsman to thee, I will do the kinsman's part to thee, as the
Lord liveth; lie down till the morning.

[14] And she lay at his feet until the morning; and she rose up before a
man could know his neighbour; and Boaz said, Let it not be known that
a woman came into the floor.
[15] And he said to her, Bring the apron that is upon thee: and she held it,
and he measured six measures of barley, and put them upon her, and she
went into the city.
[16] And Ruth went in to her mother-in-law, and she said to her, My daugh-
ter! and Ruth told her all that the man had done to her. [17] And she said to
her, He gave me these six measures of barley, for he said to me, Go not
empty to thy mother-in-law. [18] And she said, Sit still, my daughter, until
thou shalt know how the matter will fall out; for the man will not rest until
the matter be accomplished this day.

4 And Boaz went up to the gate, and sat there; and behold, the relative
passed by, of whom Boaz spoke: and Boaz said to him, Turn aside, sit
down here, such a one: and he turned aside and sat down. [2] And Boaz took
ten men of the elders of the city, and said, Sit ye here; and they sat down.
[3] And Boaz said to the relative, The matter regardeth the portion of the
field which was our brother Elimelech's which was given to Noemin, now
returning out of the land of Moab; [4] and I said, I will inform thee, saying,
Buy it before those that sit, and before the elders of my people: if thou
wilt redeem it, redeem it, but if thou wilt not redeem it, tell me, and I
shall know; for there is no one besides thee to do the office of a kinsman,
and I am after thee: and he said, I am here, I will redeem it. [5] And Boaz said,
In the day of thy buying the field of the hand of Noemin and of Ruth the
Moabitess the wife of the deceased, thou must also buy her, so as to raise
up the name of the dead upon his inheritance. [6] And the kinsman said, I
shall not be able to redeem it for myself, lest I mar my own inheritance;
do thou redeem my right for thyself, for I shall not be able to redeem it.
[7] And this was in former time the ordinance in Israel for redemption, and
for a bargain, to confirm every word: A man loosed his shoe, and gave it to
his neighbour that redeemed his right; and this was a testimony in Israel.
[8] And the kinsman said to Boaz, Buy my right for thyself: and he took off
his shoe and gave it to him.
[9] And Boaz said to the elders and to all the people, Ye are this day wit-
nesses, that I have bought all that was Elimelech's, and all that belonged to
Chelaion and Maalon, of the hand of Noemin. [10] Moreover I have bought
for myself for a wife Ruth the Moabitess, the wife of Maalon, to raise up
the name of the dead upon his inheritance; so the name of the dead shall
not be destroyed from among his brethren, and from the tribe of his peo-
ple: ye are this day witnesses.
[11] And all the people who were in the gate said, We are witnesses: and the
elders said, The Lord make thy wife who goeth into thy house, as Rachel
and as Lia, who both together built the house of Israel, and wrought might-
ily in Ephratha, and there shall be a name to thee in Bethlehem. [12] And let
thy house be as the house of Phares, whom Thamar bore to Judah, of the
seed which the Lord shall give thee of this handmaid.

[13] And Boaz took Ruth, and she became his wife, and he went in to her;
and the Lord gave her conception, and she bore a son. [14] And the women
said to Noemin, Blessed is the Lord, who hath not suffered a redeemer
to fail thee this day, even to make thy name famous in Israel. [15] And he
shall be to thee a restorer of thy soul, and one to cherish thy old age; for
thy daughter-in-law which hath loved thee, who is better to thee than
seven sons, hath borne him. [16] And Noemin took the child and laid it in
her bosom, and became a nurse to it.

[17] And the neighbours gave it a name, saying, A son hath been born to
Noemin; and they called his name Obed; this is the father of Jesse the fa-
ther of David. [18] And these are the generations of Phares: Phares begot Es-
rom: [19] Esrom begot Aram; and Aram begot Aminadab. [20] And Aminadab
begot Naasson; and Naasson begot Salmon. [21] And Salmon begot Boaz;
and Boaz begot Obed. [22] And Obed begot Jesse; and Jesse begot David.

The First Book of Kingdoms,

Otherwise Called,

The First Book of Samuel

1 There was a man of Armathaim Sipha, of mount Ephraim, and his name was Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Nasib Ephraim. [2] And he had two wives; the name of the one was Hannah, and the name of the second Phennana. And Phennana had children, but Hannah had no child.

[3] And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom: and there were Heli and his two sons Ophni and Phineas, the priests of the Lord.

[4] And the day came, and Helkana sacrificed, and gave portions to his wife Phennana and her children. [5] And to Hannah he gave a prime portion, because she had no child, only Helkana loved Hannah more than the other; but the Lord had closed her womb.

[6] For the Lord gave her no child in her affliction, and according to the despondency of her affliction; and she was dispirited on this account, that the Lord shut up her womb so as not to give her a child. [7] So she did year by year, in going up to the house of the Lord; and she was dispirited, and wept, and did not eat.

[8] And Helkana her husband said to her, Hannah: and she said to him, Here am I, my lord: and he said to her, What aileth thee that thou weepest? and why dost thou not eat? and why doth thy heart smite thee? am I not better to thee than ten children?

[9] And Hannah rose up after they had eaten in Selom, and stood before the Lord: and Heli the priest was on a seat by the threshold of the temple of the Lord.

[10] And she was very much grieved in spirit, and prayed to the Lord, and wept abundantly. [11] And she vowed a vow to the Lord, saying, O Lord God of Sabaoth, if thou wilt indeed look upon the humiliation of thy handmaid, and remember me, and give to thy handmaid a man-child, then will I indeed dedicate him to thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head.

[12] And it came to pass, while she was long praying before the Lord, that Heli the priest marked her mouth. [13] And she was speaking in her heart, and her lips moved, but her voice was not heard: and Heli accounted her a drunken woman. [14] And the servant of Heli said to her, How long wilt thou be drunken? take away thy wine from thee, and go out from the presence of the Lord. [15] And Hannah answered and said, Nay, my lord, I live in a hard day, and I have not drunk wine or strong drink, and I pour out my soul before the Lord. [16] Count not thy handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued my prayer until now. [17] And Heli answered and said to her, Go in peace: the God

[3] from year to year: Gr. *from days to days*

[5] a prime portion: Gr. *one portion*

[9] threshold: Gr. *lintels*

[11] man-child: Gr. *seed of men*

[11] razor: Gr. *iron*

[15] in a hard day: compare ἐν σκληρᾷ ἡμέρᾳ

[16] Count not: Gr. *give not*

of Israel give thee all thy petition, which thou hast asked of him. [18] And
she said, Thy handmaid hath found favour in thy eyes: and the woman
went her way, and entered into her lodging, and ate and drank with her
husband, and her countenance was no more sad.
[19] And they rise early in the morning, and worship the Lord, and they go
their way: and Helkana went into his house at Armathaim, and knew his
wife Hannah; and the Lord remembered her, and she conceived. [20] And it
came to pass when the time was come, that she brought forth a son, and
called his name Samuel, and said, Because I asked him of the Lord God
of Sabaoth.

[20] when the time was come: Gr. *in the season of days*

[21] And the man Helkana and all his house went up to offer in Selom the
yearly sacrifice, and his vows, and all the tithes of his land. [22] But Hannah
did not go up with him, for she said to her husband, I will not go up until
the child goeth up, when I have weaned him, and he shall be presented
before the Lord, and he shall abide there continually. [23] And Helkana her
husband said to her, Do that which is good in thy eyes, abide still until thou shalt have weaned him; but may the Lord establish that which
cometh out of thy mouth: and the woman tarried, and suckled her son
until she had weaned him.
[24] And she went up with him to Selom with a calf of three years old, and
loaves, and an ephah of fine flour, and a bottle of wine: and she entered
into the house of the Lord in Selom, and the child with them. [25] And they
brought him before the Lord; and his father slew his offering which he
offered from year to year to the Lord; and he brought near the child, and
slew the calf; and Hannah the mother of the child brought him to Heli.
[26] And she said, I pray thee, my lord, as thy soul liveth, I am the woman
that stood in thy presence with thee while praying to the Lord. [27] For this
child I prayed; and the Lord hath given me my request that I asked of him.
[28] And I lend him to the Lord all his days that he liveth, a loan to the Lord:
and she said,

[24] of three years old: or, *in its third year*

2 My heart is established in the Lord,
my horn is exalted in my God;
my mouth is enlarged over my enemies,
I have rejoiced in thy salvation.
[2] For there is none holy as the Lord,
and there is none righteous as our God:
there is none holy besides thee.
[3] Boast not, and utter not high things;
let not high-sounding words come out of your mouth,
for the Lord is a God of knowledge,
and God prepareth his own designs.
[4] The bow of the mighty hath waxed feeble,
and the weak have girded themselves with strength.
[5] They that were full of bread are brought low;
and the hungry have forsaken the land;
for the barren hath borne seven,

and she that abounded in children hath waxed feeble.
[6] The Lord killeth and maketh alive;
he bringeth down to the grave, and bringeth up.
[7] The Lord maketh poor, and maketh rich;
he bringeth low, and lifteth up.
[8] He lifteth up the poor from the earth,
and raiseth the needy from the dunghill;
to seat him with the princes of the people,
and causing them to inherit the throne of glory:
[9] granting his petition to him that prayeth;
and he blesseth the years of the righteous,
for by strength cannot man prevail.
[10] The Lord will weaken his adversary;
the Lord is holy.
Let not the wise man boast in his wisdom,
nor let the mighty man boast in his strength,
and let not the rich man boast in his wealth;
but let him that boasteth boast in this,
to understand and know the Lord,
and to execute judgment and justice in the midst of the earth.
The Lord hath gone up to the heavens, and hath thundered:
he will judge the extremities of the earth,
and he giveth strength to our kings,
and will exalt the horn of his Christ.

[10] and to execute: perhaps *and the Lord executeth,* etc. Compare Jer. 9:23

And she left him there before the Lord, [11] and departed to Armathaim: and the child ministered in the presence of the Lord before Heli the priest. [12] And the sons of Heli the priest were evil sons, not knowing the Lord. [13] And the priest's claim from every one of the people that sacrificed was this: the servant of the priest came when the flesh was in seething, and a flesh-hook of three teeth was in his hand. [14] And he struck it into the great cauldron, or into the brazen vessel, or into the pot, and whatever came up with the flesh-hook, the priest took for himself: so they did to all Israel that came to sacrifice to the Lord in Selom. [15] And before the fat was burnt for a sweet savour, the servant of the priest would come, and say to the man that sacrificed, Give flesh to roast for the priest, and I will by no means take of thee seethed flesh out of the cauldron. [16] And if the man that sacrificed said, First let the fat be burned, as it is fit, and take for thyself of all things which thy soul desireth: then he would say, Nay, for thou shalt give it me now; and if not, I will take it by force. [17] So the sin of the young men was very great before the Lord, for they set at nought the offering of the Lord.

[18] And Samuel ministered before the Lord, a child girt with a linen ephod. [19] And his mother made him a little doublet, and brought it to him from year to year, in her going up in company with her husband to offer the yearly sacrifice. [20] And Heli blessed Helcana and his wife, saying, The Lord

[19] year to year: lit. *days to days*

recompense to thee seed of this woman, in return for the loan which thou
hast lent to the Lord: and the man returned to his place.
21 And the Lord visited Hannah, and she bore yet three sons, and two
daughters. And the child Samuel grew before the Lord.
22 And Heli was very old, and he heard what his sons did to the children
of Israel. 23 And he said to them, Why do ye according to this thing, which
I hear from the mouth of all the people of the Lord? 24 Nay my sons, for the
report which I hear is not good; do not so, for [a]the reports which I hear
are not good, so that the people do not serve God. 25 If a man should at all
sin against another, then shall they pray for him to the Lord; but if a man
sin against the Lord, who shall entreat for him? But they hearkened not
to the voice of their father, because the Lord would by all means destroy
them. 26 And the child Samuel advanced, and was in favour with God and
with men.

26 was in favour: Gr. *was good*

27 And a man of God came to Heli, and said, Thus saith the Lord, I plainly
revealed myself to the house of thy father, when they were servants in
Egypt to the house of Pharaoh. 28 And I chose the house of thy father out
of all the tribes of Israel to minister to me in the priest's office, to go up
to my altar, and to burn incense, and to wear an ephod. And I gave to
the house of thy father all the offerings by fire of the children of Israel for
food. 29 And wherefore hast thou looked upon my incense-offering and my
meat-offering with a shameless eye, and hast honoured thy sons above
me, so that they should bless themselves with the first-fruits of every sac-
rifice of Israel before me? 30 Therefore thus saith the Lord God of Israel, I
said, Thy house and the house of thy father shall pass before me for ever:
but now the Lord saith, That be far from me; for I will only honour them
that honour me, and he that setteth me at nought shall be despised.
31 Behold, the days come when I will destroy thy seed and the seed of
thy father's house. 32 And thou shalt not have an old man in my house for
ever. 33 And if I do not destroy a man of thine from my altar, it shall be that
his eyes may fail and his soul may perish; and every one that remaineth
in thy house shall fall by the sword of men. 34 And this which shall come
upon thy two sons Ophni and Phineas shall be a sign to thee; in one day
they shall both die. 35 And I will raise up to myself a faithful priest, who
shall do all that is in my heart and in my soul; and I will build him a sure
house, and he shall walk before my Christ for ever. 36 And it shall come
to pass that he that surviveth in thy house, shall come to do obeisance
before him for a little piece of silver, and for a piece of bread, saying, Put
me into one of thy priests' offices to eat bread.

36 and for a piece of bread: Vat. omits
36 Put: Gr. *cast*

3 And the child Samuel ministered to the Lord before Heli the priest:
and the word of the Lord was precious in those days, there was no
distinct vision.

1 distinct: lit. *distinguishing*

2 And it came to pass at that time that Heli was sleeping in his place;
and his eyes began to fail, and could not see. 3 And the lamp of God was
burning before it was trimmed, and Samuel slept in the temple, where

[a] the reports which I hear are not good, so that the people do not serve God: or, *the reports which I hear of the people not serving*, etc. Compare 1 Chr. 13:4

was the ark of God. [4] And the Lord called, Samuel, Samuel; and he said,
Behold, here am I. [5] And he ran to Heli, and said, Here am I, for thou
didst call me: and he said, I did not call thee; return, go to sleep; and he
returned and went to sleep. [6] And the Lord called again, Samuel, Samuel:
and he went to Heli the second time, and said, Behold here am I, for thou
didst call me: and he said, I called thee not; return, go to sleep. [7] And it
was before Samuel knew the Lord, and before the word of the Lord was
revealed to him. [8] And the Lord called Samuel again for the third time: and
he arose and went to Heli, and said, Behold, I am here, for thou didst call
me: and Heli perceived that the Lord had called the child. [9] And he said,
Return, child, go to sleep; and it shall come to pass if he shall call thee,
that thou shalt say, Speak, for thy servant heareth: and Samuel went and
lay down in his place. [10] And the Lord came, and stood, and called him as
before: and Samuel said, Speak, for thy servant heareth.

[6] called again: Gr. *added and called*

[10] before: Gr. *once and once*

[11] And the Lord said to Samuel, Behold, I execute my words in Israel;
whoever heareth them, both his ears shall tingle. [12] In that day I will raise
up against Heli all things that I have said against his house; I will begin,
and I will make an end. [13] And I have told him that I will be avenged on
his house perpetually for the iniquities of his sons, because his sons spoke
evil against God, and he did not admonish them. [14] And it shall not go on
so; I have sworn to the house of Eli, the iniquity of the house of Eli shall
not be atoned for with incense or sacrifices for ever.

[15] And Samuel slept till morning, and rose early in the morning, and
opened the doors of the house of the Lord; and Samuel feared to tell Heli
the vision. [16] And Heli said to Samuel, Samuel, my son; and he said, Be-
hold, here am I. [17] And he said, What was the word that was spoken to
thee? I pray thee hide it not from me: may God do these things to thee,
and more also, if thou hide from me anything of all the words that were
spoken to thee in thy ears. [18] And Samuel reported all the words, and hid
them not from him. And Heli said, He is the Lord, he shall do that which
is good in his sight.

[15] slept: Gr. *sleep-eth* or *lieth down*

[17] more also: Gr. *add these things*

[19] And Samuel grew, and the Lord was with him, and there did not fall
one of his words to the ground. [20] And all Israel knew from Dan even to
Bersabee, that Samuel was faithful as a prophet to the Lord. [21] And the
Lord manifested himself again in Selom, for the Lord revealed himself to
Samuel; and Samuel was accredited to all Israel as a prophet to the Lord
from one end of the land to the other: and Heli was very old, and his sons
kept advancing in wickedness, and their way was evil before the Lord.

4 And it came to pass in those days that the Philistines gathered them-
selves together against Israel to war; and Israel went out to meet
them and encamped at Aben-ezer, and the Philistines encamped in Aphec.
[2] And the Philistines prepare to fight with Israel, and the battle was turned
against them; and the men of Israel fell before the Philistines, and there
were smitten in the battle in the field four thousand men.

[1] gathered: Gr. *gather*

[2] the battle was: Gr. *the war was*

[3] And the people came to the camp, and the elders of Israel said, Why
hath the Lord caused us to fall this day before the Philistines? let us take

the ark of our God out of Selom, and let it proceed from the midst of us,
and it shall save us from the hand of our enemies.
[4] And the people sent to Selom, and they take thence the ark of the Lord
who dwelleth between the cherubs: and both the sons of Heli, Ophni and
Phineas, were with the ark. [5] And it came to pass when the ark of the
Lord entered into the camp, that all Israel cried out with a loud voice,
and the earth resounded. [6] And the Philistines heard the cry, and the
Philistines said, What is this great cry in the camp of the Hebrews: and
they understood that the ark of the Lord was come into the camp. [7] And
the Philistines feared, and said, These are the Gods that are come to them
into the camp. [8] Woe to us, O Lord, deliver us today, for such a thing hath
not happened aforetime: woe to us, who shall deliver us out of the hand
of these mighty Gods? these are the Gods that smote Egypt with every
plague, and in the wilderness. [9] Strengthen yourselves and behave your-
selves like men, O ye Philistines, that ye may not serve the Hebrews as
they have served us, but be ye men and fight with them.
[10] And they fought with them; and the men of Israel fall, and they fled
every man to his tent; and there was a very great slaughter; and there fell
of Israel thirty thousand fighting men. [11] And the ark of God was taken,
and both the sons of Heli, Ophni and Phineas, died.
[12] And there ran a man of Benjamin out of the battle, and he came to
Selom on that day: and his clothes were rent, and earth was upon his
head. [13] And he came, and behold, Heli was upon the seat by the gate
looking along the way, for his heart was greatly alarmed for the ark of
God: and the man entered into the city to bring tidings; and the city cried
out. [14] And Heli heard the sound of the cry, and said, What is the voice of
this cry? and the man hasted and went in, and reported to Heli. [15] Now
Heli was ninety years old, and his eyes were fixed, and he saw not. [16] And
Heli said to them that stood round about him, What is the voice of this
sound? And the man hasted and advanced to Heli, and said to him, I am
he that is come out of the camp, and I have fled from the battle today:
and Heli said, What is the event, my son? [17] And the young man answered
and said, The men of Israel fled from the face of the Philistines, and there
was a great slaughter among the people, and both thy sons are dead, and
the ark of God is taken. [18] And it came to pass, when he mentioned the
ark of God, that he fell from the seat backward near the gate, and his back
was broken, and he died, for he was an old man and heavy: and he judged
Israel twenty years.
[19] And his daughter-in-law the wife of Phineas was with child, about to
bring forth; and she heard the tidings, that the ark of God was taken, and
that her father-in-law and her husband were dead; and she wept and was
delivered, for her pains came upon her. [20] And in her time she was at the
point of death; and the women that stood by her, said to her, Fear not, for
thou hast borne a son: but she answered not, and her heart did not regard
it. [21] And she called the child Uæbarchaboth, because of the ark of God,
and because of her father-in-law, and because of her husband. [22] And they

[10] the men: Gr. *the man*

[10] fighting men: Gr. *ranks*

[15] ninety years old: Gr. *a son of ninety years*

[15] were fixed: Gr. *rose up*. Heb. קמה *rose* or *stood*

said, The glory of Israel is departed, forasmuch as the ark of the Lord is taken.

5 And the Philistines took the ark of God, and brought it from Abenezer
to Azotus. [2] And the Philistines took the ark of the Lord, and brought it
into the house of Dagon, and set it by Dagon. [3] And the people of Azotus
rose early, and entered into the house of Dagon; and looked, and behold,
Dagon had fallen on his face before the ark of the Lord: and they lifted
up Dagon, and set him in his place. And the hand of the Lord was heavy
upon the Azotians, and he plagued them, and he smote them in their
secret parts, Azotus and her coasts. [4] And it came to pass when they rose
early in the morning, behold, Dagon had fallen on his face before the ark
of the covenant of the Lord; and the head of Dagon and both the palms of
his hands were cut off each before the threshold, and both the wrists of his
hands had fallen on the floor of the porch; only the stump of Dagon was
left. [5] Therefore the priests of Dagon, and every one that entereth into the
house of Dagon, do not tread upon the threshold of the house of Dagon
in Azotus until this day, for they step over.

[6] And the hand of the Lord was heavy upon Azotus, and he brought evil
upon them, and it burst out upon them into the ships, and mice sprang
up in the midst of their country, and there was a great and indiscriminate
mortality in the city. [7] And the men of Azotus saw that it was so, and they
said, The ark of the God of Israel shall not abide with us, for his hand is
heavy upon us and upon Dagon our god. [8] And they send and gather the
lords of the Philistines to them, and say, What shall we do to the ark of
the God of Israel? and the Gittites say, Let the ark of God come over to us;
and the ark of the God of Israel came to Geth.

[6] great and indiscriminate mortality: Gr. *great confusion of death*
[7] heavy: Gr. *hard*

[9] And it came to pass after it went about to Geth, that the hand of the
Lord cometh upon the city, a very great confusion; and he smote the men
of the city small and great, and smote them in their secret parts: and the
Gittites made to themselves images of hæmorrhoids.

[10] And they send away the ark of God to Ascalon; and it came to pass
when the ark of God went into Ascalon, that the men of Ascalon cried out,
saying, Why have ye brought back the ark of the God of Israel to us, to kill
us and our people? [11] And they send and gather the lords of the Philistines,
and they said, Send away the ark of the God of Israel, and let it lodge in its
place; and let it not slay us and our people. [12] For there was a very great
confusion in all the city, when the ark of the God of Israel entered there;
and those who lived and died not were smitten with hæmorrhoids; and
the cry of the city went up to heaven.

[12] died: Gr. *dead*

6 And the ark was seven months in the country of the Philistines, and
their land brought forth swarms of mice. [2] And the Philistines call their
priests, and their prophets, and their enchanters, saying, What shall we
do to the ark of the Lord? teach us wherewith we shall send it away to its
place. [3] And they said, If ye send away the ark of the covenant of the Lord
God of Israel, do not on any account send it away empty, but by all means
render to it an offering for the plague; and then shall ye be healed, and
an atonement shall be made for you: should not his hand be thus stayed

from off you? [4] And they say, What is the offering for the plague which we
shall return to it? and they said, [5] According to the number of the lords
of the Philistines, five golden hæmorrhoids, for the plague was on you,
and on your rulers, and on the people; and golden mice, the likeness of
the mice that destroy your land: and ye shall give glory to the Lord, that
he may lighten his hand from off you, and from off your gods, and from
off your land. [6] And why do ye harden your hearts, as Egypt and Pharaoh
hardened their hearts? was it not so when he mocked them, that they let
the people go, and they departed?

[6] harden: Gr. *make heavy*

[6] the people: Gr. *them*

[7] And now take wood and make a new waggon, and take two cows, that
have calved for the first time, without their calves; and do ye yoke the
cows to the waggon, and lead away the calves from behind them home.
[8] And ye shall take the ark and put it on the waggon; and ye shall restore
to it the golden articles for the trespass-offering in a [a]coffer by the side
of it: and ye shall let it go, and send it away, and ye shall depart. [9] And ye
shall see, if it shall go the way of its coasts along by Bæthsamys, he hath
brought upon us this great affliction; and if not, then shall we know that
his hand hath not touched us, but this is a chance which hath happened
to us.

[10] And the Philistines did so; and they took two cows that had calved for
the first time, and yoked them to the waggon, and shut up their calves at
home. [11] And they set the ark of the Lord, and the coffer, and the golden
mice, on the waggon. [12] And the cows went straight on the way to the way
of Bæthsamys, they went along one track; and laboured, and turned not
aside to the right hand or to the left, and the lords of the Philistines went
after it as far as the coasts of Bæthsamys. [13] And the men of Bæthsamys
were reaping the wheat harvest in the valley; and they lifted up their eyes,
and saw the ark of the Lord, and rejoiced to meet it. [14] And the waggon
entered into the field of Osee, which was in Bæthsamys, and they set there
by it a great stone; and they split the wood of the waggon, and offered up
the cows for a whole-burnt offering to the Lord. [15] And the Levites brought
up the ark of the Lord, and the coffer with it, and the golden articles upon
it, and placed them on the great stone, and the men of Bæthsamys offered
whole-burnt offerings and meat-offerings on that day to the Lord. [16] And
the five lords of the Philistines saw, and returned to Ascalon in that day.

[17] And these are the golden hæmorrhoids which the lords of the
Philistines gave as a trespass-offering to the Lord; for Azotus one, for Gaza
one, for Ascalon one, for Geth one, for Accaron one. [18] And the golden
mice according to the number of all the cities of the Philistines, belonging to the five lords, from the fenced city to the village of the Pherezite,
and to the great stone, on which they placed the ark of the covenant of
the Lord, that was in the field of Osee the Bæthsamysite.

[19] And the sons of Jechonias were not pleased with the men of Bæthsamys, because they saw the ark of the Lord; and the Lord smote among
them seventy men, and fifty thousand men: and the people mourned, because the Lord had inflicted on the people a very great plague. [20] And the

[a] coffer: In the Alex. ἀργός is substituted for βερσεχθάν.

men of Bæthsamys said, Who shall be able to pass before this holy Lord
God? and to whom shall the ark of the Lord go up from us?
[21] And they send messengers to the inhabitants of Cariathiarim, saying,
The Philistines have brought back the ark of the Lord, go down and take
it home to yourselves.
7 And the men of Cariathiarim come, and bring up the ark of the
covenant of the Lord: and they bring it into the house of Aminadab in
the hill; and they sanctified Eleazar his son to keep the ark of the covenant
of the Lord.
[2] And it came to pass from the time that the ark was in Cariathiarim, the
days were multiplied, and the time was twenty years; and all the house of
Israel looked after the Lord. [3] And Samuel spoke to all the house of Israel,
saying, If ye do with all your heart return to the Lord, take away the strange
gods from the midst of you, and the groves, and prepare your hearts to
serve the Lord, and serve him only; and he shall deliver you from the hand
of the Philistines. [4] And the children of Israel took away Baalim and the
groves of Astaroth, and served the Lord only.
[5] And Samuel said, Gather all Israel to Massephath, and I will pray for
you to the Lord. [6] And they were gathered together to Massephath, and
they drew water, and poured it out upon the earth before the Lord. And
they fasted on that day, and said, We have sinned before the Lord. And
Samuel judged the children of Israel in Massephath.
[7] And the Philistines heard that all the children of Israel were gath-
ered together to Massephath: and the lords of the Philistines went up
against Israel: and the children of Israel heard, and they feared before
the Philistines. [8] And the children of Israel said to Samuel, Cease not to
cry to the Lord thy God for us, and he shall save us out of the hand of the
Philistines. [9] And Samuel took a sucking lamb, and offered it up as a whole-
burnt offering with all the people to the Lord: and Samuel cried to the Lord
for Israel, and the Lord heard him. [10] And Samuel was offering the whole-
burnt offering; and the Philistines drew near to war against Israel; and
the Lord thundered with a mighty sound in that day upon the Philistines,
and they were confounded and overthrown before Israel. [11] And the men
of Israel went forth out of Massephath, and pursued the Philistines, and
smote them to the parts under Bæthchor.
[12] And Samuel took a stone, and set it up between Massephath and the
old city; and he called the name of it Abenezer, stone of the helper; and
he said, Hitherto hath the Lord helped us.
[13] So the Lord humbled the Philistines, and they did not any more
come into the border of Israel; and the hand of the Lord was against the
Philistines all the days of Samuel. [14] And the cities which the Philistines
took from the children of Israel were restored; and they restored them
to Israel from Accaron to Geth: and they took the coast of Israel out of
the hand of the Philistines; and there was peace between Israel and the
Amorite.
[15] And Samuel judged Israel all the days of his life. [16] And he went year by
year, and went round Bethel, and Galgala, and Massephath; and he judged

[14] from Accaron to Geth: Heb. agrees. Vat. *from Ascalon to Azob*

Israel in all these consecrated places. [17] And his return was to Armathaim,
because there was his house; and there he judged Israel, and built there
an altar to the Lord.

8 And it came to pass when Samuel was old, that he made his sons
judges over Israel. [2] And these are the names of his sons; Joel the first-
born, and the name of the second Abia, judges in Bersabee. [3] And his sons
did not walk in his way; and they turned aside after gain, and took gifts,
and perverted judgments.

[4] And the men of Israel gather themselves together, and come to Armath-
aim to Samuel, [5] and they said to him, Behold, thou art grown old, and thy
sons walk not in thy way; and now set over us a king to judge us, as also
the other nations have.

[6] And the thing was evil in the eyes of Samuel, when they said, Give us
a king to judge us: and Samuel prayed to the Lord. [7] And the Lord said to
Samuel, Hear the voice of the people, in whatever they shall say to thee;
for they have not rejected thee, but they have rejected me from reigning
over them. [8] According to all their doings which they have done to me,
from the day that I brought them out of Egypt until this day, even as they
have deserted me, and served other gods, so they do also to thee. [9] And
now hearken to their voice; only thou shalt solemnly testify to them, and
thou shalt describe to them the manner of the king who shall reign over
them.

[9] describe: Gr. *report*
[9] manner: Gr. *judgment*
[11] manner: Gr. *judgment*

[10] And Samuel spoke every word of the Lord to the people who asked of
him a king. [11] And he said, This shall be the manner of the king that shall
rule over you: he shall take your sons, and put them in his chariots, and
among his horsemen, and running before his chariots, [12] and his manner
shall be to make them to himself captains of hundreds and captains of
thousands; and to reap his harvest, and gather his vintage, and prepare
his instruments of war, and the implements of his chariots. [13] And he will
take your daughters to be perfumers, and cooks, and bakers. [14] And he will
take your fields, and your vineyards, and your good oliveyards, and give
them to his servants. [15] And he will take the tithe of your seeds and your
vineyards, and give it to his eunuchs, and to his servants. [16] And he will
take your servants, and your handmaids, and your good herds and your
asses, and will take the tenth of them for his works. [17] And he will tithe
your flocks; and ye shall be his servants. [18] And ye shall cry out in that day
because of your king whom ye have chosen to yourselves, and the Lord
shall not hear you in those days, because ye have chosen to yourselves a
king.

[19] But the people would not hearken to Samuel; and they said to him,
Nay, but there shall be a king over us. [20] And we also will be like all the
nations; and our king shall judge us, and shall go out before us, and fight
our battles. [21] And Samuel heard all the words of the people, and spoke
them in the ears of the Lord. [22] And the Lord said to Samuel, Hearken to
their voice, and appoint them a king. And Samuel said to the men of Israel,
Let each man depart to his city.

[20] battles: Gr. *war*

9 And there was a man of the sons of Benjamin, and his name was Kis,
the son of Abiel, the son of Jared, the son of Bachir, the son of Aphec,
the son of a Benjamite, a man of might. [2] And this man had a son, and his
name was Saul, of great stature, a goodly man; and there was not among
the sons of Israel a goodlier than he, high above all the people from his
shoulders and upward.

[3] And the asses of Kis the father of Saul were lost; and Kis said to Saul
his son, Take with thee one of the young men, and arise ye, and go and
seek the asses.

[4] And they went through mount Ephraim, and they went through the
land of Selcha, and found them not: and they passed through the land
of Segalim, and they were not there: and they passed through the land
of Jamin, and found them not. [5] And when they came to Siph, then Saul
said to his young man that was with him, Come and let us return, lest
my father leave the asses, and take care for us. [6] And the young man said
to him, Behold now, there is a man of God in this city, and the man is of
high repute; all that he shall speak will surely come to pass: now then let
us go, that he may tell us our way on which we have set out. [7] And Saul
said to his young man that was with him, Lo, then, we will go; but what
shall we bring the man of God? for the loaves are spent out of our vessels,
and we have nothing more with us that belongeth to us to bring to the
man of God. [8] And the young man answered Saul again, and said, Behold,
there is found in my hand a fourth part of a shekel of silver; and thou shalt
give it to the man of God, and he shall tell us our way. [9] Now beforetime
in Israel every one in going to enquire of God said, Come and let us go
to the seer; for the people beforetime called the prophet, the seer. [10] And
Saul said to his servant, Well said, come and let us go: and they went to
the city where the man of God was.

[11] As they went up the ascent to the city, they find damsels come out
to draw water, and they say to them, Is the seer here? [12] And the virgins
answered them, and they say to them, He is: behold, he is before you: now
he is coming to the city, because of the day, for today there is a sacrifice
for the people in Bama. [13] As soon as ye shall enter into the city, so shall ye
find him in the city, before he goeth up to Bama to eat; for the people will
not eat until he cometh in, for he blesseth the sacrifice, and afterwards
the guests eat; now then go up, for ye shall find him because of the holiday.
[14] And they go up to the city; and as they were entering into the midst of
the city, behold, Samuel came out to meet them, to go up to Bama.

[15] And the Lord uncovered the ear of Samuel one day before Saul came
to him, saying, [16] At this time tomorrow I will send to thee a man out of the
land of Benjamin, and thou shalt anoint him to be ruler over my people
Israel, and he shall save my people out of the hand of the Philistines; for I
have looked upon the humiliation of my people, for their cry is come unto
me. [17] And Samuel looked upon Saul, and the Lord answered him, Behold
the man of whom I spoke to thee, This one shall rule over my people.

[18] And Saul drew near to Samuel into the midst of the city, and said, Tell
me now which is the house of the seer? [19] And Samuel answered Saul, and

[2] people: Gr. *land*
[2] from his shoulders: Gr. *from above his shoulders*

[13] holiday: Gr. *day*

[15] one day before: or, *the day before*

[18] drew near: lit. *brought near*
[18] which: Gr. *of what kind*?

said, I am he: go up before me to Bama, and eat with me today, and I will
send thee away in the morning, and I will tell thee all that is in thy heart.
[20] And concerning thy asses that have been lost now these three days, care
not for them, for they are found. And to whom doth the excellency of Israel
belong? doth it not to thee and to thy father's house? [21] And Saul answered
and said, Am not I the son of a Benjamite, the least tribe of the people of
Israel? and of the least family of the whole tribe of Benjamin? and why
hast thou spoken to me according to this word?

[22] And Samuel took Saul and his servant, and brought them to the inn,
and set them there a place among the chief of those that were called,
about seventy men. [23] And Samuel said to the cook, Give me the portion
which I gave thee, which I told thee to set by thee. [24] Now the cook had
boiled the shoulder, and he set it before Saul; and Samuel said to Saul,
Behold that which is left: set it before thee, and eat; for it is set thee for a
testimony in preference to the others; take of it: and Saul ate with Samuel
on that day.

[24] take: Gr. *pinch*

[25] And he went down from Bama into the city; and they prepared a lodg-
ing for Saul on the roof, and he lay down.

[26] And it came to pass when the morning dawned, that Samuel called
Saul on the roof, saying, Rise up, and I will dismiss thee. And Saul arose,
and he and Samuel went out. [27] As they went down to a part of the city,
Samuel said to Saul, Speak to the young man, and let him pass on before
us; and do thou stand as today, and hearken to the word of God.

[26] dawned: Gr. *went up*

10 And Samuel took a vial of oil, and poured it on his head, and kissed
him, and said to him, Hath not the Lord anointed thee for a ruler
over his people, over Israel? and thou shalt rule among the people of the
Lord, and thou shalt save them out of the hand of their enemies; and
this shall be the sign to thee that the Lord hath anointed thee for a ruler
over his inheritance. [2] As soon as thou shalt have departed this day from
me, thou shalt find two men by the burial-place of Rachel on the mount
of Benjamin, exulting greatly; and they shall say to thee, The asses are
found which ye went to seek; and, behold, thy father hath given up the
matter of the asses, and he is anxious for you, saying, What shall I do for
my son? [3] And thou shalt depart thence, and shalt go beyond that as far as
the oak of Thabor, and thou shalt find there three men going up to God to
Bethel, one bearing three kids, and another bearing three vessels of bread,
and another bearing a bottle of wine. [4] And they shall ask thee how thou
doest, and shall give thee two presents of bread, and thou shalt receive
them of their hand. [5] And afterward thou shalt go to the hill of God, where
is the encampment of the Philistines; there is Nasib the Philistine: and it
shall come to pass when ye shall have entered into the city, that thou shalt
meet a band of prophets coming down from the Bama; and before them
will be lutes, and a drum, and a pipe, and a harp, and they shall prophesy.
[6] And the Spirit of the Lord shall come upon thee, and thou shalt prophesy
with them, and shalt be turned into another man. [7] And it shall come to
pass when these signs shall come upon thee—then do thou whatsoever
thy hand shall find, because God is with thee. [8] And thou shalt go down in

[2] burial-place: Gr. *burial places*

[5] shall prophesy: Gr. *prophesying*
[6] come upon thee: Gr. *leap upon thee*

front of Galgal, and behold, I come down to thee to offer a whole-burnt
offering and peace-offerings: seven days shalt thou wait until I shall come
to thee, and I will make known to thee what thou shalt do.
9 And it came to pass when he turned his back to depart from Samuel,
God gave him another heart; and all these signs came to pass in that day.
10 And he cometh thence to the hill, and behold a band of prophets oppo-
site to him; and the Spirit of God came upon him, and he prophesied in
the midst of them. 11 And all that had known him before came, and saw,
and, behold, he was in the midst of the prophets: and the people said ev-
ery one to his neighbour, What is this that hath happened to the son of
Kis? is Saul also among the prophets? 12 And one of them answered and
said, And who is his father? and therefore it became a proverb, Is Saul
also among the prophets? 13 And he ceased prophesying, and cometh to
the hill.
14 And his kinsman said to him and to his servant, Whither went ye? and
they said, To seek the asses; and we saw that they were lost, and we went
in to Samuel. 15 And his kinsman said to Saul, Tell me, I pray thee, What
did Samuel say to thee? 16 And Saul said to his kinsman, He verily told me
that the asses were found. But the matter of the kingdom he told him not.
17 And Samuel summoned all the people before the Lord to Massephath.
18 And he said to the children of Israel, Thus hath the Lord God of Israel
spoken, saying, I brought up the children of Israel out of Egypt, and I
rescued you out of the hand of Pharaoh king of Egypt, and out of all the
kingdoms that afflicted you. 19 And ye have this day rejected God, who is
himself your Deliverer out of all your evils and afflictions; and ye said, Nay,
but thou shalt set a king over us: and now stand before the Lord according
to your tribes, and according to your families.
20 And Samuel brought nigh all the tribes of Israel, and the tribe of Ben-
jamin is taken by lot. 21 And he bringeth near the tribe of Benjamin by
families, and the family of Mattari is taken by lot: and they bring near the
family of Mattari, man by man, and Saul the son of Kis is taken; and he
sought him, but he was not found.
22 And Samuel asked yet again of the Lord, Will the man come hither?
and the Lord said, Behold, he is hid among the stuff. 23 And he ran and
took him thence, and he set him in the midst of the people; and he was
higher than all the people by his shoulders and upwards.
24 And Samuel said to all the people, Have ye seen whom the Lord hath
chosen to himself, that there is none like to him among you all? And all
the people took notice, and said, Let the king live! 25 And Samuel told to
the people the manner of the king, and wrote it in a book, and set it before
the Lord: and Samuel sent away all the people, and each went to his place.
26 And Saul departed to his house to Gabaa; and there went with Saul
mighty men whose hearts God had touched. 27 But evil men said, Who is
this man that shall save us? and they despised him, and brought him no
gifts.
11 And it came to pass about a month after this, that Naas the Amman-
ite went up, and encamped against Jabis Galaad: and all the men of

9 turned his back: Gr. *was turned with his shoulder*
9 gave him: Gr. *turned to him*
22 Will: Gr. *doth*?

Jabis said to Naas the Ammanite, Make a covenant with us, and we will
serve thee. [2] And Naas the Ammanite said to them, On these terms will I
make a covenant with you, that I should put out all your right eyes, and
I will lay a reproach upon Israel. [3] And the men of Jabis say to him, Allow
us seven days, and we will send messengers into all the coasts of Israel: if
there should be no one to deliver us, we will come out to you.

[2] put out: lit. *dig out*

[4] And the messengers came to Gabaa to Saul, and they speak the words
into the ears of the people; and all the people lifted up their voice, and
wept. [5] And, behold, Saul came after the early morning out of the field:
and Saul said, Why doth the people weep? and they tell him the words
of the men of Jabis. [6] And the Spirit of the Lord came upon Saul when he
heard these words, and his anger was greatly kindled against them. [7] And
he took two cows, and cut them in pieces, and sent them into all the coasts
of Israel by the hand of messengers, saying, Whoso cometh not forth after
Saul and after Samuel, so shall they do to his oxen: and a transport from
the Lord came upon the people of Israel, and they came out to battle as
one man. [8] And he revieweth them at Bezec in Bama, every man of Israel
six hundred thousand, and the men of Judah seventy thousand.

[7] came out: lit. *cried out*

[9] And he said to the messengers that came, Thus shall ye say to the men
of Jabis, Tomorrow ye shall have deliverance when the sun is hot; and the
messengers came to the city, and told the men of Jabis, and they rejoiced.
[10] And the men of Jabis said to Naas the Ammanite, Tomorrow we will
come forth to you, and ye shall do to us what seemeth good in your sight.

[11] on the morrow: Gr. *after the morrow*

[11] And it came to pass on the morrow, that Saul divided the people into
three companies, and they go into the midst of the camp in the morning
watch, and they smote the children of Ammon until the day was hot; and
it came to pass that those who were left were scattered, and there were
not left among them two together.

[11] divided: Gr. *put*

[12] And the people said to Samuel, Who hath said that Saul shall not reign
over us? Give up the men, and we will put them to death. [13] And Saul said,
No man shall die this day, for today the Lord hath wrought deliverance in
Israel.

[14] And Samuel spoke to the people, saying, Let us go to Galgala, and there
renew the kingdom. [15] And all the people went to Galgala, and Samuel
anointed Saul there to be king before the Lord in Galgala, and there he
offered meat-offerings and peace-offerings before the Lord: and Samuel
and all Israel rejoiced exceedingly.

12 And Samuel said to all Israel, Behold, I have hearkened to your voice
in all things that ye have said to me, and I have set a king over you.
[2] And now, behold, the king goeth before you; and I am grown old and
shall rest; and, behold, my sons are among you; and, behold, I have gone
about before you from my youth to this day. [3] Behold, here am I, answer
against me before the Lord and before his anointed: whose calf have I
taken? or whose ass have I taken? or whom of you have I oppressed? or
whom have I been violent with? or from whose hand have I taken a bribe,
even to a sandal? bear witness against me, and I will make restitution to
you. [4] And they said to Samuel, Thou hast not injured us, and thou hast

[3] bribe: Gr. *propitiation*

not oppressed us; and thou hast not afflicted us, and thou hast not taken
anything from anyone's hand.
5 And Samuel said to the people, The Lord is witness among you, and
his anointed is witness this day, that ye have not found anything in my
hand: and they said, He is witness.
6 And Samuel spoke to the people, saying, The Lord who appointed
Moses and Aaron is witness, who brought our fathers up out of Egypt.
7 And now stand still, and I will judge you before the Lord; and I will relate
to you all the righteousness of the Lord, the things which he hath wrought
among you and your fathers. 8 When Jacob and his sons went into Egypt,
and Egypt humbled them, then our fathers cried to the Lord, and the Lord
sent Moses and Aaron; and they brought our fathers out of Egypt, and he
made them to dwell in this place. 9 And they forgot the Lord their God, and
he sold them into the hands of Sisara captain of the host of Jabis king of
Asor, and into the hands of the Philistines, and into the hands of the king
of Moab; and he fought with them. 10 And they cried to the Lord, and said,
We have sinned, for we have forsaken the Lord, and have served Baalim
and the groves: and now deliver us out of the hand of our enemies, and
we will serve thee. 11 And he sent Jerobaal, and Barak, and Jephthae, and
Samuel, and rescued us out of the hand of our enemies round about, and
ye dwelt in security. 12 And ye saw that Naas king of the children of Am-
mon came against you, and ye said, Nay, none but a king shall reign over
us; whereas the Lord our God is our king.
13 And now behold the king whom ye have chosen, whom ye asked for;
and behold, the Lord hath set a king over you. 14 If ye should fear the Lord,
and serve him, and hearken to his voice, and not resist the mouth of the
Lord, and ye and your king that reigneth over you should follow the Lord,
well. 15 But if ye should not hearken to the voice of the Lord, and ye should
resist the mouth of the Lord, then shall the hand of the Lord be upon you
and upon your king.
16 And now stand still, and see this great thing, which the Lord will do
before your eyes. 17 Is it not wheat-harvest today? I will call upon the
Lord, and he shall send thunder and rain; and know ye and see, that your
wickedness is great which ye have wrought before the Lord, having asked
for yourselves a king.
18 And Samuel called upon the Lord, and the Lord sent thunders and
rain in that day; and all the people feared greatly the Lord and Samuel.
19 And all the people said to Samuel, Pray for thy servants to the Lord thy
God, and let us not die; for we have added to all our sins this iniquity, in
asking for us a king.
20 And Samuel said to the people, Fear not: ye have indeed wrought all
this iniquity; only turn not from following the Lord, and serve the Lord
with all your heart. 21 And turn not aside after the gods that are nothing,
who will do nothing, and will not deliver you, because they are nothing.
22 For the Lord will not cast off his people for his great name's sake, be-
cause the Lord graciously took you to himself for a people. 23 And far be it
from me to sin against the Lord in ceasing to pray for you: but I will serve

13 whom ye asked for: Vat. omits; nearer the Heb.

the Lord, and show you the good and the right way. [24] Only fear the Lord,
and serve him in truth and with all your heart, for ye see what great things
he hath wrought with you. [25] But if ye continue to do evil, then shall ye
and your king be consumed.

[25] consumed: Gr. *added*; a reading occasioned by the different readings of אסף and יסף

13 And Saul chooseth for himself three thousand men of the men of
Israel: and there were with Saul two thousand who were in Mach-
mas, and in mount Bethel, and a thousand were with Jonathan in Gabaa
of Benjamin: and he sent the rest of the people every man to his tent.

[3] And Jonathan smote Nasib the Philistine that dwelt in the hill; and the
Philistines hear of it, and Saul soundeth the trumpet through all the land,
saying, The servants have despised us. [4] And all Israel heard say, Saul hath
smitten Nasib the Philistine; now Israel had been put to shame before
the Philistines; and the children of Israel went up after Saul in Galgala.
[5] And the Philistines gather together to war with Israel; and then come up
against Israel thirty thousand chariots, and six thousand horsemen, and
people as the sand by the seashore for multitude: and they come up, and
encamp in Machmas, opposite Bæthoron southward.

[3] The servants have despised us: Heb. העברים as if העבדים

[6] And the men of Israel saw that they were in a strait so that they could
not draw nigh, and the people hid themselves in caves, and sheepfolds,
and rocks, and ditches, and pits. [7] And they that went over went over Jor-
dan to the land of Gad and Galaad: and Saul was yet in Galgala, and all the
people followed after him in amazement. [8] And he continued seven days
for the appointed testimony, as Samuel told him, and Samuel came not to
Galgala, and his people were dispersed from him. [9] And Saul said, Bring
hither victims, that I may offer whole-burnt offerings and peace-offerings:
and he offered the whole-burnt offering.

[6] nigh: Gr. *to battle*

[7] in amazement: Gr. *was amazed*
[8] testimony: or, *set time*

[10] And it came to pass when he had finished offering the whole-burnt
offering, that Samuel arrived, and Saul went out to meet him, and to bless
him. [11] And Samuel said, What hast thou done? and Saul said, Because I
saw how the people were scattered from me, and thou wast not present as
thou purposedst according to the set time of the days, and the Philistines
were gathered to Machmas. [12] Then I said, Now will the Philistines come
down to me to Galgala, and I have not sought the face of the Lord: so I
forced myself and offered the whole-burnt offering. [13] And Samuel said
to Saul, Thou hast done foolishly; for thou hast not kept my command,
which the Lord commanded thee, as now the Lord would have confirmed
thy kingdom over Israel for ever. [14] But now thy kingdom shall not stand
to thee, and the Lord shall seek for himself a man after his own heart; and
the Lord shall appoint him to be a ruler over his people, because thou
hast not kept all that the Lord commanded thee.

[14] Acts 13:22

[15] And Samuel arose, and departed from Galgala, and the remnant of the
people went after Saul to meet him after the men of war, when they had
come out of Galgala to Gabaa of Benjamin. And Saul numbered the peo-
ple that were found with him, about six hundred men. [16] And Saul and
Jonathan his son, and the people that were found with them, halted in
Gabaa of Benjamin; and they wept: and the Philistines had encamped
in Machmas. [17] And men came forth to destroy out of the land of the

Philistines in three companies; one company turning by the way of Gophera toward the land of Sogal, [18] and another company turning the way of Bæthoron, and another company turning by the way of Gabae that turneth aside to Gai of Sabim.

[19] And there was not found a smith in all the land of Israel, for the Philistines said, Lest the Hebrews make themselves sword or spear. [20] And all Israel went down to the land of the Philistines to forge every one his reaping-hook and his tool, and every one his axe and his sickle. [21] And it was near the time of vintage: and their tools were valued at three shekels for a [a]ploughshare, and there was the same rate for the axe and the sickle. [22] And it came to pass in the days of the war of Machmas, that there was not a sword or spear found in the hand of all the people, that were with Saul and Jonathan; but with Saul and Jonathan his son was there found.

[23] And there went out some from the camp of the Philistines to the place beyond Machmas.

14 And when a certain day arrived, Jonathan the son of Saul said to the young man that bore his armour, Come, and let us go over to Messab of the Philistines that is on the other side yonder; but he told not his father. [2] And Saul sat on the top of the hill under the pomegranate tree that is in Magdon, and there were with him about six hundred men. [3] And Achia son of Achitob, the brother of Jochabed the son of Phineas, the son of Heli, was the priest of God in Selom wearing an ephod: and the people knew not that Jonathan was gone. [4] And in the midst of the passage whereby Jonathan sought to pass over to the encampment of the Philistines, there was both a sharp rock on this side, and a sharp rock on the other side: the name of the one was Bases, and the name of the other Senna. [5] The one way was northward to one coming to Machmas, and the other way was southward to one coming to Gabae.

[6] And Jonathan said to the young man that bore his armour, Come, let us go over to Messab of these uncircumcised, if peradventure the Lord may do something for us; for the Lord is not straitened to save by many or by few. [7] And his armour-bearer said to him, Do all that thy heart inclineth toward: behold, I am with thee, my heart is as thy heart. [8] And Jonathan said, Behold, we will go over to the men, and will come down suddenly upon them. [9] If they should say thus to us, Stand aloof there until we shall send you word; then we will stand still by ourselves, and will not go up against them. [10] But if they should say thus to us, Come up to us; then will we go up, for the Lord hath delivered them into our hands; this shall be a sign to us.

[11] And they both went in to Messab of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of their caves, where they had hidden themselves. [12] And the men of Messab answered Jonathan and his armour-bearer, and said, Come up to us, and we will show you a thing: and Jonathan said to his armour-bearer, Come up after me, for the Lord hath delivered them into the hands of Israel. [13] And Jonathan went up on his hands and feet, and his armour-bearer with him; and they looked on

[4] and a sharp rock: Gr. *and a tooth of a rock*

[6] Messab: Heb. מצב *garrison*

[8] will go over: Gr. *do go over*
[8] will come down suddenly: Gr. *will be rolled down suddenly*, etc.

[11] said: Gr. *say*

[12] and said: Gr. *and say*

[a] ploughshare: Such is the meaning of ὀδοὺς, according to the old interpreters.

the face of Jonathan, and he smote them, and his armour-bearer did smite them after him. 14 And the first slaughter which Jonathan and his armour-bearer effected was twenty men, with darts and slings, and pebbles of the field.

[14] slaughter: Gr. *stroke*
[14] slings: Gr. *casters of stones*

15 And there was dismay in the camp, and in the field; and all the people in Messab, and the spoilers were amazed; and they would not act, and the land was terror-struck, and there was dismay from the Lord.

16 And the watchmen of Saul beheld in Gabaa of Benjamin, and, behold, the army was thrown into confusion on every side. 17 And Saul said to the people with him, Number yourselves now, and see who hath gone out from you: and they numbered themselves, and behold, Jonathan and his armour-bearer were not found. 18 And Saul said to Achia, Bring the ephod; for he wore the ephod in that day before Israel. 19 And it came to pass while Saul was speaking to the priest, that the sound in the camp of the Philistines continued to increase greatly; and Saul said to the priest, Withdraw thy hands.

[19] was speaking: Gr. *is speaking*

20 And Saul went up and all the people that were with him, and they come to the battle: and, behold, every man's sword was against his neighbour, a very great confusion. 21 And the servants who had been before with the Philistines, who had gone up to the army, turned themselves also to be with the Israelites who were with Saul and Jonathan. 22 And all the Israelites who were hidden in mount Ephraim heard also that the Philistines fled; and they also gather themselves after them to battle: and the Lord saved Israel in that day; and the war passed through Bamoth; and all the people with Saul were about ten thousand men. 23 And the battle extended itself to every city in the mount Ephraim.

[21] before: Gr. *yesterday and the third day*

[23] the battle extended itself: or, *the war was dispersed*

24 And Saul committed a great trespass of ignorance in that day, and he layeth a curse on the people, saying, Cursed is the man who shall eat bread before the evening; so I will avenge myself on my enemy: and none of the people tasted bread, [a]though all the land was dining. 25 And Jaal was a wood abounding in swarms of bees on the face of the ground. 26 And the people went into the place of the bees, and, behold, they continued speaking; and, behold, there was none that put his hand to his mouth, for the people feared the oath of the Lord. 27 And Jonathan had not heard when his father adjured the people; and he reached forth the end of the staff that was in his hand, and dipped it into the honeycomb, and returned his hand to his mouth, and his eyes recovered their sight. 28 And one of the people answered and said, Thy father solemnly adjured the people, saying, Cursed is the man who shall eat bread today. And the people were very faint, 29 and Jonathan knew it, and said, My father hath [b]destroyed the land: see how my eyes have received sight now that I have tasted a little of this honey. 30 Surely if the people had this day eaten freely of the spoils of their enemies which they found, the slaughter among the Philistines would have been greater.

[25] abounding in swarms: Gr. *of a swarm*, etc.
[26] they continued speaking: Heb. הלֹך דבש *the honey ran*

[a] though all the land was dining: The true reading seems to be οὐκ ἠρίστα. Tertullian quotes *et tota terra non prandebat.*
[b] destroyed the land: *E medio sustulit.* עכר probably read as עבר.

31 And on that day he smote some of the Philistines in Machmas; and
the people were very weary. 32 And the people turned to the spoil; and the
people took flocks, and herds, and calves, and slew them on the ground,
and the people ate with the blood. 33 And it was reported to Saul, saying,
The people have sinned against the Lord, eating with the blood: and Saul
said, Out of Getthaim roll a great stone to me hither. 34 And Saul said,
Disperse yourselves among the people, and tell them to bring hither every
one his calf, and every one his sheep: and let them slay it on this stone and
sin not against the Lord in eating with the blood: and the people brought
each one that which was in his hand, and they slew them there. 35 And
Saul built an altar there to the Lord: this was the first altar that Saul built
to the Lord.

36 And Saul said, Let us go down after the Philistines this night, and let us
plunder among them till the day break, and let us not leave a man among
them. And they said, Do all that is good in thy sight: and the priest said,
Let us draw nigh hither to God.

37 And Saul enquired of God, If I go down after the Philistines, wilt thou
deliver them into the hands of Israel? And he answered him not in that
day.

38 And Saul said, Bring hither all the chiefs of Israel, and know and see
by whom this sin hath been committed this day. 39 For as the Lord liveth
who hath saved Israel, if answer should be against my son Jonathan, he
shall surely die. And there was no one that answered out of all the people.
40 And he said to all the men of Israel, Ye shall be under subjection, and
I and Jonathan my son will be [a]under subjection: and the people said to
Saul, Do that which is good in thy sight. 41 And Saul said, O Lord God of
Israel, why hast thou not answered thy servant this day? is the iniquity in
me, or in Jonathan my son? Lord God of Israel, give [b]clear manifestations;
and if the lot should declare this, give, I pray thee, to thy people Israel,
give, I pray, holiness. And Jonathan and Saul are taken, and the people
escaped.

38 chiefs: Gr. *corners.* See Zach. 10:4

39 if answer should be: Gr. *if he should answer* or *give sentence*

42 And Saul said, Cast lots between me and my son Jonathan: whomso-
ever the Lord shall cause to be taken by lot, let him die: and the people said
to Saul, This thing is not to be done: and Saul prevailed against the peo-
ple, and they cast lots between him and Jonathan his son, and Jonathan
is taken by lot. 43 And Saul said to Jonathan, Tell me what thou hast done:
and Jonathan told him, and said, I did indeed taste a little honey, with
the end of my staff that was in my hand, and, lo! I am to die. 44 And Saul
said to him, God do so to me, and more also, thou shalt surely die today.
45 And the people said to Saul, Shall he that hath wrought this great salva-
tion in Israel be put to death this day? As the Lord liveth, there shall not
fall to the ground one of the hairs of his head; for the people of God have
wrought successfully this day. And the people prayed for Jonathan in that

[a] will be under subjection: Gr. *become slaves,* if proved guilty; but the LXX might easily read לעבר as if לעבד

[b] clear manifestations: Heb. תמים sc. *that I or Jonathan are guilty, then let the people be considered guiltless*

day, and he died not. [46] And Saul went up from following the Philistines;
and the Philistines departed to their place.

[47] And Saul received the kingdom, by lot he inheriteth the office of ruling
over Israel: and he fought against all his enemies round about, against
Moab, and against the children of Ammon, and against the children of
Edom, and against Bæthæor, and against the king of Suba, and against the
Philistines: whithersoever he turned, he was victorious. [48] And he wrought
valiantly, and smote Amalec, and rescued Israel out of the hand of them
that trampled on him.

[49] And the sons of Saul were Jonathan, and Jessiu, and Melchisa: and
these were the names of his two daughters, the name of the first-born
Merob, and the name of the second Melchol. [50] And the name of his wife
was Achinoom, the daughter of Achimaa: and the name of his captain of
the host was Abenner, the son of Ner, son of a kinsman of Saul. [51] And Kis
was the father of Saul, and Ner, the father of Abenner, was son of Jamin,
son of Abiel.

[52] And the war was vehement against the Philistines all the days of Saul;
and when Saul saw any mighty man, and any valiant man, then he took
them to himself.

15 And Samuel said to Saul, The Lord sent me to anoint thee king over
Israel: and now hear the voice of the Lord. [2] Thus said the Lord of
hosts, Now will I take vengeance for what Amalec did to Israel, when he
met him in the way as he came up out of Egypt. [3] And now go, and thou
shalt smite Amalec and Hierim and all that belongeth to him, and thou
shalt not save anything of him alive, but thou shalt utterly destroy him:
and thou shalt devote him and all his to destruction, and thou shalt spare
nothing belonging to him; and thou shalt slay both man and woman, and
infant and suckling, and calf and sheep, and camel and ass.

[4] And Saul summoned the people, and he numbered them in Galgala,
four hundred thousand regular troops, and Judah thirty thousand regu-
lar troops. [5] And Saul came to the cities of Amalec, and laid wait in the
valley. [6] And Saul said to the Kinite, Go, and depart out of the midst of the
Amalekites, lest I put thee with them; for thou dealedst mercifully with
the children of Israel when they went up out of Egypt. So the Kinite de-
parted from the midst of Amalec. [7] And Saul smote Amalec from Evilat to
Sur fronting Egypt. [8] And he took Agag the king of Amalec alive, and he
slew all the people and [a]Hierim with the edge of the sword. [9] And Saul
and all the people saved Agag alive, and the best of the flocks, and of the
herds, and of the fruits, of the vineyards, and of all the good things; and
they would not destroy them: but every worthless and refuse thing they
destroyed.

[10] And the word of the Lord came to Samuel, saying, [11] I have [b]repented
that I have made Saul to be king: for he hath turned back from following
me, and hath not kept my word. And Samuel was grieved, and cried to
the Lord all night. [12] And Samuel rose early and went to meet Israel in

[3] Hierim: see verse 8

[4] numbered: Gr. *numbereth*

[4] hundred thousand regular troops: Gr. *hundred thousand of ranks*

[5] valley: Gr. *brook*

[9] best: Gr. *good*

[9] thing: Gr. *work*

[a] Hierim: This is strangely given as the rendering of החרים *he destroyed.*

[b] repented: Gr. *been comforted.* The word has been rendered the same way before.

the morning, and it was told Samuel, saying, Saul hath come to Carmel,
and he hath raised up help for himself: and he turned his chariot, and
came down to Galgala to Saul; and, behold, he was offering up a whole-
burnt offering to the Lord, the chief of the spoils which he brought out of
Amalec.
13 And Samuel came to Saul: and Saul said to him, Blessed art thou of the
Lord: I have performed all that the Lord said. 14 And Samuel said, What
then is the bleating of this flock in my ears, and the sound of the oxen
which I hear? 15 And Saul said, I have brought them out of Amalec, that
which the people preserved, even the best of the sheep, and of the cattle,
that it might be sacrificed to the Lord thy God, and the rest have I utterly
destroyed. 16 And Samuel said to Saul, Stay, and I will tell thee what the
Lord hath said to me this night: and he said to him, Say on.
17 And Samuel said to Saul, Art thou not little in his eyes, though a leader
of one of the tribes of Israel? and yet the Lord anointed thee to be king over
Israel. 18 And the Lord sent thee on a journey, and said to thee, Go, and ut-
terly destroy: thou shalt slay the sinners against me, even the Amalekites;
and thou shalt war against them until thou have consumed them. 19 And
why didst not thou hearken to the voice of the Lord, but didst haste to
fasten upon the spoils, and didst that which was evil in the sight of the
Lord? 20 And Saul said to Samuel, Because I listened to the voice of the
people: yet I went the way by which the Lord sent me, and I brought Agag
the king of Amalec, and I destroyed Amalec. 21 But the people took of the
spoils the best flocks and herds out of that which was destroyed, to sacri-
fice before the Lord our God in Galgal. 22 And Samuel said, Doth the Lord
take pleasure in whole-burnt offerings and sacrifices, as in hearing the
words of the Lord? behold, obedience is better than a good sacrifice, and
hearkening than the fat of rams. 23 For sin is as divination; idols bring on
pain and grief. Because thou hast rejected the word of the Lord, the Lord
also shall reject thee from being king over Israel.
24 And Saul said to Samuel, I have sinned, in that I have transgressed the
word of the Lord and thy direction; for I feared the people, and I hearkened
to their voice. 25 And now remove, I pray thee, my sin, and turn back with
me, and I will worship the Lord thy God. 26 And Samuel said to Saul, I will
not turn back with thee, for thou hast rejected the word of the Lord, and
the Lord will reject thee from being king over Israel.
27 And Samuel turned his face to depart, and Saul caught hold of the skirt
of his garment, and tore it. 28 And Samuel said to him, The Lord hath rent
thy kingdom from Israel out of thy hand this day, and will give it to thy
neighbour who is better than thou. 29 And Israel shall be divided to two:
and God will not turn nor repent, for he is not as a man to repent. 30 And
Saul said, I have sinned; yet honour me, I pray thee, before the elders of
Israel, and before my people; and turn back with me, and I will worship
the Lord thy God. 31 So Samuel turned back after Saul, and he worshipped
the Lord.
32 And Samuel said, Bring me Agag the king of Amalec: and Agag came
to him trembling; and Agag said, Is death thus bitter? 33 And Samuel said

12 told Samuel: Heb. agrees. Vat. *told Saul*
12 Saul hath come: Heb. agrees. Vat. *Samuel hath come*
12 raised up help: lit. *set up a hand*
13 of the Lord: Gr. *to the Lord*
13 performed: Gr. *established*
14 bleating: Gr. *voice*

17 one of the tribes: Gr. *staff of a tribe*. A double rendering of שבט i.e., both *staff* and *tribe*

27 garment: Gr. *doublet*, or *mantle*

29 Israel shall be divided to two: wide variation from the Heb.

32 Is death thus bitter: or, *If it be thus, bitter is death*

to Agag, As thy sword hath bereaved women of their children, so shall thy
mother be made childless among women: and Samuel slew Agag before
the Lord in Galgal.
34 And Samuel departed to Armathaim, and Saul went up to his house
at Gabaa. 35 And Samuel did not see Saul again till the day of his death,
for Samuel mourned after Saul, and the Lord repented that he had made
Saul king over Israel.

16 And the Lord said to Samuel, How long dost thou mourn for Saul,
whereas I have rejected him from reigning over Israel? Fill thy horn
with oil, and come, I will send thee to Jesse, to Bethlehem; for I have seen
among his sons a king for me. 2 And Samuel said, How can I go? whereas
Saul will hear of it, and slay me: and the Lord said, Take a heifer in thy
hand and thou shalt say, I am come to sacrifice to the Lord. 3 And thou
shalt call Jesse to the sacrifice, and I will make known to thee what thou
shalt do; and thou shalt anoint him whom I shall mention to thee.
4 And Samuel did all that the Lord told him; and he came to Bethlehem:
and the elders of the city were amazed at meeting him, and said, Dost
thou come peaceably, thou Seer? 5 And he said, Peaceably: I am come to
sacrifice to the Lord. Sanctify yourselves, and rejoice with me this day: and
he sanctified Jesse and his sons, and he called them to the sacrifice. 6 And
it came to pass when they came in, that he saw Eliab, and said, Surely
the Lord's anointed is before him. 7 But the Lord said to Samuel, Look not
on his appearance, nor on his stature, for I have rejected him; for God
seeth not as a man looketh; for man looketh at the outward appearance,
but God looketh at the heart. 8 And Jesse called Aminadab, and he passed
before Samuel: and he said, Neither hath God chosen this one. 9 And Jesse
caused Sama to pass by: and he said, Neither hath God chosen this one.
10 And Jesse caused his seven sons to pass before Samuel: and Samuel said,
The Lord hath not chosen these.
11 And Samuel said to Jesse, Hast thou no more sons? And Jesse said,
There is yet a little one; behold, he tendeth the flock. And Samuel said to
Jesse, Send and fetch him, for we may not sit down till he cometh. 12 And
he sent and fetched him: and he was ruddy, with beauty of eyes, and very
goodly to behold. And the Lord said to Samuel, Arise, and anoint David,
for he is good. 13 And Samuel took the horn of oil, and anointed him in the
midst of his brethren: and the Spirit of the Lord came upon David from
that day forward: and Samuel arose, and departed to Armathaim.
14 And the Spirit of the Lord departed from Saul, and an evil spirit from
the Lord tormented him. 15 And Saul's servants said to him, Behold now,
an evil spirit from the Lord tormenteth thee. 16 Let now thy servants speak
before thee, and let them seek for our lord a man skilled to play on the
harp; and it shall come to pass when an evil spirit cometh upon thee and
he shall play on his harp, that thou shalt be well, and he shall refresh thee.
17 And Saul said to his servants, Look now out for me a skilful player, and
bring him to me. 18 And one of his servants answered and said, Behold, I
have seen a son of Jesse the Bethleemite, and he understandeth playing
on the harp, and the man is prudent, and a warrior, and wise in speech,

4 Dost thou come peaceably: Gr. *is thy coming in peace*
5 Peaceably: Gr. *peace*

7 his appearance: or, *his face*
7 seeth not: Gr. *will not see*

9 this one: Gr. *in this one*
11 Hast thou no more sons: Gr. *Are thy sons come to an end?*
11 a little one: or, *the youngest*
12 very goodly to behold: Gr. *goodly in the sight of the Lord*
13 came upon: Gr. *leapt upon*
14 tormented him: Gr. *choked him*

17 skilful player: Gr. *man playing skilfully*
18 he understandeth: Gr. *him understanding*

and the man is handsome, and the Lord is with him. [19] And Saul sent
messengers to Jesse, saying, Send to me thy son David who is with thy
flock. [20] And Jesse took a homer of bread, and a bottle of wine, and one
kid of the goats, and sent them by the hand of his son David to Saul.
[21] And David went in to Saul, and stood before him; and he loved him
greatly; and he became his armour-bearer. [22] And Saul sent to Jesse, saying,
Let David, I pray thee, stand before me, for he hath found grace in my eyes.
[23] And it came to pass when the evil spirit was upon Saul, that David took
his harp, and played with his hand: and Saul was refreshed, and it was
well with him, and the evil spirit departed from him.

17 And the Philistines gather their armies to battle, and gather them-
selves to Socchoth of Judæa, and encamp between Socchoth and
Azeca in Aphesdommin. [2] And Saul and the men of Israel gather together,
and they encamp in the valley, and set the battle in array against the
Philistines. [3] And the Philistines stand on the mountain on one side, and
Israel standeth on the mountain on the other side, and the valley was
between them.

[1] in Aphesdommin: Vat. *Ephermen*

[4] And there went forth a mighty man out of the army of the Philistines,
Goliath by name, out of Geth, his height was four cubits and a span. [5] And
he had a helmet upon his head, and he wore a breastplate of chain ar-
mour; and the weight of his breastplate was five thousand shekels of brass
and iron. [6] And greaves of brass were upon his legs, and a brazen target
was between his shoulders. [7] And the staff of his spear was like a weavers'
beam, and the spear's head was formed of six hundred shekels of iron;
and his armour-bearer went before him. [8] And he stood and cried to the
army of Israel, and said to them, Why are ye come forth to set yourselves
in battle array against us? Am not I a Philistine, and ye Hebrews of Saul?
choose for yourselves a man, and let him come down to me. [9] And if he
shall be able to fight against me, and shall smite me, then will we be your
servants: but if I should prevail and smite him, ye shall be our servants,
and serve us. [10] And the Philistine said, Behold, I have defied the armies
of Israel this very day: give me a man, and we will both of us fight in single
combat.

[7] the spear's head: Gr. *the spear*

[8] Hebrews: or, *servants*, עבדי being read as if עברי

[11] And Saul and all Israel heard these words of the Philistine, and they
were dismayed, and greatly terrified. [12] And David son of an Ephrathite
said, this Ephrathite was of Bethlehem Judah, and his name was Jesse,
and he had eight sons. And the man passed for an old man among men
in the days of Saul. [13] And the three elder sons of Jesse went and followed
Saul to the war, and the names of his sons that went to the war were, Eliab
his first-born, and his second Aminadab, and his third son Samma. [14] And
David himself was the younger son, and the three elder followed Saul.
[15] And David departed and returned from Saul, to feed his father's sheep
in Bethlehem. [16] And the Philistine advanced morning and evening, and
stood up forty days. [17] And Jesse said to David, Take now to thy brethren
an ephah of this meal, and these ten loaves, and run to the camp and give
them to thy brothers. [18] And thou shalt carry to the captain of the thou-
sand these ten cheeses of milk, and thou shalt see how thy brethren fare,

[12] Vat. omits verses 12–31

[13] names: Gr. *name*

[14] was: Gr. *is*

[15] to feed: Gr. *feeding*

[18] these ten cheeses of milk: lit. *the ten cheeses of this milk*

and learn what they want. [19] And Saul himself and all the men of Israel
were in the valley of the Oak, warring with the Philistines. [20] And David
rose early in the morning, and left the sheep to a keeper, and took and
went as Jesse commanded him, and he came to the trench and to the army
as it was going out to fight, and they shouted for the battle. [21] And Israel
and the Philistines formed their lines one opposite the other. [22] And David
deposited his burden in the hand of a keeper, and ran to the line, and went
and asked his brethren how they were. [23] And while he was speaking with
them, behold the Amessæan advanced, Goliath by name, the Philistine of
Geth, of the armies of the Philistines, and he spoke as before, and David
heard. [24] And all the men of Israel when they saw the man fled from before
him, and they were greatly terrified. [25] And the men of Israel said, Have
ye seen this man that cometh up? for he hath reproached Israel and hath
come up; and it shall be that the man who shall smite him, the king shall
enrich him with great wealth, and shall give him his daughter, and shall
make his father's house free in Israel. [26] And David spoke to the men who
stood with him, saying, Shall it indeed be done thus to the man who shall
smite that Philistine, and take away reproach from Israel? for who is this
uncircumcised Philistine that he hath defied the army of the living God?
[27] And the people spoke to him according to this word, saying, Thus shall
it be done to the man who shall smite him. [28] And Eliab his elder brother
heard as he spoke to the men, and Eliab was very angry with David and
said, Why hast thou thus come down, and with whom hast thou left those
few sheep in the wilderness? I know thy pride and the naughtiness of thy
heart, for thou art come down to see the battle. [29] And David said, What
have I done now? Have I no business here? [30] And he turned from him
toward another, and he spoke after the same manner; and the people an-
swered him after the former manner. [31] And the words which David spoke
were heard, and were reported to Saul. And he took him to himself.

[32] And David said to Saul, Let not, I pray thee, the heart of my lord be de-
jected within him: thy servant will go, and fight with this Philistine. [33] And
Saul said to David, Thou wilt not in anywise be able to go against this
Philistine to fight with him, for thou art a mere youth, and he a man of
war from his youth.

[34] And David said to Saul, Thy servant was tending the flock for his father;
and when a lion came and a she-bear, and took a sheep out of the flock,
[35] then I went forth after him, and smote him, and drew the spoil out of
his mouth: and as he rose up against me, then I caught hold of his throat,
and smote him, and slew him. [36] Thy servant smote both the lion and the
bear, and the uncircumcised Philistine shall be as one of them: shall I not
go and smite him, and remove this day a reproach from Israel? for who
is this uncircumcised one, who hath defied the army of the living God?
[37] The Lord who delivered me out of the paw of the lion and out of the
paw of the bear, he will deliver me out of the hand of this uncircumcised
Philistine. And Saul said to David, Go, and the Lord shall be with thee.

[38] And Saul clothed David with a military coat, and put his brazen hel-
met on his head. [39] And he girt David with his sword over his coat: and

[23] as before: Gr. *according to these words*

[29] Have I no business here: Gr. *is there not a word*?
[30] after the former manner: lit. *according to the word of the first*
[31] to Saul: Gr. *behind Saul*
[32] within him: Gr. *upon him*

[35] he: Gr. *it*

he made trial walking with them once and again: and David said to Saul,
I shall not be able to go with these, for I have not proved them: so they
remove them from him. [40] And he took his staff in his hand, and he chose
for himself five smooth stones out of the brook, and put them in the shep-
herd's scrip which he had for his store, and his sling was in his hand; and
he approached the Philistine. [41] And the Philistine advanced and drew
nigh to David, and a man bearing his shield went before him, and the
Philistine looked on.

[42] And Goliath saw David, and despised him; for he was a lad, and ruddy,
with a fair countenance. [43] And the Philistine said to David, Am I as a dog,
that thou comest against me [a]with a staff and stones? And the Philistine
cursed David by his gods. [44] And the Philistine said to David, Come to me,
and I will give thy flesh to the birds of the air, and to the beasts of the
earth.

[45] And David said to the Philistine, Thou comest to me with sword, and
with spear, and with shield; but I come to thee in the name of the Lord
God of hosts of the army of Israel, which thou hast defied [46] this day. And
the Lord shall deliver thee this day into my hand; and I will slay thee, and
take away thy head from off thee, and will give thy limbs and the limbs
of the army of the Philistines this day to the birds of the sky, and to the
wild beasts of the earth; and all the earth shall know that there is a God in
Israel. [47] And all this assembly shall know that the Lord delivereth not by
sword or spear, for the battle is the Lord's, and the Lord will deliver you
into our hands.

[48] And the Philistine arose and went to meet David. [49] And David
stretched out his hand to his scrip, and took thence a stone, and slang
it, and smote the Philistine on his forehead, and the stone penetrated
through the helmet into his forehead, and he fell upon his face to the
ground. [50] So David prevailed over the Philistine with a sling and a stone,
and smote the Philistine and slew him, and there was no sword in the
hand of David. [51] And David ran, and stood upon him, and took his sword,
and slew him, and cut off his head: and the Philistines saw that their cham-
pion was dead, and they fled.

[52] And the men of Israel and Judah arose, and shouted and pursued
them as far as the entrance to Gai, and as far as the gate of Ascalon: and
the slain men of the Philistines fell in the way of the gates, both to Geth,
and to Accaron. [53] And the men of Israel returned from pursuing after the
Philistines, and they destroyed their camp. [54] And David took the head of
the Philistine, and brought it to Jerusalem; but he put his armour in his
tent. [55] And when Saul saw David going out to meet the Philistine, he said
to Abener the captain of the host, Whose son is this youth? and Abener
said, As thy soul liveth, O king, I know not. [56] And the king said, Do thou
ask whose son this youth is. [57] And as David returned from the slaughter
of the Philistine, Abener took him and brought him in before Saul, and
the head of the Philistine was in his hand. [58] And Saul said to him, Whose

[39] made trial: Gr. *laboured*

[41] Vat. omits this verse

[42] with a fair countenance: Gr. *with beauty of eyes*

[46] deliver thee: Gr. *shut thee up*

[50] Vat. omits this verse

[52] arose: Gr. *arise*
[52] Gai: Vat. *Geth*
[52] gates: Heb. שערים *Shaaraim*
[53] from pursuing after: Gr. *declining from after*
[53] destroyed: Gr. *trampled on*
[55] Vat. omits verses 55–58

[a] with a staff and stones: Vat. adds after the question, *and David said, Nay, but worse than a dog.* The Heb. also omits this reply

son art thou, young man? and David said, The son of thy servant Jesse the Bethleemite.

[1] Vat. omits verses 1–5

18 And it came to pass when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. [2] And Saul took him in that day, and did not suffer him to return to his father's house. [3] And Jonathan and David made a covenant because he loved him as his own soul. [4] And Jonathan stripped himself of his upper garment, and gave it to David, and his mantle and all he had upon him, even to his sword and to his bow, and to his girdle. [5] And David went out whithersoever Saul sent him, and acted wisely, and Saul set him over the men of war, and he was pleasing in the eyes of all the people, and also in the eyes of the servants of Saul.

[6] And there came out women in dances to meet David out of all the cities of Israel, with timbrels, and with rejoicing, and with cymbals. [7] And the women began the strain, and said,

Saul hath smitten his thousands,
and David his ten thousands.

[8] And what more can he have but the kingdom: Vat. omits

[10] Vat. omits verses 10–11

[8] And it seemed evil in the eyes of Saul concerning this matter, and he said, To David they have given ten thousands, and to me they have given thousands. And what more can he have but the kingdom? [9] And Saul eyed David from that day and onward. [10] And it came to pass on the morrow that an evil spirit from God fell upon Saul, and he prophesied in the midst of his house. And David was playing on the harp with his hand, according to his daily custom. And Saul's spear was in his hand. [11] And Saul took his spear and said, I will smite David even to the wall. But David escaped twice from his presence.

[12] And Saul was alarmed on account of David. [13] And he removed him from him, and made him a captain of a thousand for himself; and he went out and came in before the people. [14] And David was prudent in all his ways, and the Lord was with him. [15] And Saul saw that he was very wise, and he was afraid of him. [16] And all Israel and Judah loved David, because he came in and went out before the people.

[17] Vat. omits verses 17–19

[17] And Saul said to David, Behold my elder daughter Merob, I will give her to thee to wife, only be thou to me a mighty man and fight the wars of the Lord. And Saul said, Let not my hand be upon him, but the hand of the Philistines shall be upon him. [18] And David said to Saul, Who am I, and what is the life of my father's family in Israel, that I should be the king's son-in-law? [19] But it came to pass at the time when Merob Saul's daughter should have been given to David, that she was given to Israel the Mothulathite to wife.

[20] And Melchol the daughter of Saul loved David; and it was told Saul, and the thing was pleasing in his eyes. [21] And Saul said, I will give her to him, and she shall be a stumbling-block to him. Now the hand of the Philistines was against Saul. [22] And Saul charged his servants, saying, Speak ye privately to David, saying, Behold, the king delighteth in thee, and all his servants love thee, and do thou become the king's son-in-law.

[23] And the servants of Saul spoke these words in the ears of David; and
David said, Is it a light thing in your eyes to become son-in-law to the king?
whereas I am a humble man, and not honourable? [24] And the servants of
Saul reported to him according to these words, which David spoke. [25] And
Saul said, Thus shall ye speak to David, The king wanteth no gift but a hun-
dred foreskins of the Philistines, to avenge himself on the king's enemies.
Now Saul thought to cast him into the hands of the Philistines. [26] And the
servants of Saul report these words to David, and David was well pleased
to become the son-in-law to the king.

[27] And David arose, and went, he and his men, and smote among the
Philistines a hundred men: and he brought their foreskins, and he be-
cometh the king's son-in-law, and Saul giveth him Melchol his daughter
to wife. [28] And Saul saw that the Lord was with David, and that all Israel
loved him. [29] And he was yet more afraid of David. [30] And the chief of the
Philistines went forth; and it came to pass that from the sufficiency of
their expedition David acted wisely above all the servants of Saul; and his
name was honoured exceedingly.

19 And Saul spoke to Jonathan his son, and to all his servants, to slay
David. [2] And Jonathan, Saul's son, loved David much: and Jonathan
told David, saying, Saul seeketh to kill thee: take heed to thyself therefore
tomorrow morning, and hide thyself, and dwell in secret. [3] And I will go
forth, and stand near my father in the field where thou shalt be, and I will
speak concerning thee to my father; and I will see what his answer may
be, and I will tell thee.

[4] And Jonathan spoke favourably concerning David to Saul his father,
and said to him, Let not the king sin against thy servant David, for he hath
not sinned against thee, and his deeds are very good. [5] And he put his life
in his hand, and smote the Philistine, and the Lord wrought a great de-
liverance; and all Israel saw, and rejoiced: why then dost thou sin against
innocent blood, to slay David without a cause? [6] And Saul hearkened to
the voice of Jonathan; and Saul sware, saying, As the Lord liveth, he shall
not die. [7] And Jonathan called David, and told him all these words; and
Jonathan brought David in to Saul, and he was before him as in former
times.

[8] And there was again war against Saul; and David did valiantly, and
fought against the Philistines, and smote them with a very great slaugh-
ter, and they fled from before him.

[9] And an evil spirit from God was upon Saul, and he was resting in his
house, and a spear was in his hand, and David was playing on the harp
with his hands. [10] And Saul sought to smite David with the spear; and
David withdrew suddenly from the presence of Saul; and he drove the
spear into the wall; and David retreated and escaped. [11] And it came to
pass in that night, that Saul sent messengers to the house of David to
watch him, in order to slay him in the morning; and Melchol David's wife
told him, saying, Unless thou save thy life this night, tomorrow thou shalt
be slain. [12] So Melchol letteth David down by the window, and he departed,
and fled, and escaped. [13] And Melchol took images, and laid them on the

[30] Vat. omits this verse

[2] loved: Gr. *chose*, q.d. *dilexit*

[6] he shall not die: Gr. *if he shall die*
[8] there was again war: lit. *war added to be*
[9] from God: Gr. *of God*
[9] resting: Gr. *sleeping*. Heb. *sitting*, perhaps ישן read for ישב
[10] to smite David with the spear: Gr. *to strike the spear into David*
[11] David's wife told him: Gr. *his wife sent to David*
[13] images: Heb. *teraphim*, probably such images as were put on monuments

bed, and she put the [a]liver of a goat by his head, and covered them with clothes.

[14] And Saul sent messengers to take David; and they say that he is sick. [15] And he sendeth to David, saying, Bring him to me on the bed, that I may slay him. [16] And the messengers come, and, behold, the images were on the bed, and the goat's liver at his head. [17] And Saul said to Melchol, Why hast thou thus deceived me, and suffered my enemy to depart, and he hath escaped? and Melchol said to Saul, He said, Let me go, and if not, I will slay thee.

[18] So David fled, and escaped, and cometh to Samuel to Armathaim, and telleth him all that Saul had done to him: and Samuel and David went, and dwelt in Navath in Rama.

[19] And it was told Saul, saying, Behold, David is in Navath in Rama. [20] And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood as appointed over them; and the Spirit of God came upon the messengers of Saul, and they prophesy. [21] And it was told Saul, and he sent other messengers, and they also prophesied: and Saul sent again a third set of messengers, and they also prophesied. [22] And Saul was very angry, and went himself also to Armathaim, and he cometh as far as the well of the threshing-floor that is in Sephi; and he asked and said, Where are Samuel and David? and they said, Behold, in Navath in Rama. [23] And he went thence to Navath in Rama: and there came the Spirit of God upon him also, and he went on prophesying till he came to Navath in Rama. [24] And he took off his clothes, and prophesied before them; and lay down naked all that day and all that night: therefore they said, Is Saul also among the prophets?

20 And David fled from Navath in Rama, and cometh into the presence of Jonathan; and he said, What have I done, and what is my fault, and wherein have I sinned before thy father, that he seeketh my life? [2] And Jonathan said to him, Far be it from thee: thou shalt not die: behold, my father will not do anything great or small without discovering it to me; and why should my father hide this matter from me? this thing is not so. [3] And David answered Jonathan, and said, Thy father knoweth surely that I have found grace in thy sight, and he said, Let not Jonathan know this, lest he refuse his consent: but as the Lord liveth and thy soul liveth, as I said, the space is filled up between me and death. [4] And Jonathan said to David, What doth thy soul desire, and what shall I do for thee?

[5] And David said to Jonathan, Behold, tomorrow is the new moon, and I shall not on any account sit down to eat, but thou shalt let me go, and I will hide in the plain till the evening. [6] And if thy father do in anywise enquire for me, then shalt thou say, David earnestly asked leave of me to run to Bethlehem his city, for there is there a yearly sacrifice for all the family. [7] If he shall say thus, Well— all is safe for thy servant: but if he shall answer harshly to thee, know that evil is determined by him. [8] And thou shalt deal mercifully with thy servant; for thou hast brought thy servant

[2] without discovering it to me: Gr. *and will not uncover my ear*

[6] enquire for me: or, *notice me as present or absent*
[6] yearly sacrifice: Gr. *sacrifice of days.* Hebraism
[7] all is safe for thy servant: Gr. *peace to thy servant*

[a] liver of a goat: כבד *liver,* has evidently been read here for כביר *a quilt,* or perhaps *a pillow.*

into a covenant of the Lord with thyself: and if there is iniquity in thy
servant, slay me thyself; but why dost thou thus bring me to thy father?
9 And Jonathan said, That be far from thee: for if I surely know that evil
is determined by my father to come upon thee, although it should not be
against thy cities, I will tell thee. 10 And David said to Jonathan, Who can
tell me if thy father should answer roughly? 11 And Jonathan said to David,
Go, and abide in the field. And they went out both into the field.
12 And Jonathan said to David, The Lord God of Israel knoweth that I will
sound my father as I have an opportunity, three several times, and, behold,
if good should be determined concerning David, and I do not send to thee
to the field, 13 God do so to Jonathan and more also: as I shall also report
the evil to thee, and make it known to thee, and I will let thee go; and thou
shalt depart in peace, and the Lord shall be with thee, as he was with my
father. 14 And if indeed I continue to live, then shalt thou deal mercifully
with me; and if I indeed die, 15 thou shalt not withdraw thy mercy from
my house for ever: and [a]if thou doest not, when the Lord cutteth off the
enemies of David each from the face of the earth, 16 should it happen that
the name of Jonathan be discovered by the house of David, then let the
Lord seek out the enemies of David. 17 And Jonathan sware yet again to
David, because he loved the soul of him that loved him.
18 And Jonathan said, Tomorrow is the new moon, and thou wilt be en-
quired for, because thy seat will be observed as vacant. 19 And thou shalt
stay three days, and watch an opportunity, and shalt come to thy place
where thou mayest hide thyself in the day of thy business, and thou shalt
wait by that ergab. 20 And I will shoot three arrows, aiming them at [b]a mark.
21 And behold, I will send a lad, saying, Go find me the arrow. 22 If I should
expressly say to the lad, The arrow is here, and on this side of thee, take
it; then come, for it is well with thee, and there is no reason for fear, as
the Lord liveth: but if I should say thus to the young man, The arrow is on
that side of thee, and beyond; go, for the Lord hath sent thee away. 23 And
as for the word which thou and I have spoken, behold, the Lord is witness
between me and thee for ever.
24 So David hideth himself in the field, and the new month arriveth, and
the king cometh to the table to eat. 25 And he sat upon his seat as in former
times, even on his seat by the wall, and he went before Jonathan; and
Abenner sat on one side of Saul, and the place of David was empty. 26 And
Saul said nothing on that day, for he said, It seemeth to have fallen out
that he is not clean, because he hath not purified himself.
27 And it came to pass on the morrow, on the second day of the month,
that the place of David was empty; and Saul said to Jonathan his son, Why
hath not the son of Jesse attended both yesterday and today at the table?
28 And Jonathan answered Saul, and said to him, David asked leave of me
to go as far as Bethlehem his city; 29 and he said, Let me go, I pray thee,
for we have a family sacrifice in the city, and my brethren have sent for

12 three several times: Heb. השלשית *the third day*

14 I continue to live: Gr. *I yet being alive*

19 stay three days: Gr. *act thrice*
19 ergab: a corruption of the Heb. *ezel*
20 three: Gr. *with*

24 month: or, *moon*
25 in former times: Gr. *once and once*

29 sent for me: Gr. *given a charge for me*

[a] if thou doest not: The meaning of the Heb. is here greatly obscured.
[b] a mark: The Heb. has been turned into a proper name.

me; and now, if I have found grace in thy eyes, I will even go over and see
my brethren: therefore he is not present at the table of the king.

[30] And Saul was exceedingly angry with Jonathan, and said to him, Thou
son of traitorous damsels! for do I not know that thou art an accomplice
with the son of Jesse to thy shame, and to the shame of thy mother's naked-
ness? [31] For so long as the son of Jesse liveth upon the earth, thy kingdom
shall not be established: now then send and take the young man, for he
shall surely die. [32] And Jonathan answered Saul, Why is he to die? what
hath he done? [33] And Saul lifted up his spear against Jonathan to slay him:
so Jonathan knew that this evil was determined on by his father to slay
David. [34] And Jonathan sprang up from the table in great anger, and did
not eat bread on the second day of the month, for he grieved bitterly for
David, because his father determined on mischief against him.

[30] traitorous: lit. *deserting* in a military sense
[31] so long as: Gr. *all the days that*
[31] shall surely die: Gr. *is a son of death*
[32] is he to die: Gr. *doth he die*

[35] And morning came, and Jonathan went out to the field, as he ap-
pointed to do for a signal to David, and a little boy was with him. [36] And
he said to the boy, Run, find me the arrows which I shoot: and the boy ran,
and Jonathan shot an arrow, and sent it beyond him. [37] And the boy came
to the place where the arrow was which Jonathan shot; and Jonathan cried
out after the lad, and said, The arrow is on that side of thee and beyond
thee. [38] And Jonathan cried out after his boy, saying, Make all speed, and
stay not. And Jonathan's boy gathered up the arrows, and brought the ar-
rows to his master. [39] And the boy knew nothing, only Jonathan and David
knew. [40] And Jonathan gave his weapons to his boy, and said to his boy,
Go, enter into the city.

[41] argab: see verse 19

[41] And when the lad went in, then David arose from the argab, and fell
upon his face, and did obeisance to him three times, and they kissed each
other, and wept for each other, for a great while. [42] And Jonathan said to
David, Go in peace, and as we have both sworn in the name of the Lord,
saying, The Lord shall be witness between me and thee, and between my
seed and thy seed for ever—even so let it be.

21 And David arose and departed, and Jonathan went into the city.
[2] And David cometh to Nomba to Abimelech the priest: and Abim-
elech was amazed at meeting him, and said to him, Why art thou alone,
and nobody with thee? [3] And David said to the priest, The king gave me a
command today, and said to me, Let no one know the matter on which I
send thee, and concerning which I have charged thee: and I have charged
my servants to be in the place that is called, [a]The faithfulness of God,
phellani maemoni. [4] And now if there are under thy hand five loaves, give
into my hand what is ready. [5] And the priest answered David, and said,
There are no common loaves under my hand, for I have none but holy
loaves: if the young men have been kept at least from women, then they
shall eat them. [6] And David answered the priest, and said to him, Yea, we
have been kept from women for three days: when I came forth for the
journey all the young men were purified; but this expedition is unclean,
wherefore it shall be sanctified this day because of my weapons.

[3] phellani maemoni: *Phellani maemoni*, a corruption of פלני אלמני

[a] The faithfulness of God: This is another instance of double translation, מקום suggesting probably both the idea of *place* and *faithfulness*.

7 So Abimelech the priest gave him the showbread; for there were no
loaves there, but only the presence loaves which had been removed from
the presence of the Lord, in order that hot bread should be set on, on the
day on which he took them.
8 And there was there on that day one of Saul's servants [a]detained before
the Lord, and his name was Doec the Syrian, tending the mules of Saul.
9 And David said to Abimelech, See if there is here under thy hand spear
or sword, for I have not brought in my hand my sword or my weapons, for
the word of the king was urgent. 10 And the priest said, Behold the sword
of Goliath the Philistine, whom thou smotest in the valley of Ela; and it is
wrapped in a cloth behind the ephod: if thou wilt take it, take it for thyself,
for there is no other except it here. And David said, Behold, there is none
like it; give it me.
11 And he gave it him; and David arose, and fled in that day from the
presence of Saul: and David came to Anchus king of Geth. 12 And the ser-
vants of Anchus said to him, Is not this David the king of the land? Did
not the dancing women begin the song to him, saying,

Saul hath smitten his thousands,
and David his ten thousands?

13 And David laid up the words in his heart, and was greatly afraid of
Anchus king of Geth. 14 And he changed his appearance before him, and
feigned himself a false character in that day; and drummed upon the
doors of the city, and used extravagant gestures with his hands, and fell
against the doors of the gate, and his spittle ran down upon his beard.
15 And Anchus said to his servants, Lo! ye see the man is mad: why have
ye brought him in to me? 16 Am I in want of madmen, that ye have brought
him in to me to play the madman? he shall not come into the house.
22 And David departed thence, and escaped; and he cometh to the
cave of Odollam, and his brethren hear, and the house of his father,
and they go down to him there. 2 And there gathered to him every one that
was in distress, and every one that was in debt, and every one that was
troubled in mind; and he was a leader over them, and there were with
him about four hundred men.
3 And David departed thence to Massephath of Moab, and said to the
king of Moab, Let, I pray thee, my father and my mother be with thee,
until I know what God will do to me. 4 And he persuaded the king of Moab,
and they dwelt with him continually, while David was in the hold. 5 And
Gad the prophet said to David, Dwell not in the hold: go, and thou shalt
enter the land of Judah. So David went, and came and dwelt in the city of
Saric.
6 And Saul heard that David was discovered, and his men with him: now
Saul dwelt in the hill below the field that is in Rama, and his spear was
in his hand, and all his servants stood near him. 7 And Saul said to his
servants that stood by him, Hear now, ye sons of Benjamin, will the son

9 brought: Gr. *taken*

10 behind the ephod: Heb. agrees. Or, *behind the shoulder-piece.* Vat. omits

13 laid up: Gr. *put*

15 man is mad: Gr. or *man epileptic*

4 the king: Gr. *the face of the king*

[a] detained: The word Νεεσσαρὰν is another repetition. Heb. נעצר.

of Jesse indeed give all of you fields and vineyards, and will he make you
all captains of hundreds and captains of thousands? [8] that ye are all con-
spiring against me, and there is no one that informeth me, whereas my
son hath made a covenant with the son of Jesse, and there is no one of
you that is sorry for me, or informeth me that my son hath stirred up my
servant against me for an enemy, as it is this day?

[8] is sorry: Gr. *laboureth*

[9] And Doec the Syrian who was over the mules of Saul answered and
said, I saw the son of Jesse as he came to Nomba to Abimelech son of
Achitob the priest. [10] And the priest enquired of God for him, and gave
him provisions, and gave him the sword of Goliath the Philistine.

[9] answered: Gr. *answereth*

[11] And the king sent to call Abimelech son of Achitob and all his father's
sons, the priests that were in Nomba; and they all came to the king. [12] And
Saul said, Hear now, thou son of Achitob. And he said, Lo! I am here, speak,
my lord. [13] And Saul said to him, Why have thou and the son of Jesse
conspired against me, that thou shouldst give him bread and a sword,
and shouldst enquire of God for him, to raise him up against me as an
enemy, as he is this day? [14] And he answered the king, and said, And who
is there among all thy servants faithful as David, and he is a son-in-law of
the king, and he is executor of all thy commands, and is honourable in thy
house? [15] Have I begun today to enquire of God for him? by no means: let
not the king bring a charge against his servant, and against the whole of
my father's house; for thy servant knew not in all these matters anything
great or small.

[16] And king Saul said, Thou shalt surely die, Abimelech, thou, and all thy
father's house. [17] And the king said to the footmen that attended on him,
Draw nigh and slay the priests of the Lord, because their hand is with
David, and because they knew that he fled, and they did not inform me.
But the servants of the king would not lift their hands to fall upon the
priests of the Lord. [18] And the king said to Doec, Turn thou, and fall upon
the priests: and Doec the Syrian turned, and slew the priests of the Lord
in that day, three hundred and five men, all wearing a linen ephod. [19] And
he smote Nomba the city of the priests with the edge of the sword, both
man and woman, infant and suckling, and calf, and ox, and sheep.

[17] fled: Gr. *fleeth*

[18] a linen ephod: Vat. *an ephod*

[20] And one son of Abimelech son of Achitob escapeth, and his name was
Abiathar, and he fled after David. [21] And Abiathar told David that Saul had
slain all the priests of the Lord. [22] And David said to Abiathar, I knew it in
that day, that Doec the Syrian would surely tell Saul: I am guilty of the
death of the house of thy father. [23] Dwell with me; fear not, for wherever
I shall seek a place of safety for my life, I will also seek a place for thy life,
for thou art safely guarded while with me.

[22] death: Gr. *souls* or *lives*

23 And it was told David, saying, Behold, the Philistines war in Keila,
and they rob, they trample on the threshing-floors. [2] And David
enquired of the Lord, saying, Shall I go and smite these Philistines? And
the Lord said, Go, and thou shalt smite these Philistines, and shalt save
Keila. [3] And the men of David said to him, Behold, we are afraid here in
Judea; and how shall it be if we go to Keila? shall we go after the spoils
of the Philistines? [4] And David enquired yet again of the Lord; and the

Lord answered him, and said to him, Arise and go down to Keila, for I will
deliver the Philistines into thy hands. [5] So David and his men with him
went to Keila, and fought with the Philistines; and they fled from before
him, and he carried off their cattle, and smote them with a great slaughter,
and David rescued the inhabitants of Keila. [6] And it came to pass when
Abiathar the son of Achimelech fled to David, that he went down with
David to Keila, having an ephod in his hand.

[7] And it was told Saul that David was come to Keila: and Saul said, God
hath sold him into my hands, for he is shut up, having entered into a city
that hath gates and bars. [8] And Saul charged all the people to go down
to war to Keila, to besiege David and his men. [9] And David knew that
Saul spoke openly of mischief against him: and David said to Abiathar
the priest, Bring the ephod of the Lord. [10] And David said, Lord God of
Israel, thy servant hath indeed heard, that Saul seeketh to come against
Keila to destroy the city on my account. [11] Will the place be shut up? and
now will Saul come down, as thy servant hath heard? Lord God of Israel,
tell thy servant. And the Lord said, It will be shut up. [12] [a]Then said David,
Will the men of Keila deliver me and my men into the hand of Saul? And
the Lord said, They will deliver thee up.

[9] spoke openly of: Gr. *is not silent concerning*

[11] Will the place be shut up: i.e., *besieged*

[13] And David arose, and the men with him, in number about four hun-
dred, and they went forth from Keila, and went whithersoever they could
go: and it was told Saul that David had escaped from Keila, and he for-
bore to come. [14] And he dwelt in Maserem in the wilderness, in the nar-
row passes; and dwelt in the wilderness in mount Ziph, in the dry country.
And Saul sought him continually, but the Lord delivered him not into his
hands. [15] And David perceived that Saul went forth to seek David; and
David was in the dry mountain in the [b]New Ziph.

[16] And Jonathan son of Saul rose, and went to David to Cæne, and
strengthened his hands in the Lord. [17] And he said to him, Fear not, for
the hand of Saul my father shall not find thee; and thou shalt be king over
Israel, and I shall be second to thee; and Saul my father knoweth it. [18] So
they both made a covenant before the Lord; and David dwelt in Cæne,
and Jonathan went to his home.

[19] And the Ziphites came up out of the dry country to Saul to the hill,
saying, Behold, is not David hidden with us in Messara, in the narrows in
Cæne in the hill of Echela, which is on the right of Jessæmon? [20] And now
according to all the king's desire to come down, let him come down to us;
they have shut him up into the hands of the king. [21] And Saul said to them,
Blessed be ye of the Lord, for ye have been grieved on my account. [22] Go, I
pray you, and make preparations yet, and notice his place where his foot
shall be, quickly, in that place which ye spoke of, lest by any means he
should deal craftily. [23] Take notice, then, and learn, and I will go with you;
and it shall come to pass that if he is in the land, I will search him out
among all the thousands of Judah.

[a] Alex. has the verse. Vat. omits; the English is supplied from the Authorized Version.
[b] New: The Hebrew חרש has here been read as if חדש.

[24] And the Ziphites arose, and went before Saul: and David and his men
were in the wilderness of Maon, westward, to the right of Jessæmon.
[25] And Saul and his men went to seek him: and they brought word to
David, and he went down to the rock that was in the wilderness of Maon:
and Saul heard, and followed after David to the wilderness of Maon. [26] And
Saul and his men go on one side of the mountain, and David and his men
are on the other side of the mountain: and David was hiding himself to
escape from Saul: and Saul and his men encamped against David and his
men, in order to take them.
[27] And there came a messenger to Saul, saying, Haste thee, and come
hither, for the Philistines have invaded the land. [28] So Saul returned from
following after David, and went to meet the Philistines: therefore that
place was called The divided Rock.

24 And David rose up from thence, and dwelt in the narrow passes
of Engaddi. [2] And it came to pass when Saul returned from pursu-
ing after the Philistines, that it was reported to him, saying, David is in
the wilderness of Engaddi. [3] And he took with him three thousand men,
chosen out of all Israel, and went to seek David and his men in front of
Saddæem. [4] And he came to the flocks of sheep that were by the way, and
there was a cave there; and Saul went in to make preparation, and David
and his men were sitting in the inner part of the cave. [5] And the men of
David said to him, Behold, this is the day of which the Lord spoke to thee,
that he would deliver thy enemy into thy hands; and thou shalt do to him
as it is good in thy sight. So David arose and cut off the skirt of Saul's
garment secretly.

[5] cut off: Gr. *took away*

[6] And it came to pass after this that David's heart smote him, because
he had cut off the skirt of his garment. [7] And David said to his men, The
Lord forbid it me, that I should do this thing to my lord the anointed of
the Lord, to lift my hand against him; for he is the anointed of the Lord.
[8] So David persuaded his men by his words, and did not suffer them to
arise and slay Saul: and Saul arose and went his way.
[9] And David rose up and went after him out of the cave: and David cried
after Saul, saying, My lord, O king! and Saul looked behind him, and David
bowed with his face to the ground, and did obeisance to him.

[9] bowed: Gr. *stooped*

[10] And David said to Saul, Why dost thou hearken to the words of the
people, saying, Behold, David seeketh thy life? [11] Behold, thy eyes have
seen this day how that the Lord hath delivered thee this day into my hands
in the cave; and I would not slay thee, but spared thee, and said, I will
not lift up my hand against my lord, for he is the Lord's anointed. [12] And
behold, the skirt of thy mantle is in my hand, I cut off the skirt, and did
not slay thee: know then and see today, there is no evil in my hand, nor
impiety, nor rebellion; and I have not sinned against thee, yet thou layest
snares for my soul to take it. [13] The Lord judge between me and thee, and
the Lord requite thee on thyself: but my hand shall not be upon thee.
[14] As the old proverb saith, Transgression will proceed from the wicked
ones: but my hand shall not be upon thee. [15] And now after whom dost
thou come forth, O king of Israel? after whom dost thou pursue? after a

[12] layest snares for my soul: Gr. *bindest my soul*

[14] saith: Gr. *is said*

dead dog, and after a flea? [16] The Lord be judge and umpire between me
and thee, the Lord look upon and judge my cause, and rescue me out of
thy hand.
[17] And it came to pass when David had finished speaking these words
to Saul, that Saul said, Is this thy voice, son David? and Saul lifted up his
voice, and wept. [18] And Saul said to David, Thou art more righteous than
I, for thou hast recompensed me good, but I have recompensed thee evil.
[19] And thou hast told me today what good thou hast done me, how the
Lord shut me up into thy hands today, and thou didst not slay me. [20] And
if anyone should find his enemy in distress, and should send him forth
in a good way, then the Lord will reward him good, as thou hast done
this day. [21] And now, behold, I know that thou shalt surely reign, and the
kingdom of Israel shall be established in thy hand. [22] Now then swear to
me by the Lord, that thou wilt not destroy my seed after me, that thou wilt
not blot out my name from the house of my father. [23] So David sware to
Saul: and Saul departed to his place, and David and his men went up to
the stronghold of Messera.

25 And Samuel died, and all Israel assembled, and bewailed him, and
they bury him in his house in Rama: and David arose, and went
down to the wilderness of Paran.
[2] And there was a man in Maon, and his flocks were in Carmel, and he
was a very great man; and he had [a]three thousand sheep, and a thousand
she-goats: and he happened to be shearing his flock in Carmel. [3] And the
man's name was Nabal, and his wife's name was Abigaia: and his wife
was of good understanding and very beautiful in person: but the man
was harsh and evil in his doings, and the man was churlish. [4] And David
heard in the wilderness, that Nabal the Carmelite was shearing his sheep.
[5] And David sent ten young men, and he said to the young men, Go up to
Carmel, and go to Nabal, and ask him in my name how he is. [6] And thus
shall ye say, May thou and thy house seasonably prosper, and all thine be
in prosperity.
[7] And now, behold, I have heard that thy shepherds who were with us in
the wilderness are shearing thy sheep, and we hindered them not, neither
did we demand anything from them all the time they were in Carmel. [8] Ask
thy servants, and they will tell thee. Let then thy servants find grace in thy
eyes, for we are come on a good day; give, we pray thee, whatsoever thy
hand may find, to thy son David.
[9] So the servants come and speak these words to Nabal, according to
all these words in the name of David. [10] And Nabal sprang up, and an-
swered the servants of David, and said, Who is David? and who is the son
of Jesse? nowadays there is abundance of servants who depart every one
from his master. [11] And shall I take my bread, and my wine, and my beasts
that I have slain for my shearers, and shall I give them to men of whom I
know not whence they are? [12] So the servants of David turned back, and re-
turned, and came and reported to David according to these words. [13] And

[23] the stronghold of Messera: Gr. *narrow Messera*
[1] assembled, and bewailed him: Gr. *assemble and bewail*
[1] Rama: Heb. agrees. Vat. *Armathaim*
[1] Paran: Vat. *Maon*
[5] how he is: Gr. *concerning peace*
[6] in prosperity: Gr. *in health*
[7] thy sheep: Gr. *for thee*
[11] beasts: Gr. *slaying*
[11] my shearers: Gr. *them that shear my sheep*
[12] back: Gr. *to their way*

[a] three thousand sheep: lit. *3,000 flocks*; as we say in English, *3,000 troops*, meaning men formed into troops

[13] And they girded on every man his sword, and David also girded on his sword: Heb. agrees. Vat. omits

David said to his men, Gird on every man his sword. And they girded on every man his sword, and David also girded on his sword. And they went up after David, about four hundred men: and two hundred abode with the stuff.

[14] And one of the servants reported to Abigaia the wife of Nabal, saying, Behold, David sent messengers out of the wilderness to salute our lord; but he turned away from them. [15] And the men were very good to us; they did not hinder us, neither did they demand from us anything all the days that we were with them. [16] And when we were in the field, they were as a wall round about us, both by night and by day, all the days that we were with them feeding the flock. [17] And now do thou consider, and see what thou wilt do; for mischief is determined against our lord and against his house; and he is a vile character, and one cannot speak to him.

[18] And Abigaia hasted, and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five ephahs of fine flour, and one homer of dried grapes, and two hundred cakes of figs, and put them upon asses. [19] And she said to her servants, Go on before me, and behold I come after you: but she told not her husband. [20] And it came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her, and she met them. [21] And David said, Perhaps I have kept all his possessions in the wilderness that he should wrong me, and we did not order the taking anything of all his goods; yet he hath rewarded me evil for good. [22] So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.

[23] And Abigaia saw David, and she hasted, and alighted from her ass; and she fell before David on her face, and did obeisance to him, bowing to the ground. [24] And she fell even to his feet, and said, On me, my lord, be my wrong: let, I pray thee, thy servant speak in thy ears, and hear thou the words of thy servant. [25] Let not my lord, I pray thee, take to heart this pestilent man, even Nabal, for according to his name, so is he; Nabal is his name, and folly is with him: but I thy handmaid saw not the servants of my lord whom thou didst send.

[24] And she fell: Heb. agrees. Vat. omits

[25] even Nabal: Heb. agrees. Vat. omits

[26] from executing vengeance for thyself: Gr. *saving thy hand for thyself*
[27] token of goodwill: Gr. *blessing*

[26] And now, my lord, as the Lord liveth, and thy soul liveth, as the Lord hath kept thee from coming against innocent blood, and from executing vengeance for thyself, now therefore let thy enemies, and those that seek evil against my lord, become as Nabal. [27] And now accept this token of goodwill, which thy servant hath brought to my lord, and thou shalt give it to the servants that wait on my lord. [28] Remove, I pray thee, the trespass of thy servant; for the Lord will surely make for my lord a sure house, for the Lord fighteth the battles of my lord, and there shall no evil be ever found in thee. [29] And if a man shall rise up persecuting thee and seeking thy life, yet shall the life of my lord be bound up in the bundle of life with the Lord God, and thou shalt whirl the life of thy enemies as in the midst of a sling. [30] And it shall be when the Lord shall have wrought for my lord all the good things he hath spoken concerning thee, and shall appoint thee to be ruler over Israel; [31] then this shall not be an abomination and

offence to my lord, to have shed innocent blood without cause, and for
my lord to have avenged himself: and so may the Lord do good to my lord,
and thou shalt remember thy handmaid to do her good.
32 And David said to Abigaia, Blessed be the Lord God of Israel, who sent
thee this very day to meet me: 33 and blessed be thy conduct, and blessed
be thou, who hast hindered me this very day from coming to shed blood,
and from avenging myself. 34 But surely as the Lord God of Israel liveth,
who hindered me this day from doing thee harm, if thou hadst not hasted
and come to meet me, then I said, There shall surely not be left to Nabal till
the morning one male. 35 And David took of her hand all that she brought
to him, and said to her, Go in peace to thy house: see, I have hearkened
to thy voice, and accepted thy petition.
36 And Abigaia came to Nabal: and, behold, he had a banquet in his
house, as the banquet of a king, and the heart of Nabal was merry within
him, and he was very drunken: and she told him nothing great or small
till the morning light. 37 And it came to pass in the morning, when Nabal
recovered from his wine, his wife told him these words; and his heart died
within him, and he became as a stone.
38 And it came to pass after about ten days, that the Lord smote Nabal,
and he died. 39 And David heard that Nabal was dead and said, Blessed be
the Lord, who hath judged the cause of my reproach at the hand of Nabal,
and hath delivered his servant from the power of evil; and the Lord hath
returned the mischief of Nabal upon his own head.
And David sent and spoke concerning Abigaia, to take her to himself for
a wife. 40 So the servants of David came to Abigaia to Carmel, and spoke
to her, saying, David hath sent us to thee, to take thee to himself for a wife.
41 And she arose, and did reverence with her face to the earth, and said,
Behold, thy servant is for a handmaid to wash the feet of thy servants.
42 And Abigaia arose, and mounted her ass, and five damsels followed her:
and she went after the servants of David, and became his wife. 43 And
David took Achinaam out of Jezrael, and they were both his wives. 44 And
Saul gave Melchol his daughter, David's wife, to Phalti the son of Lais who
was of Galli.

26 And the Ziphites come out of the dry country to Saul to the hill,
saying, Behold, David hideth himself with us in the hill Echela, op-
posite Jessemon. 2 And Saul arose, and went down to the wilderness of
Ziph, and with him went three thousand men chosen out of Israel, to seek
David in the wilderness of Ziph. 3 And Saul encamped in the hill of Echela
in front of Jessemon, by the way, and David dwelt in the wilderness: and
David saw that Saul came after him into the wilderness. 4 And David sent
spies, and ascertained that Saul was come prepared out of Keila.
5 And David arose secretly, and goeth into the place where Saul was
sleeping, and there was Abenner the son of Ner, the captain of his host:
and Saul was sleeping in a chariot, and the people had encamped round
about him. 6 And David answered and spoke to Abimelech the Chettite,
and to Abessa the son of Saruia the brother of Joab, saying, Who will go
in with me to Saul into the camp? And Abessa said, I will go in with thee.

35 petition: Gr. *face*
36 within him: Gr. *upon him*
38 it came to pass after about ten days: Gr. *there were about ten days*, etc.
39 that Nabal was dead: Heb. agrees. Vat. *it*
39 from the power of evil: or, *from the hand of wicked men*
44 Lais: Heb. *Laish*. Vat. *Amis*
44 Galli: Heb. *Gallim*. Vat. *Romma*
3 came: Gr. *cometh*

[7] So David and Abessa go in among the people by night: and behold,
Saul was fast asleep in the chariot, and his spear was stuck in the ground
near his head, and Abenner and his people slept round about him. [8] And
Abessa said to David, The Lord hath this day shut up thy enemy into thy
hands, and now I will smite him to the earth with the spear to the ground
once for all, and I will not smite him again. [9] And David said to Abessa,
Do not lay him low, for who shall lift up his hand against the anointed of
the Lord, and be guiltless? [10] And David said, As the Lord liveth, if the Lord
smite him not, or his day come and he die, or he go down to battle and be
added to his fathers, do not so. [11] The Lord forbid it me that I should lift up
my hand against the anointed of the Lord: and now take, I pray thee, the
spear from his bolster, and the pitcher of water, and let us return home.
[12] So David took the spear, and the pitcher of water from his bolster, and
they went home: and there was no one that saw, and no one that knew,
and there was no one that awoke, all being asleep, for a stupor from the
Lord had fallen upon them.

[8] smite him again: Gr. *double the stroke to him*

[11] home: Gr. καθ' ἑαυτούς. q.d. *chez nous*

[13] So David went over to the other side, and stood on the top of a hill afar
off, and there was a good distance between them. [14] And David called to
the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner?
and Abenner answered and said, Who art thou that callest me to the king?
[15] And David said to Abenner, Art not thou a man? and who is like thee in
Israel? Why then dost thou not guard thy lord the king? for one out of the
people went in to destroy thy lord the king. [16] And this thing is not good
which thou hast done. As the Lord liveth, ye are worthy of death, ye who
guard your lord the king, the anointed of the Lord: and now behold, I pray
you, the spear of the king, and the cruse of water: where are the articles
that should be at his head?

[14] me to the king: Heb. *to the king.* Vat. omits

[16] worthy of death: Gr. *sons of slaughter*

[17] And Saul recognized the voice of David, and said, Is this thy voice,
son David? and David said, I am thy servant, my lord, O king. [18] And he
said, Why doth my lord thus pursue after his servant? for in what have
I sinned? and what unrighteousness hath been found in me? [19] And now
let my lord the king hear the word of his servant. If God stirreth thee up
against me, let thy offering be acceptable: but if the sons of men, they
are cursed before the Lord, for they have cast me out this day so that I
should not be established in the inheritance of the Lord, saying, Go, serve
other gods. [20] And now let not my blood fall to the ground before the Lord,
for the king of Israel hath come forth to seek thy life, as the night hawk
pursueth its prey in the mountains.

[20] the Lord: Gr. *the face of the Lord*

[21] And Saul said, I have sinned: turn, son David, for I will not hurt thee,
because my life was precious in thy eyes; and today I have been foolish
and have erred exceedingly. [22] And David answered and said, Behold, the
spear of the king: let one of the servants come over and take it. [23] And the
Lord shall recompense each according to his righteousness and his truth,
since the Lord delivered thee this day into my hands, and I would not lift
my hand against the Lord's anointed. [24] And, behold, as thy life hath been
precious this very day in my eyes, so let my life be precious before the Lord,
and may he protect me, and deliver me out of all affliction. [25] And Saul said

[24] been precious: Gr. *been magnified*

[24] be precious: Gr. *magnified*

[24] deliver: Gr. *shall deliver*

to David, Blessed be thou, my son; and thou shalt surely do valiantly, and surely prevail. And David went on his way, and Saul returned to his place.

27 And David said in his heart, Now shall I be one day delivered for death into the hands of Saul; and there is no good thing for me unless I should escape into the land of the Philistines, and Saul should cease from seeking me through every coast of Israel: so I shall escape out of his hand. [2] So David arose, and the six hundred men that were with him, and he went to Anchus, son of Ammach, king of Geth. [3] And David dwelt with Anchus, he and his men, each with his family; and David and both his wives, Achinaam the Jezraelitess, and Abigaia the wife of Nabal the Carmelite. [4] And it was told Saul that David had fled to Geth; and he no longer sought after him.

[1] through: Gr. *into*

[5] And David said to Anchus, If now thy servant hath found grace in thy eyes, let them give me, I pray thee, a place in one of the cities in the country, and I will dwell there: for why doth thy servant dwell with thee in a royal city? [6] And he gave him Sekelac in that day: therefore Sekelac came into possession of the king of Judea to this day. [7] And the number of the days that David dwelt in the country of the Philistines was four months.

[5] royal city: Gr. *city reigned over*

[8] And David and his men went up, and made an attack on all the Gesirites and on the Amalekites: and behold, the land was inhabited (even the land [a]from Gelampsur) by those who come from the fortified cities even to the land of Egypt. [9] And he smote the land, and saved neither man nor woman alive; and they took flocks, and herds, and asses, and camels, and raiment; and they returned and came to Anchus. [10] And Anchus said to David, On whom have ye made an attack today? And David said to Anchus, On the south of Judea, and on the south of Jesmega, and on the south of the Kenezite. [11] And I have not saved man or woman alive to bring them to Geth, saying, Lest they carry a report to Geth against us, saying, These things David doth. And this was his manner all the days that David dwelt in the country of the Philistines. [12] So David had the full confidence of Anchus, who said, He is thoroughly disgraced among his people in Israel, and he shall be my servant for ever.

[12] who: Gr. *saying*

28 And it came to pass in those days that the Philistines gathered themselves together with their armies to go out to fight with Israel; and Anchus said to David, Know surely, that thou shalt go forth to battle with me, thou, and thy men. [2] And David said to Anchus, Thus now thou shalt know what thy servant will do. And Anchus said to David, So will I make thee captain of my body-guard continually.

[1] Know surely: Gr. *thou shalt know surely*

[3] And Samuel died, and all Israel lamented for him, and they bury him in his city, in Armathaim. And Saul had removed those who had in them divining spirits, and the wizards, out of the land. [4] And the Philistines assemble themselves, and come and encamp in Sonam: and Saul gathereth all the men of Israel, and they encamp in Gelbue. [5] And Saul saw the camp of the Philistines, and he was alarmed, and his heart was greatly

[a] from Gelampsur: The LXX have rendered מעולם … שורה *of old to Shur*, by ἀπὸ Γελαμψοὺρ.

dismayed. [6] And Saul enquired of the Lord; and the Lord answered him
not by dreams, nor by manifestations, nor by prophets.
[7] Then Saul said to his servants, Seek for me a woman who hath in her
a divining spirit, and I will go to her, and enquire of her: and his servants
said to him, Behold, there is a woman who hath in her a divining spirit at
Aendor.
[8] And Saul disguised himself, and put on other raiment, and he goeth,
and two men with him, and they come to the woman by night; and he
said to her, Divine to me, I pray thee, by the divining spirit within thee,
and bring up to me him whom I shall name to thee. [9] And the woman
said to him, Behold now, thou knowest what Saul hath done, how he hath
cut off those who had in them divining spirits, and the wizards from the
land, and why dost thou spread a snare for my life to destroy it? [10] And
Saul sware to her, and said, As the Lord liveth, no injury shall come upon
thee on this account. [11] And the woman said, Whom shall I bring up to
thee? and he said, Bring up to me Samuel.
[12] And the woman saw Samuel, and cried out with a loud voice: and
the woman said to Saul, Why hast thou deceived me? for thou art Saul.
[13] And the king said to her, Fear not; tell me whom thou hast seen. And
the woman said to him, I saw gods ascending out of the earth. [14] And he
said to her, What didst thou perceive? and she said to him, An upright
man ascending out of the earth, and he was clothed with a mantle. And
Saul knew that this was Samuel, and he stooped with his face to the earth,
and did obeisance to him.
[15] And Samuel said, Why hast thou troubled me, that I should come up?
And Saul said, I am greatly distressed, and the Philistines war against me,
and God hath departed from me, and no longer hearkeneth to me either
by the hand of prophets or by dreams: and now I have called thee to tell
me what I shall do. [16] And Samuel said, Why askest thou me, whereas the
Lord hath departed from thee, and taken part with thy neighbour? [17] And
the Lord hath done to thee, as the Lord spoke by me; and the Lord will
rend thy kingdom out of thy hand, and will give it to thy neighbour David,
[18] because thou didst not hearken to the voice of the Lord, and didst not
execute his fierce anger upon Amalec, therefore the Lord hath done this
thing to thee this day. [19] And the Lord shall deliver Israel with thee into
the hands of the Philistines, and tomorrow thou and thy sons with thee
shall fall, and the Lord shall deliver the army of Israel into the hands of
the Philistines.
[20] And Saul instantly fell at his full length upon the earth, and was greatly
afraid because of the words of Samuel; and there was no longer any
strength in him, for he had eaten no bread all that day, and all that night.
[21] And the woman went in to Saul, and saw that he was greatly disquieted,
and said to him, Behold now, thy handmaid hath hearkened to thy voice,
and I have put my life in my hand, and have heard the words which thou
hast spoken to me. [22] And now hearken, I pray thee, to the voice of thy
handmaid, and I will set before thee a morsel of bread, and eat, and thou
shalt be strengthened, for thou wilt be going on thy way. [23] But he would

[9] those who had in them divining spirits: or, *ventriloquists*
[10] no injury: Gr. *if injury*

[15] hearkeneth: Gr. *hath hearkened*

[17] me: Gr. *my hand*

[20] instantly fell at his full length: Gr. *hasted and fell standing* or *at his full length*; as the Hebrew
[20] eaten: Gr. *ate*
[21] disquieted: lit. *hasted.* q.d. *trepidavit*
[21] heard: i.e., *obeyed*

not eat; so his servants and the woman constrained him, and he hear-
kened to their voice, and rose up from the earth, and sat upon a bench.
[24] And the woman had a fat heifer in the house; and she hasted and slew
it; and she took meal and kneaded it, and baked unleavened cakes. [25] And
she brought the meat before Saul, and before his servants; and they ate,
and rose up, and departed that night.

29 And the Philistines gather all their armies to Aphec, and Israel
encamped in Aendor, which is in Jezrael. [2] And the lords of the
Philistines went on by hundreds and thousands, and David and his men
went on in the rear with Anchus. [3] And the lords of the Philistines said,
Who are these [a]that pass by? And Anchus said to the captains of the
Philistines, Is not this David the servant of Saul king of Israel? he hath
been with us some time, even this second year, and I have not found any
fault in him from the day that he attached himself to me even until this
day. [4] And the captains of the Philistines were displeased at him, and they
say to him, Send the man away, and let him return to his place, where
thou didst set him; and let him not come with us to the war, and let him
not be a traitor in the camp: and wherewith will he be reconciled to his
master? will it not be with the heads of those men? [5] Is not this David
whom they celebrated in dances, saying,

Saul hath smitten his thousands,
and David his ten thousands?

[6] And Anchus called David, and said to him, As the Lord liveth, thou art
right and approved in my eyes, and so is thy going out and thy coming
in with me in the army, and I have not found any evil to charge against
thee from the day that thou camest to me until this day: but thou art not
approved in the eyes of the lords. [7] Now then return and go in peace, thus
thou shalt not do evil in the sight of the lords of the Philistines.

[8] And David said to Anchus, What have I done to thee? and what hast
thou found in thy servant from the first day that I was before thee even
until this day, that I should not come and war against the enemies of the
lord my king?

[9] And Anchus answered David, I know that thou art good in my eyes, as
an angel of God, but the lords of the Philistines say, He shall not come
with us to the war. [10] Now then rise up early in the morning, thou and the
servants of thy lord that are come with thee, and go to the place where
I appointed you, and entertain no evil thought in thy heart, for thou art
good in my sight: and rise early for your journey when it is light, and
depart.

[11] So David arose early, he and his men, to depart and guard the land of
the Philistines: and the Philistines went up to Jezrael to battle.

30 And it came to pass when David and his men had entered Sekelac
on the third day, that Amalec had made an incursion upon the
south, and upon Sekelac, and smitten Sekelac, and burnt it with fire. [2] And

[2] by: Gr. *to* or *at*

[3] some time: Gr. *days*

[4] a traitor in the camp: or, *a plotter against the camp*
[5] celebrated: Gr. *began to celebrate* or *gave the precedence*

[8] and war: Gr. *warring,* or *having warred*
[9] as an angel of God: Heb. agrees. Vat. omits

[10] when it is light: Gr. *and let there be light upon you*

[a] that pass by: The word עבר is here translated; as in Gen. 14:13.

as to the women and all things that were in it, great and small, they slew
neither man nor woman, but carried them captives, and went on their
way.
3 And David and his men came into the city, and, behold, it was burnt
with fire; and their wives, and their sons, and their daughters, were car-
ried captive. 4 And David and his men lifted up their voice, and wept till
there was no longer any power within them to weep. 5 And both the wives
of David were carried captive, Achinaam the Jezraelitess, and Abigaia the
wife of Nabal the Carmelite. 6 And David was greatly distressed, because
the people spoke of stoning him, because the soul of all the people was
grieved, each for his sons and his daughters: but David strengthened him-
self in the Lord his God.
7 And David said to Abiathar the priest the son of Achimelech, Bring
near the ephod. And Abiathar brought the ephod to David. 8 And David
enquired of the Lord, saying, Shall I pursue after this [a]troop? shall I over-
take them? and he said to him, Pursue, for thou shalt surely overtake them,
and thou shalt surely rescue the captives. 9 So David went, he and the six
hundred men with him, and they come as far as the brook Bosor, and
the superfluous ones stopped. 10 And he pursued them with four hundred
men; and there remained behind two hundred men, who tarried on the
other side of the brook Bosor.
11 And they find an Egyptian in the field, and they take him, and bring
him to David; and they gave him bread and he ate, and they caused him
to drink water. 12 And they gave him a piece of a cake of figs, and he ate,
and his spirit was restored in him; for he had not eaten bread, and had
not drunk water three days and three nights. 13 And David said to him,
Whose art thou? and whence art thou? and the young man the Egyptian
said, I am the servant of an Amalekite; and my master left me, because
I was taken ill three days ago. 14 And we made an incursion on the south
of the Chelethite, and on the parts of Judea, and on the south of Chelub,
and we burnt Sekelac with fire. 15 And David said to him, Wilt thou bring
me down to this troop? and he said, Swear now to me by God, that thou
wilt not kill me, and that thou wilt not deliver me into the hands of my
master, and I will bring thee down upon this troop.
16 So he brought him down thither, and behold, they were scattered
abroad upon the surface of the whole land, eating and drinking, and feast-
ing by reason of all the great spoils which they had taken out of the land
of the Philistines, and out of the land of Judah. 17 And David came upon
them, and smote them from the morning till the evening, and on the next
day; and not one of them escaped, except four hundred young men, who
were mounted on camels, and fled. 18 And David recovered all that the
Amalekites had taken, and he rescued both his wives. 19 And nothing was
wanting to them of great or small, either of the spoils, or the sons and
daughters, or anything that they had taken of theirs; and David recovered
all. 20 And he took all the flocks, and the herds, and led them away before
the spoils: and it was said of these spoils, These are the spoils of David.

7 And Abiathar brought the ephod to David: Heb. agrees. Vat. omits

11 gave: Gr. *give*

12 restored in him: Gr. *staid* or *established in him*

19 nothing was wanting to them: see Num. 31:49; Jes. Navi 23:14; 3 Kgdms. 8:56

[a] troop: The Greek is borrowed from the Hebrew.

[21] And David cometh to the two hundred men who were left behind that they should not follow after David, and he had caused them to remain by the brook of Bosor; and they came forth to meet David, and to meet his people with him: and David drew near to the people, and they asked him how he did.

[21] by: Gr. *in*

[22] Then every ill-disposed and bad man of the soldiers who had gone with David, answered and said, Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return. [23] And David said, Ye shall not do so, after the Lord hath delivered the enemy to us, and guarded us, and the Lord hath delivered into our hands the troop that came against us. [24] And who will hearken to these your words? for they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abideth with the baggage; they shall share alike. [25] And it came to pass from that day forward, that it became an ordinance and a custom in Israel until this day.

[24] inferior: Gr. *an inferior thing*

[26] And David came to Sekelac, and sent of the spoils to the elders of Judah, and to his friends, saying, Behold, a blessing for you of the spoils of the enemies of the Lord; [27] to those in Bethel, and to those in Rama of the south, and to those in Gethor. [28] And to those in Aroer, and to those in Ammadi, and to those in Saphi, and to those in Esthie, [28a] and to those in Geth, and to those in Cimath, and to those in Saphec, and to those in Themath, [29] and to those in Carmel, and to those in the cities of Jeremeel, and to those in the cities of the Kenezite; [30] and to those in Jerimuth, and to those in Bersabee, and to those in Nombe, [31] and to those in Chebron, and to all the places which David and his men had passed through.

[26] Behold, a blessing for you: Heb. agrees. Vat. *behold some*
[27] Bethel: Heb. agrees. Vat. *Bæthsur*

31 And the Philistines fought with Israel: and the men of Israel fled from before the Philistines, and they fall down wounded in the mountain of Gelbue. [2] And the Philistines press closely on Saul and his sons, and the Philistines smite Jonathan, and Aminadab, and Melchisa son of Saul. [3] And the battle prevaileth against Saul, and the shooters with arrows, even the archers find him, and he was wounded under the ribs. [4] And Saul said to his armour-bearer, Draw thy sword and pierce me through with it; lest these uncircumcised come and pierce me through, and mock me. But his armour-bearer would not, for he feared greatly: so Saul took his sword and fell upon it. [5] And his armour-bearer saw that Saul was dead, and he fell also himself upon his sword, and died with him. [6] So Saul died, and his three sons, and his armour-bearer, in that day together.

[3] under the ribs: lit. *in the hypochondria*

[7] And the men of Israel who were on the other side of the valley, and those beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead; and they leave their cities and flee: and the Philistines come and dwell in them.

[8] And it came to pass on the morrow that the Philistines come to strip the dead, and they find Saul and his three sons fallen on the mountains of Gelbue.

[9] turned him: Complutensian Text reads, ἀποκεφαλίζουσιν. So in Heb.

[9] And they turned him, and stripped off his armour, and sent it into the
land of the Philistines, sending round glad tidings to their idols and to the
people. [10] And they set up his armour at the temple of Astarte, and they
fastened his body on the wall of Bæthsam.

[11] And the inhabitants of Jabis Galaad hear what the Philistines did to
Saul. [12] And they rose up, even every man of might, and marched all night,
and took the body of Saul and the body of Jonathan his son from the wall
of Bæthsam; and they bring them to Jabis, and burn them there. [13] And
they take their bones, and bury them in the field that is in Jabis, and fast
seven days.

The Second Book of Kingdoms,

Otherwise Called,

The Second Book of Samuel

1 And it came to pass after Saul was dead, that David returned from
smiting Amalec, and David abode two days in Sekelac. [2] And it came
to pass on the third day, that, behold, a man came from the camp, from
the people of Saul, and his garments were rent, and earth was upon his
head: and it came to pass when he went in to David, that he fell upon the
earth, and did obeisance to him.

[3] And David said to him, Whence comest thou? and he said to him, I
have escaped out of the camp of Israel. [4] And David said to him, What is
the matter? tell me. And he said, The people fled out of the battle, and
many of the people have fallen and are dead, and Saul and Jonathan his
son are dead.

[5] And David said to the young man who brought him the tidings, How
knowest thou that Saul and Jonathan his son are dead? [6] And the young
man that brought the tidings, said to him, I happened accidentally to be
upon mount Gelbue; and, behold, Saul was leaning upon his spear, and,
behold, the chariots and captains of horse pressed hard upon him. [7] And
he looked behind him, and saw me, and called me; and I said, Behold, here
am I. [8] And he said to me, Who art thou? and I said, I am an Amalekite.
[9] And he said to me, Stand, I pray thee, over me, and slay me, for a dreadful
darkness hath come upon me, for all my life is in me. [10] So I stood over
him and slew him, because I knew he would not live after he was fallen;
and I took the crown that was upon his head, and the bracelet that was
upon his arm, and I have brought them hither to my lord.

[11] And David laid hold of his garments, and rent them; and all the men
who were with him rent their garments. [12] And they lamented, and wept,
and fasted till evening, for Saul and for Jonathan his son, and for the people
of Judah, and for the house of Israel, because they were smitten with
the sword.

[13] And David said to the young man who brought the tidings to him,
Whence art thou? and he said, I am the son of an Amalekite sojourner.

[14] And David said to him, How was it thou wast not afraid to lift thy
hand to destroy the anointed of the Lord? [15] And David called one of his
young men, and said, Go and fall upon him: and he smote him, and he
died. [16] And David said to him, Thy blood be upon thy own head; for thy
mouth hath testified against thee, saying, I have slain the anointed of the
Lord.

[17] And David lamented with this lamentation over Saul and over
Jonathan his son. [18] And he gave orders to teach it the sons of Judah: behold, it is written in the book of Right.

[4] battle: Gr. *war*

[10] would: Gr. *will*

[16] testified: Gr. *answered*
[18] gave orders: Gr. *told*
[18] Right: Gr. *straight,* or *right,* sometimes *upright,* as of a man. Heb. *Jasher*

19 [a]Set up a pillar, O Israel, for [b]the slain that died upon thy high places:
how are the mighty fallen!
20 Tell it not in Geth,
and tell it not as glad tidings in the streets of Ascalon,
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised triumph.
21 Ye mountains of Gelbue,
let not dew nor rain descend upon you, nor fields
of first-fruits be upon you,
for there the shield of the mighty ones hath been grievously assailed;
the shield of Saul was not anointed with oil.
22 From the blood of the slain, and from the fat of the mighty,
the bow of Jonathan returned not empty;
and the sword of Saul turned not back empty.
23 Saul and Jonathan, the beloved and the beautiful, were not divided:
comely were they in their life, and in their death
they were not divided:
they were swifter than eagles,
and they were stronger than lions.
24 Daughters of Israel, weep for Saul,
who clothed you with scarlet together with your adorning,
who added golden ornaments to your apparel.
25 How are the mighty fallen in the midst of the battle!
O Jonathan, even the slain ones upon thy high places!
26 I am grieved for thee, my brother Jonathan;
thou wast very lovely to me;
thy love to me was wonderful
beyond the love of women.
27 How are the mighty fallen,
and the weapons of war perished!

2 And it came to pass after this that David enquired of the Lord, saying,
Shall I go up into one of the cities of Judah? and the Lord said to him,
Go up. And David said, Whither shall I go up? and he said, To Chebron.
2 And David went up thither to Chebron, he and both his wives, Achinaam
the Jezraelitess, and Abigaia the wife of Nabal the Carmelite, 3 and the men
that were with him, every one and his family; and they dwelt in the cities
of Chebron.
4 And the men of Judea come, and anoint David there to reign over the
house of Judah; and they reported to David, saying, The men of Jabis of the
country of Galaad have buried Saul. 5 And David sent messengers to the
rulers of Jabis of the country of Galaad, and David said to them, Blessed
be ye of the Lord, because ye have wrought this mercy toward your lord,
even toward Saul the anointed of the Lord, and ye have buried him and

[a] Set up a pillar: The LXX take **הצבי** as from **נצב**, the Authorized Version from **צבי**.
[b] the slain that died: Two words here are used, as is often the case in the LXX to express one, namely τεθνηκότων and τραυματιῶν to express חלל.

Jonathan his son. [6] And now may the Lord deal in mercy and truth towards
you: and I also will requite towards you this good deed, because ye have
done this. [7] And now let your hands be made strong, and be valiant; for
your master Saul is dead, and moreover the house of Judah have anointed
me to be king over them.

[7] valiant: Gr. *mighty sons*

[8] But Abenner, the son of Ner, the commander-in-chief of Saul's army,
took Jebosthe son of Saul, and brought him up from the camp to Manaem
[9] and made him king over the land of Galaad, and over Thasiri, and over
Jezrael, and over Ephraim, and over Benjamin, and over all Israel. [10] Je-
bosthe, Saul's son was forty years old, when he reigned over Israel; and he
reigned two years, but not over the house of Judah, who followed David.

[9] made him king over: observe the active use of ἐβασίλευσεν, common in LXX

[11] And the days which David reigned in Chebron over the house of Judah
were seven years and six months.

[12] And Abenner the son of Ner went forth, and the servants of Jebosthe
the son of Saul, from Manaem to Gabaon. [13] And Joab the son of Saruia,
and the servants of David, went forth from Chebron, and met them at the
fountain of Gabaon, at the same place: and these sat down by the foun-
tain on this side, and those by the fountain on that side. [14] And Abenner
said to Joab, Let now the young men arise, and play before us. And Joab
said, Let them arise. [15] And there arose and passed over by number twelve
of the children of Benjamin, belonging to Jebosthe the son of Saul, and
twelve of the servants of David. [16] And they seized every one the head of
his neighbour with his hand, and his sword was thrust into the side of his
neighbour, and they fall down together: and the name of that place was
called The portion of the treacherous ones, which is in Gabaon. [17] And
the battle was very severe on that day; and Abenner and the men of Is-
rael were worsted before the servants of David. [18] And there were there
the three sons of Saruia, Joab, and Abessa, and Asael: and Asael was swift
in his feet as a roe in the field.

[19] And Asael followed after Abenner, and turned not to go to the right
hand or to the left from following Abenner. [20] And Abenner looked behind
him, and said, Art thou Asael himself? and he said, I am. [21] And Abenner
said to him, Turn thou to the right hand or to the left, and lay hold for
thyself on one of the young men, and take to thyself his armour: but Asael
would not turn back from following him. [22] And Abenner said yet again
to Asael, Stand aloof from me, lest I smite thee to the ground? and how
should I lift up my face to Joab? [23] And what doth this mean? return to Joab
thy brother. But he would not stand aloof; and Abenner smiteth him with
the hinder end of the spear on the loins, and the spear went out behind
him, and he falleth there and dieth on the spot: and it came to pass that
every one that came to the place where Asael fell and died, stood still.
[24] And Joab and Abessa pursued after Abenner, and the sun went down:
and they went as far as the hill of Amman, which is in the front of Gai, by
the desert way of Gabaon.

[23] on the spot: a literal version of the Hebrew תחתו q.d. *sur le champ*

[24] desert way of Gabaon: see Acts 8:26

[25] And the children of Benjamin who followed Abenner gather them-
selves together, and they formed themselves into one body, and stood
on the top of a hill. [26] And Abenner called Joab, and said, Shall the sword

devour perpetually? knowest thou not that it will be bitter at last? How
long then wilt thou refuse to tell the people to turn from following our
brethren? [27] And Joab said, As the Lord liveth, if thou hadst not spoken,
even from the morning the people had gone up every one from following
his brother. [28] And Joab sounded the trumpet, and all the people departed,
and did not pursue after Israel, and did not fight any longer.

[29] And Abenner and his men departed at evening, and went all that night,
and crossed over Jordan, and went along the whole adjacent country, and
they come to the camp. [30] And Joab returned from following Abenner,
and he assembled all the people, and there were missing of the people
of David, nineteen men, and Asael. [31] And the servants of David smote of
the children of Benjamin, of the men of Abenner, three hundred and sixty
men belonging to him.

[32] And they take up Asael, and bury him in the tomb of his father in
Bethlehem. And Joab and the men with him went all the night, and the
morning rose upon them in Chebron.

3 And there was war for a long time between the house of Saul and the
house of David; and the house of David grew continually stronger;
but the house of Saul grew continually weaker. [2] And sons were born to
David in Chebron: and his first-born was Amnon the son of Achinoom
the Jezraelitess. [3] And his second son was Daluia, the son of Abigaia the
Carmelitess; and the third, Abessalom the son of Maacha the daughter of
Tholmi the king of Gessir. [4] And the fourth was Ornia, the son of Aggith,
and the fifth was Saphatia, the son of Abital. [5] And the sixth was Jetheraam,
the son of Ægal the wife of David. These were born to David in Chebron.

[6] And it came to pass while there was war between the house of Saul and
the house of David, that Abenner was governing the house of Saul. [7] And
Saul had a concubine, Respha, the daughter of Jol; and Jebosthe the son
of Saul said to Abenner, Why hast thou gone in to my father's concubine?
[8] And Abenner was very angry with Jebosthe for this saying; and Abenner
said to him, Am I a dog's head? I have this day wrought kindness with
the house of Saul thy father, and with his brethren and friends, and have
not gone over to the house of David, and dost thou this day seek a charge
against me concerning injury to a woman? [9] God do thus and more also
to Abenner, if as the Lord sware to David, so do I not to him this day; [10] to
take away the kingdom from the house of Saul, and to raise up the throne
of David over Israel and over Judah from Dan to Bersabee. [11] And Jebosthe
could not any longer answer Abenner a word, because he feared him.

[12] And Abenner sent messengers to David to Thælam where he was, im-
mediately, saying, Make thy covenant with me, and, behold, my hand is
with thee to bring back to thee all the house of Israel. [13] And David said,
With a good will I will make with thee a covenant: only I demand one
condition of thee, saying, Thou shalt not see my face, unless thou bring
Melchol the daughter of Saul, when thou comest to see my face. [14] And
David sent messengers to Jebosthe the son of Saul, saying, Restore me
my wife Melchol, whom I took for a hundred foreskins of the Philistines.
[15] And Jebosthe sent, and took her from her husband, even from Phaltiel

the son of Selle. [16] And her husband went with her weeping behind her as
far as Barakim. And Abenner said to him, Go, return; and he returned.
[17] And Abenner spoke to the elders of Israel, saying, In former days ye
sought David to reign over you; [18] and now perform it: for the Lord hath
spoken concerning David, saying, By the hand of my servant David I will
save Israel out of the hand of all their enemies. [19] And Abenner spoke in
the ears of Benjamin: and Abenner went to speak in the ears of David
at Chebron, all that seemed good in the eyes of Israel and in the eyes of
the house of Benjamin. [20] And Abenner came to David to Chebron, and
with him twenty men: and David made for Abenner and his men with
him a banquet of wine. [21] And Abenner said to David, I will arise now, and
go, and gather to my lord the king all Israel; and I will make with him a
covenant, and thou shalt reign over all whom thy soul desireth. And David
sent away Abenner, and he departed in peace.
[22] And, behold, the servants of David and Joab arrived from their expedi-
tion, and they brought much spoil with them: and Abenner was not with
David in Chebron, because he had sent him away, and he had departed
in peace. [23] And Joab and all his army came, and it was reported to Joab,
saying, Abenner the son of Ner is come to David, and David hath let him
go, and he hath departed in peace. [24] And Joab went in to the king, and
said, What is this that thou hast done? behold, Abenner came to thee; and
why hast thou let him go, and he hath departed in peace? [25] Knowest thou
not the mischief of Abenner the son of Ner, that he came to deceive thee,
and to know thy going out and thy coming in, and to know all things that
thou doest?
[26] And Joab returned from David, and sent messengers to Abenner after
him; and they bring him back from the well of Seïram: but David knew it
not. [27] And he brought back Abenner to Chebron, and Joab caused him to
turn aside from the gate to speak to him, laying wait for him: and he smote
him there in the loins, and he died for the blood of Asael the brother of
Joab.
[28] And David heard of it afterwards, and said, I and my kingdom are
guiltless before the Lord even for ever of the blood of Abenner the son of
Ner. [29] Let it fall upon the head of Joab, and upon all the house of his father;
and let there not be wanting of the house of Joab one that hath an issue,
or a leper, or that leaneth on a staff, or that falleth by the sword, or that
wanteth bread. [30] For Joab and Abessa his brother laid wait continually for
Abenner, because he slew Asael their brother at Gabaon in the battle.
[31] And David said to Joab and to all the people with him, Rend your
garments, and gird yourselves with sackcloth, and lament before Abenner.
And king David followed the bier. [32] And they bury Abenner in Chebron:
and the king lifted up his voice, and wept at his tomb, and all the people
wept for Abenner.
[33] And the king mourned over Abenner, and said,

Shall Abenner die according to the death of Nabal?
[34] Thy hands were not bound,

[29] Let it fall: Gr. Lit. *them.* (sc. *bloods*) *meet*

and thy feet were not put in fetters:
one brought thee not near as Nabal;
thou didst fall before children of iniquity.

[35] And all the people assembled to weep for him. And all the people came
to cause David to eat bread while it was yet day: and David sware, saying,
God do so to me, and more also, if I eat bread or anything else before
the sun goeth down. [36] And all the people took notice, and all things that
the king did before the people were pleasing in their sight. [37] So all the
people and all Israel perceived in that day, that it was not of the king to
slay Abenner the son of Ner.
[38] And the king said to his servants, Know ye not that a great prince is
this day fallen in Israel? [39] And that I am this day a mere kinsman of his,
and as it were a subject; but these men the sons of Saruia are too hard for
me: the Lord reward the evil-doer according to his wickedness.

[39] a subject: Gr. *appointed by a king*

4 And Jebosthe the son of Saul heard that Abenner the son of Ner had
died in Chebron; and his hands were paralysed, and all the men of
Israel grew faint. [2] And Jebosthe the son of Saul had two men that were
captains of bands: the name of the one was Baana, and the name of the
other Rechab, sons of Remmon the Berothite of the children of Benjamin;
for Beroth was reckoned to the children of Benjamin. [3] And the Berothites
ran away to Gethaim, and were sojourners there until this day.
[4] And Jonathan Saul's son had a son lame of his feet, five years old, and
he was in the way when the news of Saul and Jonathan his son came
from Jezrael, and his nurse took him up, and fled; and it came to pass as
he hasted and retreated, that he fell, and was lamed. And his name was
Memphibosthe.
[5] And Rechab and Baana the sons of Remmon the Berothite went, and
they came in the heat of the day into the house of Jebosthe; and he was
sleeping on a bed at noon. [6] And, behold, the porter of the house win-
nowed wheat, and he slumbered and slept: and the brothers Rechab and
Baana went privily into the house: [7] and Jebosthe was sleeping on his bed
in his chamber: and they smite him, and slay him, and take off his head:
and they took his head, and went all the night by the western road.
[8] And they brought the head of Jebosthe to David to Chebron, and they
said to the king, Behold the head of Jebosthe the son of Saul thy enemy,
who sought thy life; and the Lord hath executed for my lord the king
vengeance on his enemies, as it is this day: even on Saul thy enemy, and
on his seed.

[8] executed: Gr. *given*

[9] And David answered Rechab and Baana his brother, the sons of Rem-
mon the Berothite, and said to them, As the Lord liveth, who hath re-
deemed my soul out of all affliction; [10] he that reported to me that Saul
was dead, even he was as one bringing glad tidings before me: but I seized
him and slew him in Sekelac, to whom I ought, as he thought, to have
given a reward for his tidings. [11] And now evil men have slain a righteous
man in his house on his bed: now then I will require his blood of your
hand, and I will destroy you from off the earth. [12] And David commanded

his young men, and they slay them, and cut off their hands and their feet;
and they hung them up at the fountain in Chebron: and they buried the
head of Jebosthe in the tomb of Abenner the son of Ner.

5 And all the tribes of Israel come to David to Chebron, and they said
to him, Behold, we are thy bone and thy flesh. [2] And heretofore Saul
being king over us, thou wast he that didst lead out and bring in Israel: and
the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be
for a leader to my people Israel. [3] And all the elders of Israel come to the
king to Chebron; and king David made a covenant with them in Chebron
before the Lord; and they anoint David king over all Israel. [4] David was
thirty years old when he began to reign, and he reigned forty years. [5] Seven
years and six months he reigned in Chebron over Judah, and thirty-three
years he reigned over all Israel and Judah in Jerusalem.

[2] heretofore: Gr. *yesterday and the third day*

[4] thirty years old: Gr. *a son of thirty years*

[6] And David and his men departed to Jerusalem, to the Jebusite that in-
habited the land: and it was said to David, Thou shalt not come in hither:
for the blind and the lame withstood him, saying, David shall not come
in hither. [7] And David took first the hold of Sion: this is the city of David.
[8] And David said on that day, Every one that smiteth the Jebusite, let him
attack with the dagger both the lame and the blind, and those that hate
the soul of David. Therefore they say, The lame and the blind shall not
enter into the house of the Lord. [9] And David dwelt in the hold, and it was
called the city of David, and he built the city itself round about from the
citadel, and he built his own house. [10] And David advanced and became
great, and the Lord Almighty was with him.

[11] And Chiram king of Tyre sent messengers to David, and cedar wood,
and carpenters, and stone-masons: and they built a house for David.
[12] And David knew that the Lord had prepared him to be king over Israel,
and that his kingdom was exalted for the sake of his people Israel.

[13] And David took again wives and concubines out of Jerusalem, after
he came from Chebron: and David had still more sons and daughters
born to him. [14] And these are the names of those that were born to him in
Jerusalem; Sammus, and Sobab, and Nathan, and Solomon. [15] And Ebear,
and Elisue, and Naphec, and Jephies. [16] And Elisama, and Elidae, and
Eliphalath.[a]

[17] And the Philistines heard that David was anointed king over Israel;
and all the Philistines went up to seek David; and David heard of it, and
went down to the stronghold. [18] And the Philistines came, and assembled
in the valley of the [b]giants.

[18] giants: lit. *Titans.* Heb. *Rephaim*

[19] And David enquired of the Lord, saying, Shall I go up against the
Philistines? and wilt thou deliver them into my hands? and the Lord said
to David, Go up, for I will surely deliver the Philistines into thy hands.
[20] And David came from Upper Breaches, and smote the Philistines there:
and David said, The Lord hath destroyed the hostile Philistines before me,

[20] Upper Breaches: Heb. *Baal-perazim*

[a] Heb. also omits these names. Vat. adds *Samae, Jessibath, Nathan, Galamaan, Jebaar, Theësus, Eliphalat, Naged, Naphec, Janathan, Leasamys, Baalimath, Eliphaath*

[b] Giants. *Heb.* רפאים. For some interesting remarks on this word, see the conclusion of Govett's work on the book of the prophet Isaiah.

as water is dispersed; therefore the name of that place was called Over
Breaches. [21] And they leave there their gods, and David and his men with
him took them.

[20] Over: thus in English or other languages, *Underskiddaw*, *Unterseen*, etc.

[22] And the Philistines came up yet again, and assembled in the valley of
Giants. [23] And David enquired of the Lord: and the Lord said, Thou shalt
not go up to meet them: turn from them, and thou shalt meet them near
the place of weeping. [24] And it shall come to pass when thou hearest the
sound of a clashing together from the grove of weeping, then thou shalt go
down to them, for then the Lord shall go forth before thee to make havoc
in the battle with the Philistines. [25] And David did as the Lord commanded
him, and smote the Philistines from Gabaon as far as the land of Gazera.

[23] weeping: Heb. בכאים lit. *mulberries*

6 And David again gathered all the young men of Israel, about seventy
thousand. [2] And David arose, and went, he and all the people that were
with him, and some of the rulers of Judah, on an expedition to a distant
place, to bring back thence the ark of God, on which the name of the Lord
of Hosts who dwelleth between the cherubs upon it is called.

[3] And they put the ark of the Lord on a new waggon, and took it out of
the house of Aminadab who lived on the hill: and Oza and his brethren
the sons of Aminadab drove the waggon, and brought it out of the house
of Aminadab in the hill, with the ark. [4] And his brethren went before the
ark. [5] And David and the children of Israel were playing before the Lord
on well-tuned instruments mightily, and with songs, and with harps, and
with lutes, and with drums, and with cymbals, and with pipes.

[3] and brought it out of the house of Aminadab in the hill: Heb. nearly agrees. Vat. omits the clause

[6] And they come as far as the threshing-floor of Nachor: and Oza reached
forth his hand to the ark of God to keep it steady, and took hold of it; for
the ox shook it out of its place. [7] And the Lord was very angry with Oza;
and God smote him there for his rashness: and he died there by the ark of
the Lord before God. [8] And David was dispirited because the Lord made
a breach upon Oza; and that place was called the breach of Oza until this
day. [9] And David feared the Lord in that day, saying, How shall the ark of
the Lord come in to me? [10] And David would not bring in the ark of the
covenant of the Lord to himself into the city of David: and David turned
it aside into the house of Abeddara the Gethite. [11] And the ark of the Lord
lodged in the house of Abeddara the Gethite three months, and the Lord
blessed all the house of Abeddara, and all his possessions.

[6] the ox: Gr. *the calf*
[7] for his rashness: Heb. agrees. Vat. omits

[12] And it was reported to king David, saying, The Lord hath blessed the
house of Abeddara, and all that he hath, because of the ark of the Lord.
And David went, and brought up the ark of the Lord from the house of
Abeddara to the city of David with gladness. [13] And there were with him
bearing the ark seven bands, and for a sacrifice a calf and lambs. [14] And
David sounded with well-tuned instruments before the Lord, and David
was clothed with a fine long robe. [15] And David and all the house of Israel
brought up the ark of the Lord with shouting, and with the sound of a
trumpet.

[16] And it came to pass as the ark arrived at the city of David, that Mel-
chol the daughter of Saul looked through the window, and saw king David
dancing and playing before the Lord; and she despised him in her heart.

[17] And they bring the ark of the Lord, and set it in its place in the midst of
the tabernacle which David pitched for it: and David offered whole-burnt
offerings before the Lord, and peace-offerings. [18] And David made an end
of offering the whole-burnt offerings and peace-offerings, and blessed the
people in the name of the Lord of Hosts. [19] And he distributed to all the
people, even to all the host of Israel from Dan to Bersabee, both men and
women, to every one a cake of bread, and a joint of meat, and a cake from
the frying-pan: and all the people departed every one to his home.

[20] And David returned to bless his house. And Melchol the daughter of
Saul came out to meet David and saluted him, and said, How was the
king of Israel glorified today, who was today uncovered in the eyes of the
handmaids of his servants, as one of the dancers wantonly uncovereth
himself! [21] And David said to Melchol, I will dance before the Lord. Blessed
be the Lord who chose me before thy father, and before all his house, to
make me head over his people, even over Israel: therefore I will play, and
dance before the Lord. [22] And I will again uncover myself thus, and I will
be vile in thy eyes, and with the maid-servants by whom thou saidst that
I was had in honour. [23] And Melchol the daughter of Saul had no child till
the day of her death.

[22] I was had in honour: Vat. *I was not had in honour*

7 And it came to pass when the king sat in his house, and the Lord had
given him an inheritance on every side free from all his enemies round
about him; [2] that the king said to Nathan the prophet, Behold now, I live
in a house of cedar, and the ark of the Lord dwelleth in the midst of a tent.
[3] And Nathan said to the king, Go and do all that is in thy heart, for the
Lord is with thee.

[4] And it came to pass in that night, that the word of the Lord came to
Nathan, saying, [5] Go, and say to my servant David, Thus saith the Lord,
Thou shalt not build me a house for me to dwell in. [6] For I have not dwelt
in a house from the day that I brought up the children of Israel out of Egypt
to this day, but I have been walking in a lodge and in a tent, [7] wheresoever
I went with all Israel. Have I ever spoken to any of the tribes of Israel,
which I commanded to tend my people Israel, saying, Why have ye not
built me a house of cedar?

[8] And now thus shalt thou say to my servant David, Thus saith the
Lord Almighty, I took thee from the sheep-cote, that thou shouldst be
a prince over my people, over Israel. [9] And I was with thee wheresoever
thou wentest, and I destroyed all thy enemies before thee, and I made thee
renowned according to the renown of the great ones on the earth. [10] And
I will appoint a place for my people Israel, and will plant them, and they
shall dwell by themselves, and shall be no more distressed; and the son of
iniquity shall no more afflict them, as he hath done from the beginning,
[11] from the days when I appointed judges over my people Israel: and I will
give thee rest from all thy enemies, and the Lord will tell thee that thou
shalt build a house to him. [12] And it shall come to pass when thy days
shall have been fulfilled, and thou shalt sleep with thy fathers, that I will
raise up thy seed after thee, even thy own issue, and I will establish his
kingdom. [13] He shall build for me a house to my name, and I will set up

[8] 2 Cor. 6:18 (Heb. + LXX)

[10] plant them: Gr. *plant it*

his throne even for ever. [14] I will be to him a father, and he shall be to me
a son. And when he happeneth to transgress, then will I chasten him with
the rod of men, and with the stripes of the sons of men. [15] But my mercy
I will not take from him, as I took it from those whom I removed from my
presence. [16] And his house shall be made sure, and his kingdom for ever
before me, and his throne shall be set up for ever.

[14] 2 Cor. 6:18; Heb. 1:5 (Heb. + LXX)

[17] According to all these words, and according to all this vision, so
Nathan spoke to David.

[18] And king David came in, and sat before the Lord, and said, Who am I,
O Lord, my Lord, and what is my house, that thou hast loved me hitherto?
[19] Whereas I was very little before thee, O Lord, my Lord, yet thou spok-
est concerning the house of thy servant for a long time to come. And is
this the law of man, O Lord, my Lord? [20] And what shall David yet say to
thee? and now thou knowest thy servant, O Lord, my Lord. [21] And thou
hast wrought for thy servant's sake, and according to thy heart thou hast
wrought all this greatness, to make it known to thy servant, [22] that he may
magnify thee, O my Lord; for there is no one like thee, and there is no
God but thou among all of whom we have heard with our ears. [23] And
what other nation in the earth is as thy people Israel? whereas God was
his guide, to redeem for himself a people to make thee a name, to do
mightily and nobly, so that thou shouldst cast out nations and their taber-
nacles from the presence of thy people, whom thou didst redeem for thy-
self out of Egypt? [24] And thou hast prepared for thyself thy people Israel
to be a people for ever, and thou, Lord, art become their God. [25] And now,
O my Lord, the Almighty Lord God of Israel, confirm the word for ever
which thou hast spoken concerning thy servant and his house: and now
as thou hast said, [26] Let thy name be magnified for ever, and let the house
of thy servant David be established before thee. [27] Almighty Lord God of
Israel, thou hast uncovered the ear of thy servant, saying, I will build thee
a house: therefore thy servant hath found in his heart to pray this prayer
to thee. [28] And now, O Lord my Lord, thou art God; and thy words will
be true, and thou hast spoken these good things concerning thy servant.
[29] And now begin and bless the house of thy servant, that it may continue
for ever before thee; for thou, O Lord, my Lord, hast spoken, and the house
of thy servant shall be blessed with thy blessing so as to continue for ever.

[18] hitherto: or, *so much as this*

[22] like thee: Gr. *as thou*

[26] and let the house of thy servant David be established before thee: Heb. agrees. Vat. omits

8 And it came to pass after this, that David smote the Philistines, and
put them to flight, and David took the tribute from out of the hand of
the Philistines.

[2] And David smote Moab, and measured them out with lines, having laid
them down on the ground: and there were two lines for slaying, and two
lines he kept alive: and Moab became servants to David, yielding tribute.

[3] And David smote Adraazar the son of Raab king of Suba, as he went
to extend his power to the river Euphrates. [4] And David took seven of his
chariots, and seven thousand horsemen, and twenty thousand footmen:
and David houghed all his chariot horses, and he reserved to himself a
hundred chariots. [5] And Syria of Damascus cometh to help Adraazar king
of Suba, and David smote twenty-two thousand men belonging to the Syr-

[1] tribute: Heb. *Metheg-ammah.* Lit. *bridle of Ammah*

[2] laid them down: Gr. *caused them to sleep*

[4] seven of his chariots: Vat. *a thousand of his chariots*

[4] chariot horses: Gr. *chariots*

ian. [6] And David placed a garrison in Syria near Damascus, and the Syrians
became servants and tributaries to David: and the Lord preserved David
whithersoever he went. [7] And David took the golden bracelets which were
on the servants of Adraazar king of Suba, and brought them to Jerusalem.
And Susakim king of Egypt took them, when he went up to Jerusalem in
the days of Roboam son of Solomon. [8] And king David took from Mete-
bac, and from the choice cities of Adraazar, very much brass: with that
Solomon made the brazen sea, and the pillars, and the lavers, and all the
furniture.

[9] And Thoü the king of Hemath heard that David had smitten all the host
of Adraazar. [10] And Thoü sent Jedduram his son to king David, to ask him
of his welfare, and to congratulate him on his fighting against Adraazar
and smiting him, for he was an enemy to Adraazar: and in his hands were
vessels of silver, and vessels of gold, and vessels of brass. [11] And these king
David consecrated to the Lord, with the silver and with the gold which he
consecrated out of all the cities which he conquered, [12] out of Idumea, and
out of Moab, and from the children of Ammon, and from the Philistines,
and from Amalec, and from the spoils of Adraazar son of Raab king of
Suba.

[13] And David made himself a name: and when he returned he smote
Idumea in Gebelem to the number of eighteen thousand. [14] And he set
garrisons in Idumea, even in all Idumea: and all the Idumeans were ser-
vants to the king. And the Lord preserved David wherever he went.

[15] And David reigned over all Israel: and David wrought judgment and
justice over all his people. [16] And Joab the son of Saruia was over the host;
and Josaphat the son of Achilud was keeper of the records. [17] And Sadoc
the son of Achitob, and Achimelech son of Abiathar, were priests; and
Sasa was the scribe, [18] and Banæas son of Jodaë was councillor, and the
Chelethite and the Phelethite, and the sons of David, were princes of the
court.

9 And David said, Is there yet anyone left in the house of Saul, that I may
deal kindly with him for Jonathan's sake? [2] And there was a servant of
the house of Saul, and his name was Siba: and they call him to David; and
the king said to him, Art thou Siba? and he said, I am thy servant. [3] And
the king said, Is there yet a man left of the house of Saul, that I may act
towards him with the mercy of God? and Siba said to the king, There is
yet a son of Jonathan, lame of his feet. [4] And the king said, Where is he?
and Siba said to the king, Behold, he is in the house of Machir the son of
Amiel of Lodabar. [5] And king David sent, and took him out of the house
of Machir the son of Amiel of Lodabar.

[6] And Memphibosthe the son of Jonathan the son of Saul cometh to king
David, and he fell upon his face and did obeisance to him: and David said
to him, Memphibosthe: and he said, Behold thy servant. [7] And David said
to him, Fear not, for I will surely deal mercifully with thee for the sake
of Jonathan thy father, and I will restore to thee all the land of Saul the
father of thy father; and thou shalt eat bread at my table continually. [8] And

Memphibosthe did obeisance, and said, Who am I thy servant, that thou
hast looked upon a dead dog like me?
9 And the king called Siba the servant of Saul, and said to him, All that
belonged to Saul and to all his house have I given to the son of thy lord.
10 And thou, and thy sons, and thy servants, shall till the land for him; and
thou shalt bring in bread to the son of thy lord, and he shall eat bread: and
Memphibosthe the son of thy lord shall eat bread continually at my table.
Now Siba had fifteen sons and twenty servants. 11 And Siba said to the king,
According to all that my lord the king hath commanded his servant, so will
thy servant do. And Memphibosthe did eat at the table of David, as one of
the sons of the king. 12 And Memphibosthe had a little son, and his name
was Micha: and all the household of Siba were servants to Memphibosthe.
13 And Memphibosthe dwelt in Jerusalem, for he continually ate at the
table of the king; and he was lame in both his feet.

9 belonged: Gr. *belongeth*

10 And it came to pass after this that the king of the children of Am-
mon died, and Annon his son reigned in his stead. 2 And David said,
I will show mercy to Annon the son of Naas, as his father dealt mercifully
with me. And David sent to comfort him concerning his father by the
hand of his servants; and the servants of David came into the land of the
children of Ammon. 3 And the princes of the children of Ammon said to
Annon their lord, Is it to honour thy father before thee that David hath
sent comforters to thee? Hath not David rather sent his servants to thee
that they should search the city, and spy it out and examine it? 4 And An-
non took the servants of David, and shaved their beards, and cut off their
garments in the midst as far as their haunches, and sent them away.
5 And they brought David word concerning the men; and he sent to meet
them, for the men were greatly dishonoured: and the king said, Remain
in Jericho till your beards have grown, and then ye shall return.
6 And the children of Ammon saw that the people of David were
ashamed; and the children of Ammon sent, and hired the Syrians of
Bæthraam, and the Syrians of Suba, and Roob, twenty thousand footmen,
and the king of Amalec with a thousand men, and Istob with twelve thou-
sand men.
7 And David heard, and sent Joab and all his host, even the mighty men.
8 And the children of Ammon went forth, and set the battle in array by the
door of the gate: those of Syria, Suba, and Roob, and Istob, and Amalec,
being by themselves in the field. 9 And Joab saw that the front of the battle
was against him from that which was opposed in front and from behind,
and he chose out some of all the young men of Israel, and they set them-
selves in array against Syria. 10 And the rest of the people he gave into the
hand of Abessa his brother, and they set the battle in array opposite to
the children of Ammon. 11 And he said, If Syria be too strong for me, then
shall ye help me: and if the children of Ammon be too strong for thee,
then will we be ready to help thee. 12 Be thou courageous, and let us be
strong for our people, and for the sake of the cities of our God, and the
Lord shall do that which is good in his eyes.

[13] And Joab and his people with him advanced to battle against Syria,
and they fled from before him. [14] And the children of Ammon saw that
the Syrians were fled, and they fled from before Abessa, and entered into
the city: and Joab returned from the children of Ammon, and came to
Jerusalem.
[15] And the Syrians saw that they were worsted before Israel, and they
gathered themselves together. [16] And Adraazar sent and gathered the Syr-
ians from the other side of the river, and they came to Ælam; and Sobac
the captain of the host of Adraazar was at their head.
[17] And it was reported to David, and he gathered all Israel, and went
over Jordan, and came to Ælam: and the Syrians set the battle in array
against David, and fought with him. [18] And Syria fled from before Israel,
and David destroyed of Syria seven hundred chariots, and forty thousand
horsemen, and he smote Sobac the captain of his host, and he died there.
[19] And all the kings the servants of Adraazar saw that they were put to the
worse before Israel, and they went over to Israel, and served them: and
Syria was afraid to help the children of Ammon any more.

[16] the river: Heb. agrees. Vat. *the river Chalamak*
[16] at their head: Gr. *before them*
[19] help: Gr. *save*

11 And it came to pass when the time of the year for kings going out
to battle had come round, that David sent Joab, and his servants
with him, and all Israel; and they destroyed the children of Ammon, and
besieged Rabbath: but David remained at Jerusalem.
[2] And it came to pass toward evening, that David arose off his couch, and
walked on the roof of the king's house, and saw from the roof a woman
bathing; and the woman was very beautiful to look upon. [3] And David
sent and enquired about the woman: and one said, Is not this Bersabee
the daughter of Eliab, the wife of Urias the Chettite?
[4] And David sent messengers, and took her, and went in to her, and he
lay with her: and she was purified from her uncleanness, and returned to
her house. [5] And the woman conceived; and she sent and told David, and
said, I am with child. [6] And David sent to Joab, saying, Send me Urias the
Chettite; and Joab sent Urias to David.
[7] And Urias arrived and went in to him, and David asked him how Joab
was, and how the people were, and how the war went on. [8] And David said
to Urias, Go to thy house, and wash thy feet: and Urias departed from the
house of the king, and a portion of meat from the king followed him. [9] And
Urias slept at the door of the king with the servants of his lord, and went
not down to his house. [10] And they brought David word, saying, Urias hath
not gone down to his house. And David said to Urias, Art thou not come
from a journey? why hast thou not gone down to thy house? [11] And Urias
said to David, The ark, and Israel, and Judah dwell in tents; and my lord
Joab, and the servants of my lord, are encamped in the open fields; and
shall I go into my house to eat and drink, and lie with my wife? how should
I do this? as thy soul liveth, I will not do this thing. [12] And David said to
Urias, Remain here today also, and tomorrow I will let thee go. So Urias
remained in Jerusalem that day and the day following.

[4] purified: Gr. *sanctified*
[11] are encamped: lit. *encamp*
[11] I will not do this thing: Gr. *if I do this thing*

[13] And David called him, and he ate before him and drank, and he made him drunk: and he went out in the evening to lie upon his bed with the servants of his lord, and went not down to his house.

[14] And the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias. [15] And he wrote in the letter, saying, Station Urias in front of the severe part of the fight, and retreat from behind him, so shall he be wounded and die.

[16] And it came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were. [17] And the men of the city went out, and fought with Joab: and some of the people of the servants of David fell, and Urias the Chettite died also.

[18] And Joab sent, and reported to David all the events of the war. [19] And he charged the messenger, saying, When thou hast finished reporting all the events of the war to the king, [20] then it shall come to pass if the anger of the king shall arise, and he shall say to thee, Why did ye draw nigh to the city to fight? knew ye not that they would shoot from off the wall? [21] Who smote Abimelech the son of Jerobaal son of Ner? did not a woman cast a piece of a millstone upon him from above the wall, and he died in Thamasi? why did ye draw near to the wall? then thou shalt say, Thy servant Urias the Chettite is also dead.

[18] events of the war: Heb. also ends the verse here. Vat. adds *so as to tell them to the king*

[22] And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab told him, all the affairs of the war. And David was very angry with Joab, and said to the messenger, Why did ye draw nigh to the wall to fight? knew ye not that ye would be wounded from off the wall? Who smote Abimelech the son of Jerobaal? did not a woman cast upon him a piece of millstone from the wall, and he died in Thamasi? why did ye draw near to the wall? [23] And the messenger said to David, The men prevailed against us, and they came out against us into the field, and we came upon them even to the door of the gate. [24] And the archers shot at thy servants from off the wall, and some of the king's servants died, and thy servant Urias the Chettite is dead also. [25] And David said to the messenger, Thus shalt thou say to Joab, Let not the matter be grievous in thy eyes, for the sword devoureth one way at one time and another way at another: strengthen thy array against the city, and destroy it, and strengthen [a]him.

[26] And the wife of Urias heard that Urias her husband was dead, and she mourned for her husband. [27] And the time of mourning expired, and David sent and took her into his house, and she became his wife, and bore him a son: but the thing which David did was evil in the eyes of the Lord.

12 And the Lord sent Nathan the prophet to David; and he went in to him, and said to him, There were two men in one city, one rich and the other poor. [2] And the rich man had very many flocks and herds. [3] But the poor man had only one little ewe lamb, which he had purchased, and preserved, and reared; and it grew up with himself and his children in common; it ate of his bread and drank of his cup, and slept in his bosom, and was to him as a daughter. [4] And a traveller came to the rich man, and

[a] him: There can be little doubt that αὐτὸν the Alex. reading, is correct, instead of αὐτήν.

he spared to take of his flocks and of his herds, to dress for the traveller
that came to him; and he took the poor man's lamb, and dressed it for
the man that came to him. [5] And David was greatly moved with anger
against the man; and David said to Nathan, As the Lord liveth, the man
that did this thing shall surely die. [6] And he shall restore the lamb seven-
fold, because he hath not spared.

[7] And Nathan said to David, Thou art the man that hath done this. Thus
saith the Lord God of Israel, I anointed thee to be king over Israel, and I
rescued thee out of the hand of Saul; [8] and I gave thee the house of thy
lord, and the wives of thy lord into thy bosom, and I gave to thee the house
of Israel and Judah; and if that had been little, I would have given thee yet
more. [9] Why hast thou set at nought the word of the Lord, to do that which
is evil in his eyes? thou hast slain Urias the Chettite with the sword, and
thou hast taken his wife to be thy wife, and thou hast slain him with the
sword of the children of Ammon. [10] Now therefore the sword shall not
depart from thy house for ever, because thou hast set me at nought, and
thou hast taken the wife of Urias the Chettite, to be thy wife. [11] Thus saith
the Lord, Behold, I will raise up against thee evil out of thy house, and I
will take thy wives before thy eyes, and will give them to thy neighbour,
and he shall lie with thy wives in the sight of this sun. [12] For thou didst it
secretly, but I will do this thing in the sight of all Israel, and before this
sun.

[13] And David said to Nathan, I have sinned against the Lord. And Nathan
said to David, And the Lord hath put away thy sin; thou shalt not die.
[14] Only because thou hast given great occasion of provocation to the ene-
mies of the Lord by this thing, thy son also that is born to thee shall surely
die.

[15] And Nathan departed to his house. And the Lord smote the child,
which the wife of Urias the Chettite bore to David, and it was ill. [16] And
David enquired of God concerning the child, and David fasted, and went
in and lay all night upon the ground. [17] And the elders of his house arose
and went to him to raise him up from the ground, but he would not rise,
nor did he eat bread with them.

[18] And it came to pass on the seventh day that the child died: and the ser-
vants of David were afraid to tell him that the child was dead; for they said,
Behold, while the child was yet alive we spoke to him, and he hearkened
not to our voice; and how should we tell him that the child is dead?—
so would he do himself harm. [19] And David understood that his servants
were whispering, and David perceived that the child was dead: and David
said to his servants, Is the child dead? and they said, He is dead. [20] Then
David rose up from the earth, and washed, and anointed himself, and
changed his raiment, and went into the house of God, and worshipped
him; and went into his own house, and called for bread to eat, and they
set bread before him and he ate. [21] And his servants said to him, What is
this thing that thou hast done concerning the child? while it was yet living
thou didst fast, and weep, and watch: and when the child was dead thou
didst rise up, and didst eat bread, and drink. [22] And David said, While the

[5] shall surely die: Gr. *is the son of death*

[8] had been little, I would have given: Gr. *is little, I will give*, etc.

[14] that is born: Gr. *born*

[18] would: Gr. *will*

child yet lived, I fasted and wept; for I said, Who knoweth if the Lord will
pity me, and the child live? [23] But now it is dead, why should I fast thus?
shall I be able to bring him back again? I shall go to him, but he shall not
return to me.
[24] And David comforted Bersabee his wife, and he went in to her, and
lay with her; and she conceived and bore a son, and he called his name
Solomon, and the Lord loved him. [25] And he sent by the hand of Nathan
the prophet, and called his name Jeddedi, for the Lord's sake.
[26] And Joab fought against Rabbath of the children of Ammon, and took
the royal city. [27] And Joab sent messengers to David, and said, I have
fought against Rabbath, and taken the city of waters. [28] And now gather
the rest of the people, and encamp against the city, and take it beforehand;
lest I take the city first, and my name be called upon it.
[29] And David gathered all the people, and went to Rabbath, and fought
against it, and took it. [30] And he took the crown of their king from off his
head, and the weight of it was a talent of gold, with precious stones, and
it was upon the head of David; and he carried forth very much spoil of
the city. [31] And he brought forth the people that were in it, and put them
under the saw, and under iron harrows, and axes of iron, and made them
pass through the brick-kiln: and thus he did to all the cities of the children
of Ammon. And David and all the people returned to Jerusalem.

[30] the crown of their king: Heb. agrees. Vat. *the crown of Molchom their king*
[31] them under: Gr. *them in*

13 And it happened after this that Abessalom the son of David had a
very beautiful sister, and her name was Themar; and Amnon the son
of David loved her. [2] And Amnon was distressed even to sickness, because
of Themar his sister; for she was a virgin, and it seemed very difficult for
Amnon to do anything to her. [3] And Amnon had a friend, and his name
was Jonadab, the son of Samaa the brother of David: and Jonadab was a
very cunning man. [4] And he said to him, What aileth thee that thou art
thus weak, O son of the king, morning by morning? wilt thou not tell me?
and Amnon said, I love Themar the sister of my brother Abessalom. [5] And
Jonadab said to him, Lie upon thy bed, and make thyself sick, and thy
father shall come in to see thee; and thou shalt say to him, Let, I pray thee,
Themar my sister come, and feed me with morsels, and let her prepare
food before my eyes, that I may see and eat at her hands. [6] So Amnon
lay down, and made himself sick; and the king came in to see him: and
Amnon said to the king, Let, I pray thee, my sister Themar come to me,
and make a couple of cakes in my sight, and I will eat them at her hand.
[7] And David sent to Themar to the house, saying, Go now to thy brother's
house, and dress him food. [8] And Themar went to the house of her brother
Amnon, and he was lying down: and she took the dough and kneaded it,
and made cakes in his sight, and baked the cakes. [9] And she took the frying-
pan and poured them out before him, but he would not eat. And Amnon
said, Send out every man from about me. And they removed every man
from about him. [10] And Amnon said to Themar, Bring in the food into the
closet, and I will eat of thy hand. And Themar took the cakes which she
had made, and brought them to her brother Amnon into the chamber.
[11] And she brought them to him to eat, and he caught hold of her, and

[4] wilt: Gr. *dost*

[9] about me: Gr. *above me*

said to her, Come, lie with me, my sister. [12] And she said to him, Nay, my
brother, do not humble me, for it ought not to be so done in Israel; do not
this folly. [13] And I, whither shall I remove my reproach? and thou shalt be
as one of the fools in Israel. And now, speak, I pray thee, to the king, for
surely he will not keep me from thee. [14] But Amnon would not hearken
to her voice; and he prevailed against her, and humbled her, and lay with
her.

[12] ought not: Gr. *will not.* q.d. *non est faciendum*

[15] Then Amnon hated her with very great hatred; for the hatred with
which he hated her was greater than the love with which he had loved
her, for the last wickedness was greater than the first: and Amnon said to
her, Rise, and begone. [16] And Themar spoke to him concerning this great
mischief, greater, said she, than the other that thou didst me, to send
me away: but Amnon would not hearken to her voice. [17] And he called
his servant who had charge of the house, and said to him, Put now this
woman out from me, and shut the door after her. [18] And she had on her a
variegated robe, for so were the king's daughters that were virgins attired
in their apparel: and his servant led her forth, and shut the door after her.
[19] And Themar took ashes, and put them on her head; and she rent the
variegated garment that was upon her: and she laid her hands on her head,
and went crying continually. [20] And Abessalom her brother said to her,
Hath thy brother Amnon been with thee? now then, my sister, be silent,
for he is thy brother: be not careful to mention this matter. So Themar
dwelt as a widow in the house of her brother Abessalom.
[21] And king David heard of all these things, and was very angry; but he
did not grieve the spirit of his son Amnon, because he loved him, for he
was his first-born. [22] And Abessalom spoke not to Amnon, good or bad,
because Abessalom hated Amnon, on account of his humbling his sister
Themar. [23] And it came to pass at the end of two whole years, that they
were shearing sheep for Abessalom in Belasor near Ephraim: and Abessa-
lom invited all the king's sons. [24] And Abessalom came to the king, and
said, Behold, thy servant hath a sheep-shearing; let now the king and his
servants go with thy servant. [25] And the king said to Abessalom, Nay, my
son, let us not all go, and let us not be burdensome to thee. And he pressed
him; but he would not go, but blessed him. [26] And Abessalom said to him,
And if not, let, I pray thee, my brother Amnon go with us. And the king
said to him, Why should he go with thee? [27] And Abessalom pressed him,
and he sent with him Amnon and all the king's sons; and Abessalom made
a banquet like the banquet of the king.

[23] two whole years: q.d. *a two-year of days*

[24] thy servant hath a sheep-shearing: Gr. *they are shearing for thy servant*

[28] And Abessalom charged his servants, saying, Mark when the heart of
Amnon shall be merry with wine, and I shall say to you, Smite Amnon, and
slay him: fear not; for is it not I that command you? Be courageous, and
be valiant. [29] And the servants of Abessalom did to Amnon as Abessalom
commanded them: and all the sons of the king rose up, and they mounted
every man his mule, and fled.

[28] and be valiant: Gr. *and become sons of strength*

[30] And it came to pass, when they were in the way, that a report came
to David, saying, Abessalom hath slain all the king's sons, and there is
not one of them left. [31] Then the king arose, and rent his garments, and

lay upon the ground: and all his servants that were standing round him
rent their garments. 32 And Jonadab the son of Samaa brother of David,
answered and said, Let not my lord the king say that he hath slain all the
young men the sons of the king, for Amnon only of them all is dead; for
he was appointed to death by the mouth of Abessalom from the day that
he humbled his sister Themar. 33 And now let not my lord the king take
the matter to heart, saying, All the king's sons are dead: for Amnon only
of them all is dead.

34 And Abessalom escaped: and the young man the watchman lifted up
his eyes, and looked; and, behold, much people went in the way behind
him from the side of the mountain in the descent: and the watchman
came and told the king, and said, I have seen men by the way of Oronen,
by the side of the mountain. 35 And Jonadab said to the king, Behold, the
king's sons are present: according to the word of thy servant, so hath it
happened. 36 And it came to pass when he had finished speaking, that,
behold, the king's sons came, and lifted up their voices and wept: and the
king also and all his servants wept with a very great weeping.

37 But Abessalom fled, and went to Tholmi son of Emiud king of Gedsur
to the land of Chamaachad: and king David mourned for his son contin-
ually. 38 So Abessalom fled, and departed to Gedsur, and was there three
years. 39 And king David ceased to go out after Abessalom, for he was com-
forted concerning Amnon, touching his death.

14 And Joab the son of Saruia knew that the heart of the king was
toward Abessalom. 2 And Joab sent to Thecoe, and took thence a
cunning woman, and said to her, Mourn, I pray thee, and put on mourn-
ing apparel, and anoint thee not with oil, and thou shalt be as a woman
mourning for one that is dead thus for many days. 3 And thou shalt go to
the king, and speak to him according to this word. And Joab put the words
in her mouth.

4 So the woman of Thecoe went in to the king and fell upon her face to
the earth, and did him obeisance, and said, Help, O king, help. 5 And the
king said to her, What is the matter with thee?

And she said, I am indeed a widow woman, and my husband is dead.
6 And moreover thy handmaid had two sons, and they fought together in
the field, and there was no one to part them; and the one smote the other
his brother, and slew him. 7 And behold the whole family rose up against
thy handmaid, and they said, Give up the one that smote his brother, and
we will put him to death for the life of his brother, whom he slew, and we
will take away even your heir: so they will quench my coal that is left, so
as not to leave my husband remnant or name on the face of the earth.

8 And the king said to the woman, Go in peace to thy house, and I will
give commandment concerning thee. 9 And the woman of Thecoe said
to the king, On me, my lord, O king, and on my father's house be the
iniquity, and the king and his throne be guiltless. 10 And the king said,
Who was it that spoke to thee? thou shalt even bring him to me, and one
shall not touch him any more. 11 And she said, Let now the king remember
concerning his Lord God in that the avenger of blood is multiplied to

4 Help, O king: or, *save*

6 together: Gr. *both*

7 leave: Gr. *place*

8 in peace: Gr. *in health*

10 him any more: q.d. *thy son*

destroy, and let them not take away my son. And he said, As the Lord
liveth, not a hair of thy son shall fall to the ground.
12 And the woman said, Let now thy servant speak a word to my lord the
king. And he said, Say on. 13 And the woman said, Why hast thou devised
this thing against the people of God? or is this word out of the king's mouth
as a transgression, so that the king should not bring back his banished?
14 For we shall surely die, and be as water poured upon the earth, which
shall not be gathered up, and God shall take the life, even as he deviseth to
thrust forth from him his outcast. 15 And now whereas I came to speak this
word to my lord the king, the reason is that the people will see me, and thy
handmaid will say, Let one now speak to my lord the king, if peradventure
the king will perform the request of his handmaid; 16 for the king will hear.
Let him rescue his handmaid out of the hand of the man that seeketh to
cast out me and my son from the inheritance of God. 17 And the woman
said, If now the word of my lord the king be gracious—well: for as an angel
of God, so is my lord the king, to hear good and evil: and the Lord thy God
shall be with thee.
18 And the king answered, and said to the woman, Hide not from me, I
pray thee, the matter which I ask thee. And the woman said, Let my lord
the king by all means speak. 19 And the king said, Is not the hand of Joab
in all this matter with thee? and the woman said to the king, As thy soul
liveth, my lord, O king, there is no turning to the right hand or to the left
from all that my lord the king hath spoken; for thy servant Joab himself
charged me, and he put all these words in the mouth of thy handmaid.
20 In order that this form of speech might come about it was that thy ser-
vant Joab hath framed this matter: and my lord is wise as is the wisdom
of an angel of God, to know all things that are in the earth.
21 And the king said to Joab, Behold now, I have done to thee according
to this thy word: go, bring back the young man Abessalom. 22 And Joab fell
on his face to the ground, and did obeisance, and blessed the king: and
Joab said, Today thy servant knoweth that I have found grace in thy sight,
my lord, O king, for my lord the king hath performed the request of his
servant. 23 And Joab arose, and went to Gedsur, and brought Abessalom
to Jerusalem. 24 And the king said, Let him return to his house, and not
see my face. And Abessalom returned to his house, and saw not the king's
face.
25 And there was not a man in Israel so very comely as Abessalom: from
the sole of his foot even to the crown of his head there was no blemish in
him. 26 And when he polled his head (and it was at the beginning of every
year that he polled it, because it grew heavy upon him), even when he
polled it, he weighed the hair of his head, two hundred shekels according
to the royal shekel. 27 And there were born to Abessalom three sons and
one daughter, and her name was Themar: she was a very beautiful woman,
and she becometh the wife of Roboam son of Solomon, and she beareth
to him Abia.
28 And Abessalom remained in Jerusalem two full years, and he saw not
the king's face. 29 And Abessalom sent to Joab to bring him in to the king,

19 there is: Gr. *If there is*, etc.

25 comely: Gr. *praised*

26 at the beginning of every year: Gr. *from the beginning of days to days*. Hebraism

28 full years: Gr. *years of days*

and he would not come to him: and he sent to him the second time, and
he would not come. 30 And Abessalom said to his servants, Behold, Joab's
portion in the field is next to mine, and he hath in it barley; go and set it on
fire. And the servants of Abessalom set the field on fire: and the servants
of Joab come to him with their clothes rent, and they said to him, The
servants of Abessalom have set the field on fire. 31 And Joab arose, and
came to Abessalom into the house, and said to him, Why have thy servants
set my field on fire? 32 And Abessalom said to Joab, Behold, I sent to thee,
saying, Come hither, and I will send thee to the king, saying, Why did I
come out of Gedsur? it would have been better for me to have remained
there: and now, behold, I have not seen the face of the king; but if there
is iniquity in me, then put me to death.

33 And Joab went in to the king, and brought him word: and he called
Abessalom, and he went in to the king, and did him obeisance, and fell
upon his face to the ground, even in the presence of the king; and the king
kissed Abessalom.

15 And it came to pass after this that Abessalom prepared for himself
chariots and horses, and fifty men to run before him. 2 And Abessa-
lom rose early, and stood by the side of the way of the gate: and it came
to pass that every man who had a cause, came to the king for judgment,
and Abessalom cried to him, and said to him, Of what city art thou? And
he said, Thy servant is of one of the tribes of Israel. 3 And Abessalom said
to him, See, thy affairs are right and clear, yet thou hast no one appointed
of the king to hear thee. 4 And Abessalom said, O that one would make me
a judge in the land; then every man who had a dispute or a cause would
come to me, and I would judge him! 5 And it came to pass when a man
came near to do him obeisance, that he stretched out his hand, and took
hold of him, and kissed him. 6 And Abessalom did after this manner to
all Israel that came to the king for judgment; and Abessalom gained the
hearts of the men of Israel.

7 And it came to pass after forty years, that Abessalom said to his father,
I will go now, and pay my vows, which I vowed to the Lord in Chebron.
8 For thy servant vowed a vow when I dwelt at Gedsur in Syria, saying,
If the Lord should indeed restore me to Jerusalem, then will I serve the
Lord. 9 And the king said to him, Go in peace. And he arose and went to
Chebron.

10 And Abessalom sent spies throughout all the tribes of Israel, saying,
When ye hear the sound of the trumpet, then shall ye say, Abessalom
is become king in Chebron. 11 And there went with Abessalom two hun-
dred chosen men from Jerusalem; and they went in their simplicity, and
knew not anything. 12 And Abessalom sent to Achitophel the Theconite,
the counsellor of David, from his city, from Gola, where he was sacrific-
ing: and there was a strong conspiracy; and the people with Abessalom
were increasingly numerous.

13 And there came a messenger to David, saying, The heart of the men
of Israel is gone after Abessalom. 14 And David said to all his servants who
were with him in Jerusalem, Rise, and let us flee, for we have no refuge

[1] prepared: Gr. *made*

[3] clear: Gr. *easy to be understood*

[7] after: Gr. *from the end of,* etc.

[12] conspiracy: so the Alex. which reads σύστρεμμα. See Acts 23:12

from Abessalom: make haste and go, lest he overtake us speedily, and
bring evil upon us, and smite the city with the edge of the sword. [15] And
the king's servants said to the king, In all things which our lord the king
chooseth, behold we are thy servants.

[16] And the king and all his house went out on foot: and the king left ten
women of his concubines to keep the house. [17] And the king and all his
servants went out on foot; and abode in a distant house. [18] And all his ser-
vants passed on by his side, and every Chelethite, and every Phelethite,
and they stood by the olive tree in the wilderness: and all the people
marched near him, and all his court, and all the men of might, and all
the men of war, six hundred: and they were present at his side: and ev-
ery Chelethite, and every Phelethite, and all the six hundred Gittites that
came on foot out of Geth, and they went on before the king.

[18] by his side: Gr. *by his hand*

[18] they went: or, *they that*

[19] And the king said to Ethi the Gittite, Why dost thou also go with us? re-
turn, and dwell with the king, for thou art a stranger, and thou hast come
forth as a sojourner out of thy place. [20] Whereas thou camest yesterday,
shall I today cause thee to travel with us, and shalt thou thus change thy
place? thou didst come forth yesterday, and today shall I set thee in mo-
tion to go along with us? I indeed will go whithersoever I may go: return
then, and cause thy brethren to return with thee, and may the Lord deal
mercifully and truly with thee. [21] And Ethi answered the king and said, As
the Lord liveth and as my lord the king liveth, in the place wheresoever
my lord shall be, whether it be for death or life, there shall thy servant be.
[22] And the king said to Ethi, Come and pass over with me. So Ethi the Git-
tite and the king passed over, and all his servants, and all the multitude
with him.

[20] Whereas: Gr. *if*

[23] And all the country wept with a loud voice. And all the people passed
by over the brook of Kedron; and the king crossed the brook Kedron: and
all the people and the king passed on toward the way of the wilderness.

[23] country: Gr. *land*

[23] over: Gr. *in*

[24] And behold also Sadoc, and all the Levites were with him, bearing the
ark of the covenant of the Lord from Bæthar: and they set down the ark
of God; and Abiathar went up, until all the people had passed out of the
city. [25] And the king said to Sadoc, Carry back the ark of God into the city:
if I should find favour in the eyes of the Lord, then will he bring me back,
and he will show me it and its beauty. [26] But if he should say thus, I have
no pleasure in thee; behold, here I am, let him do to me according to that
which is good in his eyes.

[27] And the king said to Sadoc the priest, Behold, thou shalt return to the
city in peace, and Achimaas thy son, and Jonathan the son of Abiathar,
your two sons with you. [28] Behold, I continue in arms in Araboth of the
desert, until there come tidings from you to report to me. [29] So Sadoc and
Abiathar brought back the ark of the Lord to Jerusalem, and it continued
there.

[27] shalt: Gr. *dost*

[30] And David went up by the ascent of the mount of Olives, ascending
and weeping, and had his head covered, and went barefooted: and all the
people that were with him covered every man his head; and they went
up, ascending and weeping. [31] And it was reported to David, saying, Achi-

tophel also is among the conspirators with Abessalom. And David said, O
Lord my God, disconcert, I pray thee, the counsel of Achitophel.
32 And David came as far as Ros, where he worshipped God: and be-
hold, Chusi the chief friend of David came out to meet him, having rent
his garment, and earth was upon his head. 33 And David said to him, If
thou shouldst go over with me, then wilt thou be a burden to me; 34 but
if thou shall return to the city, and shalt say to Abessalom, Thy brethren
are passed over, and the king thy father is passed over after me: and now I
am thy servant, O king, suffer me to live: at one time even of late I was the
servant of thy father, and now I am thy humble servant—so shalt thou dis-
concert for me the counsel of Achitophel. 35 And, behold, there are there
with thee Sadoc and Abiathar the priests; and it shall be that every word
that thou shalt hear of the house of the king, thou shalt report it to Sadoc
and Abiathar the priests. 36 Behold, there are there with them their two
sons, Achimaas the son of Sadoc, and Jonathan the son of Abiathar; and
by them ye shall report to me every word which ye shall hear. 37 So Chusi
the friend of David went into the city, and Abessalom was lately gone into
Jerusalem.

16 And David passed on a little way from Ros; and, behold, Siba the ser-
vant of Memphibosthe came to meet him; and he had a couple of
asses laden, and upon them two hundred loaves, and a hundred bunches
of raisins, and a hundred cakes of dates, and a bottle of wine. 2 And the
king said to Siba, What meanest thou by these? and Siba said, The asses
are for the household of the king to sit upon, and the loaves and the dates
are for the young men to eat, and the wine is for them that are faint in
the wilderness to drink. 3 And the king said, And where is the son of thy
master? and Siba said to the king, Behold, he remaineth in Jerusalem; for
he said, Today shall the house of Israel restore to me the kingdom of my
father. 4 And the king said to Siba, Behold, all Memphibosthe's property is
thine. And Siba did obeisance and said, My lord, O king, let me find grace
in thy eyes.
5 And king David came to Baurim; and, behold, there came out from
thence a man of the family of the house of Saul, and his name was Semei
the son of Gera. He came forth and cursed as he went, 6 and cast stones
at David, and at all the servants of king David: and all the people and all
the mighty men were on the right and left hand of the king. 7 And thus
Semei said when he cursed him, Go out, go out, thou bloody man, and
man of sin. 8 The Lord hath returned upon thee all the blood of the house
of Saul, because thou hast reigned in his stead; and the Lord hath given
the kingdom into the hand of Abessalom thy son: and, behold, thou art
taken in thy mischief, because thou art a bloody man.
9 And Abessa the son of Saruia said to the king, Why doth this dead dog
curse my lord the king? let me go over now and take off his head. 10 And
the king said, What have I to do with you, ye sons of Saruia? even let him
alone, and so let him curse, for the Lord hath told him to curse David:
and who shall say, Why hast thou done thus? 11 And David said to Abessa
and to all his servants, Behold, my son who came forth out of my bowels

seeketh my life; still more now may the son of Benjamin: let him curse,
because the Lord hath told him. [12] If by any means the Lord may look on
my affliction, thus shall he return me good for his cursing this day.
[13] And David and all the men with him went on the way: and Semei went
by the side of the hill next to him, cursing as he went, and casting stones
at him, and sprinkling him with dirt. [14] And the king, and all the people
with him, came away and refreshed themselves there.

[13] at him: Gr. *obliquely*, etc.

[15] And Abessalom and all the men of Israel went into Jerusalem, and
Achitophel with him. [16] And it came to pass when Chusi the chief friend of
David came to Abessalom, that Chusi said to Abessalom, Let the king live.
[17] And Abessalom said to Chusi, Is this thy kindness to thy friend? why
wentest thou not forth with thy friend? [18] And Chusi said to Abessalom,
Nay, but following whom the Lord, and this people, and all Israel have
chosen—his will I be, and with him will I dwell. [19] And again, whom shall
I serve? should I not in the presence of his son? As I served in the sight of
thy father, so will I be in thy presence.
[20] And Abessalom said to Achitophel, Deliberate among yourselves con-
cerning what we should do. [21] And Achitophel said to Abessalom, Go in
to thy father's concubines, whom he left to keep his house; and all Israel
shall hear that thou hast dishonoured thy father; and the hands of all that
are with thee shall be strengthened. [22] And they pitched a tent for Abessa-
lom on the roof, and Abessalom went in to his father's concubines in the
sight of all Israel. [23] And the counsel of Achitophel, which he counselled
in former days, was as if one should enquire of the word of God: so was
all the counsel of Achitophel both to David and also to Abessalom.

17 And Achitophel said to Abessalom, Let me now choose out for my-
self twelve thousand men, and I will arise and follow after David this
night: [2] and I will come upon him when he is weary and weak-handed, and
I will strike him with terror; and all the people with him shall flee, and I
will smite the king only of all. [3] And I will bring back all the people to thee,
as a bride returneth to her husband: only thou seekest the life of one man,
and all the people shall have peace. [4] And the saying was right in the eyes
of Abessalom, and in the eyes of all the elders of Israel.
[5] And Abessalom said, Call now also Chusi the Arachite, and let us hear
what is in his mouth, even in his also. [6] And Chusi went in to Abessalom,
and Abessalom spoke to him, saying, After this manner spoke Achitophel:
shall we do according to his word? but if not, do thou speak.
[7] And Chusi said to Abessalom, This counsel which Achitophel hath
counselled this one time is not good. [8] And Chusi said, Thou knowest thy
father and his men, that they are very mighty, and bitter in their spirit, [a]as
a bereaved bear in the field: and thy father is a man of war, and will not
give the people rest. [9] For, behold, he is now hidden in one of the hills or
in some other place: and it shall come to pass when he falleth upon them
at the beginning, that some one will certainly hear, and say, There hath
been a slaughter among the people that follow after Abessalom. [10] Then

[a] as a bereaved bear in the field: Heb. agrees. Vat. *as a bereaved bear in the field, and as a wild boar in the plain*

even he that is strong, whose heart is as the heart of a lion—it shall utterly melt: for all Israel knoweth that thy father is mighty, and they that are with him are mighty men. [11] For thus I have surely given counsel, that all Israel be generally gathered to thee from Dan even to Bersabee, as the sand that is upon the sea-shore for multitude: and that thy presence go in the midst of them. [12] And we will come upon him in one of the places where we shall find him, and we will encamp against him, as the dew falleth upon the earth; and we will not leave of him and of his men so much as one. [13] And if he shall have taken refuge with his army in a city, then shall all Israel take ropes to that city, and we will draw it even into the river, that there may not be left there even a stone.

[10] strong: Gr. *a son of strength*

[11] go: Gr. *going*

[14] And Abessalom, and all the men of Israel said, The counsel of Chusi the Arachite is better than the counsel of Achitophel. For the Lord ordained to disconcert the good counsel of Achitophel, that the Lord might bring all evil upon Abessalom.

[15] And Chusi the Arachite said to Sadoc and Abiathar the priests, Thus and thus Achitophel counselled Abessalom and the elders of Israel; and thus and thus have I counselled. [16] And now send quickly and report to David, saying, Lodge not this night in Araboth of the wilderness: even go and make haste, lest one swallow up the king, and all the people with him.

[16] swallow up: Alex. καταπίῃ

[17] And Jonathan and Achimaas stood by the well of Rogel, and a maidservant went and reported to them, and they go and tell king David; for they might not be seen to enter into the city. [18] But a young man saw them and told Abessalom: and the two went quickly, and entered into the house of a man in Baurim; and he had a well in his court, and they went down into it. [19] And a woman took a covering, and spread it over the mouth of the well, and spread out ground corn upon it to dry, and the thing was not known. [20] And the servants of Abessalom came to the woman into the house, and said, Where are Achimaas and Jonathan? and the woman said to them, They are gone a little way beyond the water. And they sought and found them not, and returned to Jerusalem. [21] And it came to pass after they were gone, that they came up out of the pit, and went on their way; and reported to king David, and said to David, Arise ye and go quickly over the water, for thus hath Achitophel counselled concerning you.

[19] spread out: see Num. 11:32; Jer. 8:2

[20] gone a little way: or, *lately gone over*

[20] the water: or, *the small streams*

[22] And David rose up and all the people with him, and they passed over Jordan till the morning light; there was not one missing who did not pass over Jordan.

[23] And Achitophel saw that his counsel was not followed, and he saddled his ass, and rose and departed to his house into his city; and he gave orders to his household, and hanged himself, and died, and was buried in the sepulchre of his father.

[23] hanged himself: compare the Greek with Matt. 27:5

[24] And David passed over to Manaim: and Abessalom crossed over Jordan, he and all the men of Israel with him. [25] And Abessalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jether of Jezrael: he went in to Abigaia the daughter of Naas, the sister of Saruia the mother of Joab. [26] And all Israel and Abessalom encamped in the land of Galaad.

[25] whose name: Gr. *and his name*, etc.

[27] And it came to pass when David came to Manaim, that Uesbi the son
of Naas of Rabbath of the sons of Ammon, and Machir son of Amiel of
Lodabar, and Berzelli the Galaadite of Rogellim, [28] brought ten embroi-
dered beds (with double coverings), and ten cauldrons, and earthenware,
and wheat, and barley, and flour, and meal, and beans, and pulse, [29] and
honey, and butter, and sheep, and cheeses of kine: and they brought them
to David and to his people with him to eat; for one said, The people is faint
and hungry and thirsty in the wilderness.

18 And David numbered the people with him, and set over them cap-
tains of thousands and captains of hundreds. [2] And David sent away
the people, the third part under the hand of Joab, and the third part under
the hand of Abessa the son of Saruia, the brother of Joab, and the third
part under the hand of Ethi the Gittite. And David said to the people, I
also will surely go out with you. [3] And they said, Thou shalt not go out: for
if we should indeed flee, they will not care for us; and if half of us should
die, they will not mind us; for thou art as ten thousand of us: and now it
is well that thou shalt be to us an aid to help us in the city. [4] And the king
said to them, Whatsoever shall seem good in your eyes I will do. And the
king stood by the side of the gate, and all the people went out by hundreds
and by thousands.

[2] under the hand of Joab: Gr. *in the hand of Joab, by the hand of Joab*

[3] as ten thousand of us: Gr. *as we, ten thousand*

[4] side: Gr. *hand*

[5] And the king commanded Joab and Abessa and Ethi, saying, Spare for
my sake the young man Abessalom. And all the people heard the king
charging all the commanders concerning Abessalom.

[6] And all the people went out into the wood against Israel; and the battle
was in the wood of Ephraim. [7] And the people of Israel fell down there
before the servants of David, and there was a great slaughter in that day,
even twenty thousand men. [8] And the battle there was scattered over the
face of all the land: and the wood consumed more of the people than the
sword consumed among the people in that day. [9] And Abessalom went
to meet the servants of David: and Abessalom was mounted on his mule,
and the mule came under the thick boughs of a great oak; and his head
was entangled in the oak, and he was suspended between heaven and
earth; and the mule passed on from under him.

[10] And a man saw it, and reported to Joab, and said, Behold, I saw Abessa-
lom hanging in an oak. [11] And Joab said to the man who reported it to him,
And, behold, thou didst see him: why didst thou not smite him there to
the ground? and I would have given thee ten pieces of silver, and a girdle.
[12] And the man said to Joab, Were I even to receive a thousand shekels
of silver, I would not lift my hand against the king's son; for in our ears
the king charged thee and Abessa and Ethi, saying, Take care of the young
man Abessalom for me, [13] so as to do no harm to his life: and nothing
of the matter will be concealed from the king, and thou wilt set thyself
against me. [14] And Joab said, I will begin this; I will not thus remain with
thee. And Joab took three darts in his hand, and thrust them into the
heart of Abessalom, while he was yet alive in the heart of the oak. [15] And
ten young men that bore Joab's armour compassed Abessalom, and smote
him and slew him.

[12] receive: Gr. *weigh upon my hands*

[16] And Joab blew the trumpet, and the people returned from pursuing
Israel, for Joab spared the people. [17] And he took Abessalom, and cast him
into a great cavern in the wood, into a deep pit, and set up over him a
very great heap of stones: and all Israel fled every man to his tent. [18] Now
Abessalom while yet alive had taken and set up for himself the pillar near
which he was taken, and set it up so as to have the pillar in the king's
dale; for he said he had no son to keep his name in remembrance: and he
called the pillar after his own name: and he called the pillar, Abessalom's
hand, until this day.

[18] near: Gr. *in*, or *by*
[18] after his own name: and he called the pillar: Heb. agrees. Vat. omits
[18] hand: Heb. idiom for *place*

[19] And Achimaas the son of Sadoc said, Let me run now and carry glad
tidings to the king, for the Lord hath delivered him from the hand of his
enemies. [20] And Joab said to him, Thou shalt not be a messenger of glad
tidings this day; thou shalt bear them another day; but on this day thou
shalt bear no tidings, because the king's son is dead. [21] And Joab said to
Chusi, Go, report to the king all that thou hast seen. And Chusi did obei-
sance to Joab, and went out. [22] And Achimaas the son of Sadoc said again
to Joab, Nay, let me also run after Chusi. And Joab said, Why wouldst thou
thus run, my son? attend, thou hast no tidings for profit if thou go. [23] And
he said, Why should I not run? and Joab said to him, Run. And Achimaas
ran along the way of Kechar, and outran Chusi.

[22] wouldst: Gr. *dost*
[23] Why should I not run: Gr. *for what if I should run*?

[24] And David was sitting between the two gates: and the watchman went
up on the top of the gate of the wall, and lifted up his eyes, and looked,
and behold a man running alone before him. [25] And the watchman cried
out, and reported to the king. And the king said, If he be alone, there are
good tidings in his mouth. And the man came and drew near. [26] And the
watchman saw another man running: and the watchman cried at the gate,
and said, And look, another man running alone. And the king said, He also
bringeth glad tidings. [27] And the watchman said, I see the running of the
first as the running of Achimaas the son of Sadoc. And the king said, He
is a good man, and will come to report glad tidings.

[28] And Achimaas cried out and said to the king, Peace. And he did obei-
sance to the king with his face to the ground, and said, Blessed be the Lord
thy God, who hath delivered up the men that lifted up their hands against
my lord the king. [29] And the king said, Is the young man Abessalom safe?
and Achimaas said, I saw a great multitude at the time of Joab's sending
the king's servant and thy servant, and I knew not what was there. [30] And
the king said, Turn aside, stand still here. And he turned aside, and stood.

[31] And, behold, Chusi came up, and said to the king, Let my lord the
king hear glad tidings, for the Lord hath avenged thee this day upon all
them that rose up against thee. [32] And the king said to Chusi, Is it well with
the young man Abessalom? and Chusi said, Let the enemies of my lord
the king, and all whosoever have risen up against him for evil, be as that
young man.

19 And the king was troubled, and went to the chamber over the gate,
and wept: and thus he said as he went, My son Abessalom, my son,
my son Abessalom; would God I had died for thee, even I had died for
thee, Abessalom, my son, my son!

[1] would God I had died for thee: Gr. *who will give my death for thee*?

[2] And they brought Joab word, saying, Behold, the king weepeth and
mourneth for Abessalom. [3] And the victory was turned that day into
mourning to all the people, for the people heard say that day, The king
grieveth after his son. [4] And the people stole away that day to go into the
city, as people steal away when they are ashamed as they flee in the battle.
[5] And the king hid his face: and the king cried with a loud voice, My son
Abessalom! Abessalom my son!

[6] And Joab went in to the king, into the house, and said, Thou hast this
day shamed the faces of all thy servants that have delivered thee this day,
and have saved the lives of thy sons and of thy daughters, and the lives
of thy wives, and of thy concubines, [7] forasmuch as thou lovest them that
hate thee, and hatest them that love thee; and thou hast this day declared,
that thy princes and thy servants are nothing in thy sight: for I know this
day, that if Abessalom were alive, and all of us dead today, then it would
have been right in thy sight. [8] And now arise, and go forth, and speak
comfortably to thy servants; for I have sworn by the Lord, that unless thou
wilt go forth today, there shall not a man remain with thee this night: and
know for thyself, this thing will indeed be evil to thee beyond all the evil
that hath come upon thee from thy youth until now. [9] Then the king arose,
and sat in the gate: and all the people reported, saying, Behold, the king
sitteth in the gate. And all the people went in before the king to the gate;
for Israel had fled every man to his tent.

[9] tent: Gr. *tents*

[10] And all the people disputed among all the tribes of Israel, saying, King
David delivered us from all our enemies, and he rescued us from the hand
of the Philistines: and now he hath fled from the land, and from his king-
dom, and from Abessalom. [11] And Abessalom, whom we anointed over us,
is dead in battle: and now why are ye silent about bringing back the king?
And the word of all Israel came to the king.

[12] And king David sent to Sadoc and Abiathar the priests, saying, Speak
to the elders of Israel, saying, Why are ye the last to bring back the king to
his house? whereas the word of all Israel is come to the king to his house.
[13] Ye are my brethren, ye are my bones and my flesh: why are ye the last
to bring back the king to his house? [14] And ye shall say to Amessai, Art
thou not my bone and my flesh? and now God do so to me, and more
also, if thou shalt not be commander of the host before me continually
in the room of Joab. [15] And he bowed the heart of all the men of Judah as
that of one man; and they sent to the king, saying, Return thou, and all
thy servants. [16] And the king returned, and came as far as Jordan. And the
men of Judah came to Galgala on their way to meet the king, to cause the
king to pass over Jordan.

[17] And Semei the son of Gera, the Benjamite, of Baurim, hasted and went
down with the men of Judah to meet king David. [18] And a thousand men
of Benjamin were with him, and Siba the servant of the house of Saul, and
his fifteen sons with him, and his twenty servants with him: and they went
directly down to Jordan before the king, [19] and they performed the service
of bringing the king over; and there went over a ferry-boat to remove the
household of the king, and to do that which was right in his eyes. And

[17] the men: Gr. *the man*

Semei the son of Gera fell on his face before the king, as he went over
Jordan; [20] and said to the king, Let not my lord now impute iniquity, and
remember not all the iniquity of thy servant in the day in which my lord
went out from Jerusalem, so that the king should mind it. [21] For thy servant
knoweth that I have sinned: and, behold, I am come today before all Israel
and the house of Joseph, to go down and meet my lord the king.

[22] And Abessai the son of Saruia answered and said, Shall not Semei
therefore be put to death, because he cursed the Lord's anointed? [23] And
David said, What have I to do with you, ye sons of Saruia, that ye as it
were lie in wait against me this day? today no man in Israel shall be put
to death, for I know not if I this day reign over Israel. [24] And the king said
to Semei, Thou shalt not die: and the king sware to him.

[25] And Memphibosthe the son of Saul's son went down to meet the king,
and had not dressed his feet, nor pared his nails, nor shaved himself, nei-
ther had he washed his garments, from the day that the king departed,
until the day when he arrived in peace.

[26] And it came to pass when he went into Jerusalem to meet the king,
that the king said to him, Why didst thou not go with me, Memphibosthe?
[27] And Memphibosthe said to him, My lord, O king, my servant deceived
me; for thy servant said to him, Saddle me the ass, and I will ride upon
it, and go with the king; for thy servant is lame. [28] And he hath dealt de-
ceitfully with thy servant to my lord the king: but my lord the king is as
an angel of God, and do thou that which is good in thy eyes. [29] For all the
house of my father were but as dead men before my lord the king; yet
thou hast set thy servant among them that eat at thy table: and what right
have I any longer even to cry to the king?

[30] And the king said to him, Why speakest thou any longer of thy matters?
I have said, Thou and Siba shall divide the land. [31] And Memphibosthe
said to the king, Yea, let him take all, since my lord the king hath come in
peace to his house.

[30] speakest thou any longer of thy matters: Gr. *speakest thou thy words any longer*

[32] And Berzelli the Galaadite came down from Rogellim, and crossed
over Jordan with the king, that he might conduct the king over Jordan.
[33] And Berzelli was a very old man, eighty years old; and he had main-
tained the king when he dwelt in Manaim; for he was a very great man.
[34] And the king said to Berzelli, Thou shalt go over with me, and I will
nourish thy old age with me in Jerusalem. [35] And Berzelli said to the king,
How many are the days of the years of my life, that I should go up with
the king to Jerusalem? [36] I am this day eighty years old: can I then dis-
tinguish between good and evil? Can thy servant taste any longer what I
eat or drink? can I any longer hear the voice of singing men or singing
women? and wherefore shall thy servant any longer be a burden to my
lord the king? [37] Thy servant will go a little way over Jordan with the king:
and why doth the king return me this recompense? [38] Let, I pray thee, thy
servant remain, and I will die in my city, by the tomb of my father and
of my mother. And, behold, thy servant Chamaam shall go over with my
lord the king; and do thou to him as it seemeth good in thy eyes. [39] And
the king said, Let Chamaam go over with me, and I will do to him what is

[33] eighty years old: Gr. *a son of eighty years*

[37] a little: Gr. *as it were a little*

good in my sight; and whatsoever thou shalt choose at my hand, I will do
for thee.
40 And all the people went over Jordan, and the king went over; and the
king kissed Berzelli, and blessed him; and he returned to his place. 41 And
the king went over to Galgala, and Chamaam went over with him: and
all the men of Judah went over with the king, and also half the people of
Israel.
42 And behold, all the men of Israel came to the king, and said to the king,
Why have our brethren the men of Judah stolen thee away, and caused
the king and all his house to pass over Jordan, and all the men of David
with him? 43 And all the men of Judah answered the men of Israel, and
said, Because the king is near of kin to us: and why were you thus angry
concerning this matter? have we indeed eaten of the king's food? or hath
he given us a gift, or hath he sent us a portion? 44 And the men of Israel
answered the men of Judah, and said, We have ten parts in the king, and
we are older than you, we have also an interest in David above you: and
why have ye thus insulted us, and why was not our advice taken before
that of Judah, to bring back our king? And the speech of the men of Judah
was sharper than the speech of the men of Israel.

42 all the men of Israel: Gr. *every man of Israel*

44 parts: Gr. and Heb. *hands*

20 And there was a transgressor so called there, and his name was
Sabee, a Benjamite, the son of Bochori: and he blew the trumpet,
and said, We have no portion in David, neither have we any inheritance
in the son of Jesse: to thy tents, O Israel, every one. 2 And all the men of
Israel went up from following David after Sabee the son of Bochori: but
the men of Judah adhered to their king, from Jordan even to Jerusalem.
3 And David went into his house at Jerusalem: and the king took the ten
women his concubines, whom he had left to keep the house, and he put
them in a place of custody, and maintained them, and went not in to
them; and they were kept living as widows, till the day of their death.
4 And the king said to Amessai, Call to me the men of Judah for three
days, and do thou be present here. 5 And Amessai went to call Judah, and
delayed beyond the time which David appointed him. 6 And David said
to Amessai, Now shall Sabee the son of Bochori do us more harm than
Abessalom: now then take thou with thee the servants of thy lord, and
follow after him, lest he find for himself strong cities, so will he blind our
eyes. 7 And there went out after him Amessai and the men of Joab, and the
Cherethites, and the Phelethites, and all the mighty men: and they went
out from Jerusalem to pursue after Sabee the son of Bochori.
8 And they were by the great stone that is in Gabaon: and Amessai went
in before them: and Joab had upon him a military cloak over his apparel,
and over it he was girded with a dagger fastened upon his loins in its
scabbard: and the dagger came out, it even came out and fell.
9 And Joab said to Amessai, Art thou in health, my brother? and the right
hand of Joab took hold of the beard of Amessai to kiss him. 10 And Amessai
observed not the dagger that was in the hand of Joab: and Joab smote him
with it on the loins, and his bowels were shed out upon the ground, and
he did not repeat the blow, and he died: and Joab and Abessai his brother

6 blind our eyes: i.e., *escape us*

8 had upon him: Gr. *was girded about with*

10 bowels: Gr. *belly*

pursued after Sabee the son of Bochori. [11] And there stood over him one
of the servants of Joab, and said, Who is he that is for Joab, and who is on
the side of David following Joab? [12] And Amessai was weltering in blood in
the midst of the way. And a man saw that all the people stood still; and he
removed Amessai out of the path into a field, and he cast a garment upon
him, because he saw every one that came to him standing still. [13] And
when he was quickly removed from the road, every man of Israel passed
after Joab to pursue after Sabee the son of Bochori.

[14] And he went through all the tribes of Israel to Abel, and to Bethmacha;
and all in Charri too were assembled, and followed after him. [15] And they
came and besieged him in Abel and Phermacha: and they raised a mound
against the city and it stood close to the wall; and all the people with Joab
proposed to throw down the wall. [16] And a wise woman cried from the
wall, and said, Hear, hear; say, I pray ye, to Joab, Draw near hither, and I
will speak to him.

[17] And he drew nigh to her, and the woman said to him, Art thou Joab?
and he said, I am. And she said to him, Hear the words of thy handmaid;
and Joab said, I do hear. [18] And she spoke, saying, Of old time they said
thus, Surely one was asked in Abel, and Dan, whether the faithful in Israel
failed in what they purposed; they will surely ask in Abel, even in like man-
ner, whether they have failed. [19] I am a peaceable one of the strong ones
in Israel; but thou seekest to destroy a city and a mother-city in Israel: why
dost thou seek to ruin the inheritance of the Lord? [20] And Joab answered
and said, Far be it, far be it from me, that I should ruin or destroy. [21] Is
not the case thus, that a man of mount Ephraim, Sabee son of Bochori by
name, hath even lifted up his hand against king David? Give him only to
me, and I will depart from the city. And the woman said to Joab, Behold,
his head shall be thrown to thee over the wall.

[18] Of old time they said thus: Gr. *they spoke a word among the first, saying*

[22] And the woman went in to all the people, and she spoke to all the city
in her wisdom; and they took off the head of Sabee the son of Bochori;
and took it away and threw it to Joab: and he blew the trumpet, and the
people separated from the city away from him, every man to his tent: and
Joab returned to Jerusalem to the king.

[22] they: Gr. *it* or *she*. i.e., ἡ πόλις

[23] And Joab was over all the forces of Israel: and Banaias the son of Jodae
was over the Cherethites and over the Phelethites. [24] And Adoniram was
over the tribute: and Josaphath the son of Achiluth was recorder. [25] And
Susa was scribe: and Sadoc and Abiathar were priests. [26] Moreover Iras the
son of Iarin was priest to David.

[23] Joab was over: Gr. *Joab was to*

21 And there was a famine in the days of David three years, year af-
ter year; and David sought the face of the Lord. And the Lord said,
There is guilt upon Saul and his house because of his bloody murder,
whereby he slew the Gabaonites. [2] And king David called the Gabaonites,
and said to them (now the Gabaonites are not the children of Israel, but
are of the remnant of the Amorite, and the children of Israel had sworn to
them: but Saul sought to smite them in his zeal for the children of Israel
and Judah).

[1] guilt: Gr. *iniquity*
[1] his bloody murder: lit. *the death of his bloods*

[3] And David said to the Gabaonites, What shall I do to you? and wherewithal shall I make atonement, that ye may bless the inheritance of the Lord? [4] And the Gabaonites said to him, We have no question about silver or gold with Saul and with his house; and there is no man for us to put to death in Israel. [5] And he said, What say ye? speak, and I will do it for you. And they said to the king, The man who would have made an end of us, and persecuted us, who plotted against us to destroy us, let us utterly destroy him, so that he shall have no standing in all the coasts of Israel. [6] Let one give us seven men of his sons, and let us hang them up in the sun to the Lord in Gabaon of Saul, as chosen out for the Lord. And the king said, I will give them.

[7] But the king spared Memphibosthe son of Jonathan the son of Saul, because of the oath of the Lord that was between them, even between David and Jonathan the son of Saul.

[8] And the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Hermonoi and Memphibosthe, and the five sons of Michol daughter of Saul, whom she bore to Esdriel son of Berzelli the Moülathite. [9] And he gave them into the hand of the Gabaonites, and they hanged them up to the sun in the mountain before the Lord: and they fell, even the seven together: moreover they were put to death in the days of harvest at the commencement, in the beginning of barley-harvest. [10] And Respha the daughter of Aia took sackcloth, and fixed it for herself on the rock in the beginning of barley harvest, until water dropped upon them out of heaven: and she did not suffer the birds of the air to rest upon them by day, nor the beasts of the field by night.

[11] And it was told David what Respha the daughter of Aia the concubine of Saul had done, [and they were faint, and Dan the son of Joa of the offspring of the giants overtook them.] [12] And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of the sons of Jabis Galaad, who stole them from the street of Bæthsan; for the Philistines set them there in the day in which the Philistines smote Saul in Gelbue. [13] And he carried up thence the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged. [14] And they buried the bones of Saul and the bones of Jonathan his son, and the bones of them that had been hanged, in the land of Benjamin in the hill, in the sepulchre of Cis his father; and they did all things that the king commanded: and after this God hearkened to the prayers of the land.

[11] they were faint: Heb. omits the words in italics

[15] And there was yet war between the Philistines and Israel: and David went down and his servants with him, and they fought with the Philistines, and David went. [16] And Jesbi, who was of the progeny of Rapha, and the head of whose spear was three hundred shekels of brass in weight, who also was girt with a club, even he thought to smite David. [17] And Abessa the son of Saruia helped him and smote the Philistine, and slew him. Then the men of David sware, saying, Thou shalt not any longer go out with us to battle, and thou shalt not quench the lamp of Israel.

[18] And after this there was a battle again with the Philistines in Geth:
then Sebocha the Astatothite slew Seph of the progeny of Rapha.
[19] And there was a battle in Rom with the Philistines; and Eleanan son
of Ariorgim the Bethleemite slew Goliath the Gittite; and the staff of his
spear was as a weaver's beam. [20] And there was yet a battle in Geth: and
there was [a]a man of stature, and the fingers of his hands and the toes of
his feet were six on each, four and twenty in number: and he also was
born to Rapha. [21] And he defied Israel, and Jonathan son of Semei brother
of David, smote him.

[21] defied: or, *reproached*

[22] These four were born descendants of the giants in Geth, the family of
Rapha; and they fell by the hand of David, and by the hand of his servants.

22 And David spoke to the Lord the words of this song, in the day in
which the Lord rescued him out of the hand of all his enemies, and
out of the hand of Saul. [2] And the song was thus:

O Lord, my rock, and my fortress, and my deliverer,
[3] my God; he shall be to me my guard, I will trust in him:
he is my protector, and the horn of my salvation,
my helper, and my sure refuge;
thou shalt save me from the unjust man.

[4] I will call upon the Lord who is worthy to be praised,
and I shall be saved from my enemies.
[5] For the troubles of death compassed me,
the floods of iniquity amazed me:
[6] the pangs of death surrounded me,
the agonies of death prevented me.
[7] When I am afflicted I will call upon the Lord,
and will cry to my God,
and he shall hear my voice out of his temple,
and my cry shall come into his ears.

[8] And the earth was troubled and quaked,
and the foundations of heaven were confounded and torn asunder,
because the Lord was wroth with them.
[9] There went up a smoke in his wrath,
and fire out of his mouth devoureth:
coals were kindled at it.
[10] And he bowed the heavens, and came down,
and there was darkness under his feet.
[11] And he rode upon the cherubs and did fly,
and was seen upon the wings of the wind.
[12] And he made darkness his hiding-place;
his tabernacle round about him was the darkness of waters,
he condensed it with the clouds of the air.
[13] At the brightness before him

[a] a man of stature: Gr. The original is Hebrew in Greek letters.

coals of fire were kindled.
[14] The Lord thundered out of heaven,
and the Most High uttered his voice.
[15] And he sent forth arrows, and scattered them,
and he flashed lightning, and dismayed them.
[16] And the channels of the sea were seen,
and the foundations of the world were discovered,
at the rebuke of the Lord,
at the blast of the breath of his anger.
[17] He sent from above and took me;
he drew me out of many waters.
[18] He delivered me from my strong enemies,
from them that hated me, for they were stronger than I.

[19] The days of my affliction prevented me;
but the Lord was my stay.
[20] And he brought me into a wide place,
and rescued me, because he delighted in me.
[21] And the Lord recompensed me according to my righteousness;
even according to the purity of my hands did he recompense me.
[22] Because I kept the ways of the Lord,
and did not wickedly depart from my God.
[23] For all his judgments and his ordinances were before me:
I departed not from them.
[24] And I shall be blameless before him,
and will keep myself from my iniquity.
[25] And the Lord will recompense me according to my righteousness,
and according to the purity of my hands in his eye-sight.

[24] before him: Gr. *to him*

[26] With the holy thou wilt be holy,
and with the perfect man thou wilt be perfect,
[27] and with the excellent thou wilt be excellent,
and with the froward thou wilt be froward.
[28] And thou wilt save the poor people,
and wilt bring down the eyes of the haughty.
[29] For thou, Lord, art my lamp,
and the Lord shall shine forth to me in my darkness.
[30] For by thee shall I run as a girded man,
and by my God shall I leap over a wall.

[27] the excellent: Gr. *the choice* or *the elect*

[28] of the haughty: or, *upon the haughty*

[30] a girded man: i.e., *a strong man* or *warrior*

[31] As for the Mighty One, his way is blameless:
the word of the Lord is strong and tried in the fire:
he is a protector to all that put their trust in him.
[32] Who is strong, but the Lord?
and who will be a Creator except our God?
[33] It is the Mighty One who strengtheneth me with might,
and hath prepared my way without fault.

[34] He maketh: Gr. *making*

[34] He maketh my feet like harts' feet,
and setteth me upon the high places.
[35] He teacheth my hands to war,
and hath broken a brazen bow by my arm.
[36] And thou hast given me the shield of my salvation,
and thy propitious dealing hath increased me,
[37] so as to make room under me for my going,
and my legs did not totter.

[38] I will pursue my enemies, and will utterly destroy them;
and I will not turn again till I have consumed them.
[39] And I will consume them,
and I will crush them, and they shall not rise;
and they shall fall under my feet.
[40] And thou shalt strengthen me with power for the war;
thou shalt cause them that rise up against me to
bow down under me.
[41] And thou hast caused my enemies to flee before me,
even them that hated me, and thou hast slain them.
[42] They shall cry, and there shall be no helper;
to the Lord, but he hearkeneth not to them.
[43] And I ground them as the dust of the earth,
I beat them small as the mire of the streets.
[44] And thou shalt deliver me from the striving of the peoples,
thou shalt keep me to be the head of the Gentiles:
a people which I knew not served me.
[45] The strange children feigned obedience to me;
they hearkened to me as soon as they heard.
[46] The strange children shall be cast away,
and shall be overthrown out of their hiding-places.

[39] And I will consume them: Heb. agrees. Vat. omits

[41] thou hast caused my enemies to flee before me: Gr. *as for my enemies, thou hast given me the back*

[42] shall be: Gr. *is*

[44] the peoples: Authorized Version *my people*

[45] as soon as they heard: Gr. *at the hearing of the ear*

[47] The Lord liveth, and blessed be my guardian,
and my God, my strong keeper, shall be exalted.
[48] The Lord who avengeth me is strong,
chastening the nations under me,
[49] and bringing me out from my enemies:
and thou shalt set me on high from among those
that rise up against me:
thou shalt deliver me from the violent man.
[50] Therefore will I confess to thee, O Lord, among the Gentiles,
and sing to thy name.
[51] He magnifieth the salvation of his king,
and worketh mercy for his anointed,
even for David and for his seed for ever.

[47] my strong keeper: Gr. *the keeper of my salvation*

[49] the violent man: Gr. *a man of wrongs*

[51] salvation: Gr. *salvations*

23 And these are the last words of David.

Faithful is David the son of Jesse,
and faithful the man whom the Lord raised up to be
the anointed of the God of Jacob,
and beautiful are the psalms of Israel.

[2] The Spirit of the Lord spoke by me,
and his word was upon my tongue.
[3] The God of Israel saith,
A watchman out of Israel spoke to me a parable:
I said among men, How will ye strengthen the fear of the anointed?
[4] And in the morning light of God, let the sun arise in the morning,
from the light of which the Lord passed on,
and as it were from the rain of the tender grass upon the earth.
[5] For my house is not so with the Mighty One:
for he hath made an everlasting covenant with me,
ready, guarded at every time;
for all my salvation and all my desire is,
that the wicked should not flourish.
[6] All these are as a thorn thrust forth,
for they shall not be taken with the hand,
[7] and a man shall not labour among them;
and one shall have that which is fully armed with iron,
and the staff of a spear,
and he shall burn them with fire, and they shall be
burnt in their shame.

[8] These are the names of the mighty men of David: Jebosthe the Canaanite is a captain of the third part: Adinon the Asonite, he drew his sword against eight hundred soldiers at once. [9] And after him Eleanan the son of his uncle, son of Dudi who was among the three mighty men with David; and when he defied the Philistines they were gathered there to war, and the men of Israel went up. [10] He arose and smote the Philistines, until his hand was weary, and his hand clave to the sword: and the Lord wrought a great salvation in that day, and the people rested behind him only to strip the slain.

[11] And after him Samaia the son of Asa the Arachite: and the Philistines were gathered to Theria; and there was there a portion of ground full of lentils; and the people fled before the Philistines. [12] And he stood firm in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

[13] And three out of the thirty went down, and came to Cason to David, to the cave of Odollam; and there was an army of the Philistines, and they encamped in the valley of Raphain. [14] And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. [15] And David longed, and said, Who will give me water to drink out of the well that is in Bethlehem by the gate? now the band of the Philistines was then in Bethlehem. [16] And the three mighty men broke through the host

[9] he defied the Philistines: or, *they defied him among the Philistines*
[10] rested: Heb. *returned*

of the Philistines, and drew water out of the well that was in Bethlehem
in the gate: and they took it, and brought it to David, and he would not
drink it, but poured it out before the Lord. [17] And he said, O Lord, forbid
that I should do this, that I should drink the blood of the men who went
at the risk of their lives: and he would not drink it. These things did these
three mighty men.

[17] that I should drink: Gr. *if I should drink*

[18] And Abessa the brother of Joab the son of Saruia, he was chief among
the three, and he lifted up his spear against three hundred whom he slew;
and he had a name among three. [19] Of those three he was most hon-
ourable, and he became a chief over them, but he reached not to the first
three.

[20] And Banæas the son of Jodae, he was abundant in mighty deeds, from
Cabeseel, and he smote the two sons of Ariel of Moab: and he went down
and smote a lion in the midst of a pit on a snowy day. [21] He smote an Egyp-
tian, a wonderful man, and in the hand of the Egyptian was a spear as the
side of a ladder; and he went down to him with a staff, and snatched
the spear from the Egyptian's hand, and slew him with his own spear.
[22] These things did Banæas the son of Jodae, and he had a name among
the three mighty men. [23] He was honourable among the second three, but
he reached not to the first three: and David made him his reporter.

[21] a wonderful man: Gr. *a man seen* or *to be seen*

[23] made him his reporter: Gr. *appointed him to his hearings*

And these are the names of king David's mighty men. [24] Asael Joab's
brother; he was among the thirty. Eleanan son of Dudi his uncle in Beth-
lehem. [25] Sæma the Rudæan. [26] Selles the Kelothite: Iras the son of Isca
the Thecoite. [27] Abiezer the Anothite, of the sons of the Anothite. [28] El-
lon the Aoite; Noëre the Netophatite. [29] Esthai the son of Riba of Gabaeth,
son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Sal-
abonite: [32] the sons of Asan, Jonathan; [33] Samnan the Arodite; Amnan the
son of Arai the Saraurite. [34] Aliphaleth the son of Asbites, the son of the
Machachachite; Eliab the son of Achitophel the Gelonite. [35] Asarai the
Carmelite the son of Uræoerchi. [36] Gaal the son of Nathana. The son
of much valour, the son of Galaaddi. [37] Elie the Ammanite. [37a] Adroi of
the brooks. [37b] Gadabiel son of the Arabothæite. [37c] Gelore the Bethorite,
armour-bearer to Joab, son of Saruia. [38] Iras the Ethirite. Gerab the Ethen-
ite. [39] Urias the Chettite: thirty-seven in all.

[26] the Kelothite: or, *the son of Kelothi*

24 And the Lord caused his anger to burn forth again in Israel, and
Satan stirred up David against them, saying, Go, number Israel and
Judah. [2] And the king said to Joab commander of the host, who was with
him, Go now through all the tribes of Israel and Judah, from Dan even
to Bersabee, and number the people, and I will know the number of the
people. [3] And Joab said to the king, Now may the Lord add to the people
a hundred-fold as many as they are, and may the eyes of my lord the king
see it: but why doth my lord the king desire this thing? [4] Nevertheless the
word of the king prevailed against Joab and the captains of the host:

[3] see: Gr. *seeing*

And Joab and the captains of the host went out before the king to num-
ber the people of Israel. [5] And they went over Jordan, and encamped in
Aroer, on the right of the city which is in the midst of the valley of Gad and
Eliezer. [6] And they came to Galaad, and into the land of Thabason, which

is Adasai, and they came to Danidan and Udan, and compassed Sidon.
7 And they came to Mapsar of Tyre, and to all the cities of the Evite and
the Canaanite: and they came by the south of Judah to Bersabee. 8 And
they compassed the whole land; and they arrived at Jerusalem at the end
of nine months and twenty days. 9 And Joab gave in the number of the
census of the people to the king: and Israel consisted of eight hundred
thousand men of might that drew sword; and the men of Judah, five hun-
dred thousand fighting men.

10 And the heart of David smote him after he had numbered the people;
and David said to the Lord, I have sinned grievously, O Lord, in what I
have now done: remove, I pray thee, the iniquity of thy servant, for I have
been exceedingly foolish.

11 And David rose early in the morning, and the word of the Lord came to
the prophet Gad, the seer, saying, Go, and speak to David, saying, 12 Thus
saith the Lord, [a]I bring one of three things upon thee: now choose thee
one of them, and I will do it to thee. 13 And Gad went in to David, and told
him, and said to him, Choose one of these things to befall thee, whether
there shall come upon thee for three years famine in thy land; or that thou
shouldst flee three months before thy enemies, and they should pursue
thee; or that there should be for three days mortality in thy land. Now then
decide, and see what answer I shall return to him that sent me. 14 And
David said to Gad, On every side I am much straitened: let me fall now
into the hands of the Lord, for his compassions are very many; and let me
not fall into the hands of man.

15 So David chose for himself the mortality: and they were the days of
wheat-harvest; and the Lord sent a pestilence upon Israel from morning
till noon, and the plague began among the people; and there died of the
people from Dan even to Bersabee seventy thousand men. 16 And the an-
gel of the Lord stretched out his hand against Jerusalem to destroy it, and
the Lord repented of the evil, and said to the angel that destroyed the
people, It is enough now, withhold thy hand. And the angel of the Lord
was by the threshing-floor of Orna the Jebusite. 17 And David spoke to the
Lord when he saw the angel smiting the people, and he said, Behold, it
is I that have done wrong, and I the shepherd have done wickedly, but
these sheep what have they done? Let thy hand, I pray thee, be upon me,
and upon my father's house.

18 And Gad came to David in that day, and said to him, Go up, and set
up to the Lord an altar in the threshing-floor of Orna the Jebusite. 19 And
David went up according to the word of Gad, as the Lord commanded
him. 20 And Orna looked out, and saw the king and his servants coming
on before him: and Orna went forth, and did obeisance to the king with
his face to the earth. 21 And Orna said, Why hath my lord the king come
to his servant? and David said, To buy of thee the threshing-floor, in order
to build an altar to the Lord, that the plague may be restrained from off
the people. 22 And Orna said to David, Let my lord the king take and offer
to the Lord that which is good in his eyes: behold, here are oxen for a

14 I am much straitened: Gr. *things are very narrow to me*

15 noon: lit. *dinner time*

16 enough: Gr. *much*

17 and I the shepherd have done wickedly: Vat. omits

20 looked: Gr. *stooped*. See 1 Pet. 1:12; also John 20:5

[a] I bring: The word εἰμι is simply redundant.

whole-burnt offering, and the wheels and furniture of the oxen for wood.
[23] Orna gave all to the king: and Orna said to the king, The Lord thy God
bless thee. [24] And the king said to Orna, Nay, but I will surely buy it of
thee at a fair price, and I will not offer to the Lord my God a whole-burnt
offering for nothing. So David purchased the threshing-floor and the oxen
for fifty shekels of silver. [25] And David built there an altar to the Lord, and
offered up whole-burnt offerings and peace-offerings: and Solomon made
an addition to the altar afterwards, for it was little at first. And the Lord
hearkened to the land, and the plague was stayed from Israel.

[24] fifty shekels of silver: Gr. *silver of fifty shekels*

The Third Book of Kingdoms,

Otherwise Called,

The First Book of the Kings

1 And king David was old and advanced in days, and they covered him
with clothes, and he was not warmed. [2] And his servants said, Let them
seek for the king a young virgin, and she shall wait on the king, and cherish
him, and lie with him, and my lord the king shall be warmed. [3] So they
sought for a fair damsel out of all the coasts of Israel; and they found
Abisag the Somanite, and they brought her to the king. [4] And the damsel
was extremely beautiful, and she cherished the king, and ministered to
him, but the king knew her not.

[5] And Adonias the son of Aggith exalted himself, saying, I will be king;
and he prepared for himself chariots and horses, and fifty men to run
before him. [6] And his father never at any time checked him, saying, Why
hast thou done thus? and he was also very handsome in appearance, and
his mother bore him after Abessalom. [7] And he conferred with Joab the
son of Saruia, and with Abiathar the priest, and they followed after Adonias. [8] But Sadoc the priest, and Banæas the son of Jodae, and Nathan the
prophet, and Semei, and Resi, and the mighty men of David, did not follow Adonias. [9] And Adonias sacrificed sheep and calves and lambs by the
[a]stone of Zoelethi, which was near the fountain of Rogel: and he called all
his brethren, and all the adult men of Judah, servants of the king. [10] But
Nathan the prophet, and Banæas, and the mighty men, and Solomon his
brother, he did not call.

[11] And Nathan spoke to Bersabee the mother of Solomon, saying, Hast
thou not heard that Adonias the son of Aggith reigneth, and our lord David
knoweth it not? [12] And now come, let me, I pray, give thee counsel, and
thou shalt rescue thy life, and the life of thy son Solomon. [13] Haste, and go
in to king David, and thou shalt speak to him, saying, Hast not thou, my
lord, O king, sworn to thy handmaid, saying, Thy son Solomon shall reign
after me, and he shall sit upon my throne? why then doth Adonias reign?
[14] And behold, while thou art still speaking there with the king, I also will
come in after thee, and will confirm thy words.

[15] So Bersabee went in to the king into the chamber: and the king was
very old, and Abisag the Somanite was ministering to the king. [16] And
Bersabee bowed, and did obeisance to the king; and the king said, What
is thy request? [17] And she said, My lord, thou didst swear by the Lord thy
God to thy handmaid, saying, Thy son Solomon shall reign after me, and
shall sit upon my throne. [18] And now, behold, Adonias reigneth, and thou,
my lord, O king, knowest it not. [19] And he hath sacrificed calves and lambs
and sheep in abundance, and hath called all the king's sons, and Abiathar
the priest and Joab the commander-in-chief of the host; but Solomon thy

[5] prepared: Gr. *made*

[7] followed after Adonias: Gr. *came to his assistance*
[8] mighty men: lit. *mighty sons.* Hebraism
[9] the fountain of Rogel: Heb. agrees. Vat. *Rogel*

[11] reigneth: Gr. *reigned*
[11] knoweth: Gr. *knew*

[14] confirm: Gr. *fulfil*

[a] stone of Zoelethi: So the Alex. The Vat. renders אבן as if it were אחי or אחה.

servant he hath not called. [20] And thou, my lord, O king—the eyes of all
Israel are upon thee, to tell them who shall sit upon the throne of my lord
the king after him. [21] And it shall come to pass, when my lord the king
shall sleep with his fathers, that I and Solomon my son shall be offenders.
[22] And behold, while she was yet talking with the king, Nathan the
prophet came. And it was reported to the king, [23] Behold, Nathan the
prophet is here: and he came in to the king's presence, and did obeisance
to the king with his face to the ground. [24] And Nathan said, My lord, O
king, didst thou say, Adonias shall reign after me, and he shall sit upon
my throne? [25] For he hath gone down today, and hath sacrificed calves and
lambs and sheep in abundance, and hath called all the king's sons, and
the chiefs of the army, and Abiathar the priest; and, behold, they are eat-
ing and drinking before him, and they said, Long live king Adonias. [26] But
he hath not invited me thy servant, and Sadoc the priest, and Banæas the
son of Jodae, and Solomon thy servant. [27] Hath this matter happened by
the authority of my lord the king, and hast thou not made known to thy
servant who shall sit upon the throne of my lord the king after him?

[27] Hath: Gr. *if*

[28] And king David answered and said, Call me Bersabee: and she came in
before the king, and stood before him. [29] And the king sware, and said, As
the Lord liveth who redeemed my soul out of all affliction, [30] as I sware to
thee by the Lord God of Israel, saying, Solomon thy son shall reign after
me, and he shall sit upon my throne in my stead, so will I do this day.
[31] And Bersabee bowed with her face to the ground, and did obeisance to
the king, and said, Let my lord king David live for ever.
[32] And king David said, Call me Sadoc the priest, and Nathan the prophet,
and Banæas the son of Jodae: and they came in before the king. [33] And the
king said to them, Take the servants of your lord with you, and mount my
son Solomon upon my own mule, and bring him down to Gion. [34] And
there let Sadoc the priest and Nathan the prophet anoint him to be king
over Israel, and do ye sound the trumpet, and ye shall say, Let king
Solomon live. [35] And he shall sit upon my throne, and reign in my stead:
and I have given charge that he should be for a prince over Israel and Ju-
dah. [36] And Banæas the son of Jodae answered the king and said, So let it
be: may the Lord God of my lord the king confirm it. [37] As the Lord was
with my lord the king, so let him be with Solomon, and let him exalt his
throne beyond the throne of my lord king David.

[37] exalt: Gr. *magnify*

[38] And Sadoc the priest went down, and Nathan the prophet, and
Banæas son of Jodae, and the Cherethite, and the Phelethite, and they
mounted Solomon upon the mule of king David, and led him away to
Gion. [39] And Sadoc the priest took the horn of oil out of the tabernacle,
and anointed Solomon, and blew the trumpet; and all the people said,
Let king Solomon live. [40] And all the people went up after him, and they
danced in choirs, and rejoiced with great joy, and the earth quaked with
their voice.

[40] quaked: Gr. *burst*

[41] And Adonias and all his guests heard, and they had just left off eat-
ing: and Joab heard the sound of the trumpet, and said, What meaneth
the voice of the city in tumult? [42] While he was yet speaking, behold,

Jonathan the son of Abiathar the priest came in: and Adonias said, Come
in, for thou art a mighty man, and thou comest to bring glad tidings.
43 And Jonathan answered and said, Verily our lord king David hath made
Solomon king: 44 and the king hath sent with him Sadoc the priest, and
Nathan the prophet, and Banæas the son of Jodae, and the Cherethite,
and the Phelethite, and they have mounted him on the king's mule; 45 and
Sadoc the priest and Nathan the prophet have anointed him in Gion, and
have gone up thence rejoicing, and the city resounded: this is the sound
which ye have heard. 46 And Solomon is seated upon the throne of the
kingdom. 47 And the servants of the king have gone in to bless our lord king
David, saying, God make the name of Solomon better than thy name, and
make his throne greater than thy throne; and the king worshipped upon
his bed. 48 Moreover thus said the king, Blessed be the Lord God of Israel,
who hath this day appointed one of my seed sitting on my throne, and
my eyes see it.

47 make the name of Solomon better: Gr. *do good to*, or *make good*
48 appointed: Gr. *given*

49 And all the guests of Adonias were dismayed, and every man went his
way. 50 And Adonias feared because of Solomon, and arose, and departed,
and laid hold on the horns of the altar. 51 And it was reported to Solomon,
saying, Behold, Adonias feareth king Solomon, and holdeth the horns of
the altar, saying, Let Solomon swear to me this day, that he will not slay
his servant with the sword. 52 And Solomon said, If he should be a valiant
man, there shall not a hair of his fall to the ground; but if evil be found in
him, he shall die. 53 And king Solomon sent, and they brought him away
from the altar; and he went in and did obeisance to king Solomon: and
Solomon said to him, Go to thy house.

2 And the days of David drew near that he should die: and he addressed
his son Solomon, saying, I go the way of all the earth: 2 but be thou
strong, and show thyself a man; 3 and keep the charge of the Lord thy God,
to walk in his ways, to keep the commandments and the ordinances and
the judgments which are written in the law of Moses; that thou mayest
understand what thou shalt do in all things that I command thee: 4 that
the Lord may confirm his word which he spoke, saying, If thy children
shall take heed to their way to walk before me in truth with all their heart,
I promise thee, saying, there shall not fail thee a man on the throne of
Israel. 5 Moreover thou knowest all that Joab the son of Saruia did to me,
what he did to the two captains of the forces of Israel, to Abenner the
son of Ner, and to Amessai the son of Jether, that he slew them, and shed
the blood of war in peace, and put innocent blood on his girdle that was
about his loins, and on his sandal that was on his foot. 6 Therefore thou
shalt deal with him according to thy wisdom, and thou shalt not bring
down his grey hairs in peace to the grave. 7 But thou shalt deal kindly with
the sons of Berzelli the Galaadite, and they shall be among those that eat
at thy table; for thus they drew nigh to me when I fled from the face of
thy brother Abessalom. 8 And, behold, there is with thee Semei the son of
Gera, a Benjamite of Baurim: and he cursed me with a grievous curse in
the day when I went into the camp; and he came down to Jordan to meet
me, and I sware to him by the Lord, saying, I will not put thee to death

1 addressed: Gr. *answered*

4 fail thee: Gr. *be destroyed to thee*

5 shed: Gr. *ordered*

6 the grave: Gr. *Hades*

8 camp: Gr. *camps*

with the sword. [9] But thou shalt by no means hold him guiltless, for thou
art a wise man, and wilt know what thou shalt do to him, and shalt bring
down his grey hairs with blood to the grave.
[10] And David slept with his fathers, and was buried in the city of David.
[11] And the days which David reigned over Israel were forty years; he
reigned seven years in Chebron, and thirty-three years in Jerusalem.
[12] And Solomon sat on the throne of his father David, and his king-
dom was established greatly. [13] And Adonias the son of Aggith came in to
Bersabee the mother of Solomon, and did obeisance to her: and she said,
Dost thou enter peaceably? and he said, Peaceably: [14] I have business with
thee. And she said to him, Say on. [15] And he said to her, Thou knowest that
the kingdom was mine, and all Israel turned their face toward me for a
king; but the kingdom was turned from me and became my brother's: for
it was appointed to him from the Lord. [16] And now I make one request
of thee, do not turn away thy face. And Bersabee said to him, Speak on.
[17] And he said to her, Speak, I pray thee, to king Solomon, for he will not
turn away his face from thee, and let him give me Abisag the Somanite
for a wife. [18] And Bersabee said, Well; I will speak for thee to the king.
[19] And Bersabee went in to king Solomon to speak to him concerning
Adonias; and the king rose up to meet her, and kissed her, and sat on the
throne, and a throne was set for the mother of the king, and she sat on
his right hand. [20] And she said to him, I ask of thee one little request; turn
not away my face from thee. And the king said to her, Ask, my mother,
and I will not reject thee. [21] And she said, Let, I pray thee, Abisag the
Somanite be given to Adonias thy brother to wife. [22] And king Solomon
answered and said to his mother, And why hast thou asked Abisag for
Adonias? ask for him the kingdom also; for he is my elder brother, and he
hath for his companion Abiathar the priest, and Joab the son of Saruia the
commander-in-chief. [23] And king Solomon sware by the Lord, saying, God
do so to me, and more also, if it be not that Adonias hath spoken this word
against his own life. [24] And now as the Lord liveth who hath established
me, and set me on the throne of my father David, and he hath made me
a house, as the Lord spoke, this day shall Adonias be put to death. [25] So
king Solomon sent by the hand of Banæas the son of Jodae, and he slew
him, and Adonias died in that day.
[26] And the king said to Abiathar the priest, Depart thou quickly to
Anathoth to thy farm, for thou art worthy of death this day; but I will
not slay thee, because thou hast borne the ark of the covenant of the Lord
before my father, and because thou wast afflicted in all things wherein
my father was afflicted. [27] And Solomon removed Abiathar from being a
priest of the Lord, that the word of the Lord might be fulfilled, which he
spoke concerning the house of Heli in Selom.
[28] And the report came to Joab son of Saruia; for Joab had turned after
Adonias, and he went not after Solomon: and Joab fled to the tabernacle
of the Lord, and caught hold of the horns of the altar. [29] And it was told
Solomon, saying, Joab hath fled to the tabernacle of the Lord, and lo! he
hath hold of the horns of the altar. And king Solomon sent to Joab, saying,

[12] established: Gr. *prepared*

[13] Dost thou enter peaceably: Gr. *Is thy entrance peace*?

[23] more also: Gr. *add these things*

[26] worthy of death: Gr. *a man of death*

[27] concerning: or, *against*

What aileth thee, that thou hast fled to the altar? and Joab said, Because
I was afraid of thee, and fled for refuge to the Lord. And Solomon sent
Banæas son of Jodae, saying, Go and slay him, and bury him.

[29] What aileth thee: Gr. *What hath happened to thee?*

[30] And Banæas son of Jodae came to Joab to the tabernacle of the Lord,
and said to him, Thus saith the king, Come forth. And Joab said, I will
not come forth, for I will die here. And Banæas son of Jodae returned
and spoke to the king, saying, Thus hath Joab spoken, and thus hath
he answered me. [31] And the king said to him, Go, and do to him as he
hath spoken, and kill him: and thou shalt bury him, and thou shalt re-
move this day the blood which he shed without cause, from me and
from the house of my father. [32] And the Lord hath returned upon his own
head the blood of his unrighteousness, inasmuch as he attacked two men
more righteous and better than himself, and slew them with the sword,
and my father David knew not of their blood, even Abenner the son of
Ner the commander-in-chief of Israel, and Amessa the son of Jether the
commander-in-chief of Judah. [33] And their blood is returned upon his
head, and upon the head of his seed for ever: but to David, and his seed,
and his house, and his throne, may there be peace for ever from the Lord.
[34] So Banæas son of Jodae went up, and attacked him, and slew him, and
buried him in his house in the wilderness.

[30] will not: Gr. *do not*

[35] And the king appointed Banæas son of Jodae in his place over the
host; and the kingdom was established in Jerusalem; and as for Sadoc the
priest, the king appointed him to be high priest in the room of Abiathar.
And Solomon son of David reigned over Israel and Judah in Jerusalem:
[35a] and the Lord gave understanding to Solomon, and very much wisdom,
and largeness of heart, as the sand by the sea-shore.

[35] appointed Banæas: Gr. *gave Banæas*

[35a] Alex. Considerable variation here rather than omission

[35b] And the wisdom of Solomon abounded exceedingly beyond the wis-
dom of all the ancients, and beyond all the wise men of Egypt; [35c] and
he took the daughter of Pharaoh, and brought her into the city of David,
until he had finished building his own house, and the house of the Lord
first, and the wall of Jerusalem round about. In seven years he made and
finished them.

[35b] ancients: Gr. *ancient sons*

[35d] And Solomon had seventy thousand bearers of burdens, and eighty
thousand hewers of stone in the mountain: [35e] and Solomon made the
sea, and the bases, and the great lavers, and the pillars, and the fountain
of the court, and the brazen sea— and he built the citadel as a defence
above it, he made a breach in the wall of the city of David; [35f] thus the
daughter of Pharaoh went up out of the city of David to her house which
he built for her. Then he built the citadel; [35g] and Solomon offered up
three whole-burnt offerings in the year, and peace-offerings on the altar
which he built to the Lord, and he burnt incense before the Lord, and
finished the house. [35h] And these are the chief persons who presided over
the works of Solomon; three thousand and six hundred masters of the
people that wrought the works. [35i] And he built Assur, and Magdo, and
Gazer, and upper Bæthoron, and Ballath: [35k] only after he had built the
house of the Lord, and the wall of Jerusalem round about, afterwards he
built these cities.

[35e] he built the citadel: probably some hiatus in the text

[35l] And when David was yet living, he charged Solomon, saying, Behold,
there is with thee Semei the son of Gera, of the seed of Benjamin out of
Chebron: [35m] he cursed me with a grievous curse in the day when I went
into the camp; [35n] and he came down to meet me at Jordan, and I sware
to him by the Lord, saying, He shall not be slain with the sword. [35o] But
now do not thou hold him guiltless, for thou art a man of understanding,
and thou wilt know what thou shalt do to him, and thou shalt bring down
his grey hairs with blood to the grave.

[35l] Benjamin: Gr. *Jemini*

[35n] He shall not be slain: Gr. *if he shall be slain*
[35o] grey hairs: Gr. *hoary head*
[35o] the grave: Gr. *Hades*

[36] And the king called Semei, and said to him, Build thee a house in
Jerusalem, and dwell there, and thou shalt not go out thence any whither.
[37] And it shall come to pass in the day that thou shalt go forth and cross
over the brook Kedron, know assuredly that thou shalt certainly die: thy
blood shall be upon thy head. And the king caused him to swear in that
day. [38] And Semei said to the king, Good is the word that thou hast spoken,
my lord O king: thus will thy servant do. And Semei dwelt in Jerusalem
three years.

[37] that thou shalt go forth: Gr. *of thy going forth*
[37] know assuredly: Gr. *knowing thou shalt know*

[39] And it came to pass after the three years, that two servants of Semei
ran away to Anchus son of Maacha king of Geth: and it was told Semei,
saying, Behold, thy servants are in Geth. [40] And Semei rose up, and saddled
his ass, and went to Geth to Anchus to seek out his servants: and Semei
went, and brought his servants out of Geth. [41] And it was told Solomon,
saying, Semei is gone out of Jerusalem to Geth, and hath brought back
his servants. [42] And the king sent and called Semei, and said to him, Did I
not adjure thee by the Lord, and testify to thee, saying, In whatsoever day
thou shalt go out of Jerusalem, and go to the right or left, know certainly
that thou shalt assuredly die? [43] And why hast thou not kept the oath of
the Lord, and the commandment which I commanded thee?

[43] thee: Gr. *against thee*

[44] And the king said to Semei, Thou knowest all thy mischief which
thy heart knoweth, which thou didst to David my father: and the Lord
hath recompensed thy mischief on thy own head. [45] And king Solomon is
blessed, and the throne of David shall be established before the Lord for
ever. [46] And Solomon commanded Banæas the son of Jodae, and he went
forth and slew him.

[46a] And king Solomon was very prudent and wise: and Judah and Israel
were very many, as the sand which is by the sea for multitude, eating, and
drinking, and rejoicing: [46b] and Solomon was chief in all the kingdoms,
and they brought gifts, and served Solomon all the days of his life. [46c] And
Solomon began to open the domains of Lebanon, [46d] and he built Thermæ
in the wilderness. [46e] And this was the daily provision of Solomon, thirty
measures of fine flour, and sixty measures of ground meal, ten choice
calves, and twenty oxen from the pastures, and a hundred sheep, besides
stags, and does, and choice fed birds. [46f] For he ruled in all the country on
this side the river, from Raphi unto Gaza, over all the kings on this side
the river: [46g] and he was at peace on all sides round about; and Judah and
Israel dwelt safely, every one under his vine and under his fig tree, eating
and drinking, and feasting, from Dan even to Bersabee, all the days of
Solomon.

[46e] daily provision: Gr. *dinner*

[46f] kings on this side: Gr. *kings beyond*
[46g] safely: Gr. *trusting in confidence.* See Heb.

[46h] And these were the princes of Solomon; Azariu son of Sadoc the priest, and Orniu son of Nathan chief of the officers, and he went to his house; and Suba the scribe, and Basa son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai was over the levies, and Banæas son of Jodae over the household and over the brick-work, and Cachur the son of Nathan was counsellor.

[46i] And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses. [46k] And he reigned over all the kings from the river and to the land of the Philistines, and to the borders of Egypt: [46l] so Solomon the son of David reigned over Israel and Judah in Jerusalem.

3 Nevertheless the people burnt incense on the high places, because a house had not yet been built to the Lord. [3] And Solomon loved the Lord, so as to walk in the ordinances of David his father; only he sacrificed and burnt incense on the high places. [4] And he arose and went to Gabaon to sacrifice there, for that was the highest place, and great: Solomon offered a whole-burnt offering of a thousand victims on the altar in Gabaon.

[5] And the Lord appeared to Solomon in a dream by night, and the Lord said to Solomon, Ask some petition for thyself. [6] And Solomon said, Thou hast dealt very mercifully with thy servant David my father according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great mercy, to set his son upon his throne, as it is this day. [7] And now, O Lord my God, thou hast appointed thy servant in the room of David my father; and I am a little child, and know not my going out and my coming in. [8] But thy servant is in the midst of thy people, whom thou hast chosen, a great people, which cannot be numbered. [9] Thou shalt give therefore to thy servant a heart to hear and to judge thy people justly, and to discern between good and evil: for who will be able to judge this thy great people?

[10] And it was pleasing before the Lord, that Solomon asked this thing. [11] And the Lord said to him, Because thou hast asked this thing of me, and hast not asked for thyself long life, and hast not asked wealth, nor hast asked the lives of thy enemies, but hast asked for thyself understanding to hear judgment; [12] behold, I have done according to thy word: behold, I have given thee an understanding and wise heart: there hath not been anyone like thee before thee, and after thee there shall not arise one like thee. [13] And I have given thee what thou hast not asked, wealth and glory, so that there hath not been anyone like thee among kings. [14] And if thou wilt walk in my way, to keep my commandments and my ordinances, as David thy father walked, then will I multiply thy days. [15] And Solomon awoke, and, behold, it was a dream: and he arose and came to Jerusalem, and stood before the altar that was in front of the ark of the covenant of the Lord in Sion: and he offered whole-burnt offerings, and sacrificed peace-offerings, and made a great banquet for himself and all his servants.

[16] Then there appeared two harlots before the king, and they stood before him. [17] And the one woman said, Hear me, my lord; I and this woman dwelt in one house, and we were delivered in the house. [18] And it came to pass on the third day after I was delivered, this woman also was de-

[46h] went: Gr. *ran*

[46h] levies: or, *tributes*

[6] set: Gr. *give*
[6] as it is this day: Gr. *as this day is*
[7] appointed: Gr. *given*

[8] cannot: Gr. *shall* or *will not*

[9] great: Gr. *heavy*

[11] long life: Gr. *many days*

[15] came: Gr. *cometh*

livered: and we were together; and there was no one with us besides our
two selves in the house. [19] And this woman's child died in the night; be-
cause she overlaid it. [20] And she arose in the middle of the night, and took
my son from my arms, while thy handmaid slept, and laid him in her bo-
som, and laid her dead son in my bosom. [21] And I arose in the morning
to suckle my son, and he was dead: and, behold, I considered him in the
morning, and, behold, it was not my son whom I bore. [22] And the other
woman said, No, but the living is my son, and the dead is thy son. So they
spoke before the king.

[23] And the king said to them, Thou sayest, This is my son, even the living
one, and this woman's son is the dead one: and thou sayest, No, but the
living is my son, and the dead is thy son. [24] And the king said, Fetch a
sword. And they brought a sword before the king. [25] And the king said,
Divide the live child, the suckling, in two; and give half of it to one, and half
of it to the other. [26] And the woman whose the living child was, answered
and said to the king (for her bowels yearned over her son), and she said, I
pray thee, my lord, give her the child, and in nowise slay it. But the other
said, Let it be neither mine nor hers; divide it. [27] Then the king answered
and said, Give the child to her that said, Give it to her, and by no means
slay it: she is its mother. [28] And all Israel heard this judgment which the
king judged, and they feared before the king; because they saw that the
wisdom of God was in him, to execute judgment.

4 And king Solomon reigned over Israel. [2] And these are the princes
which he had; Azarias son of Sadoc. [3] Eliaph, and Achia son of Seba,
scribes; and Josaphat son of Achilud, recorder. [4] And Banæas son of Jodae
over the host; and Sadoc and Abiathar were priests. [5] And Ornia the son
of Nathan was over the officers; and Zabuth son of Nathan was priest, the
king's friend. [6] And Achisar was steward, and Eliac the chief steward; and
Eliab the son of Saph was over the family: and Adoniram the son of Audon
over the tribute.

[7] And Solomon had twelve officers over all Israel, to provide for the king
and his household; each one's turn came to supply for a month in the year.
[8] And these were their names: Been the son of Or in the mount of Ephraim,
one. [9] The son of Dacar, in Makes, and in Salabin, and Bæthsamys, and
Elon as far as Bethanan, one. [10] The son of Esdi in Araboth; his was So-
cho, and all the land of Opher. [11] All Nephthador belonged to the son of
Aminadab, Tephath daughter of Solomon was his wife, one. [12] Bana son
of Achiluth had Ithaanach, and Mageddo, and his was the whole house
of San which was by Sesathan below Esrae, and from Bethsan as far as
Sabelmaula, as far as Maëber Lucam, one. [13] The son of Naber in Raboth
Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls,
and brazen bars, one. [14] Achinadab son of Saddo, had Maanaim. [15] Achi-
maas was in Nephthalim, and he took Basemmath daughter of Solomon
to wife, one. [16] Baana son of Chusi, in Aser and in Baaloth, one, [17] Semei
son of Ela, in Benjamin. [18] Gaber son of Adai in the land of Gad, the land
of Seon king of Esebon, and of Og king of Basan, and one officer in the
land of Judah. [19] Josaphat son of Phuasud was in Issachar.

[18] was no: Gr. *is no*
[19] overlaid it: Gr. *slept upon it*
[20] while thy handmaid slept: Heb. agrees. Vat. omits
[20] laid: Gr. *caused to sleep*
[26] her bowels yearned: Gr. *her womb was troubled*
[5] officers: Gr. *appointed ones*
[5] priest: Heb. agrees. Vat. omits
[5] friend: or, *companion*

5 And thus the officers provided king Solomon: and they execute every
one in his month all the orders for the table of the king, they omit
nothing. And they carried the barley and the straw for the horses and
the chariots to the place where the king might be, each according to his
charge.

[1] omit: Gr. *change*

[2] And these were the requisite supplies for Solomon: in one day thirty
measures of fine flour, and sixty measures of fine pounded meal, [3] and ten
choice calves, and twenty pastured oxen, and a hundred sheep, besides
stags, and choice fatted does. [4] For he had dominion on this side the river,
and he was at peace on all sides round about.

[9] And the Lord gave understanding to Solomon, and very much wisdom,
and enlargement of heart, as the sand on the seashore. [10] And Solomon
abounded greatly beyond the wisdom of all the ancients, and beyond all
the wise men of Egypt. [11] And he was wiser than all other men: and he
was wiser than Gæthan the Zarite, and than Ænan, and than Chalcad and
Darala the sons of Mal. [12] And Solomon spoke three thousand proverbs,
and his songs were five thousand. [13] And he spoke of trees, from the cedar
in Lebanon even to the hyssop which cometh out through the wall: he
spoke also of cattle, and of birds, and of reptiles, and of fishes. [14] And all
the nations came to hear the wisdom of Solomon, and ambassadors from
all the kings of the earth, as many as heard of his wisdom.

[14a] [a]And Solomon took to himself the daughter of Pharaoh to wife, and
brought her into the city of David until he had finished the house of the
Lord, and his own house, and the wall of Jerusalem. [14b] Then went up
Pharaoh the king of Egypt, and took Gazer, and burnt it and the Canaanite
dwelling in Mergab; and Pharaoh gave them as a dowry to his daughter
the wife of Solomon: and Solomon rebuilt Gazer.

[15] And Chiram king of Tyre sent his servants to anoint Solomon in the
room of David his father, because Chiram always loved David. [16] And
Solomon sent to Chiram, saying, [17] Thou knewest my father David, that
he could not build a house to the name of the Lord my God because of
the wars that compassed him about, until the Lord put them under the
soles of his feet. [18] And now the Lord my God hath given me rest round
about; there is no one plotting against me, and there is no evil occurrent.
[19] And, behold, I intend to build a house to the name of the Lord my God,
as the Lord God spoke to my father David, saying, Thy son whom I will set
on thy throne in thy place, he shall build a house to my name. [20] And now
command, and let men cut wood for me out of Lebanon: and, behold, my
servants shall be with thy servants, and I will give thee the wages of thy
service, according to all that thou shalt say, because thou knowest that
we have no one skilled in cutting timber like the Sidonians.

[17] my father David: or, *that my father David,* etc.
[17] because of: Gr. *from the face of.* Hebraism
[17] soles: or, *steps*
[18] occurrent: Vat. *trespass against me*

[21] And it came to pass, as soon as Chiram heard the words of Solomon,
that he rejoiced greatly, and said, Blessed be God today, who hath given to
David a wise son over this numerous people. [22] And he sent to Solomon,
saying, I have listened concerning all that thou hast sent to me for: I will
do all thy will: as for timber of cedar and fir, [23] my servants shall bring

[a] Here the chapter ends, according to Heb. and Alex.

them down from Lebanon to the sea: I will form them into rafts, and bring
them to the place which thou shalt send to me about; and I will land them
there, and thou shalt take them up: and thou shalt do my will, in giving
bread to my household.
24 So Chiram gave to Solomon cedars, and fir trees, and all his desire.
25 And Solomon gave to Chiram twenty thousand measures of wheat as
food for his house, and twenty thousand baths of beaten oil thus Solomon
gave to Chiram yearly. 26 And the Lord gave wisdom to Solomon as he
promised him; and there was peace between Chiram and Solomon, and
they made a covenant between them.
27 And the king raised a levy out of all Israel, and the levy was thirty
thousand men. 28 And he sent them to Lebanon, ten thousand taking turn
every month: they were a month in Lebanon and two months at home:
and Adoniram was over the levy. 29 And Solomon had seventy thousand
bearers of burdens, and eighty thousand hewers of stone in the mountain;
30 besides the rulers that were appointed over the works of Solomon, there
were three thousand five hundred overseers of the people who wrought
in the works. 31 And the king commanded, and they brought great stones,
precious stones for the foundation of the house, and unhewn stones.
32 And they prepared the stones and the timber during three years.
6 And it came to pass in the four hundred and fortieth year after the
departure of the children of Israel out of Egypt, in the fourth year and
second month of the reign of king Solomon over Israel, [a]that he began to
build the house to the Lord. 1b And the men of Solomon, and the men of
Chiram hewed the stones, and laid them for a foundation.
1c In the fourth year he laid the foundation of the house of the Lord, in
the month Ziu, even in the second month. 1d In the eleventh year, in the
month Baal, this is the eighth month, the house was completed accord-
ing to all its plan, and according to all its arrangement. 2 And the house
which the king built to the Lord was sixty cubits in length, and twenty
cubits in breadth, and its height thirty cubits. 3 And the porch in front of
the temple—twenty cubits was its length according to the breadth of the
house in front of the house: and he built the house, and finished it. 4 And
he made to the house secret windows inclining inward.
5 And against the wall of the house he set chambers round about, with
the walls of the house round about the temple and the ark. 6 The under
side was five cubits broad, and the middle part six, and the third was
seven cubits broad; for he formed an interval to the house round about
without the house, that they might not touch the walls of the house. 7 And
the house was built in the construction of it with rough hewn stones: and
there was not heard in the house in the building of it hammer or axe, or
any iron tool. 8 And the porch of the under side was below the right wing of
the house, and there was a winding ascent into the middle chamber, and
from the middle to the third story. 9 So he built the house and finished

23 land them: lit. *shake them off*

25 as food for his house: some read μαχὰλ, or μαχὰθ, as if from מכלת *cibus*
26 promised him: Gr. *spoke to him*
27 a levy: lit. *tribute*, etc.

30 five hundred: Heb. *300*. Vat. *six hundred*
30 overseers of the people: Heb. agrees. Vat. *masters*
31 Vat. omits this verse, and has another form of it at 6:1
1 of the reign of king Solomon: Gr. *of Solomon reigning*
2 was sixty cubits in length: Vatican Greek, literally, *its length forty in cubit*, etc.
2 sixty cubits: Heb. agrees. Vat. *forty cubits*
2 thirty cubits: Heb. agrees. Vat. *five and twenty cubits*
5 against: Gr. *upon*
5 with the walls of the house round about: Heb. agrees. Or, *against*. Vat. omits
7 or axe: Gr. *and axe*
7 or any iron tool: Gr. *and*

[a] that he began to build the house to the Lord: Vat. *that the king commanded that they should take great and costly stones for the foundation of the house, and hewn stones*, its form of 5:31

it; and he made the ceiling of the house with cedars. [10] And he made the
partitions through all the house, each five cubits high, and enclosed each
partition with cedar boards.

[11] And the word of the Lord came to Solomon, saying, [12] As for this house
which thou art building, if thou wilt walk in my ordinances and execute
my judgments, and keep all my commandments to walk in them, I will
establish my word with thee which I spoke to David thy father. [13] And I
will dwell in the midst of the children of Israel, and will not forsake my
people Israel. [14] So Solomon built the house, and finished it.

[11] Vat. omits verses 11–14

[15] And he framed the walls of the house within with cedar boards, from
the floor of the house and on to the inner walls and to the beams: he lined
the parts enclosed with boards within, and compassed the inward parts of
the house with planks of fir. [16] And he built the twenty cubits from the top
of the wall, one side from the floor to the beams, and he made it from the
oracle to the most holy place. [17] And the temple was forty cubits in extent,
[19] in front of the oracle in the midst of the house within, in order to put
there the ark of the covenant of the Lord. [20] The length was twenty cubits,
and the breadth was twenty cubits, and the height of it was twenty cubits.
And he covered it with perfect gold, and he made an altar [21] in front of
the oracle, and covered it with gold. [22] And he covered the whole house
with gold, till he had finished gilding the whole house. And all inside the
oracle he overlaid with gold.

[16] oracle: or, *shrine*
[19] put: Gr. *give*

[20] perfect: Gr. and Heb. *shut up*
[22] till he had finished gilding the whole house: Gr. *to the finishing of the whole house*
[22] And all inside the oracle he overlaid with gold: Vat. omits

[23] And he made in the oracle two cherubs of ten cubits measured size.
[24] And the wing of one cherub was five cubits, and his other wing was five
cubits; ten cubits [a]from the tip of one wing to the tip of the other wing.
[25] Thus it was with the other cherub, both were alike finished with one
measure. [26] And the height of the one cherub was ten cubits, and so was
it with the second cherub. [27] And both the cherubs were in the midst of
the innermost part of the house; and they spread out their wings, and
one wing touched the wall, and the wing of the other cherub touched the
other wall; and their wings in the midst of the house touched each other.
[28] And he covered the cherubs with gold.

[29] He graved all the walls of the house round about with the graving
of cherubs, and he sculptured palm trees within and without the house.
[30] And he covered the floor of the house within and without with gold.

[31] And for the door-way of the oracle he made doors of juniper wood,
there were porches in a four-fold way. [34] In both the doors were planks
of fir; the one door had two leaves and their hinges, and the other door
had two leaves and turned on hinges, [35] being carved with cherubs, and
there were palm-trees and open flower-leaves, and it was overlaid with
gold gilt upon the engraving. [36] And he built the inner court, three rows of
hewn stones, and a row of wrought cedar round about, [36a] and he made
the curtain of the court of the porch of the house that was in front of the
temple.

[36] hewn stones: see chapter 10:12

[a] from the tip of one wing to the tip of the other wing: Gr. *from the tip of his wing to the tip of his wing*

[38] Vat. has this passage after verse 37
[39] wood: lit. *thicket*
[39] with three rows: Gr. *of*
[39] side-pieces: or, *shoulders*, or *shoulder pieces*
[40] formed the house: Gr. *ceiled* or *wainscoted the house*
[43] porch of the pillars: or, *portico*

7 And Solomon built a house for himself in thirteen years. [39] And he built the house with the wood of Lebanon; its length was a hundred cubits, and its breadth was fifty cubits, and its height was of thirty cubits, and it was made with three rows of cedar pillars, and the pillars had side-pieces of cedar. [40] And he formed the house with chambers above on the sides of the pillars, and the number of the pillars was each row forty and five, [41] and there were three chambers, and space against space in three rows. [42] And all the doors and spaces formed like chambers were square, and from door to door was a correspondence in three rows. [43] And he made the porch of the pillars, they were fifty cubits long and fifty broad, the porch joining them in front; and the other pillars and the thick beam were in front of the house by the porches. [44] And there was the Porch of seats where he would judge, the porch of judgment.

[45] would: Gr. *will*

[45] And their house where he would dwell, had one court communicating with these according to this work; and he built the house for the daughter of Pharaoh whom Solomon had taken, according to this porch.

[46] top: Gr. *chapiters, mouldings*, etc.

[46] All these were of costly stones, sculptured at intervals within even from the foundation even to the top, and outward to the great court, [47] founded with large costly stones, stones of ten cubits and eight cubits long. [48] And above with costly stones, according to the measure of hewn stones, and with cedars. [49] There were three rows of hewn stones round about the great hall, and a row of sculptured cedar: [50] and Solomon finished all his house.

[1] And king Solomon sent, and took Chiram out of Tyre, [2] the son of a widow woman; and he was of the tribe of Nephthalim, and his father was a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass: and he was brought in to king Solomon, and he wrought all the works.

[3] flutings: or, *embossed* or *hollow work*
[4] put: Gr. *give*

[3] And he cast the two pillars for the porch of the house: eighteen cubits was the height of each pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings were four fingers wide, and thus was the other pillar formed. [4] And he made two molten chapiters to put on the heads of the pillars: five cubits was the height of one chapiter, and five cubits was the height of the other chapiter. [5] And he made two ornaments of net-work to cover the chapiters of the pillars; even a net for one chapiter, and a net for the other chapiter. [6] And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed the ornaments for the second chapiter. [7] And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachum: and he set up the second pillar, and called its name Boloz. [8] And on the heads of the pillars he made lily-work against the porch, of four cubits, [9] and a chamber over both the pillars, and above the sides an addition equal to the chamber in width.

[5] ornaments of net-work: Gr. *nets*
[5] chapiters: Gr. *chapiter*
[6] formed with net-work: q.d. *netted*

[10] completely circular round about: Gr. *round in a circle*

[10] And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference thirty-three cubits. [11] And stays underneath its rim round about compassed it ten cubits round; [12] and its rim was as the work of

the rim of a cup, a lily-flower, and the thickness of it was a span. [13] And
there were twelve oxen under the sea; three looking to the north, and three
looking to the west, and three looking to the south, and three looking to
the east: and all their hinder parts were inward, and the sea was above
upon them.

[14] And he made ten brazen bases: five cubits was the length of one base,
and four cubits the breadth of it, and its height was six cubits. [15] And this
work of the bases was formed with a border to them, and there was a
border between the ledges. [16] And upon their borders between the projec-
tions were lions, and oxen, and cherubs: and on the projections, even so
above, and also below were the places of lions and oxen, hanging work.
[17] And there were four brazen wheels to one base; and there were brazen
bases, and their four sides answering to them, side pieces under the bases.
[18] And there were axles in the wheels under the base. And the height of
one wheel was a cubit and a half. [19] And the work of the wheels was as
the work of chariot wheels: their axles, and their felloes, and the rest of
their work, were all molten. [20] The four side-pieces were at the four cor-
ners of each base; its shoulders were formed of the base. [21] And on the top
of the base half a cubit was the size of it, there was a circle on the top of
the base, and there was the top of its spaces and its borders: and it was
open at the top of its spaces. [22] And its borders were cherubs, and lions,
and palm-trees, upright, each was joined in front and within and round
about. [23] According to the same form he made all the ten bases, even one
order and one measure to all. [24] And he made ten brazen lavers, each laver
containing forty [a]baths, and measuring four cubits, each laver placed on
a several base throughout the ten bases. [25] And he put five bases on the
right side of the house, and five on the left side of the house: and the sea
was placed [b]on the right side of the house eastward in the direction of the
south.

[26] And Chiram made the cauldrons, and the pans, and the bowls; and
Chiram finished making all the works that he wrought for king Solomon
in the house of the Lord: [27] two pillars and the wreathen works of the pil-
lars on the heads of the two pillars; and the two net-works to cover both
the wreathen works of the flutings that were upon the pillars. [28] The four
hundred pomegranates for both the net-works, two rows of pomegranates
for one net-work, to cover both the wreathen works of the bases belong-
ing to both pillars. [29] And the ten bases, and the ten lavers upon the bases.
[30] And one sea, and the twelve oxen under the sea. [31] And the cauldrons,
and pans, and bowls, and all the furniture, which Chiram made for king
Solomon for the house of the Lord: and there were eight and forty pil-
lars of the house of the king and of the house of the Lord: all the works
of the king which Chiram made were entirely of brass. [32] There was no
reckoning of the brass of which he made all these works, from the very
great abundance, there was no end of the weight of the brass. [33] In the

[13] inward: lit. *to* or *into the house*

[15] formed with a border: Gr. *shut up*

[17] side pieces: or, *bearings*, or *shoulders*; Authorized Version *undersetters*

[18] axles: Gr. *hands*

[18] under: Gr. *in*

[19] their axles, and their felloes: Gr. *their hands and their backs*

[21] was open: Gr. *was opened*

[27] net-works: Gr. *nets*

[32] reckoning: Gr. *weight*

[32] weight: Gr. *weights*

[a] baths: Gr. *gallons*. The Gr. seems to have this meaning, but the Heb. word means more.
[b] on the right side of the house eastward: Gr. *on the shoulder-piece of the house on the right eastward*

country round about Jordan did he cast them, in the clay land between
Socchoth and Sira.
34 And king Solomon took the furniture which Chiram made for the
house of the Lord, the golden altar, and the golden table of showbread.
35 And he put the five candlesticks on the left, and five on the right in front
of the oracle, being of pure gold, and the lamp-stands, and the lamps, and
the snuffers of gold. 36 And there were made the porches, and the nails,
and the bowls, and the spoons, and the golden censers, of pure gold: and
the panels of the doors of the innermost part of the house, even the holy
of holies, and the golden doors of the temple.
37 So the work of the house of the Lord which Solomon wrought was
finished; and Solomon brought in the holy things of David his father, and
all the holy things of Solomon; he put the silver, and the gold, and the
furniture, into the treasures of the house of the Lord.
8 And it came to pass when Solomon had finished building the house
of the Lord and his own house after twenty years, then king Solomon
assembled all the elders of Israel in Sion, to bring the ark of the covenant
of the Lord out of the city of David, this is Sion, 2 in the month of Athanin.
3 And the priests took up the ark, 4 and the tabernacle of testimony, and
the holy furniture that was in the tabernacle of testimony. 5 And the king
and all Israel were occupied before the ark, sacrificing sheep and oxen,
without number. 6 And the priests bring in the ark into its place, into the
oracle of the house, even into the holy of holies, under the wings of the
cherubs. 7 For the cherubs spread out their wings over the place of the
ark, and the cherubs covered the ark and its holy things above. 8 And the
holy staves projected, and the ends of the holy staves appeared out of
the holy places in front of the oracle, and were not seen without. 9 There
was nothing in the ark except the two tables of stone, the tables of the
covenant which Moses put there in Horeb, which tables the Lord made as
a covenant with the children of Israel in their going forth from the land of
Egypt.
10 And it came to pass when the priests departed out of the holy place,
that the cloud filled the house. 11 And the priests could not stand to min-
ister because of the cloud, because the glory of the Lord filled the house.
14 And the king turned his face, and the king blessed all Israel (and the
whole assembly of Israel stood): 15 and he said, Blessed be the Lord God
of Israel today, who spoke by his mouth concerning David my father, and
hath fulfilled it with his hands, saying, 16 From the day that I brought out
my people Israel out of Egypt, I have not chosen a city in any one tribe
of Israel to build a house, so that my name should be there: but I chose
Jerusalem that my name should be there, and I chose David to be over
my people Israel. 17 And it was in the heart of my father to build a house
to the name of the Lord God of Israel. 18 And the Lord said to David my
father, Forasmuch as it came into thy heart to build a house to my name,
thou didst well that it came upon thy heart. 19 Nevertheless thou shalt
not build the house, but thy son that hath proceeded out of thy bowels,
he shall build the house to my name. 20 And the Lord hath confirmed the

33 clay land: *thick part of the land*

35 pure gold: lit. *golden, shut up*
35 snuffers: perhaps *small vessels with lips for pouring oil*
36 porches: or, rather *work about the door*
36 of pure gold: Gr. *shut up*
37 put: Gr. *gave*
37 Vat. has here the verses printed at 7:38–50

7 spread out their wings: passive participle *spread out with their wings*
8 holy staves projected: Heb. *staves projected*

11 because of the cloud: or, *before the cloud*
14 turned: Gr. *turned away*, but probably not from the people
15 of Israel: Gr. *in Israel*. Hebraism
16 tribe: Gr. *staff*
17 in: Gr. *upon*

19 bowels: Gr. *sides*

word that he spoke, and I am risen up in the place of my father David, and
I have sat down on the throne of Israel, as the Lord spoke, and I have built
the house to the name of the Lord God of Israel. [21] And I have set there
a place for the ark, in which is the covenant of the Lord, which the Lord
made with our fathers, when he brought them out of the land of Egypt.
[22] And Solomon stood up in front of the altar before all the congrega-
tion of Israel; and he spread out his hands toward heaven: [23] and he said,
Lord God of Israel, there is no God like thee in heaven above and on the
earth beneath, keeping covenant and mercy with thy servant who walketh
before thee with all his heart; [24] which thou hast kept toward thy servant
David my father: for thou hast spoken by thy mouth and thou hast fulfilled
it with thy hands, as at this day. [25] And now, O Lord God of Israel, keep for
thy servant David my father, the promises which thou hast spoken to him,
saying, There shall not be taken from thee a man sitting before me on the
throne of Israel, provided only thy children shall take heed to their ways,
to walk before me as thou hast walked before me. [26] And now, O Lord God
of Israel, let, I pray thee, thy word to David my father be confirmed.
[27] But will God indeed dwell with men upon the earth? if the heaven and
heaven of heavens will not suffice thee, how much less even this house
which I have built to thy name? [28] Yet, O Lord God of Israel, thou shalt look
upon my petition, to hear the prayer which thy servant prayeth to thee in
thy presence this day, [29] that thy eyes may be open toward this house day
and night, even toward the place of which thou saidst, My name shall be
there, to hear the prayer which thy servant prayeth at this place day and
night. [30] And thou shalt hearken to the prayer of thy servant, and of thy
people Israel, which they shall pray toward this place; and thou shalt hear
in thy dwelling-place in heaven, and thou shalt do and be gracious.
[31] Whatsoever trespasses any one shall commit against his neighbour—
and if he shall take upon him an oath so that he should swear, and he
shall come and make confession before thy altar in this house, [32] then
shalt thou hear from heaven, and do, and thou shalt judge thy people
Israel, that the wicked should be condemned, to recompense his way
upon his head; and to justify the righteous, to give to him according to
his righteousness.
[33] When thy people Israel falleth before enemies, because they shall sin
against thee, and they shall return and confess to thy name, and they shall
pray and supplicate in this house, [34] then shalt thou hear from heaven,
and be gracious to the sins of thy people Israel, and thou shalt restore
them to the land which thou gavest to their fathers.
[35] When the heaven is restrained, and there is no rain, because they shall
sin against thee, and they shall pray toward this place, and shall make
confession to thy name, and shall turn from their sins when thou shalt
have humbled them, [36] then thou shalt hear from heaven, and be merciful
to the sins of thy servant and of thy people Israel; for thou shalt show them
the good way to walk in it, and thou shalt give rain upon the earth which
thou hast given to thy people for an inheritance.

[27] But: Gr. *that*, elliptical expression
[27] heavens: Gr. *heaven*

[29] at: or, *toward*

[31] any one: Gr. *each*

[32] condemned: or, *considered wicked* or *lawless*

[37] If there should be famine, if there should be death, because there should be blasting, locust, or if there be mildew, and if their enemy oppress them in any one of their cities, with regard to every calamity, every trouble, [38] every prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart, and shall spread abroad his hands to this house, [39] then shalt thou hearken from heaven, out of thy established dwelling-place, and shalt be merciful, and shalt do, and recompense to every man according to his ways, as thou shalt know his heart, for thou alone knowest the heart of all the children of men: [40] that they may fear thee all the days that they live upon the land, which thou hast given to our fathers.

[37] their enemy: Gr. *his enemy*
[37] calamity: Gr. *incident* or *occurrence*

[41] And for the stranger who is not of thy people, [42] when they shall come and pray toward this place, [43] then shalt thou hear them from heaven, out of thy established dwelling-place, and thou shalt do according to all that the stranger shall call upon thee for, that all the nations may know thy name, and fear thee, as do thy people Israel, and may know that thy name hath been called on this house which I have builded.

[44] If it be that thy people shall go forth to war against their enemies in the way by which thou shalt turn them, and pray in the name of the Lord toward the city which thou hast chosen, and the house which I have built to thy name, [45] then shalt thou hear from heaven their supplication and their prayer, and shalt execute judgment for them.

[44] toward: Gr. *by way of*

[46] If it be that they shall sin against thee (for there is not a man who will not sin), and thou shalt bring them and deliver them up before their enemies, and they that take them captive shall carry them to a land far or near, [47] and they shall turn their hearts in the land whither they have been carried captives, and turn in the land of their sojourning, and supplicate thee, saying, We have sinned, we have done unjustly, we have transgressed, [48] and they shall turn to thee with all their heart, and with all their soul, in the land of their enemies whither thou hast carried them captives, and shall pray to thee toward their land which thou hast given to their fathers, and the city which thou hast chosen, and the house which I have built to thy name: [49] then shalt thou hear from heaven thy established dwelling-place, [50] and thou shalt be merciful to their unrighteousness wherein they have trespassed against thee, and according to all their transgressions wherewith they have transgressed against thee, and thou shalt cause them to be pitied before them that carried them captives, and they shall have compassion on them: [51] for they are thy people and thy inheritance, whom thou broughtest out of the land of Egypt, out of the midst of the furnace of iron. [52] And let thy eyes and thy ears be opened to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all things for which they shall call upon thee. [53] Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spokest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, O Lord God. [53a] Then spoke Solomon concerning the house, when he had finished building it—He manifested the sun in the heaven: the Lord said he

[50] cause them to be pitied: Gr. *give them to compassions*

[53] O Lord God: Gr. *Lord, Lord,* i.e., according to the Heb. *Lord Jehovah*

would dwell in darkness: build thou my house, a beautiful house for thy-
self to dwell in anew. Behold, is not this written in the book of the song?
54 And it came to pass when Solomon had finished praying to the Lord
all this prayer and supplication, that he rose up from before the altar of
the Lord, after having knelt upon his knees, and his hands were spread
out towards heaven.
55 And he stood, and blessed all the congregation of Israel with a loud
voice, saying, 56 Blessed be the Lord this day, who hath given rest to his
people Israel, according to all that he said: there hath not failed one word
among all his good words which he spoke by the hand of his servant
Moses. 57 May the Lord our God be with us, as he was with our fathers;
let him not desert us nor turn from us, 58 that he may turn our hearts to-
ward him to walk in all his ways, and to keep all his commandments, and
his ordinances which he commanded our fathers. 59 And let these words,
which I have prayed before the Lord our God, be near to the Lord our God
day and night, to maintain the cause of thy servant, and the cause of thy
people Israel as every day shall require. 60 That all the nations of the earth
may know that the Lord God, he is God, and there is none besides. 61 And
let our hearts be perfect toward the Lord our God, to walk also holily in
his ordinances, and to keep his commandments, as at this day.
62 And the king and all the children of Israel offered sacrifice before
the Lord. 63 And king Solomon offered for the sacrifices of peace-offering
which he sacrificed to the Lord, two and twenty thousand oxen, a hundred
and twenty thousand sheep: and the king and all the children of Israel ded-
icated the house of the Lord. 64 In that day the king consecrated the middle
of the court in the front of the house of the Lord; for there he offered the
whole-burnt offering, and the sacrifices, and the fat of the peace-offerings,
because the brazen altar which was before the Lord was too little to bear
the whole-burnt offering and the sacrifices of peace-offerings.
65 And Solomon kept the feast in that day, and all Israel with him, even a
great assembly from the entering in of Hemath to the river of Egypt, before
the Lord our God in the house which he built, eating and drinking, and
rejoicing before the Lord our God seven days. 66 And on the eighth day he
sent away the people: and they blessed the king, and each departed to his
tabernacle rejoicing, and their heart was glad because of the good things
which the Lord had done to his servant David, and to Israel his people.

59 which: Gr. *as*
59 near: Gr. *approaching*
59 as every day shall require: Vat. *for ever.* Gr. *a thing* or *word of a day in a day of a year*
61 as at this day: Gr. *as this day is*
64 fat: Gr. *fats*
66 tabernacle: Gr. *tabernacles*

9 And it came to pass when Solomon had finished building the house of
the Lord, and the king's house, and all the work of Solomon, whatever
he wished to perform, 2 that the Lord appeared to Solomon a second time,
as he appeared in Gabaon.
3 And the Lord said to him, I have heard the voice of thy prayer, and
thy supplication which thou madest before me: I have done for thee ac-
cording to all thy prayer: I have hallowed this house which thou hast built
to put my name there for ever, and my eyes and my heart shall be there
always. 4 And if thou wilt walk before me as David thy father walked, in
holiness of heart and uprightness, and so as to do according to all that I
commanded him, and shalt keep my ordinances and my commandments:

[5] then will I establish the throne of thy kingdom in Israel for ever, as I
spoke to David thy father, saying, There shall not fail thee a man to rule
in Israel. [6] But if ye or your children do in any wise revolt from me, and do
not keep my commandments and my ordinances, which Moses set before
you, and ye go and serve other gods, and worship them: [7] then will I cut off
Israel from the land which I have given them, and this house which I have
consecrated to my name I will cast out of my sight; and Israel shall be a
desolation and a by-word to all nations. [8] And this house, which is high,
shall be so that every one that passeth by it shall be amazed, and shall
hiss; and they shall say, Wherefore hath the Lord done thus to this land,
and to this house? [9] And men shall say, Because they forsook the Lord
their God, who brought out their fathers from Egypt, out of the house of
bondage, and they attached themselves to strange gods, and worshipped
them, and served them: therefore the Lord hath brought this evil upon
them.

[9a] Then Solomon brought up the daughter of Pharaoh out of the city of
David into his house which he built for himself in those days.

[10] During twenty years in which Solomon was building the two houses,
the house of the Lord, and the house of the king, [11] Chiram king of Tyre
helped Solomon with cedar wood, and fir wood, and with gold, and all
that he wished for: then the king gave Chiram twenty cities in the land
of Galilee. [12] So Chiram departed from Tyre, and went into Galilee to see
the cities which Solomon gave to him; and they pleased him not. And he
said, [13] What are these cities which thou hast given me, brother? And he
called them Boundary until this day. [14] And Chiram brought to Solomon a
hundred and twenty talents of gold, [26] even that for which king Solomon
built a ship in Gasion Gaber near Ælath on the shore of the extremity
of the sea in the land of Edom. [27] And Chiram sent in the ship together
with the servants of Solomon servants of his own, mariners to row, men
acquainted with the sea. [28] And they came to Sophira, and took thence a
hundred and twenty talents of gold, and brought them to king Solomon.

10 And the queen of Saba heard of the name of Solomon, and the name
of the Lord, and she came to try him with riddles. [2] And she came to
Jerusalem with a very great train; and there came camels bearing spices,
and very much gold, and precious stones: and she came in to Solomon,
and told him all that was in her heart. [3] And Solomon answered all her
questions: and there was not a question overlooked by the king which
he did not answer her. [4] And the queen of Saba saw all the wisdom of
Solomon, and the house which he built, [5] and the provision of Solomon
and the sitting of his attendants, and the standing of his servants, and
his raiment, and his cup-bearers, and his whole-burnt offering which he
offered in the house of the Lord, and she was utterly amazed. [6] And she
said to king Solomon, It was a true report which I heard in my land of
thy words and thy wisdom. [7] But I believed not them that told me, until
I came and my eyes saw: and, behold, the words as they reported to me
are not the half: thou hast exceeded in goodness all the report which I
heard in my land. [8] Blessed are thy wives, blessed are these thy servants

[5] establish: Gr. *raise up*
[6] set: Gr. *gave*
[8] by it: Gr. *through it*
[11] cedar wood: Gr. *cedar woods*
[11] fir wood: Gr. *fir woods*
[26] shore: Gr. *lip*
[26] extremity of the sea: Gr. *last sea*, or *last part of the sea*, q.d. *head of the gulf*
[2] train: Gr. *force*
[3] answered all her questions: Gr. *related to her all her words*
[5] utterly amazed: or, *in ecstasy*
[6] words: Gr. *word*
[7] exceeded in goodness: Gr. *added good things to them*

who stand before thee continually, who hear all thy wisdom. [9] Blessed be
the Lord thy God, who hath taken pleasure in thee, to set thee upon the
throne of Israel, because the Lord loved Israel to establish him for ever;
and he hath made thee king over them, to execute judgment with justice,
and in their causes.

[10] And she gave to Solomon a hundred and twenty talents of gold,
and very many spices, and precious stones: there had not come any
other spices so abundant as those which the queen of Saba gave to king
Solomon.

[10] precious stones: Gr. *precious stone*

[11] And the ship of Chiram which brought the gold from Suphir, brought
very much hewn timber and precious stones. [12] And the king made the
hewn timber into buttresses of the house of the Lord and the king's house,
and lyres and harps for singers: such hewn timber had not come upon the
earth, nor have been seen anywhere until this day. [13] And king Solomon
gave to the queen of Saba all that she desired, whatsoever she asked, be-
sides all that he had given her by the hand of king Solomon: and she
returned, and came into her own land, she and her servants.

[13] by the hand of king Solomon: *of his royal bounty,* Authorized Version

[14] And the weight of gold that came to Solomon in one year was six hun-
dred and sixty-six talents of gold. [15] Besides the tributes of them that were
subjects, both merchants and all the kings of the country beyond the river,
and of the princes of the land.

[16] And Solomon made three hundred spears of beaten gold: three hun-
dred shekels of gold were upon one spear. [17] And three hundred shields
of beaten gold: and three pounds of gold were in one shield: and the king
put them in the house of the forest of Lebanon.

[17] shields: Gr. *arms*

[18] And the king made a great ivory throne, and gilded it with pure gold.
[19] The throne had six steps, and calves in bold relief to the throne behind
it, and side-pieces on either hand of the place of the seat, and two lions
standing by the side-pieces, [20] and twelve lions standing there on the six
steps on either side: it was not so done in any other kingdom. [21] And all the
vessels made by Solomon were of gold, and the lavers were golden, and all
the vessels of the house of the forest of Lebanon were of pure gold; there
was no silver, for it was not accounted of in the days of Solomon. [22] For
Solomon had a ship of Tharsis in the sea with the ships of Chiram: one
ship came to the king every three years out of Tharsis, laden with gold
and silver, and wrought stones, and hewn stones.

[21] pure gold: lit. *shut up with gold,* a frequent phrase in Heb. and Gr. for *pure gold.* See chapter 6:20
[22] wrought: Gr. *turned*

[22a] This was the arrangement of the [a]provision which king Solomon
fetched to build the house of the Lord, and the house of the king, and
the wall of Jerusalem, and the citadel; to fortify the city of David, and As-
sur, and Magdal, and Gazer, and Bæthoron the upper, and Jethermath,
and all the cities of the chariots, and all the cities of the horsemen, and
the fortification of Solomon which he purposed to build in Jerusalem and
in all the land, [22b] so that none of the people should rule over him that was
left of the Chettite and the Amorite, and the Pherezite, and the Canaanite,
and the Evite, and the Jebusite, and the Gergesite, who were not of the chil-
dren of Israel, their descendants who had been left with him in the land,

[22a] fortification: Gr. *work*

[a] provision: This word more commonly means *spoil* in the Old Testament.

whom the children of Israel could not utterly destroy; and Solomon made
them tributaries until this day. [22c] But of the children of Israel Solomon
made nothing; for they were the warriors, and his servants and rulers,
and captains of the third order, and the captains of his chariots, and his
horsemen.

[22b] made them tributaries: Gr. *reduced them to tribute*

[23] And Solomon increased beyond all the kings of the earth in wealth and
wisdom. [24] And all the kings of the earth sought the presence of Solomon,
to hear his wisdom which the Lord had put into his heart. [25] And they
brought every one their gifts, vessels of gold, and raiment, and stacte,
and spices, and horses, and mules, a rate year by year. [26] And Solomon
had four thousand mares for his chariots, and twelve thousand horse-
men: and he put them in the cities of his chariots, and with the king in
Jerusalem: [26a] and he ruled over all the kings from the river to the land of
the Philistines, and to the borders of Egypt.

[24] presence: Gr. *face*

[27] And the king made gold and silver in Jerusalem as stones, and he made
cedars as the sycamores in the plain for multitude. [28] And the goings forth
of Solomon's horsemen was also out of Egypt, and the king's merchants
were of Thecue; and they received them out of Thecue at a price. [29] And
that which proceeded out of Egypt went up thus, even a chariot for a
hundred shekels of silver, and a horse for fifty shekels of silver: and thus
for all the kings of the Chettians, and the kings of Syria, they came out by
sea.

[27] made gold: Gr. *gave gold*

11 And king Solomon was a lover of women. And he had seven hun-
dred wives, princesses, and three hundred concubines. And he took
strange women, as well as the daughter of Pharaoh, Moabitish, Ammani-
tish women, Syrians and Idumeans, Chettites, and Amorites; [2] of the na-
tions concerning whom the Lord forbade the children of Israel, saying, Ye
shall not go in to them, and they shall not come in to you, lest they turn
away your hearts after their idols: Solomon clave to these in love. [4] And it
came to pass in the time of the old age of Solomon, that his heart was not
perfect with the Lord his God, as was the heart of David his father. And
the strange women turned away his heart after their gods. [5] Then Solomon
built a high place to Chamos the idol of Moab, and to their king the idol of
the children of Ammon, [6] and to Astarte the abomination of the Sidonians.
[7] And thus he acted towards all his strange wives, who burnt incense and
sacrificed to their idols. [8] And Solomon did that which was evil in the sight
of the Lord: he went not after the Lord, as David his father.

[5] idol of the children of Ammon: see Heb.

[9] And the Lord was angry with Solomon, because he turned away his
heart from the Lord God of Israel, who had appeared twice to him, [10] and
charged him concerning this matter, by no means to go after other gods,
but to take heed to do what the Lord God commanded him; neither was
his heart perfect with the Lord, according to the heart of David his father.
[11] And the Lord said to Solomon, Because it hath been thus with thee,
and thou hast not kept my commandments and my ordinances which I
commanded thee, I will surely rend thy kingdom out of thy hand, and give
it to thy servant. [12] Only in thy days I will not do it for David thy father's
sake: but I will take it out of the hand of thy son. [13] Only I will not take away

[12] do it: Gr. *do them*

the whole kingdom: I will give one tribe to thy son for David my servant's
sake, and for the sake of Jerusalem, the city which I have chosen.
[14] And the Lord raised up an enemy to Solomon, Ader the Idumæan, and
Esrom son of Eliadaë who dwelt in Raama, and Adadezer king of Suba his
master (and men gathered to him, and he was head of the conspiracy, and
he seized on Damasec), and they were adversaries to Israel all the days of
Solomon: and Ader the Idumæan was of the seed royal in Idumæa. [15] And
it happened, that while David was utterly destroying Edom, while Joab
captain of the host was going to bury the dead, when they slew every male
in Idumæa [16] (for Joab and all Israel abode there six months in Idumæa,
until he utterly destroyed every male in Idumæa); [17] that Ader ran away,
he and all the Idumæans of the servants of his father with him; and they
went into Egypt; and Ader was then a little child. [18] And there rise up men
out of the city of Madian, and they come to Pharan, and take men with
them, and come to Pharaoh king of Egypt: and Ader went in to Pharaoh,
and he gave him a house, and appointed him provision. [19] And Ader found
great favour in the sight of Pharaoh, and he gave him his wife's sister in
marriage, the elder sister of Thekemina. [20] And the sister of Thekemina
bore to him, even to Ader, Ganebath her son; and Thekemina brought
him up in the midst of the sons of Pharaoh, and Ganebath was in the
midst of the sons of Pharaoh.
[21] And Ader heard in Egypt that David slept with his fathers, and that
Joab the captain of the host was dead; and Ader said to Pharaoh, Let me
go, and I will return to my country. [22] And Pharaoh said to Ader, What
lackest thou with me? that lo! thou seekest to depart to thy country? and
Ader said to him, By all means let me go. So Ader returned to his country;
[25] this is the mischief which Ader did, and he was a bitter enemy of Israel,
and he reigned in the land of Edom.
[26] And Jeroboam the son of Nabat, the Ephrathite of Sarira, the son of a
widow, was servant of Solomon. [27] And this was the occasion of his lifting
up his hands against king Solomon: now king Solomon built the citadel,
he completed the fortification of the city of David his father. [28] And the
man Jeroboam was very strong; and Solomon saw the young man that he
was active, and he set him over the levies of the house of Joseph.
[29] And it came to pass at that time, that Jeroboam went forth from
Jerusalem, and Achia the Selonite the prophet found him in the way, and
caused him to turn aside out of the way: and Achia was clad with a new
garment, and they two were alone in the field. [30] And Achia laid hold of
his new garment that was upon him, and tore it into twelve pieces: [31] and
he said to Jeroboam, Take to thyself ten pieces, for thus saith the Lord
God of Israel, Behold, I rend the kingdom out of the hand of Solomon,
and will give thee ten tribes. [32] Yet he shall have two tribes, for my servant
David's sake, and for the sake of Jerusalem, the city which I have chosen
out of all the tribes of Israel. [33] Because he forsook me, and sacrificed to As-
tarte the abomination of the Sidonians, and to Chamos, and to the idols
of Moab, and to their king the abomination of the children of Ammon,
and he walked not in my ways, to do that which was right before me, as

[22] What lackest thou with me: Gr. *wherein art thou wanting*?

[27] of his lifting up his hands: Gr. *as he lifted up hands*

[28] active: Gr. *a man of works*

[29] two: Gr. *both*

[31] tribes: Gr. *sceptres*. See Heb.
[33] their king: or, *Moloch*, or *Milcom*
[33] the abomination of the children of Ammon: or, *provocation*

David his father did. [34] Howbeit I will not take the whole kingdom out of
his hand (for I will certainly resist him all the days of his life) for David my
servant's sake, whom I have chosen. [35] But I will take the kingdom out of
the hand of his son, and give thee ten tribes. [36] But to his son I will give the
two remaining tribes, that my servant David may have an establishment
continually before me in Jerusalem, the city which I have chosen for my-
self to put my name there. [37] And I will take thee, and thou shalt reign as
thy soul desireth, and thou shalt be king over Israel. [38] And it shall come
to pass, if thou wilt keep all the commandments that I shall give thee, and
wilt walk in my ways, and do that which is right before me, to keep my
ordinances and my commandments, as David my servant did, that I will
be with thee, and will build thee a sure house, as I built to David.

[37] as thy soul desireth: Gr. *in all*, or *among all which*, etc.

[40] And Solomon sought to slay Jeroboam: but he arose and fled into
Egypt, to Susakim king of Egypt, and he was in Egypt until Solomon died.
[41] And the rest of the history of Solomon, and all that he did, and all
his wisdom, behold are not these things written in the book of the life
of Solomon? [42] And the days during which Solomon reigned in Jerusalem
over all Israel were forty years. [43] And Solomon slept with his fathers, and
they buried him in the city of David his father. And it came to pass when
Jeroboam son of Nabat heard of it, even while he was yet in Egypt as he
fled from the face of Solomon and dwelt in Egypt, he straightway cometh
into his own city, into the land of Sarira in the mount of Ephraim. And
king Solomon slept with his fathers, and Roboam his son reigned in his
stead.

[41] history: Gr. *words*
[41] life: Gr. *words* or *things*

12 And king Roboam goeth to Sychem; for all Israel were coming to
Sychem to make him king. [3] And the people spoke to king Roboam,
saying, Thy father made our yoke heavy; [4] but do thou now lighten some-
what of the hard service of thy father, and of his heavy yoke which he put
upon us, and we will serve thee. [5] And he said to them, Depart for three
days, and return to me. And they departed.

[4] put: Gr. *gave*

[6] And the king referred the matter to the elders, who stood before
Solomon his father while he was yet living, saying, How do ye advise that
I should answer this people? [7] And they spoke to him, saying, If thou wilt
this day be a servant to this people, and wilt serve them, and wilt speak
to them good words, then will they be thy servants continually.
[8] But he forsook the counsel of the old men which they gave him, and
consulted with the young men who were brought up with him, who stood
in his presence. [9] And he said to them, What counsel do ye give? And what
shall I answer to this people who speak to me, saying, Lighten somewhat
of the yoke which thy father hath put upon us?

[6] that I should answer this people: Gr. *and I should answer a word*, etc.

[10] And the young men who had been brought up with him, who stood
before his face, spoke to him, saying, Thus shalt thou say to this people
who have spoken to thee, saying, Thy father made our yoke heavy, and do
thou now lighten it from off us: thus shalt thou say to them, My little finger
shall be thicker than my father's loins. [11] And whereas my father did lade
you with a heavy yoke, I also will add to your yoke: my father chastised
you with whips, but I will chastise you with scorpions.

[10] little: Gr. *littleness*
[11] whereas: Gr. *now*

[12] And all Israel came to king Roboam on the third day, as the king spoke
to them, saying, Return to me on the third day. [13] And the king answered
the people harshly; and Roboam forsook the counsel of the old men which
they counselled him. [14] And he spoke to them according to the counsel of
the young men, saying, My father made your yoke heavy, and I will add
to your yoke: my father chastised you with whips, but I will chastise you
with scorpions.

[15] And the king hearkened not to the people, because the change was
from the Lord, that he might establish his word which he spoke by Achia
the Selonite concerning Jeroboam the son of Nabat. [16] And all Israel saw
that the king did not hearken to them: and the people answered the king,
saying, What portion have we in David? neither have we any inheritance
in the son of Jesse. Depart, O Israel, to thy tents: now feed thy own house,
David. So Israel departed to his tents.

[15] by: Gr. *by the hand of*

[18] And the king sent Adoniram who was over the tribute; and they stoned
him with stones, and he died: and king Roboam made haste to rise to flee
to Jerusalem.

[18] made haste: Gr. *prevented*

[19] So Israel rebelled against the house of David until this day. [20] And it
came to pass when all Israel heard that Jeroboam had returned out of
Egypt, that they sent and called him to the assembly, and they made him
king over Israel: and none followed the house of David except the tribe of
Judah and Benjamin only.

[19] rebelled against: Gr. *disowned allegiance*

[21] And Roboam went into Jerusalem, and he assembled the congregation of Judah, and the tribe of Benjamin, a hundred and twenty thousand
young men, warriors, to fight against the house of Israel, to recover the
kingdom to Roboam the son of Solomon. [22] And the word of the Lord
came to Samaia the man of God, saying, [23] Speak to Roboam the son of
Solomon, king of Judah, and to all the house of Judah and Benjamin, and
to the remnant of the people, saying, [24] Thus saith the Lord, Ye shall not
go up, neither shall ye fight with your brethren the sons of Israel: return
each man to his own home; for this thing is from me; and they hearkened
to the word of the Lord, and they ceased from going up, according to the
word of the Lord.

[24a] So king Solomon sleepeth with his fathers, and is buried with his
fathers in the city of David; and Roboam his son reigned in his stead in
Jerusalem, being sixteen years old when he began to reign, and he reigned
twelve years in Jerusalem: and his mother's name was Naanan, daughter
of Ana son of Naas king of the children of Ammon. And he did that which
was evil in the sight of the Lord, and walked not in the way of David his
father.

[24a] when he began to reign: Gr. *in his reigning*

[24b] And there was a man of mount Ephraim, a servant to Solomon, and
his name was Jeroboam; and the name of his mother was Sarira, a harlot;
and Solomon made him head of the levies of the house of Joseph: and
he built for Solomon Sarira in mount Ephraim; and he had three hundred chariots of horses: he built the citadel with the levies of the house
of Ephraim; he fortified the city of David, and aspired to the kingdom.

[24c] And Solomon sought to kill him; and he was afraid, and escaped to Susakim king of Egypt, and was with him until Solomon died.

[24d] And Jeroboam heard in Egypt that Solomon was dead; and he spoke in the ears of Susakim king of Egypt, saying, Let me go, and I will depart into my land; and Susakim said to him, Ask any request, and I will grant it thee. [24e] And Susakim gave to Jeroboam Ano the eldest sister of Thekemina his wife, to be his wife: she was great among the daughters of the king, and she bore to Jeroboam Abia his son: [24f] and Jeroboam said to Susakim, Let me indeed go, and I will depart.

And Jeroboam departed out of Egypt, and came into the land of Sarira that was in mount Ephraim, and thither the whole tribe of Ephraim assembleth, and Jeroboam built a fortress there.

[24g] And his young child was sick with a very severe sickness; and Jeroboam went to enquire concerning the child: and he said to Ano his wife, Arise, go, enquire of God concerning the child, whether he shall recover from his sickness. [24h] Now there was a man in Selom, and his name was Achia: and he was sixty years old, and the word of the Lord was with him. And Jeroboam said to his wife, Arise, and take in thy hand loaves for the man of God, and cakes for his children, and grapes, and a pot of honey. [24i] And the woman arose, and took in her hand bread, and two cakes, and grapes, and a pot of honey, for Achia: and the man was old, and his eyes were dim, so that he could not see. [24k] And she arose up from Sarira and went; and it came to pass when she had come into the city to Achia the Selonite, that Achia said to his servant, Go out now to meet Ano the wife of Jeroboam, and thou shalt say to her, Come in, and stand not still: for thus saith the Lord, I send grievous tidings to thee. [24l] And Ano went in to the man of God; and Achia said to her, Why hast thou brought me bread and grapes, and cakes, and a pot of honey? Thus saith the Lord, Behold, thou shalt depart from me, and it shall come to pass when thou hast entered into the city, even into Sarira, that thy maidens shall come out to meet thee, and shall say to thee, The child is dead: [24m] for thus saith the Lord, Behold, I will destroy every male of Jeroboam, and there shall be the dead of Jeroboam in the city, them the dogs shall eat, and him that hath died in the field shall the birds of the air eat, and he shall lament for the child, saying, Woe is me, Lord! for there hath been found in him some good thing touching the Lord.

[24n] And the woman departed, when she heard this: and it came to pass as she entered into Sarira, that the child died; and there came forth a wailing to meet her. And Jeroboam went to Sychem in mount Ephraim, and assembled there the tribes of Israel; and Roboam the son of Solomon went up thither. [24o] And the word of the Lord came to Samaias son of Enlami, saying, Take to thyself a new garment which hath not gone into the water, and rend it into twelve pieces; and thou shalt give some to Jeroboam, and shalt say to him, Thus saith the Lord, Take to thyself ten pieces to cover thee: and Jeroboam took them: and Samaias said, Thus saith the Lord concerning the ten tribes of Israel.

[24g] recover: Gr. *live*

[24i] were dim: Gr. *were blunted from seeing*

[24p] And the people said to Roboam the son of Solomon, Thy father made
his yoke heavy upon us, and made the meat of his table heavy; and now
thou shalt lighten them upon us, and we will serve thee. [24q] And Roboam
said to the people, Wait three days, and I will return you an answer: and
Roboam said, Bring in to me the elders, and I will take counsel with them
what I shall answer to the people on the third day. So Roboam spoke in
their ears, as the people sent to him to say: and the elders of the people
said, Thus the people have spoken to thee.

[24r] And Roboam rejected their counsel, and it pleased him not: and he
sent and brought in those who had been brought up with him; and he
said to them, Thus and thus hath the people sent to me to say: and they
that had been brought up with him said, Thus shalt thou speak to the
people, saying, My little finger shall be thicker than my father's loins; my
father scourged you with whips, but I will rule you with scorpions.

[24r] rejected: Gr. *dispersed*

[24r] little: Gr. *littleness*

[24s] And the saying pleased Roboam, and he answered the people as the
young men, they that were brought up with him, counselled him: [24t] and
all the people spoke as one man, every one to his neighbour, and they
cried out all together, saying, We have no part in David, nor inheritance
in the son of Jesse: to thy tents, O Israel, every one; for this man is not
for a prince or a ruler over us. [24u] And all the people was dispersed from
Sychem, and they departed every one to his tent: and Roboam strength-
ened himself and departed, and mounted his chariot, and entered into
Jerusalem: and there follow him the whole tribe of Judah, and the whole
tribe of Benjamin. [24x] And it came to pass at the beginning of the year,
that Roboam gathered all the men of Judah and Benjamin, and went up
to fight with Jeroboam at Sychem. [24y] And the word of the Lord came to
Samæas the man of God, saying, Speak to Roboam king of Judah, and to
all the house of Judah and Benjamin, and to the remnant of the people,
saying, Thus saith the Lord, Ye shall not go up, neither shall ye fight with
your brethren the sons of Israel: return every man to his house, for this
thing is from me. [24z] And they hearkened to the word of the Lord, and
forbore to go up, according to the word of the Lord.

[25] And Jeroboam built Sychem in mount Ephraim and dwelt in it, and
went forth thence and built Phanuel. [26] And Jeroboam said in his heart,
Behold, now the kingdom will return to the house of David. [27] If this peo-
ple shall go up to offer sacrifice in the house of the Lord at Jerusalem,
then the heart of the people will return to the Lord, and to their master,
to Roboam king of Judah, and they will slay me. [28] And the king took coun-
sel, and went, and made two golden heifers, and said to the people, Let it
suffice you to have gone hitherto to Jerusalem: behold thy gods, O Israel,
who brought thee up out of the land of Egypt. [29] And he put one in Bethel,
and he put the other in Dan. [30] And this thing became a sin; and the peo-
ple went before one as far as Dan, and left the house of the Lord. [31] And
he made houses on the high places, and made priests of any part of the
people, who were not of the sons of Levi.

[28] to have gone: Gr. *to go*

[29] put the other: Gr. *gave the other*

[32] And Jeroboam appointed a feast in the eighth month, on the fifteenth
day of the month, according to the feast in the land of Judah; [33] and went

up to the altar which he made in Bethel to sacrifice to the heifers which
he made, and he placed in Bethel the priests of the high places which
he had made. And he went up to the altar which he had made, on the
fifteenth day in the eighth month, at the feast which he devised out of his
own heart; and he made a feast to the children of Israel, and went up to
the altar to sacrifice.

13 And, behold, there came a man of God out of Judah by the word
of the Lord to Bethel, and Jeroboam stood at the altar to sacrifice.
[2] And he cried against the altar by the word of the Lord, and said, O altar,
altar, thus saith the Lord, Behold, a son is to be born to the house of David,
Josias by name; and he shall offer upon thee the priests of the high places,
even of them that sacrifice upon thee, and he shall burn men's bones upon
thee. [3] And in that day one shall give a sign, saying, This is the word which
the Lord hath spoken, saying, Behold, the altar is rent, and the fatness
upon it shall be poured out.

[2] Josias by name: Gr. *Josias the name to him*

[4] And it came to pass when king Jeroboam heard the words of the man
of God who called on the altar that was in Bethel, that the king stretched
forth his hand from the altar, saying, Take hold of him. And, behold, his
hand, which he stretched forth against him, withered, and he could not
draw it back to himself. [5] And the altar was rent, and the fatness was
poured out from the altar, according to the sign which the man of God
gave by the word of the Lord. [6] And king Jeroboam said to the man of God,
Entreat the Lord thy God, and let my hand be restored to me. And the man
of God entreated the Lord, and he restored the king's hand to him, and it
became as before.

[6] be restored to me: Gr. *return to me*

[7] And the king said to the man of God, Enter with me into the house, and
dine, and I will give thee a gift. [8] And the man of God said to the king, If
thou shouldst give me the half of thy house, I would not go in with thee,
neither will I eat bread, neither will I drink water in this place; for thus the
Lord charged me by his word, saying, [9] Eat no bread, and drink no water,
and return not by the way by which thou camest. [10] So he departed by
another way, and returned not by the way by which he came to Bethel.

[8] would not: Gr. *will not*

[11] And there dwelt an old prophet in Bethel; and his sons came and told
him all the works that the man of God did on that day in Bethel, and the
words which he spoke to the king: and they turned the face of their father.
[12] And their father spoke to them, saying, Which way went he? and his
sons show him the way by which the man of God who came out of Judah
went up. [13] And he said to his sons, Saddle me the ass: and they saddled
him the ass, and he mounted it, [14] and went after the man of God, and
found him sitting under an oak: and he said to him, Art thou the man
of God that came out of Judah? And he said to him, I am. [15] And he said
to him, Come with me, and eat bread. [16] And he said, I shall not by any
means be able to return with thee, neither will I eat bread, neither will I
drink water in this place. [17] For thus the Lord commanded me by word,
saying, Eat not bread there, and drink not water, and return not thither
by the way by which thou camest.

[11] they turned the face: wide variation from the Hebrew

[18] And he said to him, I also am a prophet as thou art; and an angel
spoke to me by the word of the Lord, saying, Bring him back to thee into
thy house, and let him eat bread and drink water: but he lied to him. [19] And
he brought him back, and he ate bread and drank water in his house.
[20] And it came to pass while they were sitting at the table, that the word
of the Lord came to the prophet that brought him back; [21] and he spoke
to the man of God that came out of Judah, saying, Thus saith the Lord,
Because thou hast resisted the word of the Lord, and hast not kept the
commandment which the Lord thy God commanded thee, [22] but hast re-
turned, and eaten bread and drunk water in the place of which he spoke
to thee, saying, Thou shalt not eat bread, and shalt not drink water; there-
fore thy body shall in nowise enter into the sepulchre of thy fathers.
[23] And it came to pass after he had eaten bread and drunk water, that he
saddled the ass for him, and he turned and departed. [24] And a lion found
him in the way, and slew him; and his body was cast out in the way, and
the ass was standing by it, and the lion also was standing by the body.
[25] And, behold, men were passing by, and saw the carcase cast in the way,
and the lion was standing near the carcase: and they went in and spoke of
it in the city where the old prophet dwelt. [26] And the prophet that turned
him back out of the way heard, and said, This is the man of God who
rebelled against the word of the Lord. [27] And he spoke to his sons, saying,
Saddle me the ass, and they saddled it. [28] And he went and found the body
cast in the way, and the ass and the lion were standing by the body: and
the lion had not devoured the body of the man of God, and had not torn
the ass.
[29] And the prophet took up the body of the man of God, and laid it on
his ass; and the prophet brought him back to his city, to bury him in
his own tomb, [30] and they bewailed him, saying, Alas, brother. [31] And it
came to pass after he had lamented him, that he spoke to his sons, sa-
ying, Whenever I die, bury me in this tomb wherein the man of God is
buried; lay me by his bones, that my bones may be preserved with his
bones. [32] For the word will surely come to pass which he spoke by the
word of the Lord against the altar in Bethel, and against the high houses
in Samaria.
[33] And after this Jeroboam turned not from his sin, but he turned and
made of part of the people priests of the high places: whoever would, he
consecrated him, and he became a priest for the high places. [34] And this
thing became sin to the house of Jeroboam, even to its destruction and
its removal from the face of the earth.
14 [a]At that time Abia the son of Jeroboam fell sick. [2] And Jeroboam said
to his wife, Arise, and disguise thyself, that thou be not known to
be the wife of Jeroboam; and get thee to Selom: behold, there is Achia the
prophet, which told me that I should be king over this people. [3] And take

[21] resisted: Gr. *embittered*

[27] Vat. omits this verse

[31] Whenever I die: Gr. *if I die*

[33] this: Gr. *this word*

[34] thing: Gr. *word*

[2] Arise: Heb. adds *I pray thee*

[a] Alex. has verses 1–20. Vat. omits them, and has their substance at 12:24g–n; the English is supplied from the Authorized Version, conformed to Alex. where noted.

with thee [a]loaves for the man of God, and a cake for his children, and
raisins, and a pot of honey, and go to him: he shall tell thee what shall
become of the child. [4] And Jeroboam's wife did so, and arose, and went to
Selom, and came to the house of Achia. But Achia could not see; for his
eyes were set by reason of his age. [5] And the Lord said to Achia, Behold,
the wife of Jeroboam cometh to ask a thing of thee for her son; for he is
sick: thus and thus shalt thou say to her: for it shall be, when she cometh
in, that she shall feign herself to be another woman. [6] And it was so, when
Achia heard the sound of her feet, as she came in at the door, that he said,
Come in, thou wife of Jeroboam; why feignest thou thyself to be another?
for I am sent to thee with heavy tidings. [7] Go, tell Jeroboam, Thus saith the
Lord God of Israel, Forasmuch as I exalted thee from among the people,
and made thee prince over my people Israel, [8] and rent the kingdom away
from the house of David, and gave it thee: and yet thou hast not been as
my servant David, who kept my commandments, and who followed me
with all his heart, to do that which was right in my eyes; [9] but hast done
evil above all that were before thee: for thou hast gone and made thee
other gods, and molten images, to provoke me to anger, and hast cast me
behind thy back: [10] therefore I will bring evil upon thee, upon the house
of Jeroboam, and will cut off from Jeroboam every male, and him that is
shut up and left in Israel, and will take away the remnant of the house
of Jeroboam, as a man taketh away dung, till it be all gone. [11] Him that
dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the
field shall the birds of the air eat: for the Lord hath spoken it. [12] Arise thou
therefore, get thee to thy own house: and when thy feet enter into the city,
the child shall die. [13] And all Israel shall mourn for him, and bury him: for
he only of Jeroboam shall come to the grave, because in him there is found
some good thing toward the Lord God of Israel in the house of Jeroboam.
[14] Moreover the Lord shall raise him up a king over Israel, who shall cut off
the house of Jeroboam that day: but what? even now. [15] For the Lord shall
smite Israel, as a reed is shaken in the water, and he shall root up Israel
out of this good land, which he gave to their fathers, and shall scatter
them beyond the river, because they have made their groves, provoking
the Lord to anger. [16] And he shall give Israel up because of the sins of
Jeroboam, who did sin, and who made Israel to sin. [17] And Jeroboam's
wife arose, and departed, and came to the land of Sarira: and when she
came to the threshold of the door, the child died; [18] and they buried him;
and all Israel mourned for him, according to the word of the Lord, which
he spoke by the hand of his servant Achia the prophet. [19] And the rest of
the acts of Jeroboam, how he warred, and how he reigned, behold they
are written in the book of the chronicles of the kings of Israel. [20] And the
days which Jeroboam reigned were two and twenty years: and he slept
with his fathers, and Nabat his son reigned in his stead.

[21] And Roboam son of Solomon ruled over Judah. Roboam was forty and
one years old when he began to reign, and he reigned seventeen years in

[8] that: Heb. adds *only*

[10] therefore: Heb. adds *behold*

[10] upon thee: Heb. omits

[17] the land of Sarira: Heb. *Tirzah*

[21] was forty and one years old when he began to reign: Gr. *a son of 41 years in his reigning*

[a] loaves for the man of God, and a cake for his children, and raisins, and a pot of honey: Heb. *ten loaves, and cracknels, and a cruse of honey*

the city Jerusalem, which the Lord chose to put his name there out of all
the tribes of Israel: and his mother's name was Naama the Ammonitess.
22 And Roboam did evil in the sight of the Lord; and he provoked him in all
the things which their fathers did in their sins which they sinned. 23 And
they built for themselves high places, and pillars, and planted groves on
every high hill, and under every shady tree. 24 And there was a conspiracy
in the land, and they did according to all the abominations of the nations
which the Lord removed from before the children of Israel.

25 And it came to pass in the fifth year of the reign of Roboam, Susakim
king of Egypt came up against Jerusalem; 26 and took all the treasures
of the house of the Lord, and the treasures of the king's house, and the
golden spears which David took out of the hand of the sons of Adrazaar
king of Suba, and brought them into Jerusalem, even all that he took, and
[a]the golden shields which Solomon had made. 27 And king Roboam made
brazen shields instead of them; and the chiefs of the body guard, who kept
the gate of the house of the king, were placed in charge over them. 28 And
it came to pass when the king went into the house of the Lord, that the
body guard took them up, and fixed them in the [b]chamber of the body
guard.

29 And the rest of the history of Roboam, and all that he did, behold,
are they not written in the book of the chronicles of the kings of Judah?
30 And there was war between Roboam and Jeroboam continually. 31 And
Roboam slept with his fathers, and was buried with his fathers in the city
of David: and Abiu his son reigned in his stead.

15 And in the eighteenth year of the reign of Jeroboam son of Nabat,
Abiu son of Roboam reigneth over Judah. 2 And he reigned sixteen
years over Jerusalem: and his mother's name was Maacha, daughter of
Abessalom. 3 And he walked in the sins of his father which he wrought
in his presence, and his heart was not perfect with the Lord his God, as
was the heart of his father David. 4 Howbeit for David's sake the Lord gave
him a remnant, that he might establish his children after him, and might
establish Jerusalem. 5 Forasmuch as David did that which was right in the
sight of the Lord: he turned not from anything that he commanded him
all the days of his life.

7 And the rest of the history of Abiu, and all that he did, behold, are not
these written in the book of the chronicles of the kings of Judah? And there
was war between Abiu and Jeroboam. 8 And Abiu slept with his fathers in
the twenty-fourth year of Jeroboam; and he is buried with his fathers in
the city of David: and Asa his son reigneth in his stead.

9 In the twentieth year of Jeroboam king of Israel, Asa beginneth to
reign over Judah. 10 And he reigned forty-one years in Jerusalem: and his
mother's name was Ana, daughter of Abessalom. 11 And Asa did that which
was right in the sight of the Lord, as David his father. 12 And he removed
the sodomites out of the land, and abolished all the practices which his

24 according to: Gr. *of*
24 from before: Gr. *from the face of*
25 of the reign of Roboam: Gr. *of Roboam reigning*

26 shields: Gr. *arms*
27 body guard: Gr. *runners by the side of*

29 history: Gr. *words*
29 of the kings: Gr. *to the kings* or *for the kings*

2 sixteen years: Vat. *three years*

7 history: Gr. *words*
7 the chronicles: lit. *the words of the days*

9 In the twentieth year: Heb. agrees. Vat. *in the four and twentieth year*
10 years: Gr. *year*. Hebraism
12 sodomites: lit. *sacrifices*

[a] the golden shields which Solomon had made: Heb. agrees. Vat. *the golden shields which Solomon had made, and carried them away into Egypt*
[b] chamber: The Heb. תא is retained in the Gr.

fathers had kept up. [13] And he removed Ana his mother from being queen,
forasmuch as she gathered a meeting in her grove: and Asa cut down her
retreats, and burnt them with fire in the brook of Kedron. [14] But he re-
moved not the high places; nevertheless the heart of Asa was perfect with
the Lord all his days. [15] And he brought in the pillars of his father, he even
brought in his gold and silver pillars into the house of the Lord, and his
vessels.

[16] And there was war between Asa and Baasa king of Israel all their days.
[17] And Baasa king of Israel went up against Judah, and built Rama, so that
no one should go out or come in for Asa king of Judah.

[18] And Asa took all the silver and the gold that was found in the treasures
of the house of the Lord, and in the treasures of the king's house, and gave
them into the hands of his servants; and king Asa sent them out to the
son of Ader, the son of Taberema son of Azin king of Syria, who dwelt in
Damascus, saying, [19] Make a covenant between me and thee, and between
my father and thy father: lo! I have sent forth to thee gold and silver for
gifts: come, break thy league with Baasa king of Israel, that he may go
up from me. [20] And the son of Ader hearkened to king Asa, and sent the
chiefs of his forces to the cities of Israel; and they smote Ain, Dan, and
Abel of the house of Maacha, and all Chennereth, as far as the whole land
of Nephthali. [21] And it came to pass when Baasa heard it, that he left off
building Rama, and returned to Thersa.

[22] And king Asa charged all Judah without exception: and they take up
the stones of Rama and its timbers with which Baasa was building; and
king Asa built with them upon the whole hill of Benjamin, and the watch-
tower.

[23] And the rest of the history of Asa, and all his mighty deeds which he
wrought, and the cities which he built, behold, are not these written in
the book of the chronicles of the kings of Judah? Nevertheless in the time
of his old age he was diseased in his feet. [24] And Asa slept with his fathers,
and was buried with his fathers in the city of David his father: and Jos-
aphat his son reigneth in his stead.

[25] And Nabat son of Jeroboam reigneth over Israel in the second year of
Asa king of Judah, and he reigned two years in Israel. [26] And he did that
which was evil in the sight of the Lord, and walked in the way of his father,
and in his sins wherein he caused Israel to sin.

[27] And Baasa son of Achia, who was over the house of Belaan son of Achia,
conspired against him, and smote him in Gabathon of the Philistines; for
Nabat and all Israel were besieging Gabathon. [28] And Baasa slew him in
the third year of Asa son of Asa king of Judah; and reigned in his stead.
[29] And it came to pass when he reigned, that he smote the whole house
of Jeroboam, and left none that breathed of Jeroboam, until he had de-
stroyed him utterly, according to the word of the Lord which he spoke by
his servant Achia the Selonite, [30] for the sins of Jeroboam, who led Israel
into sin, even by his provocation wherewith he provoked the Lord God of
Israel. [31] And the rest of the history of Nabat, and all that he did, behold,

[12] had kept up: Gr. *did*, or *wrought*
[13] gathered: Gr. *made*
[19] that he may: Gr. *and he shall*
[22] whole hill of Benjamin, and the watch-tower: Heb. *Geba and Mizpeh*
[23] mighty deeds: Gr. *might*
[23] of the kings: Gr. *for the kings*
[24] was: Gr. *is*
[29] none that breathed: Gr. *no breath*
[30] for: for a similar use of περὶ, see Jer. 7:22

are not these written in the book of the chronicles of the kings of Israel?
[32] And there was war between Asa and Baasa King of Israel all their days.
[33] And in the third year of Asa king of Judah, Baasa the son of Achia
beginneth to reign over Israel in Thersa, twenty and four years. [34] And he
did that which was evil in the sight of the Lord, and walked in the way of
Jeroboam the son of Nabat, and in his sins, as he caused Israel to sin.

16 And the word of the Lord came by the hand of Ju son of Anani to
Baasa, saying, [2] Forasmuch as I lifted thee up from the earth, and
made thee ruler over my people Israel; and thou hast walked in the way
of Jeroboam, and hast caused my people Israel to sin, to provoke me with
their vanities; [3] Behold, I raise up enemies after Baasa, and after his house;
and I will make thy house as the house of Jeroboam son of Nabat. [4] Him
that dieth of Baasa in the city the dogs shall devour, and him that dieth
of his in the field the birds of the sky shall devour.
[5] Now the rest of the history of Baasa, and all that he did, and his mighty
acts, behold, are not these written in the book of the chronicles of the
kings of Israel? [6] And Baasa slept with his fathers, and they bury him in
Thersa; and Ela his son reigneth in his stead.
[7] And the Lord spoke by Ju the son of Anani against Baasa, and against
his house, even all the evil which he wrought before the Lord to provoke
him to anger by the works of his hands, in being like the house of Jeroboam; and because he smote him.
[8] In the twenty-sixth year of Asa king of Judah, Ela son of Baasa reigned
over Israel two years in Thersa. [9] And Zambri, captain of half his cavalry,
conspired against him, while he was in Thersa, drinking himself drunk in
the house of Osa the steward at Thersa. [10] And Zambri went in and smote
him and slew him in the twenty-seventh year of Asa king of Judah, and
reigned in his stead. [11] And it came to pass when he reigned, when he
sat upon his throne, [12] that he smote all the house of Baasa, according to
the word which the Lord spoke against the house of Baasa, and to Ju the
prophet, [13] for all the sins of Baasa and Ela his son, as he led Israel astray
to sin, to provoke the Lord God of Israel with their vanities. [14] And the rest
of the deeds of Ela which he did, behold, are not these written in the book
of the chronicles of the kings of Israel?
[15] And Zambri reigned in Thersa seven days: and the army of Israel was
encamped against Gabathon of the Philistines. [16] And the people heard
in the army, saying, Zambri hath conspired and smitten the king: and
the people of Israel made Ambri the captain of the host king in that day
in the camp over Israel. [17] And Ambri went up, and all Israel with him,
out of Gabathon; and they besieged Thersa. [18] And it came to pass when
Zambri saw that his city was taken, that he goeth into the inner chamber
of the house of the king, and burnt the king's house over him, and died.
[19] Because of his sins which he committed, doing that which was evil in
the sight of the Lord, so as to walk in the way of Jeroboam the son of
Nabat, and in his sins wherein he caused Israel to sin. [20] And the rest of
the history of Zambri, and his conspiracies wherein he conspired, behold,
are not these written in the book of the chronicles of the kings of Israel?

[31] of the kings: Gr. *for the kings*
[32] Vat. omits this verse
[3] make: Gr. *give*
[4] dieth of Baasa: Gr. *hath died of Baasa*
[6] they bury him: Gr. *he is buried*
[7] Ju: Gr. *the hand of Ju*
[8] In the twenty-sixth year of Asa king of Judah: Heb. agrees. Vat. omits
[10] in the twenty-seventh year of Asa king of Judah: Heb. agrees. Vat. omits
[14] deeds: Gr. *words*
[16] army: or, *camp*
[16] of Israel: Gr. *in Israel*
[18] taken: or, *surprised*
[18] the inner chamber of the house: Gr. *the cave of the house*

[21] Then the people of Israel divideth; half the people goeth after Thamni
the son of Gonath to make him king; and half the people goeth after Ambri.
[22] The people that followed Ambri overpowered the people that followed
Thamni son of Gonath: and Thamni died and Joram his brother at that
time, and Ambri reigned after Thamni.

[22] followed Thamni: Gr. *was after*

[23] In the thirty-first year of king Asa, Ambri beginneth to reign over Is-
rael twelve years: he reigneth six years in Thersa. [24] And Ambri bought the
mount Samaria of Semer the lord of the mountain for two talents of silver;
and he built upon the mountain, and they called the name of the moun-
tain on which he built, after the name of Semer the lord of the mount,
Samaria. [25] And Ambri did that which was evil in the sight of the Lord,
and wrought wickedly beyond all that were before him. [26] And he walked
in all the way of Jeroboam the son of Nabat, and in his sins wherewith
he caused Israel to sin, to provoke the Lord God of Israel by their vanities.
[27] And the rest of the acts of Ambri, and all that he did, and all his might,
behold, are not these things written in the book of the chronicles of the
kings of Israel?

[23] beginneth to reign: Gr. *reigneth*

[28] And Ambri slept with his fathers, and is buried in Samaria; and Ahab
his son reigneth in his stead.

[28a] And in the eleventh [a]year of Ambri Josaphat the son of Asa reigneth,
being thirty-five years old in the beginning of his reign, and he reigned
twenty-five years in Jerusalem: and his mother's name was Gazuba,
daughter of Seli. [28b] And he walked in the way of Asa his father, and turned
not from it, even from doing right in the eyes of the Lord: only they re-
moved not any of the high places; they sacrificed and burnt incense on
the high places. [28c] Now the engagements which Josaphat made with the
king of Israel, and all his mighty deeds which he performed, and the en-
emies whom he fought against, behold, are not these written in the book
of the chronicles of the kings of Judah? [28d] and the remains of the prosti-
tution which they practised in the days of Asa his father, he removed out
of the land: [28e] and there was no king in Syria, but a deputy.

[28a] in the beginning of his reign: Gr. *in his kingdom*

[28c] mighty deeds: Gr. *might*
[28d] See 1 Kings 22:46–50. Authorized Version
[28e] a deputy: Heb. **נצב** *praefectus*

[28f] And king Josaphat made a ship at Tharsis to go to Sophir for gold; but
it went not, for the ship was broken at Gasion Gaber. [28g] Then the king of
Israel said to Josaphat, I will send forth thy servants and my servants in the
ship: but Josaphat would not. [28h] And Josaphat slept with his fathers, and
is buried with his fathers in the city of David: and Joram his son reigned
in his stead.

[28f] at Tharsis: or, *for Tharsis*
[28g] I will: or, *let me*

[29] In the second year of Josaphat king of Judah, Ahab son of Ambri
reigned over Israel in Samaria twenty-two years. [30] And Ahab did that
which was evil in the sight of the Lord, and did more wickedly than all that
were before him. [31] And it was not enough for him to walk in the sins of Jer-
oboam the son of Nabat, but he took to wife Jezabel the daughter of Jethe-
baal king of the Sidonians; and he went and served Baal, and worshipped
him. [32] And he set up an altar to Baal in the house of his abominations,
which he built in Samaria. [33] And Ahab made a grove; and Ahab did yet
more abominably, to provoke the Lord God of Israel, and to sin against

[32] abominations: or, *provocations*, etc.

[a] year: The word ἔτει is redundant.

his own life so that he should be destroyed: he did evil above all the kings
of Israel that were before him.
34 And in his days Achiel the Bæthelite built Jericho: he laid the foundation of it in Abiron his first-born, and he set up the doors of it in Segub his
younger son, according to the word of the Lord which he spoke by Jesus
the son of Naue.

17 And Elias the prophet, the Thesbite of Thesbæ of Galaad, said to
Ahab, As the Lord God of hosts, the God of Israel, liveth, before
whom I stand, there shall not be these years dew nor rain, except by the
word of my mouth.
2 And the word of the Lord came to Elias, saying, 3 Depart hence east-
ward, and hide thee by the brook of Chorrath, that is before Jordan. 4 And
it shall be that thou shalt drink water of the brook, and I will charge the
ravens to feed thee there. 5 And Elias did according to the word of the
Lord, and he sat by the brook of Chorrath before Jordan. 6 And the ravens
brought him loaves in the morning, and flesh in the evening, and he drank
water of the brook. 7 And it came to pass after some time, that the brook
was dried up, because there had been no rain upon the earth.
8 And the word of the Lord came to Elias, saying, 9 Arise, and go to
Sarepta of the Sidonian land: behold, I have there commanded a widow-
woman to maintain thee. 10 And he arose and went to Sarepta, and came
to the gate of the city: and, behold, a widow-woman was there gathering
sticks; and Elias cried after her, and said to her, Fetch me, I pray thee, a
little water in a vessel, that I may drink. 11 And she went to fetch it; and
Elias cried after her, and said, Bring me, I pray thee, a morsel of the bread
that is in thy hand. 12 And the woman said, As the Lord thy God liveth, I
have not a cake, but only a handful of meal in the pitcher, and a little oil
in a cruse, and, behold, I am going to gather two sticks, and I shall go in
and dress it for myself and my children, and we shall eat it and die.
13 And Elias said to her, Be of good courage, go in and do according to
thy word: but make me thereof a little cake, and thou shalt bring it out
to me first, and thou shalt make some for thyself and thy children last.
14 For thus saith the Lord, The pitcher of meal shall not fail, and the cruse
of oil shall not diminish, until the day that the Lord giveth rain upon the
earth. 15 And the woman went and did so, and did eat, she, and he, and
her children. 16 And the pitcher of meal failed not, and the cruse of oil was
not diminished, according to the word of the Lord which he spoke by the
hand of Elias.
17 And it came to pass afterward, that the son of the woman the mistress
of the house was sick; and his sickness was very severe, until there was no
breath left in him. 18 And she said to Elias, What have I to do with thee, O
man of God? hast thou come in to me to bring my sins to remembrance,
and to slay my son?
19 And Elias said to the woman, Give me thy son. And he took him out of
her bosom, and took him up to the chamber in which he himself lodged,
and laid him on the bed. 20 And Elias cried aloud, and said, Alas, O Lord,
the witness of the widow with whom I sojourn, thou hast wrought evil for

1 there shall not be: Gr. *if there shall be,* etc.
1 word of my mouth: Gr. *mouth of my word*
3 by: Gr. *in*
7 some time: Gr. *days*
10 Fetch: Gr. *take* etc. *into*
10 that I may: Gr. *and I will* etc.
14 diminish: or, *be diminished,* or *fail of,* etc.
19 laid him: Gr. *caused him to sleep*

her in slaying her son. [21] And he breathed on the child thrice, and called
on the Lord, and said, O Lord my God, let, I pray thee, the soul of this child
return to him. [22] And it was so, and the child cried out, [23] and he brought
him down from the upper chamber into the house, and gave him to his
mother; and Elias said, See, thy son liveth. [24] And the woman said to Elias,
Behold, I know that thou art a man of God, and the word of the Lord in
thy mouth is true.

18 And it came to pass after many days, that the word of the Lord came
to Elias in the third year, saying, Go, and appear before Ahab, and
I will bring rain upon the face of the earth. [2] And Elias went to appear
before Ahab: and the famine was severe in Samaria.

[3] And Ahab called Abdiu the steward. Now Abdiu feared the Lord greatly.
[4] And it came to pass when Jezabel smote the prophets of the Lord, that
Abdiu took a hundred prophets, and hid them by fifty in a cave, and fed
them with bread and water. [5] And Ahab said to Abdiu, Come, and let us
go through the land, and to the fountains of water, and to the brooks, if
by any means we may find grass, and may save the horses and mules,
and so they will not perish from the tents. [6] And they made a division of
the way between them to pass through it: Ahab went one way, and Abdiu
went by another way alone. [7] And Abdiu was alone in the way; and Elias
came alone to meet him: and Abdiu hasted, and fell upon his face, and
said, My lord Elias, art thou indeed he? [8] And Elias said to him, I am: go,
say to thy master, Behold, Elias is here. [9] And Abdiu said, What sin have I
committed, that thou givest thy servant into the hand of Ahab to slay me?
[10] As the Lord thy God liveth, there is not a nation or kingdom, whither
my lord hath not sent to seek thee; and if they said, He is not here, then
hath he set fire to the kingdom and its territories, because he hath not
found thee. [11] And now thou sayest, Go, tell thy lord, Behold, Elias is here.
[12] And it shall come to pass when I shall have departed from thee, that the
Spirit of the Lord shall carry thee to a land which I know not, and I shall
go in to tell the matter to Ahab, and he will not find thee and will slay me:
yet thy servant feareth the Lord from his youth. [13] Hath it not been told to
thee my lord, what I did when Jezabel slew the prophets of the Lord, that
I hid a hundred men of the prophets of the Lord, by fifty in a cave, and
fed them with bread and water? [14] And now thou sayest to me, Go, say to
thy master, Behold, Elias is here: and he shall slay me. [15] And Elias said, As
the Lord of Hosts before whom I stand liveth, today I will appear before
him.

[16] And Abdiu went to meet Ahab, and told him: and Ahab hasted forth,
and went to meet Elias. [17] And it came to pass when Ahab saw Elias, that
Ahab said to Elias, Art thou he that perverteth Israel? [18] And Elias said, I do
not pervert Israel; but it is thou and thy father's house, in that ye forsake
the Lord your God, and thou hast gone after Baalim. [19] And now send,
gather to me all Israel to mount Carmel, and the prophets of shame four
hundred and fifty, and the prophets of the groves four hundred, that eat
at Jezabel's table.

[7] art thou: Gr. *if thou art,* etc.

[16] hasted forth: Gr. *ran forth*

[19] shame: Heb. *Baal.* See Jer. 11:13; Hos. 9:10

[20] And Ahab sent to all Israel, and gathered all the prophets to mount
Carmel.
[21] And Elias drew near to them all: and Elias said to them, How long wilt
ye halt on both feet? if the Lord be God, follow him; but if Baal, follow
him. And the people answered not a word. [22] And Elias said to the people,
I am left, the only one prophet of the Lord; and the prophets of Baal are
four hundred and fifty men, and the prophets of the groves four hundred.
[23] Let them give us two oxen, and let them choose one for themselves, and
cut it in pieces, and lay it on the wood, and put no fire on the wood: and
I will dress the other bullock, and put on no fire. [24] And do ye call loudly
on the name of your gods, and I will call on the name of the Lord my God,
and it shall come to pass that the God who shall answer by fire, he is God.
And all the people answered and said, The word which thou hast spoken
is good.
[25] And Elias said to the prophets of shame, Choose to yourselves one calf,
and dress it first, for ye are many; and call ye on the name of your god;
but apply no fire. [26] And they took the calf and drest it, and called on the
name of Baal from morning till noon, and said, Hear us, O Baal, hear us.
And there was no voice, neither was there hearing, and they ran up and
down on the altar which they had made. [27] And it was noon, and Elias the
Thesbite mocked them, and said, Call with a loud voice, for he is a god; for
he is meditating, or else perhaps he is engaged in business, or perhaps he
is asleep, and is to be awaked. [28] And they cried with a loud voice, and cut
themselves according to their custom with knives and lancets until the
blood gushed out upon them. [29] And they prophesied until the evening
came; and it came to pass as it was the time of the offering of the sacrifice,
that Elias the Thesbite spoke to the prophets of the abominations, saying,
Stand by for the present, and I will offer my sacrifice. And they stood aside
and departed.
[30] And Elias said to the people, Come near to me. And all the people
came near to him. [31] And Elias took twelve stones, according to the num-
ber of the tribes of Israel, as the Lord spoke to him, saying, Israel shall
be thy name. [32] And he built up the stones in the name of the Lord, and
repaired the altar that had been broken down; and he made a trench that
would hold two measures of seed round about the altar. [33] And he piled
the cleft wood on the altar which he had made, and divided the whole-
burnt offering, and laid it on the wood, and laid it in order on the altar,
and said, Fetch me four pitchers of water, and pour it on the whole-burnt
offering, and on the wood. And they did so. [34] And he said, Do it the sec-
ond time. And they did it the second time. And he said, Do it the third
time. And they did it the third time. [35] And the water ran round about the
altar, and they filled the trench with water.
[36] And Elias cried aloud to heaven, and said, Lord God of Abraham, and
Isaac, and Israel, answer me, O Lord, answer me this day by fire, and let
all this people know that thou art the Lord, the God of Israel, and I am thy
servant, and for thy sake I have wrought these works. [37] Hear me, O Lord,
hear me, and let this people know that thou art the Lord God, and thou

[21] feet: Gr. *the hams*, from γόνυ, *the knee*
[22] only one: or, *quite alone*

[27] engaged in business: or, *preparing an answer*
[27] is to be awaked: Gr. *will awake* or *arise*
[28] blood gushed out upon them: Gr. *shedding of blood upon them*
[29] the offering of the sacrifice: Gr. *the sacrifice going up*

[32] repaired: Gr. *healed*
[32] trench: Gr. *sea*

[36] answer me this day: or, *hearken to me this day*

hast turned back the heart of this people. [38] Then fire fell from the Lord
out of heaven, and devoured the whole-burnt offerings, and the wood and
the water that was in the trench, and the fire licked up the stones and the
earth.
[39] And all the people fell upon their faces, and said, Truly the Lord is
God; he is God. [40] And Elias said to the people, Take the prophets of Baal;
let not one of them escape. And they took them; and Elias bringeth them
down to the brook Kisson, and he slew them there.
[41] And Elias said to Ahab, Go up, and eat and drink, for there is a sound
of the coming of rain. [42] And Ahab went up to eat and to drink; and Elias
went up to Carmel, and stooped to the ground, and put his face between
his knees, [43] and said to his servant, Go up, and look toward the sea. And
the servant looked, and said, There is nothing: and Elias said, Do thou
then go again seven times. [44] And the servant went again seven times: and
it came to pass at the seventh time, that, behold, a little cloud like the
sole of a man's foot brought water; and he said, Go up, and say to Ahab,
Make ready thy chariot, and go down, lest the rain overtake thee. [45] And
it came to pass in the meanwhile, that the heaven grew black with clouds
and wind, and there was a great rain. And Ahab wept, and went to Jezrael.
[46] And the hand of the Lord was upon Elias, and he girt up his loins, and
ran before Ahab to Jezrael.

[41] coming of rain: Gr. *feet of rain*

[44] brought: Gr. *bringing*

19 And Ahab told Jezabel his wife all that Elias had done, and how he
had slain the prophets with the sword. [2] And Jezabel sent to Elias,
and said, If thou art Elias and I am Jezabel, God do so to me, and more also,
if I do not make thy life by this time tomorrow as the life of one of them.
[3] And Elias feared, and rose, and departed for his life: and he cometh to
Bersabee to the land of Judah, and he left his servant there.
[4] And he himself went a day's journey in the wilderness, and came and
sat under a juniper tree; and asked concerning his life that he might die,
and said, Let it be enough now, O Lord, take, I pray thee, my life from
me; for I am no better than my fathers. [5] And he lay down and slept there
under a tree; and behold, some one touched him, and said to him, Arise
and eat. [6] And Elias looked, and, behold, at his head there was a cake of
meal and a cruse of water; and he arose, and ate and drank, and returned
and lay down. [7] And the angel of the Lord returned again, and touched
him, and said to him, Arise, and eat, for the journey is far from thee. [8] And
he arose, and ate and drank, and went in the strength of that meat forty
days and forty nights to mount Horeb.
[9] And he entered there into a cave, and rested there; and, behold, the
word of the Lord came to him, and he said, What doest thou here, Elias?
[10] And Elias said, I have been very jealous for the Lord Almighty, because
the children of Israel have forsaken thee: they have digged down thy al-
tars, and have slain thy prophets with the sword; and I only am left alone,
and they seek my life to take it. [11] And he said, Thou shalt go forth to-
morrow, and shalt stand before the Lord in the mount; behold, the Lord
will pass by. And, behold, a great and strong wind rending the mountains,
and crushing the rocks before the Lord; but the Lord was not in the wind;

[2] do so to me, and more also: lit. *do these things to me, and add these things*

[10] they have digged down thy altars: see Rom. 11:3

and after the wind an earthquake; but the Lord was not in the earthquake:
12 and after the earthquake a fire; but the Lord was not in the fire: and after
the fire the voice of a gentle breeze.

13 And it came to pass when Elias heard, that he wrapped his face in his
mantle, and went forth and stood in the cave: and, behold, a voice came
to him and said, What doest thou here, Elias? 14 And Elias said, I have been
very jealous for the Lord Almighty; for the children of Israel have forsaken
thy covenant, and they have overthrown thy altars, and have slain thy
prophets with the sword! and I am left entirely alone, and they seek my
life to take it. 15 And the Lord said to him, Go, return, and thou shalt come
into the way of the wilderness of Damascus: and thou shalt go and anoint
Azael to be king over Syria. 16 And Ju the son of Namessi shalt thou anoint
to be king over Israel; and Elisseus the son of Saphat shalt thou anoint
to be prophet in thy room. 17 And it shall come to pass, that him that
escapeth from the sword of Azael, Ju shall slay; and him that escapeth
from the sword of Ju, Elisseus shall slay. 18 And thou shalt leave in Israel
seven thousand men, all the knees which had not bowed themselves to
Baal, and every mouth which had not worshipped him.

14 Rom. 11:3 (Heb. + LXX)

18 Rom. 11:4

18 themselves: Gr. *the knee*

19 And he departed thence, and findeth Elisseus the son of Saphat, and
he was ploughing with oxen; there were twelve yoke before him, and he
with the twelve, and he passed by to him, and cast his mantle upon him.
20 And Elisseus left the cattle, and ran after Elias and said, I will kiss my
father, and follow after thee. And Elias said, Return, for I have done a work
for thee. 21 And he returned from following him, and took a yoke of oxen,
and slew them, and boiled them with the instruments of the oxen, and
gave to the people, and they ate: and he arose, and went after Elias, and
ministered to him.

19 with the twelve: Gr. *in the twelve*
19 passed: Gr. *departed*
21 from following him: Gr. *from behind him*
21 a yoke: Gr. *the yokes*

20 And Nabuthai the Jezraelite had a vineyard, near the threshing-
floor of Ahab king of Samaria. 2 And Ahab spoke to Nabuthai, saying, Give me thy vineyard, and I will have it for a garden of herbs, for it is near my house: and I will give thee another vineyard better than it; or if it please thee, I will give thee money, the price of this thy vineyard, and I will have it for a garden of herbs. 3 And Nabuthai said to Ahab, My God forbid me that I should give thee the inheritance of my fathers.

2 it please thee: Gr. *it is pleasing before thee*

4 And the spirit of Ahab was troubled, and he lay down upon his bed, and
covered his face, and ate no bread. 5 And Jezabel his wife went in to him,
and spoke to him, saying, Why is thy spirit troubled, and why dost thou eat
no bread? 6 And he said to her, Because I spoke to Nabuthai the Jezraelite,
saying, Give me thy vineyard for money; or if thou wilt, I will give thee
another vineyard for it: and he said, I will not give thee the inheritance of
my fathers. 7 And Jezabel his wife said to him, Dost thou now thus act the
king over Israel? arise, and eat bread, and be thy own master, and I will
give thee the vineyard of Nabuthai the Jezraelite.

7 thy own master: or, *like thyself*

8 And she wrote a letter in the name of Ahab, and sealed it with his seal,
and sent the letter to the elders, and to the [a]freemen who dwelt with
Nabuthai. 9 And it was written in the letters, saying, Keep a fast, and set

8 a letter: Gr. *a book*

9 it was written: Gr. *had been written*

[a] freemen: Possibly *nobles* is here meant.

Naboth in a chief place among the people. [10] And set two men, sons of transgressors, before him, and let them testify against him, saying, He blessed God and the king: and let them lead him forth, and stone him, and let him die.

[10] blessed: see Professor Samuel Lee on the word ברך in Job 2:9. Heb. Grammar, p. 92
[12] proclaimed: Gr. *called*

[11] And the men of his city, the elders, and the nobles who dwelt in his city, did as Jezabel sent to them, and as it had been written in the letters which she sent to them. [12] And they proclaimed a fast, and set Nabuthai in a chief place among the people. [13] And two men, sons of transgressors, came in, and sat opposite him, and bore witness against him, saying, Thou hast blessed God and the king. And they led him forth out of the city, and stoned him with stones, and he died. [14] And they sent to Jezabel, saying, Nabuthai is stoned, and is dead.

[15] take possession of: Gr. *inherit*
[15] would not sell it: Gr. *sold it not*

[15] And it came to pass, when Jezabel heard it, that she said to Ahab, Arise, take possession of the vineyard of Nabuthai the Jezraelite, who would not sell it to thee: for Nabuthai is not alive, for he is dead. [16] And it came to pass, when Ahab heard that Nabuthai the Jezraelite was dead, that he rent his garments, and put on sackcloth. And it came to pass afterward, that Ahab arose and went down to the vineyard of Nabuthai the Jezraelite, to take possession of it.

[16] to take possession of it: Gr. *to inherit it*

[17] And the Lord spoke to Elias the Thesbite, saying, [18] Arise, and go down to meet Ahab king of Israel, who is in Samaria, for he is in the vineyard of Nabuthai, for he hath gone down thither to take possession of it. [19] And thou shalt speak to him, saying, Thus saith the Lord, Forasmuch as thou hast slain and taken possession, therefore thus saith the Lord, In every place where the swine and the dogs have licked the blood of Nabuthai, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood. [20] And Ahab said to Elias, Hast thou found me, my enemy? and he said, I have found thee: because thou hast wickedly sold thyself to work evil in the sight of the Lord, to provoke him to anger; [21] behold, I bring evil upon thee: and I will kindle a fire after thee, and I will utterly destroy every male of Ahab, and him that is shut up and him that is left in Israel. [22] And I will make thy house as the house of Jeroboam the son of Nabat, and as the house of Baasa son of Achia, because of the provocations wherewith thou hast provoked me, and caused Israel to sin. [23] And the Lord spoke of Jezabel, saying, The dogs shall devour her within the fortification of Jezrael. [24] Him that is dead of Ahab in the city shall the dogs eat, and him that is dead of him in the field shall the birds of the sky eat.

[19] saying, Thus: Gr. *saying, these things*
[20] wickedly: Gr. *foolishly,* or *in vain*
[21] evil: Gr. *evils*
[22] make: Gr. *give*
[23] of Jezabel: or, *to Jezabel*
[23] within: or, *by*

[25] in that he sold: Gr. *who sold,* etc.

[25] But Ahab did wickedly, in that he sold himself to do that which was evil in the sight of the Lord, as his wife Jezabel led him astray. [26] And he did very abominably in following after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the children of Israel.

[27] before the Lord: Gr. *the face, as it were, of the Lord*

[27] And because of the word, Ahab was pierced with sorrow before the Lord, and he both went weeping, and rent his garment, and girt sackcloth upon his body, and fasted; he put on sackcloth also in the day that he smote Nabuthai the Jezraelite, and went his way. [28] And the word of the

Lord came by the hand of his servant Elias concerning Ahab, and the Lord said, [29] Hast thou seen how Ahab hath been pricked to the heart before me? I will not bring on the evil in his days, but in his son's days will I bring on the evil.

21 And the son of Ader gathered all his forces, and went up and besieged Samaria, he and thirty-two kings with him, and all his horse and chariots: and they went up and besieged Samaria, and fought against it. [2] And he sent into the city to Ahab king of Israel, and said to him, Thus saith the son of Ader, [3] Thy silver and thy gold are mine, and thy wives and thy children are mine. [4] And the king of Israel answered and said, As thou hast said, my lord, O king, I am thine, and all mine also.

[5] And the messengers came again, and said, Thus saith the son of Ader, I sent to thee, saying, Thou shalt give me thy silver and thy gold, and thy wives and thy children. [6] For at this time tomorrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and it shall be that all the desirable objects of their eyes on which they shall lay their hands, they shall even take them. [7] And the king of Israel called all the elders of the land, and said, Take notice now and consider, that this man seeketh mischief: for he hath sent to me concerning my wives, and concerning my sons, and concerning my daughters: I have not kept back from him my silver and my gold. [8] And the elders and all the people said to him, Hearken not, and consent not. [9] And he said to the messengers of the son of Ader, Say to your master, All things that thou hast sent to thy servant about at first I will do; but this thing I shall not be able to do. And the men departed, and carried back the answer to him.

[10] And the son of Ader sent to him, saying, So do God to me, and more also, if the dust of Samaria shall suffice for [a]foxes to all the people, even my infantry. [11] And the king of Israel answered and said, Let it be sufficient; let not the humpbacked boast as he that is upright. [12] And it came to pass when he returned him this answer, he and all the kings with him were drinking in tents: and he said to his servants, Form a trench. And they made a trench against the city.

[13] And, behold, a prophet came to Ahab king of Israel, and said, Thus saith the Lord, Hast thou seen this great multitude? behold, I give it this day into thy hands; and thou shalt know that I am the Lord. [14] And Ahab said, Whereby? And he said, Thus saith the Lord, By the young men of the heads of the districts. And Ahab said, Who shall begin the battle? and he said, Thou.

[15] And Ahab numbered the young men the heads of the districts, and they were two hundred and thirty: and afterwards he numbered the people, even every man fit for war, seven thousand. [16] And he went forth at noon, and the son of Ader was drinking and getting drunk in Socchoth, he and the kings, even thirty and two kings, his allies. [17] And the young men the heads of the districts went forth first; and they send and report to the king of Syria, saying, There are men come forth out of Samaria. [18] And he said to them, If they come forth peaceably, take them alive; and

[1] chariots: Gr. *chariot*

[12] Form a trench: or, *build a mound* or *fortification*

[14] begin the battle: Gr. *engage in the war*
[15] Ahab numbered: or, *Achaab reviewed*
[15] man fit for war: Gr. *son of strength*
[17] first: Gr. *among the first*
[18] peaceably, take them alive: Gr. infinitive for imperative

[a] foxes: The LXX read שועלים for שעלים.

if they come forth to war, take them alive: [19] and let not the young men the
heads of the districts go forth of the city. And the force that was behind
them [20] smote each one the man next to him; and each one a second time
smote the man next to him: and Syria fled, and Israel pursued them; and
the son of Ader, even the king of Syria, escapeth on the horse of a horse-
man. [21] And the king of Israel went forth, and took all the horses and the
chariots, and smote the enemy with a great slaughter in Syria. [22] And the
prophet came to the king of Israel, and said, Strengthen thyself, and ob-
serve, and see what thou shalt do; for at the return of the year the son of
Ader king of Syria cometh up against thee.

[23] And the servants of the king of Syria, even they said, The God of Israel
is a God of mountains, and not a God of valleys; therefore hath he pre-
vailed against us: but if we should fight against them in the plain, verily
we shall prevail against them. [24] And do thou this thing: Send away the
kings, each one to his place, and set princes in their stead. [25] And we will
give thee another army according to the army that was destroyed, and
cavalry according to the cavalry, and chariots according to the chariots,
and we will fight against them in the plain, and we shall prevail against
them. And he hearkened to their voice, and did so.

[25] give: Gr. *change*

[25] their: Gr. *his*

[26] And it came to pass at the return of the year, that the son of Ader
reviewed Syria, and went up to Apheca to war against Israel. [27] And the
children of Israel were numbered, and came to meet them: and Israel
encamped before them as two little flocks of goats, but Syria filled the
land.

[28] And there came the man of God, and said to the king of Israel, Thus
saith the Lord, Because Syria hath said, The Lord God of Israel is a God
of the hills, and he is not a God of the valleys, therefore will I give this
great army into thy hand, and thou shalt know that I am the Lord. [29] And
they encamp one over against the other before them seven days. And it
came to pass on the seventh day that the battle drew on, and Israel smote
Syria, even a hundred thousand footmen in one day. [30] And the rest fled
to Apheca, into the city; and the wall fell upon twenty-seven thousand
men that were left: and the son of Ader fled, and entered into an inner
chamber, into a closet.

[29] them: Gr. *these*

[30] an inner chamber: Gr. *the house of the chamber*

[31] And he said to his servants, I know that the kings of Israel are merciful
kings: let us now put sackcloth upon our loins, and ropes upon our heads,
and let us go forth to the king of Israel, if by any means he will save our
souls alive. [32] So they girt sackcloth upon their loins, and put ropes upon
their heads, and said to the king of Israel, Thy servant the son of Ader
saith, Let our souls live, I pray thee. And he said, Doth he yet live? He
is my brother. [33] And the men divined, and offered [a]drink-offerings; and
they caught the word out of his mouth, and said, Thy brother the son of
Ader. And he said, Go ye in and fetch him. And the son of Ader went out
to him, and they cause him to go up to him into the chariot. [34] And he
said to him, The cities which my father took from thy father I will restore

[31] merciful kings: Gr. *kings of mercy*

[32] souls: Gr. *soul*

[33] into: Gr. *upon* or *to*

[a] offered drink-offerings: or, *poured libations*, but some read ἔσπευσαν, which answers exactly to the Heb.

to thee; and thou shalt make streets for thyself in Damascus, as my father
made streets in Samaria; and I will let thee go with a covenant. And he
made a covenant with him, and let him go.
35 And a certain man of the sons of the prophets said to his neighbour by
the word of the Lord, Smite me, I pray. And the man would not smite him.
36 And he said to him, Because thou hast not hearkened to the voice of
the Lord, therefore, behold, as thou departest from me, a lion shall smite
thee: and he departed from him, and a lion found him, and smote him.
37 And he findeth another man, and saith, Smite me, I pray thee. And the
man smote him, and in smiting wounded him.
38 And the prophet went and stood before the king of Israel by the way,
and bound his eyes with a bandage. 39 And it came to pass as the king
passed by, that he cried aloud to the king, and said, Thy servant went out
to war, and, behold, a man brought another man to me, and said to me,
Keep this man; and if he should by any means escape, then thy life shall go
for his life, or thou shalt pay a talent of silver. 40 And it came to pass, that
thy servant looked round this way and that way, and the man was gone.
And the king of Israel said to him, Behold, thou hast also destroyed snares
set for me. 41 And he hasted, and took away the bandage from his eyes; and
the king of Israel recognized him, that he was one of the prophets. 42 And
he said to him, Thus saith the Lord, Because thou hast suffered to escape
out of thy hand a man appointed to destruction, therefore thy life shall go
for his life, and thy people for his people. 43 And the king of Israel departed
confounded and discouraged, and came to Samaria.

39 thy life: Gr. *soul*

40 the man was gone: Gr. *he was not*
40 destroyed: Gr. *slain*

22 And he rested three years, and there was no war between Syria and
Israel. 2 And it came to pass in the third year, that Josaphat king of
Judah went down to the king of Israel. 3 And the king of Israel said to his
servants, Know ye that Remmath Galaad is ours, and we are slow to take it
out of the hand of the king of Syria? 4 And the king of Israel said to Josaphat,
Wilt thou go up with us to Remmath Galaad to battle? 5 And Josaphat said,
As I am, so art thou also; as my people, so is thy people; as my horses, so
are thy horses.
And Josaphat king of Judah said to the king of Israel, Enquire, I pray
thee, of the Lord today. 6 And the king of Israel gathered all the prophets
together, about four hundred men; and the king said to them, Shall I go
up to Remmath Galaad to battle, or shall I forbear? and they said, Go up,
and the Lord will surely give it into the hands of the king.
7 And Josaphat said to the king of Israel, Is there not here a prophet of
the Lord, that we may enquire of the Lord by him? 8 And the king of Israel
said to Josaphat, There is one man here for us to enquire of the Lord by;
but I hate him, for he doth not speak good of me, but only evil; Michaias
son of Jemblaa. And Josaphat king of Judah said, Let not the king say so.
9 And the king of Israel called a eunuch and said, Bring hither quickly
Michaias son of Jemblaa. 10 And the king of Israel and Josaphat king of
Judah sat, each on his throne, armed in the gates of Samaria; and all the
prophets prophesied before them. 11 And Sedekias son of Canaan made
for himself iron horns, and said, Thus saith the Lord, With these thou

3 slow: Gr. *silent*

7 that we may enquire: Gr. *and we will enquire*
8 by: Gr. *by him*

10 sat: see Heb.

shalt push Syria, until it be consumed. [12] And all the prophets prophesied
in like manner, saying, Go up to Remmath Galaad, and the thing shall
prosper, and the Lord shall deliver it and the king of Syria into thy hands.
[13] And the messenger that went to call Michaias spoke to him, saying,
Behold now, all the prophets speak with one mouth good concerning the
king, let now thy words be like the words of one of them, and speak good
things. [14] And Michaias said, As the Lord liveth, whatsoever the Lord shall
say to me, that will I speak.
[15] And he came to the king: and the king said to him, Michaias, shall I
go up to Remmath Galaad to battle, or shall I forbear? and he said, Go up,
and the Lord shall deliver it into the hand of the king. [16] And the king said
to him, How often shall I adjure thee, that thou speak to me truth in the
name of the Lord? [17] And he said, Not so. I saw all Israel scattered on the
mountains as a flock without a shepherd: and the Lord said, Is not God
lord of these? let each one return to his home in peace.
[18] And the king of Israel said to Josaphat king of Judah, Did I not say to
thee that this man doth not prophesy good to me, for he speaketh nothing
but evil? [19] And Michaias said, Not so, it is not I: hear the word of the Lord;
it is not so. I saw the God of Israel sitting on his throne, and all the host
of heaven stood about him on his right hand and on his left. [20] And the
Lord said, Who will deceive Ahab king of Israel, that he may go up and fall
in Remmath Galaad? and one spoke one way, and another another way.
[21] And there came forth a spirit and stood before the Lord, and said, I will
deceive him. [22] And the Lord said to him, Whereby? And he said, I will go
forth, and will be a false spirit in the mouth of all his prophets. And he
said, Thou shalt deceive him, yea, and shalt prevail: go forth, and do so.
[23] And now, behold, the Lord hath put a false spirit in the mouth of all
these thy prophets, and the Lord hath spoken evil against thee.
[24] And Sedekias the son of Canaan came near and smote Michaias on
the cheek, and said, What sort of a spirit of the Lord hath spoken in thee?
[25] And Michaias said, Behold, thou shalt see in that day, when thou shalt
go into an innermost chamber to hide thyself there. [26] And the king of
Israel said, Take Michaias, and convey him away to Semer the keeper of
the city; [27] and tell Joash the king's son to put this fellow in prison, and to
feed him with bread of affliction and water of affliction until I return in
peace. [28] And Michaias said, If thou return at all in peace, the Lord hath
not spoken by me.
[29] So the king of Israel went up, and Josaphat king of Judah with him to
Remmath Galaad. [30] And the king of Israel said to Josaphat king of Judah,
I will disguise myself, and enter into the battle, and do thou put on my
raiment. So the king of Israel disguised himself, and went into the battle.
[31] And the king of Syria had charged the thirty-two captains of his chariots,
saying, Fight not against small or great, but against the king of Israel only.
[32] And it came to pass, when the captains of the chariots saw Josaphat
king of Judah, that they said, This seemeth to be the king of Israel. And
they compassed him about to fight against him; and Josaphat cried out.

[11] push: Gr. *gore*

[14] that: Gr. *these things*

[15] deliver it into the hand of the king: Gr. *prosper the work*, etc.

[17] without a shepherd: Gr. *which hath no shepherd*

[20] that he may: Gr. *and he shall*, etc.

[26] keeper: Gr. *king*

[31] or: Gr. *and*

[33] And it came to pass, when the captains of the chariots saw that this was
not the king of Israel, that they returned from him.
[34] And one drew a bow with a good aim, and smote the king of Israel
between the lungs and the breast-plate: and he said to his charioteer, Turn
thy hands, and carry me away out of the battle, for I am wounded. [35] And
the war was turned in that day, and the king was standing on the chariot
against Syria from morning till evening; and he shed the blood out of his
wound, into the bottom of the chariot, and died at even, and the blood
ran out of the wound into the bottom of the chariot. [36] And the herald of
the army stood at sunset, saying, Let every man go to his own city and his
own land, [37] for the king is dead. And they came to Samaria, and buried
the king in Samaria. [38] And they washed the chariot at the fountain of
Samaria; and the swine and the dogs licked up the blood, and the harlots
washed themselves in the blood, according to the word of the Lord which
he spoke.
[39] And the rest of the acts of Ahab, and all that he did, and the ivory
house which he built, and all the cities which he built, behold, are not
these things written in the book of the chronicles of the kings of Israel?
[40] And Ahab slept with his fathers, and Ochozias his son reigned in his
stead.
[41] And Josaphat the son of Asa reigned over Judah: in the fourth year of
Ahab king of Israel began Josaphat to reign. [42] [a]Thirty and five years old
was he when he began to reign, and he reigned twenty and five years in
Jerusalem; and his mother's name was Azuba daughter of Salai. [43] And he
walked in all the way of Asa his father: he turned not from it, even from
doing that which was right in the eyes of the Lord. [44] Only he took not
away any of the high places: the people still sacrificed and burnt incense
on the high places. [45] And Josaphat was at peace with the king of Israel.
[46] And the rest of the acts of Josaphat, and his mighty deeds, whatever he
did, behold, are not these things written in the book of the chronicles of
the kings of Judah? [51] And Josaphat slept with his fathers, and was buried
by his fathers in the city of David his father, and Joram his son reigned in
his stead.
[52] And Ochozias son of Ahab reigned over Israel in Samaria: in the seven-
teenth year of Josaphat king of Judah, Ochozias son of Ahab reigned over
Israel in Samaria two years. [53] And he did that which was evil in the sight
of the Lord, and walked in the way of Ahab his father, and in the way of
Jezabel his mother, and in the sins of the house of Jeroboam the son of
Nabat, who caused Israel to sin. [54] And he served Baalim, and worshipped
them, and provoked the Lord God of Israel, according to all that had been
done before him.

[35] standing: lit. *remaining*

[35] the wound into the bottom: Gr. *the wound into the bosom*

[39] cities which he built: Gr. *cities which he made*

[41] began Josaphat to reign: Gr. *reigned*

[46] acts: Gr. *words*

[a] Thirty and five years old was he when he began to reign: Gr. *a son of thirty and five years in his reigning*

The Fourth Book of Kingdoms,

Otherwise Called,

The Second Book of the Kings

[1] rebelled: Gr. *despised*

1 And Moab rebelled against Israel after the death of Ahab.
[2] And Ochozias fell through the lattice that was in his upper chamber in Samaria, and was sick; and he sent messengers, and said to them, Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. And they went to enquire of him. [3] And an angel of the Lord called Elias the Thesbite, saying, Arise, and go to meet the messengers of Ochozias king of Samaria, and thou shalt say to them, Is it because there is no God in Israel, that ye go to enquire of Baal fly, the god of Accaron? but it shall not be so. [4] For thus saith the Lord, The bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. And Elias went, and said so to them.

[5] And the messengers returned to him, and he said to them, Why have ye returned? [6] And they said to him, A man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, Thus saith the Lord, Is it because there is no God in Israel, that thou goest to enquire of Baal fly, the god of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. [7] So they returned and reported to the king as Elias said: and he said to them, What was the manner of the man who went up to meet you, and spoke to you these words? [8] And they said to him, He was a hairy man, and girt with a leathern girdle about his loins. And he said, This is Elias the Thesbite.

[9] And he sent to him a captain of fifty and his fifty; and he went up to him: and, behold, Elias sat on the top of a mountain. And the captain of fifty spoke to him, and said, O man of God, the king hath called thee, come down. [10] And Elias answered and said to the captain of fifty, And if I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. [11] And the king sent a second time to him another captain of fifty, and his fifty. And the captain of fifty spoke to him, and said, O man of God, thus saith the king, Come down quickly. [12] And Elias answered and spoke to him, and said, If I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. [13] And the king sent yet again a captain and his fifty. And the third captain of fifty came, and knelt on his knees before Elias, and entreated him, and spoke to him and said, O man of God, let my life, and the life of these fifty thy servants, be precious in thy eyes. [14] Behold, fire came down from heaven, and devoured the two first captains of fifty: and now, I pray, let my life be precious in thy eyes. [15] And the angel of the Lord spoke to Elias, and said, Go down with him, be not afraid of them. And Elias rose up, and went down with him to the king.

[11] sent: Gr. *added and sent*

[13] sent yet again: Gr. *added yet to send*

[16] And Elias spoke to him, and said, Thus saith the Lord, Why hast thou
sent messengers to enquire of Baal fly, the god of Accaron? it shall not be
so: the bed on which thou art gone up, thou shalt not come down from it,
for thou shalt surely die.
[17] So he died according to the word of the Lord which Elias had spoken.
[18] And the rest of the acts of Ochozias which he did, behold, are they not
written in the book of the chronicles of the kings of Israel? [18a] And Joram
son of Ahab reigneth over Israel in Samaria twelve years beginning in the
eighteenth year of Josaphat king of Judah: [18b] and he did that which was
evil in the sight of the Lord, only not as his brethren, nor as his mother:
[18c] and he removed the pillars of Baal which his father made, and broke
them in pieces: only he was joined to the sins of the house of Jeroboam,
who led Israel to sin; he departed not from them. [18d] And the Lord was
very angry with the house of Ahab.

[18] acts: Gr. *words*

2 And it came to pass, when the Lord was going to take Elias with a
whirlwind as it were into heaven, that Elias and Elisseus went out of
Galgala. [2] And Elias said to Elisseus, Stay here, I pray thee; for God hath
sent me to Bethel. And Elisseus said, As the Lord liveth and thy soul liveth,
I will not leave thee; so they came to Bethel. [3] And the sons of the prophets
who were in Bethel came to Elisseus, and said to him, Dost thou know,
that the Lord this day is going to take thy lord away from thy head? And
he said, Yea, I know it; be silent. [4] And Elias said to Elisseus, Stay here, I
pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord
liveth and thy soul liveth, I will not leave thee. And they came to Jericho.
[5] And the sons of the prophets who were in Jericho drew near to Elisseus,
and said to him, Dost thou know that the Lord is about to take away thy
master today from thy head? And he said, Yea, I know it; hold your peace.
[6] And Elias said to him, Stay here, I pray thee, for the Lord hath sent me
to Jordan. And Elisseus said, As the Lord liveth and thy soul liveth, I will
not leave thee: and they both went on. [7] And fifty men of the sons of the
prophets went also, and they stood opposite afar off: and both stood on
the bank of Jordan. [8] And Elias took his mantle, and wrapped it together,
and smote the water: and the water was divided on this side and on that
side, and they both went over on dry ground.
[9] And it came to pass while they were crossing over, that Elias said to
Elisseus, Ask what I shall do for thee before I am taken up from thee. And
Elisseus said, Let there be, I pray thee, a double portion of thy spirit upon
me. [10] And Elias said, Thou hast asked a hard thing: if thou shalt see me
when I am taken up from thee, then shall it be so to thee; and if not, it
shall not be so.
[11] And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them
both; and Elias was taken up in a whirlwind as it were into heaven. [12] And
Elisseus saw, and cried, Father, father, the chariot of Israel, and the horseman thereof! And he saw him no more: and he took hold of his garments,
and rent them into two pieces. [13] And Elisseus took up the mantle of Elias,
which fell from off him upon Elisseus; and Elisseus returned, and stood

[2] As the Lord liveth: Gr. *the Lord liveth if*, etc.
[3] Dost thou know: Gr. *if thou knowest*
[3] is going to take: Gr. *taketh*
[4] As the Lord liveth: Gr. *the Lord liveth if*, etc.

[8] on dry ground: lit. *into the wilderness*
[9] a double portion of thy spirit: Gr. *double portions in thy spirit*
[10] asked a hard thing: Gr. *hardened in asking*
[11] went on talking: Gr. *went and talked*

upon the brink of Jordan; [14] and he took the mantle of Elias, which fell
from off him, and smote the water, and said, Where is the Lord God of
Elias? [a]and he smote the waters, and they were divided hither and thither;
and Elisseus went over.

[15] And the sons of the prophets who were in Jericho on the opposite side
saw him, and said, The spirit of Elias hath rested upon Elisseus. And they
came to meet him, and did obeisance to him to the ground. [16] And they
said to him, Behold now, there are with thy servants fifty men of strength:
let them go now, and seek thy lord: peradventure the Spirit of the Lord
hath taken him up, and cast him into Jordan, or on one of the mountains,
or on one of the hills. And Elisseus said, Ye shall not send. [17] And they
pressed him until he was ashamed; and he said, Send. And they sent fifty
men, and sought three days, and found him not. [18] And they returned to
him, for he dwelt in Jericho: and Elisseus said, Did I not say to you, Go
not?

[16] men of strength: Gr. *sons of strength.* Hebraism
[16] peradventure: Gr. *lest at any time*

[19] And the men of the city said to Elisseus, Behold, the situation of the
city is good, as our lord seeth; but the waters are bad, and the ground
barren. [20] And Elisseus said, Bring me a new pitcher, and put salt in it.
And they took one, and brought it to him. [21] And Elisseus went out to the
spring of the waters, and cast salt therein, and saith, Thus saith the Lord,
I have healed these waters; there shall not be any longer death thence or
barren land. [22] And the waters were healed until this day, according to the
word of Elisseus which he spoke.

[23] And he went up thence to Bethel: and as he was going up by the way
there came up also little children from the city, and mocked him, and
said to him, Go up, baldhead, go up. [24] And he turned after them, and saw
them, and cursed them in the name of the Lord. And, behold, there came
out two bears out of the wood, and they tore forty and two children of
them. [25] And he went thence to mount Carmel, and returned thence to
Samaria.

3 And Joram the son of Ahab began to reign in Israel in the eighteenth
year of Josaphat king of Judah, and he reigned twelve years. [2] And he
did that which was evil in the sight of the Lord, only not as his father, nor
as his mother: and he removed the pillars of Baal which his father had
made. [3] Only he adhered to the sin of Jeroboam the son of Nabat, who
made Israel to sin; he departed not from it.

[1] began to reign: Gr. *reigned*

[4] And Mosa king of Moab was a sheep-master, and he rendered to the
king of Israel in the beginning of the year, a hundred thousand lambs, and
a hundred thousand rams, with the wool. [5] And it came to pass, after the
death of Ahab, that the king of Moab rebelled against the king of Israel.

[4] in the beginning of the year: lit. *in the rising up*
[5] rebelled: Gr. *despised*

[6] And king Joram went forth in that day out of Samaria, and numbered
Israel. [7] And he went and sent to Josaphat king of Judah, saying, The king
of Moab hath rebelled against me: wilt thou go with me against Moab to
war? And he said, I will go up: thou art as I, I am as thou; as my people,
so is thy people, as my horses, so are thy horses. [8] And he said, What way
shall I go up? and he said, The way of the wilderness of Edom. [9] And the

[a] he smote the waters: The Gr. here copies the Heb. אף־הוא *he also.*

king of Israel went, and the king of Judah, and the king of Edom: and they
fetched a compass of seven days' journey; and there was no water for the
army, and for the cattle that went with them.
10 And the king of Israel said, Alas! that the Lord should have called the
three kings on their way, to give them into the hand of Moab. 11 And Jos-
aphat said, Is there not here a prophet of the Lord, that we may enquire
of the Lord by him? And one of the servants of the king of Israel answered
and said, There is here Elisseus son of Saphat, who poured water on the
hands of Elias. 12 And Josaphat said, He hath the word of the Lord. And
the king of Israel, and Josaphat king of Judah, and the king of Edom, went
down to him.
13 And Elisseus said to the king of Israel, What have I to do with thee?
go to the prophets of thy father, and the prophets of thy mother. And the
king of Israel said to him, Hath the Lord called the three kings to deliver
them into the hands of Moab? 14 And Elisseus said, As the Lord of hosts
before whom I stand liveth, unless I regarded the presence of Josaphat
the king of Judah, I would not have looked on thee, nor seen thee. 15 And
now fetch me a harper. And it came to pass, as the harper harped, that
the hand of the Lord came upon him. 16 And he said, Thus saith the Lord,
Make this valley full of trenches. 17 For thus saith the Lord, Ye shall not see
wind, neither shall ye see rain, yet this valley shall be filled with water, and
ye, and your flocks, and your cattle shall drink. 18 And this is a light thing
in the eyes of the Lord: I will also deliver Moab into your hand. 19 And ye
shall smite every strong city, and ye shall cut down every good tree, and
ye shall stop all wells of water, and spoil every good piece of land with
stones.
20 And it came to pass in the morning, when the sacrifice was offered,
that, behold! waters came from the way of Edom, and the land was filled
with water.
21 And all Moab heard that the three kings were come up to fight against
them; and they cried out on every side, even all that were girt with a girdle,
and they said, Ho! and stood upon the border. 22 And they rose early in
the morning, and the sun rose upon the waters, and Moab saw the waters
on the opposite side red as blood. 23 And they said, This is the blood of the
sword; and the kings have fought, and each man hath smitten his neigh-
bour; now then to the spoils, Moab. 24 And they entered into the camp of
Israel; and Israel arose and smote Moab, and they fled from before them;
and they went on and smote Moab as they went. 25 And they razed the
cities, and cast every man his stone on every good piece of land and filled
it; and they stopped every well, and cut down every good tree, until they
left only the stones of the wall cast down; and the slingers compassed the
land, and smote it. 26 And the king of Moab saw that the battle prevailed
against him; and he took with him seven hundred men that drew sword,
to cut through to the king of Edom: and they could not. 27 And he took his
eldest son whom he had designed to reign in his stead, and offered him up
for a whole-burnt offering on the walls. And there was a great indignation
against Israel; and they departed from him, and returned to their land.

9 fetched a compass of seven days' journey: Gr. *compassed a journey of seven days*
9 that went with them: Gr. *at their feet*
11 that we may: Gr. *and we will*
13 Hath: Gr. *is it that*
14 stand: Gr. *stood*
14 regarded: Gr. *regard*
16 valley: lit. *brook*
17 flocks: lit. *possessions*
18 into: Gr. *in*
19 cut down: Gr. *throw down*
20 offered: Gr. *going up*
21 on: Gr. *from*
21 and they said, Ho: Alex. καὶ ἐπάνω, *and above*
24 went on and smote Moab as they went: Gr. *went in, going in and smiting*
25 cut down: Gr. *threw down*
27 indignation: Gr. *repentance*

4 And one of the wives of the sons of the prophets cried to Elisseus,
saying, Thy servant my husband is dead; and thou knowest that thy
servant feared the Lord: and the creditor is come to take my two sons to be
his servants. [2] And Elisseus said, What shall I do for thee? tell me what thou
hast in the house. And she said, Thy servant hath nothing in the house,
except oil wherewith I anoint myself. [3] And he said to her, Go, borrow for
thyself vessels without of all thy neighbours, even empty vessels; borrow
not a few. [4] And thou shalt go in and shut the door upon thee and upon thy
sons, and thou shalt pour forth into these vessels, and remove that which
is filled. [5] And she departed from him, and shut the door upon herself
and upon her sons: they brought the vessels near to her, and she poured
in until the vessels were filled. [6] And she said to her sons, Bring me yet a
vessel. And they said to her, There is not a vessel more. And the oil stayed.
[7] And she came and told the man of God: and Elisseus said, Go, and sell
the oil, and thou shalt pay thy debts, and thou and thy sons shall live of
the remaining oil.

[2] anoint: Gr. *shall anoint*

[7] debts: Gr. *interest*, plural

[8] And a day came, when Elisseus passed over to Soman, and there was
a great lady there, and she constrained him to eat bread: and it came to
pass as often as he went into the city, that he turned aside to eat there.
[9] And the woman said to her husband, See now, I know that this is a holy
man of God who cometh over continually to us. [10] Let us now make for
him an upper chamber, a small place; and let us put there for him a bed,
and a table, and a stool, and a candlestick: and it shall come to pass that
when he cometh in to us, he shall turn in thither.

[10] turn in: or, *turn aside*

[11] And a day came, and he went in thither, and turned aside into the
upper chamber, and lay there. [12] And he said to Giezi his servant, Call me
this Somanite. And he called her, and she stood before him. [13] And he
said to him, Say now to her, Behold, thou hast taken all this trouble for us;
what should I do for thee? Hast thou any request to make to the king, or
to the captain of the host? And she said, I dwell in the midst of my people.
[14] And he said to Giezi, What must we do for her? and Giezi his servant
said, Indeed she hath no son, and her husband is old.

[13] taken all this trouble: Gr. *been astonished with all this astonishment*

[13] request: Gr. *word* or *business*

[15] And he called her, and she stood by the door. [16] And Elisseus said to her,
At this time next year, as the season is, thou shalt be alive, and embrace
a son. And she said, Nay, my lord, do not lie to thy servant. [17] And the
woman conceived, and bore a son at the very time, as the season was,
being alive, as Elisseus said to her.

[18] And the child grew: and it came to pass when he went out to his father
to the reapers, [19] that he said to his father, My head, my head. And his
father said to a servant, Carry him to his mother. [20] And he carried him
to his mother, and he lay upon her knees till noon, and died. [21] And she
carried him up and laid him on the bed of the man of God; and she shut
the door upon him, and went out. [22] And she called her husband, and said,
Send now for me one of the young men, and one of the asses, and I will
ride quickly to the man of God, and return. [23] And he said, Why art thou
going to him today? It is neither new moon, nor the sabbath. And she said,
It is well.

[22] ride: Gr. *run*

[23] It is well: Gr. *peace*

[24] And she saddled the ass, and said to her servant, Be quick, proceed:
spare not on my account to ride, unless I shall tell thee. Go, and thou shalt
proceed, and come to the man of God to mount Carmel. [25] And she rode
and came to the man of God to the mountain: and it came to pass when
Elisseus saw her coming, that he said to Giezi his servant, See now, that
Somanite cometh. [26] Now run to meet her, and thou shalt say, Is it well
with thee? is it well with thy husband? is it well with the child? and she
said, It is well. [27] And she came to Elisseus to the mountain, and laid hold
of his feet; and Giezi drew near to thrust her away. And Elisseus said, Let
her alone, for her soul is much grieved in her, and the Lord hath hidden
it from me, and hath not told it me. [28] And she said, Did I ask a son of my
lord? For did I not say, Do not deal deceitfully with me?

[25] rode: Gr. *went*

[26] is it well with thy husband: Gr. *peace*

[28] Do not: Gr. *Thou shalt not*

[29] And Elisseus said to Giezi, Gird up thy loins, and take my staff in thy
hand, and go: if thou meet any man, thou shalt not salute him, and if a
man salute thee thou shalt not answer him: and thou shalt lay my staff
on the child's face. [30] And the mother of the child said, As the Lord liveth
and as thy soul liveth, I will not leave thee. And Elisseus arose, and went
after her. [31] And Giezi went on before her, and laid his staff on the child's
face: but there was neither voice nor any hearing. So he returned to meet
him, and told him, saying, The child is not awaked.

[29] salute him: Gr. *bless him*

[32] And Elisseus went into the house, and, behold, the dead child was laid
upon his bed. [33] And Elisseus went into the house, and shut the door upon
themselves, the two, and prayed to the Lord. [34] And he went up, and lay
upon the child, and put his mouth upon his mouth, and his eyes upon
his eyes, and his hands upon his hands; and bowed himself upon him,
and the flesh of the child grew warm. [35] And he returned, and walked up
and down in the house: and he went up, and bowed himself on the child
seven times; and the child opened his eyes. [36] And Elisseus cried out to
Giezi, and said, Call this Somanite. So he called her, and she came in to
him: and Elisseus said, Take thy son. [37] And the woman went in, and fell
at his feet, and did obeisance bowing to the ground; and she took her son,
and went out.

[38] And Elisseus returned to Galgala: and a famine was in the land; and
the sons of the prophets sat before him: and Elisseus said to his servant,
Set on the great pot, and boil pottage for the sons of the prophets. [39] And
he went out into the field to gather herbs, and found a vine in the field,
and gathered of it wild gourds, his garment full; and he cast it into the
cauldron of pottage, for they knew them not. [40] And he poured it out for
the men to eat: and it came to pass, when they were eating of the pottage,
that lo! they cried out, and said, There is death in the pot, O man of God.
And they could not eat. [41] And he said, Take meal, and cast it into the pot.
And Elisseus said to his servant Giezi, Pour out for the people, and let
them eat. And there was no longer there any hurtful thing in the pot.

[39] gourds: Gr. singular *colocynth*

[42] And there came a man over from Bætharisa, and brought to the man
of God twenty barley loaves and cakes of figs, of the first-fruits. And he
said, Give to the people, and let them eat. [43] And his servant said, Why
should I set this before a hundred men? and he said, Give to the people,

and let them eat; for thus saith the Lord, They shall eat and leave. 44 And
they ate and left, according to the word of the Lord.

[1] highly respected: Gr. *wondered at in countenance*
[2] in small bands: Gr. *light armed*, etc.
[2] waited on: Gr. *was before*
[3] would recover him: Gr. *will detach him*

5 Now Naaman, the captain of the host of Syria, was a great man before
his master, and highly respected, because by him the Lord had given
deliverance to Syria, and the man was mighty in strength, but a leper.
2 And the Syrians went forth in small bands, and took captive out of the
land of Israel a little maid: and she waited on Naaman's wife. 3 And she
said to her mistress, O that my lord were before the prophet of God in
Samaria; then he would recover him from his leprosy. 4 And she went in
and told her lord, and said, Thus and thus spoke the maid from the land
of Israel.

[5] changes of raiment: Gr. *changing robes*

5 And the king of Syria said to Naaman, Go to, go, and I will send a letter
to the king of Israel. And he went, and took in his hand ten talents of silver,
and six thousand pieces of gold, and ten changes of raiment. 6 And he
brought the letter to the king of Israel, saying, Now then, as soon as this
letter shall reach thee, behold, I have sent to thee my servant Naaman,
and thou shalt recover him from his leprosy. 7 And it came to pass, when
the king of Israel read the letter, that he rent his garments, and said, Am
I God, to kill and to make alive, that this man sendeth to me to recover a
man of his leprosy? consider, however, I pray you, and see that this man
seeketh an occasion against me.
8 And it came to pass, when Elisseus heard that the king of Israel had
rent his garments, that he sent to the king of Israel, saying, Wherefore
hast thou rent thy garments? Let Naaman, I pray thee, come to me, and
let him know that there is a prophet in Israel.
9 So Naaman came with horse and chariot, and stood at the door of the
house of Elisseus. 10 And Elisseus sent a messenger to him, saying, Go
and wash seven times in Jordan, and thy flesh shall return to thee, and
thou shalt be cleansed. 11 And Naaman was angry, and departed, and said,
Behold, I said, He will by all means come out to me, and stand, and call
on the name of his God, and lay his hand upon the place, and recover
the leper. 12 Are not Abana and Pharphar, rivers of Damascus, better than
all the waters of Israel? may I not go and wash in them, and be cleansed?
and he turned and went away in a rage. 13 And his servants came near
and said to him, Suppose the prophet had spoken a great thing to thee,
wouldst thou not perform it? yet he hath but said to thee, Wash, and be
cleansed. 14 So Naaman went down, and dipped himself seven times in
Jordan, according to the word of Elisseus: and his flesh returned to him
as the flesh of a little child, and he was cleansed.

[12] may I not: Gr. *shall I not*, etc.

[13] wouldst thou: Gr. *wilt thou*

[15] company: Gr. *army* or *camp*

15 And he and all his company returned to Elisseus, and he came and
stood before him, and said, Behold, I know that there is no God in all the
earth, save only in Israel: and now receive a blessing of thy servant. 16 And
Elisseus said, As the Lord liveth, before whom I stand, I will not take one.
And he pressed him to take one: but he would not. 17 And Naaman said,
Well then, if not, let there be given to thy servant, I pray thee, the load of
a yoke of mules; and thou shalt give me of the red earth: for henceforth
thy servant will not offer whole-burnt offering or sacrifice to other gods,

but only to the Lord [a]by reason of this thing. [18] And let the Lord be propitious to thy servant when my master goeth into the house of Remman to worship there, and he shall lean on my hand, and I shall bow down in the house of Remman when he boweth down in the house of Remman; even let the Lord, I pray, be merciful to thy servant in this matter. [19] And Elisseus said to Naaman, Go in peace. And he departed from him a little way.

[18] let the Lord be: or, *The Lord shall be*, etc.

[20] And Giezi the servant of Elisseus said, Behold, my Lord hath spared this Syrian Naaman, so as not to take of his hand what he hath brought: as the Lord liveth, I will surely run after him, and take somewhat of him. [21] So Giezi followed after Naaman: and Naaman saw him running after him, and turned back from his chariot to meet him, and said, Is all well? [22] And Giezi said, All is well: my master hath sent me, saying, Behold, now are there come to me two young men of the sons of the prophets from mount Ephraim; give them, I pray thee, a talent of silver, and two changes of raiment. [23] And Naaman said, Take two talents of silver. And he took two talents of silver in two bags, and two changes of raiment, and put them upon two of his servants, and they bore them before him. [24] And he came to a secret place, and took them from their hands, and laid them up in the house, and dismissed the men.

[21] and said, Is all well: Vat. omits

[22] changes of raiment: Gr. *changing robes*
[23] put: Gr. *gave*

[24] a secret place: Gr. *a dark place*, or *the dark*

[25] And he went in himself and stood before his master; and Elisseus said to him, [26] Whence comest thou, Giezi? and Giezi said, Thy servant hath not been hither or thither. And Elisseus said to him, Went not my heart with thee, when the man returned from his chariot to meet thee? and now thou hast received silver, and now thou hast received raiment, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants. [27] The leprosy also of Naaman shall cleave to thee, and to thy seed for ever. And he went out from his presence leprous, like snow.

6 And the sons of the prophets said to Elisseus, Behold now, the place wherein we dwell before thee is too narrow for us. [2] Let us go, we pray thee, unto Jordan, and take thence every man a beam, and make for ourselves a habitation there. [3] And he said, Go. And one of them said gently, Come with thy servants. And he said, I will go. [4] And he went with them, and they came to Jordan, and began to cut down wood. [5] And behold, one was cutting down a beam, and the axe head fell into the water: and he cried out, Alas! master: and it was hidden. [6] And the man of God said, Where did it fall? and he showed him the place: and he broke off a stick, and threw it in there, and the iron came to the surface. [7] And he said, Take it up to thyself. And he stretched out his hand, and took it.

[2] a habitation: Gr. *a place of inhabiting*
[4] wood: or, *trees*
[5] axe head: Gr. *iron*

[6] broke off a stick: lit. *pinched off with the nail*, etc.

[8] And the king of Syria was at war with Israel: and he consulted with his servants, saying, I will encamp in such a place. [9] And Elisseus sent to the king of Israel, saying, Take heed that thou pass not by that place, for the Syrians are hidden there. [10] And the king of Israel sent to the place which Elisseus mentioned to him, and saved himself thence not once or twice.

[9] that place: Gr. *this place*

[11] And the mind of the king of Syria was very much disturbed concerning this thing; and he called his servants, and said to them, Will ye not tell me

[a] by reason of this thing: Probably this last clause belongs to verse 18.

who betrayeth me to the king of Israel? [12] And one of his servants said, Nay,
my Lord, O king, for Elisseus the prophet that is in Israel reporteth to the
king of Israel all the words whatsoever thou mayest say in thy bedchamber.
[13] And he said, Go, see where this man is, and I will send and take him. And
they sent word to him, saying, Behold, he is in Dothaim.

[12] thy bedchamber: Gr. *closet of thy bedchamber*

[14] And he sent thither horses, and chariots, and a mighty host: and they
came by night, and compassed about the city. [15] And the servant of Elis-
seus rose up early and went out; and, behold, a host compassed the city,
and horses and chariots: and the servant said to him, O master, what shall
we do? [16] And Elisseus said, Fear not, for they who are with us are more
than they that are with them. [17] And Elisseus prayed, and said, Lord, open,
I pray thee, the eyes of the servant, and let him see. And the Lord opened
his eyes, and he saw: and, behold, the mountain was full of horses, and
there were chariots of fire round about Elisseus. [18] And they came down
to him; and he prayed to the Lord, and said, Smite, I pray thee, this people
with blindness. And he smote them with blindness, according to the word
of Elisseus. [19] And Elisseus said to them, This is not the city, and this is not
the way: follow me, and I will bring you to the man whom ye seek. And
he led them away to Samaria. [20] And it came to pass when they entered
into Samaria, that Elisseus said, Open, I pray thee, O Lord, their eyes, and
let them see. And the Lord opened their eyes, and they saw; and, behold,
they were in the midst of Samaria.

[15] rose up early: Gr. *was early to rise*
[15] what shall we do: Gr. *how shall we do*?

[18] people: Gr. *nation*

[21] And the king of Israel said to Elisseus, when he saw them, Shall I not
verily smite them, my father? [22] And he said, Thou shalt not smite them,
unless thou wouldst smite those whom thou hast taken captive with thy
sword and with thy bow: set bread and water before them, and let them
eat and drink, and depart to their master. [23] And he set before them a great
feast, and they ate and drank: and he dismissed them, and they departed
to their master. And the bands of Syria came no longer into the land of
Israel.

[22] wouldst smite: Gr. *smitest*

[24] And it came to pass after this, that the son of Ader king of Syria gath-
ered all his army, and went up, and besieged Samaria. [25] And there was a
great famine in Samaria: and, behold, they besieged it, until an ass's head
was valued at fifty pieces of silver, and the fourth part of a cab of dove's
dung at five pieces of silver.

[26] And the king of Israel was passing by on the wall, and a woman cried
to him, saying, Help, my lord, O king. [27] And he said to her, Unless the
Lord help thee, whence shall I help thee? from the corn-floor, or from the
wine-press? [28] And the king said to her, What is the matter with thee? And
the woman said to him, This woman said to me, Give thy son, and we will
eat him today, and we will eat my son tomorrow. [29] So we boiled my son,
and ate him; and I said to her on the second day, Give thy son, and let us
eat him: and she hath hidden her son. [30] And it came to pass, when the
king of Israel heard the words of the woman, that he rent his garments;
and he passed by on the wall, and the people saw sackcloth within upon
his flesh. [31] And he said, God do so to me and more also, if the head of
Elisseus shall stand upon him this day.

[31] do so to me and more also: Gr. *do these things to me and add these things*

[32] And Elisseus was sitting in his house, and the elders were sitting with
him; and the king sent a man before him: before the messenger came
to him, he also said to the elders, Do ye see that this son of a murderer
hath sent to take away my head? See, as soon as the messenger shall have
come, shut the door, and forcibly detain him at the door: is not the sound
of his master's feet behind him? [33] While he was yet speaking with them,
behold, a messenger came to him: and he said, Behold, this evil is of the
Lord; why should I wait for the Lord any longer?

7 And Elisseus said, Hear thou the word of the Lord; Thus saith the Lord,
As at this time, tomorrow a measure of fine flour shall be sold for a
shekel, and two measures of barley for a shekel, in the gates of Samaria.
[2] And the officer on whose hand the king rested, answered Elisseus, and
said, Behold, if the Lord shall make flood-gates in heaven, might this thing
be? and Elisseus said, Behold, thou shalt see with thy eyes, but shalt not
eat thereof.

[1] As at this time: Gr. *As is this,* etc.

[2] might: Gr. *shall*

[3] And there were four leprous men by the gate of the city: and one said
to his neighbour, Why sit we here until we die? [4] If we should say, Let us go
into the city, then there is famine in the city, and we shall die there: and
if we sit here, then we shall die. Now then come, and let us fall upon the
camp of the Syrians: if they should take us alive, then we shall live; and
if they should put us to death, then we shall only die. [5] And they rose up
while it was yet night, to go into the camp of Syria; and they came into a
part of the camp of Syria, and behold, there was no man there. [6] For the
Lord had made the army of Syria to hear a sound of chariots, and a sound
of horses, even the sound of a great host: and each man said to his fellow,
Now hath the king of Israel hired against us the kings of the Chettites, and
the kings of Egypt, to come against us. [7] And they arose and fled while it
was yet dark, and left their tents, and their horses, and their asses in the
camp, as they were, and fled for their lives.

[5] while it was yet night: Gr. *in the dark*
[5] was: Gr. *is*
[6] For: Gr. *and*

[7] as they were: Gr. *as it is*
[7] for their lives: Gr. *to their life*

[8] And these lepers entered a little way into the camp, and went into one
tent, and ate and drank, and took thence silver, and gold, and raiment; and
they went and returned thence, and entered into another tent, and took
thence, and went and hid the spoil. [9] And one man said to his neighbour,
We are not doing well thus: this day is a day of glad tidings, and we hold
our peace, and are waiting till the morning light, and shall find mischief:
now then come, and let us go into the city, and report to the house of the
king.
[10] So they went and cried toward the gate of the city, and reported to
them, saying, We went into the camp of Syria, and, behold, there is not
there a man, nor voice of man, only horses tied and asses, and their tents
as they were. [11] And the porters cried aloud, and reported to the house of
the king within.

[10] went and cried: Gr. *went in*
[10] horses: Gr. *horse*
[10] asses: Gr. *ass*

[12] And the king rose up by night, and said to his servants, I will now tell
you what the Syrians have done to us. They knew that we are hungry; and
they have gone forth from the camp and hidden themselves in the field,
saying, They will come out of the city, and we shall catch them alive, and
go into the city. [13] And one of his servants answered and said, Let them

[12] the Syrians: Gr. *Syria*

now take five of the horses that were left, which were left here; behold,
they are the number left to all the multitude of Israel; and we will send
thither and see. [14] So they took two horsemen; and the king of Israel sent
after the king of Syria, saying, Go, and see. [15] And they went after them
even to Jordan: and, behold, all the way was full of garments and vessels,
which the Syrians had cast away in their panic. And the messengers re-
turned, and brought word to the king.

[16] And the people went out, and plundered the camp of Syria: and a
measure of fine flour was sold for a shekel, according to the word of the
Lord, and two measures of barley for a shekel. [17] And the king appointed
the officer on whose hand the king leaned to have charge over the gate:
and the people trampled on him in the gate, and he died, as the man of
God had said, who spoke when the messenger came down to him. [18] So it
came to pass as Elisseus had spoken to the king, saying, Two measures of
barley shall be sold for a shekel, and a measure of fine flour for a shekel;
and it shall be as at this time tomorrow in the gate of Samaria. [19] And
the officer answered Elisseus, and said, Behold, if the Lord maketh flood-
gates in heaven, shall this thing be? and Elisseus said, Behold, thou shalt
see it with thy eyes, but thou shalt not eat thereof. [20] And it was so: for the
people trampled on him in the gate, and he died.

[18] as at this time: Gr. *as this time is*

8 And Elisseus spoke to the woman, whose son he had [a]restored to life,
saying, Arise, and go thou and thy house, and sojourn wherever thou
mayest sojourn: for the Lord hath called for a famine upon the land; in-
deed it is come upon the land for seven years. [2] And the woman arose,
and did according to the word of Elisseus, both she and her house; and
they sojourned in the land of the Philistines seven years.

[3] And it came to pass after the expiration of the seven years, that the
woman returned out of the land of the Philistines to the city; and came
to cry to the king for her house and for her lands. [4] And the king spoke to
Giezi the servant of Elisseus the man of God, saying, Tell me, I pray thee,
all the great things which Elisseus hath done. [5] And it came to pass, as
he was telling the king how he had restored to life the dead son, behold,
the woman whose son Elisseus restored to life came crying to the king for
her house and for her lands. And Giezi said, My lord, O king, this is the
woman, and this is her son, whom Elisseus restored to life. [6] And the king
asked the woman, and she told him: and the king appointed her a eunuch,
saying, Restore all that was hers, and all the fruits of the field from the day
that she left the land until now.

[7] And Elisseus came to Damascus; and the king of Syria the son of Ader
was ill, and they brought him word, saying, The man of God is come hither.
[8] And the king said to Azael, Take in thy hand [b]a present, and go to meet
the man of God, and enquire of the Lord by him, saying, Shall I recover
of this my disease? [9] And Azael went to meet him, and he took a present
in his hand, and all the good things of Damascus, forty camels' load, and
came and stood before him, and said to Elisseus, Thy son the son of Ader,

[8] recover: Gr. *live*?

[a] restored to life: The Gr. signifies, *to rekindle a fire*.
[b] a present: The Gr. retains the Heb. word.

the king of Syria, hath sent me to thee to enquire, saying, Shall I recover of
this my disease? [10] And Elisseus said, Go, say, Thou shalt certainly live; yet
the Lord hath shown me that thou shalt surely die. [11] And he stood before
him, and fixed his countenance till he was ashamed: and the man of God
wept. [12] And Azael said, Why doth my lord weep? And he said, Because
I know all the evil that thou wilt do to the children of Israel: thou wilt
utterly destroy their strongholds with fire, and thou wilt slay their choice
men with the sword, and thou wilt dash their infants against the ground,
and their women with child thou wilt rip up. [13] And Azael said, Who is
thy servant? a dead dog, that he should do this thing? And Elisseus said,
The Lord hath shown me thee ruling over Syria. [14] And he departed from
Elisseus, and went in to his lord; and he said to him, What said Elisseus
to thee? and he said, He said to me, Thou shalt surely live. [15] And it came
to pass on the next day that he took a [a]thick cloth, and dipped it in water,
and put it on his face, and he died: and Azael reigned in his stead.

[16] In the fifth year of Joram son of Ahab king of Israel, and while Josaphat
was king of Judah, Joram the son of Josaphat king of Judah began to reign.
[17] Thirty and two years old was he when he began to reign, and he reigned
eight years in Jerusalem. [18] And he walked in the way of the kings of Israel,
as did the house of Ahab; for the daughter of Ahab was his wife: and he
did that which was evil in the sight of the Lord. [19] But the Lord would not
destroy Judah for David his servant's sake, as he said he would give a light
to him and to his sons continually.

[20] In his days Edom revolted from under the hand of Judah, and they
made a king over themselves. [21] And Joram went up to Sior, and all the
chariots that were with him: and it came to pass after he had arisen, that
he smote Edom who compassed him about, and the captains of the char-
iots; and the people fled to their tents. [22] Yet Edom revolted from under
the hand of Judah till this day. Then Lobna revolted at that time.

[23] And the rest of the acts of Joram, and all that he did, behold, are not
these written in the book of the chronicles of the kings of Judah? [24] So
Joram slept with his fathers, and was buried with his fathers in the city of
his father David: and Ochozias his son reigned in his stead.

[25] In the twelfth year of Joram son of Ahab king of Israel, Ochozias son of
Joram began to reign. [26] Twenty and two years old was Ochozias when he
began to reign, and he reigned one year in Jerusalem: and the name of his
mother was Gotholia, daughter of Ambri king of Israel. [27] And he walked
in the way of the house of Ahab, and did that which was evil in the sight
of the Lord, as did the house of Ahab. [28] And he went with Joram the son
of Ahab to war against Azael king of [b]the Syrians in Remmoth Galaad; and
the Syrians wounded Joram. [29] And king Joram returned to be healed in
Jezrael of the wounds with which they wounded him in Remmoth, when
he fought with Azael king of Syria. And Ochozias son of Joram went down
to see Joram the son of Ahab in Jezrael, because he was sick.

[10] thou shalt surely die: Complutensian Text and Aldine Text ἀποθανεῖται
[12] utterly destroy: Gr. *send away*

[13] should: Gr. *shall*

[16] of Joram: Gr. *to Joram*
[16] began to reign: Gr. *reigned*
[17] Thirty and two years old was he when he began to reign: Gr. *a son of 32 years in his reigning*

[20] themselves: Gr. *himself*

[25] of Joram son: Gr. *to Joram son*
[25] began to reign: Gr. *reigned*
[26] Twenty and two years old was Ochozias when he began to reign: Gr. *a son of 22 years in his reigning*
[28] against: Gr. *with*

[a] thick cloth: The Gr. is from the Heb. *rug* or *quilt*, etc.
[b] king of the Syrians: The Gr. word ἀλλόφυλοι is almost always applied elsewhere to the Philistines.

9 And Elisseus the prophet called one of the sons of the prophets, and
said to him, Gird up thy loins, and take this cruse of oil in thy hand,
and go to Remmoth Galaad. [2] And thou shalt enter there, and shalt see
there Ju the son of Josaphat son of Namessi, and shalt go in and make
him rise up from among his brethren, and shalt bring him into a secret
chamber. [3] And thou shalt take the cruse of oil, and pour it on his head,
and say thou, Thus saith the Lord, I have anointed thee king over Israel:
and thou shalt open the door, and flee, and not tarry. [4] And the young man
the prophet went to Remmoth Galaad.

[5] And he went in, and, behold, the captains of the host were sitting; and
he said, I have a message to thee, O captain. And Ju said, To which of all
us? And he said, To thee, O captain. [6] And he arose, and went into the
house: and he poured the oil upon his head, and said to him, Thus saith
the Lord God of Israel, I have anointed thee to be king over the people
of the Lord, even over Israel. [7] And thou shalt utterly destroy the house
of Ahab thy master from before me, and shalt avenge the blood of my
servants the prophets, and the blood of all the servants of the Lord, at the
hand of Jezabel, [8] and at the hand of the whole house of Ahab: and thou
shalt utterly cut off from the house of Ahab every male, and him that is
shut up and left in Israel. [9] And I will make the house of Ahab like the
house of Jeroboam the son of Nabat, and as the house of Baasa the son of
Achia. [10] And the dogs shall eat Jezabel in the portion of Jezreel, and there
shall be none to bury her. And he opened the door, and fled.

[11] And Ju went forth to the servants of his lord, and they said to him, Is
all well? Why came this mad fellow in to thee? And he said to them, Ye
know the man, and his communication. [12] And they said, It is wrong: tell
us now. And Ju said to them, Thus and thus spoke he to me, saying—and
he said, Thus saith the Lord, I have anointed thee to be king over Israel.
[13] And when they heard it, they hasted, and took every man his garment,
and put it under him on the top of the stairs, and blew with the trumpet,
and said, Ju is king.

[14] So Ju the son of Josaphat the son of Namessi conspired against Joram,
and Joram was defending Remmoth Galaad, he and all Israel, because of
Azael king of Syria. [15] And king Joram had returned to be healed in Jezrael
of the wounds which the Syrians had given him, in his war with Azael king
of Syria.

And Ju said, If your heart is with me, let there not go forth out of the
city one fugitive to go and report to Jezrael. [16] And Ju rode and advanced,
and came down to Jezrael; for Joram king of Israel was getting healed in
Jezrael of the arrow-wounds wherewith the Syrians had wounded him in
Rammath in the war with Azael king of Syria; for he was strong and a
mighty man: and Ochozias king of Judah was come down to see Joram.
[17] And there went up a watchman upon the tower of Jezrael, and saw the
dust made by Ju as he approached; and he said, I see dust. And Joram said,
Take a horseman, and send to meet them, and let him say, Peace. [18] And
there went a horseman to meet them, and said, Thus saith the king, Peace.
And Ju said, What hast thou to do with peace? turn behind me. And the

[7] avenge the blood: Gr. *avenge the bloods*

[9] make: Gr. *give*

[10] there shall be none to bury: Gr. *there is not a buryer*
[11] all well: Gr. *peace*

[13] top: Heb. word in Gr.
[13] is king: lit. *hath reigned*
[14] because of: Gr. *from the face of*

[15] one fugitive: Gr. *one having escaped*

[17] to meet them: Gr. *before them*

watchman reported, saying, The messenger came up to them, and hath
not returned. [19] And he sent another horseman, and he came to him, and
said, Thus saith the king, Peace. And Ju said, What hast thou to do with
peace? turn behind me. [20] And the watchman reported, saying, He came
up to them, and hath not returned: and the driver driveth Ju the son of
Namessi, for it is with furious haste. [21] And Joram said, Make ready. And
one made ready the chariot: and Joram the king of Israel went forth, and
Ochozias king of Judah, each in his chariot, and they went to meet Ju, and
found him in the portion of Nabuthai the Jezraelite.

[22] And it came to pass when Joram saw Ju, that he said, Is it peace, Ju?
And Ju said, How can it be peace? as yet there are the whoredoms of thy
mother Jezabel, and her abundant witchcrafts. [23] And Joram turned his
hands, and fled, and said to Ochozias, Treachery, Ochozias. [24] And Ju bent
his bow with his full strength, and smote Joram between his arms, and
his arrow went out at his heart, and he bowed upon his knees. [25] And Ju
said to Badecar his chief officer, Cast him into the portion of ground of
Nabuthai the Jezraelite, for I and thou remember, riding as we were on
chariots after Ahab his father, that the Lord took up this burden against
him, saying, [26] Surely, I have seen yesterday the blood of Nabuthai, and
the blood of his sons, saith the Lord; and I will recompense him in this
portion, saith the Lord. Now then, I pray thee, take him up and cast him
into the portion, according to the word of the Lord.

[27] And Ochozias king of Judah saw it, and fled by the way of Bæthgan.
And Ju pursued after him, and said, Slay him also. And one smote him
in the chariot at the going up of Gai, which is Jeblaam: and he fled to
Mageddo, and died there. [28] And his servants put him on a chariot, and
brought him to Jerusalem, and they buried him in his sepulchre in the
city of David.

[29] And in the eleventh year of Joram king of Israel, Ochozias began to
reign over Judah.

[30] And Ju came to Jezrael; and Jezabel heard of it, and coloured her eyes,
and adorned her head, and looked through the window. [31] And Ju entered
into the city; and she said, Had Zambri, the murderer of his master, peace?
[32] And he lifted up his face toward the window, and saw her, and said, Who
art thou? Come down with me. And two eunuchs looked down towards
him. [33] And he said, Throw her down. And they threw her down; and some
of her blood was sprinkled on the wall, and on the horses: and they tram-
pled on her. [34] And Ju went in and ate and drank, and said, Look now, after
this cursed woman, and bury her, for she is a king's daughter. [35] And they
went to bury her; but they found nothing of her but the skull, and the feet,
and the palms of her hands. [36] And they returned and told him. And he
said, It is the word of the Lord, which he spoke by the hand of Elias the
Thesbite, saying, In the portion of Jezrael shall the dogs eat the flesh of
Jezabel. [37] And the carcase of Jezabel shall be as dung on the face of the
field in the portion of Jezrael, so that they shall not say, This is Jezabel.

10 And Ahab had seventy sons in Samaria. And Ju wrote a letter, and
sent it into Samaria to the rulers of Samaria, and to the elders, and

[20] driveth: Gr. *hath driven*

[24] bent his bow: lit. *filled his hand with the bow*
[25] on chariots: Gr. *on yokes*, or *chariots with pairs of horses*
[25] that the Lord: Gr. *and the Lord*
[26] Surely, I have seen: Gr. *If I have not seen*
[27] Bæthgan: Heb. *the garden house*

to the guardians of the children of Ahab, saying, [2] Now then, as soon as
this letter shall have reached you, whereas there are with you the sons
of your master, and with you chariots and horses, and strong cities, and
arms, [3] do ye accordingly look out the best and fittest among your master's
sons, and set him on the throne of his father, and fight for the house of
your master. [4] And they feared greatly, and said, Behold, two kings stood
not before him: and how shall we stand? [5] So they that were over the house,
and they that were over the city, and the elders and the guardians, sent to
Ju, saying, We also are thy servants, and whatsoever thou shalt say to us
we will do; we will not make any man king: we will do that which is right
in thy eyes.

[2] chariots and horses: Gr. *the chariot and the horses*
[3] fittest: Gr. *upright,* q.d. *unblemished*

[6] And Ju wrote them a second letter, saying, If ye are for me, and hearken
to my voice, take the heads of the men your master's sons, and bring them
to me at this time tomorrow in Jezrael. Now the sons of the king were
seventy men; these great men of the city brought them up. [7] And it came
to pass, when the letter came to them, that they took the king's sons, and
slew them, even seventy men, and put their heads in baskets, and sent
them to him at Jezrael. [8] And a messenger came and told him, saying, They
have brought the heads of the king's sons. And he said, Lay them in two
heaps by the door of the gate until the morning. [9] And the morning came,
and he went forth, and stood, and said to all the people, Ye are righteous:
behold, I conspired against my master, and slew him: but who slew all
these? [10] See now that there shall not fall to the ground anything of the
word of the Lord which the Lord spoke against the house of Ahab: for the
Lord hath performed all that he spoke of by the hand of his servant Elias.
[11] And Ju smote all that were left of the house of Ahab in Jezrael, and all
his great men, and his acquaintance, and his priests, so as not to leave
him any remnant.

[12] And he arose and went to Samaria, and he was in the house of sheep-
shearing in the way. [13] And Ju found the brethren of Ochozias king of Ju-
dah, and said, Who are ye? And they said, We are the brethren of Ochozias,
and we have come down to salute the sons of the king, and the sons of
the queen. [14] And he said, Take them alive. And they slew them at the
shearing-house, forty and two men: he left not a man of them.

[15] And he went thence and found Jonadab the son of Rechab coming to
meet him; and he saluted him, and Ju said to him, Is thy heart right with
my heart, as my heart is with thy heart? And Jonadab said, It is. And Ju
said, If it is then, give me thy hand. And he gave him his hand, and he
took him up to him into the chariot. [16] And he said to him, Come with me,
and see me zealous for the Lord. And he caused him to sit in his chariot.

[15] saluted him: Gr. *blessed him*
[15] into: Gr. *upon*

[17] And he entered into Samaria, and smote all that were left of Ahab in
Samaria, until he had utterly destroyed him, according to the word of the
Lord, which he spoke to Elias. [18] And Ju gathered all the people, and said
to them, Ahab served Baal a little; Ju shall serve him much. [19] Now then
do all ye the prophets of Baal call all his servants and his priests to me; let
not a man be wanting: for I have a great sacrifice to offer to Baal; every

one who shall be missing shall die. But Ju did it in subtlety, that he might
destroy the servants of Baal.
[20] And Ju said, Sanctify a solemn festival to Baal, and they made a procla-
mation. [21] And Ju sent throughout all Israel, saying, Now then let all Baal's
servants, and all his priests, and all his prophets come, let none be lack-
ing: for I am going to offer a great sacrifice; whosoever shall be missing,
shall not live. So all the servants of Baal came, and all his priests, and all
his prophets: there was not one left who came not. And they entered into
the house of Baal; and the house of Baal was filled from one end to the
other. [22] And he said to the man who was over the house of the [a]wardrobe,
Bring forth a robe for all the servants of Baal. And the keeper of the robes
brought forth to them. [23] And Ju and Jonadab the son of Rechab entered
into the house of Baal, and said to the servants of Baal, Search, and see
whether there is among you any of the servants of the Lord, or only the
servants of Baal, by themselves. [24] And he went in to offer sacrifices and
whole-burnt offerings; and Ju set for himself eighty men without, and said,
Every man who shall escape of the men whom I bring into your hand, the
life of him that spareth him shall go for his life.
[25] And it came to pass, when he had finished offering the whole-burnt
offering, that Ju said to the footmen and the officers, Go ye in and slay
them; let not a man of them escape. So they smote them with the edge
of the sword, and the footmen and the officers cast the bodies forth, and
went to the city of the house of Baal. [26] And they brought out the pillar of
Baal, and burnt it. [27] And they tore down the pillars of Baal, and made his
house a draught-house until this day. [28] So Ju abolished Baal out of Israel.
[29] Nevertheless Ju departed not from following the sins of Jeroboam the
son of Nabat, who led Israel to sin: these were the golden heifers in Bethel
and in Dan.
[30] And the Lord said to Ju, Because of all thy deeds wherein thou hast
acted well in doing that which was right in my eyes, according to all things
which thou hast done to the house of Ahab as they were in my heart, thy
sons to the fourth generation shall sit upon the throne of Israel. [31] But
Ju took no heed to walk in the law of the Lord God of Israel with all his
heart: he departed not from following the sins of Jeroboam, who made
Israel to sin. [32] In those days the Lord began to cut Israel short; and Azael
smote them in every coast of Israel; [33] from Jordan eastward all the land
of Galaad belonging to the Gadites, of Gad and that of Reuben, and of
Manasses, from Aroer, which is on the brink of the brook of Arnon, and
Galaad and Basan.
[34] And the rest of the acts of Ju, and all that he did, and all his might, and
the wars wherein he engaged, are not these things written in the book
of the chronicles of the kings of Israel? [35] And Ju slept with his fathers;
and they buried him in Samaria: and Joachaz his son reigned in his stead.
[36] And the days which Ju reigned over Israel were twenty-eight years in
Samaria.

[21] going to offer: Gr. *offering*

[21] from one end to the other: Gr. *mouth to mouth*

[27] his house: Gr. *him*

[32] Israel short: Gr. *in Israel short.* Hebraism

[a] wardrobe: The Gr. is from the Hebrew word.

11 And Gotholia the mother of Ochozias saw that her son was dead,
and she destroyed all the seed royal. [2] And Josabee daughter of king
Joram, sister of Ochozias, took Joash the son of her brother, and stole him
from among the king's sons that were put to death, secreting him and his
nurse in the bedchamber, and hid him from the face of Gotholia, and he
was not slain. [3] And he remained with her hid in the house of the Lord six
years: and Gotholia reigned over the land.

[1] seed royal: Gr. *seed of the kingdom*

[4] And in the seventh year Jodae sent and took the captains of hundreds
of the Chorri and of the Rhasim, and brought them to him into the house
of the Lord, and made a covenant of the Lord with them, and adjured
them, and Jodae showed them the king's son. [5] And charged them, saying,
This is the thing which ye shall do. [6] Let a third part of you go in on the
sabbath-day, and keep ye the watch of the king's house in the porch; and
another third in the gate of the high way, and a third at the gate behind
the footmen; and keep ye the guard of the house. [7] And there shall be two
parties among you, even every one that goeth out on the sabbath, and
they shall keep the guard of the Lord's house before the king. [8] And do ye
compass the king about every man with his weapon in his hand, and he
that goeth into the ranges shall die: and they shall be with the king in his
going out and in his coming in.

[4] Chorri: Heb. *guards*
[4] Rhasim: Heb. *runners*
[5] thing: Gr. *word*
[7] parties: Gr. *hands*

[9] And the captains of hundreds did all things that the wise Jodae com-
manded; and they took each his men, both those that went in on the
sabbath-day, and those that went out on the sabbath-day, and went in
to Jodae the priest. [10] And the priest gave to the captains of hundreds the
swords and spears of king David that were in the house of the Lord. [11] And
the footmen stood each with his weapon in his hand from the right cor-
ner of the house to the left corner of the house, by the altar and the house
round about the king. [12] And he brought forth the king's son, and put upon
him the crown and gave him the testimony; and he made him king, and
anointed him: and they clapped their hands, and said, Long live the king.

[11] with his weapon: Gr. *and his weapon*
[12] brought forth: Gr. *sent forth*
[12] put: Gr. *gave*

[13] And Gotholia heard the sound of the people running, and she went
in to the people to the house of the Lord. [14] And she looked, and, behold,
the king stood near a pillar according to the manner; and the singers and
the trumpeters were before the king and all the people of the land even
rejoicing and sounding with trumpets: and Gotholia rent her garments,
and cried, A conspiracy, a conspiracy. [15] And Jodae the priest commanded
the captains of hundreds who were over the host, and said to them, Bring
her forth without the ranges, and he that goeth in after her shall certainly
die by the sword. For the priest said, Let her not however be slain in the
house of the Lord. [16] And they laid hands upon her, and went in by the
way of the horses' entrance into the house of the Lord, and she was slain
there.

[14] trumpeters: Gr. *trumpets*

[17] And Jodae made a covenant between the Lord and the king and the
people, that they should be the Lord's people; also between the king and
the people. [18] And all the people of the land went into the house of Baal,
and tore it down, and completely broke in pieces his altars and his images,
and they slew Mathan the priest of Baal before the altars. And the priest

appointed overseers over the house of the Lord. [19] And he took the captains of the hundreds, and the Chorri, and the Rhasim, and all the people of the land, and brought down the king out of the house of the Lord; and they went in by the way of the gate of the footmen of the king's house, and seated him there on the throne of the kings. [20] And all the people of the land rejoiced, and the city was at rest: and they slew Gotholia with the sword in the house of the king.

12 Joash was seven years old when he began to reign.
[2] Joash began to reign in the seventh year of Ju, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee. [3] And Joash did that which was right in the sight of the Lord all the days that Jodae the priest instructed him. [4] Only there were not any of the high places removed, and the people still sacrificed there, and burned incense on the high places.

[5] And Joash said to the priests, As for all the money of the holy things that is brought into the house of the Lord, the money of valuation, as each man bringeth the money of valuation, all the money which any man may feel disposed to bring into the house of the Lord, [6] let the priests take it to themselves, every man from the proceeds of his sale: and they shall repair the breaches of the house in all places wheresoever a breach shall be found.

[7] And it came to pass in the twenty-third year of king Joash the priests had not repaired the breaches of the house. [8] And king Joash called Jodae the priest, and the other priests, and said to them, Why have ye not repaired the breaches of the house? now then receive no more money from your sales, for ye shall give it to repair the breaches of the house. [9] And the priests consented to receive no more money of the people, and not to repair the breaches of the house. [10] And Jodae the priest took a chest, and bored a hole in the lid of it, and set it by the [a]altar in the house of a man belonging to the house of the Lord, and the priests that kept the door put therein all the money that was found in the house of the Lord.

[11] And it came to pass, when they saw that there was much money in the chest, that the king's scribe and the high priest went up, and they tied up and counted the money that was found in the house of the Lord. [12] And they gave the money that had been collected into the hands of them that wrought the works, the overseers of the house of the Lord; and they gave it out to the carpenters and to the builders that wrought in the house of the Lord. [13] And to the masons, and to the hewers of stone, to purchase timber and hewn stone to repair the breaches of the house of the Lord, for all that was spent on the house of the Lord to repair it. [14] Only there [b]were not to be made for the house of the Lord silver plates, studs, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of the Lord: [15] for they were to give it to the workmen, and they repaired therewith the house of the Lord. [16] Also they took no account of the men into whose hands they gave the money to

[18] appointed: Gr. *placed*. See John 15:16
[18] over: Gr. *in* or *into*
[19] footmen: or, *guard*, Authorized Version
[1] seven years old when he began to reign: Gr. *a son of seven years in his reigning*
[2] began to reign: Gr. *reigned*
[5] any man may feel disposed to bring: Gr. *it may come into the heart*, etc.
[8] repaired the breaches: Gr. *repaired the breach*
[12] collected: Gr. *prepared*
[13] masons: Gr. *wall-builders*
[13] breaches: Gr. *breach*
[14] plates: Gr. *doors*
[14] into: Gr. *in*
[15] were to give: Gr. *will give*, vide verse 13

[a] altar: The Gr. is a Hebrew word in Greek letters.
[b] were not to be made: Gr. *shall not be made*. This change of future and past is frequent.

give to the workmen, for they acted faithfully. [17] Money for a sin-offering,
and money for a trespass-offering, whatever happened to be brought into
the house of the Lord, went to the priests.

[18] Then went up Azael king of Syria, and fought against Geth, and took it:
and Azael set his face to go against Jerusalem. [19] And Joash king of Judah
took all the holy things which Josaphat, and Joram, Ochozias, his fathers,
and kings of Judah had consecrated, and what he had himself dedicated,
and all the gold that was found in the treasures of the Lord's house and
the king's house, and he sent them to Azael king of Syria; and he went up
from Jerusalem.

[20] And the rest of the acts of Joash, and all that he did, behold, are not
these things written in the book of the chronicles of the kings of Judah?
[21] And his servants rose up and made a conspiracy, and smote Joash in
the house of Mallo that is in Sela. [22] And Jezirchar the son of Jemuath,
and Jezabuth Somer's son, his servants, smote him, and he died; and they
buried him with his fathers in the city of David: and Amessias his son
reigned in his stead.

13 In the twenty-third year of Joash son of Ochozias king of Judah
began Joachaz the son of Ju to reign in Samaria, and he reigned
seventeen years. [2] And he did that which was evil in the sight of the Lord,
and walked after the sins of Jeroboam the son of Nabat, who led Israel to
sin; he departed not from them.

[3] And the Lord was very angry with Israel, and delivered them into the
hand of Azael king of Syria, and into the hand of the son of Ader son
of Azael, all their days. [4] And Joachaz besought the Lord, and the Lord
hearkened to him, for he saw the affliction of Israel, because the king of
Syria afflicted them. [5] And the Lord gave deliverance to Israel, and they
escaped from under the hand of Syria: and the children of Israel dwelt
in their tents as heretofore. [6] Only they departed not from the sins of the
house of Jeroboam, who led Israel to sin: they walked in them—moreover
the grove also remained in Samaria. [7] Whereas there was not left any army
to Joachaz, except fifty horsemen, and ten chariots, and ten thousand
infantry: for the king of Syria had destroyed them, and they made them
as dust for trampling.

[8] And the rest of the acts of Joachaz, and all that he did, and his mighty
acts are not these things written in the book of the chronicles of the kings
of Israel? [9] And Joachaz slept with his fathers, and they buried him in
Samaria: and Joash his son reigned in his stead.

[10] In the thirty-seventh year of Joash king of Judah, Joash the son of Joac-
haz began to reign over Israel in Samaria sixteen years. [11] And he did that
which was evil in the sight of the Lord; he departed not from all the sin of
Jeroboam the son of Nabat, who led Israel to sin: he walked in it. [12] And
the rest of the acts of Joash, and all that he did, and his mighty acts which
he performed together with Amessias king of Judah, are not these writ-
ten in the book of the chronicles of the kings of Israel? [13] And Joash slept
with his fathers, and Jeroboam sat upon his throne, and he was buried in
Samaria with the kings of Israel.

[16] acted faithfully: Heb. באמנה הם

[19] what he had himself dedicated: Gr. *his own holy things*

[21] conspiracy: Complutensian Text πάντα

[1] began: Gr. *reigned*

[2] them: Gr. *it*

[5] heretofore: Gr. *yesterday and today*

[6] them: Gr. *it*, sc. ἁμαρτία

[7] army: Gr. *people*

[10] began to reign: Gr. *reigned*

[14] Now Elisseus was sick of his sickness, whereof he died: and Joash king
of Israel went down to him, and wept over his face, and said, My father, my
father, the chariot of Israel, and the horseman thereof! [15] And Elisseus said
to him, Take bow and arrows. And he took to himself a bow and arrows.
[16] And he said to the king, Put thy hand on the bow. And Joash put his hand
upon it: and Elisseus put his hands upon the king's hands. [17] And he said,
Open the window eastward. And he opened it. And Elisseus said, Shoot.
And he shot. And Elisseus said, The arrow of the Lord's deliverance, and
the arrow of deliverance from Syria; and thou shalt smite the Syrians in
Aphec until thou have consumed them. [18] And Elisseus said to him, Take
bow and arrows. And he took them. And he said to the king of Israel, Smite
upon the ground. And the king smote three times, and stayed. [19] And the
man of God was grieved at him, and said, If thou hadst smitten five or
six times, then thou shouldst have smitten Syria till thou hadst consumed
them; but now thou shalt smite Syria only thrice.
[20] And Elisseus died, and they buried him. And the bands of the Moabites
came into the land, at the beginning of the year. [21] And it came to pass as
they were burying a man, that behold, they saw a band of men, and they
cast the man into the grave of Elisseus: and as soon as he touched the
bones of Elisseus, he revived and stood up on his feet.
[22] And Azael greatly afflicted Israel all the days of Joachaz. [23] And the Lord
had mercy and compassion upon them, and had respect to them because
of his covenant with Abraham, and Isaac, and Jacob; and the Lord would
not destroy them, and did not cast them out from his presence. [24] And
Azael king of Syria died, and the son of Ader his son reigned in his stead.
[25] And Joash the son of Joachaz returned, and took the cities out of the
hand of the son of Ader the son of Azael, which he had taken out of the
hand of Joachaz his father in the war: thrice did Joash smite him, and he
recovered the cities of Israel.

14 In the second year of Joash the son of Joachaz king of Israel, did
Amessias also the son of Joash the king of Judah begin to reign.
[2] Twenty and five years old was he when he began to reign, and he reigned
twenty and nine years in Jerusalem: and his mother's name was Joadim
of Jerusalem. [3] And he did that which was right in the sight of the Lord,
but not as David his father: he did according to all things that his father
Joash did. [4] Only he removed not the high places: as yet the people sacri-
ficed and burnt incense on the high places. [5] And it came to pass when
the kingdom was established in his hand, that he slew his servants that
had slain the king his father. [6] But he slew not the sons of those that had
slain him; according as it is written in the book of the laws of Moses, as the
Lord gave commandment, saying, The fathers shall not be put to death
for the children, and the children shall not be put to death for the fathers;
but every one shall die for his own sins. [7] He smote of Edom ten thousand
in the [a]valley of salt, and took the Rock in the war, and called its name
Jethoel until this day.

[15] Take bow and arrows: Gr. *Take bow and weapons*

[17] from: Gr. *in*

[20] at the beginning of the year: Gr. *the year having come*

[2] Twenty and five years old was he when he began to reign: Gr. *a son of 25 years in his reigning*
[2] began to reign: Gr. *reigned*
[5] slew: Gr. *smote*
[5] slain: Gr. *smitten*

[6] shall die: or, *be put to death*, etc.
[7] the Rock: Heb. *Selah*

[a] valley of salt: The Gr. is from בני־מלח Keri.

[8] Then Amessias sent messengers to Joash son of Joachaz son of Ju king
of Israel, saying, Come, let us look one another in the face. [9] And Joash the
king of Israel sent to Amessias king of Judah, saying, The thistle that was in
Lebanon sent to the cedar that was in Lebanon, saying, Give my daughter
to thy son to wife: and the wild beasts of the field that were in Lebanon
passed by and trod down the thistle. [10] Thou hast smitten and wounded
Edom, and thy heart hath lifted thee up: stay at home and glorify thyself;
for wherefore art thou quarrelsome to thy hurt? So both thou wilt fall and
Judah with thee.

[11] Nevertheless Amessias hearkened not: so Joash king of Israel went up,
and he and Amessias king of Judah looked one another in the face in
Bæthsamys of Judah. [12] And Judah was overthrown before Israel, and every
man fled to his tent. [13] And Joash king of Israel took Amessias the son of
Joash the son of Ochozias, in Bæthsamys; and he came to Jerusalem, and
broke down the wall of Jerusalem, beginning at the gate of Ephraim as
far as the gate of the corner, four hundred cubits. [14] And he took the gold,
and the silver, and all the vessels that were found in the house of the Lord,
and in the treasures of the king's house, and the hostages, and returned
to Samaria.

[15] And the rest of the acts of Joash, even all that he did in his might, how
he warred with Amessias king of Judah, are not these things written in the
book of the chronicles of the kings of Israel? [16] And Joash slept with his
fathers, and was buried in Samaria with the kings of Israel; and Jeroboam
his son reigned in his stead.

[17] And Amessias the son of Joash king of Judah lived after the death of
Joash son of Joachaz king of Israel fifteen years. [18] And the rest of the acts
of Amessias, and all that he did, are not these written in the book of the
chronicles of the kings of Judah? [19] And they formed a conspiracy against
him in Jerusalem, and he fled to Lachis: and they sent after him to Lachis,
and slew him there. [20] And they brought him upon horses; and he was
buried in Jerusalem with his fathers in the city of David.

[21] And all the people of Judah took Azarias, and he was sixteen years old,
and made him king in the room of his father Amessias. [22] He built Æloth,
and restored it to Judah, after the king slept with his fathers.

[23] In the fifteenth year of Amessias son of Joash king of Judah began
Jeroboam son of Joash to reign over Israel in Samaria forty and one years.
[24] And he did that which was evil in the sight of the Lord: he departed not
from all the sins of Jeroboam the son of Nabat, who led Israel to sin. [25] He
recovered the coast of Israel from the entering in of Æmath to the sea of
Araba, according to the word of the Lord God of Israel, which he spoke by
his servant Jonas the son of Amathi, the prophet of Gethchopher. [26] For
the Lord saw that the affliction of Israel was very bitter, and that they were
few in number, straitened and in want, and destitute, and Israel had no
helper. [27] And the Lord said that he would not blot out the seed of Israel
from under heaven; so he delivered them by the hand of Jeroboam the
son of Joash.

[8] look one another in the face: Gr. *appear to faces*

[10] stay at home and glorify thyself: Gr. *glorify thyself sitting in thy house*

[12] was overthrown: Gr. *fell*

[14] hostages: Gr. and Heb. lit. *sons of exchanges*

[19] formed a conspiracy: Gr. *conspired with a conspiracy*

[20] brought him: Gr. *lifted him*

[21] sixteen years old: Gr. *a son of 16 years*

[23] began: Gr. *reigned*

[25] Araba: i.e., *the plain*

[25] his servant: Gr. *the hand of his servant*

[26] destitute: or, *left alone*

[27] said that he would not: or, *said not that he would*

[28] And the rest of the acts of Jeroboam, and all that he did, and his mighty
deeds, which he achieved in war, and how he recovered Damascus and
Æmath to Judah in Israel, are not these things written in the book of the
chronicles of the kings of Israel? [29] And Jeroboam slept with his fathers,
even with the kings of Israel; and Zacharias his son reigned in his stead.

15 In the twenty-seventh year of Jeroboam king of Israel Azarias the
son of Amessias king of Judah began to reign. [2] Sixteen years old was
he when he began to reign, and he reigned fifty-two years in Jerusalem:
and his mother's name was Jechelia of Jerusalem. [3] And he did that which
was right in the eyes of the Lord, according to all things that Amessias
his father did. [4] Only he took not away any of the high places: as yet the
people sacrificed and burnt incense on the high places.

[5] And the Lord plagued the king, and he was leprous till the day of his
death; and he reigned in [a]a separate house. And Joatham the king's son
was over the household, judging the people of the land.

[6] And the rest of the acts of Azarias, and all that he did, are not these
written in the book of the chronicles of the kings of Judah? [7] And Azarias
slept with his fathers, and they buried him with his fathers in the city of
David: and Joatham his son reigned in his stead.

[8] In the thirty and eighth year of Azarias king of Judah Zacharias the son
of Jeroboam began to reign over Israel in Samaria six months. [9] And he
did that which was evil in the eyes of the Lord, as his fathers had done: he
departed not from all the sins of Jeroboam the son of Nabat, who made
Israel to sin. [10] And Sellum the son of Jabis and others conspired against
him, and they smote him in Keblaam, and slew him, and he reigned in
his stead. [11] And the rest of the acts of Zacharias, behold, they are written
in the book of the chronicles of the kings of Israel. [12] This was the word of
the Lord which he spoke to Ju, saying, Thy sons of the fourth generation
shall sit upon the throne of Israel: and it was so.

[13] And Sellum the son of Jabis reigned: and in the thirty and ninth year
of Azarias king of Judah began Sellum to reign a full month in Samaria.
[14] And Manaem the son of Gaddi went up out of Tharsila, and came to
Samaria, and smote Sellum the son of Jabis in Samaria, and slew him.
[15] And the rest of the acts of Sellum, and his conspiracy wherein he was
engaged, behold, they are written in the book of the chronicles of the
kings of Israel.

[16] Then Manaem smote both Thersa and all that was in it, and its borders
extending beyond Thersa, because they opened not to him: and he smote
it, and ripped up the women with child.

[17] In the thirty and ninth year of Azarias king of Judah began Manaem
the son of Gaddi to reign over Israel in Samaria ten years. [18] And he did that
which was evil in the sight of the Lord: he departed not from all the sins
of Jeroboam the son of Nabat, who led Israel to sin. [19] In his days went up
Phua king of the Assyrians against the land: and Manaem gave to Phua
a thousand talents of silver to aid him with his power. [20] And Manaem
raised the silver by a tax upon Israel, even on every mighty man in wealth,

[1] began to reign: Gr. *reigned*
[2] Sixteen years old was he when he began to reign: Gr. *a son of 16 years was he in his reigning*
[5] plagued: Gr. *touched*
[5] leprous: Gr. *made leprous*
[8] began to reign: Gr. *reigned*
[10] in Keblaam: Heb. קבלעם *before the people*
[13] began Sellum to reign: Gr. *reigned*

[a] separate: The Gr. is from החפשית.

to give to the king of the Assyrians, fifty shekels levied on each man; and
the king of the Assyrians departed, and remained not there in the land.
[21] And the rest of the acts of Manaem, and all that he did, behold, are not
these written in the book of the chronicles of the kings of Israel? [22] And
Manaem slept with his fathers; and Phakesias his son reigned in his stead.

[23] began: Gr. *reigned*

[23] In the fiftieth year of Azarias king of Judah, began Phakesias the son
of Manaem to reign over Israel in Samaria two years. [24] And he did that
which was evil in the sight of the Lord: he departed not from the sins of
Jeroboam the son of Nabat, who made Israel to sin. [25] And Phakee the son
of Romelias, his officer, conspired against him, and smote him in Samaria
in the front of the king's house, with Argob and Aria, and with him there
were fifty men of the four hundred: and he slew him, and reigned in his
stead. [26] And the rest of the acts of Phakesias, and all that he did, behold,
they are written in the book of the chronicles of the kings of Israel.

[27] began: Gr. *reigned*

[27] In the fifty-second year of Azarias king of Judah began Phakee the son
of Romelias to reign over Israel in Samaria twenty years. [28] And he did that
which was evil in the eyes of the Lord: he departed not from all the sins of
Jeroboam the son of Nabat, who led Israel to sin. [29] In the days of Phakee
king of Israel came Thalgath-phellasar king of the Assyrians, and took Ain,
and Abel, and Thamaacha, and Anioch, and Kenez, and Asor, and Galaa,
and Galilee, even all the land of Nephthali, and carried them away to the
Assyrians. [30] And Hosea son of Ela formed a conspiracy against Phakee the
son of Romelias, and smote him, and slew him, and reigned in his stead,
in the twentieth year of Joatham the son of Azarias. [31] And the rest of the
acts of Phakee, and all that he did, behold, these are written in the book
of the chronicles of the kings of Israel.

[29] Galaa: or, *Galaan*

[30] formed: Gr. *conspired*, etc.

[32] began: Gr. *reigned*

[33] Twenty and five years old was he when he began to reign: Gr. *a son of 25 years in his reigning*

[32] In the second year of Phakee son of Romelias king of Israel began
Joatham the son of Azarias king of Judah to reign. [33] Twenty and five
years old was he when he began to reign, and he reigned sixteen years in
Jerusalem: and his mother's name was Jerusa daughter of Sadoc. [34] And
he did that which was right in the sight of the Lord, according to all
things that his father Azarias did. [35] Nevertheless he took not away the
high places: as yet the people sacrificed and burnt incense on the high
places. He built the upper gate of the Lord's house. [36] And the rest of the
acts of Joatham, and all that he did, are not these written in the book of
the chronicles of the kings of Judah?

[37] send forth: or, *let loose*

[37] In those days the Lord began to send forth against Judah Raasson king
of Syria, and Phakee son of Romelias. [38] And Joatham slept with his fathers,
and was buried with his fathers in the city of David his father: and Ahaz
his son reigned in his stead.

16 In the seventeenth year of Phakee son of Romelias began Ahaz the
son of Joatham king of Judah to reign. [2] Twenty years old was Ahaz
when he began to reign, and he reigned sixteen years in Jerusalem; and
he did not that which was right in the eyes of the Lord his God faithfully,
as David his father had done. [3] And he walked in the way of the kings
of Israel, yea, he made his son to pass through the fire, according to the
abominations of the heathen whom the Lord cast out from before the

children of Israel. [4] And he sacrificed and burnt incense on the high places,
and upon the hills, and under every shady tree.

[4] shady tree: or, *tree of the grove* or *wood*

[5] Then went up Raasson king of Syria and Phakee son of Romelias king of
Israel against Jerusalem to war, and besieged Ahaz, but could not prevail
against him. [6] At that time Raasson king of Syria recovered Ælath to Syria,
and drove out the Jews from Ælath, and the Idumeans came to Ælath,
and dwelt there until this day. [7] And Ahaz sent messengers to Thalgath-
phellasar king of the Assyrians, saying, I am thy servant and thy son: come
up, deliver me out of the hand of the king of Syria, and out of the hand
of the king of Israel, who are rising up against me. [8] And Ahaz took the
silver and the gold that was found in the treasures of the house of the
Lord, and of the king's house, and sent gifts to the king. [9] And the king
of the Assyrians hearkened to him: and the king of the Assyrians went
up to Damascus and took it, and removed the inhabitants, and slew king
Raasson.

[5] prevail: Gr. *fight*

[9] the inhabitants: Gr. *it*

[10] And king Ahaz went to Damascus to meet Thalgath-phellasar king of
the Assyrians at Damascus; and he saw an altar at Damascus. And king
Ahaz sent to Urias the priest the pattern of the altar, and its proportions,
and all its workmanship. [11] And Urias the priest built the altar, according
to all the directions which king Ahaz sent from Damascus.

[10] an altar: or, *the altar*

[12] And the king saw the altar, and went up to it, [13] and offered his whole-
burnt offering, and his meat-offering, and his drink-offering, and poured
out the blood of his peace-offerings on the brazen altar that was before
the Lord. [14] And he brought forward the one before the house of the Lord
from between the altar and the house of the Lord, and he set it openly by
the side of the altar northwards. [15] And king Ahaz charged Urias the priest,
saying, Offer upon the great altar the whole-burnt offering in the morning
and the meat-offering in the evening, and the whole-burnt offering of
the king, and his meat-offering, and the whole-burnt offering of all the
people, and their meat-offering, and their drink-offering; and thou shalt
pour all the blood of the whole-burnt offering, and all the blood of any
other sacrifice upon it: and the brazen altar shall be for me in the morning.
[16] And Urias the priest did according to all that king Ahaz commanded
him. [17] And king Ahaz cut off the borders of the bases, and removed the
laver from off them, and took down the sea from the brazen oxen that
were under it, and set it upon a base of stone. [18] And he made a base for
the throne in the house of the Lord, and he turned the king's entrance
without in the house of the Lord because of the king of the Assyrians.

[13] offered: Gr. and Heb. *offered in way of incense.* See 2 Chr. 13:11

[14] set it: or, *displayed it*

[14] side: Gr. *thigh*

[15] all the blood of the: or, *the blood of every*, etc.

[19] And the rest of the acts of Ahaz, even all that he did, are not these
written in the book of the chronicles of the kings of Judah? [20] And Ahaz
slept with his fathers, and was buried in the city of David: and Hezekias
his son reigned in his stead.

17 In the twelfth year of Ahaz king of Judah began Hosea the son of
Ela to reign in Samaria over Israel nine years. [2] And he did evil in
the eyes of the Lord, only not as the kings of Israel that were before him.

[1] began: Gr. *reigned*

[3] Against him came up Salamanassar king of the Assyrians; and Hosea
became his servant, and rendered him tribute. [4] And the king of the As-

syrians found iniquity in Hosea, in that he sent messengers to Segor king
of Egypt, and brought not a tribute to the king of the Assyrians in that
year: and the king of the Assyrians besieged him, and bound him in the
prison-house. 5 And the king of the Assyrians went up against all the land,
and went up to Samaria, and besieged it for three years.

[5] against: or, *through*

6 In the ninth year of Hosea the king of the Assyrians took Samaria, and
carried Israel away to the Assyrians, and settled them in Alae, and in Abor,
near the rivers of Gozan, and in the mountains of the Medes. 7 For it came
to pass that the children of Israel had transgressed against the Lord their
God, who had brought them up out of the land of Egypt, from under the
hand of Pharaoh king of Egypt, and they feared other gods, 8 and walked
in the statutes of the nations which the Lord cast out before the face of
the children of Israel, and of the kings of Israel as many as did such things,
9 and in those of the children of Israel as many as secretly practised cus-
toms, not as they should have done, against the Lord their God: 10 and
they built for themselves high places in all their cities, from the tower of
the watchmen to the fortified city. And they made for themselves pillars
and groves on every high hill, and under every shady tree. 11 And burned
incense there on all high places, as the nations did whom the Lord re-
moved from before them, and dealt with familiar spirits, and they carved
images to provoke the Lord to anger. 12 And they served the idols, of which
the Lord said to them, Ye shall not do this thing against the Lord.

[8] statutes: or, *customs*

[9] secretly practised customs: Gr. *cloaked matters*

[10] fortified: Gr. *strong*

13 And the Lord testified against Israel and against Judah, even by the
hand of all his prophets, and of every seer, saying, Turn ye from your evil
ways, and keep my commandments and my ordinances, and all the law
which I commanded your fathers, and all that I sent to them by the hand
of my servants the prophets. 14 But they hearkened not, and made their
neck harder than the neck of their fathers. 15 And they kept not any of
his testimonies which he charged them; and they walked after vanities,
and became vain, and after the nations round about them, concerning
which the Lord had charged them not to do accordingly. 16 They forsook
the commandments of the Lord their God, and made themselves graven
images, even two heifers, and they made groves, and worshipped all the
host of heaven, and served Baal. 17 And they caused their sons and their
daughters to pass through the fire, and used divinations and auspices, and
sold themselves to work wickedness in the sight of the Lord, to provoke
him.

[14] their neck: Gr. *back*. Heb. *back part of the neck*

[16] graven images: Gr. *a graven image*

[17] sold themselves: Gr. *were sold*

18 And the Lord was very angry with Israel, and removed them out of his
sight; and there was only left the tribe of Judah quite alone. 19 Nay even
Judah kept not the commandments of the Lord their God, but they walked
according to the customs of Israel which they practised, and rejected the
Lord.

20 And the Lord was angry with the whole seed of Israel, and troubled
them, and gave them into the hand of them that spoiled them, until he
cast them out of his presence. 21 [a]Forasmuch as Israel revolted from the

[20] troubled them: or, *unsettled them*

[a] Forasmuch as Israel revolted: The Complutensian Text is better, πλὴν ὅτι ἐῤῥάγη ὁ Ἰσραὴλ ἀπ᾽ οἴκου κ.τ.λ.

house of David, and they made Jeroboam the son of Nabat king: and Jeroboam drew off Israel from following the Lord, and led them to sin a great sin. [22] And the children of Israel walked in all the sin of Jeroboam which he committed; they departed not from it, [23] until the Lord removed Israel from his presence, as the Lord spoke by all his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.

[23] by: Gr. *by the hand of*

[24] And the king of Assyria brought from Babylon the men of Chutha, and men from Aia, and from Æmath, and Seppharvaim, and they were settled in the cities of Samaria in the place of the children of Israel: and they inherited Samaria, and were settled in its cities. [25] And it was so at the beginning of their establishment there that they feared not the Lord, and the Lord sent lions among them, and they slew some of them. [26] And they spoke to the king of the Assyrians, saying, The nations whom thou hast removed and substituted in the cities of Samaria for the Israelites, know not the manner of the God of the land: and he hath sent the lions against them, and, behold, they are slaying them, because they know not the manner of the God of the land. [27] And the king of the Assyrians commanded, saying, Bring some Israelites thence, and let them go and dwell there, and they shall teach them the manner of the God of the land. [28] And they brought one of the priests whom they had removed from Samaria, and he settled in Bethel, and taught them how they should fear the Lord.

[26] Israelites, know not the manner: Gr. *Israelites, know not judgment.* Hebraism

[29] But the nations made each their own gods, and put them in the house of the high places which the Samaritans had made, each nation in the cities in which they dwelt. [30] And the men of Babylon made Socchoth Benith, and the men of Chuth made Ergel, and the men of Hæmath made Asimath. [31] And the Evites made Eblazer and Tharthac, and the inhabitant of Seppharvaim did evil when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Seppharvaim. [32] And they feared the Lord, yet they established their abominations in the houses of the high places which they made in Samaria, each nation in the city in which they dwelt: and they feared the Lord, and they made for themselves priests of the high places, and sacrificed for themselves in the house of the high places. [33] And they feared the Lord, and served their gods according to the manner of the nations, whence their lords brought them.

[34] Until this day they did according to their manner: they fear the Lord, and they do according to their customs, and according to their manner, and according to the law, and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel. [35] And the Lord made a covenant with them, and charged them, saying, Ye shall not fear other gods, neither shall ye worship them, nor serve them, nor sacrifice to them: [36] but only to the Lord, who brought you up out of the land of Egypt with great strength and with a high arm: him shall ye fear, and him shall ye worship; to him shall ye sacrifice. [37] Ye shall observe continually the ordinances, and the judgments, and the law, and the commandments which he wrote for you to do; and ye shall not fear other gods. [38] Neither shall ye forget the covenant which he made with you: and

ye shall not fear other gods. [39] But ye shall fear the Lord your God, and he shall deliver you from all your enemies.

[40] Neither shall ye comply with their practice, which they follow. [41] So these nations feared the Lord, and served their graven images: yea, their sons and their sons' sons do until this day even as their fathers did.

18 And it came to pass in the third year of Hosea son of Ela king of Israel that Hezekias son of Ahaz king of Judah began to reign. [2] Five and twenty years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Abu, daughter of Zacharias. [3] And he did that which was right in the sight of the Lord, according to all that his father David did. [4] He removed the high places, and broke in pieces the pillars, and utterly destroyed the groves, and the brazen serpent which Moses made: because until those days the children of Israel burnt incense to it: and he called it Neesthan. [5] He trusted in the Lord God of Israel; and after him there was not any like him among the kings of Judah, nor among those that were before him. [6] And he clave to the Lord, he departed not from following him; and he kept his commandments, as many as he commanded Moses.

[7] And the Lord was with him; and he was wise in all that he undertook: and he revolted from the king of the Assyrians, and served him not. [8] He smote the Philistines even to Gaza, and to the border of it, from the tower of the watchmen even to the strong city.

[9] And it came to pass in the fourth year of king Hezekias (this is the seventh year of Hosea son of Ela king of Israel), that Salamanassar king of the Assyrians came up against Samaria, and besieged it. [10] And he took it at the end of three years, in the sixth year of Hezekias (this is the ninth year of Hosea king of Israel, when Samaria was taken). [11] And the king of the Assyrians carried away the Samaritans to Assyria, and put them in Alaë and in Abor, by the river Gozan, and in the mountains of the Medes; [12] because they hearkened not to the voice of the Lord their God, and transgressed his covenant, even in all things that Moses the servant of the Lord commanded, and hearkened not to them, nor did them.

[13] And in the fourteenth year of king Hezekias came up Sennacherib king of the Assyrians against the strong cities of Judah, and took them. [14] And Hezekias king of Judah sent messengers to the king of the Assyrians to Lachis, saying, I have offended; depart from me: whatsoever thou shalt lay upon me, I will bear. And the king of Assyria laid upon Hezekias king of Judah a tribute of three hundred talents of silver, and thirty talents of gold. [15] And Hezekias gave all the silver that was found in the house of the Lord, and in the treasures of the king's house. [16] At that time Hezekias cut off the gold from the doors of the temple, and from the pillars which Hezekias king of Judah had overlaid with gold, and gave it to the king of the Assyrians.

[17] And the king of the Assyrians sent Tharthan and Raphis and Rapsakes from Lachis to king Hezekias with a strong force against Jerusalem. And they went up and came to Jerusalem, and stood by the aqueduct of the upper pool, which is by the way of the fuller's field. [18] And they cried to

[1] began to reign: Gr. *reigned*
[2] Five and twenty years old was he when he began to reign: Gr. *a son of 25 years in his reigning*
[4] removed: or, *destroyed*
[5] trusted: Gr. *hoped*
[5] nor: Gr. *and*
[6] from following him: Gr. *from behind him*
[10] at: Gr. *from*
[11] Samaritans to Assyria: Gr. *Samaria to the Assyrians*
[16] it: Gr. *them*
[17] strong: Gr. *heavy*

Hezekias: and there came to him Heliakim the son of Chelcias the steward,
and Somnas the scribe, and Joash the son of Saphat the recorder.
[19] And Rapsakes said to them, Say now to Hezekias, Thus saith the king,
the great king of the Assyrians, What is this confidence wherein thou
trustest? [20] Thou hast said (but they are mere words), I have counsel and
strength for war. Now then in whom dost thou trust, that thou hast re-
volted from me? [21] See now, art thou trusting for thyself on this broken
staff of reed, even upon Egypt? whosoever shall stay himself upon it, it
shall even go into his hand, and pierce it: so is Pharaoh king of Egypt to
all that trust on him. [22] And whereas thou hast said to me, We trust on
the Lord God: is not this he, whose high places and altars Hezekias hath
removed, and hath said to Judah and Jerusalem, Ye shall worship before
this altar in Jerusalem? [23] And now, I pray you, make an agreement with
my lord the king of the Assyrians, and I will give thee two thousand horses,
if thou shalt be able on thy part to set riders upon them. [24] How then wilt
thou turn away the face of one petty governor from among the least of
my lord's servants? whereas thou trustest for thyself on Egypt for chari-
ots and horsemen. [25] And now have we come up without the Lord against
this place to destroy it? The Lord said to me, Go up against this land, and
destroy it.
[26] And Heliakim the son of Chelkias, and Somnas, and Joash, said to
Rapsakes, Speak now to thy servants in the Syrian language, for we un-
derstand it; and speak not with us in the Jewish language: and why dost
thou speak in the ears of the people that are on the wall? [27] And Rapsakes
said to them, Hath my master sent me to thy master, and to thee, to speak
these words? hath he not sent me to the men who sit on the wall, that they
may eat their own dung, and drink their own water together with you?
[28] And Rapsakes stood, and cried with a loud voice in the Jewish lan-
guage, and spoke, and said, Hear the words of the great king of the Assyri-
ans: [29] thus saith the king, Let not Hezekias encourage you with words: for
he shall not be able to deliver you out of his hand. [30] And let not Hezekias
cause you to trust on the Lord, saying, The Lord will certainly deliver us;
this city shall not be delivered into the hand of the king of the Assyrians:
hearken not to Hezekias: [31] for thus saith the king of the Assyrians, Gain
my favour, and come forth to me, and every man shall drink of the wine of
his own vine, and every man shall eat of his own fig-tree, and shall drink
water out of his own cistern; [32] until I come and remove you to a land like
your own land, a land of corn and wine, and bread and vineyards, a land
of olive oil, and honey, and ye shall live and not die: and do not ye hear-
ken to Hezekias, for he deceiveth you, saying, The Lord shall deliver you.
[33] Have the gods of the nations at all delivered each their own land out of
the hand of the king of the Assyrians? [34] Where is the god of Hæmath, and
of Arphad? where is the god of Seppharvaim, Ana, and Aba? for have they
delivered Samaria out of my hand? [35] Who is there among all the gods of
the countries, who have delivered their countries out of my hand, that the
Lord should deliver Jerusalem out of my hand?

[20] mere words: Gr. *words of lips*
[20] in whom dost thou trust: Gr. *in whom trusting,* etc.
[22] whose: Gr. *his*
[23] set: Gr. *give*
[24] petty governor: Gr. *local ruler*
[30] into: Gr. *in*
[31] Gain my favour: lit. *make a blessing with me*
[35] should deliver: Gr. *shall deliver*

36 But the men were silent, and answered him not a word: for there was
a commandment of the king, saying, Ye shall not answer him. 37 And Heli-
akim the son of Chelcias, the steward, and Somnas the scribe, and Joash
the son of Saphat the recorder came in to Hezekias, having rent their gar-
ments; and they reported to him the words of Rapsakes.

19 And it came to pass when king Hezekias heard it, that he rent his
clothes, and put on sackcloth, and went into the house of the Lord.
2 And he sent Heliakim the steward, and Somnas the scribe, and the elders
of the priests, clothed with sackcloth, to Esaias the prophet the son of
Amos. 3 And they said to him, Thus saith Hezekias, This day is a day of
tribulation, and rebuke, and provocation: for the children are come to the
travail-pangs, but the mother hath no strength. 4 Peradventure the Lord
thy God will hear all the words of Rapsakes, whom the king of Assyria his
master hath sent to reproach the living God and to revile him with the
words which the Lord thy God hath heard: and thou shalt offer thy prayer
for the remnant that is found.

5 So the servants of king Hezekias came to Esaias. 6 And Esaias said to
them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid
of the words which thou hast heard, wherewith the servants of the king of
the Assyrians have blasphemed. 7 Behold, I send a blast upon him, and he
shall hear a report, and shall return to his own land; and I will overthrow
him with the sword in his own land.

8 So Rapsakes returned, and found the king of Assyria warring against
Lobna: for he heard that he had departed from Lachis. 9 And he heard
concerning Tharaca king of the Ethiopians, saying, Behold, he is come
forth to fight with thee: and he returned, and sent messengers to Hezekias,
saying, 10 Let not thy God on whom thou trustest encourage thee, saying,
Jerusalem shall not be delivered into the hands of the king of the Assyrians.
11 Behold, thou hast heard all that the kings of the Assyrians have done in
all the lands, to waste them utterly: and shalt thou be delivered? 12 Have
the gods of the nations at all delivered them, whom my fathers destroyed;
both Gozan, and Charran, and Raphis, and the sons of Edem who were in
Thaesthen? 13 Where is the king of Hæmath, and the king of Arphad? and
where is the king of the city of Seppharvaim, of Ana, and Aba?

14 And Hezekias took the letter from the hand of the messengers, and
read it: and he went up to the house of the Lord, and Hezekias spread it
before the Lord, 15 and said, O Lord God of Israel, that dwellest over the
cherubs, thou art the only God in all the kingdoms of the earth; thou hast
made heaven and earth. 16 Incline thy ear, O Lord, and hear: open, Lord,
thy eyes, and see: and hear the words of Sennacherib, which he hath sent
to reproach the living God. 17 For truly, Lord, the kings of Assyria have
wasted the nations, 18 and have cast their gods into the fire: because they
are no gods, but the works of men's hands, wood and stone; and they have
destroyed them. 19 And now, O Lord our God, deliver us out of his hand,
and all the kingdoms of the earth shall know that thou alone art the Lord
God.

2 sackcloth: Gr. *sackclothes*

4 Peradventure: Gr. *if by any means*

4 offer: Gr. *take*

7 send: Gr. *give*

11 waste them utterly: Gr. *curse them.* q.d. *devote to destruction*

14 the letter: Gr. *the books*
14 read it: Gr. *them*

17 Assyria: Gr. *the Assyrians*
18 have cast: Gr. *gave*

[20] And Esaias the son of Amos sent to Hezekias, saying, Thus saith the
Lord God of hosts, the God of Israel, I have heard thy prayer to me con-
cerning Sennacherib king of the Assyrians. [21] This is the word which the
Lord hath spoken against him; The virgin daughter of Sion hath made
light of thee, and mocked thee; the daughter of Jerusalem hath shaken
her head at thee. [22] Whom hast thou reproached, and whom hast thou
reviled? and against whom hast thou lifted up thy voice, and raised thy
eyes on high? Is it against the Holy One of Israel?

[23] By thy messengers thou hast reproached the Lord, and hast said, I will
go up with the multitude of my chariots, to the height of the mountains,
to the sides of Lebanon, and I have cut down the height of his cedar, and
his choice cypresses; and I have come into the midst of the forest and of
Carmel. [24] I have refreshed myself, and have drunk strange waters, and I
have dried up with the sole of my foot all the rivers of fortified places. [25] I
have brought about the matter, I have brought it to a conclusion; and it is
come to the destruction of the bands of warlike prisoners, even of strong
cities. [26] And they that dwelt in them were weak in hand, they quaked
and were confounded, they became as grass of the field, or as the green
herb, the grass growing on houses, and that which is trodden down by him
that standeth upon it. [27] But I know thy down-sitting, and thy going forth,
and thy rage against me. [28] Because thou wast angry against me, and thy
fierceness is come up into my ears, therefore will I put my hooks in thy
nostrils, and my bridle in thy lips, and I will turn thee back by the way by
which thou camest.

[29] And this shall be a sign to thee; eat this year the things that grow of
themselves, and in the second year the things which spring up: and in the
third year let there be sowing, and reaping, and planting of vineyards, and
eat ye the fruit of them. [30] And he shall increase him that hath escaped of
the house of Judah: and the remnant shall strike root beneath, and it shall
produce fruit above. [31] For from Jerusalem shall go forth a remnant, and
he that escapeth from the mountain of Sion: the zeal of the Lord of hosts
shall do this. [32] Is it not so?

Thus saith the Lord concerning the king of the Assyrians, He shall not
enter into this city, and he shall not shoot an arrow there, neither shall a
shield come against it, neither shall he heap a mound against it. [33] By the
way by which he cometh, by it shall he return, and he shall not enter into
this city, saith the Lord. [34] And I will defend this city as with a shield, for
my own sake, and for my servant David's sake.

[35] And it came to pass at night that the angel of the Lord went forth,
and smote in the camp of the Assyrians a hundred and eighty-five thou-
sand: and they rose early in the morning, and, behold, these were all dead
corpses. [36] And Sennacherib king of the Assyrians departed, and went and
returned, and dwelt in Nineveh. [37] And it came to pass, while he was wor-
shipping in the house of Meserach his god, that Adramelech and Sarasar
his sons smote him with the sword: and they escaped into the land of
Ararath; and Asordan his son reigned in his stead.

[20] thy prayer: lit. *what things thou hast prayed*

[23] By: Gr. *by the hand of*
[23] height of his cedar: Gr. *bulk* or *size*
[24] refreshed myself: Alex. reads ἐφύλαξα
[25] destruction: Gr. *captivities*

[26] by him that standeth upon it: or, *before it standeth up*
[27] down-sitting: Gr. *seat*

[30] increase: Gr. *add*
[30] him that hath escaped of the house: Gr. τὸ διασεσ. οἴκου
[32] concerning: or, *of*. Heb.
[32] an arrow: Gr. *a weapon*
[32] come against it: Gr. *come against it beforehand*, etc.

20 In those days was Hezekias sick even to death. And the prophet
Esaias the son of Amos came in to him, and said to him, Thus
[1] shalt die: Gr. *diest*
saith the Lord, Give charge to thy household; for thou shalt die, and not
live. [2] And Hezekias turned to the wall, and prayed to the Lord, saying,
[3] Lord, remember, I pray thee, how I have walked before thee in truth and
[3] perfect: Gr. *full*
with a perfect heart, and have done that which is good in thy eyes. And
Hezekias wept with a great weeping.

[4] And Esaias was in the middle court, and the word of the Lord came
to him, saying, [5] Turn back, and thou shalt say to Hezekias the ruler of
my people, Thus saith the Lord God of thy father David, I have heard thy
prayer, I have seen thy tears: behold, I will heal thee: on the third day thou
shalt go up to the house of the Lord. [6] And I will add to thy days fifteen
years; and I will deliver thee and this city out of the hand of the king of the
Assyrians, and I will defend this city for my own sake, and for my servant
David's sake. [7] And he said, Let them take a cake of figs, and lay it upon
the ulcer, and he shall be well. [8] And Hezekias said to Esaias, What is the
sign that the Lord will heal me, and I shall go up to the house of the Lord
on the third day? [9] And Esaias said, This is the sign from the Lord, that the
Lord will perform the word which he hath spoken, the shadow of the dial
shall advance ten degrees: or if it should go back ten degrees this would
also be the sign. [10] And Hezekias said, It is a light thing for the shadow to
go down ten degrees: nay, but let the shadow return ten degrees backward
[10] on the dial: or, *in the degrees*
on the dial. [11] And Esaias the prophet cried to the Lord: and the shadow
returned back ten degrees on the dial.

[12] At that time Marodach Baladan, son of Baladan king of Babylon, sent
letters and a present to Hezekias, because he had heard that Hezekias
was sick. [13] And Hezekias rejoiced at them, and showed all the house of
his spices, the silver and the gold, the spices, and the fine oil, and the
armoury, and all that was found in his treasures: there was nothing which
Hezekias did not show them in his house, and in all his dominion.

[14] And Esaias the prophet went in to king Hezekias, and said to him,
What said these men? and whence came they to thee? And Hezekias said,
They came to me from a distant land, even from Babylon. [15] And he said,
What saw they in thy house? And he said, They saw all things that are in
my house: there was nothing in my house which I showed not to them;
yea, all that was in my treasures also. [16] And Esaias said to Hezekias, Hear
the word of the Lord: [17] Behold, the days come, that all things that are in
thy house shall be taken, and all that thy fathers have treasured up until
[17] fail: Gr. *be left behind*
this day, to Babylon; and there shall not fail a word which the Lord hath
spoken. [18] And as for thy sons which shall come forth of thee, which thou
shalt beget, the enemy shall take them, and they shall be eunuchs in the
house of the king of Babylon. [19] And Hezekias said to Esaias, Good is the
word of the Lord which he hath spoken: only let there be peace in my
days.

[20] And the rest of the acts of Hezekias, and all his might, and all that
he made, the fountain and the aqueduct, and how he brought water into
the city, are not these things written in the book of the chronicles of the

kings of Judah? [21] And Hezekias slept with his fathers: and Manasses his
son reigned in his stead.

21 Manasses was twelve years old when he began to reign, and he
reigned fifty-five years in Jerusalem: and his mother's name was
Apsiba. [2] And he did that which was evil in the eyes of the Lord, according
to the abominations of the nations which the Lord cast out from before
the children of Israel. [3] And he built again the high places, which Hezekias
his father had demolished; and set up an altar to Baal, and made groves
as Ahab king of Israel made them; and worshipped all the host of heaven,
and served them. [4] And he built an altar in the house of the Lord, whereas
he had said, In Jerusalem I will place my name. [5] And he built an altar to
all the host of heaven in the two courts of the house of the Lord. [6] And
he caused his sons to pass through the fire, and used divination and auspices, and made groves, and multiplied wizards, so as to do that which
was evil in the sight of the Lord, to provoke him to anger. [7] And he set up
the graven image of the grove in the house of which the Lord said to David,
and to Solomon his son, In this house, and in Jerusalem which I have chosen out of all the tribes of Israel, will I even place my name for ever. [8] And I
will not again remove the foot of Israel from the land which I gave to their
fathers, even of those who shall keep all that I commanded, according to
all the commandments which my servant Moses commanded them. [9] But
they hearkened not; and Manasses led them astray to do evil in the sight
of the Lord, beyond the nations whom the Lord utterly destroyed from
before the children of Israel.

[10] And the Lord spoke by his servants the prophets, saying, [11] Forasmuch
as Manasses the king of Judah hath wrought all these evil abominations,
beyond all that the Amorite did, who lived before him, and hath led Judah
also into sin by their idols, [12] it shall not be so. Thus saith the Lord God of
Israel, Behold, I bring calamities upon Jerusalem and Judah, so that both
the ears of every one that heareth shall tingle. [13] And I will stretch out over
Jerusalem the measure of Samaria, and the plummet of the house of Ahab:
and I will wipe Jerusalem as a jar is wiped, and turned upside down in the
wiping. [14] And I will reject the remnant of my inheritance, and will deliver
them into the hands of their enemies; and they shall be for a plunder and
for a spoil to all their enemies: [15] forasmuch as they have done wickedly
in my sight, and have provoked me from the day that I brought out their
fathers out of Egypt, even until this day. [16] Moreover Manasses shed very
much innocent blood, until he filled Jerusalem with it from one end to
the other, besides his sins with which he caused Judah to sin, in doing
evil in the eyes of the Lord.

[17] And the rest of the acts of Manasses, and all that he did, and his sin
which he sinned, are not these things written in the book of the chronicles
of the kings of Judah? [18] And Manasses slept with his fathers, and was
buried in the garden of his house, even in the garden of Oza: and Ammon
his son reigned in his stead.

[19] Twenty and two years old was Ammon when he began to reign, and
he reigned two years in Jerusalem: and his mother's name was Mesollam,

[1] twelve years old when he began to reign: Gr. *a son of 12 years in his reigning*
[3] built again: Gr. *returned and built*
[3] set up: or, *built*
[6] groves: lit. *peculiar places cut off*
[6] wizards: Alex. θελητὴν
[12] tingle: Gr. *sound*
[16] from one end to the other: Gr. *mouth to mouth*

daughter of Arus of Jeteba. [20] And he did that which was evil in the sight
of the Lord, as Manasses his father did. [21] And he walked in all the way
in which his father walked, and served the idols which his father served,
and worshipped them. [22] And he forsook the Lord God of his fathers, and
walked not in the way of the Lord. [23] And the servants of Ammon con-
spired against him, and slew the king in his house. [24] And the people of
the land slew all that had conspired against king Ammon; and the people
of the land made Josias his son king in his room.

[24] slew: Gr. *smote*

[25] And the rest of the acts of Ammon, even all that he did, behold, are not
these written in the book of the chronicles of the kings of Judah? [26] And
they buried him in his tomb in the garden of Oza: and Josias his son
reigned in his stead.

22 Josias was eight years old when he began to reign, and he reigned
thirty and one years in Jerusalem: and his mother's name was Jedia,
daughter of Edeia of Basuroth. [2] And he did that which was right in the
sight of the Lord, and walked in all the way of David his father; he turned
not aside to the right hand or to the left.

[1] eight years old when he began to reign: Gr. *a son of eight years in his reigning*

[3] And it came to pass in the eighteenth year of king Josias, in the eighth
month, the king sent Sapphan the son of Ezelias the son of Mesollam, the
scribe of the house of the Lord, saying, [4] Go up to Chelcias the high priest,
and take account of the money that is brought into the house of the Lord,
which they that keep the door have collected of the people. [5] And let them
give it into the hand of the workmen that are appointed in the house of the
Lord. And he gave it to the workmen in the house of the Lord, to repair the
breaches of the house, [6] even to the carpenters, and builders, and masons,
and also to purchase timber and hewn stones, to repair the breaches of
the house. [7] Only they did not call them to account for the money that
was given to them, because they dealt faithfully.

[4] take account of: Gr. *seal*

[5] repair: Gr. *strengthen*
[5] breaches: Gr. *breach*, as in chapter 12

[8] And Chelcias the high priest said to Sapphan the scribe, I have found
the book of the law in the house of the Lord. And Chelcias gave the book
to Sapphan, and he read it. [9] And he went into the house of the Lord to
the king, and reported the matter to the king, and said, Thy servants have
collected the money that was found in the house of the Lord, and have
given it into the hand of the workmen that are appointed in the house of
the Lord. [10] And Sapphan the scribe spoke to the king, saying, Chelcias the
priest hath given me a book. And Sapphan read it before the king. [11] And
it came to pass, when the king heard the words of the book of the law,
that he rent his garments. [12] And the king commanded Chelcias the priest,
and Achikam the son of Sapphan, and Achobor the son of Michaias, and
Sapphan the scribe, and Asaias the king's servant, saying, [13] Go, enquire of
the Lord for me, and for all the people, and for all Judah, and concerning
the words of this book that hath been found: for the wrath of the Lord
that hath been kindled against us is great, because our fathers hearkened
not to the words of this book, to do according to all the things written
concerning us.

[9] collected: Gr. *melted down*

[14] So Chelcias the priest went, and Achicam, and Achobor, and Sapphan,
and Asaias, to Olda the prophetess, the mother of Sellem the son of The-

cuan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Masena; and they spoke to her.

[14] Masena: Authorized Version *the college*. Margin, *the second part*

[15] And she said to them, Thus saith the Lord God of Israel, Say to the man that sent you to me, [16] Thus saith the Lord, Behold, I bring evil upon this place, and upon them that dwell in it, even all the words of the book which the king of Judah hath read: [17] because they have forsaken me, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched. [18] And to the king of Judah that sent you to enquire of the Lord—thus shall ye say to him, Thus saith the Lord God of Israel, As for the words which thou hast heard; [19] because thy heart was softened, and thou wast humbled before me, when thou heardest all that I spoke against this place, and against the inhabitants of it, that it should be utterly destroyed and accursed, and thou didst rend thy garments, and weep before me; I also have heard, saith the Lord. [20] It shall not be so therefore: behold, I will add thee to thy fathers, and thou shalt be gathered to thy tomb in peace, and thy eyes shall not see any among all the evils which I bring upon this place.

[19] utterly destroyed and accursed: Gr. *for an abolition and a curse*

[20] thy eyes shall not see any: Gr. *none* etc. *shall be seen by thy eyes*

23 So they reported the word to the king: and the king sent and gathered all the elders of Judah and Jerusalem to himself. [2] And the king went up to the house of the Lord, and every man of Judah and all who dwelt in Jerusalem with him, and the priests, and the prophets, and all the people small and great; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. [3] And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, to keep his commandments and his testimonies and his ordinances with all the heart and with all the soul, to confirm the words of this covenant; even the things written in this book. And all the people stood to the covenant.

[1] to himself: or, *to his house*

[3] in: Gr. *on*

[3] to the covenant: Gr. *in the covenant*

[4] And the king commanded Chelcias the high priest, and the priests of the second order, and them that kept the door, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and all the host of heaven, and he burned them without Jerusalem in the [a]fields of Kedron, and took the ashes of them to Bethel. [5] And he burned the idolatrous priests, whom the kings of Judah had appointed (and they burned incense in the high places and in the cities of Judah, and the places round about Jerusalem); and them that burned incense to Baal, and to the sun, and to the moon, and to Mazuroth, and to all the host of heaven.

[4] took: Gr. *cast*

[5] idolatrous priests: Heb. הכמרים

[5] appointed: Gr. *given*

[5] Mazuroth: or, *the twelve signs*. Heb. ולמזלות compare Job 38:32

[6] And he carried out the grove from the house of the Lord to the brook Kedron, and burned it at the brook Kedron, and reduced it to powder, and cast its powder on the sepulchres of the sons of the people. [7] And he pulled down the house of the [b]sodomites that were by the house of the Lord, where the women wove tents for the grove. [8] And he brought up all the priests from the cities of Judah, and defiled the high places where the priests burned incense, from Gæbal even to Bersabee; and he pulled

[6] to powder: or, *to ashes*

[a] fields: The Gr. is from the Heb. word.
[b] sodomites: The Gr. is from the Heb. word.

down the house of the gates that was by the door of the gate of Joshua
the ruler of the city, on a man's left hand at the gate of the city. [9] Only the
priests of the high places went not up to the altar of the Lord in Jerusalem,
for they only ate leavened bread in the midst of their brethren. [10] And he
defiled Tapheth which is in the valley of the son of Ennom, constructed
for a man to cause his son or his daughter to pass through fire to Moloch.
[11] And he burned the horses which the kings of Judah had given to the
sun in the entrance of the house of the Lord, by the treasury of Nathan
the king's eunuch, in the suburbs; and he burned the chariot of the sun
with fire. [12] And the altars that were on the roof of the upper chamber of
Ahaz, which the kings of Judah had made, and the altars which Manasses
had made in the two courts of the house of the Lord, did the king pull
down and forcibly remove from thence, and cast their dust into the brook
of Kedron. [13] And the king defiled the house that was before Jerusalem, on
the right hand of the mount of Mosthath, which Solomon king of Israel
built to Astarte the abomination of the Sidonians, and to Chamos the
abomination of Moab, and to Moloch the abomination of the children
of Ammon. [14] And he broke in pieces the pillars, and utterly destroyed the
groves, and filled their places with the bones of men.
[15] Also the high altar in Bethel, which Jeroboam the son of Nabat, who
made Israel to sin, had made, even that high altar he tore down, and broke
in pieces the stones of it, and reduced it to powder, and burnt the grove.
[16] And Josias turned aside, and saw the tombs that were there in the city,
and sent, and took the bones out of the tombs, and burnt them on the
altar, and defiled it, according to the word of the Lord which the man of
God spoke, when Jeroboam stood by the altar at the feast: and he turned
and raised his eyes to the tomb of the man of God that spoke these words.
[17] And he said, What is that mound which I see? And the men of the city
said to him, It is the grave of the man of God that came out of Judah,
and uttered these imprecations which he imprecated upon the altar of
Bethel. [18] And he said, Let him alone; let no one disturb his bones. So his
bones were spared, together with the bones of the prophet that came out
of Samaria.
[19] Moreover Josias removed all the houses of the high places that were in
the cities of Samaria, which the kings of Israel made to provoke the Lord,
and did to them all that he did in Bethel. [20] And he sacrificed all the priests
of the high places that were there on the altars, and burnt the bones of
men upon them, and returned to Jerusalem.
[21] And the king commanded all the people, saying, Keep the passover to
the Lord your God, as it is written in the book of this covenant. [22] For a
passover such as this had not been kept from the days of the judges who
judged Israel, even all the days of the kings of Israel, and of the kings of
Judah. [23] But in the eighteenth year of king Josias, was the passover kept
to the Lord in Jerusalem.
[24] Moreover Josias removed the sorcerers, and the wizards, and the thera-
phin, and the idols, and all the abominations that had been set up in the
land of Judah and in Jerusalem, that he might keep the words of the law

[10] through fire: Gr. *in fire*
[11] by: Gr. *to*
[11] Nathan: Heb. *Nathan-melech*
[11] suburbs: Gr. again from the Heb.
[18] spared: Gr. *delivered*
[24] keep: Gr. *establish* or *confirm*

that were written in the book, which Chelcias the priest found in the house
of the Lord. [25] There was no king like him before him, who turned to the
Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; and after him there rose not one like him.
[26] Nevertheless the Lord turned not from the fierceness of his great anger,
wherewith he was wroth in his anger against Judah, because of the provocations, wherewith Manasses provoked him. [27] And the Lord said, I will
also remove Judah from my presence, as I removed Israel, and will reject
this city which I have chosen, even Jerusalem, and the house of which I
said, My name shall be there. [28] And the rest of the acts of Josias, and all
that he did, are not these things written in the book of the chronicles of
the kings of Judah?

[26] because of: Gr. *upon* or *against*

[29] And in his days went up Pharaoh Nechao king of Egypt against the
king of the Assyrians to the river Euphrates: and Josias went out to meet
him: and Nechao slew him in Mageddo when he saw him. [30] And his servants carried him dead from Mageddo, and brought him to Jerusalem,
and buried him in his sepulchre: and the people of the land took Joachaz
the son of Josias, and anointed him, and made him king in the room of
his father.

[31] [a]Twenty and three years old was Joachaz when he began to reign, and
he reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna. [32] And he did that which was evil in
the sight of the Lord, according to all that his fathers did. [33] And Pharaoh
Nechao removed him to Rablaam in the land of Emath, so that he should
not reign in Jerusalem; and imposed a tribute on the land, a hundred talents of silver, and a hundred talents of gold. [34] And Pharaoh Nechao made
Eliakim son of Josias king of Judah king over them in the place of his father Josias, and he changed his name to Joakim, and he took Joachaz and
brought him to Egypt, and he died there. [35] And Joakim gave the silver
and the gold to Pharaoh; but he assessed the land to give the money at
the command of Pharaoh: they gave the silver and the gold each man according to his assessment together with the people of the land to give to
Pharaoh Nechao.

[36] [b]Twenty-five years old was Joakim when he began to reign, and he
reigned eleven years in Jerusalem: and his mother's name was Jeldaph,
daughter of Phadaïl of Ruma. [37] And he did that which was evil in the
eyes of the Lord, according to all that his fathers had done.

24 In his days went up Nabuchodonosor king of Babylon, and Joakim
became his servant three years; and then he turned and revolted
from him. [2] And the Lord sent against him the bands of the Chaldeans,
and the bands of Syria, and the bands of Moab, and the bands of the children of Ammon, and sent them into the land of Judah to prevail against
it, according to the word of the Lord, which he spoke by his servants the

[a] Twenty and three years old was Joachaz when he began to reign: Gr. *a son of 23 years was Joachaz in his reigning*

[b] Twenty-five years old was Joakim when he began to reign: Gr. *a son of 25 years was Joakim in his reigning*

prophets. [3] Moreover it was the purpose of the Lord concerning Judah,
to remove them from his presence, because of the sins of Manasses, according to all that he did. [4] Moreover he shed innocent blood, and filled
Jerusalem with innocent blood, and the Lord would not pardon it. [5] And
the rest of the acts of Joakim, and all that he did, behold, are not these
written in the book of the chronicles of the kings of Judah?
[6] And Joakim slept with his fathers: and Joachim his son reigned in his
stead. [7] And the king of Egypt came no more out of his land: for the king
of Babylon took away all that belonged to the king of Egypt from the river
of Egypt as far as the river Euphrates.
[8] Eighteen years old was Joachim when he began to reign, and he reigned
three months in Jerusalem: and his mother's name was Nestha, daughter
of Ellanastham, of Jerusalem. [9] And he did that which was evil in the sight
of the Lord, according to all that his father did.
[10] At that time went up Nabuchodonosor king of Babylon to Jerusalem,
and the city was besieged. [11] And Nabuchodonosor king of Babylon came
against the city, and his servants besieged it. [12] And Joachim king of Judah
came forth to the king of Babylon, he and his servants, and his mother,
and his princes, and his eunuchs; and the king of Babylon took him in
the eighth year of his reign. [13] And he brought forth thence all the treasures of the house of the Lord, and the treasures of the king's house, and
he cut up all the golden vessels which Solomon the king of Israel had
made in the temple of the Lord, according to the word of the Lord. [14] And
he carried away the inhabitants of Jerusalem, and all the captains, and
the mighty men, taking captive ten thousand prisoners, and every artificer and smith: and only the poor of the land were left. [15] And he carried
Joachim away to Babylon, and the king's mother, and the king's wives,
and his eunuchs: and he carried away the mighty men of the land into
captivity from Jerusalem to Babylon. [16] And all the men of might, even
seven thousand, and one thousand artificers and smiths: all were mighty
men fit for war; and the king of Babylon carried them captive to Babylon.
[17] And the king of Babylon made Batthanias his son king in his stead, and
called his name Sedekias.
[18] Twenty and one years old was Sedekias when he began to reign, and
he reigned eleven years in Jerusalem: and his mother's name was Amital,
daughter of Jeremias. [19] And he did that which was evil in the sight of
the Lord, according to all that Joachim did. [20] For it was according to the
Lord's anger against Jerusalem and on Judah, until he cast them out of his
presence, that Sedekias revolted against the king of Babylon.
25 And it came to pass in the ninth year of his reign, in the tenth
month, that Nabuchodonosor king of Babylon came, and all his
host, against Jerusalem; and he encamped against it, and built a mound
against it. [2] And the city was besieged until the eleventh year of king
Sedekias on the ninth day of the month. [3] And the famine prevailed in
the city, and there was no bread for the people of the land. [4] And the city
was broken up, and all the men of war went forth by night, by the way of
the gate between the walls, this is the gate of the king's garden: and the

[3] the purpose: Gr. *on the mind*
[3] them: Gr. *him*
[4] pardon it: Gr. *be propitiated*
[8] Eighteen years old was Joachim when he began to reign: Gr. *Joachim a son of 18 years in his reigning*
[10] was besieged: Gr. *came into siege*
[14] prisoners: lit. *captivities*
[14] smith: lit. *shutter-up*
[15] captivity: Gr. *emigration*
[17] Batthanias: Authorized Version *Mattaniah*
[18] Twenty and one years old was Sedekias: Gr. *a son of 21 years, Sedekias*
[20] it was according to the Lord's anger against: lit. *it was in the Lord's mind to bring evil upon*
[1] mound: or, *circumvallation*

Chaldeans were set against the city round about: and the king went by
the way of the plain. [5] And the force of the Chaldeans pursued the king,
and overtook him in the plains of Jericho: and all his army was dispersed
from about him. [6] And they took the king, and brought him to the king of
Babylon to Reblatha; and he gave judgment upon him. [7] And he slew the
sons of Sedekias before his eyes, and put out the eyes of Sedekias, and
bound him in fetters, and brought him to Babylon.

[8] And in the fifth month, on the seventh day of the month (this is the
nineteenth year of Nabuchodonosor king of Babylon), came Nabuzardan,
captain of the guard, who stood before the king of Babylon, to Jerusalem.
[9] And he burnt the house of the Lord, and the king's house, and all the
houses of Jerusalem, even every house did the captain of the guard burn.
[10] And the force of the Chaldeans pulled down the wall of Jerusalem round
about. [11] And Nabuzardan the captain of the guard removed the rest of the
people that were left in the city, and the men who had deserted to the king
of Babylon, and the rest of the multitude. [12] But the captain of the guard
left of the poor of the land to be vine-dressers and husbandmen.

[13] And the Chaldeans broke to pieces the brazen pillars that were in the
house of the Lord, and the bases, and the brazen sea that was in the house
of the Lord, and carried their brass to Babylon. [14] And the cauldrons, and
the shovels, and the bowls, and the censers, and all the brazen vessels
with which they minister, he took. [15] And the captain of the guard took
the fire-pans, and the gold and silver bowls. [16] Two pillars, and one sea,
and the bases which Solomon made for the house of the Lord: there was
no weight of the brass of all the vessels. [17] The height of one pillar was
eighteen cubits, and the chapiter upon it was of brass: and the height of
the chapiter was three cubits: the border, and the pomegranates on the
chapiter round about were all of brass: and so it was with the second pillar
with its border.

[18] And the captain of the guard took Saraias the high-priest, and Sopho-
nias the second in order, and the three door-keepers. [19] And they took out
of the city one eunuch who was commander of the men of war, and five
men that saw the face of the king, that were found in the city, and the
secretary of the commander-in-chief, who took account of the people of
the land, and sixty men of the people of the land that were found in the
city. [20] And Nabuzardan the captain of the guard took them, and brought
them to the king of Babylon to Reblatha. [21] And the king of Babylon smote
them and slew them at Reblatha in the land of Æmath. So Judah was car-
ried away from his land.

[22] And as for the people that were left in the land of Judah, whom Nabu-
chodonosor king of Babylon left, even over them he set Godolias son of
Achicam son of Saphan. [23] And all the captains of the host, they and their
men, heard that the king of Babylon had thus appointed Godolias, and
they came to Godolias to Massephath, both Ishmael the son of Nathanias,
and Jona son of Careth, and Saraias, son of Thanamath the Netophathite,
and Jezonias son of a Machathite, they and their men. [24] And Godolias
sware to them and their men, and said to them, Fear not the incursion

[4] the plain: Gr. from the Heb.

[8] captain of the guard: Gr. *chief cook*

[11] men who had deserted: Gr. *deserters*

[18] high-priest: Gr. *first priest*
[18] the second in order: Gr. *the son of the second rank*

[24] incursion: Gr. *passage*

of the Chaldeans; dwell in the land, and serve the king of Babylon, and it
shall be well with you. [25] And it came to pass in the seventh month that
Ishmael son of Nathanias son of Helisama, of the seed royal, came, and
ten men with him, and he smote Godolias, that he died, him and the Jews
and the Chaldeans that were with him in Massepha. [26] And all the people,
great and small rose up, they and the captains of the forces, and went into
Egypt; because they were afraid of the Chaldeans.

[25] seed royal: Gr. *seed of the kings*

[27] And it came to pass in the thirty-seventh year of the carrying away of
Joachim king of Judah, in the twelfth month, on the twenty-seventh day
of the month, that Evialmarodec king of Babylon in the first year of his
reign lifted up the head of Joachim king of Judah, and brought him out of
his prison-house. [28] And he spoke kindly to him, and set his throne above
the thrones of the kings that were with him in Babylon; [29] and changed
his prison garments: and he ate bread continually before him all the days
of his life. [30] And his portion, a continual portion, was given him out of
the house of the king, a daily rate for every day all the days of his life.

[28] kindly to him: Gr. *good things with him*

[30] a daily rate for every day: Gr. *a rate of a day in his day*

The First Book of the **Chronicles**

1 Adam, Seth, Enos, [2] and Cainan, Maleleel, Jared, [3] Enoch, Mathusalah,
Lamech, [4] Noah: the sons of Noah, Sem, Ham, Japheth.
[5] The sons of Japheth, Gamer, Magog, Madaim, Jovan, Helisa, Thobel,
Mosoch, and Thiras. [6] And the sons of Gamer, Aschanaz, and Riphath, and
Thorgama. [7] And the sons of Jovan, Helisa, and Tharsis, the Citians, and
Rhodians.
[8] And the sons of Ham, Chus, and Mesraim, Phud and Canaan. [9] And the
sons of Chus, Saba, and Evila, and Sabatha, and Regma, and Sebethaca:
and the sons of Regma, Saba, and Dadan. [10] And Chus begot Nebrod: he
began to be a mighty hunter on the earth. [11] And Mesraim was father of
the Lodiim, and the Anamiim, and the Labin, and the Nephthalim, [12] and
the Patrosoniim, and the Chasloniim, whence went forth Philistiim, and
the Chaphoriim. [13] And Canaan was father of Sidon, his first-born, and
the Chettite, and the Jebusite, [14] and the Amorrhæan, and the Gergesite,
[15] and the Evite, and the Arucæan, and the Asennæan, [16] and the Aradian,
and the Samaræan, and the Amathite,
[17] The sons of Sem, Ælam, and Assur, and Arphaxad, and Lud and
Aram. And the sons of Aram: Os and Ul, and Gather, and Mosoch. [18] And
Arphaxad begot Cainan, and Cainan begot Sala, and Sala begot Heber.
[19] And to Heber were born two sons, the name of the one Phalec, for in his
days the earth was divided, and the name of his brother was Jectan. [20] And
Jectan begot Elmodad and Saleph and Aramoth, [21] and Keduran, and Æxe,
and Declam, [22] and Gemian, and Abimeel, and Saban, [23] and Uphir, and
Evi, and Oram; all these were the sons of Jectan. [24] and Arphaxad, Sala,
[25] Heber, Phalec, Ragan, [26] Seruch, Nachor, Tharrha, [27] Abraham.
[28] And the sons of Abraham, Isaac, and Ishmael. [29] And these are their
generations: the first-born of Ishmael, Nabæoth, and Kedar, Nabdeel,
Massam, [30] Masma, Iduma, Masse, Chondan, Thæman, [31] Jettur, Naphes,
Kedma: these are the sons of Ishmael.
[32] And the sons of Chettura Abraham's concubine—and she bore him
Zembram, Jexan, Madian, Madam, Sobac, Soe: and the sons of Jexan; Dædan, and Sabai; [33] and the sons of Madian; Gephar, and Opher, and Enoch,
and Abida, and Eldada; all these were the sons of Chettura.
[34] And Abraham begot Isaac: and the sons of Isaac were Jacob, and Esau.
[35] The sons of Esau, Eliphaz, and Raguel, and Jeul, and Jeglom, and Core.
[36] The sons of Eliphaz: Thæman, and Omar, Sophar, and Goötham, and
Kenez, and Thamna, and Amalec. [37] And the sons of Raguel, Naches, Zare,
Some, and Moze. [38] The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson,
Osar, and Disan. [39] And the sons of Lotan, Chorri, and Æman; and the
sister of Lotan was Thamna. [40] The sons of Sobal; Alon, Machanath, Tæbel,
Sophi, and Onan: and the sons of Sebegon; Æth, and Sonan. [41] The sons of
Sonan, Dæson: and the sons of Dæson; Emeron, and Asebon, and Jethram,

[11] Vat. omits verses 11–16

[17] and Arphaxad, and Lud and Aram. And the sons of Aram: Os and Ul, and Gather, and Mosoch: Vat. omits

[18] Vat. omits verses 18–23

and Charran. [42] And the sons of Hosar, Balaam, and Zucam, and Acan: the
sons of Disan, Os, and Aran.
[43] And these are their kings, Balac the son of Beor; and the name of his
city was Dennaba. [44] And Balac died, and Jobab the son of Zara of Bosor-
rha reigned in his stead. [45] And Jobab died, and Asom of the land of the
Thæmanites reigned in his stead. [46] And Asom died, and Adad the son
of Barad reigned in his stead, who smote Madian in the plain of Moab:
and the name of his city was Gethaim. [47] And Adad died, and Sebla of
Masecca reigned in his stead. [48] And Sebla died, and Saul of Rhoboth by
the river reigned in his stead. [49] And Saul died, and Balaennor son of Acho-
bor reigned in his stead. [50] And Balaennor died, and Adad son of Barad
reigned in his stead; and the name of his city was Phogor.
[51] The princes of Edom: prince Thamna, prince Golada, prince Jether,
[52] prince Elibamas, prince Elas, prince Phinon, [53] prince Kenez, prince
Thæman, prince Babsar, prince Magediel, [54] prince Zaphoin. These are
the princes of Edom.

2 These are the names of the sons of Israel; [2] Reuben, Symeon, Levi, Ju-
dah, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.
[3] The sons of Judah; Er, Aunan, Selom. These three were born to him
of the daughter of Sava the Canaanite woman: and Er, the first-born of
Judah, was wicked before the Lord, and he slew him. [4] And Thamar his
daughter-in-law bore to him Phares, and Zara: all the sons of Judah were
five.
[5] The sons of Phares, Esrom, and Jemuel. [6] And the sons of Zara, Zambri,
and Ætham, and Æmuan, and Calchal, and Darad, in all five.
[7] And the sons of Charmi; Achar the troubler of Israel, who was disobe-
dient in the accursed thing. [8] And the sons of Ætham; Azarias, [9] and the
sons of Esrom who were born to him; Jerameel, and Aram, and Chaleb.
[10] And Aram begot Aminadab, and Aminadab begot Naasson, chief of the
house of Judah. [11] And Naasson begot Salmon, and Salmon begot Boaz,
[12] and Boaz begot Obed, and Obed begot Jesse. [13] And Jesse begot his first-
born Eliab, Aminadab was the second, Samaa the third, [14] Nathanael the
fourth, Zabdai the fifth, [15] Asam the sixth, David the seventh. [16] And their
sister was Saruia, and another Abigaia: and the sons of Saruia were Abisa,
and Joab, and Asael, three. [17] And Abigaia bore Amessab: and the father
of Amessab was Jothor the Ismaelite.
[18] And Chaleb the son of Esrom took Gazuba to wife, and Jerioth: and
these were her sons; Jasar, and Subab, and Ardon. [19] And Gazuba died;
and Chaleb took to himself Ephrath, and she bore to him Or. [20] And Or
begot Uri, and Uri begot Beseleel. [21] And after this Esron went in to the
daughter of Machir the father of Galaad, and he took her when he was
sixty-five years old; and she bore him Seruch. [22] And Seruch begot Jair, and
he had twenty-three cities in Galaad. [23] And he took Gedsur and Aram, the
towns of Jair from them; with Canath and its towns, sixty cities. All these
belonged to the sons of Machir the father of Galaad. [24] And after the death
of Esron, Chaleb came to Ephratha; and the wife of Esron was Abia; and
she bore him Ascho the father of Thecoe.

[25] And the sons of Jerameel the first-born of Esron were, the first-born
Ram, and Banaa, and Aram, and Asan his brother. [26] And Jerameel had
another wife, and her name was Atara: she is the mother of Ozom. [27] And
the sons of Ram the first-born of Jerameel were Maas, and Jamin, and
Acor. [28] And the sons of Ozom were, Samai, and Jadae: and the sons of
Samai; Nadab, and Abisur. [29] And the name of the wife of Abisur was
Abichaia, and she bore him Achabar, and Moel. [30] And the sons of Nadab;
Salad and Apphain; and Salad died without children. [31] And the sons of
Apphain, Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan,
Dadai. [32] And the sons of Dadai, Achisamas, Jether, Jonathan: and Jether
died childless. [33] And the sons of Jonathan; Phaleth, and Hozam. These
were the sons of Jerameel.

[34] And Sosan had no sons, but daughters. And Sosan had an Egyptian ser-
vant, and his name was Jochel. [35] And Sosan gave his daughter to Jochel
his servant to wife; and she bore him Ethi. [36] And Ethi begot Nathan, and
Nathan begot Zabed, [37] and Zabed begot Aphamel, and Aphamel begot
Obed. [38] And Obed begot Jeu, and Jeu begot Azarias, [39] and Azarias begot
Chelles, and Chelles begot Eleasa, [40] and Eleasa begot Sosomai, and So-
somai begot Salum, [41] and Salum begot Jechemias, and Jechemias begot
Elisama, and Elisama begot Ishmael.

[42] And the sons of Chaleb the brother of Jerameel were, Marisa his first-
born, he is the father of Ziph—and the sons of Marisa the father of Che-
bron. [43] And the sons of Chebron; Core, and Thapphus, and Recom, and
Samaa. [44] And Samaa begot Raem the father of Jeclan: and Jeclan begot
Samai. [45] And his son was Maon: and Maon is the father of Bæthsur. [46] And
Gæpha the concubine of Chaleb bore Aram, and Mosa, and Gezue. [47] And
the sons of Addai were Ragem, and Joatham, and Sogar, and Phalec, and
Gæpha, and Sagae. [48] And Chaleb's concubine Mocha bore Saber, and
Tharam. [49] She bore also Sagae the father of Madmena, and Sau the fa-
ther of Machabena, and the father of Gæbal: and the daughter of Chaleb
was Ascha.

[50] These were the sons of Chaleb: the sons of Or the first-born of
Ephratha; Sobal the father of Cariathiarim, [51] Salomon the father of Bætha,
Lammon the father of Bethlehem, and Arim the father of Bethgedor.
[52] And the sons of Sobal the father of Cariathiarim were Araa, and Æsi, and
Ammanith, [53] and Umasphaë, cities of Jair; Æthalim, and Miphithim, and
Hesamathim, and Hemasaraim; from these went forth the Sarathæans,
and the sons of Esthaam. [54] The sons of Salomon; Bethlehem, the Ne-
tophathite, Ataroth of the house of Joab, and half of the family of Malathi,
Esari. [55] The families of the scribes dwelling in Jabis; Thargathiim, and
Samathiim, and Sochathim, these are the Kinæans that came of Hemath,
the father of the house of Rechab.

3 Now these were the sons of David that were born to him in Chebron;
the first-born Amnon, born of Achinaam the Jezraelitess; the second
Damniel, of Abigaia the Carmelitess. [2] The third, Abessalom, the son of
Mocha the daughter of Tholmai king of Gedsur; the fourth, Adonia the son
of Aggith. [3] The fifth, Saphatia, the son of Abital; the sixth, Jethraam, born

of Agla his wife. [4] Six were born to him in Chebron; and he reigned there
seven years and six months: and he reigned thirty-three years in Jerusalem.
[5] And these were born to him in Jerusalem; Samaa, Sobab, Nathan, and
Solomon; four of Bersabee the daughter of Amiel: [6] and Ebaar, and Elisa,
and Eliphaleth, [7] and Nagai, and Naphec, and Japhie, [8] and Helisama, and
Eliada, and Eliphala, nine. [9] All these were the sons of David, besides the
sons of the concubines, and there was also Themar their sister.

[10] The sons of Solomon; Roboam, Abia his son, Asa his son, Josaphat his
son, [11] Joram his son, Ochozias his son, Joash his son, [12] Amasias his son,
Azarias his son, Joatham his son, [13] Ahaz his son, Hezekias his son, Manasses his son, [14] Ammon his son, Josia his son. [15] And the sons of Josia; the
first-born Joanan, the second Joakim, the third Sedekias, the fourth Salum.
[16] And the sons of Joakim; Jechonias his son, Sedekias his son. [17] And the
sons of Jechonias; Asir, Salathiel his son, [18] Melchiram, and Phadaias, and
Sanesar, and Jekimia, and Hosamath, and Nabadias.

[19] And the sons of Phadaias; Zorobabel, and Semei: and the sons of
Zorobabel; Mosollam, and Anania, and Salomethi was their sister. [20] And
Asube, and Ool, and Barachia, and Asadia, and Asobed, five.

[21] And the sons of Anania, Phalettia, and Jesias his son, Raphal his son,
Orna his son, Abdia his son, Sechenias his son. [22] And the son of Sechenias;
Samaia: and the sons of Samaia; Chattus, and Joel, and Berri and Noadia,
and Saphath, six.

[23] And the sons of Noadia: Elithenan, and Ezekia, and Ezricam, three.

[24] And the sons of Elithenan; Odolia, and Heliasebon, and Phadaia, and
Akub, and Joanan, and Dalaaïa, and Anan, seven.

4 And the sons of Judah; Phares, Esrom, and Charmi, and Or, Subal,
[2] and Rada his son; and Subal begot Jeth; and Jeth begot Achimai, and
Laad: these are the generations of the Arathites. [3] And these are the sons of
Ætam; Jezrael and Jesman, and Jebdas: and their sister's name was Eselebbon. [4] And Phanuel the father of Gedor, and Jazer the father of Osan: these
are the sons of Or, the first-born of Ephratha, the father of Bethlehem.

[5] And Asur the father of Thecoe had two wives, Aoda and Thoada. [6] And
Aoda bore to him Ochaia, and Ephal, and Thæman, and Aasther: all these
were the sons of Aoda. [7] And the sons of Thoada; Sereth, and Saar, and
Esthanam. [8] And Coe begot Enob, and Sabatha, and the progeny of the
brother of Rechab, the son of Jarin. [9] And Igabes was more famous than
his brethren; and his mother called his name Igabes, saying, I have borne
as a sorrowful one. [10] And Igabes called on the God of Israel, saying, O that
thou wouldst indeed bless me, and enlarge my coasts, and that thy hand
might be with me, and that thou wouldst make me know that thou wilt
not grieve me! And God granted him all that he asked.

[11] And Chaleb the father of Ascha begot Machir; he was the father of
Assathon. [12] He begot Bathraias, and Besseë, and Thæman the founder of
the city of Naas the brother of Eselom the Kenezite: these were the men
of Rechab. [13] And the sons of Kenez; Gothoniel, and Saraia: and the sons
of Gothoniel; Athath. [14] And Manathi begot Gophera: and Saraia begot
Jobab, the father of Ageaddair, for they were artificers. [15] And the sons of

Chaleb the son of Jephonne; Er, Ada, and Noom: and the sons of Ada,
Kenez. [16] And the sons of Aleel, Zib, and Zepha, and Thiria, and Eserel.
[17] And the sons of Esri; Jether, Morad, and Apher, and Jamon: and Jether
begot Maron, and Semei, and Jesba the father of Esthæmon. [18] And his
wife, that is Adia, bore Jared the father of Gedor, and Aber the father of
Sochon, and Chetiel the father of Zamon: and these are the sons of Betthia
the daughter of Pharaoh, whom Mored took. [19] And the sons of the wife of
Iduia the sister of Nachaim the father of Keila; Garmi, and Esthæmon the
Nochathite. [20] And the sons of Semon; Amnon, and Ana the son of Phana,
and Inon: and the sons of Sei, Zoan, and the sons of Zoab.

[21] The sons of Selom the son of Judah; Er the father of Lechab, and Laada
the father of Marisa, and the offspring of the family of Ephrathabac be-
longing to the house of Esoba. [22] And Joakim, and the men of Chozeba,
and Joash, and Saraph, who dwelt in Moab, and he changed their names
to Abederin and Athukiim. [23] These are the potters who dwelt in Ataim and
Gadira with the king: they grew strong in his kingdom, and dwelt there.

[24] The sons of Semeon; Namuel, and Jamin, Jarib, Zares, Saul: [25] Salem
his son, Mabasam his son, Masma his son: [26] Amuel his son, Sabud his
son, Zacchur his son, Semei his son. [27] Semei had sixteen sons, and six
daughters; and his brethren had not many sons, neither did all their fam-
ilies multiply as the sons of Judah. [28] And they dwelt in Bersabee, and Mo-
lada, and in Esersual, [29] and in Balaa, and in Æsem, and in Tholad, [30] and
in Bathuel, and in Herma, and in Sikelag, [31] and in Bæthmarimoth, and
Hemisuseosin, and the house of Baruseorim: these were their cities until
the time of king David. [32] And their villages were Ætan, and En, Remnon,
and Thocca, and Æsar, five cities. [33] And all their villages were round about
these cities, as far as Baal: this was their possession, and their distribution.
[34] And Mosobab, and Jemoloch, and Josia the son of Amasia; [35] and Joel,
and Jeu the son of Asabia, the son of Sarau, the son of Asiel; [36] and Elionai,
and Jocaba, and Jasuia, and Asaia, and Jediel, and Ishmael, and Banaias;
[37] and Zuza the son of Saphai, the son of Alon, the son of Jedia, the son of
Semri, the son of Samaias. [38] These went by the names of princes in their
families, and they increased abundantly in their fathers' households.

[39] And they went till they came to Gerara, to the east of Gai, to seek pas-
ture for their cattle. [40] And they found abundant and good pastures, and
the land before them was wide, and there was peace and quietness; for
there were some of the children of Ham who dwelt there before. [41] And
these who are written by name came in the days of Hezekias king of Ju-
dah, and they smote the people's houses, and the Minæans whom they
found there, and utterly destroyed them until this day: and they dwelt in
their place, because there was pasture there for their cattle. [42] And some of
them, even of the sons of Symeon, went to mount Seir, even five hundred
men; and Phalaettia, and Noadia, and Raphaia, and Oziel, sons of Jesi,
were their rulers. [43] And they smote the remnant that were left of Amalec,
until this day.

5 And the sons of Reuben the first-born of Israel (for he was the first-
born; but because of his going up to his father's couch, his father gave

his blessing to his son Joseph, even the son of Israel; and he was not reck-
oned as first-born; [2] for Judas was very mighty even among his brethren,
and one was to be a ruler out of him: but the blessing was Joseph's). [3] The
sons of Reuben the first-born of Israel; Enoch, and Phallus, Asrom, and
Charmi. [4] The sons of Joel; Semei, and Banaia his son: and the sons of Gug
the son of Semei. [5] His son was Micha, his son Recha, his son Joel, [6] his
son Beël, whom Thagla-phallasar king of Assyria carried away captive: he
is the chief of the Rubenites.

[7] And his brethren in his family, in their distribution according to their
generations; the chief, Joel, and Zacharia. [8] And Balec the son of Azuz, the
son of Sama, the son of Joel: he dwelt in Aroer, and even to Naban, and
Beelmasson. [9] And he dwelt eastward to the borders of the wilderness,
from the river Euphrates: for they had much cattle in the land of Galaad.
[10] And in the days of Saul they made war upon the sojourners in the land;
and they fell into their hands, all of them dwelling in their tents eastward
of Galaad.

[11] The sons of Gad dwelt over against them in the land of Basan even to
Sela. [12] Joel the first-born, and Sapham the second, and Janin the scribe
in Basan. [13] And their brethren according to the houses of their fathers;
Michael, Mosollam, and Sebee, and Joree, and Joachan, and Zue, and
Obed, seven. [14] These are the sons of Abichaia the son of Uri, the son
of Idai, the son of Galaad, the son of Michael, the son of Jesai, the son of
Jeddai, the son of Buz, [15] who was the brother of the son of Abdiel, the
son of Guni, he was chief of the house of their families. [16] They dwelt in
Galaad, in Basan, and in their villages, and in all the country round about
Saron to the border. [17] The enumeration of them all took place in the days
of Joatham king of Judah, and in the days of Jeroboam king of Israel.

[18] The sons of Reuben and Gad, and the half-tribe of Manasse, of mighty
men, bearing shields and sword, and bending the bow, and skilled in
war, were forty and four thousand and seven hundred and sixty, going
forth to battle. [19] And they made war with the Agarenes, and Itureans,
and Naphiseans, and Nadabeans, [20] and they prevailed against them: and
the Agaræans were given into their hands, they and all their tents: for
they cried to God in the battle, and he hearkened to them, because they
trusted on him. [21] And they took captive their store; five thousand camels,
and two hundred and fifty thousand sheep, two thousand asses, and a
hundred thousand men. [22] For many fell slain, because the war was of
God. And they dwelt in their place until the captivity.

[23] And the half-tribe of Manasse dwelt from Basan to Baal, Ermon, and
Sanir, and to the mount Hermon: and they increased in Lebanon. [24] And
these were the heads of the houses of their families; Opher, and Sei, and
Eliel, and Jeremia, and Oduia, and Jediel, mighty men of valour, men of
renown, heads of the houses of their families.

[25] But they rebelled against the God of their fathers, and went a-whoring
after the gods of the nations of the land, whom God cast out from before
them. [26] And the God of Israel stirred up the spirit of Phaloch king of As-
syria, and the spirit of Thagla-phallasar king of Assyria, and carried away

Reuben and Gad, and the half-tribe of Manasse, and brought them to
Chaach, and Chabor, and to the river Gozan, until this day.
[27] The sons of Levi: Gedson, Caath, and Merari. [28] And the sons of Caath;
Ambram, and Issaar, Chebron, and Oziel. [29] And the sons of Ambram;
Aaron, and Moses, and Mariam: and the sons of Aaron; Nadab, and Abiud,
Eleazar, and Ithamar. [30] Eleazar begot Phineas, Phineas begot Abisu;
[31] Abisu begot Bokki, and Bokki begot Ozi; [32] Ozi begot Zaraia, Zaraia
begot Mariel; [33] and Mariel begot Amaria, and Amaria begot Achitob;
[34] and Achitob begot Sadoc, and Sadoc begot Achimaas; [35] and Achimaas
begot Azarias, and Azarias begot Joanan; [36] and Joanan begot Azarias:
he ministered as priest in the house which Solomon built in Jerusalem.
[37] And Azarias begot Amaria, and Amaria begot Achitob; [38] and Achitob
begot Sadoc, and Sadoc begot Salom; [39] and Salom begot Chelcias, and
Chelcias begot Azarias; [40] and Azarias begot Saraia, and Saraias begot
Josadac. [41] And Josadac went into captivity with Judah and Jerusalem under Nabuchodonosor.

6 The sons of Levi: Gedson, Caath, and Merari. [2] And these are the
names of the sons of Gedson; Lobeni, and Semei. [3] The sons of Caath;
Ambram, and Issaar, Chebron, and Oziel. [4] The sons of Merari; Mooli and
Musi: and these are the families of Levi, according to their families. [5] To
Gedson—to Lobeni his son—were born Jeth his son, Zammath his son,
[6] Joab his son, Addi his son, Zara his son, Jethri his son. [7] The sons of
Caath; Aminadab his son, Core his son, Aser his son; [8] Helcana his son,
Abisaph his son, Aser his son: [9] Thaath his son, Uriel his son, Ozia his son,
Saul his son. [10] And the sons of Helcana; Amessi, and Achimoth. [11] Helcana his son, Suphi his son, Cainaath his son; [12] Eliab his son, Jeroboam
his son, Helcana his son. [13] The sons of Samuel; the first-born Sani, and
Abia. [14] The sons of Merari; Mooli, Lobeni his son, Semei his son, Oza his
son; [15] Samaa his son, Angia his son, Asaias his son.
[16] And these were the men whom David set over the service of the singers
in the house of the Lord when the ark was at rest. [17] And they ministered in
front of the tabernacle of witness playing on instruments, until Solomon
built the house of the Lord in Jerusalem; and they stood according to their
order for their services.
[18] And these were the men that stood, and their sons, of the sons of
Caath: Æman the psalm singer, son of Joel, the son of Samuel, [19] the son
of Helcana, the son of Jeroboam, the son of Eliel, the son of Thoas, [20] the
son of Suph, the son of Helcana, the son of Maath, the son of Amathi,
[21] the son of Helcana, the son of Joel, the son of Azarias, the son of Japhanias, [22] the son of Thaath, the son of Aser, the son of Abiasaph, the son of
Core, [23] the son of Isaar, the son of Caath, the son of Levi, the son of Israel.
[24] And his brother Asaph, who stood at his right hand; Asaph the son of
Barachias, the son of Samaa, [25] the son of Michael, the son of Baasia, the
son of Melchia, [26] the son of Athani, the son of Zaarai, [27] the son of Adai,
the son of Ætham, the son of Zammam, the son of Semei, [28] the son of
Jeeth, the son of Gedson, the son of Levi. [29] And the sons of Merari their
brethren on the left hand: Ætham the son of Kisa, the son of Abai, the son

of Maloch, [30] the son of Asebi, [31] the son of Amessias, the son of Bani, the
son of Semer, [32] the son of Mooli, the son of Musi, the son of Merari, the
son of Levi. [33] And their brethren according to the houses of their fathers,
were the Levites who were appointed to all the work of ministration of the
tabernacle of the house of God.

[34] And Aaron and his sons were to burn incense on the altar of whole-
burnt offerings, and on the altar of incense, for all the ministry in the holy
of holies, and to make atonement for Israel, according to all things that
Moses the servant of the Lord commanded. [35] And these are the sons of
Aaron; Eleazar his son, Phineas his son, Abisu his son, [36] Bokki his son,
Ozi his son, Saraia his son, [37] Mariel his son, Amaria his son, Achitob his
son, [38] Sadoc his son, Achimaas his son.

[39] And these are their residences in their villages, in their coasts, to the
sons of Aaron, to their family the Caathites: for they had the lot. [40] And they
gave them Chebron in the land of Judah, and its suburbs round about it.
[41] But the fields of the city, and its villages, they gave to Chaleb the son of
Jephonne. [42] And to the sons of Aaron they gave the cities of refuge, even
Chebron, and Lobna and her suburbs round about, and Selna and her
suburbs, and Esthamo and her suburbs, [43] and Jethar and her suburbs,
and Dabir and her suburbs, [44] and Asan and her suburbs, and Bæthsamys
and her suburbs: [45] and of the tribe of Benjamin Gabai and her suburbs,
and Galemath and her suburbs, and Anathoth and her suburbs: all their
cities were thirteen cities according to their families.

[46] And to the sons of Caath that were left of their families, there were
given out of the tribe, namely, out of the half-tribe of Manasse, by lot, ten
cities. [47] And to the sons of Gedson according to their families there were
given thirteen cities of the tribe of Issachar, of the tribe of Aser, of the
tribe of Nephthali, of the tribe of Manasse in Basan. [48] And to the sons of
Merari according to their families there were given, by lot, twelve cities
of the tribe of Reuben, of the tribe of Gad, and of the tribe of Zabulon.
[49] So the children of Israel gave to the Levites the cities and their suburbs.
[50] And they gave by lot out of the tribe of the children of Judah, and out
of the tribe of the children of Symeon, and out of the tribe of the children
of Benjamin, these cities which they call by name.

[51] And to the members of the families of the sons of Caath there were
also given the cities of their borders out of the tribe of Ephraim. [52] And
they gave them the cities of refuge, Sychem and her suburbs in mount
Ephraim, and Gazer and her suburbs, [53] and Jecmaan and her suburbs,
and Bæthoron and her suburbs, [54] and Ælon and her suburbs, and Geth-
remmon and her suburbs: [55] and of the half-tribe of Manasse Anar and
her suburbs, and Jemblaan and her suburbs, to the sons of Caath that
were left, according to each several family.

[56] To the sons of Gedson from the families of the half-tribe of Manasse
they gave Golan of Basan and her suburbs, and Aseroth and her suburbs.
[57] And out of the tribe of Issachar, Kedes and her suburbs, and Deberi
and her suburbs, and Dabor and her suburbs, [58] and Ramoth, and Ænan
and her suburbs. [59] And of the tribe of Aser; Maasal and her suburbs, and

Abdon and her suburbs, [60] and Acac and her suburbs, and Roob and her
suburbs. [61] And of the tribe of Nephthali; Kedes in Galilee and her suburbs,
and Chamoth and her suburbs, and Kariathaim and her suburbs.
[62] To the sons of Merari that were left, they gave out of the tribe of Zab-
ulon Remmon and her suburbs, and Thabor and her suburbs: [63] out of
the country beyond Jordan; Jericho westward of Jordan: out of the tribe
of Reuben; Bosor in the wilderness and her suburbs, and Jasa and her
suburbs, [64] and Kadmoth and her suburbs, and Maephla and her sub-
urbs. [65] Out of the tribe of Gad; Rammoth Galaad and her suburbs, and
Maanaim and her suburbs, [66] and Esebon and her suburbs, and Jazer and
her suburbs.

7 And as to the sons of Issachar, they were Thola, and Phua, and Jasub,
and Semeron, four. [2] And the sons of Thola; Ozi, Raphaia, and Jeriel,
and Jamai, and Jemasan, and Samuel, chiefs of their fathers' houses be-
longing to Thola, men of might according to their generations; their num-
ber in the days of David was twenty and two thousand and six hundred.
[3] And the sons of Ozi; Jezraia: and the sons of Jezraia; Michael, Abdiu, and
Joel, and Jesia, five, all rulers.
[4] And with them, according to their generations, according to the houses
of their families, were men mighty to set armies in array for war, thirty
and six thousand, for they had multiplied their wives and children. [5] And
their brethren among all the families of Issachar, also mighty men, were
eighty-seven thousand—this was the number of them all.
[6] The sons of Benjamin; Bale, and Bachir, and Jediel, three. [7] And the
sons of Bale; Esebon, and Ozi, and Oziel, and Jerimuth, and Uri, five;
heads of houses of families, mighty men; and their number was twenty
and two thousand and thirty-four. [8] And the sons of Bachir; Zemira, and
Joash, and Eliezer, and Elithenan, and Amaria, and Jerimuth, and Abiud,
and Anathoth, and Eleemeth: all these were the sons of Bachir. [9] And their
number according to their generations (they were chiefs of their fathers'
houses, men of might) was twenty thousand and two hundred. [10] And the
sons of Jediel; Balaan: and the sons of Balaan; Jaüs, and Benjamin, and
Aoth, and Chanana, and Zæthan, and Tharsi, and Achisaar. [11] All these
were the sons of Jediel, chiefs of their families, men of might, seventeen
thousand and two hundred, going forth to war with might. [12] And Sapphin,
and Apphin, and the sons of Or, Asom, whose son was Aor.
[13] The sons of Nephthali; Jasiel, Goni, and Aser, and Sellum, his sons,
Balam his son.
[14] The sons of Manasse; Esriel, whom his Syrian concubine bore; and
she bore to him also Machir the father of Galaad. [15] And Machir took
a wife for Apphin and Sapphin, and his sister's name was Moöcha; and
the name of the second son was Sapphaad; and to Sapphaad were born
daughters. [16] And Moöcha the wife of Machir bore a son, and called his
name Phares; and his brother's name was Surus; his sons were Ulam, and
Rocom. [17] And the sons of Ulam; Badam. These were the sons of Galaad,
the son of Machir, the son of Manasse. [18] And his sister Malecheth bore

Isud, and Abiezer, and Maela. [19] And the sons of Semira were, Aim, and
Sychem, and Lakim, and Anian.
[20] And the sons of Ephraim; Sothalath, and Barad his son, and Thaath
his son, Elada his son, Saath his son, [21] and Zabad his son, Sothele his
son, and Azer, and Elead: and the men of Geth who were born in the
land slew them, because they went down to take their cattle. [22] And their
father Ephraim mourned many days, and his brethren came to comfort
him. [23] And he went in to his wife, and she conceived, and bore a son, and
he called his name Beria, because, said he, He was afflicted in my house.
[24] And his daughter was Saraa, and he was among them that were left, and
he built Bæthoron the upper and the lower. And the descendants of Ozan
were Seera, [25] and Raphe his son, Saraph and Thalees his sons, Thaen his
son. [26] To Laadan his son was born his son Amiud, his son Helisamai, his
son [27] Nun, his son Jesus, these were his sons.
[28] And their possession and their dwelling were Bethel and her towns,
to the east Noaran, westward Gazer and her towns, and Sychem and her
towns, as far as Gaza and her towns. [29] And as far as the borders of the sons
of Manasse, Bæthsaan and her towns, Thanach and her towns, Mageddo
and her towns, Dor and her towns. In this the children of Joseph the son
of Israel dwelt.
[30] The sons of Aser; Jemna, and Suia, and Isui, and Beria, and Sore their
sister. [31] And the sons of Beria; Chaber, and Melchiel; he was the father
of Berthaith. [32] And Chaber begot Japhlet, and Samer, and Chothan, and
Sola their sister. [33] And the sons of Japhlet; Phasec, and Bamael, and Asith:
these are the sons of Japhlet. [34] And the sons of Semmer; Achir, and Rooga,
and Jaba, and Aram. [35] And the sons of Elam his brother; Sopha, and
Imana, and Selles, and Amal. [36] The sons of Sopha; Sue, and Arnaphar,
and Suda, and Barin, and Imran, [37] and Basan, and Oa, and Sama, and
Salisa, and Jethra, and Beëra. [38] And the sons of Jether, Jephina, and Phas-
pha, and Ara. [39] And the sons of Ola; Orech, Aniel, and Rasia.
[40] All these were the sons of Aser, all heads of families, choice, mighty
men, chief leaders: their number for battle array—their number was
twenty-six thousand men.

8 Now Benjamin begot Bale his first-born, and Asbel his second son,
Aara the third, Noa the fourth, [2] and Rapha the fifth. [3] And the sons
of Bale were, Adir, and Gera, and Abiud, [4] and Abessue, and Noama, and
Achia, [5] and Gera, and Sephupham, and Uram. [6] These were the sons of
Aod: these are the heads of families to them that dwell in Gabee, and
they removed them to Machanathi: [7] and Nooma, and Achia and Gera, he
removed them, and he begot Aza, and Jachicho.
[8] And Saarin begot children in the plain of Moab, after that he had sent
away Osin and Baada his wives.
[9] And he begot of his wife Ada, Jolab, and Sebia, and Misa, and Melchas,
[10] and Jebus, and Zabia, and Marma: these were heads of families. [11] And
of Osin he begot Abitol, and Alphaal. [12] And the sons of Alphaal; Obed, Mis-
aal, Semmer: he built Ona, and Lod, and its towns: [13] and Beria, and Sama;
these were heads of families among the dwellers in Elam, and they drove

out the inhabitants of Geth. [14] And his brethren were Sosec, and Arimoth,
[15] and Zabadia, and Ored, and Eder, [16] and Michael, and Jespha, and Joda,
the sons of Beria: [17] and Zabadia, and Mosollam, and Azaki, and Abar,
[18] and Isamari, and Jexlias, and Jobab, the sons of Elphaal: [19] and Jakim,
and Zachri, and Zabdi, [20] and Elionai, and Salathi, [21] and Elieli, and Adaia,
and Baraia, and Samarath, sons of Samaith: [22] and Jesphan, and Obed,
and Eliel, [23] and Abdon, and Zechri, and Anan, [24] and Anania, and Ambri,
and Ælam, and Anathoth, [25] and Jathin, and Jephadias, and Phanuel, the
sons of Sosec: [26] and Samsari, and Saarias, and Gotholia, [27] and Jarasia,
and Eria, and Zechri, son of Iroam. [28] These were heads of families, chiefs
according to their generations: these dwelt in Jerusalem.

[29] And the father of Gabaon dwelt in Gabaon; and his wife's name was
Moacha. [30] And her first-born son was Abdon, and Sur, and Kis, and Baal,
and Nadab, and Ner, [31] and Gedur and his brother, and Zacchur, and
Makeloth. [32] And Makeloth begot Samaa: for these dwelt in Jerusalem in
the presence of their brethren with their brethren. [33] And Ner begot Kis,
and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal. [34] And the son of Jonathan was Meribaal; and Meribaal begot Micha. [35] And the sons of Micha; Phithon, and Melach, and
Tharach, and Ahaz. [36] And Ahaz begot Jada, and Jada begot Salæmath, and
Asmoth, and Zambri; and Zambri begot Mæsa; [37] and Mæsa begot Baana:
Rhaphæa, was his son, Elasa his son, Esel his son.

[38] And Esel had six sons, and these were their names; Ezricam his first-
born, and Ishmael, and Saraia, and Abdia, and Anan, and Asa: all these
were the sons of Esel. [39] And the sons of Asel his brother; Ælam his first-
born, and Jas the second, and Eliphalet the third. [40] And the sons of Ælam
were mighty men, bending the bow, and multiplying sons and grandsons,
a hundred and fifty. All these were of the sons of Benjamin.

9 And this is all Israel, even their enrolment: and these are written down
in the book of the kings of Israel and Judah, with the names of them
that were carried away to Babylon for their transgressions. [2] And they that
dwelt before in their possessions in the cities of Israel, the priests, the
Levites, and the appointed ones.

[3] And there dwelt in Jerusalem some of the children of Judah, and of
the children of Benjamin, and of the children of Ephraim, and Manasse.
[4] And Gnothi, and the son of Samiud, the son of Amri, the son of Ambraim,
the son of Buni, son of the sons of Phares, the son of Judah. [5] And of the
Selonites; Asaia his first-born, and his sons. [6] Of the sons of Zara; Jeel, and
their brethren, six hundred and ninety.

[7] And of the sons of Benjamin; Salom, son of Mosollam, son of Odouia,
son of Asinu. [8] And Jemnaa son of Jeroboam, and Elo: these are the sons
of Ozi the son of Machir: and Mosollam, son of Saphatia, son of Raguel,
son of Jemnai; [9] and their brethren according to their generations, nine
hundred and fifty-six, all the men were heads of families according to the
houses of their fathers.

[10] And of the priests; Jodaë, and Joarim, and Jachin, [11] and Azaria the son
of Chelcias, the son of Mosollam, the son of Sadoc, the son of Maraïoth,

the son of Achitob, the ruler of the house of God; [12] and Adaia son of Iraam,
son of Phascor, son of Melchia, and Maasaia son of Adiel, son of Ezira,
son of Mosollam, son of Maselmoth, son of Emmer; [13] and their brethren,
chiefs of their families, a thousand seven hundred and sixty, mighty men
for the work of the ministration of the house of God.

[14] And of the Levites; Samaia son of Asob, son of Ezricam, son of Asabia,
of the sons of Merari. [15] And Bacbacar, and Ares, and Galaal, and Matthanias son of Micha, son of Zechri, son of Asaph; [16] and Abdia, son of Samia,
son of Galaal, son of Idithun, and Barachia son of Ossa, son of Helcana—
who dwelt in the villages of the Notephatites. [17] The door-keepers; Salom,
Acum, Telmon, and Diman, and their brethren; Salom was the chief; [18] and
he waited hitherto in the king's gate eastward: these are the gates of the
companies of the sons of Levi. [19] And Sellum the son of Core, the son of
Abiasaph, the son of Core, and his brethren belonging to the house of his
father, the Corites were over the works of the service, keeping the watches
of the tabernacle, and their fathers over the camp of the Lord, keeping the
entrance.

[20] And Phineas son of Eleazar was head over them before the Lord, and
these were with him. [21] Zacharias the son of Mosollami was keeper of the
door of the tabernacle of witness. [22] All the chosen porters in the gates
were two hundred and twelve, these were in their courts, this was their
distribution: these David and Samuel the seer established in their charge.
[23] And these and their sons were over the gates in the house of the Lord,
and in the house of the tabernacle, to keep watch. [24] The gates were toward
the four winds, eastward, westward, northward, southward. [25] And their
brethren were in their courts, to enter in weekly from time to time with
these. [26] For four strong men have the charge of the gates; and the Levites
were over the chambers, and they keep watch over the treasures of the
house of God. [27] For the charge was upon them, and these were charged
with the keys to open the doors of the temple every morning.

[28] And some of them were appointed over the vessels of service, that they
should carry them in by number, and carry them out by number. [29] And
some of them were appointed over the furniture, and over all the holy vessels, and over the fine flour, the wine, the oil, the frankincense, and the
spices. [30] And some of the priests were makers of the ointment, and appointed to prepare the spices. [31] And Matthathias of the Levites (he was
the first-born of Salom the Corite) was set in charge over the sacrifices
of meat-offering of the pan belonging to the high priest. [32] And Banaias
the Caathite, from among their brethren, was set over the showbread, to
prepare it every sabbath. [33] And these were the singers, heads of families of the Levites, to whom were established daily courses, for they were
employed in the services day and night. [34] These were the heads of the
families of the Levites according to their generations; these chiefs dwelt
in Jerusalem.

[35] And Jeël the father of Gabaon dwelt in Gabaon; and his wife's name
was Moöcha. [36] And his first-born son was Abdon, and he had Sur, and Kis,
and Baal, and Ner, and Nadab, [37] and Gedur and his brother, and Zacchur,

and Makeloth. [38] And Makeloth begot Samaa: and these dwelt in the midst
of their brethren in Jerusalem, even in the midst of their brethren.
[39] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan,
and Melchisue, and Aminadab, and Asabal. [40] And the son of Jonathan
was Meribaal: and Meribaal begot Micha. [41] And the sons of Micha were
Phithon and Malach, and Tharach. [42] And Ahaz begot Jada: and Jada be-
got Galemeth, and Gazmoth, and Zambri; and Zambri begot Massa. [43] And
Massa begot Baana, and Rhaphaïa was his son, Elasa his son, Esel his son.
[44] And Esel had six sons, and these were their names; Esricam his first-
born, and Ishmael, and Saraia, and Abdia, and Anan, and Asa: these were
the sons of Esel.

10 Now the Philistines warred against Israel; and they fled from be-
fore the Philistines, and fell down slain in mount Gelbue. [2] And the
Philistines pursued after Saul, and after his sons; and the Philistines smote
Jonathan, and Aminadab, and Melchisue, sons of Saul. [3] And the battle
prevailed against Saul, and the archers hit him with bows and arrows,
and they were wounded of the bows. [4] And Saul said to his armour-bearer,
Draw thy sword, and pierce me through with it, lest these uncircumcised
come and mock me. But his armour-bearer would not, for he was greatly
afraid: so Saul took a sword, and fell upon it. [5] And his armour-bearer saw
that Saul was dead, and he also fell upon his sword. [6] So Saul died, and
his three sons on that day, and all his family died at the same time. [7] And
all the men of Israel that were in the valley saw that Israel fled, and that
Saul and his sons were dead, and they left their cities, and fled: and the
Philistines came and dwelt in them.
[8] And it came to pass on the next day that the Philistines came to strip
the slain, and they found Saul and his sons fallen on mount Gelbue. [9] And
they stripped him, and took his head, and his armour, and sent them into
the land of the Philistines round about, to proclaim the glad tidings to
their idols, and to the people. [10] And they put their armour in the house
of their god, and they put his head in the house of Dagon.
[11] And all the dwellers in Galaad heard of all that the Philistines had
done to Saul and to Israel. [12] And all the mighty men rose up from Galaad,
and they took the body of Saul, and the bodies of his sons, and brought
them to Jabis, and buried their bones under the oak in Jabis, and fasted
seven days. [13] So Saul died for his transgressions, wherein he transgressed
against God, against the word of the Lord, forasmuch as he kept it not, be-
cause Saul enquired of a wizard to seek counsel, and Samuel the prophet
answered him: [14] and he sought not the Lord: so he slew him, and turned
the kingdom to David the son of Jesse.

11 And all Israel came to David in Chebron, saying, Behold, we are thy
bones and thy flesh. [2] And heretofore when Saul was king, thou wast
he that led Israel in and out, and the Lord of Israel said to thee, Thou shalt
feed my people Israel, and thou shalt be for a ruler over Israel. [3] And all
the elders of Israel came to the king to Chebron; and king David made a
covenant with them in Chebron before the Lord: and they anointed David
to be king over Israel, according to the word of the Lord by Samuel.

[4] And the king and his men went to Jerusalem, this is Jebus; and there
the Jebusites the inhabitants of the land said to David, [5] Thou shalt not
enter in hither. But he took the stronghold of Sion: this is the city of David.
[6] And David said, Whoever first smiteth the Jebusite, even he shall be chief
and captain. And Joab the son of Saruia went up first, and became chief.
[7] And David dwelt in the stronghold; therefore he called it the city of David.
[8] And he fortified the city round about. [9] And David continued to increase,
and the Lord Almighty was with him. [10] And these are the chiefs of the
mighty men, whom David had, who strengthened themselves with him
in his kingdom, with all Israel, to make him king, according to the word
of the Lord concerning Israel.

[11] And this is the list of the mighty men of David; Jesebada, son of
Achaman, first of the thirty: he drew his sword once against three hun-
dred whom he slew at one time. [12] And after him Eleazar son of Dodai, the
Achochite: he was among the three mighty men. [13] He was with David in
Phasodamin, and the Philistines were gathered there to battle, and there
was a portion of the field full of barley; and the people fled before the
Philistines. [14] And he stood in the midst of the portion, and rescued it,
and smote the Philistines; and the Lord wrought a great deliverance.

[15] And three of the thirty chiefs went down to the rock to David, to the
cave of Odollam, and the camp of the Philistines was in the giants' valley.
[16] And David was then in the hold, and the garrison of the Philistines was
then in Bethlehem. [17] And David longed, and said, Who will give me water
to drink of the well of Bethlehem, that is in the gate? [18] And the three broke
through the camp of the Philistines, and they drew water out of the well
that was in Bethlehem, which was in the gate, and they took it, and came
to David: but David would not drink it, and poured it out to the Lord, and
said, [19] God forbid that I should do this thing: shall I drink the blood of
these men with their lives? for with the peril of their lives they brought it.
So he would not drink it. These things did the three mighty men.

[20] And Abisa the brother of Joab, he was chief of three: he drew his sword
against three hundred slain at one time, and he had a name among the
second three. [21] He was more famous than the two others of the three, and
he was chief over them; yet he reached not to the first three.

[22] And Banaia the son of Jodae was the son of a mighty man: many were
his acts for Cabasael: he smote two lion-like men of Moab, and he went
down and smote a lion in a pit on a snowy day. [23] And he smote an Egyp-
tian, a wonderful man five cubits high; and in the hand of the Egyptian
there was a spear like a weavers' beam; and Banaia went down to him
with a staff, and took the spear out of the Egyptian's hand, and slew him
with his own spear. [24] These things did Banaia son of Jodae, and his name
was among the three mighties. [25] He was distinguished beyond the thirty,
yet he reached not to the first three: and David set him over his family.

[26] And the mighty men of the forces were, Asael the brother of Joab,
Eleanan the son of Dodoe of Bethlehem, [27] Samaoth the Arorite, Chelles
the Phelonite, [28] Ora the son of Ekkis the Thecoite, Abiezer the Anathoth-
ite, [29] Sobochai the Usathite, Eli the Achonite, [30] Marai the Netophathite,

Chthaod the son of Nooza the Netophathite, [31] Airi the son of Rebie of the
hill of Benjamin, Banaias the Pharathonite, [32] Uri of Nachali Gaas, Abiel
the Garabæthite, [33] Azbon the Baromite, Eliaba the Salabonite, [34] the son
of Asam the Gizonite, Jonathan the son of Sola the Ararite, [35] Achim the
son of Achar the Ararite, Elphat the son of Thyrophar [36] the Mechorathrite,
Achia the Phellonite, [37] Esere the Charmadaite, Naarai the son of Azobai,
[38] Joel the son of Nathan, Mebaal son of Agari, [39] Sele the son of Am-
moni, Nachor the Berothite, armour-bearer to the son of Saruia, [40] Ira the
Jethrite, Gaber the Jethrite, [41] Uria the Chettite, Zabet son of Achaia, [42] Ad-
ina son of Sæza, a chief of Reuben, and thirty with him, [43] Anan the son
of Moöcha, and Josaphat the Matthanite, [44] Ozia the Astarothite, Samatha
and Jeiel sons of Chotham the Ararite, [45] Jediel the son of Sameri, and
Jozae his brother the Thosaite, [46] Eliel the Maoite, and Jaribi, and Josia his
son, Ellaam, and Jethama the Moabite, [47] Daliel, and Obeth, and Jessiel of
Mesobia.

12 And these are they that came to Sikelag, when he yet kept him-
self close because of Saul the son of Kis; and these were among
the mighty, aiding him in war, [2] and using the bow with the right hand
and with the left, and slingers with stones, and shooters with bows. Of
the brethren of Saul of Benjamin, [3] the chief was Achiezer, and Joash
son of Asma the Gabathite, and Joel and Jophalet, sons of Asmoth, and
Berchia, and Jeul of Anathoth, [4] and Samaias the Gabaonite a mighty man
among the thirty, and over the thirty; [5] and Jeremia, and Jeziel, and Joanan,
and Jozabath of Gadarathiim, [6] Azai and Arimuth, and Baalia, and Sama-
raia, and Saphatias of Charæphiel, [7] Helcana, and Jesuni, and Ozriel, and
Jozara, and Sobocam, and the Corites, [8] and Jelia and Zabadia, sons of
Iroam, and the men of Gedor.

[9] And from Gad these separated themselves to David from the wilder-
ness, strong mighty men of war, bearing shields and spears, and their
faces were as the face of a lion, and they were nimble as roes upon the
mountains in speed. [10] Aza the chief, Abdia the second, Eliab the third,
[11] Masmana the fourth, Jeremias the fifth, [12] Jethi the sixth, Eliab the sev-
enth, [13] Joanan the eighth, Eleazer the ninth, [14] Jeremia the tenth, Melcha-
banai the eleventh. [15] These were chiefs of the army of the sons of Gad, the
least one commander of a hundred, and the greatest one of a thousand.
[16] These are the men that crossed over Jordan in the first month, and it
had overflowed all its banks; and they drove out all the inhabitants of the
valleys, from the east to the west.

[17] And there came some of the sons of Benjamin and Judah to the assis-
tance of David. [18] And David went out to meet them, and said to them,
If ye are come peaceably to me, let my heart be at peace with you: but
if ye are come to betray me to my enemies unfaithfully, the God of your
fathers look upon it, and reprove it. [19] And the Spirit came upon Amasai,
a captain of the thirty, and he said,

Go, David, son of Jesse,
thou and thy people,

peace, peace be to thee,
and peace to thy helpers,
for thy God hath helped thee.

And David received them, and made them captains of the forces.
[20] And some came to David from Manasse, when the Philistines came against Saul to war: and he helped them not, because the captains of the Philistines took counsel, saying, With the heads of those men will he return to his master Saul. [21] When David was going to Sikelag, there came to him of Manasse, Edna and Jozabath, and Rodiel, and Michael, and Josabaith, and Elimuth, and Semathi: these are the captains of thousands of Manasse. [22] And they fought on the side of David against a troop, for they were all men of might; and they were commanders in the army, because of their might. [23] For daily men came to David, till they amounted to a great force, as the force of God.
[24] And these are the names of the commanders of the army, who came to David to Chebron, to turn the kingdom of Saul to him according to the word of the Lord. [25] The sons of Judah, bearing shields and spears, six thousand and eight hundred mighty in war. [26] Of the sons of Symeon mighty for battle, seven thousand and a hundred. [27] Of the sons of Levi, four thousand and six hundred. [28] And Joadas the chief of the family of Aaron, and with him three thousand and seven hundred. [29] And Sadoc, a young man mighty in strength, and there were twenty-two leaders of his father's house. [30] And of the sons of Benjamin, the brethren of Saul, three thousand: and still the greater part of them kept the guard of the house of Saul. [31] And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers. [32] And of the half-tribe of Manasse, eighteen thousand, even those who were named by name, to make David king. [33] And of the sons of Issachar having wisdom with regard to the times, knowing what Israel should do, two hundred; and all their brethren with them.
[34] And of Zabulon they that went out to battle, with all weapons of war, were fifty thousand to help David, not weak-handed. [35] And of Nephthali a thousand captains, and with them men with shields and spears, thirty-seven thousand. [36] And of the Danites men ready for war twenty-eight thousand and eight hundred. [37] And of Aser, they that went out to give aid in war, forty thousand. [38] And from the country beyond Jordan, from Reuben, and the Gadites, and from the half-tribe of Manasse, a hundred and twenty thousand, with all weapons of war.
[39] All these were men of war, setting the army in battle array, with a peaceful mind towards him, and they came to Chebron to make David king over all Israel: and the rest of Israel were of one mind to make David king. [40] And they were there three days eating and drinking, for their brethren had made preparations. [41] And their neighbours, as far as Issachar and Zabulon and Nephthali, brought to them upon camels, and asses, and mules, and upon calves, victuals, meal, cakes of figs, raisins, wine, and oil, calves and sheep abundantly: for there was joy in Israel.

13 And David took counsel with the captains of thousands and captains of hundreds, even with every commander. [2] And David said
to the whole congregation of Israel, If it seem good to you, and it should
be prospered by the Lord our God, let us send to our brethren that are left
in all the land of Israel, and let the priests the Levites who are with them in
the cities of their possession come, and let them be gathered to us. [3] And
let us bring over to us the ark of our God; for men have not enquired at it
since the days of Saul. [4] And all the congregation said that they would do
thus; for the saying was right in the eyes of all the people.

[5] So David assembled all Israel, from the borders of Egypt even to the
entering in of Hemath, to bring in the ark of God from the city of Jarim.
[6] And David brought it up: and all Israel went up to the city of David, which
belonged to Judah, to bring up thence the ark of the Lord God who sitteth
between the cherubim, whose name is called on it. [7] And they set the ark
of God on a new waggon brought out of the house of Aminadab: and Oza
and his brethren drove the waggon.

[8] And David and all Israel were playing before the Lord with all their
might, and that together with singers, and with harps, and with lutes, with
timbrels, and with cymbals, and with trumpets. [9] And they came as far as
the threshing-floor: and Oza put forth his hand to hold the ark, because
the bullock moved it from its place. [10] And the Lord was very angry with
Oza, and smote him there, because of his stretching forth his hand upon
the ark: and he died there before God. [11] And David was dispirited, because the Lord had made a breach on Oza: and he called that place the
Breach of Oza until this day. [12] And David feared God that day, saying,
How shall I bring the ark of God in to myself? [13] So David brought not the
ark home to himself into the city of David, but he turned it aside into the
house of Abeddara the Gethite.

[14] And the ark of God abode in the house of Abeddara three months: and
God blessed Abeddara and all that he had.

14 And Chiram king of Tyre sent messengers to David, and cedar timbers, and masons, and carpenters, to build a house for him. [2] And
David knew that the Lord had designed him to be king over Israel; because
his kingdom was highly exalted, on account of his people Israel.

[3] And David took more wives in Jerusalem: and there were born to
David more sons and daughters. [4] And these are the names of those that
were born, who were born to him in Jerusalem; Samaa, Sobab, Nathan,
and Solomon, [5] and Baar, and Elisa, and Eliphaleth, [6] and Nageth, and
Naphath, and Japhie, [7] and Elisamae, and Eliade, and Eliphala.

[8] And the Philistines heard that David was anointed king over all Israel:
and all the Philistines went up to seek David; and David heard it, and
went out to meet them. [9] And the Philistines came and assembled together
in the giants' valley. [10] And David enquired of God, saying, Shall I go up
against the Philistines? and wilt thou deliver them into my hand? And the
Lord said to him, Go up, and I will deliver them into thy hands. [11] And he
went up to Baal Pharasin, and David smote them there; and David said,
God hath broken through enemies by my hand like a breach of water:

therefore he called the name of that place, the Breach of Pharasin. [12] And
the Philistines left their gods there; and David gave orders to burn them
with fire.
[13] And the Philistines once more assembled themselves in the giants' val-
ley. [14] And David enquired of God again; and God said to him, Thou shalt
not go after them; turn away from them, and thou shalt come upon them
near the pear trees. [15] And it shall be, when thou shalt hear the sound of
their tumult in the tops of the pear trees, then thou shalt go into the bat-
tle: for God hath gone out before thee to smite the army of the Philistines.
[16] And he did as God commanded him: and he smote the army of the
Philistines from Gabaon to Gazera. [17] And the name of David was famous
in all the land; and the Lord put the terror of him on all the nations.

15 And David made for himself houses in the city of David, and he
prepared a place for the ark of God, and made a tent for it. [2] Then
said David, It is not lawful for any to bear the ark of God, but the Levites;
for the Lord hath chosen them to bear the ark of the Lord, and to minister
to him for ever.
[3] And David assembled all Israel at Jerusalem, to bring up the ark of
the Lord to the place which he had prepared for it. [4] And David gathered
together the sons of Aaron the Levites. [5] Of the sons of Caath; there was
Uriel the chief, and his brethren, a hundred and twenty. [6] Of the sons of
Merari; Asaia the chief, and his brethren, two hundred and twenty. [7] Of
the sons of Gedson; Joel the chief, and his brethren, a hundred and thirty.
[8] Of the sons of Elisaphat; Semei the chief, and his brethren, two hundred.
[9] Of the sons of Chebrom; Eliel the chief, and his brethren eighty. [10] Of the
sons of Oziel; Aminadab the chief, and his brethren a hundred and twelve.
[11] And David called Sadoc and Abiathar the priests, and the Levites, Uriel,
Asaia, and Joel, and Semaia, and Eliel, and Aminadab, [12] and said to them,
Ye are the heads of the families of the Levites: sanctify yourselves, you
and your brethren, and ye shall carry up the ark of the God of Israel, to
the place which I have prepared for it. [13] For because ye were not ready
at the first, our God made a breach upon us, because we sought him not
according to the ordinance. [14] So the priests and the Levites sanctified
themselves, to bring up the ark of the God of Israel. [15] And the sons of the
Levites took the ark of God (as Moses commanded by the word of God
according to the scripture) upon their shoulders with staves.
[16] And David said to the chiefs of the Levites, Set your brethren the
singers with musical instruments, lutes, harps, and cymbals, to sound
aloud with a voice of joy. [17] So the Levites appointed Æman the son of Joel;
Asaph the son of Barachias was one of his brethren; and Æthan the son
of Kisæus was of the sons of Merari their brethren; [18] and with them their
brethren of the second rank, Zacharias, and Oziel, and Semiramoth, and
Jeiel, and Elioel, and Eliab, and Banaia, and Maasaia, and Matthathia, and
Eliphena, and Makellia, and Abdedom, and Jeiel, and Ozias, the porters.
[19] And the singers, Æman, Asaph, and Æthan, with brazen cymbals to
make a sound to be heard. [20] Zacharias, and Oziel, Semiramoth, Jeiel, Oni,
Eliab, Maasæas, Banæas, with lutes, on alæmoth. [21] And Mattathias, and

Eliphalu, and Makenia, and Abdedom, and Jeiel, and Ozias, with harps of
Amasenith, to make a loud noise.
22 And Chonenia chief of the Levites was master of the bands, because
he was skilful. 23 And Barachia and Elcana were door-keepers of the ark.
24 And Somnia, and Josaphat, and Nathanael, and Amasai, and Zacharia,
and Banæa, and Eliezer, the priests, were sounding with trumpets before
the ark of God: and Abdedom and Jeia were door-keepers of the ark of
God.
25 So David, and the elders of Israel, and the captains of thousands, went
to bring up the ark of the covenant from the house of Abdedom with glad-
ness. 26 And it came to pass when God strengthened the Levites bearing
the ark of the covenant of the Lord, that they sacrificed seven calves and
seven rams. 27 And David was girt with a fine linen robe, and all the Levites
who were bearing the ark of the covenant of the Lord, and the singers, and
Chonenias the master of the band of singers; also upon David there was
a robe of fine linen. 28 And all Israel brought up the ark of the covenant
of the Lord with shouting, and with the sound of a horn, and with trum-
pets, and with cymbals, playing loudly on lutes and harps. 29 And the ark
of the covenant of the Lord arrived, and came to the city of David; and
Melchol the daughter of Saul looked down through the window, and saw
king David dancing and playing: and she despised him in her heart.
16 So they brought in the ark of God, and set it in the midst of the taber-
nacle which David pitched for it; and they offered whole-burnt of-
ferings and peace-offerings before God. 2 And David finished offering up
whole-burnt offerings and peace-offerings, and blessed the people in the
name of the Lord. 3 And he divided to every man of Israel (both men and
women), to every man one baker's loaf, and a cake. 4 And he appointed be-
fore the ark of the covenant of the Lord, Levites to minister and lift up the
voice, and to give thanks and praise the Lord God of Israel: 5 Asaph was the
chief, and next to him Zacharias, Jeiel, Semiramoth, and Jeiel, Mattathias,
Eliab, and Banæas, and Abdedom: and Jeiel sounding with musical in-
struments, lutes and harps, and Asaph with cymbals: 6 and Banæas and
Oziel the priests sounding continually with trumpets before the ark of the
covenant of God in that day.
7 Then David first gave orders to praise the Lord by the hand of Asaph
and his brethren.

8 Song. Give thanks to the Lord, call upon him by his name,
make known his designs among the people.
9 Sing songs to him, and sing hymns to him,
relate to all people his wonderful deeds, which
the Lord hath wrought.
10 Praise his holy name,
the heart that seeketh his pleasure shall rejoice.
11 Seek the Lord and be strong,
seek his face continually.
12 Remember his wonderful works which he hath wrought,

his wonders, and the judgments of his mouth;
[13] ye seed of Israel his servants,
ye seed of Jacob his chosen ones.
[14] He is the Lord our God;
his judgments are in all the earth.
[15] Let us remember his covenant for ever,
his word which he commanded to a thousand generations,
[16] which he covenanted with Abraham,
and his oath sworn to Isaac.
[17] He confirmed it to Jacob for an ordinance,
to Israel as an everlasting covenant,
[18] saying, To thee will I give the land of Canaan,
the line of your inheritance:
[19] when they were few in number,
when they were but little, and dwelt as strangers in it;
[20] and went from nation to nation,
and from one kingdom to another people.
[21] He suffered not a man to oppress them,
and he reproved kings for their sakes,
[22] saying, Touch not my anointed ones,
and deal not wrongfully with my prophets.

[23] Sing ye to the Lord, all the earth;
proclaim his salvation from day to day.
[23a] Declare among the nations his glory,
his wondrous deeds among all peoples.
[25] For the Lord is great, and greatly to be praised:
he is to be feared above all gods.
[26] For all the gods of the nations are idols;
but our God made the heavens.
[27] Glory and praise are in his presence;
strength and rejoicing are in his place.
[28] Give to the Lord, ye families of the nations,
give to the Lord glory and strength.
[29] Give to the Lord the glory belonging to his name:
take gifts and offer them before him;
and worship the Lord in his holy courts.
[30] Let the whole earth fear before him;
let the earth be established, and not be moved.
[31] Let the heavens rejoice, and let the earth exult;
and let them say among the nations, The Lord reigneth.
[32] The sea with its fulness shall resound
and the tree of the field, and all things in it.
[33] Then shall the trees of the wood rejoice before the Lord,
for he is come to judge the earth.
[34] Give thanks to the Lord, for it is good,
for his mercy is for ever.

[35] And say ye, Save us, O God of our salvation,
and gather us, and rescue us from among the heathen,
that we may praise thy holy name,
and glory in thy praises.
[36] Blessed be the Lord God of Israel
from everlasting and to everlasting:

And all the people shall say, Amen. So they praised the Lord.
[37] And they left there Asaph and his brethren before the ark of the covenant of the Lord, to minister before the ark continually, according to the service of each day: from day to day. [38] And Abdedom and his brethren were sixty and eight; and Abdedom the son of Idithun, and Osa, were to be door-keepers. [39] And they appointed Sadoc the priest, and his brethren the priests, before the tabernacle of the Lord in the high place in Gabaon, [40] to offer up whole-burnt offerings to the Lord on the altar of whole-burnt offerings continually morning and evening, and according to all things written in the law of the Lord, which he commanded the children of Israel by Moses the servant of God. [41] And with him were Æman and Jeduthun, and the rest chosen out by name to praise the Lord, for his mercy endureth for ever. [42] And with them there were trumpets and cymbals to sound aloud, and musical instruments for the songs of God: and the sons of Jeduthun were at the gate.
[43] And all the people went every one to his home: and David returned to bless his house.

17 And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord is under curtains of skins.
[2] And Nathan said to David, Do all that is in thy heart; for God is with thee.
[3] And it came to pass in that night, that the word of the Lord came to Nathan, saying, [4] Go and say to David my servant, Thus said the Lord, Thou shalt not build me a house for me to dwell in it. [5] For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent, [6] in all places through which I have gone with all Israel: did I ever speak to any one tribe of Israel whom I commanded to feed my people, saying, Why is it that ye have not built me a house of cedar? [7] And now thus shalt thou say to my servant David, Thus saith the Lord Almighty, I took thee from the sheepfold, from following the flocks, to be a ruler over my people Israel: [8] and I was with thee in all places whither thou wentest, and I destroyed all thy enemies from before thee, and I made for thee a name according to the name of the great ones that are upon the earth. [9] And I will appoint a place for my people Israel, and I will plant him, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning, [10] and from the days when I appointed judges over my people Israel. Also I have humbled all thy enemies, and I will increase thee, and the Lord will build thee a house. [11] And it shall come to pass when thy days

shall be fulfilled, and thou shalt sleep with thy fathers, that I will raise up
thy seed after thee, which shall be of thy bowels, and I will establish his
kingdom. [12] He shall build me a house, and I will set up his throne for ever.
[13] I will be to him a father, and he shall be to me a son: and my mercy will I
not withdraw from him, as I withdrew it from them that were before thee.
[14] And I will establish him in my house and in his kingdom for ever; and
his throne shall be set up for ever.

[15] According to all these words, and according to all this vision, so spoke
Nathan to David.

[16] And king David came and sat before the Lord, and said, Who am I,
O Lord God? and what is my house, that thou hast loved me for ever?
[17] And these things were little in thy sight, O God: thou hast also spoken
concerning the house of thy servant for a long time to come, and thou
hast looked upon me as a man looketh upon his fellow, and hast exalted
me, O Lord God. [18] What shall David do more toward thee to glorify thee?
and thou knowest thy servant. [19] And thou hast wrought all this greatness
according to thy heart. [20] O Lord, there is none like thee, and there is no
God besides thee, according to all things which we have heard with our
ears. [21] Neither is there another nation upon the earth such as thy people
Israel, whereas God led him in the way, to redeem a people for himself,
to make for himself a great and glorious name, to cast out nations from
before thy people, whom thou redeemedst out of Egypt. [22] And thou hast
appointed thy people Israel as a people to thyself for ever; and thou, Lord,
didst become a God to them. [23] And now, Lord, let the word which thou
spokest to thy servant, and concerning his house, be confirmed for ever,
and do thou as thou hast spoken. [24] And let thy name be established and
magnified for ever, men saying, Lord, Lord, Almighty God of Israel: and
let the house of thy servant David be established before thee. [25] For thou,
O Lord my God, hast revealed to the ear of thy servant that thou wilt build
him a house; therefore thy servant hath found a willingness to pray before
thee. [26] And now, Lord, thou thyself art God, and thou hast spoken these
good things concerning thy servant. [27] And now thou hast begun to bless
the house of thy servant, so that it should continue for ever before thee:
for thou, Lord, hast blessed it, and do thou bless it for ever.

18 And it came to pass afterwards, that David smote the Philistines,
and routed them, and took Geth and its villages out of the hand of
the Philistines.

[2] And he smote Moab; and the Moabites became servants to David, and
tributaries.

[3] And David smote Adraazar king of Suba of Emath, as he was going
to establish power toward the river Euphrates. [4] And David took of them
a thousand chariots, and seven thousand horsemen, and twenty thousand infantry: and David houghed all the chariot horses, but there were
reserved of them a hundred chariots. [5] And the Syrian came from Damascus to help Adraazar king of Suba; and David smote of the Syrian army
twenty and two thousand men. [6] And David put a garrison in Syria near
Damascus; and they became tributary servants to David: and the Lord de-

livered David wherever he went. [7] And David took the golden collars that
were on the servants of Adraazar, and brought them to Jerusalem. [8] And
David took out of Matabeth, and out of the chief cities of Adraazar very
much brass: of this Solomon made the brazen sea, and the pillars, and
the brazen vessels.
[9] And Thoa king of Emath heard that David had smitten the whole force
of Adraazar king of Suba. [10] And he sent Aduram his son to king David to
ask how he was, and to congratulate him because he had fought against
Adraazar, and smitten him; for Thoa was the enemy of Adraazar. [11] And
all the golden and silver and brazen vessels, even these king David conse-
crated to the Lord, with the silver and the gold which he took from all the
nations; from Idumæa, and Moab, and from the children of Ammon, and
from the Philistines, and from Amalec.
[12] And Abesa son of Saruia smote the Idumeans in the valley of Salt, eigh-
teen thousand. [13] And he put garrisons in the valley; and all the Idumæans
became David's servants: and the Lord delivered David wherever he went.
[14] So David reigned over all Israel; and he executed judgment and justice
to all his people. [15] And Joab the son of Saruia was over the army, and
Josaphat the son of Achilud was recorder. [16] And Sadoc son of Achitob,
and Achimelech son of Abiathar, were the priests; and Susa was the scribe;
[17] and Banæas the son of Jodae was over the Cherethite and the Phelethite,
and the sons of David were the chief deputies of the king.
19 And it came to pass after this, that Naas the king of the children of
Ammon died, and Anan his son reigned in his stead. [2] And David
said, I will act kindly toward Anan the son of Naas, as his father acted
kindly towards me. And David sent messengers to condole with him on
the death of his father. So the servants of David came into the land of
the children of Ammon to Anan, to comfort him. [3] And the chiefs of the
children of Ammon said to Anan, Is it to honour thy father before thee,
that David hath sent comforters to thee? Have not his servants come to
thee that they might search the city, and to spy out the land? [4] And Anan
took the servants of David, and shaved them, and cut off the half of their
garments as far as their tunic, and sent them away. [5] And there came men
to report to David concerning the men: and he sent to meet them, for
they were greatly disgraced: and the king said, Dwell in Jericho until your
beards have grown, and return.
[6] And the children of Ammon saw that the people of David were
ashamed, and Anan and the children of Ammon sent a thousand tal-
ents of silver to hire for themselves chariots and horsemen out of Syria of
Mesopotamia, and out of Syria Maacha, and from Sobal. [7] And they hired
for themselves two and thirty thousand chariots, and the king of Maacha
and his people; and they came and encamped before Medaba: and the
children of Ammon assembled out of their cities, and came to fight.
[8] And David heard, and sent Joab and all the host of mighty men. [9] And
the children of Ammon came forth, and set themselves in array for battle
by the gate of the city: and the kings that were come forth encamped by
themselves in the plain. [10] And Joab saw that they were fronting him to

fight against him before and behind, and he chose some out of all the
young men of Israel, and they set themselves in array against the Syrian.
[11] And the rest of the people he gave into the hand of his brother Abesai,
and they set themselves in array against the children of Ammon. [12] And
he said, If the Syrian should prevail against me, then shalt thou deliver
me: and if the children of Ammon should prevail against thee, then will
I deliver thee. [13] Be of good courage, and let us be strong, for our people,
and for the cities of our God: and the Lord shall do what is good in his
eyes.

[14] So Joab and the people that were with him set themselves in battle
array against the Syrians, and they fled from them. [15] And the children of
Ammon saw that the Syrians fled, and they also fled from before Abesai,
and from before Joab his brother, and they came to the city: and Joab
came to Jerusalem.

[16] And the Syrian saw that Israel had defeated him, and he sent messen-
gers, and they brought out the Syrians from beyond the river; and Sophath
the commander-in-chief of the forces of Adraazar was before them. [17] And
it was told David; and he gathered all Israel, and crossed over Jordan, and
came upon them, and set the battle in array against them. So David set
his army in array to fight against the Syrians, and they fought against him.
[18] And the Syrians fled from before Israel; and David slew of the Syrians
seven thousand riders in chariots, and forty thousand infantry, and he
slew Sophath the commander-in-chief of the forces. [19] And the servants of
Adraazar saw that they were defeated before Israel, and they made peace
with David and served him: and the Syrians would not any more help the
children of Ammon.

20 And it came to pass at the return of the year, at the time of the going
forth of kings to war, that Joab gathered the whole force of the army,
and they ravaged the land of the children of Ammon; and he came and
besieged Rabba. But David abode in Jerusalem. And Joab smote Rabba
and destroyed it. [2] And David took the crown of Molchom their king off
his head, and the weight of it was found to be a talent of gold, and on
it were precious stones; and it was placed on the head of David: and he
brought out the spoils of the city which were very great. [3] And he brought
out the people that were in it, and sawed them asunder with saws, and
cut them with iron axes, and with harrows: and thus David did to all the
children of Ammon. And David and all his people returned to Jerusalem.

[4] And it came to pass afterward that there was again war with the
Philistines in Gazer: then Sobochai the Sosathite smote Saphut of the sons
of the giants, and laid him low.

[5] And there was war again with the Philistines; and Eleanan the son of
Jair smote Lachmi the brother of Goliath the Gittite, and the wood of his
spear was as a weavers' beam.

[6] And there was again war in Geth, and there was a man of extraordinary
size, and his fingers and toes were six on each hand and foot, four and
twenty; and he was descended from the giants. [7] And he defied Israel, and
Jonathan the son of Samaa the brother of David slew him. [8] These were

born to Rapha in Geth; all four were giants, and they fell by the hand of
David, and by the hand of his servants.

21 And the devil stood up against Israel, and moved David to num-
ber Israel. [2] And king David said to Joab and to the captains of the
forces, Go, number Israel from Bersabee even to Dan, and bring me the
account, and I shall know their number. [3] And Joab said, May the Lord
add to his people, a hundred-fold as many as they are, and let the eyes of
my lord the king see it: all are the servants of my lord. Why doth my lord
seek this thing? do it not, lest it become a sin to Israel. [4] Nevertheless the
king's word prevailed against Joab; and Joab went out and passed through
all Israel, and came to Jerusalem. [5] And Joab gave the number of the mus-
tering of the people to David: and all Israel was a million and a hundred
thousand men that drew sword: and the sons of Judah were four hundred
and seventy thousand men that drew sword. [6] But he numbered not Levi
and Benjamin among them; for the word of the king was painful to Joab.
[7] And there was evil in the sight of the Lord respecting this thing; and he
smote Israel. [8] And David said to God, I have sinned exceedingly, in that I
have done this thing: and now, I pray thee, remove the sin of thy servant;
for I have been exceedingly foolish.
[9] And the Lord spoke to Gad the seer, saying, [10] Go and speak to David,
saying, Thus saith the Lord, I bring three things upon thee: choose one of
them for thyself, and I will do it to thee. [11] And Gad came to David, and
said to him, Thus saith the Lord, Choose for thyself, [12] either three years
of famine, or that thou shouldst flee three months from the face of thy
enemies, and the sword of thy enemies shall be employed to destroy thee,
or that the sword of the Lord and pestilence should be three days in the
land, and the angel of the Lord shall be destroying in all the inheritance of
Israel. And now consider what I shall answer to him that sent the message.
[13] And David said to Gad, They are very hard for me, even all the three: let
me fall now into the hands of the Lord, for his mercies are very abundant,
and let me not fall by any means into the hands of man.
[14] So the Lord brought pestilence upon Israel: and there fell of Israel sev-
enty thousand men. [15] And God sent an angel to Jerusalem to destroy it:
and as he was destroying, the Lord saw, and repented for the evil, and
said to the angel that was destroying, Let it suffice thee; withhold thy
hand. And the angel of the Lord stood by the threshing-floor of Orna the
Jebusite. [16] And David lifted up his eyes, and saw the angel of the Lord,
standing between the earth and the heaven, and his sword drawn in his
hand, stretched out over Jerusalem: and David and the elders clothed in
sackcloth, fell upon their faces. [17] And David said to God, Was it not I that
gave orders to number the people? and I am the guilty one; I have greatly
sinned: but these sheep, what have they done? O Lord God, let thy hand
be upon me, and upon my father's house, and not on thy people for de-
struction, O Lord!
[18] And the angel of the Lord told Gad to tell David, that he should go up
to erect an altar to the Lord, in the threshing-floor of Orna the Jebusite.
[19] And David went up according to the word of Gad, which he spoke in

the name of the Lord. [20] And Orna turned and saw the king; and he hid
himself and his four sons with him. Now Orna was threshing wheat. [21] And
David came to Orna; and Orna came forth from the threshing-floor, and
did obeisance to David with his face to the ground. [22] And David said to
Orna, Give me thy place of the threshing-floor, and I will build upon it
an altar to the Lord: give it me for its worth in money, and the plague
shall cease from among the people. [23] And Orna said to David, Take it to
thyself, and let my lord the king do what is right in his eyes: see, I have
given the calves for a whole-burnt offering, and the plough for wood, and
the corn for a meat-offering; I have given all. [24] And king David said to
Orna, Nay; for I will surely buy it for its worth in money: for I will not
take thy property for the Lord, to offer a whole-burnt offering to the Lord
without cost to myself. [25] And David gave to Orna for his place six hundred
shekels of gold by weight. [26] And David built there an altar to the Lord,
and offered up whole-burnt offerings and peace-offerings: and he cried
to the Lord, and he answered him by fire out of heaven on the altar of
whole-burnt offerings, and it consumed the whole-burnt offering. [27] And
the Lord spoke to the angel; and he put up the sword into its sheath.

[28] At that time when David saw that the Lord answered him in the
threshing-floor of Orna the Jebusite, he also sacrificed there. [29] And the
tabernacle of the Lord which Moses made in the wilderness, and the altar
of whole-burnt offerings, were at that time in the high place at Gabaon.
[30] And David could not go before it to enquire of God; for he hasted not
because of the sword of the angel of the Lord.

22 And David said, This is the house of the Lord God, and this is the
altar for whole-burnt offering for Israel.

[2] And David gave orders to gather all the strangers that were in the land
of Israel; and he appointed stone-hewers to hew polished stones to build
the house to God. [3] And David prepared much iron for the nails of the
doors and the gates; the hinges also and brass in abundance, there was
no weighing of it. [4] And cedar trees without number: for the Sidonians and
the Tyrians brought cedar trees in abundance to David. [5] And David said,
My son Solomon is a tender child, and the house for me to build to the
Lord is for superior magnificence for a name and for a glory through all
the earth: I will make preparation for it. And David prepared abundantly
before his death.

[6] And he called Solomon his son, and commanded him to build the
house for the Lord God of Israel. [7] And David said to Solomon, My child,
it was in my heart to build a house to the name of the Lord God. [8] But the
word of the Lord came to me, saying, Thou hast shed blood abundantly,
and hast carried on great wars: thou shalt not build a house to my name,
because thou hast shed much blood upon the earth before me. [9] Behold,
a son shall be born to thee, he shall be a man of rest; and I will give him
rest from all his enemies round about: for his name shall be Solomon,
and I will give peace and quietness to Israel in his days. [10] He shall build
a house to my name; and he shall be a son to me, and I will be a father to
him; and I will establish the throne of his kingdom in Israel for ever. [11] And

now, my son, the Lord shall be with thee, and prosper thee; and thou shalt
build a house to the Lord thy God, as he spoke concerning thee. [12] Only
may the Lord give thee wisdom and prudence, and strengthen thee over
Israel, both to keep and to do the law of the Lord thy God. [13] Then will he
prosper thee, if thou take heed to do the commandments and judgments
which the Lord commanded Moses for Israel: be courageous and strong;
fear not, nor be terrified.

[14] And, behold, I according to my poverty have prepared for the house
of the Lord a hundred thousand talents of gold, and a million talents of
silver, and brass and iron without measure; for it is abundant; and I have
prepared timber and stones; and do thou add to these. [15] And of them
that are with thee do thou add to the multitude of workmen; let there be
artificers and masons, and carpenters, and every skilful workman in every
work; [16] in gold and silver, brass and iron, of which there is no number.
Arise and do, and the Lord be with thee.

[17] And David charged all the chief men of Israel to help Solomon his son,
saying, [18] Is not the Lord with you? and he hath given you rest round about,
for he hath given into your hands the inhabitants of the land; and the land
is subdued before the Lord, and before his people. [19] Now set your hearts
and souls to seek after the Lord your God: and rise, and build a sanctuary
to your God to carry in the ark of the covenant of the Lord, and the holy
vessels of God, into the house that is to be built to the name of the Lord.

23 And David was old and full of days; and he made Solomon his son
king over Israel in his stead. [2] And he assembled all the chief men of
Israel, and the priests, and the Levites. [3] And the Levites numbered them-
selves from thirty years old and upward; and their number by their polls
amounted to thirty and eight thousand men. [4] Of the overseers over the
works of the house of the Lord there were twenty-four thousand, and there
were six thousand scribes and judges; [5] and four thousand door-keepers,
and four thousand to praise the Lord with instruments which he made to
praise the Lord.

[6] And David divided them into daily courses, for the sons of Levi, for
Gedson, Caath, and Merari. [7] And for the family of Gedson, Edan, and
Semei. [8] The sons of Edan were Jeiel, the chief, and Zethan, and Joel, three.
[9] The sons of Semei; Salomith, Jeiel, and Dan, three: these were the chiefs
of the families of Edan. [10] And to the sons of Semei, Jeth, and Ziza, and
Joash, and Beria: these were the four sons of Semei. [11] And Jeth was the
chief, and Ziza the second: and Joash and Beria did not multiply sons, and
they became only one reckoning according to the house of their father.

[12] The sons of Caath; Ambram, Isaar, Chebron, Oziel, four. [13] The sons
of Ambram; Aaron and Moses: and Aaron was appointed for the conse-
cration of the most holy things, he and his sons for ever, to burn incense
before the Lord, to minister and bless in his name for ever. [14] And as for
Moses the man of God, his sons were reckoned to the tribe of Levi. [15] The
sons of Moses; Gersam, and Eliezer. [16] The sons of Gersam; Subael the
chief. [17] And the sons of Eliezer were, Rabia the chief: and Eliezer had
no other sons; but the sons of Rabia were very greatly multiplied. [18] The

sons of Isaar; Salomoth the chief. [19] The sons of Chebron; Jeria the chief,
Amaria the second, Jeziel the third, Jekemias the fourth. [20] The sons of
Oziel; Micha the chief, and Isia the second.

[21] The sons of Merari; Mooli, and Musi: the sons of Mooli; Eleazar, and
Kis. [22] And Eleazar died, and he had no sons, but daughters: and the sons
of Kis, their brethren, took them. [23] The sons of Musi; Mooli, and Eder, and
Jarimoth, three.

[24] These are the sons of Levi according to the houses of their fathers;
chiefs of their families according to their numbering, according to the
number of their names, according to their polls, doing the works of ser-
vice of the house of the Lord, from twenty years old and upward. [25] For
David said, The Lord God of Israel hath given rest to his people, and hath
taken up his abode in Jerusalem for ever. [26] And the Levites bore not the
tabernacle, and all the vessels of it for its service. [27] For by the last words
of David was the number of the Levites taken from twenty years old and
upward. [28] For he appointed them to wait on Aaron, to minister in the
house of the Lord, over the courts, and over the chambers, and over the
purification of all the holy things, and over the works of the service of
the house of God; [29] and for the showbread, and for the fine flour of the
meat-offering, and for the unleavened cakes, and for the fried cake, and
for the dough, and for every measure; [30] and to stand in the morning to
praise and give thanks to the Lord, and so in the evening; [31] and to be
over all the whole-burnt offerings that were offered up to the Lord on the
sabbaths, and at the new moons, and at the feasts, by number, according
to the order given to them, continually before the Lord. [32] And they are to
keep the charge of the tabernacle of witness, and the charge of the holy
place, and the charges of the sons of Aaron their brethren, to minister in
the house of the Lord.

24 And they number the sons of Aaron in their division, Nadab, and
Abiud, and Eleazar, and Ithamar. [2] And Nadab and Abiud died be-
fore their father, and they had no sons: so Eleazar and Ithamar the sons
of Aaron ministered as priests. [3] And David distributed them, even Sadoc
of the sons of Eleazar, and Achimelech of the sons of Ithamar, according
to their numbering, according to their service, according to the houses of
their fathers.

[4] And there were found among the sons of Eleazar more chiefs of the
mighty ones, than of the sons of Ithamar: and he divided them, sixteen
heads of families to the sons of Eleazar, eight according to their families
to the sons of Ithamar. [5] And he divided them according to their lots, one
with the other; for there were those who had charge of the holy things,
and those who had charge of the house of the Lord among the sons of
Eleazar, and among the sons of Ithamar.

[6] And Samaias the son of Nathanael, the scribe, of the family of Levi,
wrote them down before the king, and the princes, and Sadoc the priest,
and Achimelech the son of Abiathar were present; and the heads of the
families of the priests and the Levites, each of a household were assigned
one to Eleazar, and one to Ithamar.

[7] And the first lot came out to Joarim, the second to Jedia, [8] the third to
Charib, the fourth to Seorim, [9] the fifth to Melchias, the sixth to Meiamin,
[10] the seventh to Cos, the eighth to Abia, [11] the ninth to Jesus, the tenth to
Sechenias, [12] the eleventh to Eliabi, the twelfth to Jacim, [13] the thirteenth
to Oppha, the fourteenth to Jesbaal, [14] the fifteenth to Belga, the sixteenth
to Emmer, [15] the seventeenth to Chezin, the eighteenth to Aphese, [16] the
nineteenth to Phetæa, the twentieth to Ezekel, [17] the twenty-first to Achim,
the twenty-second to Gamul, [18] the twenty-third to Adallai, the twenty-
fourth to Maasai.

[19] This is their numbering according to their service to go into the house
of the Lord, according to their appointment by the hand of Aaron their
father, as the Lord God of Israel commanded.

[20] And for the sons of Levi that were left, even for the sons of Ambram,
Sobael: for the sons of Sobael, Jedia. [21] For Raabia, the chief was Isaari,
[22] and for Isaari, Salomoth: for the sons of Salomoth, Jath. [23] The sons of
Ecdiu; Amadia the second, Jaziel the third, Jecmoam the fourth. [24] For the
sons of Oziel, Micha: the sons of Micha; Samer. [25] The brother of Micha;
Isia, the son of Isia; Zacharia. [26] The sons of Merari, Mooli, and Musi: the
sons of Ozia, [27] That is, the sons of Merari by Ozia—his sons were Isoam,
and Sacchur, and Abai. [28] To Mooli were born Eleazar, and Ithamar; and
Eleazar died, and had no sons. [29] For Kis; the sons of Kis; Jerameel. [30] And
the sons of Musi; Mooli, and Eder, and Jerimoth. These were the sons
of the Levites according to the houses of their families. [31] And they also
received lots as their brethren the sons of Aaron before the king; Sadoc
also, and Achimelech, and the chiefs of the families of the priests and of
the Levites, principal heads of families, even as their younger brethren.

25 And king David and the captains of the host appointed to their
services the sons of Asaph, and of Æman, and of Jeduthun, prophe-
siers with harps, and lutes, and cymbals: and their number was according
to their polls serving in their ministrations.

[2] The sons of Asaph; Sacchur, Joseph, and Nathanias, and Erael: the sons
of Asaph were next the king.

[3] To Jeduthun were reckoned the sons of Jeduthun, Godolias, and Suri,
and Iseas, and Asabias, and Matthathias, six after their father Jeduthun,
sounding loudly on the harp thanksgiving and praise to the Lord.

[4] To Æman were reckoned the sons of Æman, Bukias, and Matthanias,
and Oziel, and Subael, and Jerimoth, and Ananias, and Anan, and He-
liatha, and Godollathi, and Rometthiezer, and Jesbasaca, and Mallithi,
and Otheri, and Meazoth. [5] All these were the sons of Æman the king's
chief player in the praises of God, to lift up the horn. And God gave to
Æman fourteen sons, and three daughters. [6] All these sang hymns with
their father in the house of God, with cymbals, and lutes, and harps, for
the service of the house of God, near the king, and Asaph, and Jeduthun,
and Æman.

[7] And the number of them after their brethren, those instructed to sing
to God, every one that understood singing was two hundred and eighty-
eight.

[8] And they also cast lots for the daily courses, for the great and the small
of them, of the perfect ones and the learners. [9] And the first lot of his
sons and of his brethren came forth to Asaph the son of Joseph, namely,
Godolias: the second Heneia, his sons and his brethren being twelve.
[10] The third Zacchur, his sons and his brethren were twelve: [11] the fourth
Jesri, his sons and his brethren were twelve: [12] the fifth Nathan, his sons
and his brethren, twelve: [13] the sixth Bukias, his sons and his brethren,
twelve: [14] the seventh Iseriel, his sons and his brethren, twelve: [15] the
eighth Josia, his sons and his brethren, twelve: [16] the ninth Matthanias,
his sons and his brethren, twelve: [17] the tenth Semeia, his sons and his
brethren, twelve: [18] the eleventh Asriel, his sons and his brethren, twelve:
[19] the twelfth Asabia, his sons and his brethren, twelve: [20] the thirteenth
Subael, his sons and his brethren, twelve: [21] the fourteenth Matthathias,
his sons and his brethren, twelve: [22] the fifteenth Jerimoth, his sons and
his brethren, twelve: [23] the sixteenth Anania, his sons and his brethren,
twelve: [24] the seventeenth Jesbasaca, his sons and his brethren, twelve:
[25] the eighteenth Ananias, his sons and his brethren, twelve: [26] the nine-
teenth Mallithi, his sons and his brethren, twelve: [27] the twentieth He-
liatha, his sons and his brethren, twelve: [28] the twenty-first Otheri, his
sons and his brethren, twelve: [29] the twenty-second Godollathi, his sons
and his brethren, twelve: [30] the twenty-third Meazoth, his sons and his
brethren, twelve: [31] the twenty-fourth Rometthiezer, his sons and his
brethren, twelve.

26 And for the divisions of the gates: the sons of the Corites were
Mosellemia, of the sons of Asaph. [2] And Mosellemia's first-born son
was Zacharias, the second Jadiel, the third Zabadia, the fourth Jenuel, [3] the
fifth Jolam, the sixth Jonathan, the seventh Elionai, the eighth Abdedom.
[4] And to Abdedom there were born sons, Samaias the first-born, Jozabath
the second, Joath the third, Sachar the fourth, Nathanael the fifth, [5] Amiel
the sixth, Issachar the seventh, Phelathi the eighth: for God blessed him.
[6] And to Samaias his son were born the sons of his first-born, chiefs over
the house of their father, for they were mighty. [7] The sons of Samai; Othni,
and Raphael, and Obed, and Elzabath, and Achiud, mighty men, Heliu,
and Sabachia, and Isbacom. [8] All these were of the sons of Abdedom, they
and their sons and their brethren, doing mightily in service: in all sixty-
two born to Abdedom.

[9] And Mosellemia had eighteen sons and brethren, mighty men. [10] And
to Osa of the sons of Merari there were born sons, keeping the dominion;
though he was not the first-born, yet his father made him chief of the
second division. [11] Chelcias the second, Tablai the third, Zacharias the
fourth: all these were the sons and brethren of Osa, thirteen.

[12] To these were assigned the divisions of the gates, to the chiefs of the
mighty men the daily courses, even their brethren, to minister in the
house of the Lord. [13] And they cast lots for the small as well as for the
great, for the several gates, according to their families. [14] And the lot of
the east gates fell to Selemias, and Zacharias: the sons of Soaz cast lots
for Melchias, and the lot came out northward. [15] To Abdedom they gave

by lot the south, opposite the house of Esephim. [16] They gave the lot for
the second to Osa westward, after the gate of the chamber by the ascent,
watch against watch. [17] Eastward were six watchmen in the day; north-
ward four by the day; southward four by the day; and two at the Esephim,
[18] to relieve guard, also for Osa westward after the chamber-gate, three.
There was a ward over against the ward of the ascent eastward, six men in
a day, and four for the north, and four for the south, and at the Esephim
two to relieve guard, and four by the west, and two to relieve guard at the
pathway. [19] These are the divisions of the porters for the sons of Core, and
to the sons of Merari.

[20] And the Levites their brethren were over the treasures of the house of
the Lord, and over the treasures of the hallowed things. [21] These were the
sons of Ladan, the sons of the Gersonite: to Ladan belonged the heads
of the families: the son of Ladan the Gersonite was Jeiel. [22] The sons of
Jeiel were Zethom, and Joel; brethren who were over the treasures of the
house of the Lord. [23] To Ambram and Issaar belonged Chebron, and Oziel.
[24] And Subael the son of Gersam, the son of Moses, was over the treasures.
[25] And Rabias was son to his brother Eliezer, and so was Josias, and Joram,
and Zechri, and Salomoth. [26] This Salomoth and his brethren were over
all the sacred treasures, which David the king and the heads of families
consecrated, and the captains of thousands and captains of hundreds,
and princes of the host, [27] things which he took out of cities and from the
spoils, and consecrated some of them, so that the building of the house
of God should not want supplies; [28] and over all the holy things of God
dedicated by Samuel the prophet, and Saul the son of Kis, and Abenner
the son of Ner, and Joab the son of Saruia, whatsoever they sanctified was
by the hand of Salomoth and his brethren.

[29] For the Issaarites, Chonenia, and his sons were over the outward min-
istration over Israel, to record and to judge. [30] For the Chebronites, Asabias
and his brethren, a thousand and seven hundred mighty men, were over
the charge of Israel beyond Jordan westward, for all the service of the Lord
and work of the king. [31] Of the family of Chebron Urias was chief, even of
the Chebronites according to their generations, according to their fami-
lies. In the fortieth year of his reign they were numbered, and there were
found mighty men among them in Jazer of Galaad. [32] And his brethren
were two thousand seven hundred mighty men, chiefs of their families,
and king David set them over the Rubenites, and the Gaddites, and the
half-tribe of Manasse, for every ordinance of the Lord, and business of
the king.

27 Now the sons of Israel according to their number, heads of fami-
lies, captains of thousands and captains of hundreds, and scribes
ministering to the king, and for every affair of the king according to their
divisions, for every ordinance of coming in and going out monthly, for all
the months of the year, one division of them was twenty-four thousand.

[2] And over the first division of the first month was Isboaz the son of Zab-
diel: in his division were twenty-four thousand. [3] Of the sons of Tharez
one was chief of all the captains of the host for the first month. [4] And over

the division of the second month was Dodia the son of Ecchoc, and over
his division was Makelloth also chief: and in his division were twenty and
four thousand, chief men of the host. [5] The third for the third month was
Banaias the son of Jodae the chief priest: and in his division were twenty
and four thousand. [6] This Banæas was more mighty than the thirty, and
over the thirty: and Zabad his son was over his division. [7] The fourth for
the fourth month was Asael the brother of Joab, and Zabadias his son, and
his brethren: and in his division were twenty and four thousand. [8] The fifth
chief for the fifth month was Samaoth the Jezraite: and in his division were
twenty and four thousand. [9] The sixth for the sixth month was Hoduias the
son of Ekkes the Thecoite: and in his division were twenty and four thou-
sand. [10] The seventh for the seventh month was Chelles of Phallus of the
children of Ephraim: and in his division were twenty and four thousand.
[11] The eighth for the eighth month was Sobochai the Usathite, belonging
to Zarai: and in his division were twenty and four thousand. [12] The ninth
for the ninth month was Abiezer of Anathoth, of the land of Benjamin:
and in his division were twenty and four thousand. [13] The tenth for the
tenth month was Meera the Netophathite, belonging to Zarai: and in his
division were twenty and four thousand. [14] The eleventh for the eleventh
month was Banaias of Pharathon, of the sons of Ephraim: and in his divi-
sion were twenty and four thousand. [15] The twelfth for the twelfth month
was Choldia the Netophathite, belonging to Gothoniel: and in his division
were twenty and four thousand.

[16] And over the tribes of Israel, the chief for Reuben was Eliezer the son
of Zechri: for Symeon, Saphatias the son of Maacha: [17] for Levi, Asabias
the son of Camuel: for Aaron, Sadoc: [18] for Judah, Eliab of the brethren of
David: for Issachar, Ambri the son of Michael: [19] for Zabulon, Samæas the
son of Abdiu: for Nephthali, Jerimoth the son of Oziel: [20] for Ephraim, Ose
the son of Ozia: for the half-tribe of Manasse, Joel the son of Phadæa: [21] for
the half-tribe of Manasse in the land of Galaad, Jadai the son of Zadæas,
for the sons of Benjamin, Jasiel the son of Abenner: [22] for Dan, Azariel the
son of Iroab: these are the chiefs of the tribes of Israel.

[23] But David took not their number from twenty years old and under:
because the Lord said that he would multiply Israel as the stars of the
heaven. [24] And Joab the son of Saruia began to number the people, and
did not finish the work, for there was hereupon wrath on Israel; and the
number was not recorded in the book of the chronicles of king David.

[25] And over the king's treasures was Asmoth the son of Odiel; and over
the treasures in the country, and in the towns, and in the villages, and in
the towers, was Jonathan the son of Ozia. [26] And over the husbandmen
who tilled the ground was Esdri the son of Chelub. [27] And over the fields
was Semei of Rael; and over the treasures of wine in the fields was Zabdi
the son of Sephni. [28] And over the oliveyards, and over the sycamores in
the plain country was Ballanan the Gedorite; and over the stores of oil
was Joash. [29] And over the oxen pasturing in Saron was Satrai the Saronite;
and over the oxen in the valleys was Sophat the son of Adli. [30] And over the
camels was Abias the Ismaelite; and over the asses was Jadias of Merathon.

31 And over the sheep was Jaziz the Agarite. All these were superintendents
of the substance of king David.
32 And Jonathan, David's uncle by the father's side, was a counsellor, a
wise man: and Jeel the son of Achami was with the king's sons. 33 Achi-
tophel was the king's counsellor: and Chusi the chief friend of the king.
34 And after this Achitophel Jodae the son of Banæas came next, and Abi-
athar: and Joab was the king's commander-in-chief.

28 And David assembled all the chief men of Israel, the chief of the
judges, and all the chief men of the courses of attendance on the
person of the king, and the captains of thousands and hundreds, and the
treasurers, and the lords of his substance, and of all the king's property,
and of his sons, together with the eunuchs, and the mighty men, and the
warriors of the army, at Jerusalem.
2 And David stood in the midst of the assembly, and said, Hear me, my
brethren, and my people: it was in my heart to build a house of rest for the
ark of the covenant of the Lord, and a place for the feet of our Lord, and
I prepared materials suitable for the building: 3 but God said, Thou shalt
not build me a house to call my name upon it, for thou art a man of war,
and hast shed blood. 4 Yet the Lord God of Israel chose me out of the whole
house of my father to be king over Israel for ever; and he chose Judah as
the kingly house, and out of the house of Judah he chose the house of my
father; and among the sons of my father he preferred me, that I should
be king over all Israel. 5 And of all my sons (for the Lord hath given me
many sons), he hath chosen Solomon my son, to set him on the throne of
the kingdom of the Lord over Israel. 6 And God said to me, Solomon thy
son shall build my house and my court: for I have chosen him to be my
son, and I will be to him a father. 7 And I will establish his kingdom for
ever, if he continue to keep my commandments, and my judgments, as
at this day. 8 And now I charge you before the whole assembly of the Lord,
and in the audience of our God, keep and seek all the commandments of
the Lord our God, that ye may inherit the good land, and leave it for your
sons to inherit after you for ever.
9 And now, my son Solomon, know the God of thy fathers, and serve him
with a perfect heart and willing soul: for the Lord searcheth all hearts, and
knoweth every thought: if thou seek him, he will be found of thee; but if
thou shouldst forsake him, he will forsake thee for ever. 10 See now, for the
Lord hath chosen thee to build him a house for a sanctuary, be strong and
do it.
11 And David gave Solomon his son the plan of the temple, and its build-
ings, and its treasuries, and its upper chambers, and the inner store-
rooms, and the place of the atonement, 12 and the plan which he had in
his mind of the courts of the house of the Lord, and of all the chambers
round about, designed for the treasuries of the house of God, and of the
treasuries of the holy things, and of the chambers for resting: 13 and the
plan of the courses of the priests and Levites, for all the work of the service
of the house of the Lord, and of the stores of vessels for ministration of the
service of the house of the Lord. 14 And he gave him the account of their

weight, both of gold and silver vessels. [15] He gave him the weight of the
candlesticks, and of the lamps. [16] He gave him likewise the weight of the
tables of showbread, of each table of gold, and likewise of the tables of sil-
ver: [17] also of the flesh-hooks, and vessels for drink-offering, and golden
bowls: and the weight of the gold and silver articles, and censers, and
bowls, according to the weight of each. [18] And he showed him the weight
of the utensils of the altar of incense, which was of pure gold, and the plan
of the chariot of the cherubs that spread out their wings, and overshad-
owed the ark of the covenant of the Lord. [19] David gave all to Solomon in
the Lord's handwriting, according to the knowledge given him of the work
of the pattern.

[20] And David said to Solomon his son, Be strong, and play the man, and
do: fear not, neither be terrified; for the Lord my God is with thee; he
will not forsake thee, and will not fail thee, until thou hast finished all
the work of the service of the house of the Lord. And behold the pattern
of the temple, even his house, and its treasury, and the upper chambers,
and the inner store-rooms, and the place of propitiation, and the plan of
the house of the Lord. [21] And see, here are the courses of the priests and
Levites for all the service of the house of the Lord, and there shall be with
thee men for every workmanship, and every one of ready skill in every art:
also the chief men and all the people, ready for all thy commands.

29 And David the king said to all the congregation, Solomon my son,
whom the Lord hath chosen, is young and tender, and the work
is great; for it is not for man, but for the Lord God. [2] I have prepared ac-
cording to all my might for the house of my God gold, silver, brass, iron,
wood, onyx stones, and costly and variegated stones for setting, and ev-
ery precious stone, and much Parian marble. [3] And still further, because
I took pleasure in the house of my God, I have gold and silver which I
have procured for myself, and, behold, I have given them to the house of
my God over and above, beyond what I have prepared for the holy house.
[4] Three thousand talents of gold of Suphir, and seven thousand talents of
fine silver, for the overlaying of the walls of the sanctuary: [5] for thee to use
the gold for things of gold, and the silver for things of silver, and for every
work by the hand of the artificers. And who is willing to dedicate himself
in work this day for the Lord?

[6] Then the heads of families, and the princes of the children of Israel, and
the captains of thousands and captains of hundreds, and the overseers of
the works, and the king's builders, offered willingly. [7] And they gave for
the works of the house of the Lord five thousand talents of gold, and ten
thousand gold pieces, and ten thousand talents of silver, and eighteen
thousand talents of brass, and a hundred thousand talents of iron. [8] And
they who had precious stone, gave it into the treasuries of the house of the
Lord by the hand of Jeiel the Gedsonite. [9] And the people rejoiced because
of the willingness, for they offered willingly to the Lord with a full heart:
and king David rejoiced greatly.

[10] And king David blessed the Lord before the congregation, saying,

Blessed art thou, O Lord God of Israel, our Father, from everlasting and
to everlasting. [11] Thine, O Lord, is the greatness, and the power, and the
glory, and the victory, and the might: for thou art Lord of all things that
are in heaven and upon the earth: before thy face every king and nation is
troubled. [12] From thee come wealth and glory: thou, O Lord, rulest over all,
the Lord of all dominion, and in thy hand is strength and rule; and thou
art almighty with thy hand to increase and establish all things. [13] And now,
Lord, we give thanks to thee, and praise thy glorious name. [14] But who am
I, and what is my people, that we have been able to be thus forward in
offering to thee? for all things are thine, and of thine own have we given
thee, [15] for we are strangers before thee, and sojourners, as all our fathers
were: our days upon the earth are as a shadow, and there is no remaining. [16] O Lord our God, as for all this abundance which I have prepared
that a house should be built to thy holy name, it is of thy hand, and all
is thine. [17] And I know, Lord, that thou art he that searcheth the hearts,
and thou lovest righteousness. I have willingly offered all these things in
simplicity of heart; and now I have seen with joy thy people here present,
willingly offering to thee. [18] O Lord God of Abraham, and Isaac, and Israel, our fathers, preserve these things in the thought of the heart of thy
people for ever, and direct their hearts to thee. [19] And to Solomon my son
give a good heart, to perform thy commandments, and to observe thy
testimonies, and thy ordinances, and to accomplish the building of thy
house.

[20] And David said to the whole congregation, Bless ye the Lord our God.
And all the congregation blessed the Lord God of their fathers, and they
bowed the knee and worshipped the Lord, and did obeisance to the king.
[21] And David sacrificed to the Lord, and offered up whole-burnt offerings
to the Lord on the morrow after the first day, a thousand calves, a thousand rams, a thousand lambs, and their drink-offerings, and sacrifices in
abundance for all Israel. [22] And they ate and drank joyfully that day before
the Lord: and they made Solomon the son of David king a second time,
and anointed him king before the Lord, and Sadoc to the priesthood.

[23] And Solomon sat upon the throne of his father David, and was highly
honoured; and all Israel obeyed him. [24] The princes, and the mighty men,
and all the sons of king David his father, were subject to him. [25] And the
Lord magnified Solomon over all Israel, and gave him royal glory, such as
was not upon any king before him.

[26] And David the son of Jesse reigned over Israel forty years; [27] seven
years in Chebron, and thirty-three years in Jerusalem. [28] And he died in
a good old age, full of days, in wealth, and glory: and Solomon his son
reigned in his stead. [29] And the rest of the acts of David, the former and
the latter, are written in the history of Samuel the seer, and in the history
of Nathan the prophet, and in the history of Gad the seer, [30] concerning
all his reign, and his power, and the times which went over him, and over
Israel, and over all the kingdoms of the earth.

The Second Book of the **Chronicles**

1 And Solomon the son of David was established over his kingdom, and
the Lord his God was with him, and increased him exceedingly. [2] And
Solomon spoke to all Israel, to the captains of thousands, and to the cap-
tains of hundreds, and to the judges, and to all the rulers over Israel, even
the heads of the families; [3] and Solomon and all the congregation went
to the high place that was in Gabaon, where was God's tabernacle of wit-
ness, which Moses the servant of the Lord made in the wilderness. [4] But
David had brought up the ark of God out of the city of Cariathiarim; for
David had prepared a place for it, for he had pitched a tabernacle for it
in Jerusalem. [5] And the brazen altar which Beseleel the son of Urias, the
son of Or, had made, was there before the tabernacle of the Lord: and
Solomon and the congregation enquired at it. [6] And Solomon brought vic-
tims thither to the brazen altar that was before the Lord in the tabernacle,
and offered upon it a thousand whole-burnt offerings.

[7] In that night God appeared to Solomon, and said to him, Ask what I
shall give thee. [8] And Solomon said to God, Thou hast dealt very mercifully
with my father David, and hast made me king in his stead. [9] And now, O
Lord God, let, I pray thee, thy name be established upon David my father;
for thou hast made me king over a people numerous as the dust of the
earth. [10] Now give me wisdom and understanding, that I may go out and
come in before this people: for who shall judge this thy great people?

[11] And God said to Solomon, Because this was in thy heart, and thou hast
not asked great wealth, nor glory, nor the life of thy enemies, and thou hast
not asked long life; but hast asked for thyself wisdom and understanding,
that thou mightest judge my people, over whom I have made thee king: [12] I
give thee this wisdom and understanding; and I will give thee wealth, and
riches, and glory, so that there shall not have been any like thee among
the kings before thee, neither shall there be such after thee.

[13] And Solomon came from the high place that was in Gabaon to
Jerusalem, from before the tabernacle of witness, and reigned over Israel.

[14] And Solomon collected chariots and horsemen: and he had fourteen
hundred chariots, and twelve thousand horsemen: and he set them in the
cities of chariots, and the people were with the king in Jerusalem. [15] And
the king made silver and gold in Jerusalem to be as stones, and cedars in
Judea as sycamores in the plain for multitude. [16] And Solomon imported
horses from Egypt, and the charge of the king's merchants for going was as
followeth, and they traded, [17] and went and brought out of Egypt a chariot
for six hundred pieces of silver, and a horse for a hundred and fifty pieces
of silver: and so they brought for all the kings of the Chettites, and for the
kings of Syria by their means.

[18] And Solomon said that he would build a house to the name of the
Lord, and a house for his kingdom.

2 And Solomon gathered seventy thousand men that bore burdens, and
eighty thousand hewers of stone in the mountain, and there were
three thousand six hundred superintendents over them.
[2] And Solomon sent to Chiram king of Tyre, saying, Whereas thou didst
deal favourably with David my father, and didst send him cedars to build
for himself a house to dwell in, [3] behold, I also his son am building a house
to the name of the Lord my God, to consecrate it to him, to burn incense
before him, and to offer showbread continually, and to offer up whole-
burnt offerings continually morning and evening, and on the sabbaths,
and at the new moons, and at the feasts of the Lord our God: this is a
perpetual statute for Israel. [4] And the house which I am building is to be
great: for the Lord our God is great beyond all gods. [5] And who will be
able to build him a house? for the heaven and heaven of heavens do not
bear his glory: and who am I, that I should build him a house, save only
to burn incense before him? [6] And now send me a man wise and skilled
to work in gold, and in silver, and in brass, and in iron, and in purple,
and in scarlet, and in blue, and one that knoweth how to grave together
with the craftsmen who are with me in Judah and in Jerusalem, which
materials my father David prepared. [7] And send me from Lebanon cedar
wood, and wood of juniper, and pine; for I know that thy servants are
skilled in cutting timber in Lebanon: and, behold, thy servants shall go
with my servants, [8] to prepare timber for me in abundance: for the house
which I am building must be great and glorious. [9] And, behold, I have
given freely to thy servants that work and cut the wood, corn for food,
even twenty thousand measures of wheat, and twenty thousand measures
of barley, and twenty thousand measures of wine, and twenty thousand
measures of oil.
[10] And Chiram king of Tyre answered in writing, and sent to Solomon,
saying, Because the Lord loved his people, he made thee king over them.
[11] And Chiram said, Blessed be the Lord God of Israel, who made heaven
and earth, who hath given to king David a wise son, and one endowed
with knowledge and understanding, who shall build a house for the Lord,
and a house for his kingdom. [12] And now I have sent thee a wise and un-
derstanding man who belonged to Chiram my father [13] (his mother was
of the daughters of Dan, and his father was a Tyrian), skilled to work in
gold, and in silver, and in brass, and in iron, and in stones and wood;
and to weave with purple, and blue, and fine linen, and scarlet; and to
engrave, and to understand every device, whatsoever thou shalt give him
to do with thy craftsmen, and the craftsmen of my lord David thy father.
[14] And now, the wheat, and the barley, and the oil, and the wine which
my lord mentioned, let him send to his servants. [15] And we will cut timber
out of Lebanon according to all thy need, and we will bring it on rafts to
the sea of Joppa, and thou shalt bring it to Jerusalem.
[16] And Solomon gathered all the foreigners that were in the land of Israel,
after the numbering with which David his father numbered them; and
there were found a hundred and fifty-three thousand six hundred. [17] And
he made of them seventy thousand burden-bearers, and eighty thousand

hewers of stone, and three thousand six hundred taskmasters over the people.

3 And Solomon began to build the house of the Lord in Jerusalem in the mount of Amoria, where the Lord appeared to his father David, in the place which David had prepared in the threshing-floor of Orna the Jebusite. [2] And he began to build in the second month, in the fourth year of his reign.

[3] And thus Solomon began to build the house of God: the length in cubits—even the first measurement from end to end, was sixty cubits, and the breadth twenty cubits. [4] And the portico in front of the house, its length in front of the breadth of the house was twenty cubits, and its height a hundred and twenty cubits: and he gilded it within with pure gold. [5] And he lined the great house with cedar wood, and gilded it with pure gold, and carved upon it palm-trees and chains. [6] And he garnished the house with precious stones for beauty; and he gilded it with gold of the gold from Pharuim. [7] And he gilded the house, and its inner walls, and the door-posts, and the roofs, and the doors with gold; and he carved cherubs on the walls.

[8] And he built the holy of holies, its length was according to the front of the other house, the breadth of the house was twenty cubits, and the length twenty cubits: and he gilded it with pure gold for cherubs, to the amount of six hundred talents. [9] And the weight of the nails, even the weight of each was fifty shekels of gold: and he gilded the upper chamber with gold.

[10] And he made two cherubs in the most holy house, wood-work, and he gilded them with gold. [11] And the wings of the cherubs were twenty cubits in length: and one wing of five cubits touched the wall of the house: and the other wing of five cubits touched the wing of the other cherub. [12] And the wing of one cherub was five cubits touching the wall of the house, and the other wing was five cubits touching the wing of the other cherub. [13] And the wings of these cherubs expanded were of the length of twenty cubits: and they stood upon their feet, and their faces were toward the house. [14] And he made the veil of blue, and purple, and scarlet, and fine linen, and wove cherubs in it.

[12] Vat. omits this verse

[15] Also he made in front of the house two pillars, in height thirty-five cubits, and their chapiters of five cubits. [16] And he made chains, as in the oracle, and put them on the heads of the pillars; and he made a hundred pomegranates, and put them on the chains. [17] And he set up the pillars in front of the temple, one on the right hand and the other on the left: and he called the name of the one on the right hand Stability, and the name of the one on the left Strength.

4 And he made a brazen altar, the length of it twenty cubits, and the breadth twenty cubits, and the height ten cubits. [2] And he made the molten sea, in diameter ten cubits, entirely round, and the height of it five cubits, and the circumference thirty cubits. [3] And beneath it the likeness of calves, they compass it round about: ten cubits compass the laver round about, they cast the calves two rows in their casting, [4] wherein

they made them twelve calves—three looking northwards, and three westwards, and three southwards, and three eastwards: and the sea was upon them above, and their hinder parts were inward. [5] And its thickness was a hand-breadth, and its brim as the brim of a cup, graven with flowers of lilies, holding three thousand measures: and he finished it.

[6] And he made ten lavers, and set five on the right hand, and five on the left, to wash in them the instruments of the whole-burnt offerings, and to rinse the vessels in them; and the sea was for the priests to wash in.

[7] And he made the ten golden candlesticks according to their pattern, and he put them in the temple, five on the right hand, and five on the left.

[8] And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made a hundred golden bowls. [9] Also he made the priests' court, and the great court, and doors to the court, and their panels were overlaid with brass. [10] And he set the sea at the corner of the house on the right, as it were fronting the east.

[11] And Chiram made the fleshhooks, and the fire-pans, and the grate of the altar, and all its instruments: and Chiram finished doing all the work which he wrought for king Solomon in the house of God: [12] two pillars, and upon them an embossed work for the chapiters on the heads of the two pillars, and two nets to cover the heads of the chapiters which are on the heads of the pillars; [13] and four hundred golden bells for the two nets, and two rows of pomegranates in each net, to cover the two embossed rims of the chapiters which are upon the pillars. [14] And he made the ten bases, and he made the lavers upon the bases; [15] and the one sea, and the twelve calves under it; [16] and the foot-baths, and the buckets, and the cauldrons, and the flesh-hooks, and all their furniture (which Chiram made, and brought to king Solomon in the house of the Lord) of pure brass. [17] In the country round about Jordan the king cast them, in the clay ground in the house of Socchoth, and between that and Saredatha.

[18] So Solomon made all these vessels in great abundance, for the quantity of brass failed not. [19] And Solomon made all the vessels of the house of the Lord, and the golden altar, and the tables, and upon them were to be the loaves of showbread; [20] also the candlesticks, and the lamps to give light according to the pattern, and in front of the oracle, of pure gold. [21] And their snuffers, and their lamps were made, and he made the bowls, and the censers, and the fire-pans, of pure gold. [22] And there was the inner door of the house opening into the holy of holies, and he made the inner doors of the temple of gold. So all the work which Solomon wrought for the house of the Lord was finished.

5 And Solomon brought in the holy things of his father David, the silver, and the gold, and the other vessels, and put them in the treasury of the house of the Lord.

[2] Then Solomon assembled all the elders of Israel, and all the heads of the tribes, even the leaders of the families of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David—this is Sion. [3] And all Israel were assembled unto the king in the

feast, this is the seventh month. [4] And all the elders of Israel came; and
all the Levites took up the ark, [5] and the tabernacle of witness, and all the
holy vessels that were in the tabernacle; and the priests and the Levites
brought it up. [6] And king Solomon, and all the elders of Israel, and the
religious of them, and they of them that were gathered before the ark, were
sacrificing calves and sheep, which could not be numbered or reckoned
for multitude. [7] And the priests brought in the ark of the covenant of the
Lord into its place, into the oracle of the house, even into the holy of
holies, under the wings of the cherubs. [8] And the cherubs stretched out
their wings over the place of the ark, and the cherubs covered the ark, and
its staves above. [9] And the staves projected, and the heads of the staves
were seen from the holy place in front of the oracle, they were not seen
without: and there they were to this day. [10] There was nothing in the ark
except the two tables which Moses placed there in Horeb, which God gave
in covenant with the children of Israel, when they went out of the land of
Egypt.

[11] And it came to pass, when the priests went out of the holy place (for all
the priests that were found were sanctified, they were not then arranged
according to their daily course), [12] that all the singing Levites assigned
to the sons of Asaph, to Æman, to Jeduthun, and to his sons, and to his
brethren, of them that were clothed in linen garments, with cymbals and
lutes and harps, were standing before the altar, and with them a hundred
and twenty priests, blowing trumpets. [13] And there was one voice in the
trumpeting and in the psalm-singing, and in the loud utterance with one
voice to give thanks and praise the Lord; and when they raised their voice
together with trumpets and cymbals, and instruments of music, and said,
Give thanks to the Lord, for it is good, for his mercy endureth for ever—
then the house was filled with the cloud of the glory of the Lord. [14] And
the priests could not stand to minister because of the cloud: for the glory
of the Lord filled the house of God.

6 Then said Solomon, The Lord said that he would dwell in thick dark-
ness. [2] But I have built a house to thy name, holy to thee, and prepared
for thee to dwell in for ever.

[3] And the king turned his face, and blessed all the congregation of Israel:
and all the congregation of Israel stood by. [4] And he said, Blessed be the
Lord God of Israel: he hath even fulfilled with his hands as he spoke with
his mouth to my father David, saying, [5] From the day when I brought up
my people out of the land of Egypt, I chose no city of all the tribes of Israel,
to build a house that my name should be there; neither did I choose a man
to be a leader over my people Israel. [6] But I chose Jerusalem that my name
should be there; and I chose David to be over my people Israel. [7] And it
came into the heart of David my father, to build a house for the name of
the Lord God of Israel. [8] But the Lord said to my father David, Whereas it
came into thy heart to build a house for my name, thou didst well that it
came into thy heart. [9] Nevertheless thou shalt not build the house; for thy
son who shall come forth out of thy loins, he shall build the house for my
name. [10] And the Lord hath confirmed this word, which he spoke; and I

am raised up in the room of my father David, and I sit upon the throne
of Israel as the Lord said, and I have built the house for the name of the
Lord God of Israel: [11] and I have set there the ark in which is the covenant
of the Lord, which he made with Israel.
[12] And he stood before the altar of the Lord in the presence of all the con-
gregation of Israel, and spread out his hands. [13] For Solomon had made
a brazen scaffold, and set it in the midst of the court of the sanctuary;
the length of it was five cubits, and the breadth of it five cubits, and the
height of it three cubits: and he stood upon it, and fell upon his knees
before the whole congregation of Israel, and spread abroad his hands to
heaven, [14] and said,
Lord God of Israel, there is no God like thee in heaven, or on the earth;
keeping covenant and mercy with thy servants that walk before thee with
their whole heart. [15] Even as thou hast kept them with thy servant David
my father, as thou hast spoken to him in words—thou hast both spoken
with thy mouth, and hast fulfilled it with thy hands, as it is this day. [16] And
now, Lord God of Israel, keep with thy servant David my father the things
which thou spokest to him, saying, There shall not fail thee a man before
me sitting on the throne of Israel, if only thy sons will take heed to their
way to walk in my law, as thou didst walk before me. [17] And now, Lord God
of Israel, let, I pray thee, thy word be confirmed, which thou hast spoken
to thy servant David.
[18] For will God indeed dwell with men upon the earth? if the heaven and
the heaven of heavens will not suffice thee, what then is this house which
I have built? [19] Yet thou shalt have respect to the prayer of thy servant,
and to my petition, O Lord God, so as to hearken to the petition and the
prayer which thy servant prayeth before thee this day: [20] so that thy eyes
should be open over this house by day and by night, towards this place,
whereon thou saidst thy name should be called, so as to hear the prayer
which thy servant prayeth towards this house. [21] And thou shalt hear the
supplication of thy servant, and of thy people Israel, whatsoever prayers
they shall make towards this place: and thou shalt hearken in thy dwelling-
place out of heaven, yea thou shalt hear, and be merciful.
[22] If a man sin against his neighbour, and he bring an oath upon him
so as to make him swear, and he come and swear before the altar in this
house; [23] then shalt thou hearken out of heaven, and do, and judge thy
servants, to recompense the transgressor, and to return his ways upon
his head: and to justify the righteous, to recompense him according to
his righteousness.
[24] And if thy people Israel should be put to the worse before the enemy,
if they should sin against thee, and then turn and confess to thy name,
and pray and make supplication before thee in this house; [25] then shalt
thou hearken out of heaven and shalt be merciful to the sins of thy people
Israel, and thou shalt restore them to the land which thou gavest to them
and to their fathers.
[26] When heaven is restrained, and there is no rain, because they shall
have sinned against thee, and when they shall pray towards this place,

and praise thy name, and shall turn from their sins, because thou shalt
afflict them; [27] then shalt thou hearken from heaven, and thou shalt be
merciful to the sins of thy servants, and of thy people Israel; for thou shalt
show them the good way in which they shall walk; and thou shalt send
rain upon thy land, which thou gavest to thy people for an inheritance.
[28] If there should be famine upon the land, if there should be death, a
pestilent wind and blight; if there should be locust and caterpillar, and
if the enemy should harass them before their cities: in whatever plague
and whatever distress they may be; [29] then whatever prayer and whatever
supplication shall be made by any man and all thy people Israel, if a man
should know his own plague and his own sickness, and should spread
forth his hands toward this house; [30] then shalt thou hear from heaven,
out of thy prepared dwelling-place, and shalt be merciful, and shalt rec-
ompense to the man according to his ways, as thou shalt know his heart
to be; for thou alone knowest the heart of the children of men: [31] that they
may reverence all thy ways all the days which they live upon the face of
the land, which thou gavest to our fathers.
[32] And every stranger who is not himself of thy people Israel, and who
shall have come from a distant land because of thy great name, and thy
mighty hand, and thy high arm; when they shall come and worship toward
this place— [33] then shalt thou hearken out of heaven, out of thy prepared
dwelling-place, and shalt do according to all that the stranger shall call
upon thee for; that all the nations of the earth may know thy name, and
that they may fear thee, as thy people Israel do, and that they may know
that thy name is called upon this house which I have built.
[34] And if thy people shall go forth to war against their enemies by the
way by which thou shalt send them, and shall pray to thee toward this
city which thou hast chosen, and toward the house which I have built
to thy name; [35] then shalt thou hear out of heaven their prayer and their
supplication, and maintain their cause.
[36] Whereas if they shall sin against thee (for there is no man who will
not sin), and thou shalt smite them, and deliver them up before their
enemies, and they that take them captive shall carry them away into a
land of enemies, to a land far off or near; [37] and if they shall repent in
their land whither they were carried captive, and shall also turn and make
supplication to thee in their captivity, saying, We have sinned, we have
transgressed, we have wrought unrighteously; [38] and if they shall turn to
thee with all their heart and all their soul in the land of them that carried
them captives, whither they carried them captives, and shall pray toward
their land which thou gavest to their fathers, and the city which thou didst
choose, and the house which I built to thy name— [39] then shalt thou hear
out of heaven, out of thy prepared dwelling-place, their prayer and their
supplication, and thou shalt execute justice, and shalt be merciful to thy
people that sin against thee.
[40] And now, Lord, let, I pray thee, thy eyes be opened, and thy ears be
attentive to the petition made in this place. [41] And now, O Lord God, arise
into thy resting-place, thou, and the ark of thy strength: let thy priests, O

Lord God, clothe themselves with salvation, and thy sons rejoice in prosperity. [42] O Lord God, turn not away the face of thy anointed: remember the mercies of thy servant David.

7 And when Solomon had finished praying, then the fire came down from heaven, and devoured the whole-burnt offerings and the sacrifices; and the glory of the Lord filled the house. [2] And the priests could not enter into the house of the Lord at that time, for the glory of the Lord filled the house. [3] And all the children of Israel saw the fire descending, and the glory of the Lord was upon the house: and they fell upon their face to the ground on the pavement, and worshipped, and praised the Lord; for it is good to do so, because his mercy endureth for ever.

[4] And the king and all the people were offering sacrifices before the Lord. [5] And king Solomon offered a sacrifice of calves twenty and two thousand, of sheep a hundred and twenty thousand: so the king and all the people dedicated the house of God. [6] And the priests were standing at their watches, and the Levites with instruments of music of the Lord, belonging to king David, to give thanks before the Lord, for his mercy endureth for ever, with the hymns of David, by their ministry: and the priests were blowing the trumpets before them, and all Israel standing. [7] And Solomon consecrated the middle of the court that was in the house of the Lord: for he offered there the whole-burnt offerings and the fat of the peace-offerings, for the brazen altar which Solomon had made was not sufficient to receive the whole-burnt offerings, and the meat-offerings, and the fat.

[8] And Solomon kept the feast at that time seven days, and all Israel with him, a very great assembly, from the entering in of Æmath, and as far as the river of Egypt. [9] And on the eighth day he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar. [10] And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which the Lord had done to David, and to Solomon, and to Israel his people.

[11] So Solomon finished the house of the Lord, and the king's house: and in whatever Solomon wished in his heart to do in the house of the Lord and in his own house, he prospered.

[12] And the Lord appeared to Solomon by night, and said to him, I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice. [13] If I should restrain the heaven and there should be no rain, and if I should command the locust to devour the trees, and if I should send pestilence upon my people; [14] then if my people, on whom my name is called, should repent, and pray, and seek my face, and turn from their evil ways, I also will hear from heaven, and I will be merciful to their sins, and I will heal their land. [15] And now my eyes shall be open, and my ears attentive to the prayer of this place. [16] And now I have chosen and sanctified this house, that my name should be there for ever: and my eyes and my heart shall be there always.

[17] And if thou wilt walk before me as David thy father did, and wilt do according to all that I have commanded thee, and wilt keep my ordinances and my judgments; [18] then will I establish the throne of thy kingdom, as I

covenanted with David thy father, saying, There shall not fail thee a man
ruling in Israel.
[19] But if ye should turn away, and forsake my ordinances and my com-
mandments, which I have set before you, and go and serve other gods,
and worship them; [20] then will I remove you from the land which I gave
them; and this house which I have consecrated to my name I will remove
out of my sight, and I will make it a proverb and a by-word among all
nations. [21] And as for this lofty house, every one that passeth by it shall
be amazed, and shall say, Wherefore hath the Lord done thus to this land,
and to this house? [22] And men shall say, Because they forsook the Lord
God of their fathers, who brought them out of the land of Egypt, and they
attached themselves to other gods, and worshipped them, and served
them: and therefore he hath brought upon them all this evil.
8 And it came to pass after twenty years, in which Solomon built the
house of the Lord, and his own house, [2] that Solomon rebuilt the cities
which Chiram had given to Solomon, and caused the children of Israel to
dwell in them.
[3] And Solomon came to Bæsoba, and fortified it. [4] And he built Thoed-
mor in the wilderness, and all the strong cities which he built in Emath.
[5] And he built Bæthoron the upper, and Bæthoron the lower, strong
cities—they had walls, gates, and bars; [6] and Balaath, and all the strong
cities which Solomon had, and all his chariot cities, and cities of horse-
men, and all things that Solomon desired according to his desire of build-
ing, in Jerusalem, and in Lebanon, and in all his kingdom.
[7] As for all the people that was left of the Chettites, and the Amorites, and
the Pherezites, and the Evites, and the Jebusites, who are not of Israel, [8] but
were of the children of them whom the children of Israel destroyed not,
that were left after them in the land, even them did Solomon make tribu-
taries to this day. [9] But Solomon did not make any of the children of Israel
servants in his kingdom; for, behold, they were warriors and rulers, and
mighty men, and captains of chariots and horsemen. [10] And these are the
chiefs of the officers of king Solomon, two hundred and fifty overseeing
the work among the people.
[11] And Solomon brought up the daughter of Pharaoh from the city of
David to the house which he had built for her: for he said, My wife shall
not dwell in the city of David, the king of Israel, for the place is holy into
which the ark of the Lord hath entered.
[12] Then Solomon offered up to the Lord whole-burnt offerings on the
altar which he had built to the Lord before the temple, [13] according to
the daily rate, to offer up sacrifices according to the commandments of
Moses, on the sabbaths, and at the new moons, and at the feasts, three
times in the year, at the feast of unleavened bread, and at the feast of
weeks, and at the feast of tabernacles. [14] And he established, according to
the order of his father David, the courses of the priests, and that according
to their public ministrations: and the Levites were appointed over their
charges, to praise and minister before the priests according to the daily
order: and the porters were appointed according to their courses to the

different gates: for thus were the commandments of David the man of
God. [15] They transgressed not the commandments of the king concerning
the priests and the Levites with regard to everything else, and with regard
to the treasures. [16] Now all the work had been prepared from the day when
the foundation was laid, until Solomon finished the house of the Lord.
[17] Then Solomon went to Gasion Gaber, and to Ælath near the sea in
the land of Idumea. [18] And Chiram sent by the hand of his servants ships,
and servants skilled in naval affairs; and they went with the servants of
Solomon to Sophira, and brought thence four hundred and fifty talents of
gold, and they came to king Solomon.

9 And the queen of Saba heard of the name of Solomon, and she came to
Jerusalem with a very large force, to prove Solomon with hard ques-
tions, and she had camels bearing spices in abundance, and gold, and
precious stones: and she came to Solomon, and told him all that was in
her mind. [2] And Solomon told her all her words; and there passed not a
word from Solomon which he told her not.
[3] And the queen of Saba saw the wisdom of Solomon, and the house
which he had built, [4] and the meat of the tables, and the sitting of his
servants, and the standing of his ministers, and their raiment; and his
cupbearers, and their apparel; and the whole-burnt offerings which he
offered up in the house of the Lord; then she was in ecstasy. [5] And she said
to the king, It was a true report which I heard in my land concerning thy
words, and concerning thy wisdom. [6] Yet I believed not the reports until
I came, and my eyes saw: and, behold, the half of the abundance of thy
wisdom was not told me: thou hast exceeded the report which I heard.
[7] Blessed are thy men, blessed are these thy servants, who stand before
thee continually, and hear thy wisdom. [8] Blessed be the Lord thy God, who
took pleasure in thee, to set thee upon his throne for a king, to the Lord
thy God: forasmuch as the Lord thy God loved Israel to establish them for
ever, therefore he hath set thee over them for a king to execute judgment
and justice. [9] And she gave the king a hundred and twenty talents of gold,
and spices in very great abundance, and precious stones: and there were
not anywhere else such spices as those which the queen of Saba gave king
Solomon.
[10] And the servants of Solomon and the servants of Chiram brought gold
to Solomon out of Suphir, and pine timber, and precious stones. [11] And the
king made of the pine timber steps to the house of the Lord, and to the
king's house, and harps and lutes for the singers: and such were not seen
before in the land of Judah. [12] And king Solomon gave to the queen of Saba
all that she requested, besides all that she brought to king Solomon: and
she returned to her own land.
[13] And the weight of the gold that was brought to Solomon in one year
was six hundred and sixty-six talents of gold, [14] besides what the men who
were regularly appointed and the merchants brought, and all the kings of
Arabia and princes of the land: all brought gold and silver to king Solomon.
[15] And king Solomon made two hundred shields of beaten gold: there were
six hundred shekels of pure gold to one shield. [16] And three hundred buck-

lers of beaten gold: the weight of three hundred gold shekels went to one
buckler: and the king placed them in the house of the forest of Lebanon.
17 And the king made a great throne of ivory, and he gilded it with pure
gold. 18 And there were six steps to the throne, riveted with gold, and el-
bows on either side of the seat of the throne, and two lions standing by
the elbows: 19 and twelve lions standing there on the six steps on each side.
There was not the like in any other kingdom.
20 And all king Solomon's vessels were of gold, and all the vessels of the
house of the forest of Lebanon were covered with gold: silver was not
thought anything of in the days of Solomon. 21 For a ship went for the
king to Tharsis with the servants of Chiram: once every three years came
vessels from Tharsis to the king, laden with gold, and silver, and ivory, and
apes.
22 And Solomon exceeded all other kings both in riches and wisdom.
23 And all the kings of the earth sought the presence of Solomon, to hear
his wisdom, which God had put in his heart. 24 And they brought every
one his gifts, silver vessels and golden vessels, and raiment, myrrh and
spices, horses and mules, a rate every year.
25 And Solomon had four thousand mares for chariots, and twelve thou-
sand horsemen; and he put them in the chariot cities, and with the king
in Jerusalem. 26 And he ruled over all the kings from the river even to the
land of the Philistines, and to the borders of Egypt. 27 And the king made
gold and silver in Jerusalem as stones, and cedars as the sycamore trees
in the plain for abundance. 28 And Solomon imported horses from Egypt,
and from every other country.
29 And the rest of the acts of Solomon, the first and the last, behold, these
are written in the words of Nathan the prophet, and in the words of Achia
the Selonite, and in the visions of Joel the seer concerning Jeroboam the
son of Nabat. 30 And Solomon reigned over all Israel forty years. 31 And
Solomon fell asleep, and they buried him in the city of David his father:
and Roboam his son reigned in his stead.

10 And Roboam came to Sychem: for all Israel came to Sychem to
make him king.
2 And it came to pass when Jeroboam the son of Nabat heard it (now
he was in Egypt, forasmuch as he had fled thither from the face of king
Solomon, and Jeroboam dwelt in Egypt), that Jeroboam returned out of
Egypt. 3 And they sent and called him: and Jeroboam and all the congrega-
tion came to Roboam, saying, 4 Thy father made our yoke grievous: now
then abate somewhat of thy father's grievous rule, and of his heavy yoke
which he put upon us, and we will serve thee. 5 And he said to them, Go
away for three days, and then come to me. So the people departed.
6 And king Roboam assembled the elders that stood before his father
Solomon in his life-time, saying, How do ye counsel me to return an an-
swer to this people? 7 And they spoke to him, saying, If thou wouldst this
day befriend this people, and be kind to them, and speak to them good
words, then will they be thy servants for ever. 8 But he forsook the advice
of the old men, who took counsel with him, and he took counsel with the

young men who had been brought up with him, who stood before him.
9 And he said to them, What do ye advise that I should answer this people,
who spoke to me, saying, Ease somewhat of the yoke which thy father laid
upon us? 10 And the young men that had been brought up with him spoke
to him, saying, Thus shalt thou speak to the people that spoke to thee,
saying, Thy father made our yoke heavy, and do thou lighten somewhat
of it from us; thus shalt thou say, My little finger shall be thicker than my
father's loins. 11 And whereas my father chastised you with a heavy yoke, I
will also add to your yoke: my father chastised you with whips, and I will
chastise you with scorpions.

12 And Jeroboam and all the people came to Roboam on the third day,
as the king had spoken, saying, Return to me on the third day. 13 And the
king answered harshly; and king Roboam forsook the counsel of the old
men, 14 and spoke to them according to the counsel of the young men,
saying, My father made your yoke heavy, but I will add to it: my father
chastised you with whips, but I will chastise you with scorpions.

15 And the king hearkened not to the people, for there was a change of
their minds from God, saying, The Lord hath confirmed his word, which
he spoke by the hand of Achia the Selonite concerning Jeroboam the son
of Nabat, and concerning all Israel; 16 for the king did not hearken to them.
And the people answered the king, saying, What portion have we in David,
or inheritance in the son of Jesse? to thy tents, O Israel: now see to thy own
house, David. So all Israel went to their tents. 17 But the men of Israel, even
those who dwelt in the cities of Judah, remained and made Roboam king
over them.

18 And king Roboam sent to them Adoniram that was over the tribute;
and the children of Israel stoned him with stones, and he died. And king
Roboam hasted to mount his chariot, to flee to Jerusalem. 19 So Israel re-
belled against the house of David until this day.

11 And Roboam came to Jerusalem; and he assembled Judah and Ben-
jamin, a hundred and eighty thousand young men fit for war, and he
waged war with Israel to recover the kingdom to Roboam. 2 And the word
of the Lord came to Samaias the man of God, saying, 3 Speak to Roboam
the son of Solomon, and to all Judah and Benjamin, saying, 4 Thus saith
the Lord, Ye shall not go up, and ye shall not war against your brethren:
return every one to his home; for this thing is of me. And they hearkened
to the word of the Lord, and returned from going against Jeroboam.

5 And Roboam dwelt in Jerusalem, and he built walled cities in Judæa.
6 And he built Bethlehem, and Ætan and Thecoe, 7 and Bæthsura, and
Sochoth, and Odollam, 8 and Geth, and Marisa, and Ziph, 9 and Adorai,
and Lachis, and Azeca, 10 and Saraa, and Ælom, and Chebron, which be-
longeth to Judah and Benjamin, walled cities. 11 And he fortified them
with walls, and placed in them captains, and stores of provisions, oil and
wine, 12 shields and spears in every several city, and he fortified them very
strongly, and he had on his side Judah and Benjamin.

13 And the priests and the Levites who were in all Israel were gathered
to him out of all the coasts. 14 For the Levites left the tents of their pos-

session, and went to Judah to Jerusalem, because Jeroboam and his sons
had ejected them so that they should not minister to the Lord. [15] And he
made for himself priests of the high places, and for the idols, and for the
vanities, and for the calves which Jeroboam made. [16] And he cast out from
the tribes of Israel those who set their heart to seek the Lord God of Israel:
and they came to Jerusalem, to sacrifice to the Lord God of their fathers.
[17] And they strengthened the kingdom of Judah; and Judah strengthened
Roboam the son of Solomon for three years, for he walked three years in
the ways of David and Solomon.

[18] And Roboam took to himself for a wife Moolath daughter of Jerimuth
the son of David, and Abigaia daughter of Heliab the son of Jesse. [19] And
she bore him sons; Jeus, and Samoria, and Zaam. [20] And afterwards he
took to himself Maacha the daughter of Abessalom; and she bore him
Abia, and Jetthi, and Zeza, and Salemoth. [21] And Roboam loved Maacha
the daughter of Abessalom more than all his wives and all his concubines:
for he had eighteen wives and sixty concubines; and he begot twenty-
eight sons, and sixty daughters. [22] And he made Abia the son of Maacha
chief, even a leader among his brethren, for he intended to make him king.
[23] And he was exalted beyond all his other sons in all the coasts of Judah
and Benjamin, and in the strong cities; and he gave them provisions in
great abundance: and he desired many wives.

12 And it came to pass when the kingdom of Roboam was established,
and when he had grown strong, that he forsook the commandments
of the Lord, and all Israel with him.

[2] And it came to pass in the fifth year of the reign of Roboam, Susakim
king of Egypt came up against Jerusalem, because they had sinned against
the Lord, [3] with twelve hundred chariots, and sixty thousand horse: and
there was no number of the multitude that came with him from Egypt;
Libyans, Trogodytes, and Ethiopians. [4] And they obtained possession of
the strong cities, which were in Judah, and came to Jerusalem.

[5] And Samaias the prophet came to Roboam, and to the princes of Judah
that were gathered to Jerusalem for fear of Susakim, and said to them,
Thus said the Lord, Ye have left me, and I will leave you in the hand of
Susakim. [6] And the elders of Israel and the king were ashamed, and said,
The Lord is righteous. [7] And when the Lord saw that they repented, then
came the word of the Lord to Samaias, saying, They have repented; I will
not destroy them, but I will set them in safety for a little while, and my
wrath shall not be poured out on Jerusalem. [8] Nevertheless they shall be
servants, and know my service, and the service of the kings of the earth.

[9] So Susakim king of Egypt went up against Jerusalem, and took the trea-
sures that were in the house of the Lord, and the treasures that were in the
king's house: he took all; and he took the golden shields which Solomon
had made. [10] And king Roboam made brazen shields instead of them. And
Susakim set over him captains of footmen, as keepers of the gate of the
king. [11] And it came to pass, when the king went into the house of the Lord,
the guards and the footmen went in, and they that returned to meet the

footmen. [12] And when he repented, the anger of the Lord turned from him,
and did not destroy him utterly; for there were good things in Judah.
[13] So king Roboam strengthened himself in Jerusalem, and reigned: and
Roboam was forty and one years old when he began to reign, and he
reigned seventeen years in Jerusalem, in the city which the Lord chose
out of all the tribes of the children of Israel to call his name there: and his
mother's name was Noomma the Ammanitess. [14] And he did evil, for he
directed not his heart to seek the Lord.
[15] And the acts of Roboam, the first and the last, behold, are they not
written in the book of Samaia the prophet, and Addo the seer, with his
achievements. [16] And Roboam made war with Jeroboam all his days. And
Roboam died with his fathers, and was buried in the city of David: and
Abia his son reigned in his stead.

13 In the eighteenth year of the reign of Jeroboam Abia began to reign
over Judah. [2] He reigned three years in Jerusalem. And his mother's
name was Maacha, daughter of Uriel of Gabaon.
And there was war between Abia and Jeroboam. [3] And Abia set the battle
in array with an army, with mighty men of war, even four hundred thou-
sand mighty men: and Jeroboam set the battle in array against him with
eight hundred thousand, they were mighty warriors of the host.
[4] And Abia rose up from the mount Somoron, which is in mount
Ephraim, and said, Hear ye, Jeroboam, and all Israel: [5] Is it not for you
to know that the Lord God of Israel hath given a king over Israel for ever
to David, and to his sons, by a covenant of salt? [6] But Jeroboam the son
of Nabat, the servant of Solomon the son of David, is risen up, and hath
revolted from his master: [7] and there are gathered to him pestilent men,
transgressors, and he hath risen up against Roboam the son of Solomon,
while Roboam was young and fearful in heart, and he withstood him not.
[8] And now ye profess to resist the kingdom of the Lord in the hand of the
sons of David; and ye are a great multitude, and with you are golden calves,
which Jeroboam made you for gods. [9] Did ye not cast out the priests of the
Lord, the sons of Aaron, and the Levites, and make to yourselves priests of
the people of any other land? whoever came to consecrate himself with a
calf of the herd and seven rams, he forthwith became a priest to that which
is no god. [10] But we have not forsaken the Lord our God, and his priests,
the sons of Aaron, and the Levites, minister to the Lord; and in their daily
courses [11] they sacrifice to the Lord whole-burnt offering, morning and
evening, and compound incense, and set the showbread on the pure ta-
ble; and there is the golden candlestick, and the lamps for burning, to
light in the evening: for we keep the charge of the Lord God of our fa-
thers; but ye have forsaken him. [12] And, behold, the Lord and his priests
are with us at our head, and the signal trumpets to sound an alarm over
us. Children of Israel, fight not against the Lord God of our fathers; for ye
shall not prosper.
[13] Now Jeroboam had caused an ambush to come round upon him from
behind: and he himself was before Judah, and the ambush behind. [14] And
Judah looked back, and, behold, the battle was against them before and

behind: and they cried to the Lord, and the priests sounded with the trumpets. [15] And the men of Judah shouted: and it came to pass, when the men of Judah shouted, that the Lord smote Jeroboam and Israel before Abia and Judah. [16] And the children of Israel fled from before Judah; and the Lord delivered them into their hands. [17] And Abia and his people smote them with a great slaughter: and there fell slain of Israel five hundred thousand mighty men. [18] So the children of Israel were brought low in that day, and the children of Judah prevailed, because they trusted on the Lord God of their fathers. [19] And Abia pursued after Jeroboam, and he took from him the cities, Bethel and her towns, and Jesyna and her towns, and Ephron and her towns. [20] And Jeroboam did not recover strength again all the days of Abia: and the Lord smote him, and he died.

[21] But Abia strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters.

[22] And the rest of the acts of Abia, and his deeds, and his sayings, are written in the book of the prophet Addo.

[23] And Abia died with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In the days of Asa the land of Judah had rest ten years.

14 And he did that which was good and right in the sight of the Lord his God. [2] And he removed the altars of the strange gods, and the high places, and broke the pillars in pieces, and cut down the groves: [3] and he told Judah to seek earnestly the Lord God of their fathers, and to perform the law and the commandments. [4] And he removed from all the cities of Judah the altars and the idols, and established in quietness [5] fortified cities in the land of Judah; for the land was quiet, and he had no war in these years; for the Lord gave him rest. [6] And he said to Judah, Let us fortify these cities, and make walls, and towers, and gates, and bars: we shall prevail over the land, for as we have sought out the Lord our God, he hath sought out us, and hath given us rest round about, and prospered us. [7] And Asa had a force of armed men bearing shields and spears in the land of Judah, even three hundred thousand, and in the land of Benjamin two hundred and eighty thousand targeteers and archers: all these were mighty warriors.

[8] And Zare the Ethiopian went out against them, with a force of a million, and three hundred chariots; and came to Maresa. [9] And Asa went out to meet him, and set the battle in array in the valley north of Maresa. [10] And Asa cried to the Lord his God, and said, O Lord, it is not impossible with thee to save by many or by few: strengthen us, O Lord our God; for we trust in thee, and in thy name have we come against this great multitude. O Lord our God, let not man prevail against thee. [11] And the Lord smote the Ethiopians before Judah; and the Ethiopians fled. [12] And Asa and his people pursued them to Gedor; and the Ethiopians fell, so that they could not recover themselves; for they were crushed before the Lord, and before his host; and they took many spoils. [13] And they destroyed their towns round about Gedor; for a terror of the Lord was upon them: and they spoiled all their cities, for they had much spoil. [14] Also they destroyed the

tents of cattle, and the Alimazons, and took many sheep and camels, and
returned to Jerusalem.

15 And Azarias the son of Oded—upon him came the Spirit of the Lord,
[2] and he went out to meet Asa, and all Judah and Benjamin, and
said, Hear me, Asa, and all Judah and Benjamin. The Lord is with you,
while ye are with him; and if ye seek him out, he will be found of you;
but if ye forsake him, he will forsake you. [3] And Israel hath been a long
time without the true God, and without a priest to expound the truth,
and without the law. [4] But he shall turn them to the Lord God of Israel,
and he will be found of them. [5] And in that time there is no peace to one
going out, or to one coming in, for the terror of the Lord is upon all that
inhabit the lands. [6] And nation shall fight against nation, and city against
city; for God hath confounded them with every kind of affliction. [7] But be
ye strong, and let not your hands be weakened: for there is a reward for
your work.

[8] And when Asa heard these words, and the prophecy of Adad the
prophet, then he strengthened himself, and cast out the abominations
from all the land of Judah and Benjamin, and from the cities which Jeroboam possessed, in mount Ephraim, and he renewed the altar of the
Lord, which was before the temple of the Lord. [9] And he assembled Judah and Benjamin, and the strangers that dwelt with him, of Ephraim,
and of Manasse, and of Symeon: for many of Israel were joined to him,
when they saw that the Lord his God was with him. [10] And they assembled at Jerusalem in the third month, in the fifteenth year of the reign of
Asa. [11] And he sacrificed to the Lord in that day of the spoils which they
brought, seven hundred calves and seven thousand sheep.

[12] And he entered into a covenant that they should seek the Lord God of
their fathers with all their heart and with all their soul. [13] And that whoever
should not seek the Lord God of Israel, should die, whether young or old,
whether man or woman. [14] And they sware to the Lord with a loud voice,
and with trumpets, and with cornets. [15] And all Judah rejoiced concerning
the oath: for they sware with all their heart, and they sought him with all
their desires; and he was found of them: and the Lord gave them rest
round about.

[16] And he removed Maacha his mother from being priestess to Astarte;
and he cut down the idol, and burnt it in the brook of Kedron. [17] Nevertheless they removed not the high places: they still existed in Israel: nevertheless the heart of Asa was perfect all his days. [18] And he brought in the holy
things of David his father, and the holy things of the house of God, silver,
and gold, and vessels. [19] And there was no war waged with him until the
thirty-fifth year of the reign of Asa.

16 And in the thirty-eighth year of the reign of Asa, the king of Israel
went up against Judah, and built Rama, so as not to allow egress or
ingress to Asa king of Judah.

[2] And Asa took silver and gold out of the treasures of the house of the
Lord, and of the king's house, and sent them to the son of Ader king of
Syria, which dwelt in Damascus, saying, [3] Make a covenant between me

and thee, and between my father and thy father: behold, I have sent thee
gold and silver: come, and turn away from me Baasa king of Israel, and
let him depart from me.
[4] And the son of Ader hearkened to king Asa, and sent the captains of his
host against the cities of Israel; and smote Æon, and Dan, and Abelmain,
and all the country round Nephthali.
[5] And it came to pass when Baasa heard it, he left off building Rama, and
put a stop to his work: [6] then king Asa took all Judah, and took the stones
of Rama, and its timber, with which Baasa had built; and he built with
them Gabae and Maspha.
[7] And at that time came Anani the prophet to Asa king of Judah, and said
to him, Because thou didst trust on the king of Syria, and didst not trust
on the Lord thy God, therefore the army of Syria is escaped out of thy
hand. [8] Were not the Ethiopians and Libyans a great force, in courage, in
horsemen, in great numbers? and did not He deliver them into thy hands,
because thou trustedst in the Lord? [9] For the eyes of the Lord look upon
all the earth, to strengthen every heart that is perfect toward him. In this
thou hast done foolishly; henceforth there shall be war with thee. [10] And
Asa was angry with the prophet, and put him in prison, for he was angry
at this: and Asa vexed some of the people at that time.
[11] And, behold, the acts of Asa, the first and the last, are written in the
book of the kings of Judah and Israel.
[12] And Asa was diseased in his feet in the thirty-ninth year of his reign,
until he was very ill: but in his disease he sought not to the Lord, but to the
physicians. [13] And Asa slept with his fathers, and died in the fortieth year
of his reign. [14] And they buried him in the sepulchre which he had dug for
himself in the city of David, and they laid him on a bed, and filled it with
spices and all kinds of perfumes of the apothecaries; and they made for
him a very great funeral.

17 And Josaphat his son reigned in his stead, and Josaphat strength-
ened himself against Israel. [2] And he put garrisons in all the strong
cities of Judah, and appointed captains in all the cities of Judah, and in
the cities of Ephraim, which Asa his father had taken. [3] And the Lord was
with Josaphat, for he walked in the first ways of his father, and did not
seek to idols; [4] but he sought to the Lord God of his father, and walked
in the commandments of his father, and not according to the works of
Israel. [5] And the Lord prospered the kingdom in his hand; and all Judah
gave gifts to Josaphat; and he had great wealth and glory. [6] And his heart
was exalted in the way of the Lord; and he removed the high places and
the groves from the land of Judah.
[7] And in the third year of his reign, he sent his chief men, and his mighty
men, Abdias and Zacharias, and Nathanael, and Michaias, to teach in the
cities of Judah. [8] And with them were the Levites, Samaias, and Nathanias,
and Zabdias, and Asiel, and Semiramoth, and Jonathan, and Adonias, and
Tobias, and Tobadonias, Levites, and with them Elisama and Joram, the
priests. [9] And they taught in Judah, and there was with them the book

of the law of the Lord, and they passed through the cities of Judah, and
taught the people.
10 And a terror of the Lord was upon all the kingdoms of the land round
about Judah, and they made no war against Josaphat. 11 And some of the
Philistines brought to Josaphat gifts, and silver, and presents; and the Ara-
bians brought him seven thousand seven hundred rams. 12 And Josaphat
increased in greatness exceedingly, and built in Judea places of abode,
and strong cities. 13 And he had many works in Judea: and the mighty
men of war, the men of strength, were in Jerusalem.
14 And this is their number according to the houses of their fathers; even
the captains of thousands in Judah were, Ednas the chief, and with him
mighty men of strength three hundred thousand. 15 And after him, Joanan
the captain, and with him two hundred and eighty thousand. 16 And after
him Amasias the son of Zari, who was zealous for the Lord; and with him
two hundred thousand mighty men of strength. 17 And out of Benjamin
there was a mighty man of strength, even Eliada, and with him two hun-
dred thousand archers and targeteers. 18 And after him Jozabad, and with
him a hundred and eighty thousand mighty men of war. 19 These were the
king's servants, besides those whom the king put in the strong cities in all
Judea.
18 And Josaphat had yet great wealth and glory, and he connected him-
self by marriage with the house of Ahab. 2 And he went down after a
term of years to Ahab to Samaria: and Ahab slew for him sheep and calves,
in abundance, and for the people with him, and he much desired him to
go up with him to Ramoth of the country of Galaad. 3 And Ahab king of
Israel said to Josaphat king of Judah, Wilt thou go with me to Ramoth of
the country of Galaad? And he said to him, As I am, so also art thou, as
thy people, so also is my people with thee for the war.
4 And Josaphat said to the king of Israel, Seek, I pray thee, the Lord today.
5 And the king of Israel gathered the prophets, four hundred men, and
said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear?
And they said, Go up, and God shall deliver it into the hands of the king.
6 And Josaphat said, Is there not here a prophet of the Lord besides, that
we may enquire of him? 7 And the king of Israel said to Josaphat, There is
yet one man by whom to enquire of the Lord; but I hate him, for he doth
not prophesy concerning me for good, for all his days are for evil: this is
Michaias the son of Jembla. And Josaphat said, Let not the king say so.
8 And the king called an eunuch, and said, Fetch quickly Michaias the
son of Jembla. 9 And the king of Israel and Josaphat king of Judah were
sitting each on his throne, and clothed in their robes, sitting in the open
space at the entrance of the gate of Samaria: and all the prophets were
prophesying before them. 10 And Sedekias son of Canaan made for him-
self iron horns, and said, Thus saith the Lord, With these thou shalt thrust
Syria until it be consumed. 11 And all the prophets prophesied so, saying,
Go up to Ramoth Galaad, and thou shalt prosper; and the Lord shall de-
liver it into the hands of the king.

[12] And the messenger that went to call Michaias spoke to him, saying,
Behold, the prophets have spoken favourably concerning the king with
one mouth; let now, I pray thee, thy words be as the words of one of them,
and do thou speak good things. [13] And Michaias said, As the Lord liveth,
whatever God shall say to me, that will I speak.

[14] And he came to the king, and the king said to him, Michaias, shall I
go up to Ramoth Galaad to battle, or shall I forbear? And he said, Go up,
and thou shalt prosper, and they shall be given into your hands. [15] And
the king said to him, How often shall I solemnly charge thee that thou
speak to me nothing but truth in the name of the Lord? [16] And he said, I
saw Israel scattered on the mountains, as sheep without a shepherd: and
the Lord said, These have no commander; let each return to his home in
peace.

[17] And the king of Israel said to Josaphat, Said I not to thee, that he would
not prophesy concerning me good, but evil? [18] But he said, Not so. Hear
ye the word of the Lord: I saw the Lord sitting on his throne, and all the
host of heaven stood by on his right hand and on his left. [19] And the Lord
said, Who will deceive Ahab king of Israel, that he may go up, and fall
in Ramoth Galaad? And one spoke this way, and another spoke that way.
[20] And there came forth a spirit, and stood before the Lord, and said, I will
deceive him. And the Lord said, Whereby? [21] And he said, I will go forth,
and will be a lying spirit in the mouth of all his prophets. And the Lord
said, Thou shalt deceive him, and shalt prevail: go forth, and do so. [22] And
now, behold, the Lord hath put a false spirit in the mouth of these thy
prophets, and the Lord hath spoken evil against thee.

[23] Then Sedekias the son of Canaan drew near, and smote Michaias on
the cheek, and said to him, By what way passed the Spirit of the Lord from
me to speak to thee? [24] And Michaias said, Behold, thou shalt see in that
day, when thou shalt go from chamber to chamber to hide thyself.

[25] And the king of Israel said, Take Michaias, and carry him back to Emer
the governor of the city, and to Joash the captain, the king's son; [26] and ye
shall say, Thus said the king, Put this fellow into the prison-house, and
let him eat the bread of affliction, and drink the water of affliction, until I
return in peace. [27] And Michaias said, If thou do at all return in peace, the
Lord hath not spoken by me. And he said, Hear, all ye people.

[28] So the king of Israel, and Josaphat king of Judah, went up to Ramoth
Galaad. [29] And the king of Israel said to Josaphat, Disguise me, and I will
enter into the battle: and do thou put on my raiment. So the king of Israel
disguised himself, and entered into the battle. [30] Now the king of Syria had
commanded the captains of the chariots that were with him, saying, Fight
neither against small nor great, but only against the king of Israel. [31] And
it came to pass, when the captains of the chariots saw Josaphat, that they
said, It is the king of Israel: and they compassed him about to fight against
him: and Josaphat cried out, and the Lord delivered him; and God turned
them away from him. [32] And it came to pass, when the captains of the
chariots saw that it was not the king of Israel, that they turned away from
him. [33] And a man drew a bow with a good aim, and smote the king of

Israel between the lungs and the breastplate: and he said to the charioteer,
Turn thy hand, drive me out of the battle, for I am wounded. [34] And the
battle turned in that day; and the king of Israel remained on the chariot
against Syria until evening, and died at sunset.

19 And Josaphat king of Judah returned to his house at Jerusalem.
[2] And there went out to meet him Jeu the prophet the son of Anani,
and said to him, King Josaphat, dost thou help a sinner, or act friendly to-
wards one hated of the Lord? Therefore hath wrath come upon thee from
the Lord. [3] Nevertheless some good things have been found in thee, foras-
much as thou didst remove the groves from the land of Judah, and didst
direct thy heart to seek after the Lord.

[4] And Josaphat dwelt in Jerusalem: and he again went out among the
people from Bersabee to the mount of Ephraim, and turned them back to
the Lord God of their fathers. [5] And he appointed judges in all the strong
cities of Judah, city by city. [6] And he said to the judges, Take good heed
what ye do: for ye judge not for man, but for the Lord, and with you are
matters of judgment. [7] And now let the fear of the Lord be upon you, and
be wary, and do your duty: for there is no unrighteousness with the Lord
our God, neither is it for him to respect persons, nor to take bribes.

[8] Moreover Josaphat appointed in Jerusalem some of the priests, and
Levites, and heads of houses of Israel, for the judgment of the Lord, and
to judge the dwellers in Jerusalem. [9] And he charged them, saying, Thus
shall ye do in the fear of the Lord, in truth and with a perfect heart. [10] What-
soever man of your brethren that dwell in their cities shall bring the cause
that cometh before you, between blood and blood, and between precept
and commandment, and ordinances and judgments, ye shall even decide
for them; so they shall not sin against the Lord, and there shall not be
wrath upon you, and upon your brethren: thus ye shall do, and ye shall
not sin. [11] And, behold, Amarias the priest is head over you in every mat-
ter of the Lord; and Zabdias the son of Ishmael is head over the house of
Judah in every matter of the king; and the scribes and Levites are before
you: be strong and active, and the Lord shall be with the good.

20 And after this came the children of Moab, and the children of Am-
mon, and with them some of the Minæans, against Josaphat to
battle. [2] And they came and told Josaphat, saying, There is come against
thee a great multitude from Syria, from beyond the sea; and, behold, they
are in Asasan Thamar, this is Engadi. [3] And Josaphat was alarmed, and
set his face to seek the Lord earnestly, and he proclaimed a fast in all
Judah. [4] And Judah gathered themselves together to seek after the Lord:
even from all the cities of Judah they came to seek the Lord.

[5] And Josaphat stood up in the assembly of Judah in Jerusalem, in the
house of the Lord, in front of the new court. [6] And he said, O Lord God of
my fathers, art not thou God in heaven above, and art not thou Lord of
all the kingdoms of the nations? and is there not in thy hand the might
of dominion, and there is no one who can resist thee? [7] Art not thou the
Lord that didst destroy the inhabitants of this land before the face of thy
people Israel, and didst give it to thy beloved seed of Abraham for ever?

[8] And they dwelt in it, and built in it a sanctuary to thy name, saying, [9] If
there should come upon us evils, sword, judgment, pestilence, famine,
we will stand before this house, and before thee (for thy name is upon
this house), and we will cry to thee because of the affliction, and thou
shalt hear, and deliver. [10] And now, behold, the children of Ammon, and
Moab, and mount Seir, with regard to whom thou didst not permit Israel
to pass through their border, when they had come out of the land of Egypt
(for they turned away from them, and did not destroy them)— [11] yet now,
behold, they make attempts against us, to come forth to cast us out from
our inheritance which thou gavest us. [12] O Lord our God, wilt thou not
judge them? for we have no strength to resist this great multitude that is
come against us; and we know not what we shall do to them: but our eyes
are toward thee.

[13] And all Judah was standing before the Lord, and their children, and
their wives. [14] And Oziel the son of Zacharias, of the children of Banaias, of
the sons of Eleïel the sons of Matthanias the Levite, of the sons of Asaph—
upon him came the Spirit of the Lord in the assembly: [15] and he said, Hear
ye, all Judah, and the dwellers in Jerusalem, and king Josaphat: Thus saith
the Lord to you, even you, Fear not, neither be alarmed, before all this
great multitude; for the battle is not yours, but God's. [16] Tomorrow go ye
down against them: behold, they come up by the ascent of Assis, and ye
shall find them at the extremity of the river of the wilderness of Jeriel. [17] It
is not for you to fight: understand these things, and see the deliverance
of the Lord with you, Judah and Jerusalem: fear not, neither be afraid to
go forth tomorrow to meet them; and the Lord shall be with you. [18] And
Josaphat bowed with his face to the ground with all Judah and the dwellers
in Jerusalem, and they fell before the Lord to worship the Lord. [19] And the
Levites of the children of Caath, and they of the sons of Core, rose up to
praise the Lord God of Israel with a loud voice on high.

[20] And they rose early in the morning and went out to the wilderness of
Thecoe: and as they went out, Josaphat stood and cried, and said, Hear me,
Judah, and the dwellers in Jerusalem; put your trust in the Lord God, and
your trust shall be honoured; trust in his prophet, and ye shall prosper.
[21] And he took counsel with the people, and set appointed men to sing
psalms and praises, to give thanks, and sing the holy songs of praise in
going forth before the host: and they said, Give thanks to the Lord, for his
mercy endureth for ever.

[22] And when they began the praise and thanksgiving, the Lord caused the
children of Ammon to fight against Moab, and the inhabitants of mount
Seir that came out against Judah; and they were routed. [23] Then the chil-
dren of Ammon and Moab rose up against the dwellers in mount Seir, to
destroy and consume them; and when they had made an end of destroy-
ing the inhabitants of Seir, they rose up against one another so that they
were utterly destroyed.

[24] And Judah came to the watch-tower of the wilderness, and looked,
and saw the multitude, and, behold, they were all fallen dead upon the
earth, not one escaped. [25] And Josaphat and his people went out to spoil

them, and they found much cattle, and furniture, and spoils, and precious
things: and they spoiled them, and they were three days gathering the
spoil, for it was abundant. [26] And it came to pass on the fourth day they
were gathered to the Valley of Blessing; for there they blessed the Lord:
therefore they called the name of that place the Valley of Blessing, until
this day.
[27] And all the men of Judah returned to Jerusalem, and Josaphat led them
with great joy; for the Lord gave them joy over their enemies. [28] And they
entered into Jerusalem with lutes and harps and trumpets, going into the
house of the Lord. [29] And there was a terror of the Lord upon all the king-
doms of the land, when they heard that the Lord fought against the ene-
mies of Israel. [30] And the kingdom of Josaphat was at peace; and his God
gave him rest round about.
[31] And Josaphat reigned over Judah, being thirty-five years old when he
began to reign, and he reigned twenty-five years in Jerusalem: and his
mother's name was Azuba, daughter of Sali. [32] And he walked in the ways
of his father Asa, and turned not aside from doing that which was right in
the sight of the Lord. [33] Nevertheless the high places yet remained; and as
yet the people did not direct their heart to the Lord God of their fathers.
[34] And the rest of the acts of Josaphat, the first and the last, behold, they
are written in the history of Jeu the son of Anani, who wrote the book of
the kings of Israel.
[35] And afterwards Josaphat king of Judah entered into an alliance with
Ochozias king of Israel (now this was an unrighteous man), [36] by act-
ing with and going to him, to build ships to go to Tharsis: and he built
ships in Gasion Gaber. [37] And Eliezer the son of Dodia of Marisa prophe-
sied against Josaphat, saying, Forasmuch as thou hast allied thyself with
Ochozias, the Lord hath broken thy work, and thy vessels have been
wrecked. And they could not go to Tharsis.

21 And Josaphat slept with his fathers, and was buried in the city of
David: and Joran his son reigned in his stead. [2] And he had brothers,
the six sons of Josaphat, Azarias, and Jeiel, and Zacharias, and Azarias,
and Michael, and Zaphatias: all these were the sons of Josaphat king of
Judah. [3] And their father gave them many gifts, silver, and gold, and arms,
together with fortified cities in Judah: but he gave the kingdom to Joram,
for he was the first-born. [4] And Joram entered upon his kingdom, and
strengthened himself, and slew all his brothers with the sword, and some
of the princes of Israel.
[5] When he was thirty and two years old, Joram succeeded to his kingdom,
and he reigned eight years in Jerusalem. [6] And he walked in the way of the
kings of Israel, as did the house of Ahab; for a daughter of Ahab was his
wife: and he did that which was evil in the sight of the Lord: [7] nevertheless
the Lord would not utterly destroy the house of David, because of the
covenant which he made with David, and as he said to him that he would
give a light to him and his sons for ever.
[8] In those days Edom revolted from Judah, and they made a king over
themselves. [9] And Joram went with the princes, and all the cavalry with

him: and it came to pass that he arose by night, and smote Edom that compassed him about, and the captains of the chariots, and the people fled to their tents. [10] And Edom revolted from Judah until this day. Then Lomna at that time revolted from under his hand, because he forsook the Lord God of his fathers. [11] For he built high places in the cities of Judah, and caused the dwellers in Jerusalem to go a-whoring, and led Judah astray.

[12] And there came to him a message in writing from Elias the prophet, saying, Thus saith the Lord God of thy father David, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa king of Judah, [13] but hast walked in the ways of the kings of Israel, and hast caused Judah and the dwellers in Jerusalem to go a-whoring, as the house of Ahab caused Israel to go a-whoring, and thou hast slain thy brethren, the sons of thy father, who were better than thyself; [14] behold, the Lord shall smite thee with a great plague among thy people, and thy sons, and thy wives, and all thy store: [15] and thou shalt be afflicted with a grievous disease, with a disease of the bowels, until thy bowels shall fall out day by day with the sickness.

[16] So the Lord stirred up the Philistines against Joram, and the Arabians, and those who bordered on the Æthiopians: [17] and they went up against Judah, and prevailed against them, and took away all the store which they found in the house of the king, and his sons, and his daughters; and there was no son left to him but Ochozias the youngest of his sons. [18] And after all these things the Lord smote him in the bowels with an incurable disease. [19] And it continued from day to day: and when the time of the days came to two years, his bowels fell out with the disease, and he died by a grievous distemper: and his people performed no funeral, like the funeral of his fathers. [20] He was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed without honour, and was buried in the city of David, but not in the tombs of the kings.

22 And the inhabitants of Jerusalem made Ochozias his youngest son king in his stead: for the band of robbers that came against them, even the Arabians and the Alimazonians, had slain all the elder ones. So Ochozias son of Joram king of Judah reigned.

[2] Ochozias began to reign when he was twenty years old, and he reigned one year in Jerusalem: and his mother's name was Gotholia, the daughter of Ambri. [3] And he walked in the way of the house of Ahab; for his mother was his counsellor to do evil. [4] And he did that which was evil in the sight of the Lord as the house of Ahab had done: for they were his counsellors after the death of his father to his destruction. [5] And he walked in their counsels, and he went with Joram son of Ahab king of Israel to war against Azael king of Syria to Ramoth Galaad: and the archers smote Joram. [6] And Joram returned to Jezrael to be healed of the wounds wherewith the Syrians smote him in Ramoth, when he fought against Azael king of Syria.

And Ochozias son of Joram, king of Judah, went down to see Joram the son of Ahab at Jezrael because he was sick. [7] And destruction from God came upon Ochozias in his coming to Joram; for when he had come, Jo-

ram went out with him against Jeu the son of Namessei, the anointed of
the Lord against the house of Ahab.
[8] And it came to pass, when Jeu was taking vengeance on the house of
Ahab, that he found the princes of Judah and the brethren of Ochozias
ministering to Ochozias, and he slew them. [9] And he gave orders to seek
Ochozias: and they took him while he was healing his wounds in Samaria,
and they brought him to Jeu, and he slew him; and they buried him, for
they said, He is the son of Josaphat, who sought the Lord with all his heart.
So there was none in the house of Ochozias to secure their power in the
kingdom. [10] And Gotholia the mother of Ochozias saw that her son was
dead, and she arose and destroyed all the seed royal in the house of Judah.
[11] But Josabeeth, the daughter of the king, took Joash the son of Ochozias
and rescued him secretly out of the midst of the sons of the king that
were put to death, and she placed him and his nurse in a bedchamber.
So Josabeeth daughter of king Joram, sister of Ochozias, wife of Jodae the
priest, hid him, and she even hid him from Gotholia, and she did not
slay him. [12] And he was with him hid in the house of God six years; and
Gotholia reigned over the land.
23 And in the eighth year Jodae strengthened himself, and took the
captains of hundreds, Azarias the son of Joram, and Ishmael the
son of Joanan, and Azarias the son of Obed, and Maasæas the son of Adia,
and Elisaphan the son of Zacharias, with him into the house of the Lord.
[2] And they went round about Judah, and gathered the Levites out of all
the cities of Judah, and heads of the families of Israel, and they came
to Jerusalem. [3] And all the congregation of Judah made a covenant with
the king in the house of God. And he showed them the king's son, and
said to them, Lo, let the king's son reign, as the Lord said concerning the
house of David. [4] Now this is the thing which ye shall do. Let a third part of
you, even of the priests and of the Levites, enter in on the sabbath, even
into the gates of the entrances; [5] and let a third part be in the house of
the king; and another third at the middle gate: and all the people in the
courts of the Lord's house. [6] And let not anyone enter into the house of the
Lord, except the priests and the Levites, and the servants of the Levites;
they shall enter in, because they are holy: and let all the people keep the
watch of the Lord. [7] And the Levites shall compass the king round about,
every man's weapon in his hand; and whoever else goeth into the house
shall die: but they shall be with the king when he goeth out, and when he
cometh in.
[8] And the Levites and all Judah did according to all that the priest Jodae
commanded them, and they took each his men from the beginning of the
sabbath to the end of the sabbath, for Jodae the priest did not dismiss
the courses. [9] And Jodae gave to the men the swords, and the shields, and
the arms, which had belonged to king David, in the house of God. [10] And
he set the whole people, every man with his arms, from the right side of
the house to the left side of the altar and the house, over against the king
round about. [11] And he brought out the king's son, and put on him the

crown and the testimony, and Jodae the priest and his sons proclaimed him king, and anointed him, and said, Long live the king!

[12] And Gotholia heard the sound of the people running, and acknowledging and praising the king: and she went in to the king into the house of the Lord. [13] And she looked, and, behold, the king stood in his place, and the princes and trumpets were at the entrance, and the princes were round the king: and all the people of the land rejoiced, and sounded the trumpets, and there were the singers singing with instruments, and singing hymns of praise. And Gotholia rent her robe, and cried, Ye surely are plotting against me. [14] And Jodae the priest went forth, and Jodae the priest charged the captains of hundreds, even the captains of the host, and said to them, Thrust her forth outside the house, and follow her, and let her be slain with the sword. For the priest said, Let her not be slain in the house of the Lord. [15] So they let her go out; and she went through the horsemen's gate of the house of the king, and they slew her there.

[16] And Jodae made a covenant between himself, and the people, and the king, that the people should be the Lord's. [17] And all the people of the land went into the house of Baal, and tore down it and its altars, and they ground his images to powder, and they slew Matthan the priest of Baal before his altars. [18] And Jodae the priest committed the works of the house of the Lord into the hand of the priests and Levites, and he re-established the courses of the priests and Levites which David appointed over the house of the Lord, and he appointed them to offer whole-burnt offerings to the Lord, as it is written in the law of Moses, with gladness, and with songs by the hand of David. [19] And the porters stood at the gates of the house of the Lord, that no one unclean in any respect should enter in. [20] And he took the heads of families, and the mighty men, and the chiefs of the people, and all the people of the land, and they conducted the king into the house of the Lord; and he went through the inner gate into the king's house, and they seated the king on the throne of the kingdom. [21] And all the people of the land rejoiced; and the city was quiet: and they slew Gotholia.

24 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Beersabee. [2] And Joash did that which was right in the sight of the Lord all the days of Jodae the priest. [3] And Jodae took to himself two wives, and they bore sons and daughters.

[4] And it came to pass afterward that it came into the heart of Joash to repair the house of the Lord. [5] And he gathered the priests and the Levites, and said to them, Go out into the cities of Judah, and collect money of all Israel to repair the house of the Lord from year to year, and make haste to speak of it. But the Levites hasted not.

[6] And king Joash called Jodae the chief, and said to him, Why hast thou not looked after the Levites, so that they should bring from Judah and Jerusalem that which was prescribed by Moses the man of God, when he assembled Israel at the tabernacle of witness? [7] For Gotholia was a trans-

gressor, and her sons tore down the house of God; for they offered the
holy things of the house of the Lord to Baalim.
[8] And the king said, Let a box be made, and let it be put at the gate of
the house of the Lord without. [9] And let men proclaim in Judah and in
Jerusalem, that the people should bring to the Lord, as Moses the servant
of God spoke concerning Israel in the wilderness. [10] And all the princes
and all the people gave, and brought in, and cast into the box until it
was filled. [11] And it came to pass, when they brought in the box to the
officers of the king by the hand of the Levites, and when they saw that
the money was more than sufficient, then came the king's scribe, and
the officer of the high priest, and emptied the box, and restored it to its
place. Thus they did day by day, and collected much money. [12] And the
king and Jodae the priest gave it to the workmen employed in the service
of the house of the Lord, and they hired masons and carpenters to repair
the house of the Lord, also smiths and braziers to repair the house of
the Lord. [13] And the workmen wrought, and the works prospered in their
hands, and they established the house of the Lord on its foundation, and
strengthened it. [14] And when they had finished it, they brought to the king
and to Jodae the remainder of the money, and they made vessels for the
house of the Lord, vessels of service for whole-burnt offerings, and gold
and silver censers: and they offered up whole-burnt offerings in the house
of the Lord continually all the days of Jodae.
[15] And Jodae grew old, being full of days, and he died, being a hundred
and thirty years old at his death. [16] And they buried him with the kings in
the city of David, because he had dealt well with Israel, and with God and
his house.
[17] And it came to pass after the death of Jodae, that the princes of Judah
went in, and did obeisance to the king. Then the king hearkened to them.
[18] And they forsook the house of the Lord God of their fathers, and served
the Astartes and idols: and there was wrath upon Judah and Jerusalem
in that day. [19] Yet he sent prophets to them, to turn them to the Lord;
but they hearkened not: and he testified to them, but they obeyed not.
[20] And the Spirit of God came upon Azarias the son of Jodae the priest,
and he stood up above the people, and said, Thus saith the Lord, Why do
ye transgress the commandments of the Lord? so shall ye not prosper; for
ye have forsaken the Lord, and he will forsake you. [21] And they conspired
against him, and stoned him by command of king Joash in the court of the
Lord's house. [22] So Joash remembered not the kindness which his father
Jodae had exercised towards him, but slew his son. And as he died, he
said, The Lord look upon it, and judge.
[23] And it came to pass after the end of the year, that the host of Syria went
up against him, and came against Judah and Jerusalem: and they slew all
the chiefs of the people among the people, and all their spoils they sent
to the king of Damascus. [24] For the army of Syria came with few men, yet
God gave into their hands a very large army, because they had forsaken
the God of their fathers; and he brought judgments on Joash.

[25] And after they had departed from him, when they had left him in sore
diseases, then his servants conspired against him because of the blood of
the son of Jodae the priest, and slew him on his bed, and he died, and they
buried him in the city of David, but they buried him not in the sepulchre
of the kings. [26] And they that conspired against him were Zabed the son
of Samaath the Ammanite, and Jozabed the son of Samareth the Moabite.
[27] And all his sons, and the five came to him: and the other matters, behold,
they are written in the book of the kings. And Amasias his son reigned in
his stead.

25 Amasias began to reign when he was twenty and five years old, and
he reigned twenty-nine years in Jerusalem; and his mother's name
was Joadaen of Jerusalem. [2] And he did that which was right in the sight of
the Lord, but not with a perfect heart. [3] And it came to pass, when the king-
dom was established in his hand, that he slew his servants who had slain
the king his father. [4] But he slew not their sons, according to the covenant
of the law of the Lord, as it is written, and as the Lord commanded, saying,
The fathers shall not die for the children, and the sons shall not die for
the fathers, but they shall die each for his own sin.

[5] And Amasias assembled the house of Judah, and appointed them ac-
cording to the houses of their families for captains of thousands and cap-
tains of hundreds in all Judah and Jerusalem: and he numbered them from
twenty years old and upwards, and found them three hundred thousand
able to go out to war, holding spear and shield. [6] Also he hired of Israel a
hundred thousand mighty men for a hundred talents of silver.

[7] And there came a man of God to him, saying, O king, let not the host
of Israel go with thee; for the Lord is not with Israel, even all the sons
of Ephraim. [8] For if thou shalt undertake to strengthen thyself with these,
then the Lord shall put thee to flight before the enemies: for it is of the
Lord both to strengthen and to put to flight. [9] And Amasias said to the man
of God, But what shall I do for the hundred talents which I have given to
the army of Israel? And the man of God said, The Lord can give thee much
more than these.

[10] And Amasias separated from the army that came to him from Ephraim,
that they might go away to their place; and they were very angry with
Judah, and they returned to their place with great wrath. [11] And Amasias
strengthened himself, and took his people, and went to the valley of salt,
and smote there the children of Seir ten thousand. [12] And the children of
Judah took ten thousand prisoners, and they carried them to the top of the
precipice, and cast them headlong from the top of the precipice, and they
were all dashed to pieces. [13] And the men of the host whom Amasias sent
back so that they should not go with him to battle, went and attacked the
cities of Judah, from Samaria to Bæthoron; and they smote three thousand
among them, and took much spoil.

[14] And it came to pass, after Amasias had returned from smiting Idumea,
that he brought home the gods of the children of Seir, and set them up
for himself as gods, and bowed down before them, and he sacrificed to
them. [15] And the anger of the Lord came upon Amasias, and he sent him a

prophet, and he said to him, Why hast thou sought the gods of the people,
which have not rescued their own people out of thy hand? [16] And it came
to pass when the prophet was speaking to him, that he said to him, Have
I made thee king's counsellor? take heed lest thou be scourged: and the
prophet forebore, and said, I know that God is disposed against thee to
destroy thee, because thou hast done this thing, and hast not hearkened
to my counsel.

[17] And Amasias king of Judah took counsel, and sent to Joash, son of Joac-
haz, son of Jeu, king of Israel, saying, Come, and let us look one another in
the face. [18] And Joash king of Israel sent to Amasias king of Judah, saying,
The thistle that was in Lebanon sent to the cedar that was in Lebanon, say-
ing, Give thy daughter to my son to wife; but, behold, the wild beasts of the
field that are in Lebanon shall come: and the wild beasts did come, and
trod down the thistle. [19] Thou hast said, Behold, I have smitten Idumea,
and thy stout heart exalteth thee: now stay at home; for why dost thou im-
plicate thyself in mischief, that thou shouldst fall, and Judah with thee?

[20] Nevertheless Amasias hearkened not, for it was of the Lord to deliver
him into the enemy's hands, because he sought after the gods of the
Idumeans. [21] So Joash king of Israel went up; and they saw one another,
he and Amasias king of Judah, in Bæthsamys, which is of Judah. [22] And
Judah was put to flight before Israel, and they fled every man to his tent.
[23] And Joash king of Israel took prisoner Amasias king of Judah, son of
Joash, son of Joachaz, in Bæthsamys, and brought him to Jerusalem; and
he pulled down part of the wall of Jerusalem from the gate of Ephraim to
the corner gate, four hundred cubits. [24] And he took all the gold and the
silver, and all the vessels that were found in the house of the Lord and
with Abdedom, and the treasures of the king's house, and the hostages,
and he returned to Samaria.

[25] And Amasias the son of Joash king of Judah lived after the death of
Joash the son of Joachaz king of Israel fifteen years. [26] And the rest of the
acts of Amasias, the first and the last, lo! are they not written in the book of
the kings of Judah and Israel? [27] And at the time when Amasias departed
from the Lord, then they formed a conspiracy against him; and he fled
from Jerusalem to Lachis: and they sent after him to Lachis, and slew him
there. [28] And they took him up on horses, and buried him with his fathers
in the city of David.

26 Then all the people of the land took Ozias, and he was sixteen years
old, and they made him king in the room of his father Amasias. [2] He
built Ælath, he recovered it to Judah, after the king slept with his fathers.

[3] Ozias began to reign at the age of sixteen years, and he reigned fifty-
two years in Jerusalem: and his mother's name was Jechelia of Jerusalem.
[4] And he did that which was right in the sight of the Lord, according to
all that Amasias his father did. [5] And he sought the Lord in the days of
Zacharias, who understood the fear of the Lord; and in his days he sought
the Lord, and the Lord prospered him.

[6] And he went out and fought against the Philistines, and pulled down
the walls of Geth, and the walls of Jabner, and the walls of Azotus, and

he built cities near Azotus, and among the Philistines. [7] And the Lord
strengthened him against the Philistines, and against the Arabians that
dwelt on the rock, and against the Minæans. [8] And the Minæans gave gifts
to Ozias; and his fame spread as far as the entering in of Egypt, for he
strengthened himself exceedingly.

[9] And Ozias built towers in Jerusalem, both at the gate of the corner and
at the valley gate, and at the corners, and he fortified them. [10] And he built
towers in the wilderness, and dug many wells, for he had many cattle in
the low country and in the plain; and vinedressers in the mountain country and in Carmel: for he was a husbandman. [11] And Ozias had a host
of warriors, and that went out orderly to war, and returned orderly in
number; and their number was made by the hand of Jeiel the scribe, and
Maasias the judge, by the hand of Ananias the king's deputy. [12] The whole
number of the chiefs of families of the mighty men of war was two thousand six hundred; [13] and with them was a warrior force, three hundred
thousand and seven thousand and five hundred: these waged war mightily to help the king against his enemies. [14] And Ozias prepared for them,
even for all the host, shields, and spears, and helmets, and breastplates,
and bows, and slings for stones. [15] And he made in Jerusalem machines
invented by a wise contriver, to be upon the towers and upon the corners,
to cast darts and great stones: and the fame of their preparation was heard
at a distance; for he was wonderfully helped, till he was strong.

[16] And when he was strong, his heart was lifted up to his destruction; and
he transgressed against the Lord his God, and went into the temple of the
Lord to burn incense on the altar of incense. [17] And there went in after
him Azarias the priest, and with him eighty priests of the Lord, mighty
men. [18] And they withstood Ozias the king, and said to him, It is not for
thee, Ozias, to burn incense to the Lord, but only for the priests the sons
of Aaron, who are consecrated to sacrifice: go forth of the sanctuary, for
thou hast departed from the Lord; and this shall not be for glory to thee
from the Lord God.

[19] And Ozias was angry, and in his hand was the censer to burn incense
in the temple: and when he was angry with the priests, then the leprosy
rose up in his forehead before the priests in the house of the Lord, over
the altar of incense. [20] And Azarias the chief priest, and the other priests,
turned to look at him, and, behold, he was leprous in his forehead; and
they got him hastily out thence, for he also hasted to go out, because the
Lord had rebuked him. [21] And Ozias the king was a leper to the day of
his death, and he dwelt as a leper in a separate house; for he was cut off
from the house of the Lord: and Joatham his son was set over his kingdom,
judging the people of the land.

[22] And the rest of the acts of Ozias, the first and the last, are written by
Esaias the prophet. [23] And Ozias slept with his fathers, and they buried
him with his fathers in the field of the burial place of the kings, for they
said, He is a leper; and Joatham his son reigned in his stead.

27 Joatham was twenty and five years old when he began to reign, and
he reigned sixteen years in Jerusalem: and his mother's name was

Jerusa, daughter of Sadoc. [2] And he did that which was right in the sight
of the Lord, according to all that his father Ozias did: but he went not into
the temple of the Lord. And still the people corrupted themselves. [3] He
built the high gate of the house of the Lord, and he built much in the
wall of Opel. [4] In the mountain of Judah, and in the woods, he built both
dwelling-places and towers. [5] He fought against the king of the children
of Ammon, and prevailed against him: and the children of Ammon gave
him even annually a hundred talents of silver, and ten thousand measures
of wheat, and ten thousand of barley. These the king of the children of
Ammon brought to him annually in the first and second and third years.
[6] Joatham grew strong, because he prepared his ways before the Lord his
God.

[7] And the rest of the acts of Joatham, and his war, and his deeds, behold,
they are written in the book of the kings of Judah and Israel. [8] And he was
twenty-five years old when he began to reign, and he reigned sixteen years
in Jerusalem. [9] And Joatham slept with his fathers, and was buried in the
city of David: and Ahaz his son reigned in his stead.

[8] Vat. omits this verse

28 Ahaz was five and twenty years old when he began to reign, and he
reigned sixteen years in Jerusalem: and he did not that which was
right in the sight of the Lord, as David his father. [2] But he walked in the
ways of the kings of Israel, for he made graven images. [3] And he sacrificed
to their idols in the valley of Benennom, and passed his children through
the fire, according to the abominations of the heathen, whom the Lord
cast out from before the children of Israel. [4] And he burnt incense upon
the high places, and upon the roofs, and under every shady tree.

[5] And the Lord his God delivered him into the hand of the king of Syria;
and he smote him, and took captive of them a great band of prisoners,
and carried him to Damascus. Also God delivered him into the hands of
the king of Israel, who smote him with a great slaughter. [6] And Phakee the
son of Romelias king of Israel, slew in Judah in one day a hundred and
twenty thousand mighty men; because they had forsaken the Lord God
of their fathers. [7] And Zechri, a mighty man of Ephraim, slew Maasias the
king's son, and Ezrican the chief of his house, and Elcana the king's deputy.
[8] And the children of Israel took captive of their brethren three hundred
thousand, women, and sons, and daughters, and they spoiled them of
much property, and brought the spoils to Samaria.

[9] And there was there a prophet of the Lord, his name was Oded: and
he went out to meet the host that were coming to Samaria, and said to
them, Behold, the wrath of the Lord God of your fathers is upon Judah,
and he hath delivered them into your hands, and ye have slain them in
wrath, and it hath reached even to heaven. [10] And now ye talk of keeping
the children of Judah and Jerusalem for servants and handmaidens. Lo,
am I not with you to testify for the Lord your God? [11] And now hearken to
me, and restore the prisoners of your brethren whom ye have taken: for
the fierce anger of the Lord is upon you.

[12] And the chiefs of the sons of Ephraim rose up, Udias the son of Joanas,
and Barachias the son of Mosolamoth, and Hezekias the son of Sellem,

and Amasias the son of Eldai, against those that came from the war, [13] and
said to them, Ye shall not bring in hither the prisoners to us, for whereas
sin against the Lord is upon us, ye mean to add to our sins, and to our
trespass: for our sin is great, and the fierce anger of the Lord is upon Israel.
[14] So the warriors left the prisoners and the spoils before the princes and
all the congregation. [15] And the men who were called by name rose up,
and took hold of the prisoners, and clothed all the naked from the spoils,
and gave them garments and shoes, and gave them food to eat, and oil
to anoint themselves with, and they helped also every one that was weak
with asses, and placed them in Jericho, the city of palm-trees, with their
brethren; and they returned to Samaria.

[16] At that time king Ahaz sent to the king of Assyria to help him, and on
this occasion, [17] because the Idumæans had attacked him, and smitten
Judah, and taken a number of prisoners. [18] Also the Philistines had made
an attack on the cities of the plain country, and the cities of the south of
Judah, and taken Bæthsamys, and [the things in the house of the Lord, and
the things in the house of the king, and of the princes: and they gave to
the king] Ælon, and Galero, and Socho and her villages, and Thamna and
her villages, and Gamzo and her villages: and they dwelt there. [19] For the
Lord humbled Judah because of Ahaz king of Judah, because he grievously
departed from the Lord. [20] And there came against him Thalgaphellasar
king of Assyria, and he afflicted him. [21] And Ahaz took the things that were
in the house of the Lord, and the things in the house of the king, and of the
princes, and gave them to the king of Assyria: but he was no help to him,
[22] but only troubled him in his affliction: and he departed yet more from
the Lord, and king Ahaz said, [23] I will seek after the gods of Damascus
that smite me. And he said, Forasmuch as the gods of the king of Syria
themselves strengthen them, therefore will I sacrifice to them, and they
will help me. But they became a stumbling-block to him, and to all Israel.

[24] And Ahaz removed the vessels of the house of the Lord, and cut them
in pieces, and shut the doors of the house of the Lord, and made to himself
altars in every corner in Jerusalem: [25] and in each several city in Judah he
made high places to burn incense to strange gods: and they provoked
the Lord God of their fathers. [26] And the rest of his acts, and his deeds,
the first and the last, behold, they are written in the book of the kings of
Judah and Israel. [27] And Ahaz slept with his fathers, and was buried in the
city of David; for they did not bring him into the sepulchres of the kings
of Israel: and Hezekias his son reigned in his stead.

29 And Hezekias began to reign at the age of twenty-five years, and
he reigned twenty-nine years in Jerusalem: and his mother's name
was Abia, daughter of Zacharias. [2] And he did that which was right in the
sight of the Lord, according to all that his father David had done.

[3] And it came to pass, when he was established over his kingdom, in the
first month, he opened the doors of the house of the Lord, and repaired
them. [4] And he brought in the priests and the Levites, and put them on
the east side, [5] and said to them, Hear, ye Levites: now sanctify yourselves,
and sanctify the house of the Lord God of your fathers, and cast out the im-

purity from the holy places. [6] For our fathers have revolted, and done that
which was evil before the Lord our God, and have forsaken him, and have
turned away their face from the tabernacle of the Lord, and have turned
their back. [7] And they have shut up the doors of the temple, and put out
the lamps, and have not burnt incense, and have not offered whole-burnt
offerings in the holy place to the God of Israel. [8] And the Lord was very an-
gry with Judah and Jerusalem, and made them an astonishment, and a
desolation, and a hissing, as ye see with your eyes. [9] And, behold, your
fathers have been smitten with the sword, and your sons and your daugh-
ters and your wives are in captivity in a land not their own, as it is even
now. [10] Therefore it is now in my heart to make a covenant, a covenant
with the Lord God of Israel, that he may turn away his fierce wrath from
us. [11] And now be not wanting to your duty, for the Lord hath chosen you
to stand before him to minister, and to be ministers and burners of in-
cense to him.

[12] Then the Levites rose up, Maath the son of Amasi, and Joel the son of
Azarias, of the sons of Caath: and of the sons of Merari, Kis the son of Abdi,
and Azarias the son of Ilaelel: and of the sons of Gedsoni, Jodaad the son
of Zemmath, and Joadam: these were the sons of Joacha. [13] And of the sons
of Elisaphan; Zambri, and Jeiel: and of the sons of Asaph; Zacharias, and
Matthanias: [14] and of the sons of Æman; Jeiel, and Semei: and of the sons
of Jeduthun; Samaias, and Oziel. [15] And they gathered their brethren, and
they purified themselves according to the king's command by the order
of the Lord, to purify the house of the Lord. [16] And the priests entered into
the house of the Lord, to purify it, and they cast out all the uncleanness
that was found in the house of the Lord, even into the court of the house
of the Lord: and the Levites received it to cast into the brook of Kedron
without.

[17] And Hezekias began on the first day, even on the new moon of the first
month, to purify, and on the eighth day of the month they entered into
the temple of the Lord: and they purified the house of the Lord in eight
days; and on the thirteenth day of the first month they finished the work.

[18] And they went in to king Hezekias, and said, We have purified all the
things in the house of the Lord, the altar of whole-burnt offering, and its
vessels, and the table of showbread, and its vessels; [19] and all the vessels
which king Ahaz polluted in his reign, in his apostasy, we have prepared
and purified: behold, they are before the altar of the Lord.

[20] And king Hezekias rose early in the morning, and gathered the chief
men of the city, and went up to the house of the Lord. [21] And he brought
seven calves, seven rams, seven lambs, seven kids of goats for a sin-
offering, for the kingdom, and for the holy things, and for Israel: and he
told the priests the sons of Aaron to go up to the altar of the Lord. [22] And
they slew the calves, and the priests received the blood, and poured it on
the altar: and they slew the rams, and poured the blood upon the altar:
also they slew the lambs, and poured the blood round the altar. [23] And
they brought the goats for a sin-offering before the king and the congre-
gation; and laid their hands upon them. [24] And the priests slew them, and

offered their blood as a propitiation on the altar; and they made atonement for all Israel: for the king said, The whole-burnt offering, and the sin-offerings are for all Israel.

[25] And he stationed the Levites in the house of the Lord with cymbals, and lutes, and harps, according to the commandment of king David, and of Gad the king's seer, and Nathan the prophet: for by the commandment of the Lord the order was in the hand of the prophets. [26] And the Levites stood with the instruments of David, and the priests with the trumpets. [27] And Hezekias told them to offer up the whole-burnt offering on the altar: and when they began to offer the whole-burnt offering, they began to sing to the Lord, and the trumpets accompanied the instruments of David king of Israel. [28] And all the congregation worshipped, and the psalm-singers were singing, and the trumpets sounding, until the whole-burnt-sacrifice had been completely offered. [29] And when they had done offering it, the king and all that were present bowed, and worshipped.

[30] And king Hezekias and the princes told the Levites to sing hymns to the Lord in the words of David, and of Asaph the prophet: and they sang hymns with gladness, and fell down and worshipped.

[31] Then Hezekias answered and said, Now ye have consecrated yourselves to the Lord, bring near and offer sacrifices of praise in the house of the Lord. And the congregation brought sacrifices and thank-offerings into the house of the Lord; and every one who was ready in his heart brought whole-burnt offerings. [32] And the number of the whole-burnt offerings which the congregation brought, was seventy calves, a hundred rams, two hundred lambs: all these were for a whole-burnt offering to the Lord. [33] And the consecrated calves were six hundred, and the sheep three thousand. [34] But the priests were few, and could not flay the whole-burnt offering, so their brethren the Levites helped them, until the work was finished, and until the priests had purified themselves: for the Levites more zealously purified themselves than the priests. [35] And the whole-burnt offering was abundant, with the fat of the complete peace-offering, and the drink-offerings of the whole-burnt-sacrifice. So the service was established in the house of the Lord.

[36] And Hezekias and all the people rejoiced, because God had prepared the people: for the thing was done suddenly.

30 And Hezekias sent to all Israel and Judah, and wrote letters to Ephraim and Manasse, that they should come into the house of the Lord to Jerusalem, to keep the passover to the Lord God of Israel. [2] For the king, and the princes, and all the congregation in Jerusalem, designed to keep the passover in the second month. [3] For they could not keep it at that time, because a sufficient number of priests had not purified themselves, and the people was not gathered to Jerusalem. [4] And the proposal pleased the king and the congregation. [5] And they established a decree that a proclamation should go through all Israel, from Bersabee to Dan, that they should come and keep the passover to the Lord God of Israel at Jerusalem: for the multitude had not done it lately according to the scripture.

[6] And the posts went with the letters from the king and the princes to all
Israel and Judah, according to the command of the king, saying, Children
of Israel, return to the Lord God of Abraham, and Isaac, and Israel, and
bring back them that have escaped even those that were left of the hand
of the king of Assyria. [7] And be not as your fathers, and your brethren,
who revolted from the Lord God of their fathers, and he gave them up to
desolation, as ye see. [8] And now harden not your hearts, as your fathers
did: give glory to the Lord God, and enter into his sanctuary, which he hath
sanctified for ever: and serve the Lord your God, and he shall turn away
his fierce anger from you. [9] For when ye turn to the Lord, your brethren
and your children shall be pitied before all that have carried them captives,
and he will restore you to this land: for the Lord our God is merciful and
pitiful, and will not turn away his face from you, if we return to him.

[10] So the posts went through from city to city in mount Ephraim, and
Manasse, and as far as Zabulon: and they as it were laughed them to scorn,
and mocked them. [11] But the men of Aser, and some of Manasses and of
Zabulon, were ashamed, and came to Jerusalem and Judah. [12] And the
hand of the Lord was present to give them one heart to come, to do according to the commands of the king and of the princes, by the word of
the Lord.

[13] And a great multitude were gathered to Jerusalem to keep the feast of
unleavened bread in the second month, a very great congregation. [14] And
they arose, and took away the altars that were in Jerusalem, and all on
which they burnt incense to false gods they tore down and cast into the
brook Kedron. [15] Then they killed the passover on the fourteenth day of
the second month: and the priests and the Levites repented, and purified
themselves, and brought whole-burnt offerings into the house of the Lord.

[16] And they stood at their post, according to their ordinance, according
to the commandment of Moses the man of God: and the priests received
the blood from the hand of the Levites. [17] For a great part of the congregation was not sanctified; and the Levites were ready to kill the passover
for every one who could not sanctify himself to the Lord. [18] For the greatest part of the people of Ephraim, and Manasse, and Issachar, and Zabulon, had not purified themselves, but ate the passover contrary to the
scripture. On this account also Hezekias prayed concerning them, saying, [19] The good Lord be merciful with regard to every heart that sincerely
seeketh the Lord God of their fathers, and is not purified according to the
purification of the sanctuary. [20] And the Lord hearkened to Hezekias, and
healed the people.

[21] And the children of Israel who were present in Jerusalem kept the feast
of unleavened bread seven days with great joy; and they continued to
sing hymns to the Lord daily, and the priests and the Levites played on
instruments to the Lord. [22] And Hezekias encouraged all the Levites, and
those that had good understanding of the Lord: and they completely kept
the feast of unleavened bread seven days, offering peace-offerings, and
confessing to the Lord God of their fathers.

[23] And the congregation purposed together to keep other seven days:
and they kept seven days with gladness. [24] For Hezekias set apart for Judah,
even for the congregation, a thousand calves and seven thousand sheep;
and the princes set apart for the people a thousand calves and ten thou-
sand sheep: and the holy things of the priests abundantly. [25] And all the
congregation, the priests and the Levites, rejoiced, and all the congrega-
tion of Judah, and they that were present of Jerusalem, and the strangers
that came from the land of Israel, and the dwellers in Judah. [26] And there
was great joy in Jerusalem: from the days of Solomon the son of David
king of Israel there was not such a feast in Jerusalem. [27] Then the priests
the Levites rose up and blessed the people: and their voice was heard, and
their prayer came into his holy dwelling-place, even into heaven.

31 And when all these things were finished, all Israel that were found
in the cities of Judah went out, and broke in pieces the pillars, and
cut down the groves, and tore down the high places and the altars out
of all Judea and Benjamin, also of Ephraim and Manasse, till they made
an end: and all Israel returned, every one to his inheritance, and to their
cities.

[2] And Hezekias appointed the courses of the priests and the Levites, and
the courses of each one according to his ministry, to the priests and to
the Levites, for the whole-burnt offering, and for the peace-offering, and
to praise, and to give thanks, and to minister in the gates and in the
courts of the house of the Lord. [3] And the king's proportion out of his
substance was appointed for the whole-burnt offerings, the morning and
the evening one, and the whole-burnt offerings for the sabbaths, and for
the new moons, and for the feasts that were ordered in the law of the Lord.

[4] And they told the people who dwelt in Jerusalem, to give the portion
of the priests and the Levites, that they might be strong in the ministry
of the house of the Lord. [5] And as he gave the command, Israel brought
abundantly first-fruits of corn, and wine, and oil, and honey, and every
fruit of the field: and the children of Israel and Judah brought tithes of
everything abundantly. [6] And they that dwelt in the cities of Judah them-
selves also brought tithes of calves and sheep, and tithes of goats, and
consecrated them to the Lord their God, and they brought them and laid
them in heaps. [7] In the third month the heaps began to be piled, and in the
seventh month they were finished. [8] And Hezekias and the princes came
and saw the heaps, and blessed the Lord, and his people Israel. [9] Then
Hezekias enquired of the priests and the Levites concerning the heaps.
[10] And Azarias the priest, the chief over the house of Sadoc, spoke to him,
and said, From the time that the first-fruits began to be brought into the
house of the Lord, we have eaten and drunk, and left even abundantly;
for the Lord hath blessed his people, and we have left to this amount.

[11] And Hezekias told them yet further to prepare chambers for the house
of the Lord; and they prepared them, [12] and they brought thither the first-
fruits and the tithes faithfully: and Chonenias the Levite was superinten-
dent over them, and Semei his brother was next. [13] And Jeiel, and Ozias,
and Naeth, and Asael, and Jerimoth, and Jozabad, and Eliel, and Samachia,

and Maath, and Banaias, and his sons, were appointed by Chonenias and
Semei his brother, as Hezekias the king, and Azarias who was over the
house of the Lord commanded.
14 And Core, the son of Jemna the Levite, the porter eastward, was over
the gifts, to distribute the first-fruits of the Lord, and the most holy
things, 15 by the hand of Odom, and Benjamin, and Jesus, and Semei, and
Amarias, and Sechonias, by the hand of the priests faithfully, to give to
their brethren according to the courses, as well to great as small; 16 be-
sides the increase of males from three years old and upward, to every one
entering into the house of the Lord, a portion according to a daily rate,
for service in the daily courses of their order. 17 This is the distribution of
the priests according to the houses of their families; and the Levites in
their daily courses from twenty years old and upward were in their order,
18 to assign stations for all the increase of their sons and their daughters,
for the whole number: for they faithfully sanctified the holy place. 19 As
for the sons of Aaron that executed the priests' office (even those from
their cities), the men in each several city who were named expressly were
appointed to give a portion to every male among the priests, and to every
one reckoned among the Levites.
20 And Hezekias did so through all Judah, and did that which was good
and right before the Lord his God. 21 And in every work which he began
in service in the house of the Lord, and in the law, and in the ordinances,
he sought his God with all his soul, and wrought, and prospered.
32 And after these things and this faithful dealing, came Sennacherib
king of the Assyrians, and he came to Judah, and encamped against
the fortified cities, and intended to take them for himself.
2 And Hezekias saw that Sennacherib was come, and that his face was
set to fight against Jerusalem. 3 And he took counsel with his elders and
his mighty men to stop the wells of water which were without the city:
and they helped him. 4 And he collected many people, and stopped the
wells of water, and the river that flowed through the city, saying, Lest the
king of Assyria come, and find much water, and strengthen himself.
5 And Hezekias strengthened himself, and built all the wall that had been
pulled down, and the towers, and another wall in front without, and for-
tified the strong place of the city of David, and prepared arms in abun-
dance. 6 And he appointed captains of war over the people, and they were
gathered to meet him to the open place of the gate of the valley, and he
encouraged them, saying, 7 Be strong and courageous, and fear not, nei-
ther be dismayed before the king of Assyria, and before all the nation that
is with him: for there are more with us than with him. 8 With him are arms
of flesh; but with us is the Lord our God to save us, and to fight our battle.
And the people were encouraged at the words of Hezekias king of Judah.
9 And afterward Sennacherib king of the Assyrians sent his servants to
Jerusalem; and he went himself against Lachis, and all his army with him,
and sent to Hezekias king of Judah, and to all Judah that was in Jerusalem,
saying, 10 Thus saith Sennacherib king of the Assyrians, On what do ye
trust, that ye will remain in the siege in Jerusalem? 11 Doth not Hezekias

deceive you, to deliver you to death and famine and thirst, saying, The
Lord our God will deliver us out of the hand of the king of Assyria? [12] Is
not this Hezekias who hath taken down his altars and his high places, and
hath spoken to Judah and the dwellers in Jerusalem, saying, Ye shall wor-
ship before this altar, and burn incense upon it? [13] Know ye not what I and
my fathers have done to all the nations of the countries? Could the gods
of the nations of all the earth at all rescue their people out of my hand?
[14] Who is there among all the gods of those nations whom my fathers ut-
terly destroyed, worthy of trust? Could they deliver their people out of my
hand, that your God should deliver you out of my hand? [15] Now then, let
not Hezekias deceive you, and let him not make you thus confident, and
believe him not: for no god of any kingdom or nation is at all able to de-
liver his people out of my hand, or the hand of my fathers: therefore your
God shall not deliver you out of my hand. [16] And his servants continued
to speak against the Lord God, and against his servant Hezekias.

[17] And he wrote a letter to reproach the Lord God of Israel, and spoke
concerning him, saying, As the gods of the nations of the earth have not
delivered their people out of my hand, so the God of Hezekias shall by
no means deliver his people out of my hand. [18] And he cried with a loud
voice in the Jews' language to the people of Jerusalem on the wall, calling
them to assist them, and pull down the walls, that they might take the city.
[19] And he spoke against the God of Jerusalem, even as against the gods of
the nations of the earth, the works of the hands of men.

[20] And king Hezekias and Esaias the prophet the son of Amos prayed
concerning these things, and they cried to heaven. [21] And the Lord sent
an angel, and he destroyed every mighty man and warrior, and leader and
captain in the camp of the king of Assyria: and he returned with shame
of face to his own land and came into the house of his god: and some
of them that came out of his bowels slew him with the sword. [22] So the
Lord delivered Hezekias and the dwellers in Jerusalem out of the hand
of Sennacherib king of Assyria, and out of the hand of all his enemies,
and gave them rest round about. [23] And many brought gifts to the Lord to
Jerusalem, and presents to Hezekias king of Judah; and he was exalted in
the eyes of all the nations after these things.

[24] In those days Hezekias was sick even to death, and prayed to the Lord:
and he hearkened to him, and gave him a sign. [25] But Hezekias did not
recompense the Lord according to the return which he made him, but
his heart was lifted up: and wrath came upon him, and upon Judah and
Jerusalem. [26] And Hezekias humbled himself after the exaltation of his
heart, he and the dwellers in Jerusalem; and the wrath of the Lord did
not come upon them in the days of Hezekias. [27] And Hezekias had wealth
and very great glory: and he made for himself treasuries of gold, and silver,
and precious stones, also for spices, and stores for arms, and for precious
vessels; [28] and cities for the produce of corn, and wine, and oil; and stalls
and mangers for every kind of cattle, and folds for flocks; [29] and cities
which he built for himself, and store of sheep and oxen in abundance, for
the Lord gave him a very great store.

30 The same Hezekias stopped up the course of the water of Gion above,
and brought the water down straight south of the city of David. And
Hezekias prospered in all his works. 31 Notwithstanding, in regard to the
ambassadors of the princes of Babylon, who were sent to him to enquire
of him concerning the prodigy which came upon the land, the Lord left
him, to try him, to know what was in his heart.
32 And the rest of the acts of Hezekias, and his kindness, behold, they
are written in the prophecy of Esaias the son of Amos the prophet, and in
the book of the kings of Judah and Israel. 33 And Hezekias slept with his
fathers, and they buried him in a high place among the sepulchres of the
sons of David: and all Judah and the dwellers in Jerusalem gave him glory
and honour at his death. And Manasses his son reigned in his stead.

33 Manasses was twelve years old when he began to reign, and he
reigned fifty-five years in Jerusalem. 2 And he did that which was
evil in the sight of the Lord, according to all the abominations of the hea-
then, whom the Lord destroyed from before the face of the children of Is-
rael. 3 And he returned and built the high places, which his father Hezekias
had pulled down, and set up images to Baalim, and made groves, and wor-
shipped all the host of heaven, and served them. 4 And he built altars in
the house of the Lord, concerning which the Lord said, In Jerusalem shall
be my name for ever. 5 And he built altars to all the host of heaven in the
two courts of the house of the Lord. 6 He also passed his children through
the fire in the valley of Benennom; and he divined, and used auspices, and
sorceries, and appointed those who had divining spirits, and enchanters,
and wrought abundant wickedness before the Lord, to provoke him. 7 And
he set the graven image, the molten statue, the idol which he made, in the
house of God, of which God had said to David and to Solomon his son,
In this house, and Jerusalem, which I have chosen out of all the tribes of
Israel, I will put my name for ever; 8 and I will not again remove the foot
of Israel from the land which I gave to their fathers, if only they will take
heed to do all things which I have commanded them, according to all the
law and the ordinances and the judgments given by the hand of Moses.
9 So Manasses led astray Judah and the inhabitants of Jerusalem, to do evil
beyond all the nations which the Lord cast out from before the children
of Israel.
10 And the Lord spoke to Manasses, and to his people: but they hear-
kened not. 11 And the Lord brought upon them the captains of the host
of the king of Assyria, and they took Manasses in bonds, and bound him
in fetters, and brought him to Babylon. 12 And when he was afflicted, he
sought the face of the Lord his God, and was greatly humbled before the
face of the God of his fathers; 13 and he prayed to him: and he hearkened
to him, and listened to his cry, and brought him back to Jerusalem to his
kingdom: and Manasses knew that the Lord he is God.
14 And afterward he built a wall without the city of David, from the south-
west southward in the valleys and at the entrance through the fish-gate, as
men go out by the gate round about, even as far as Opel; and he raised it
much, and set captains of the host in all the fortified cities in Judah. 15 And

he removed the strange gods and the graven image out of the house of the
Lord, and all the altars which he had built in the mount of the house of the
Lord, and in Jerusalem, and without the city. [16] And he repaired the altar
of the Lord, and offered upon it a sacrifice of peace-offering and thank-
offering, and he told Judah to serve the Lord God of Israel. [17] Nevertheless
the people still sacrificed on the high places, only to the Lord their God.
[18] And the rest of the acts of Manasses, and his prayer to God, and the
words of the seers that spoke to him in the name of the God of Israel, [19] be-
hold, they are in the account of his prayer; and God hearkened to him. And
all his sins, and his backslidings, and the spots on which he built the high
places, and set there groves and graven images, before he repented, be-
hold, they are written in the books of the seers. [20] And Manasses slept with
his fathers, and they buried him in the garden of his house: and Ammon
his son reigned in his stead.
[21] Ammon was twenty and two years old when he began to reign, and he
reigned two years in Jerusalem. [22] And he did that which was evil in the
sight of the Lord, as his father Manasses did: and Ammon sacrificed to all
the idols which his father Manasses had made, and served them. [23] And he
was not humbled before the Lord as his father Manasses was humbled; for
his son Ammon abounded in transgression. [24] And his servants conspired
against him, and slew him in his house. [25] And the people of the land slew
the men who had conspired against king Ammon; and the people of the
land made Josias his son king in his stead.

34 Josias was eight years old when he began to reign, and he reigned
thirty-one years in Jerusalem. [2] And he did that which was right
in the sight of the Lord, and walked in the ways of his father David, and
turned not aside to the right hand or to the left. [3] And in the eighth year
of his reign, and he being yet a youth, he began to seek the Lord God of
his father David: and in the twelfth year of his reign he began to purge
Judah and Jerusalem from the high places, and the groves, and the orna-
ments for the altars, and the molten images. [4] And he pulled down the
altars of Baalim that were before his face, and the high places that were
above them; and he cut down the groves, and the graven images, and
broke in pieces the molten images, and reduced them to powder, and
cast it upon the surface of the tombs of those who had sacrificed to them.
[5] And he burnt the bones of the priests upon the altars, and purged Ju-
dah and Jerusalem. [6] And he did so in the cities of Manasse, and Ephraim,
and Symeon, and Nephthali, and the places round about them. [7] And he
pulled down the altars and the groves, and he cut the idols in small pieces,
and cut off all the high places from all the land of Israel, and returned to
Jerusalem.
[8] And in the eighteenth year of his reign, after having cleansed the land,
and the house, he sent Saphan the son of Ezelias, and Maasa prefect of the
city, and Juach son of Joachaz his recorder, to repair the house of the Lord
his God. [9] And they came to Chelcias the high priest, and gave the money
that was brought into the house of God, which the Levites who kept the
gate collected of the hand of Manasse and Ephraim, and of the princes,

and of every one that was left in Israel, and of the children of Judah and
Benjamin, and of the dwellers in Jerusalem. [10] And they gave it into the
hand of the workmen, who were appointed in the house of the Lord, and
they gave it to the workmen who wrought in the house of the Lord, to re-
pair and strengthen the house. [11] They gave it also to the carpenters and
builders, to buy squared stones, and timber for beams to cover the houses
which the kings of Judah had destroyed. [12] And the men were faithfully en-
gaged in the works: and over them were superintendents, Jeth and Abdias,
Levites of the sons of Merari, and Zacharias and Mosollam, of the sons of
Caath, appointed to oversee; and every Levite, and every one that under-
stood how to play on musical instruments. [13] And overseers were over the
burden-bearers, and over all the workmen in the respective works; and of
the Levites were appointed scribes, and judges, and porters.

[14] And when they brought forth the money that had been brought into
the house of the Lord, Chelcias the priest found a book of the law of the
Lord given by the hand of Moses. [15] And Chelcias answered and said to
Saphan the scribe, I have found a book of the law in the house of the
Lord. And Chelcias gave the book to Saphan. [16] And Saphan brought in
the book to the king, and moreover gave an account to the king, saying,
This is all the money given into the hand of thy servants that work. [17] And
they have collected the money that was found in the house of the Lord,
and given it into the hand of the overseers, and into the hand of them that
do the work.

[18] And Saphan the scribe brought word to the king, saying, Chelcias the
priest hath given me a book. And Saphan read it before the king. [19] And
it came to pass, when the king heard the words of the law, that he rent
his garments. [20] And the king commanded Chelcias, and Achicam the son
of Saphan, and Abdom the son of Michaias, and Saphan the scribe, and
Asaia the servant of the king, saying, [21] Go, enquire of the Lord for me,
and for every one that is left in Israel and Judah, concerning the words of
the book that is found: for great is the wrath of the Lord which hath been
kindled among us, because our fathers have not hearkened to the words
of the Lord, to do according to all the things written in this book.

[22] And Chelcias went, and the others whom the king told, to Olda the
prophetess, the wife of Sellem son of Thecoe, son of Aras, who kept the
commandments; and she dwelt in Jerusalem in the second quarter: and
they spoke to her accordingly.

[23] And she said to them, Thus hath the Lord God of Israel said, Tell the
man who sent you to me, [24] Thus saith the Lord, Behold, I bring evil upon
this place, even all the words that are written in the book that was read
before the king of Judah: [25] because they have forsaken me, and burnt
incense to strange gods, that they might provoke me by all the works of
their hands; and my wrath is kindled against this place, and it shall not be
quenched. [26] And concerning the king of Judah, who sent you to seek the
Lord—thus shall ye say to him, Thus saith the Lord God of Israel, As for the
words which thou hast heard, [27] forasmuch as thy heart was ashamed, and
thou wast humbled before me when thou heardest my words against this

place, and against the inhabitants of it, and thou wast humbled before me,
and didst rend thy garments, and didst weep before me; I also have heard,
saith the Lord. [28] Behold, I will gather thee to thy fathers, and thou shalt
be gathered to thy grave in peace, and thy eyes shall not look upon all the
evils which I am bringing upon this place, and upon the inhabitants of it.
And they brought back word to the king.

[29] And the king sent and gathered the elders of Judah and Jerusalem.
[30] And the king went up to the house of the Lord, he and all Judah, and
the inhabitants of Jerusalem, and the priests, and the Levites, and all the
people great and small: and he read in their ears all the words of the
book of the covenant that were found in the house of the Lord. [31] And
the king stood at a pillar, and made a covenant before the Lord, to walk
before the Lord, to keep his commandments and testimonies, and his or-
dinances, with all his heart and with all his soul, so as to perform the
words of the covenant that were written in this book. [32] And he caused
all that were found in Jerusalem and Benjamin to stand; and the inhabi-
tants of Jerusalem made a covenant in the house of the Lord God of their
fathers.

[33] And Josias removed all the abominations out of the whole land which
belonged to the children of Israel, and caused all that were found in
Jerusalem and in Israel, to serve the Lord their God all his days: he de-
parted not from following the Lord God of his fathers.

35 And Josias kept a passover to the Lord his God; and sacrificed the
passover on the fourteenth day of the first month. [2] And he ap-
pointed the priests at their charges, and encouraged them for the services
of the house of the Lord. [3] And he told the Levites that were able to act
in all Israel, that they should consecrate themselves to the Lord: and they
put the holy ark in the house which Solomon the son of David king of Is-
rael built: and the king said, Ye must not carry anything on your shoulders:
now then minister to the Lord your God, and to his people Israel. [4] And
prepare yourselves according to the houses of your families, and accord-
ing to your daily courses, according to the writing of David king of Israel,
and the order by the hand of his son Solomon. [5] And stand ye in the house
according to the divisions of the houses of your families for your brethren
the sons of the people; so also let there be for the Levites a division of the
house of their family. [6] And kill ye the passover, and prepare it for your
brethren, to do according to the word of the Lord, by the hand of Moses.

[7] And Josias gave as an offering to the children of the people, sheep, and
lambs, and kids of the young of the goats, all for the passover, even for
all that were found, in number amounting to thirty thousand, and three
thousand calves, these were of the substance of the king. [8] And his princes
gave an offering to the people, and to the priests, and to the Levites: and
Chelcias and Zacharias and Jeiel the chief men gave to the priests of the
house of God, they even gave for the passover sheep, and lambs, and kids,
two thousand six hundred, and three hundred calves. [9] And Chonenias,
and Banæas, and Samæas, and Nathanael his brother, and Asabias, and

Jeiel, and Jozabad, heads of the Levites, gave an offering to the Levites for
the passover, of five thousand sheep and five hundred calves.
[10] And the service was duly ordered, and the priests stood in their place,
and the Levites in their divisions, according to the command of the king.
[11] And they slew the passover, and the priests sprinkled the blood from
their hand, and the Levites flayed the victims. [12] And they prepared the
whole-burnt offering to give to them, according to the division by the
houses of families, even to the sons of the people, to offer to the Lord, as
it is written in the book of Moses. [13] And thus they did till the morning.
And they roasted the passover with fire according to the ordinance; and
boiled the holy pieces in copper vessels and cauldrons, and the feast went
on well, and they quickly served all the children of the people.
[14] And after they had prepared for themselves and for the priests, for
the priests were engaged in offering the whole-burnt offerings and the
fat until night, then the Levites prepared for themselves, and for their
brethren the sons of Aaron. [15] And the sons of Asaph the psalm-singers
were at their post according to the commands of David, and Asaph, and
Æman, and Jeduthun, the prophets of the king: also the chiefs and the
porters of the several gates—it was not for them to stir from the service
of the holy things, for their brethren the Levites prepared for them. [16] So
all the service of the Lord was duly ordered and prepared in that day, for
keeping the passover, and offering the whole-burnt-sacrifices on the altar
of the Lord, according to the command of king Josias. [17] And the children
of Israel that were present kept the passover at that time, and the feast of
unleavened bread seven days.
[18] And there was no passover like it in Israel from the days of Samuel the
prophet, or any king of Israel: they kept not such a passover as Josias, and
the priests, and the Levites, and all Judah and Israel that were present,
and the dwellers in Jerusalem, kept to the Lord. [19] In the eighteenth year
of the reign of Josias this passover was kept, after all these things that
Josias did in the house. [19a] And king Josias burnt those who had in them
a divining spirit, and the wizards, and the images, and the idols, and the
sodomites which were in the land of Judah and in Jerusalem, that he might
confirm the words of the law that were written in the book which Chelcias
the priest found in the house of the Lord. [19b] There was no king like him
before him, who turned to the Lord with all his heart, and all his soul, and
all his strength, according to all the law of Moses, and after him there rose
up none like him. [19c] Nevertheless the Lord turned not from the anger of
his fierce wrath, wherewith the Lord was greatly angry against Judah, for
all the provocations wherewith Manasses provoked him: [19d] and the Lord
said, I will even remove Judah also from my presence, as I have removed
Israel, and I have rejected the city which I chose, even Jerusalem, and the
house of which I said, My name shall be there.
[20] And Pharaoh Nechao king of Egypt went up against the king of the
Assyrians to the river Euphrates, and king Josias went to meet him. [21] And
he sent messengers to him, saying, What have I to do with thee, O king
of Judah? I am not come today to war against thee; and God hath told

me to hasten: beware of the God that is with me, lest he destroy thee.
[22] However Josias turned not his face from him, but strengthened himself
to fight against him, and hearkened not to the words of Nechao by the
mouth of God, and he came to fight in the plain of Mageddo. [23] And the
archers shot at king Josias; and the king said to his servants, Take me
away, for I am severely wounded. [24] And his servants lifted him out of the
chariot, and put him in the second chariot which he had, and brought
him to Jerusalem; and he died, and was buried with his fathers: and all
Judah and Jerusalem lamented over Josias. [25] And Jeremias mourned over
Josias, and all the chief men and chief women uttered a lamentation over
Josias until this day: and they made it an ordinance for Israel, and, behold,
it is written in the lamentations.

[26] And the rest of the acts of Josias, and his hope, are written in the law
of the Lord. [27] And his acts, the first and the last, behold, they are written
in the book of the kings of Israel and Judah.

36 And the people of the land took Joachaz the son of Josias, and
anointed him, and made him king over Jerusalem in the room of
his father. [2] Joachaz was twenty-three years old when he began to reign,
and he reigned three months in Jerusalem: [2a] and his mother's name was
Amital, daughter of Jeremias of Lobna. [2b] And he did that which was evil
in the sight of the Lord, according to all that his fathers had done. [2c] And
Pharaoh Nechao bound him in Deblatha in the land of Æmath, that he
might not reign in Jerusalem. [3] And the king brought him over to Egypt;
and imposed a tribute on the land, a hundred talents of silver and a talent
of gold. [4] And Pharaoh Nechao made Eliakim the son of Josias king over Ju-
dah in the room of his father Josias, and changed his name to Joakim. And
Pharaoh Nechao took his brother Joachaz and brought him into Egypt,
and he died there: [4a] but he had given the silver and the gold to Pharaoh.
At that time the land began to be taxed to give the money at the command
of Pharaoh; and every one as he could borrowed the silver and the gold
of the people of the land, to give to Pharaoh Nechao.

[5] Joachim was twenty-five years old when he began to reign, and he
reigned eleven years in Jerusalem: and his mother's name was Zechora,
daughter of Nerias of Rama. And he did that which was evil in the sight
of the Lord, according to all that his fathers did. [5a] In his days came
Nabuchodonosor king of Babylon into the land, and he served him three
years, and then revolted from him. [5b] And the Lord sent against them the
Chaldeans, and plundering parties of Syrians, and plundering parties of
the Moabites, and of the children of Ammon, and of Samaria; but after
this they departed, according to the word of the Lord by the hand of his
servants the prophets. [5c] Nevertheless the wrath of the Lord was upon Ju-
dah, so that they should be removed from his presence, because of the
sins of Manasses in all that he did, [5d] and for the innocent blood which
Joakim shed, for he had filled Jerusalem with innocent blood; yet the Lord
would not utterly destroy them. [6] And Nabuchodonosor king of Babylon
came up against him, and bound him with brazen fetters, and carried him

away to Babylon. [7] And he carried away a part of the vessels of the house
of the Lord to Babylon, and put them in his temple in Babylon.
[8] And the rest of the acts of Joakim, and all that he did, behold, are
not these things written in the book of the chronicles of the kings of Ju-
dah? And Joakim slept with his fathers, and was buried with his fathers in
Ganozae: and Jechonias his son reigned in his stead.
[9] Jechonias was eight years old when he began to reign, and he reigned
three months and ten days in Jerusalem, and did that which was evil in
the sight of the Lord. [10] And at the turn of the year, king Nabuchodonosor
sent, and brought him to Babylon, with the precious vessels of the house
of the Lord, and made Sedekias his father's brother king over Judah and
Jerusalem.
[11] Sedekias was twenty-one years old when he began to reign, and he
reigned eleven years in Jerusalem. [12] And he did that which was evil in
the sight of the Lord his God: he was not ashamed before the prophet
Jeremias, nor because of the word of the Lord; [13] in that he rebelled against
king Nabuchodonosor, which he adjured him by God not to do: but he
stiffened his neck, and hardened his heart, so as not to return to the
Lord God of Israel. [14] And all the great men of Judah, and the priests, and
the people of the land transgressed abundantly in the abominations of
the heathen, and polluted the house of the Lord which was in Jerusalem.
[15] And the Lord God of their fathers sent by the hand of his prophets; rising
early and sending his messengers, for he spared his people, and his sanc-
tuary. [16] Nevertheless they sneered at his messengers, and set at nought
his words, and mocked his prophets, until the wrath of the Lord rose up
against his people, till there was no remedy.
[17] And he brought against them the king of the Chaldeans, and slew their
young men with the sword in the house of his sanctuary, and did not spare
Sedekias, and had no mercy upon their virgins, and they led away their
old men: he delivered all things into their hands. [18] And all the vessels of
the house of God, the great and the small, and the treasures of the house
of the Lord, and all the treasures of the king and the great men; he brought
all to Babylon.
[19] And he burnt the house of the Lord, and broke down the wall of
Jerusalem, and burnt its palaces with fire, and utterly destroyed every
beautiful vessel. [20] And he carried away the remnant to Babylon; and they
were servants to him and to his sons until the establishment of the king-
dom of the Medes. [21] That the word of the Lord by the mouth of Jeremias
might be fulfilled, until the land should enjoy its sabbaths in resting and
sabbath keeping all the days of its desolation, till the accomplishment of
seventy years.
[22] In the first year of Cyrus king of the Persians, after the fulfilment of
the word of the Lord by the mouth of Jeremias, the Lord stirred up the
spirit of Cyrus king of the Persians, and told him to make proclamation
in writing throughout all his kingdom, saying,
[23] Thus saith Cyrus king of the Persians to all the kingdoms of the earth,
The Lord God of heaven hath given me power, and he hath commanded

me to build a house to him in Jerusalem, in Judea. Who is there of you of all his people? his God shall be with him, and let him go up.

The Prayer of Manasses

King of Judah,

When He Was Holden Captive in Babylon

1 [a]O Lord Almighty, the God of our fathers Abraham and Isaac and Jacob and of their righteous seed; [2] that hast made the heaven and the earth with all their adornment; [3] that hast bound the sea with the word of thy commandment; that hast closed the abyss and sealed it with thy fearful and glorious name; [4] whom all things revere and tremble before the face of thy power, [5] because the magnificence of thy glory is unendurable and irresistible the wrath of thy threatening against sinners: [6] the mercy of thy promise is both immeasurable and inscrutable; [7] for thou art the Lord most high, compassionate, longsuffering, and most merciful, repenting of the evils of men. Thou, Lord, according to the abundance of thy goodness, hast proclaimed repentance and forgiveness to those that have sinned against thee, and in the multitude of thy kindnesses thou hast decreed for sinners repentance unto salvation. [8] Surely thou, O Lord, the God of the just, hast not appointed repentance for the just, for Abraham and Isaac and Jacob who have not sinned against thee; but thou hast appointed repentance for me a sinner: [9] for I have sinned above the number of the sand of the sea. My transgressions are multiplied, O Lord, they are multiplied, and I am not worthy to look at or see the height of heaven, for the multitude of my iniquities, [10] being bowed down by many iron bonds, so that I cannot uplift my head, and there is no release for me, because I have provoked thy anger, and have done evil before thee, not doing thy will, nor keeping thy commandments, but setting up abominations and multiplying offences. [11] And now I bend the knee of my heart, beseeching thy goodness: [12] I have sinned, Lord, I have sinned, and I acknowledge my transgressions: [13] but I pray and beseech thee, release me, Lord, release me, and destroy me not with my transgressions; keep not evils for me in anger for ever, nor condemn me to the lowest parts of the earth: because thou art God, the God of the repenting; [14] and in me thou wilt show all thy benevolence, for that me unworthy thou wilt save, according to thy great mercy: [15] and I will praise thee continually all the days of my life: for all the host of the heavens singeth to thee, and thine is the glory for ever and ever. Amen.

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[a] This purports to be the penitential prayer of Manasses, King of Judah, mentioned in 2 Chr. 33:18. Its eloquent phraseology is largely derived from the Old Testament. In MSS of the Septuagint the Prayer finds a place only among the Ecclesiastical Canticles.

The First Book of
Esdras

1 [a]And Josias held the feast of the passover in Jerusalem unto his Lord,
and offered the passover the fourteenth day of the first month; [2] having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

[3] And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built: [4] and said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds, [5] according as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel, [6] offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

[7] And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests and to the Levites. [8] And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. [9] And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

[10] And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, [11] and according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning. [12] And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, [13] and set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. [14] For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. [15] The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue. [16] Moreover the porters were at every gate; it was

[a] The First Book of Esdras was written some time within the first century BC, and is chiefly made up of an independent and somewhat free version (not without value) of portions of 2 Chronicles, 2 Esdras, and Nehemias. It is possibly based upon a Greek, but emended from a Hebrew source. The one portion peculiar to the book (3:1–5:6), commonly called *The Three Wise Sayings,* has been thought to be the nucleus of the whole book round which the rest is grouped.

not lawful for any to go from his ordinary service: for their brethren the
Levites prepared for them. [17] Thus were the things that belonged to the
sacrifices of the Lord accomplished in that day, that they might hold the
passover, [18] and offer sacrifices upon the altar of the Lord, according to
the commandment of king Josias.
[19] So the children of Israel which were present held the passover at that
time, and the feast of sweet bread seven days. [20] And such a passover was
not kept in Israel since the time of the prophet Samuel. [21] Yea, all the kings
of Israel held not such a passover as Josias, and the priests, and the Levites,
and the Jews, held with all Israel that were found dwelling at Jerusalem.
[22] In the eighteenth year of the reign of Josias was this passover kept.
[23] And the works of Josias were upright before his Lord with a heart full
of godliness. [24] As for the things that came to pass in his time, they were
written in former times, concerning those that sinned, and did wickedly
against the Lord above all people and kingdoms, and how they grieved
him exceedingly, so that the words of the Lord rose up against Israel.
[25] Now after all these acts of Josias it came to pass that Pharaoh the king
of Egypt came to raise war at Carcamys upon Euphrates: and Josias went
out against him. [26] But the king of Egypt sent to him, saying, What have I
to do with thee, O king of Judea? [27] I am not sent out from the Lord God
against thee; for my war is upon Euphrates: and now the Lord is with me,
yea the Lord is with me hasting me forward: depart from me, and be not
against the Lord.
[28] Howbeit Josias did not turn back his chariot from him, but undertook
to fight with him, not regarding the words of the prophet Jeremias spoken
by the mouth of the Lord: [29] but joined battle with him in the plain of
Mageddo, and the princes came against king Josias. [30] Then said the king
unto his servants, Carry me away out of the battle; for I am very weak.
And immediately his servants took him away out of the battle. [31] Then gat
he up upon his second chariot; and being brought back to Jerusalem died,
and was buried in his father's sepulchre. [32] And in all Jewry they mourned
for Josias, yea, Jeremias the prophet lamented for Josias, and the chief
men with the women made lamentation for him unto this day: and this
was given out for an ordinance to be done continually in all the nation of
Israel.
[33] These things are written in the book of the stories of the kings of Judah,
and every one of the acts that Josias did, and his glory, and his understand-
ing in the law of the Lord; and the things that he had done before, and
the things now recited, are reported in the book of the kings of Israel and
Judea.
[34] And the people took Joachaz the son of Josias, and made him king
instead of Josias his father when he was twenty and three years old. [35] And
he reigned in Judea and in Jerusalem three months: and then the king of
Egypt deposed him from reigning in Jerusalem. [36] And he set a tax upon
the land of a hundred talents of silver and one talent of gold.
[37] The king of Egypt also made king Joacim his brother king of Judea
and Jerusalem. [38] And he bound Joacim and the nobles: but Zaraces his

brother he apprehended, and brought him out of Egypt. [39] Five and twenty
years old was Joacim when he was made king in the land of Judea and
Jerusalem; and he did evil before the Lord. [40] Wherefore against him Nabu-
chodonosor the king of Babylon came up, and bound him with a chain of
brass, and carried him into Babylon. [41] Nabuchodonosor also took of the
holy vessels of the Lord, and carried them away, and set them in his own
temple at Babylon. [42] But those things that are recorded of him, and of his
uncleanness and impiety, are written in the chronicles of the kings.
[43] And Joacim his son reigned in his stead: he was made king being eigh-
teen years old; [44] and reigned but three months and ten days in Jerusalem;
and did evil before the Lord.
[45] So after a year Nabuchodonosor sent and caused him to be brought
into Babylon with the holy vessels of the Lord. [46] And made Sedecias
king of Judea and Jerusalem, when he was one and twenty years old;
and he reigned eleven years: [47] and he did evil also in the sight of the
Lord, and cared not for the words that were spoken unto him by the
prophet Jeremias from the mouth of the Lord. [48] And after that king Nabu-
chodonosor had made him to swear by the name of the Lord, he forswore
himself, and rebelled; and hardening his neck, and his heart, he trans-
gressed the laws of the Lord God of Israel. [49] The governors also of the
people and of the priests did many things against the laws, and passed
all the pollutions of all nations, and defiled the temple of the Lord, which
was sanctified in Jerusalem.
[50] Nevertheless the God of their fathers sent by his messenger to call
them back, because he spared them and his tabernacle also. [51] But they
had his messengers in derision; and, in the day that the Lord spake unto
them, they made a sport of his prophets: [52] so far forth, that he, being
wroth with his people for their great ungodliness, commanded the kings
of the Chaldees to come up against them; [53] who slew their young men
with the sword, yea, even within the compass of their holy temple, and
spared neither young man nor maid, old man nor child, among them; for
he delivered all into their hands. [54] And they took all the holy vessels of
the Lord, both great and small, with the vessels of the ark of God, and the
king's treasures, and carried them away into Babylon. [55] As for the house
of the Lord, they burnt it, and brake down the walls of Jerusalem, and set
fire upon her towers: [56] and as for her glorious things, they never ceased
till they had consumed and brought them all to nought; and the people
that were not slain with the sword he carried into Babylon: [57] who became
servants to him and his children, till the Persians reigned, to fulfil the word
of the Lord spoken by the mouth of Jeremias: [58] until the land had enjoyed
her sabbaths, the whole time of her desolation shall she rest, until the full
term of seventy years.

2 In the first year of Cyrus king of the Persians, that the word of the
Lord might be accomplished, that he had promised by the mouth of
Jeremias; [2] the Lord raised up the spirit of Cyrus the king of the Persians,
and he made proclamation through all his kingdom, and also by writing,
[3] saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most

high Lord, hath made me king of the whole world, [4] and commanded me
to build him a house at Jerusalem in Jewry.
[5] If therefore there be any of you that are of his people, let his Lord be
with him, and let him go up to Jerusalem that is in Judea, and build the
house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.
[6] Whosoever then dwell in the places about, let them help him, those, I
say, that are his neighbours, with gold, and with silver, [7] with gifts, with
horses, and with cattle, and other things, which have been set forth by
vow, for the temple of the Lord at Jerusalem.
[8] Then the chief of the families of Judea and of the tribe of Benjamin
stood up; the priests also, and the Levites, and all they whose mind the
Lord had moved to go up, and to build a house for the Lord at Jerusalem,
[9] and they that dwelt round about them, and helped them in all things
with silver and gold, with horses and cattle, and with very many free gifts
of a great number whose minds were stirred up thereto. [10] King Cyrus also
brought forth the holy vessels which Nabuchodonosor had carried away
from Jerusalem, and had set up in his temple of idols.
[11] Now when Cyrus king of the Persians had brought them forth, he de-
livered them to Mithridates his treasurer: [12] and by him they were deliv-
ered to Sanabassar the governor of Judea. [13] And this was the number of
them; A thousand golden cups, and a thousand of silver, censers of silver
twenty-nine, vials of gold thirty, and of silver two thousand four hundred
and ten, and a thousand other vessels. [14] So all the vessels of gold and of
silver, which were carried away, were five thousand four hundred three-
score and nine. [15] These were brought back by Sanabassar, together with
them of the captivity, from Babylon to Jerusalem.
[16] But in the time of Artaxerxes king of the Persians Belemus, and Mithri-
dates, and Tabellius, and Rathumus, and Beeltethmus, and Samellius the
secretary, with the rest that were in commission with them, dwelling in
Samaria and other places, wrote unto him against them that dwelt in
Judea and Jerusalem this letter following; [17] To king Artaxerxes our lord,
Thy servants, Rathumus the storywriter, and Samellius the scribe, and
the rest of their council, and the judges that are in Celosyria and Phoeni-
cia. [18] Be it now known to the lord the king, that the Jews that are come
up from you to us, being come into Jerusalem, that rebellious and wicked
city, do build the marketplaces, and repair the walls of it, and do lay the
foundation of the temple. [19] Now if this city and the walls thereof be made
up again, they will not only refuse to give tribute, but also rebel against
kings.
[20] And forasmuch as the things pertaining to the temple are now in hand,
we think it meet not to neglect such a matter, [21] but to speak unto our
lord the king, to the intent that, if it be thy pleasure, it may be sought
out in the books of thy fathers: [22] and thou shalt find in the chronicles
what is written concerning these things, and shalt understand that that
city was rebellious, troubling both kings and cities: [23] and that the Jews
were rebellious, and raised always wars therein; for the which cause even
this city was made desolate. [24] Wherefore now we do declare unto thee,

O lord the king, that if this city be built again, and the walls thereof set
up anew, thou shalt from henceforth have no passage into Celosyria and
Phoenicia.
[25] Then the king wrote back again to Rathumus the storywriter, to Beel-
tethmus, to Semellius the scribe, and to the rest that were in commis-
sion, and dwellers in Samaria and Syria and Phoenicia, after this manner;
[26] I have read the epistle which ye have sent unto me: therefore I com-
manded to make diligent search, and it hath been found that that city
was from the beginning practising against kings; [27] and the men therein
were given to rebellion and war: and that mighty kings and fierce were in
Jerusalem, who reigned and exacted tributes in Celosyria and Phoenicia.
[28] Now therefore I have commanded to hinder those men from building
the city, and heed to be taken that there be no more done in it; [29] and that
those wicked workers proceed no further to the annoyance of kings.
[30] Then king Artaxerxes his letters being read, Rathumus, and Semellius
the scribe, and the rest that were in commission with them, removing
in haste toward Jerusalem with a troop of horsemen and a multitude of
people in battle array, began to hinder the builders; and the building of
the temple in Jerusalem ceased until the second year of the reign of Darius
king of the Persians.

3 Now when Darius reigned, he made a great feast unto all his subjects,
and unto all his household, and unto all the princes of Media and
Persia, [2] and to all the governors and captains and lieutenants that were
under him, from India unto Ethiopia, in the hundred twenty and seven
provinces. [3] And when they had eaten and drunken, and being satisfied
were gone home, then Darius the king went into his bedchamber, and
slept, and soon after awaked.
[4] Then three young men, that were of the guard that kept the king's body,
spake one to another; [5] Let every one of us speak a sentence: he that shall
overcome, and whose sentence shall seem wiser than the others, unto him
shall the king Darius give great gifts, and great things in token of victory:
[6] as to be clothed in purple, to drink in gold, and to sleep upon gold, and
a chariot with bridles of gold, and a headtire of fine linen, and a chain
about his neck: [7] and he shall sit next to Darius because of his wisdom,
and shall be called Darius's cousin.
[8] And then every one wrote his sentence, sealed it, and laid it under the
pillow of king Darius; [9] and said that, when the king is risen, some will give
him the writing; and of whose side the king and the three princes of Persia
shall judge that his sentence is the wisest, to him shall the victory be given,
as was appointed. [10] The first wrote, Wine is the strongest. [11] The second
wrote, The king is strongest. [12] The third wrote, Women are strongest: but
above all things Truth beareth away the victory.
[13] Now when the king was risen up, they took their writings, and deliv-
ered them unto him, and so he read them: [14] and sending forth he called
all the princes of Persia and Media, and the governors, and the captains,
and the lieutenants, and the chief officers; [15] and sat him down in the royal
seat of judgment; and the writing was read before them. [16] And he said,

Call the young men, and they shall declare their own sentences. So they
were called, and came in. [17] And he said unto them, Declare unto us your
mind concerning the writings.

Then began the first, who had spoken of the strength of wine; [18] and he
said thus, O ye men, how exceeding strong is wine! it causeth all men to
err that drink it: [19] it maketh the mind of the king and of the fatherless
child to be all one; of the bondman and of the freeman, of the poor man
and of the rich: [20] it turneth also every thought into jollity and mirth, so
that a man remembereth neither sorrow nor debt: [21] and it maketh every
heart rich, so that a man remembereth neither king nor governor; and it
maketh to speak all things by talents: [22] and when they are in their cups,
they forget their love both to friends and brethren, and a little after draw
out swords: [23] but when they are from the wine, they remember not what
they have done. [24] O ye men, is not wine the strongest, that enforceth to
do thus? And when he had so spoken, he held his peace.

4 Then the second, that had spoken of the strength of the king, began to
say, [2] O ye men, do not men excel in strength, that bear rule over sea
and land, and all things in them? [3] But yet the king is more mighty: for he
is lord of all these things, and hath dominion over them; and whatsoever
he commandeth them they do. [4] If he bid them make war the one against
the other, they do it: if he send them out against the enemies, they go, and
break down mountains, walls, and towers. [5] They slay and are slain, and
transgress not the king's commandment: if they get the victory, they bring
all to the king, as well the spoil, as all things else.

[6] Likewise for those that are no soldiers, and have not to do with wars,
but use husbandry, when they have reaped again that which they had
sown, they bring it to the king, and compel one another to pay tribute
unto the king. [7] And yet he is but one man: if he command to kill, they
kill; if he command to spare, they spare; [8] if he command to smite, they
smite; if he command to make desolate, they make desolate; if he com-
mand to build, they build; [9] if he command to cut down, they cut down;
if he command to plant, they plant. [10] So all his people and his armies
obey him: furthermore he lieth down, he eateth and drinketh, and taketh
his rest: [11] and these keep watch round about him, neither may anyone
depart, and do his own business, neither disobey they him in anything.
[12] O ye men, how should not the king be mightiest, when in such sort he
is obeyed? And he held his tongue.

[13] Then the third, who had spoken of women, and of the truth (this
was Zorobabel), began to speak. [14] O ye men, it is not the great king, nor
the multitude of men, neither is it wine, that excelleth: who is it then
that ruleth them, or hath the lordship over them? are they not women?
[15] Women have borne the king and all the people that bear rule by sea
and land. [16] Even of them came they: and they nourished them up that
planted the vineyards, from whence the wine cometh. [17] These also make
garments for men; these bring glory unto men; and without women can-
not men be. [18] Yea, and if men have gathered together gold and silver, or
any other goodly thing, do they not love a woman which is comely in

favour and beauty? [19] And letting all those things go, do they not gape,
and even with open mouth fix their eyes fast on her; and have not all
men more desire unto her than unto silver or gold, or any goodly thing
whatsoever?
[20] A man leaveth his own father that brought him up, and his own coun-
try, and cleaveth unto his wife. [21] He sticketh not to spend his life with his
wife, and remembereth neither father, nor mother, nor country. [22] By this
also ye must know that women have dominion over you: do ye not labour
and toil, and give and bring all to the woman? [23] Yea, a man taketh his
sword, and goeth his way to rob and to steal, to sail upon the sea and upon
rivers; [24] and looketh upon a lion, and goeth in the darkness; and when he
hath stolen, spoiled, and robbed, he bringeth it to his love. [25] Wherefore
a man loveth his wife better than father or mother. [26] Yea, many there be
that have run out of their wits for women, and become servants for their
sakes. [27] Many also have perished, have erred, and sinned, for women.
[28] And now do ye not believe me? is not the king great in his power?
do not all regions fear to touch him? [29] Yet did I see him and Apame the
king's concubine, the daughter of the admirable Bartacus, sitting at the
right hand of the king, [30] and taking the crown from the king's head, and
setting it upon her own head; she also struck the king with her left hand.
[31] And yet for all this the king gaped and gazed upon her with open mouth:
if she laughed upon him, he laughed also: but if she took any displeasure
at him, the king was fain to flatter, that she might be reconciled to him
again. [32] O ye men, how can it be but women should be strong, seeing
they do thus?
[33] Then the king and the princes looked one upon another: so he began
to speak of the truth. [34] O ye men, are not women strong? great is the earth,
high is the heaven, swift is the sun in his course, for he compasseth the
heavens round about, and fetcheth his course again to his own place in
one day. [35] Is he not great that maketh these things? therefore great is the
truth, and stronger than all things. [36] All the earth calleth upon the truth,
and the heaven blesseth it: all works shake and tremble at it, and with it
is no unrighteous thing. [37] Wine is wicked, the king is wicked, women are
wicked, all the children of men are wicked; and such are all their wicked
works, and there is no truth in them; in their unrighteousness also they
shall perish.
[38] As for the truth, it endureth, and is always strong; it liveth and con-
quereth for evermore. [39] With her there is no accepting of persons or re-
wards: but she doeth the things that are just, and refraineth from all un-
just and wicked things; and all men do well like of her works. [40] Neither in
her judgment is any unrighteousness; and she is the strength, kingdom,
power, and majesty of all ages. Blessed be the God of truth.
[41] And with that he held his peace. And all the people then shouted, and
said, Great is Truth, and mighty above all things. [42] Then said the king
unto him, Ask what thou wilt more than is appointed in the writings, and
we will give it thee, because thou art found wisest; and thou shalt sit next
me, and shalt be called my cousin. [43] Then said he unto the king, Remem-

ber thy vow, which thou hast vowed to build Jerusalem, in the day when
thou camest to thy kingdom, [44] and to send away all the vessels that were
taken away out of Jerusalem, which Cyrus set apart, when he vowed to de-
stroy Babylon, and to send them again thither. [45] Thou also hast vowed to
build up the temple, which the Edomites burned when Judea was made
desolate by the Chaldees. [46] And now, O lord the king, this is that which I
require, and which I desire of thee, and this is the princely liberality pro-
ceeding from thyself: I desire therefore that thou make good the vow, the
performance whereof with thy own mouth thou hast vowed to the King
of heaven.

[47] Then Darius the king stood up, and kissed him, and wrote letters for
him unto all the treasurers and lieutenants and captains and governors,
that they should safely convey on their way both him, and all those that
go up with him to build Jerusalem. [48] He wrote letters also unto the lieu-
tenants that were in Celosyria and Phoenicia, and unto them in Lebanon,
that they should bring cedar wood from Lebanon unto Jerusalem, and
that they should build the city with him.

[49] Moreover he wrote for all the Jews that went out of his realm up into
Jewry, concerning their freedom, that no officer, no ruler, no lieutenant,
nor treasurer, should forcibly enter into their doors; [50] and that all the
country which they hold should be free without tribute; and that the
Edomites should give over the villages of the Jews which then they held:
[51] yea, that there should be yearly given twenty talents to the building of
the temple, until the time that it were built; [52] and other ten talents yearly,
to maintain the burnt offerings upon the altar every day, as they had a
commandment to offer seventeen: [53] and that all they that went from
Babylon to build the city should have free liberty, as well they as their
posterity, and all the priests that went away. [54] He wrote also concerning
the charges, and the priests' vestments wherein they minister; [55] and like-
wise for the charges of the Levites, to be given them until the day that the
house were finished, and Jerusalem builded up. [56] And he commanded to
give to all that kept the city pensions and wages. [57] He sent away also all
the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had
given in commandment, the same charged he also to be done, and sent
unto Jerusalem.

[58] Now when this young man was gone forth, he lifted up his face to
heaven toward Jerusalem, and praised the King of heaven, [59] and said,
From thee cometh victory, from thee cometh wisdom, and thine is the
glory, and I am thy servant. [60] Blessed art thou, who hast given me wis-
dom: and to thee I give thanks, O Lord of our fathers. [61] And so he took the
letters, and went out, and came unto Babylon, and told it all his brethren.
[62] And they praised the God of their fathers, because he had given them
freedom and liberty [63] to go up, and to build Jerusalem, and the temple
which is called by his name: and they feasted with instruments of music
and gladness seven days.

5 After this were the principal men of the families chosen according
to their tribes, to go up with their wives and sons and daughters,

with their menservants and maidservants, and their cattle. [2] And Darius
sent with them a thousand horsemen, till they had brought them back to
Jerusalem safely, and with musical instruments, tabrets and flutes. [3] And
all their brethren played, and he made them go up together with them.
[4] And these are the names of the men which went up, according to their
families, among their tribes, after their several heads. [5] The priests, the
sons of Phineas, the sons of Aaron: Jesus the son of Josedec, the son
of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the
house of David, out of the kindred of Phares, of the tribe of Judah; [6] who
spake wise sentences before Darius the king of Persia in the second year
of his reign, in the month Nisan, which is the first month. [7] And these
are they of Jewry that came up from the captivity, where they dwelt as
strangers, whom Nabuchodonosor the king of Babylon had carried away
unto Babylon. [8] And they returned unto Jerusalem, and to the other parts
of Jewry, every man to his own city, who came with Zorobabel, and Jesus,
Nehemias, Zaraias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.
[9] The number of them of the nation, and their governors: the sons of
Phoros, two thousand a hundred seventy and two: the sons of Saphat,
four hundred seventy and two:
[10] The sons of Ares, seven hundred fifty and six:
[11] The sons of Phaath Moab, among the sons of Jesus and Joab, two thousand eight hundred and twelve:
[12] The sons of Elam, a thousand two hundred fifty and four: the sons of
Zathui, nine hundred seventy and five: the sons of Corbe, seven hundred
and five: the sons of Bani, six hundred forty and eight:
[13] The sons of Bebai, six hundred thirty and three: the sons of Argai, one
thousand three hundred twenty and two:
[14] The sons of Adonikan, six hundred thirty and seven: the sons of Bagoi,
two thousand six hundred and six: the sons of Adin, four hundred fifty
and four:
[15] The sons of Ater, son of Hezekias, ninety and two: the sons of Cilan
and Azenan, threescore and seven: the sons of Azarus, four hundred thirty
and two:
[16] The sons of Annis, a hundred and one: the sons of Arom, thirty-two:
the sons of Bassai, three hundred twenty and three: the sons of Arsiphurith, a hundred and two:
[17] The sons of Beterus, three thousand and five: the sons of Bethlomon,
a hundred twenty and three:
[18] They of Netophah, fifty and five: they of Anathoth, a hundred fifty and
eight: they of Bethsamos, forty and two:
[19] They of Kiriathiarius, twenty and five: they of Caphira and Beroth,
seven hundred forty and three.
[20] They of Chadias and Ammidoi, four hundred twenty and two: they of
Cirama and Gabbes, six hundred twenty and one:
[21] They of Macalon, a hundred twenty and two: they of Betolius, fifty and
two: the sons of Nephis, a hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five:
the sons of Jerechus, two hundred forty and five:
23 The sons of Sanaas, three thousand three hundred and one.
24 The priests: the sons of Jeddu, the son of Jesus, among the sons of
Sanasib, eight hundred seventy and two: the sons of Emmeruth, two hun-
dred fifty and two:
25 The sons of Phassaron, a thousand forty and seven: the sons of Carme,
two hundred and seventeen.
26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias,
seventy and four.
27 The holy singers: the sons of Asaph, a hundred twenty and eight.
28 The porters: the sons of Salum, the sons of Atar, the sons of Tolman,
the sons of Dacobi, the sons of Ateta, the sons of Tobis, in all a hundred
thirty and nine.
29 The servants of the temple: the sons of Esau, the sons of Asipha, the
sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas,
the sons of Labana, the sons of Agraba,
30 The sons of Acud, the sons of Uta, the sons of Cetab, the sons of
Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons
of Geddur,
31 The sons of Jairus, the sons of Daisan, the sons of Noeba, the sons of
Chaseba, the sons of Cazera, the sons of Ozia, the sons of Phinees, the
sons of Azara, the sons of Bastai, the sons of Assana, the sons of Mani, the
sons of Naphisi, the sons of Acuph, the sons of Achiba, the sons of Asub,
the sons of Pharacim, the sons of Basalem,
32 The sons of Meedda, the sons of Coutha, the sons of Charea, the sons
of Barcue, the sons of Serar, the sons of Thomoi, the sons of Nasith, the
sons of Atipha.
33 The sons of the servants of Solomon: the sons of Azaphioth, the sons
of Pharira, the sons of Jeieli, the sons of Lozon, the sons of Isdael, the sons
of Saphui,
34 The sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of
Sarothi, the sons of Misaias, the sons of Gas, the sons of Addus, the sons
of Suba, the sons of Apherra, the sons of Barodis, the sons of Saphag, the
sons of Allom.
35 All the ministers of the temple, and the sons of the servants of
Solomon, were three hundred seventy and two.
36 These came up from Thermeleth and Thelersas, Charaathalan lead-
ing them, and Aalar; 37 they could not show their families or their stock,
how they were of Israel: the sons of Dalan, the son of Baenan, the sons of
Necodan, six hundred fifty and two.
38 And of the priests that usurped the office of the priesthood, and were
not found: the sons of Obdia, the sons of Acbos, the sons of Jaddus, who
married Augia one of the daughters of Phaezeldæus, and was named after
his name.
39 And when the description of the kindred of these men was sought in
the register, and was not found, they were removed from executing the

office of the priesthood: [40] for unto them said Nehemias and Attharias,
that they should not be partakers of the holy things, till there arose up a
high priest clothed with doctrine and truth.
[41] So of Israel, from them of twelve years old and upward, besides
menservants and womenservants, they were all in number forty thousand,
two thousand three hundred and sixty. [42] Their menservants and hand-
maids were seven thousand three hundred thirty and seven: the singing
men and singing women, two hundred forty and five: [43] four hundred
thirty and five camels, seven thousand thirty and six horses, two hundred
forty and five mules, five thousand five hundred twenty and five beasts
used to the yoke:
[44] And certain of the chief of their families, when they came to the temple
of God that is in Jerusalem, vowed to set up the house again in his own
place according to their ability, [45] and to give into the holy treasury of the
works a thousand pounds of gold, five thousand of silver, and a hundred
priestly vestments. [46] And so dwelt the priests and the Levites and the
people in Jerusalem, and in the country, the singers also and the porters;
and all Israel in their villages.
[47] But when the seventh month was at hand, and when the children of
Israel were every man in his own place, they came altogether with one
consent into the open place of the first gate which is toward the east.
[48] Then stood up Jesus the son of Josedec, and his brethren the priests,
and Zorobabel the son of Salathiel, and his brethren, and made ready the
altar of the God of Israel, [49] to offer burnt sacrifices upon it, according as
it is expressly commanded in the book of Moses the man of God.
[50] And there were gathered unto them out of the other nations of the
land, and they erected the altar upon his own place, because all the na-
tions of the land were at enmity with them, and oppressed them; and they
offered sacrifices according to the time, and burnt offerings to the Lord
both morning and evening. [51] Also they held the feast of tabernacles, as it
is commanded in the law, and offered sacrifices daily, as was meet: [52] and
after that, the continual oblations, and the sacrifice of the sabbaths, and
of the new moons, and of all holy feasts.
[53] And all they that had made any vow to God began to offer sacrifices
to God from the first day of the seventh month, although the temple of
the Lord was not yet built.
[54] And they gave unto the masons and carpenters money, meat, and
drink, with cheerfulness. [55] Unto them of Sidon also and Tyre they gave
carrs, that they should bring cedar trees from Lebanon, which should be
brought by floats to the haven of Joppa, according as it was commanded
them by Cyrus king of the Persians.
[56] And in the second year and second month after his coming to the tem-
ple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus
the son of Josedec, and their brethren, and the priests, and the Levites,
and all they that were come unto Jerusalem out of the captivity: [57] and
they laid the foundation of the house of God in the first day of the second
month, in the second year after they were come to Jewry and Jerusalem.

[58] And they appointed the Levites from twenty years old over the works of
the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel
his brother, and the sons of Emadabun, with the sons of Joda the son of
Eliadud, with their sons and brethren, all Levites, with one accord setters
forward of the business, labouring to advance the works in the house of
the Lord. So the builders built the temple of the Lord.
[59] And the priests stood arrayed in their vestments with musical instru-
ments and trumpets; and the Levites the sons of Asaph had cymbals,
[60] singing songs of thanksgiving, and praising the Lord, according as David
the king of Israel had ordained.
[61] And they sung with loud voices songs to the praise of the Lord, be-
cause his mercy and glory is for ever in all Israel. [62] And all the peo-
ple sounded trumpets, and shouted with a loud voice, singing songs of
thanksgiving unto the Lord for the rearing up of the house of the Lord.
[63] Also of the priests and Levites, and of the chief of their families, the
ancients who had seen the former house came to the building of this
with weeping and great crying. [64] But many with trumpets and joy shouted
with loud voice, [65] insomuch that the trumpets might not be heard for the
weeping of the people; yet the multitude sounded marvellously, so that it
was heard afar off.
[66] Wherefore when the enemies of the tribe of Judah and Benjamin heard
it, they came to know what the noise of trumpets should mean. [67] And they
perceived that they that were of the captivity did build the temple unto
the Lord God of Israel. [68] So they went to Zorobabel and Jesus, and to the
chief of the families, and said unto them, We will build together with you.
[69] For we likewise, as ye, do obey your Lord, and do sacrifice unto him
from the days of Azbazareth the king of the Assyrians, who brought us
hither.
[70] Then Zorobabel and Jesus and the chief of the families of Israel said
unto them, It is not for us and you to build together a house unto the Lord
our God. [71] We ourselves alone will build unto the Lord of Israel, according
as Cyrus the king of the Persians hath commanded us. [72] But the heathen
of the land lying heavy upon the inhabitants of Judea, and holding them
strait, hindered their building; [73] and by their secret plots, and popular
persuasions and commotions, they hindered the finishing of the building
all the time that king Cyrus lived: so they were hindered from building for
the space of two years, until the reign of Darius.
6 Now in the second year of the reign of Darius, Aggeus and Zacharias
the son of Addo, the prophets, prophesied unto the Jews in Jewry and
Jerusalem in the name of the Lord God of Israel, which was upon them.
[2] Then stood up Zorobabel the son of Salathiel, and Jesus the son of
Josedec, and began to build the house of the Lord at Jerusalem, the
prophets of the Lord being with them, and helping them. [3] At the same
time came unto them Sisinnes the governor of Syria and Phoenicia, with
Sathrabuzanes and his companions, and said unto them, [4] By whose ap-
pointment do ye build this house and this roof, and perform all the other
things? and who are the workmen that perform these things?

[5] Nevertheless the elders of the Jews obtained favour, because the Lord
had visited the captivity; [6] and they were not hindered from building, until
such time as signification was given unto Darius concerning them, and
an answer received.
[7] The copy of the letters which Sisinnes, governor of Syria and Phoenicia,
and Sathrabuzanes, with their companions, rulers in Syria and Phoenicia,
wrote and sent unto Darius; To king Darius, greeting: [8] Let all things be
known unto our lord the king, that being come into the country of Judea,
and entered into the city of Jerusalem, we found in the city of Jerusalem
the ancients of the Jews that were of the captivity [9] building a house unto
the Lord, great and new, of hewn and costly stones, and the timber already
laid upon the walls. [10] And those works are done with great speed, and
the work goeth on prosperously in their hands, and with all glory and
diligence is it made.
[11] Then asked we these elders, saying, By whose commandment build
ye this house, and lay the foundations of these works? [12] Therefore to the
intent that we might give knowledge unto thee by writing, we demanded
of them who were the chief doers, and we required of them the names
in writing of their principal men. [13] So they gave us this answer, We are
the servants of the Lord which made heaven and earth. [14] And as for this
house, it was builded many years ago by a king of Israel great and strong,
and was finished. [15] But when our fathers provoked God unto wrath, and
sinned against the Lord of Israel which is in heaven, he gave them over
into the power of Nabuchodonosor king of Babylon, king of the Chaldees;
[16] who pulled down the house, and burned it, and carried away the people
captives unto Babylon.
[17] But in the first year that king Cyrus reigned over the country of Baby-
lon, Cyrus the king wrote to build this house. [18] And the holy vessels of
gold and of silver, that Nabuchodonosor had carried away out of the
house at Jerusalem, and had set them in his own temple, those Cyrus the
king brought forth again out of the temple at Babylon, and they were de-
livered to Zorobabel, that is, to Sanabassarus the ruler, [19] with command-
ment that he should carry away the same vessels, and put them in the
temple at Jerusalem; and that the temple of the Lord should be built in
that place. [20] Then the same Sanabassarus, being come hither, laid the
foundations of the house of the Lord at Jerusalem; and from that time to
this being still building, it is not yet finished.
[21] Now therefore, if it seem good unto the king, let search be made
among the records of king Cyrus: [22] and if it be found that the building
of the house of the Lord at Jerusalem hath been done with the consent of
king Cyrus, and if our lord the king be so minded, let him signify unto us
thereof.
[23] Then commanded king Darius to seek among the records at Babylon:
and so at Ecbatana the palace, which is in the country of Media, there
was found a roll wherein these things were recorded. [24] In the first year
of the reign of Cyrus, king Cyrus commanded that the house of the Lord
at Jerusalem should be built again, where they do sacrifice with continual

fire: [25] whose height shall be sixty cubits, and the breadth sixty cubits, with
three rows of hewn stones, and one row of new wood of that country; and
the expences thereof to be given out of the house of king Cyrus: [26] and
that the holy vessels of the house of the Lord, both of gold and silver,
that Nabuchodonosor took out of the house at Jerusalem, and brought to
Babylon, should be restored to the house at Jerusalem, and be set in the
place where they were before.

[27] And also he commanded that Sisinnes the governor of Syria and
Phoenicia, and Sathrabuzanes, and their companions, and those which
were appointed rulers in Syria and Phoenicia, should be careful not to
meddle with the place, but suffer Zorobabel the servant of the Lord, and
governor of Judea, and the elders of the Jews, to build the house of the
Lord in that place. [28] I have commanded also to have it built up whole
again; and that they look diligently to help those that be of the captivity
of the Jews, till the house of the Lord be finished: [29] and out of the trib-
ute of Celosyria and Phoenicia, a portion carefully to be given these men
for the sacrifices of the Lord, that is, to Zorobabel the governor, for bul-
locks, and rams, and lambs; [30] and also corn, salt, wine, and oil, and that
continually every year without further question, according as the priests
that be in Jerusalem shall signify to be daily spent: [31] that offerings may be
made to the most high God for the king and for his children, and that they
may pray for their lives. [32] And he commanded that whosoever should
transgress, yea, or make light of anything herein written, out of his own
house should a tree be taken, and he thereon be hanged, and all his goods
seized for the king.

[33] The Lord therefore, whose name is there called upon, utterly destroy
every king and nation, that stretcheth out his hand to hinder or endamage
that house of the Lord in Jerusalem. [34] I Darius the king have ordained that
according unto these things it be done with diligence.

7 Then Sisinnes the governor of Celosyria and Phoenicia, and
Sathrabuzanes, with their companions, following the commandments
of king Darius, [2] did very carefully oversee the holy works, assisting the an-
cients of the Jews and governors of the temple. [3] And so the holy works
prospered, when Aggeus and Zacharias the prophets prophesied.

[4] And they finished these things by the commandment of the Lord God
of Israel; and with the consent of Cyrus, Darius, and Artaxerxes, kings of
Persia, [5] the holy house was finished in the three and twentieth day of the
month Adar, in the sixth year of king Darius.

[6] And the children of Israel, the priests, and the Levites, and others that
were of the captivity, that were added unto them, did according to the
things written in the book of Moses. [7] And to the dedication of the tem-
ple of the Lord they offered a hundred bullocks, two hundred rams, four
hundred lambs; [8] and twelve goats for the sin of all Israel, according to
the number of the chief of the tribes of Israel. [9] The priests also and the
Levites stood arrayed in their vestments, according to their kindreds, in
the service of the Lord God of Israel, according to the book of Moses: and
the porters at every gate.

[10] And the children of Israel that were of the captivity held the passover
the fourteenth day of the first month, after that the priests and the Levites
were sanctified, [11] together with all the children of the captivity; for they
were sanctified, because the Levites were all sanctified together.
[12] And so they offered the passover for all them of the captivity, and for
their brethren the priests, and for themselves. [13] And the children of Israel
that came out of the captivity did eat, even all they that had separated
themselves from the abominations of the people of the land, and sought
the Lord. [14] And they kept the feast of unleavened bread seven days, making merry before the Lord, [15] for that he had turned the counsel of the
king of Assyria toward them, to strengthen their hands in the works of the
Lord God of Israel.

8 And after these things, when Artaxerxes the king of the Persians
reigned, came Esdras the son of Azaraias, the son of Zechrias, the son
of Helchias, the son of Salum, [2] the son of Sadduc, the son of Achitob, the
son of Amarias, the son of Ozias, the son of Boccas, the son of Abisai, the
son of Phineas, the son of Eleazar, the son of Aaron the chief priest. [3] This
Esdras went up from Babylon, as a scribe, being very ready in the law of
Moses, that was given by the God of Israel. [4] And the king did him honour:
for he found grace in his sight in all his requests.
[5] There went up with him also certain of the children of Israel, of the
priests, of the Levites, of the holy singers, porters, and ministers of the
temple, unto Jerusalem, [6] in the seventh year of the reign of Artaxerxes, in
the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to
the prosperous journey which the Lord gave to him. [7] For Esdras had very
great skill, so that he omitted nothing of the law and commandments of
the Lord, but taught all Israel the ordinances and judgments.
[8] Now the copy of the commission, which was written from Artaxerxes
the king, and came to Esdras the priest and reader of the law of the Lord,
is this that followeth;
[9] King Artaxerxes unto Esdras the priest and reader of the law of the Lord
sendeth greeting: [10] Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto
Jerusalem. [11] As many therefore as have a mind thereunto, let them depart
with thee, as it hath seemed good both to me and my seven friends the
counsellors; [12] that they may look unto the affairs of Judea and Jerusalem,
agreeably to that which is in the law of the Lord; [13] and carry the gifts unto
the Lord of Israel to Jerusalem, which I and my friends have vowed, and
all the gold and silver that in the country of Babylon can be found, to the
Lord in Jerusalem, [14] with that also which is given of the people for the
temple of the Lord their God at Jerusalem: and that silver and gold may
be collected for bullocks, rams, and lambs, and things thereunto appertaining; [15] to the end that they may offer sacrifices unto the Lord upon the
altar of the Lord their God, which is in Jerusalem.

[16] And whatsoever thou and thy brethren will do with the silver and gold,
that do, according to the will of thy God. [17] And the holy vessels of the Lord,
which are given thee for the use of the temple of thy God, which is in
Jerusalem, thou shalt set before thy God in Jerusalem. [18] And whatsoever
thing else thou shalt remember for the use of the temple of thy God, thou
shalt give it out of the king's treasury.

[19] And I king Artaxerxes have also commanded the keepers of the trea-
sures in Syria and Phoenicia, that whatsoever Esdras the priest and the
reader of the law of the most high God shall send for, they should give
it him with speed, [20] to the sum of a hundred talents of silver, likewise
also of wheat even to a hundred cors, and a hundred pieces of wine, and
other things in abundance. [21] Let all things be performed after the law of
God diligently unto the most high God, that wrath come not upon the
kingdom of the king and his sons. [22] I command you also, that ye require
no tax, nor any other imposition, of any of the priests, or Levites, or holy
singers, or porters, or ministers of the temple, or of any that have doings
in this temple, and that no man have authority to impose anything upon
them.

[23] And thou, Esdras, according to the wisdom of God ordain judges and
justices, that they may judge in all Syria and Phoenicia all those that
know the law of thy God; and those that know it not thou shalt teach.
[24] And whosoever shall transgress the law of thy God, and of the king, shall
be punished diligently, whether it be by death, or other punishment, by
penalty of money, or by imprisonment.

[25] Then said Esdras the scribe, Blessed be the only Lord God of my fa-
thers, who hath put these things into the heart of the king, to glorify his
house that is in Jerusalem: [26] and hath honoured me in the sight of the
king, and his counsellors, and all his friends and nobles. [27] Therefore was
I encouraged by the help of the Lord my God, and gathered together men
of Israel to go up with me.

[28] And these are the chief according to their families and several digni-
ties, that went up with me from Babylon in the reign of king Artaxerxes:
[29] of the sons of Phineas, Gerson: of the sons of Ithamar, Gamaliel: of
the sons of David, Lettus the son of Sechenias: [30] of the sons of Pharez,
Zacharias; and with him were counted a hundred and fifty men: [31] of the
sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hun-
dred men: [32] of the sons of Zathoe, Sechenias the son of Jezelus, and with
him three hundred men: of the sons of Adin, Obeth the son of Jonathan,
and with him two hundred and fifty men: [33] of the sons of Elam, Josias son
of Gotholias, and with him seventy men: [34] of the sons of Saphatias, Zara-
ias son of Michael, and with him threescore and ten men: [35] of the sons of
Joab, Abadias son of Jezelus, and with him two hundred and twelve men:
[36] of the sons of Bania, Salimoth son of Josaphias, and with him a hundred
and threescore men: [37] of the sons of Babi, Zacharias son of Bebai, and
with him twenty and eight men: [38] of the sons of Astath, Johannes son of
Acatan, and with him a hundred and ten men: [39] of the sons of Adonikam
the last, and these are the names of them, Eliphalet, son of Geuel, and

Samaias, and with them seventy men: [40] of the sons of Bago, Uthi the son
of Istalcurus, and with him seventy men.
[41] And these I gathered together to the river called Theras, where we
pitched our tents three days: and then I surveyed them. [42] But when I had
found there none of the priests and Levites, [43] then sent I unto Eleazar,
and Iduel, and Mæa, and Masman, [44] and Alnathan, and Samaias, and
Joribas, and Nathan, Ennatan, Zacharias, and Mosollamus, principal men
and learned. [45] And I bade them that they should go unto Loddeus the cap-
tain, who was in the place of the treasury: [46] and commanded them that
they should speak unto Loddeus, and to his brethren, and to the treasur-
ers in that place, to send us such men as might execute the priests' office
in the house of the Lord.
[47] And by the mighty hand of our Lord they brought unto us skilful men
of the sons of Mooli the son of Levi, the son of Israel, Asebebia, and his
sons, and his brethren, who were eighteen. [48] And Asebia, and Annuus,
and Osaias his brother, of the sons of Chanuneus, and their sons, were
twenty men. [49] And of the servants of the temple whom David had or-
dained, and the principal men for the service of the Levites to wit, the
servants of the temple, two hundred and twenty, the catalogue of whose
names were shown.
[50] And there I vowed a fast unto the young men before our Lord, to desire
of him a prosperous journey both for us and them that were with us, for
our children, and for the cattle: [51] for I was ashamed to ask the king foot-
men, and horsemen, and conduct for safeguard against our adversaries.
[52] For we had said unto the king, that the power of the Lord our God should
be with them that seek him, to support them in all ways. [53] And again we
besought our Lord as touching these things, and found him favourable
unto us.
[54] Then I separated twelve of the chief of the priests, Esebrias, and
Samias, and ten men of their brethren with them: [55] and I weighed them
the gold, and the silver, and the holy vessels of the house of our Lord,
which the king, and his council, and the princes, and all Israel, had given.
[56] And when I had weighed it, I delivered unto them six hundred and sixty
talents of silver, and silver vessels of a hundred talents, and a hundred
talents of gold, [57] and twenty golden vessels, and twelve vessels of brass,
even of fine brass, glittering like gold.
[58] And I said unto them, Both ye are holy unto the Lord, and the vessels
are holy, and the gold and the silver is a vow unto the Lord, the Lord of
our fathers. [59] Watch ye, and keep them till ye deliver them to the chief of
the priests and Levites, and to the principal men of the families of Israel,
in Jerusalem, into the chambers of the house of our God. [60] So the priests
and the Levites, who had received the silver and the gold and the vessels
that were in Jerusalem, brought them into the temple of the Lord.
[61] And from the river Theras we departed the twelfth day of the first
month, and came to Jerusalem by the mighty hand of our Lord, which
was with us: and from the beginning of our journey the Lord delivered
us from every enemy, and so we came to Jerusalem. [62] And when we had

been there three days, the gold and silver that was weighed was delivered
in the house of our Lord on the fourth day unto Marmothi the priest the
son of Uria. [63] And with him was Eleazar the son of Phineas, and with them
were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was
delivered them by number and weight. [64] And all the weight of them was
written up the same hour.

[65] Moreover they that were come out of the captivity offered sacrifice
unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore
and sixteen rams, [66] threescore and twelve lambs, goats for a peace-
offering, twelve; all of them a sacrifice to the Lord. [67] And they delivered
the king's commandments unto the king's stewards, and to the governors
of Celosyria and Phoenicia; and they honoured the people and the temple
of God.

[68] Now when these things were done, the rulers came unto me, and said,
[69] The nation of Israel, the princes, the priests and the Levites, have not
put away from them the strange people of the land, nor their pollutions
from the Gentiles, to wit, the Canaanites, Hittites, Pheresites, Jebusites,
and the Moabites, Egyptians, and Edomites. [70] For both they and their
sons have married with their daughters, and the holy seed is mixed with
the strange people of the land; and from the beginning of this matter the
rulers and the great men have been partakers of this iniquity.

[71] And as soon as I had heard these things, I rent my clothes, and the
holy garment, and pulled off the hair from off my head and beard, and
sat me down sad and very heavy. [72] So all they that were then moved at
the word of the Lord God of Israel assembled unto me, whilst I mourned
for the iniquity: but I sat still full of heaviness until the evening sacrifice.

[73] Then rising up from the fast with my clothes and the holy garment
rent, and bowing my knees, and stretching forth my hands unto the Lord,
[74] I said, O Lord, I am confounded and ashamed before thy face; [75] for our
sins are multiplied above our heads, and our ignorances have reached up
unto heaven. [76] For ever since the time of our fathers we have been and
are in great sin, even unto this day. [77] And for our sins and our fathers'
we with our brethren and our kings and our priests were given up unto
the kings of the earth, to the sword, and to captivity, and for a prey with
shame, unto this day.

[78] And now in some measure hath mercy been shown unto us from thee,
O Lord, that there should be left us a root and a name in the place of thy
sanctuary; [79] and to discover unto us a light in the house of the Lord our
God, and to give us food in the time of our servitude. [80] Yea, when we were
in bondage, we were not forsaken of our Lord; but he made us favoured
before the kings of Persia, so that they gave us food; [81] yea, and honoured
the temple of our Lord, and raised up the desolate Sion, so that they have
given us a sure abiding in Jewry and Jerusalem.

[82] And now, O Lord, what shall we say, having these things? for we have
transgressed thy commandments, which thou gavest by the hand of thy
servants the prophets, saying, [83] That the land, which ye enter into to pos-
sess as a heritage, is a land polluted with the pollutions of the strangers of

the land, and they have filled it with their uncleanness. [84] Therefore now
shall ye not join your daughters unto their sons, neither shall ye take their
daughters unto your sons. [85] Moreover ye shall never seek to have peace
with them, that ye may be strong, and eat the good things of the land,
and that ye may leave the inheritance of the land unto your children for
evermore.

[86] And all that is befallen is done unto us for our wicked works and great
sins: for thou, O Lord, didst make our sins light, [87] and didst give unto us
such a root: but we have turned back again to transgress thy law, and to
mingle ourselves with the uncleanness of the nations of the land. [88] Might-
est not thou be angry with us to destroy us, till thou hadst left us neither
root, seed, nor name?

[89] O Lord of Israel, thou art true: for we are left a root this day. [90] Be-
hold, now are we before thee in our iniquities, for we cannot stand any
longer by reason of these things before thee. [91] And as Esdras in his prayer
made his confession, weeping, and lying flat upon the ground before the
temple, there gathered unto him from Jerusalem a very great multitude
of men and women and children: for there was great weeping among the
multitude.

[92] Then Jechonias the son of Jeelus, one of the children of Israel, called
out and said, O Esdras, we have sinned against the Lord; we have married
strange women of the nations of the land, and now is all Israel aloft. [93] Let
us make an oath to the Lord, that we will put away all our wives, which
we have taken of the heathen, with their children, [94] like as thou hast de-
creed, and as many as do obey the law of the Lord. [95] Arise, and put into
execution: for to thee doth this matter appertain, and we will be with thee:
do valiantly. [96] So Esdras arose, and took an oath of the chief of the priests
and Levites of all Israel to do after these things; and so they sware.

9 Then Esdras rising from the court of the temple went to the chamber
of Joanan the son of Eliasib, [2] and remained there, and did eat no meat
nor drink water, mourning for the great iniquities of the multitude. [3] And
there was a proclamation in all Jewry and Jerusalem to all them that were
of the captivity, that they should be gathered together at Jerusalem: [4] and
that whosoever met not there within two or three days, according as the
elders that bare rule appointed, their cattle should be seized to the use of
the temple, and himself cast out from them that were of the captivity.

[5] And in three days were all they of the tribe of Judah and Benjamin gath-
ered together at Jerusalem the twentieth day of the ninth month. [6] And all
the multitude sat in the broad court of the temple, trembling because of
the present foul weather.

[7] So Esdras arose up, and said unto them, Ye have transgressed the law in
marrying strange wives, thereby to increase the sins of Israel. [8] And now
by confessing give glory unto the Lord God of our fathers, [9] and do his
will, and separate yourselves from the heathen of the land, and from the
strange women.

[10] Then cried the whole multitude, and said with a loud voice, Like as
thou hast spoken, so will we do. [11] But forasmuch as the people are many,

and it is foul weather, so that we cannot stand without, and this is not a
work of a day or two, seeing our sin in these things is spread far: [12] there-
fore let the rulers of the multitude stay, and let all them of our habitations
that have strange wives come at the time appointed, [13] and with them the
rulers and judges of every place, till we turn away the wrath of the Lord
from us for this matter.

[14] Then Jonathan the son of Azael and Ezechias the son of Theocanus ac-
cordingly took this matter upon them: and Mosollam and Levis and Sab-
batheus helped them. [15] And they that were of the captivity did according
to all these things. [16] And Esdras the priest chose unto him the principal
men of their families, all by name: and in the first day of the tenth month
they sat together to examine the matter. [17] So their cause that held strange
wives was brought to an end in the first day of the first month.

[18] And of the priests that were come together, and had strange wives,
there were found; [19] of the sons of Jesus the son of Josedec, and his
brethren; Matthelas, and Eleazar, and Joribus, and Joadanus. [20] And they
gave their hands to put away their wives, and to offer rams to make rec-
oncilement for their errors.

[21] And of the sons of Emmer: Ananias, and Zabdeus, and Manes, and
Samæus, and Hiereel, and Azarias. [22] And of the sons of Phaisur; Elionais,
Massias, Ishmael, and Nathanael, and Ocodelus, and Saloas.

[23] And of the Levites; Jozabad, and Semis, and Coïus, who was called Cal-
itas, and Patheus, and Judas, and Jonas. [24] Of the holy singers: Eleasabus,
Bacchurus. [25] Of the porters; Salumus, and Tolbanes.

[26] Of them of Israel, of the sons of Phoros; Hiermas, and Jezias, and
Melchias, and Maelus, and Eleazar, and Asebias, and Banæas. [27] Of the
sons of Ela; Matthanias, Zacharias, and Jezrielus, and Joabdius, and Hier-
emoth, and Aïdias. [28] And of the sons of Zamoth; Eliadas, Eliasimus, Oth-
onias, Jarimoth, and Sabatus, and Zeralias. [29] Of the sons of Bebai; Joannes,
and Ananias, and Josabad, and Amatheis. [30] Of the sons of Mani; Olamus,
Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth. [31] And of the sons
of Addi; Naathus, and Moosias, Lacunus, and Naidus, Matthanias, and
Sesthel, Balnuus, and Manasseas. [32] And of the sons of Annas; Elionas,
and Asaias, and Melchias, and Sabbeus, and Simon Chosameus. [33] And
of the sons of Asom; Altaneus, and Mattathias, and Sabanneus, Eliphalat,
and Manasses, and Semei. [34] And of the sons of Baani: Jeremias, Momdis,
Ismaerus, Juel, Mabdai, and Pedias, and Anos, Rabasion, and Enasibus,
and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias:
and of the sons of Ezora; Sesis, Esril, Azaelus, Samatus, Zambri, Josephus.
[35] And of the sons of Ethma; Mazitias, Zabadaias, Edaïs, Juel, Banaias.

[36] All these had taken strange wives, and they put them away with their
children.

[37] And the priests and Levites, and they that were of Israel, dwelt in
Jerusalem, and in the country, in the first day of the seventh month: so
the children of Israel were in their habitations.

[38] And the whole multitude came together with one accord into the
broad place of the holy porch toward the east: [39] and they spake unto Es-

dras the priest and reader, that he would bring the law of Moses, that was
given of the Lord God of Israel. [40] So Esdras the chief priest brought the
law to the whole multitude from man to woman, and to all the priests,
to hear the law in the first day of the seventh month. [41] And he read in
the broad court before the holy porch from morning unto midday, before
both men and women; and all the multitude gave heed unto the law.
[42] And Esdras the priest and reader of the law stood up upon a pulpit
of wood which was made for that purpose. [43] And there stood up by him
Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Baalsamus, upon
the right hand: [44] and upon his left hand Phaldaius, and Misael, Melchias,
Lothasubus, Nabarias, Zacharias.
[45] Then took Esdras the book of the law before the multitude: for he
sat honourably in the first place in the sight of them all. [46] And when he
opened the law, they stood all straight up. So Esdras blessed the Lord God
most High, the God of hosts, Almighty. [47] And all the people answered,
Amen; and lifting up their hands they fell to the ground, and worshipped
the Lord.
[48] Also Jesus, Anniuth, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Ma-
iannas, and Calitas, Azarias, and Joazabdus, and Ananias, Phalias, the
Levites, taught the law of the Lord, and read the law of the Lord to the
multitude, making them withal to understand it.
[49] Then spake Attharates unto Esdras the chief priest and reader, and to
the Levites that taught the multitude, even to all, saying, [50] This day is holy
unto the Lord (for they all wept when they heard the law): [51] go then, and
eat the fat, and drink the sweet, and send part to them that have nothing:
[52] for this day is holy unto the Lord: and be not sorrowful; for the Lord will
bring you to honour.
[53] So the Levites published all things to the people, saying, This day is
holy to the Lord; be not sorrowful. [54] Then went they their way, every
one to eat and drink and make merry, and to give part to them that had
nothing, and to make great cheer; [55] because they understood the words
wherein they were instructed, and for the which they had been assembled.

The Second Book of
Esdras

1 Now in the first year of Cyrus king of the Persians, that the word of
the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred
up the spirit of Cyrus king of the Persians, and he issued a proclamation
through all his kingdom, and that in writing, saying,
[2] Thus said Cyrus king of the Persians, The Lord God of heaven hath
given me all the kingdoms of the earth, and he hath given me a charge
to build him a house in Jerusalem that is in Judea. [3] Who is there among
you of all his people? for his God shall be with him, and he shall go up to
Jerusalem that is in Judea, and let him build the house of the God of Israel:
he is the God that is in Jerusalem. [4] And let every Jew that is left go from
every place where he sojourneth, and the men of his place shall help him
with silver, and gold, and goods, and cattle, together with the voluntary
offering for the house of God that is in Jerusalem.
[5] Then the chiefs of the families of Judah and Benjamin arose, and the
priests, and the Levites, all whose spirit the Lord stirred up to go up to
build the house of the Lord that is in Jerusalem. [6] And all that were round
about strengthened their hands with vessels of silver, with gold, with
goods, and with cattle, and with presents, besides the voluntary offerings.
[7] And king Cyrus brought out the vessels of the house of the Lord, which
Nabuchodonosor had brought from Jerusalem, and put in the house of
his god. [8] And Cyrus king of the Persians brought them out by the hand
of Mithradates the treasurer, and he numbered them to Sasabasar, the
chief man of Judah. [9] And this is their number: thirty gold basins, and a
thousand silver basins, nine and twenty changes, thirty golden goblets,
[10] and four hundred and ten double silver vessels, and a thousand other
vessels. [11] All the gold and silver vessels were five thousand four hundred,
even all that went up with Sasabasar from the place of transportation,
from Babylon to Jerusalem.
2 And these are the people of the land that went up, of the number of
prisoners who were removed, whom Nabuchodonosor king of Baby-
lon carried away to Babylon, and they returned to Judah and Jerusalem,
every man to his city; [2] who came with Zorobabel: Jesus, Nehemias, Sara-
ias, Reelias, Mardochæus, Balasan, Masphar, Baguai, Reum, Baana. The
number of the people of Israel:
[3] The children of Phares, two thousand one hundred and seventy-two.
[4] The children of Saphatia, three hundred and seventy-two.
[5] The children of Ares, seven hundred and seventy-five.
[6] The children of Phaath Moab, belonging to the sons of Jesue and Joab,
two thousand eight hundred and twelve.
[7] The children of Ælam, a thousand two hundred and fifty-four.
[8] The children of Zatthua, nine hundred and forty-five.
[9] The children of Zacchu, seven hundred and sixty.
[10] The children of Banui, six hundred and forty-two.

[11] The children of Babai, six hundred and twenty-three.
[12] The children of Asgad, a thousand two hundred and twenty-two.
[13] The children of Adonicam, six hundred and sixty-six.
[14] The children of Bague, two thousand and fifty-six.
[15] The children of Addin, four hundred and fifty-four.
[16] The children of Ater the son of Hezekias, ninety-eight.
[17] The children of Bassu, three hundred and twenty-three.
[18] The children of Jora, a hundred and twelve.
[19] The children of Asum, two hundred and twenty-three.
[20] The children of Gaber, ninety-five.
[21] The children of Bethlehem, a hundred and twenty-three.
[22] The children of Netopha, fifty-six.
[23] The children of Anathoth, a hundred and twenty-eight.
[24] The children of Azmoth, forty-three.
[25] The children of Cariathiarim, Chaphira, and Beroth, seven hundred and forty-three.
[26] The children of Rama and Gabaa, six hundred and twenty-one.
[27] The men of Machmas, a hundred and twenty-two.
[28] The men of Bethel and Aia, four hundred and twenty-three.
[29] The children of Nabu, fifty-two.
[30] The children of Magebis, a hundred and fifty-six.
[31] The children of Elamar, a thousand two hundred and fifty-four.
[32] The children of Elam, three hundred and twenty.
[33] The children of Lodadi and Ono, seven hundred and twenty-five.
[34] The children of Jericho, three hundred and forty-five.
[35] The children of Senaa, three thousand six hundred and thirty.
[36] And the priests, the sons of Jedua, belonging to the house of Jesus, were nine hundred and seventy-three. [37] The children of Emmer, a thousand and fifty-two. [38] The children of Phassur, a thousand two hundred and forty-seven. [39] The children of Erem, a thousand and seven.
[40] And the Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oduia, seventy-four.
[41] The sons of Asaph, singers, a hundred and twenty-eight.
[42] The children of the porters, the children of Sellum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sobai, in all a hundred and thirty-nine.
[43] The Nathinim: the children of Suthia, the children of Asupha, the children of Tabaoth, [44] the sons of Cades, the children of Siaa, the children of Phadon, [45] the children of Labano, the children of Agaba, the sons of Acub, [46] the children of Agab, the children of Selami, the children of Anan, [47] the children of Geddel, the children of Gaar, the children of Raia, [48] the children of Rason, the children of Necoda, the children of Gazem, [49] the children of Azo, the children of Phase, the children of Basi, [50] the children of Asena, the children of Moünim, the children of Nephusim, [51] the children of Bacbuc, the children of Acupha, the children of Arur, [52] the children of Basaloth, the children of Mauda, the children of Arsa, [53] the children of Barcos, the children of Sisara, the children of Thema,

[54] the children of Nasthie, the children of Atupha. [55] The children of the
servants of Solomon: the children of Sotai, the children of Sephera, the
children of Phadura, [56] the children of Jeela, the children of Darcon, the
children of Gedel, [57] the children of Saphatia, the children of Atil, the children of Phacherath, the children of Aseboim, the children of Emei. [58] All
the Nathanim, and the sons of Abdeselma were three hundred and ninety-
two.

[59] And these are they that went up from Thelmelech, Thelaresa, Cherub,
Hedan, Emmer: and they were not able to tell the house of their fathers,
and their seed, whether they were of Israel: [60] the children of Dalæa, the
children of Bua, the children of Tobias, the children of Necoda, six hundred and fifty-two. [61] And of the children of the priests, the children of
Labeia, the children of Akkus, the children of Berzellai, who took a wife
of the daughter of Berzellai the Galaadite, and was called by their name.
[62] These sought their genealogy as though they had been reckoned, but
they were not found; and they were removed, as polluted, from the priesthood. [63] And the Athersastha told them that they should not eat of the
most holy things, until a priest should arise with Lights and Perfections.

[64] And all the congregation together were about forty-two thousand
three hundred and sixty; [65] besides their men-servants and maid-servants,
and these were seven thousand three hundred and thirty-seven: and
among these were two hundred singing men and singing women. [66] Their
horses were seven hundred and thirty-six, their mules, two hundred and
forty-five. [67] Their camels, four hundred and thirty-five; their asses, six
thousand seven hundred and twenty.

[68] And some of the chiefs of families, when they went into the house of
the Lord that was in Jerusalem, offered willingly for the house of God, to
establish it on its prepared place. [69] According to their power they gave
into the treasury of the work pure gold sixty-one thousand pieces, and
five thousand pounds of silver, and one hundred priests' garments.

[70] So the priests, and the Levites, and some of the people, and the singers,
and the porters, and the Nathinim, dwelt in their cities, and all Israel in
their cities.

3 And the seventh month came on, and the children of Israel were in
their cities, and the people assembled as one man at Jerusalem. [2] Then
stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the
God of Israel, to offer upon it whole-burnt offerings, according to the
things that were written in the law of Moses the man of God.

[3] And they set up the altar on its place, for there was a terror upon them
because of the people of the lands: and the whole-burnt offering was offered up upon it to the Lord morning and evening. [4] And they kept the
feast of tabernacles, according to that which was written, and offered
whole-burnt offerings daily in number according to the ordinance, the
exact daily rate. [5] And after this the perpetual whole-burnt offering, and
offering for the season of new moon, and for all the hallowed feasts to
the Lord, and for every one that offered a free-will-offering to the Lord.

[6] On the first day of the seventh month they began to offer whole-burnt
offerings to the Lord: but the foundation of the house of the Lord was
not laid. [7] And they gave money to the stone-hewers and carpenters, and
meat and drink, and oil, to the Sidonians, and Tyrians, to bring cedar trees
from Lebanon to the sea of Joppa, according to the grant of Cyrus king of
the Persians to them.

[8] And in the second year of their coming to the house of God in
Jerusalem, in the second month, began Zorobabel the son of Salathiel,
and Jesus the son of Josedec, and the rest of their brethren the priests and
the Levites, and all who came from the captivity to Jerusalem, and they
appointed the Levites, from twenty years old and upward, over the work-
men in the house of the Lord. [9] And Jesus and his sons and his brethren
stood, Cadmiel and his sons the sons of Judah, over them that wrought
the works in the house of God: the sons of Enadad, their sons and their
brethren the Levites.

[10] And they laid a foundation for building the house of the Lord: and the
priests in their robes stood with trumpets and the Levites the sons of As-
aph with cymbals, to praise the Lord, according to the order of David king
of Israel. [11] And they answered each other with praise and thanksgiving to
the Lord, saying, For it is good, for his mercy to Israel endureth for ever.
And all the people shouted with a loud voice to praise the Lord at the
laying the foundation of the house of the Lord. [12] But many of the priests
and the Levites, and the elder men, heads of families, who had seen the
former house on its foundation, and who saw this house with their eyes,
wept with a loud voice: but the multitude shouted with joy to raise a song.
[13] And the people did not distinguish the voice of the glad shout from the
voice of the weeping of the people: for the people shouted with a loud
voice, and the voice was heard even from afar off.

4 And they that afflicted Judah and Benjamin heard, that the children of
the captivity were building a house to the Lord God of Israel. [2] And they
drew near to Zorobabel, and to the heads of families, and said to them,
We will build with you; for as ye do, we seek to serve our God, and we do
sacrifice to him from the days of Asaradan king of Assur, who brought us
hither.

[3] Then Zorobabel, and Jesus and the rest of the heads of the families of
Israel said to them, It is not for us and you to build a house to our God,
for we ourselves will build together to the Lord our God, as Cyrus the king
of the Persians commanded us. [4] And the people of the land weakened
the hands of the people of Judah, and hindered them in building, [5] and
continued hiring persons against them, plotting to frustrate their counsel,
all the days of Cyrus king of the Persians, and until the reign of Darius king
of the Persians.

[6] And in the reign of Assuerus, even in the beginning of his reign, they
wrote a letter against the inhabitants of Judah and Jerusalem. [7] And in
the days of Arthasastha, Tabeel wrote peaceably to Mithradates and to
the rest of his fellow-servants: the tribute-gatherer wrote to Arthasastha
king of the Persians a writing in the Syrian tongue, and the same inter-

preted. [8] Reum the chancellor, and Sampsa the scribe wrote an epistle
against Jerusalem to king Arthasastha, saying, [9] Thus hath judged Reum
the chancellor, and Sampsa the scribe, and the rest of our fellow-servants,
the Dinæans, the Apharsathachæans, the Tarphalæans, the Apharsæans,
the Archyæans, the Babylonians, the Susanachæans, Davæans, [10] and the
rest of the nations whom the great and noble Assenaphar removed, and
settled them in the cities of Samaria, and the rest of them beyond the river.
[11] This is the purport of the letter, which they sent to him: Thy servants
the men beyond the river to king Arthasastha.

[12] Be it known to the king, that the Jews who came up from thee to us
have come to Jerusalem the rebellious and wicked city, which they are
building, and its walls are set in order, and they have established the foun-
dations of it. [13] Now then be it known to the king, that if that city be built
up, and its walls completed, thou shalt have no tribute, neither will they
pay anything, and this injureth kings. [14] And it is not lawful for us to see
the dishonour of the king: therefore have we sent and made known the
matter to the king; [15] that examination may be made in thy fathers' book
of record; and thou shalt find, and thou shalt know that that city is rebel-
lious, and doth harm to kings and countries, and there are in the midst of
it from very old time refuges for runaway slaves: therefore this city hath
been made desolate. [16] We therefore declare to the king, that, if that city
be built, and its walls be set up, thou shalt not have peace.

[17] Then the king sent to Reum the chancellor, and Sampsa the scribe,
and the rest of their fellow-servants who dwelt in Samaria, and the rest be-
yond the river, saying, Peace; and he saith, [18] The tribute-gatherer whom
ye sent to us, hath been called before me. [19] And a decree hath been made
by me, and we have examined, and found that that city of old time exalteth
itself against kings, and that rebellions and desertions take place within it.
[20] And there were powerful kings in Jerusalem, and they ruled over all the
country beyond the river, and abundant revenues and tribute were given
to them. [21] Now therefore make a decree to stop the work of those men,
and that city shall no more be built. [22] See that ye be careful of the de-
cree, not to be remiss concerning this matter, lest at any time destruction
should abound to the harm of kings.

[23] Then the tribute-gatherer of king Arthasastha read the letter before
Reum the chancellor, and Sampsa the scribe, and his fellow-servants: and
they went in haste to Jerusalem and through Judah, and caused them to
cease with horses and an armed force. [24] Then ceased the work of the
house of God in Jerusalem, and it was at a stand until the second year of
the reign of Darius king of the Persians.

5 And Aggeus the prophet, and Zacharias the son of Addo, prophesied a
prophecy to the Jews in Judah and Jerusalem in the name of the God
of Israel, even to them. [2] Then rose up Zorobabel the son of Salathiel, and
Jesus the son of Josedec, and began to build the house of God that was in
Jerusalem: and with them were the prophets of God assisting them.

[3] At the same time came there upon them Thanthanai, the governor
on this side the river, and Satharbuzanai, and their fellow-servants, and

spoke thus to them, Who hath ordained a decree for you to build this
house, and to provide this preparation? [4] Then they spoke thus to them,
What are the names of the men that build this city? [5] But the eyes of God
were upon the captivity of Judah, and they did not cause them to cease
till the decree was brought to Darius; and then was sent by the tribute-
gatherer concerning this [6] the copy of a letter, which Thanthanai, the gov-
ernor of the part on this side the river, and Satharbuzanai, and their fellow-
servants the Apharsachæans who were on this side of the river, sent to
king Darius. [7] They sent an account to him, and thus it was written in it:

All peace to king Darius. [8] Be it known to the king, that we went into
the land of Judea, to the house of the great God; and it is building with
choice stones, and they are laying timbers in the walls, and that work
is prospering, and goeth on favourably in their hands. [9] Then we asked
those elders, and thus we said to them, Who gave you the order to build
this house, and to provide this preparation? [10] And we asked them their
names, in order to declare them to thee, so as to write to thee the names
of their leading men. [11] And they answered us thus, saying, We are the
servants of the God of heaven and earth, and we are building the house
which had been built many years before this, and a great king of Israel
built it, and established it for them. [12] But after that our fathers provoked
the God of heaven, he gave them into the hands of Nabuchodonosor the
Chaldean, king of Babylon, and he destroyed this house, and carried the
people captive to Babylon. [13] And in the first year of king Cyrus, Cyrus
the king made a decree that this house of God should be built. [14] And
the gold and silver vessels of the house of God, which Nabuchodonosor
brought out from the house that was in Jerusalem, and carried them into
the temple of the king, them did king Cyrus bring out from the temple
of the king, and gave them to Sabanasar the treasurer, who was over the
treasure; [15] and said to him, Take all the vessels, and go, put them in the
house that is in Jerusalem in their place. [16] Then that Sabanazar came, and
laid the foundations of the house of God in Jerusalem: and from that time
even until now it hath been building, and hath not been finished. [17] And
now, if it seem good to the king, let search be made in the treasure-house
of the king at Babylon, that thou mayest know if it be that a decree was
made by king Cyrus to build that house of God that was in Jerusalem, and
let the king send to us when he hath learnt concerning this matter.

6 Then Darius the king made a decree, and caused a search to be made
in the record-offices, where the treasure is stored in Babylon. [2] And
there was found in the city, in the palace, a volume, and this was the record
written in it.

[3] In the first year of king Cyrus, Cyrus the king made a decree concerning
the holy house of God that was in Jerusalem, saying, Let the house be
built, and the place where they sacrifice the sacrifices. (Also he appointed
its elevation, in height sixty cubits; its breadth was of sixty cubits.) [4] And
let there be three strong layers of stone, and one layer of timber; and the
expense shall be paid out of the house of the king. [5] And the silver and
the gold vessels of the house of God, which Nabuchodonosor carried off

from the house that was in Jerusalem, and carried to Babylon, let them
even be given, and be carried to the temple that is in Jerusalem, and put
in the place where they were set in the house of God.
[6] Now, ye rulers beyond the river, Satharbuzanai, and their fellow-
servants the Apharsachæans, who are on the other side of the river, give
these things, keeping far from that place. [7] Now let alone the work of the
house of God: let the rulers of the Jews and the elders of the Jews build
that house of God on its place. [8] Also a decree hath been made by me, if
haply ye may do somewhat in concert with the elders of the Jews for the
building of that house of God: to wit, out of the king's property, even the
tributes beyond the river, let there be money to defray the expenses care-
fully granted to those men, so that they be not hindered. [9] And whatever
need there may be, ye shall give both the young of bulls and rams, and
lambs for whole-burnt offerings to the God of heaven, wheat, salt, wine,
oil—let it be given them according to the word of the priests that are in
Jerusalem, day by day whatsoever they shall ask; [10] that they may offer
sweet savours to the God of heaven, and that they may pray for the life
of the king and his sons. [11] And a decree hath been made by me, that ev-
ery man who shall alter this word, timber shall be pulled down from his
house, and let him be lifted up and slain upon it, and his house shall be
confiscated. [12] And may the God whose name dwelleth there, overthrow
every king and people who shall stretch out his hand to alter or destroy
the house of God which is in Jerusalem. I Darius have made a decree; let
it be diligently attended to.
[13] Then Thanthanai the governor on this side beyond the river, Sathar-
buzanai, and his fellow-servants, according to that which king Darius sent,
so they did diligently. [14] And the elders of the Jews and the Levites built, at
the prophecy of Aggeus the prophet, and Zacharias the son of Addo: and
they built up, and finished it, by the decree of the God of Israel, and by
the decree of Cyrus, and Darius, and Arthasastha, kings of the Persians.
[15] And they finished this house by the third day of the month Adar, which
is the sixth year of the reign of Darius the king.
[16] And the children of Israel, the priests, and the Levites, and the rest
of the children of the captivity, kept the dedication of the house of God
with gladness. [17] And they offered for the dedication of the house of God
a hundred calves, two hundred rams, four hundred lambs, twelve kids of
the goats for a sin-offering for all Israel, according to the number of the
tribes of Israel. [18] And they set the priests in their divisions, and the Levites
in their separate orders, for the services of God in Jerusalem, according
to the writing of the book of Moses.
[19] And the children of the captivity kept the passover on the fourteenth
day of the first month. [20] For the priests and Levites were purified, all were
clean to a man, and they slew the passover for all the children of the cap-
tivity, and for their brethren the priests, and for themselves. [21] And the
children of Israel ate the passover, even they that were of the captivity,
and every one who separated himself to them from the uncleanness of
the nations of the land, to seek the Lord God of Israel. [22] And they kept

the feast of unleavened bread seven days with gladness, because the Lord made them glad, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.

7 Now after these things, in the reign of Arthasastha king of the Persians, came up Esdras the son of Saraias, the son of Azarias, the son of Chelcias, [2] the son of Selum, the son of Sadduc, the son of Achitob, [3] the son of Samarias, the son of Esria, the son of Mareoth, [4] the son of Zaraia, the son of Ozias, the son of Bokki, [5] the son of Abisue, the son of Phineas, the son of Eleazar, the son of Aaron the first priest. [6] This Esdras went up out of Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel gave: and the king gave him leave, for the hand of the Lord his God was upon him in all things which he sought. [7] And some of the children of Israel went up, and some of the priests, and of the Levites, and the singers, and the door-keepers, and the Nathinim, to Jerusalem, in the seventh year of Arthasastha the king. [8] And they came to Jerusalem in the fifth month, this was the seventh year of the king. [9] For in the first day of the first month he began the going up from Babylon, and in the first day of the fifth month they came to Jerusalem, for the good hand of his God was upon him. [10] For Esdras had determined in his heart to seek the law, and to do and teach the ordinances and judgments in Israel.

[11] And this is the copy of the order which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord, and of his ordinances to Israel.

[12] Arthasastha, king of kings, to Esdras, the scribe of the law of the Lord God of heaven, Let the order and the answer be accomplished. [13] A decree is made by me, that every one who is willing in my kingdom of the people of Israel, and of the priests and Levites, to go to Jerusalem, be permitted to go with thee. [14] One hath been sent from the king and the seven councillors, to visit Judea and Jerusalem, according to the law of their God that is in thy hand. [15] And for the house of the Lord there have been sent silver and gold, which the king and the councillors have freely given to the God of Israel, who dwelleth in Jerusalem. [16] And all the silver and gold, whatsoever thou shalt find in all the land of Babylon, with the freewill-offering of the people, and the priests that offer freely for the house of God which is in Jerusalem. [17] And as for every one that arriveth there, speedily order him by this letter to bring calves, rams, lambs, and their meat-offerings, and their drink-offerings; and thou shalt offer them on the altar of the house of your God which is in Jerusalem. [18] And whatever it shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, do as it is pleasing to your God. [19] And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem. [20] And as to the rest of the need of the house of thy God, thou shalt give from the king's treasure-houses, [21] and from me, whatever it shall seem good to thee to give.

I king Arthasastha have made a decree for all the treasuries that are in the country beyond the river, that whatever Esdras the priest and scribe of the God of heaven may ask you, it shall be done speedily, [22] to the amount

of a hundred talents of silver, and a hundred measures of wheat, and a
hundred baths of wine, and a hundred baths of oil, and salt without reck-
oning. [23] Let whatever is in the decree of the God of heaven, be done: take
heed lest anyone make an attack on the house of the God of heaven, lest
at any time there should be wrath against the realm of the king and his
sons. [24] Also this hath been declared to you, with respect to all the priests,
and Levites, the singers, porters, Nathinim and ministers of the house of
God, let no tribute be paid to thee; thou shalt not have power to oppress
them. [25] And thou, Esdras, as the wisdom of God is in thy hand, appoint
scribes and judges, that they may judge for all the people beyond the river,
all that know the law of the Lord thy God; and ye shall make it known to
him that knoweth not.

[26] And whosoever shall not do the law of God, and the law of the king
readily, judgment shall be taken upon him, whether for death or for chas-
tisement, or for a fine of his property, or casting into prison.

[27] Blessed be the Lord God of our fathers, who hath put it thus into the
heart of the king, to glorify the house of the Lord which is in Jerusalem;
[28] and hath given me favour in the eyes of the king, and of his councillors,
and all the rulers of the king, the exalted ones. And I was strengthened
according to the good hand of God upon me, and I gathered chief men of
Israel to go up with me.

8 And these are the heads of their families, the leaders that went up
with me in the reign of Arthasastha the king of Babylon. [2] Of the sons
of Phineas; Gerson: of the sons of Ithamar; Daniel: of the sons of David;
Attus. [3] Of the sons of Sachania, and of the sons of Phoros; Zacharias: and
with him a company of a hundred and fifty. [4] Of the sons of Phaath-Moab;
Eliana the son of Saraia, and with him two hundred that were males. [5] And
of the sons of Zathoes; Sechenias the son of Aziel, and with him three hun-
dred males. [6] And of the sons of Adin; Obeth the son of Jonathan, and with
him fifty males. [7] And of the sons of Elam; Isæas the son of Athelia, and
with him seventy males. [8] And of the sons of Saphatia; Zabadias the son
of Michael, and with him eighty males. [9] And of the sons of Joab; Abadia
the son of Jeiel, and with him two hundred and eighteen males. [10] And of
the sons of Baani; Selimuth the son of Josephia, and with him a hundred
and sixty males. [11] And of the sons of Babi; Zacharias the son of Babi, and
with him twenty-eight males. [12] And of the sons of Asgad; Joanan the son
of Accatan, and with him a hundred and ten males. [13] And of the sons of
Adonicam were the last, and these were their names, Eliphalat, Jeel, and
Samæa, and with them sixty males. [14] And of the sons of Baguæ, Uthai,
and Zabud, and with him seventy males.

[15] And I gathered them to the river that cometh to Evi, and we encamped
there three days: and I reviewed the people and the priests, and found
none of the sons of Levi there. [16] And I sent men of understanding to
Eleazar, to Ariel, to Semeias, and to Alonam, and to Jarib, and to Elnatham,
and to Nathan, and to Zacharias, and to Mesollam, and to Joarim, and
to Elnathan. [17] And I forwarded them to the rulers with the money of
the place, and I put words in their mouth to speak to their brethren the

Athinim with the money of the place, that they should bring us singers
for the house of our God. [18] And they came to us, as the good hand of our
God was upon us, even a man of understanding of the sons of Mooli, the
son of Levi, the son of Israel, and at the commencement came his sons
and his brethren, eighteen. [19] And Asebia, and Isaia of the sons of Merari,
his brethren and his sons, twenty. [20] And of the Nathinim, whom David
and the princes had appointed for the service of the Levites there were
two hundred and twenty Nathinim; all were gathered by their names.

[21] And I proclaimed there a fast, at the river Aüe, that we should humble
ourselves before our God, to seek of him a straight way for us, and for our
children, and for all our property. [22] For I was ashamed to ask of the king
a guard and horsemen to save us from the enemy in the way: for we had
spoken to the king, saying, The hand of our God is upon all that seek him,
for good; but his power and his wrath are upon all that forsake him. [23] So
we fasted, and asked of our God concerning this; and he hearkened to us.

[24] And I gave charge to twelve of the chiefs of the priests, to Saraia, to
Asabia, and ten of their brethren with them. [25] And I weighed to them
the silver, and the gold, and the vessels of the first-fruits of the house
of our God, which the king, and his councillors, and his princes, and all
Israel that were found, had dedicated. [26] I even weighed into their hands
six hundred and fifty talents of silver, and a hundred silver vessels, and
a hundred talents of gold; [27] and twenty golden bowls, weighing about a
thousand drachms, and superior vessels of fine shining brass, precious as
gold. [28] And I said to them, Ye are holy to the Lord; and the vessels are
holy; and the silver and the gold are freewill-offerings to the Lord God of
our fathers. [29] Be watchful and keep them, until ye weigh them before the
chief priests and the Levites, and the chiefs of families in Jerusalem, at
the chambers of the house of the Lord. [30] So the priests and the Levites
took the weight of the silver, and the gold, and the vessels, to bring to
Jerusalem into the house of our God.

[31] And we departed from the river of Aüe on the twelfth day of the first
month, to come to Jerusalem: and the hand of our God was upon us, and
delivered us from the hand of the enemy and adversary in the way. [32] And
we came to Jerusalem, and abode there three days. [33] And it came to pass
on the fourth day that we weighed the silver, and the gold, and the ves-
sels, in the house of our God, into the hand of Merimoth the son of Uria
the priest; and with him was Eleazar the son of Phineas, and with them
Jozabad the son of Jesus, and Noadia the son of Banaia, the Levites. [34] All
things were reckoned by number and weight, and the whole weight was
written down.

[35] At that time the children of the banishment that came from the cap-
tivity offered whole-burnt offerings to the God of Israel, twelve calves for
all Israel, ninety-six rams, seventy-seven lambs, twelve goats for a sin-
offering: all whole-burnt offerings to the Lord. [36] And they gave the king's
mandate to the king's lieutenants, and the governors beyond the river:
and they honoured the people and the house of God.

9 And when these things were finished, the princes drew near to me,
saying, The people of Israel, and the priests, and the Levites, have not
separated themselves from the people of the lands in their abominations,
even the Canaanite, the Ethite, the Pherezite, the Jebusite, the Ammonite,
the Moabite, and the Moserite and the Amorite. [2] For they have taken of
their daughters for themselves and their sons; and the holy seed hath
passed among the nations of the lands, and the hand of the rulers hath
been first in this transgression. [3] And when I heard this thing, I rent my
garments, and trembled, and plucked some of the hairs of my head and of
my beard, and sat down mourning. [4] Then there assembled to me all that
followed the word of the God of Israel, on account of the transgression of
the captivity; and I remained mourning until the evening sacrifice.

[5] And at the evening sacrifice I rose up from my humiliation; and when
I had rent my garments, then I trembled, and I bow myself on my knees,
and spread out my hands to the Lord God, [6] and I said, O Lord, I am
ashamed and confounded, O my God, to lift up my face to thee: for our
transgressions have abounded over our head, and our trespasses have in-
creased even to heaven. [7] From the days of our fathers we have been in
a great trespass until this day: and because of our iniquities we, and our
kings, and our children, have been delivered into the hand of the kings of
the Gentiles by the sword, and by captivity, and by spoil, and with shame
of our face, as at this day. [8] And now our God hath dealt mercifully with us,
so as to leave us to escape, and to give us an establishment in the place
of his sanctuary, to enlighten our eyes, and to give a little quickening in
our servitude. [9] For we are slaves, yet in our servitude the Lord our God
hath not deserted us; and he hath extended favour to us in the sight of the
kings of the Persians, to give us a quickening, that they should raise up
the house of our God, and restore the desolate places of it, and to give us
a fence in Judah and Jerusalem. [10] What shall we say, our God, after this?
for we have forsaken thy commandments, [11] which thou hast given us by
the hand of thy servants the prophets, saying, The land, into which ye go
to inherit it, is a land subject to disturbance by the removal of the people
of the nations for their abominations, wherewith they have filled it from
one end to the other by their uncleannesses.

[12] And now give not your daughters to their sons, and take not of their
daughters for your sons, neither shall ye seek their peace or their good for
ever: that ye may be strong, and eat the good of the land, and transmit
it as an inheritance to your children for ever. [13] And after all that is come
upon us because of our evil deeds, and our great trespass, it is clear that
there is none such as our God, for thou hast lightly visited our iniquities,
and given us deliverance; [14] whereas we have repeatedly broken thy com-
mandments, and intermarried with the people of the lands: be not very
angry with us to our utter destruction, so that there should be no remnant
or escaping one. [15] O Lord God of Israel, thou art righteous; for we remain
yet escaped, as at this day: behold, we are before thee in our trespasses:
for we cannot stand before thee on this account.

10 So when Esdras had prayed, and when he had confessed, weeping
and praying before the house of God, a very great assembly of Israel
came together to him, men and women and youths; for the people wept,
and wept aloud. [2] And Sechenias the son of Jeel, of the sons of Elam, an-
swered and said to Esdras, We have broken covenant with our God, and
have taken strange wives of the nations of the land: yet now there is pa-
tience of hope to Israel concerning this thing. [3] Now then let us make a
covenant with our God to put away all the wives, and their offspring, as
thou shalt advise: [4] arise, and alarm them with the commands of our God;
and let it be done according to the law. Rise up, for the matter is upon
thee; and we are with thee: be strong and do.

[5] Then Esdras arose, and caused the rulers, the priests, and Levites, and
all Israel, to swear that they would do according to this word: and they
sware. [6] And Esdras rose up from before the house of God, and went to the
treasury of Joanan the son of Elisub; he even went thither: he ate no bread,
and drank no water; for he mourned over the unfaithfulness of them of the
captivity. [7] And they made proclamation throughout Judah and Jerusalem
to all the children of the captivity, that they should assemble at Jerusalem,
saying, [8] Every one who shall not arrive within three days, as is the counsel
of the rulers and the elders, all his substance shall be forfeited, and he
shall be separated from the congregation of the captivity.

[9] So all the men of Judah and Benjamin assembled at Jerusalem within
the three days. This was the ninth month: on the twentieth day of the
month all the people sat down in the street of the house of the Lord,
because of their alarm concerning the word, and because of the storm.
[10] And Esdras the priest arose, and said to them, Ye have broken covenant,
and have taken strange wives, to add to the trespass of Israel. [11] Now there-
fore give praise to the Lord God of our fathers, and do that which is pleas-
ing in his sight: and separate yourselves from the peoples of the land, and
from the strange wives.

[12] Then all the congregation answered and said, This thy word is pow-
erful upon us to do it. [13] But the people is numerous, and the season is
stormy, and there is no power to stand without, and the work is more than
enough for one day or for two; for we have greatly sinned in this matter.
[14] Let now our rulers stand, and for all those in our cities who have taken
strange wives, let them come at appointed times, and with them elders
from every several city, and judges, to turn away the fierce wrath of our
God from us concerning this matter. [15] Only Jonathan the son of Asael,
and Jazias the son of Thecoe were with me concerning this; and Mesol-
lam, and Sabbathai the Levite helped them.

[16] And the children of the captivity did thus: and Esdras the priest, and
heads of families according to their house were separated, and all by their
names, for they returned in the first day of the tenth month to search
out the matter. [17] And they made an end with all the men who had taken
strange wives by the first day of the first month.

[18] And there were found some of the sons of the priests who had taken
strange wives: of the sons of Jesus the son of Josedec, and his brethren;

Maasia, and Eliezer, and Jarib, and Gadalia. [19] And they pledged themselves to put away their wives, and offered a ram of the flock for a trespass-offering because of their trespass. [20] And of the sons of Emmer; Anani, and Zabdia. [21] And of the sons of Eram; Masael, and Elia, and Samaia, and Jeel, and Ozia. [22] And of the sons of Phasur; Elionai, Maasia, and Ishmael, and Nathanael, and Jozabad, and Elasa. [23] And of the Levites; Jozabad, and Samu, and Colia (he is Colitas), and Phetheia, and Judas, and Eliezer. [24] And of the singers; Elisab: and of the porters; Solmen, and Telmen, and Oduth. [25] Also of Israel: of the sons of Phoros; Ramia, and Azia, and Melchia, and Meamin, and Eleazar, and Asabia, and Banaia. [26] And of the sons of Helam; Matthania, and Zacharia, and Jaïel, and Abdia, and Jarimoth, and Elia. [27] And of the sons of Zathua; Elionai, Elisub, Matthanai, and Armoth, and Zabad, and Oziza. [28] And of the sons of Babei; Joanan, Anania, and Zabu, and Thali. [29] And of the sons of Banui; Mosollam, Maluch, Adaias, Jasub, and Saluia, and Remoth. [30] And of the sons of Phaath Moab; Edne, and Chalel, and Banaia, Maasia, Matthania, Beseleel, and Banui, and Manasse. [31] And of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon, [32] Benjamin, Baluch, Samaria. [33] And of the sons of Asem; Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei. [34] And of the sons of Bani; Moodia, Amram, Uel, [35] Banaia, Badaia, Chelkia, [36] Uvania, Marimoth, Eliasiph, [37] Matthania, Matthanai: [38] and so did the children of Banui, and the children of Semei, [39] and Selemia, and Nathan, and Adaia, [40] Machadnabu, Sesei, Sariu, [41] Ezriel, and Selemia, and Samaria, [42] and Sellum, Amaria, Joseph. [43] Of the sons of Nabu; Jael, Matthanias, Zabad, Zebennas, Jadai, and Joel, and Banaia.

[44] All these had taken strange wives, and had begotten sons of them.

The Book of Nehemias

1 The words of Nehemias the son of Chelcia. And it came to pass in the
month Chaseleu, of the twentieth year, that I was in Susan the palace.
2 And Anani, one of my brethren, came, he and some men of Judah; and I
asked them concerning those that had escaped, who had been left of the
captivity, and concerning Jerusalem. 3 And they said to me, The remnant,
even those that are left of the captivity, are there in the land, in great
distress and reproach: and the walls of Jerusalem are thrown down, and
its gates are burnt with fire.

4 And it came to pass, when I heard these words, that I sat down and
wept, and mourned for several days, and continued fasting and praying
before the God of heaven. 5 And I said, Nay, I pray thee, O Lord God
of heaven, the mighty, the great and terrible, keeping thy covenant and
mercy to them that love him, and to those that keep his commandments:
6 let now thy ear be attentive, and thy eyes open, that thou mayest hear
the prayer of thy servant, which I pray before thee at this time, this day
both day and night, for the children of Israel thy servants, and make con-
fession for the sins of the children of Israel, which we have sinned against
thee: both I and the house of my father have sinned. 7 We have altogether
broken covenant with thee, and we have not kept the commandments,
and the ordinances, and the judgments, which thou didst command thy
servant Moses. 8 Remember, I pray thee, the word wherewith thou didst
charge thy servant Moses, saying, If ye break covenant with me, I will dis-
perse you among the nations. 9 But if ye turn again to me, and keep my
commandments, and do them; if ye should be scattered under the utmost
bound of heaven, thence will I gather them, and I will bring them into the
place which I have chosen to cause my name to dwell there. 10 Now they
are thy servants and thy people, whom thou hast redeemed with thy great
power, and with thy strong hand.

11 Turn not away, I pray thee, O Lord, but let thy ear be attentive to the
prayer of thy servant, and to the prayer of thy servants, who desire to fear
thy name: and prosper, I pray thee, thy servant this day, and cause him to
find mercy in the sight of this man. Now I was the king's cup-bearer.

2 And it came to pass in the month Nisan of the twentieth year of king
Arthasastha, that the wine was before me: and I took the wine, and
gave it to the king: and there was not another before him.

2 And the king said to me, Why is thy countenance sad, and dost thou
not control thyself? and now this is nothing but sorrow of heart. Then I
was very much alarmed, 3 and I said to the king, Let the king live for ever:
why should not my countenance be sad, forasmuch as the city, even the
home of the sepulchres of my fathers, hath been laid waste, and her gates
have been devoured with fire? 4 And the king said to me, For what dost
thou ask thus? So I prayed to the God of heaven. 5 And I said to the king,
If it seem good to the king, and if thy servant shall have found favour in

thy sight, I ask that thou wouldst send him into Judah, to the city of the
sepulchres of my fathers; then will I rebuild it.
[6] And the king, and his concubine that sat next to him, said to me, For
how long will thy journey be, and when wilt thou return? and the proposal
was pleasing before the king, and he sent me away, and I appointed him
a time. [7] And I said to the king, If it seem good to the king, let him give me
letters to the governors beyond the river, so as to forward me till I come to
Judah; [8] and a letter to Asaph the keeper of the garden which belongeth to
the king, that he may give me timber to cover the gates, and for the wall
of the city, and for the house into which I shall enter. And the king gave
to me, according as the good hand of God was upon me.
[9] And I came to the governors beyond the river, and I gave them the
king's letters. (Now the king had sent with me captains of the army and
horsemen.) [10] And Sanaballat the Aronite heard it, and Tobia the servant,
the Ammonite, and it was grievous to them that a man was come to seek
good for the children of Israel.
[11] So I came to Jerusalem, and was there three days. [12] And I rose up by
night, I and a few men with me; and I told no man what God put into
my heart to do with Israel; and there was no beast with me, except the
beast which I rode upon. [13] And I went forth by the gate of the valley by
night, and to the mouth of the well of fig trees, and to the dung-gate: and
I mourned over the wall of Jerusalem which they were destroying, and her
gates were devoured with fire. [14] And I passed on to the fountain gate, and
to the king's pool; and there was no room for the beast to pass under me.
[15] And I went up by the wall of the brook by night, and mourned over the
wall, and passed through the gate of the valley, and returned.
[16] And the sentinels knew not why I went, nor what I was doing; and until
that time I told it not to the Jews, or to the priests, or to the nobles, or to
the captains, or to the rest of the men who wrought the works. [17] Then I
said to them, Ye see this evil, in which we are, how Jerusalem is desolate,
and her gates have been set on fire: come, and let us build throughout
the wall of Jerusalem, and we shall be no longer a reproach. [18] And I told
them of the hand of God which was good upon me, also about the words
of the king which he spoke to me: and I said, Let us arise and build. And
their hands were strengthened for the good work.
[19] And Sanaballat the Aronite, and Tobia the servant, the Ammonite, and
Gesam the Arabian, heard it, and they laughed us to scorn, and came to
us, and said, What is this thing that ye are doing? are ye revolting against
the king? [20] And I answered them, and said to them, The God of heaven,
he shall prosper us, and we his servants are pure, and we will build: but
ye have no part, nor right, nor memorial, in Jerusalem.
3 Then Eliasub the high priest, and his brethren the priests, rose up, and
built the sheep-gate; they sanctified it, and set up the doors of it; even
to the tower of the hundred they sanctified it, to the tower of Anameel.
[2] And they builded by the side of the men of Jericho, and by the side of
the sons of Zacchur, the son of Amari.

[3] And the sons of Asana built the fish-gate; they roofed it, and covered
in its doors, and bolts, and bars. [4] And next to them the order reached to
Ramoth the son of Uria, the son of Accos, and next to them Mosollam son
of Barachias the son of Mazebel took his place: and next to them Sadoc
the son of Baana took his place. [5] And next to them the Thecoim took their
place; but the Adorim applied not their neck to their service.
[6] And Joida the son of Phasec, and Mesulam son of Basodia, repaired
the old gate; they covered it in, and set up its doors, and its bolts, and
its bars. [6a] And next to them repaired Maltias the Gabaonite, and Evaron
the Meronothite, the men of Gabaon and Maspha, to the throne of the
governor on this side the river. [8] And next to him Oziel the son of Arachias
of the smiths, carried on the repairs: and next to them Ananias the son
of one of the apothecaries repaired, and they finished Jerusalem to the
broad wall. [9] And next to them repaired Raphæa the son of Sur, the ruler
of half the district round about Jerusalem. [10] And next to them repaired
Jedaia the son of Eromaph, and that in front of his house: and next to him
repaired Attuth son of Asabania. [11] And next to him repaired Melchias son
of Heram, and Asub son of Phaat Moab, even to the tower of the furnaces.
[12] And next to him repaired Sallum the son of Alloes, the ruler of half the
district round about Jerusalem, he and his daughters.
[13] Anun and the inhabitants of Zano repaired the gate of the valley: they
built it, and set up its doors, and its bolts, and its bars, and a thousand
cubits of the wall as far as the dung-gate.
[14] And Melchia the son of Rechab, the ruler of the district round about
Bethaccharim, repaired the dung-gate, he and his sons; and they covered
it, and set up its doors, and its bolts, and its bars.
[15] But Solomon the son of Choleze repaired the gate of the fountain, the
ruler of part of Maspha; he built it, and covered it, and set up its doors
and its bars, and the wall of the pool of the skins by the meadow of the
king, and as far as the steps that lead down from the city of David. [16] After
him repaired Nehemias son of Azabuch, ruler of half the district round
about Bethsur, as far as the garden of David's sepulchre, and as far as the
artificial pool, and as far as the house of the mighty men. [17] After him
repaired the Levites, even Raum the son of Bani: next to him repaired
Asabia, ruler of half the district round about Keila, in his district. [18] And
after him repaired his brethren, Benei son of Enadad, ruler of half the
district round about Keila. [19] And next to him repaired Azur the son of
Joshua, ruler of Masphai, another portion of the tower of ascent, where
it meeteth the corner. [20] After him repaired Baruch the son of Zabu, a
second portion, from the corner as far as the door of the house of Eliasub
the high priest. [21] After him repaired Meramoth the son of Uria the son
of Accos, a second part from the door of the house of Eliasub to the end
of the house of Eliasub. [22] And after him repaired the priests, the men of
Ecchechar. [23] And after him repaired Benjamin and Asub over against their
house: and after him repaired Azarias son of Maasias the son of Ananias,
the parts near to his house. [24] After him repaired Bani the son of Adad,
another portion from the house of Azaria as far as the corner and to the

turning, [25] of Phalach the son of Uzai, opposite the corner, and where is
also the tower that projecteth from the king's house, even the upper one
of the prison-house: and after him repaired Phadæa the son of Phoros.
[26] And the Nathinim dwelt in Ophal, as far as the garden of the water-gate
eastward, and there is the projecting tower.
[27] And after them the Thecoim repaired, another portion opposite the
great projecting tower, even as far as the wall of Ophla.
[28] The priests repaired above the horse-gate, every man over against his
own house. [29] And after him Sadduc the son of Emmer repaired oppo-
site his own house: and after him repaired Samæa son of Sechenia, guard
of the east-gate. [30] After him repaired Anania son of Selemia, and Anom,
the sixth son of Seleph, another portion: after him Mesulam the son of
Barachia repaired over against his treasury. [31] After him repaired Melchia
the son of Sarephi as far as the house of the Nathinim, and the chapmen
over against the gate of Maphecad, and as far as the steps of the corner.
[32] And between that and the sheep-gate the smiths and chapmen repaired.
[33] Now it came to pass, when Sanaballat heard that we were building
the wall, that it was grievous to him, and he was very angry, and railed
against the Jews. [34] And he said before his brethren (that is the army of
the Samaritans), Is it true that these Jews are building their city? do they
indeed offer sacrifices? will they prevail? and will they this day restore the
stones, after they have been burnt and made a heap of rubbish? [35] And
Tobias the Ammanite came near to him, and said to them, Do they sacri-
fice or eat in their place? shall not a fox go up and pull down their wall of
stones?
[36] Hear, O our God, for we have become a scorn; and return thou their
reproach upon their head, and make them a scorn in a land of captivity,
[37] and do not cover their iniquity.

4 But it came to pass, when Sanaballat and Tobia, and the Arabians, and
the Ammanites, heard that the building of the walls of Jerusalem was
advancing, and that the breaches began to be stopped, that it appeared
very grievous to them. [2] And all of them assembled together, to come to
fight against Jerusalem, and to destroy it utterly. [3] So we prayed to our God
and set watchmen against them day and night, because of them. [4] And Ju-
dah said, The strength of the enemies is broken, yet there is much rubbish,
and we shall not be able to build the wall. [5] And they that afflicted us said,
They shall not know, and they shall not see, until we come into the midst
of them, and slay them, and cause the work to cease.
[6] And it came to pass, when the Jews who lived near them came, that
they said to us, They are coming up against us from every quarter. [7] So I set
men in the lowest part of the place behind the wall in the lurking-places,
I even set the people according to their families, with their swords, their
spears, and their bows. [8] And I looked, and arose, and said to the nobles,
and to the captains, and to the rest of the people, Be not afraid of them:
remember our great and terrible God, and fight for your brethren, your
sons, your daughters, your wives, and your houses.

[9] And it came to pass, when our enemies heard that it was made known
to us, and God had frustrated their counsel, that we all returned to the
wall, every man to his work. [10] And it came to pass from that day that half
of them that had been driven forth, wrought the work, and half of them
kept guard; and there were spears, and shields, and bows, and breast-
plates, and rulers behind the whole house of Judah, [11] even of them that
were building the wall—and those who carried the burdens were under
arms: each with one hand wrought his work, and with the other held his
dart. [12] And the builders wrought each man having his sword girt upon
his loins, and so they built: and the trumpeter with his trumpet next to
him. [13] And I said to the nobles, and to the rulers, and to the rest of the
people, The work is great and abundant, and we are dispersed upon the
wall, each at a great distance from his brother. [14] In whatsoever place ye
shall hear the sound of the cornet, thither gather yourselves together to
us; and our God shall fight for us.

[15] So we continued labouring at the work: and half of them held the
spears from the rising of the morning until the stars appeared. [16] And at
that time I said to the people, Lodge ye every man with his servant in the
midst of Jerusalem, and let the night be a watch-time to you, and the day
a work-time. [17] And I was there, and the watchmen behind me, and there
was not a man of us that put off his garments.

5 And the cry of the people and their wives was great against their
brethren the Jews. [2] And some said, We are numerous with our sons
and our daughters; so we will take corn, and eat, and live. [3] And some
said, As to our fields and vineyards and houses, let us pledge them, and
we will take corn, and eat. [4] And some said, We have borrowed money for
the king's tributes—our fields, and our vineyards, and houses are pledged.
[5] And now our flesh is as the flesh of our brethren, our children are as their
children: yet, behold, we are reducing our sons and our daughters to slav-
ery, and some of our daughters are enslaved: and there is no power of our
hands, for our fields and our vineyards belong to the nobles.

[6] And I was much grieved as I heard their cry and these words. [7] And my
heart took counsel within me, and I contended against the nobles, and
the princes, and I said to them, Should every man demand of his brother
what ye demand? And I appointed against them a great assembly, [8] and
I said to them, We of our free-will have redeemed our brethren the Jews
that were sold to the Gentiles; and do ye sell your brethren? and shall
they be delivered to us? And they were silent, and found no answer. [9] And
I said, The thing which ye do is not good; ye will not so walk in the fear of
our God because of the reproach of the Gentiles our enemies. [10] Both my
brethren, and my acquaintances, and I, have lent them money and corn:
let us now leave off this exaction. [11] Restore to them, I pray, as at this day,
their fields, and their vineyards, and their olive-yards, and their houses,
and bring forth to them corn and wine and oil of the money. [12] And they
said, We will restore, and we will not exact of them; we will do thus as thou
sayest. Then I called the priests, and bound them by oath to do according
to this word.

[13] And I shook out my garment, and said, So may God shake out every
man who shall not keep to this word, from his house, and from his labours,
he shall be even thus shaken out, as an outcast and empty. And all the
congregation said, Amen, and they praised the Lord: and the people did
this thing.
[14] From the day that he charged me to be their ruler in the land of Ju-
dah, from the twentieth year even to the thirty-second year of Arthasastha,
twelve years, I and my brethren ate not provision extorted from them.
[15] But as for the former acts of extortion wherein those who were be-
fore me oppressed them, they even took of them their last money, forty
didrachms for bread and wine; and the very outcasts of them exercised
authority over the people: but I did not so, because of the fear of God.
[16] Also in the work of the wall I treated them not with rigour, I bought not
land: and all that were gathered together came thither to the work. [17] And
the Jews, to the number of a hundred and fifty men, besides those coming
to us from the nations round about, were at my table. [18] And there came
to me for one day one calf, and I had six choice sheep and a goat; and ev-
ery ten days wine in abundance of all sorts: yet with these I required not
the bread of extortion, because the bondage was heavy upon this people.
[19] Remember me, O God, for good, in all that I have done to this people.
6 Now it came to pass, when Sanaballat, and Tobias, and Gesam the
Arabian, and the rest of our enemies, heard that I had built the wall,
and that there was no opening left therein (but hitherto I had not set up
the doors on the gates); [2] that Sanaballat and Gesam sent to me, saying,
Come and let us meet together in the villages in the plain of Ono. But they
were plotting to do me mischief. [3] So I sent messengers to them, saying,
I am doing a great work, and I shall not be able to come down, lest the
work should cease: as soon as I shall have finished it, I will come down
to you. [4] And they sent to me again to this effect; and I sent them word
accordingly.
[5] Then Sanaballat sent his servant to me with an open letter in his hand.
[6] And in it was written, It hath been reported among the Gentiles that
thou and the Jews are planning to revolt: therefore thou art building the
wall, and thou wilt be a king to them. [7] And moreover thou hast appointed
prophets to thyself, that thou mightest dwell in Jerusalem as a king over
Judah: and now these words will be reported to the king. Now then, come,
let us take counsel together. [8] And I sent to him, saying, It hath not hap-
pened according to these words, even as thou sayest, for thou framest
them falsely out of thy heart. [9] For all were trying to alarm us, saying, Their
hands shall be weakened from this work, and it shall not be done. Now
therefore I have strengthened my hands.
[10] And I came into the house of Semei the son of Dalaia the son of
Metabeel, and he was shut up; and he said, Let us assemble together in
the house of God, in the midst of it, and let us shut the doors of it; for they
are coming by night to slay thee. [11] And I said, Who is the man that shall
enter into the house, that he may live? [12] And I observed, and, behold, God
had not sent him, for the prophecy was a fable devised against me: [13] and

Tobias and Sanaballat had hired against me a multitude, that I might be
frightened, and do this, and sin, and become to them an ill name, that
they might reproach me.
[14] Remember, O God, Tobias and Sanaballat, according to these their
deeds, and the prophetess Noadia, and the rest of the prophets who tried
to alarm me.
[15] So the wall was finished on the twenty-fifth day of the month Elul,
in fifty-two days. [16] And it came to pass, when all our enemies heard of it,
that all the nations round about us feared, and great alarm fell upon them,
and they knew that it was of our God that this work should be finished.
[17] And in those days letters came to Tobias from many nobles of Judah,
and those of Tobias came to them. [18] For many in Judah were bound to
him by oath, because he was son-in-law of Sechenias the son of Herae;
and Jonan his son had taken the daughter of Mesulam the son of Barachia
to wife. [19] And they reported his words to me, and carried out my words
to him: and Tobias sent letters to terrify me.

7 And it came to pass, when the wall was built, and I had set up the
doors, and the porters and the singers and the Levites were appointed,
[2] that I gave charge to Ananias my brother, and Ananias the ruler of the
palace, over Jerusalem: for he was a true man, and one that feared God
beyond many. [3] And I said to them, The gates of Jerusalem shall not be
opened till sunrise; and while they are still watching, let the doors be shut,
and bolted; and set watches of them that dwell in Jerusalem, every man
at his post, and every man over against his house.
[4] Now the city was wide and large; and the people were few in it, and
the houses were not built. [5] And God put it into my heart, and I gathered
the nobles, and the rulers, and the people, into companies: and I found
a register of the company that came up first, and I found written in it as
followeth:
[6] Now these are the children of the country, that came up from captiv-
ity, of the number which Nabuchodonosor king of Babylon carried away,
and they returned to Jerusalem and to Judah, every man to his city; [7] with
Zorobabel, and Jesus, and Neemia, Azaria, and Reelma, Naemani, Mar-
dochæus, Balsan, Maspharath, Esdra, Boguia, Inaum, Baana, Masphar,
men of the people of Israel.
[8] The children of Phoros, two thousand one hundred and seventy-two.
[9] The children of Saphatia, three hundred and seventy-two.
[10] The children of Era, six hundred and fifty-two.
[11] The children of Phaath Moab, with the children of Jesus and Joab, two
thousand six hundred and eighteen.
[12] The children of Ælam, a thousand two hundred and fifty-four.
[13] The children of Zathuia, eight hundred and forty-five.
[14] The children of Zacchu, seven hundred and sixty.
[15] The children of Banui, six hundred and forty-eight.
[16] The children of Bebi, six hundred and twenty-eight.
[17] The children of Asgad, two thousand three hundred and twenty-two.
[18] The children of Adonicam, six hundred and sixty-seven.

[19] The children of Bagoi, two thousand and sixty-seven.
[20] The children of Edin, six hundred and fifty-five.
[21] The children of Ater, the son of Hezekias, ninety-eight.
[22] The children of Esam, three hundred and twenty-eight.
[23] The children of Besei, three hundred and twenty-four.
[24] The children of Ariph, a hundred and twelve: the children of Asen, two hundred and twenty-three.
[25] The children of Gabaon, ninety-five.
[26] The children of Bethlehem, a hundred and twenty-three: the children of Atopha, fifty-six.
[27] The children of Anathoth, a hundred and twenty-eight.
[28] The men of Bethasmoth, forty-two.
[29] The men of Cariatharim, Caphira, and Beroth, seven hundred and forty-three.
[30] The men of Arama and Gabaa, six hundred and twenty.
[31] The men of Machemas, a hundred and twenty-two.
[32] The men of Bethel and Ai, a hundred and twenty-three.
[33] The men of Nabia, a hundred and fifty-two.
[34] The men of Elamaar, one thousand two hundred and fifty-two.
[35] The children of Eram, three hundred and twenty.
[36] The children of Jericho, three hundred and forty-five.
[37] The children of Lodadid and Ono, seven hundred and twenty-one.
[38] The children of Sanana, three thousand nine hundred and thirty.
[39] The priests; the sons of Jodae, pertaining to the house of Jesus, nine hundred and seventy-three.
[40] The children of Emmer, one thousand and fifty-two.
[41] The children of Phaseur, one thousand two hundred and forty-seven.
[42] The children of Eram, a thousand and seventeen.
[43] The Levites; the children of Jesus the son of Cadmiel, with the children of Uduia, seventy-four.
[44] The singers; the children of Asaph, a hundred and forty-eight.
[45] The porters; the children of Salum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sabi, a hundred and thirty-eight.
[46] The Nathinim; the children of Sea, the children of Aspha, the children of Tabaoth, [47] the children of Kiras, the children of Asuia, the children of Phadon, [48] the children of Labana, the children of Agaba, the children of Selmei, [49] the children of Anan, the children of Gadel, the children of Gaar, [50] the children of Raaia, the children of Rasson, the children of Necoda, [51] the children of Gezam, the children of Ozi, the children of Phese, [52] the children of Besi, the children of Meinon, the children of Nephosasi, [53] the children of Bacbuc, the children of Achipha, the children of Arur, [54] the children of Basaloth, the children of Mida, the children of Adasan, [55] the children of Barcue, the children of Sisarath, the children of Thema, [56] the children of Nisia, the children of Atipha. [57] The children of the servants of Solomon; the children of Sutei, the children of Sapharat, the children of Pherida, [58] the children of Jelel, the children of Dorcon, the children

of Gadael, [59] the children of Saphatia, the children of Ettel, the children
of Phacarath, the children of Sabaim, the children of Emim. [60] All the
Nathinim, and children of the servants of Solomon, were three hundred
and ninety-two.
[61] And these went up from Thelmeleth, Thelaresa, Charub, Eron, Jemer:
but they could not declare the houses of their families, or their seed,
whether they were of Israel. [62] The children of Dalaia, the children of Tobia,
the children of Necoda, six hundred and forty-two.
[63] And of the priests; the children of Ebia, the children of Acos, the children of Berzelli, for they took wives of the daughters of Berzelli the Galaadite, and they were called by their name. [64] These sought the pedigree of
their company, and it was not found, and they were removed as polluted
from the priesthood. [65] And the Athersastha said, that they should not eat
of the most holy things, until a priest should stand up to give light.
[66] And all the congregation was about forty-two thousand three hundred
and sixty, [67] besides their men-servants and their maid-servants: these
were seven thousand three hundred and thirty-seven: and the singing-men and singing-women, two hundred and forty-five. [69] Two thousand
seven hundred asses.
[70] And part of the heads of families gave into the treasury to Nehemias
for the work a thousand pieces of gold, fifty bowls, and thirty priests' garments. [71] And some of the heads of families gave into the treasuries of the
work, twenty thousand pieces of gold, and two thousand three hundred
pounds of silver. [72] And the rest of the people gave twenty thousand pieces
of gold, and two thousand two hundred pounds of silver, and sixty-seven
priests' garments.
[73] And the priests, and Levites, and porters, and singers, and some of the
people, and the Nathinim, and all Israel, dwelt in their cities.

8 And the seventh month arrived, and the children of Israel were settled in their cities; and all the people were gathered as one man to
the broad place before the water-gate, and they told Esdras the scribe to
bring the book of the law of Moses, which the Lord commanded Israel.
[2] So Esdras the priest brought the law before the congregation both of
men and women, and every one who had understanding was present to
hearken, on the first day of the seventh month. [3] And he read in it from the
time of sun-rise to the middle of the day, before the men and the women;
and they understood it, and the ears of all the people were attentive to
the book of the law. [4] And Esdras the scribe stood on a wooden stage,
and there stood next to him Mattathias, and Samæas, and Ananias, and
Urias, and Chelcia, and Maasia, on his right hand; and on his left Phadæas,
and Misael, and Melchias, and Asom, and Asabadma, and Zacharias, and
Mesollam. [5] And Esdras opened the book before all the people, for he was
above the people; and it came to pass when he had opened it, that all the
people stood. [6] And Esdras blessed the Lord, the great God: and all the
people answered, and said, Amen, lifting up their hands: and they bowed
down and worshipped the Lord with their face to the ground. [7] And Jesus
and Banaias and Sarabias instructed the people in the law, and the peo-

ple stood in their place. [8] And they read in the book of the law of God,
and Esdras taught, and instructed them distinctly in the knowledge of the
Lord, and the people understood the law in the reading.
[9] And Nehemias, and Esdras the priest and scribe, and the Levites, and
they that instructed the people, spoke and said to all the people, It is a
holy day to the Lord our God; do not mourn, nor weep. For all the people
wept when they heard the words of the law. [10] And the governor said to
them, Go, eat the fat, and drink the sweet, and send portions to them that
have nothing; for the day is holy to our Lord: and faint not, for the Lord is
our strength. [11] And the Levites caused all the people to be silent, saying,
Be silent, for it is a holy day, and despond not. [12] So all the people departed
to eat, and to drink, and to send portions, and to make great mirth, for
they understood the words which he made known to them.
[13] And on the second day the heads of families assembled with all the
people, also the priests and Levites, to Esdras the scribe, to attend to all
the words of the law. [14] And they found written in the law which the Lord
commanded Moses, that the children of Israel should dwell in booths,
in the feast in the seventh month: [15] and that they should sound with
trumpets in all their cities, and in Jerusalem. And Esdras said, Go forth
to the mountain, and bring branches of olive, and branches of cypress
trees, and branches of myrtle, and branches of palm trees, and branches
of every thick tree, to make booths, according to that which was written.
[16] And the people went forth, and brought them, and made booths for
themselves, each one upon his roof, and in their courts, and in the courts
of the house of God, and in the streets of the city, and as far as the gate of
Ephraim. [17] And all the congregation who had returned from the captivity,
made booths, and dwelt in booths: for the children of Israel had not done
so from the days of Jesus the son of Naue until that day: and there was
great joy.
[18] And Esdras read in the book of the law of God daily, from the first day
even to the last day: and they kept the feast seven days; and on the eighth
day a solemn assembly, according to the ordinance.
9 Now on the twenty-fourth day of this month the children of Israel as-
sembled with fasting, and in sackcloths, and with ashes on their head.
[2] And the children of Israel separated themselves from every stranger, and
stood and confessed their sins, and the iniquities of their fathers. [3] And
they stood in their place, and read in the book of the law of the Lord their
God: and they confessed their sins to the Lord, and worshipped the Lord
their God. [4] And there stood upon the stairs, of the Levites, Jesus, and the
sons of Cadmiel, Sechenia the son of Sarabia, sons of Choneni; and they
cried with a loud voice to the Lord their God. [5] And the Levites, Jesus and
Cadmiel, said, Rise up, bless the Lord our God for ever and ever: and let
them bless thy glorious name, and exalt it with all blessing and praise.
[6] And Esdras said, Thou art the only true Lord; thou madest the heaven,
and the heaven of heavens, and all their array, the earth, and all things
that are in it, the seas, and all things in them; and thou quickenest all
things, and the hosts of heaven worship thee.

[7] Thou art the Lord God, thou didst choose Abram, and broughtest him
out of the land of the Chaldeans, and gavest him the name of Abra-
ham: [8] and thou foundest his heart faithful before thee, and didst make a
covenant with him to give to him and to his seed the land of the Canaan-
ites, and the Chettites, and Amorites, and Pherezites, and Jebusites, and
Gergesites; and thou hast confirmed thy words, for thou art righteous.
[9] And thou sawest the affliction of our fathers in Egypt, and thou
heardest their cry at the Red Sea. [10] And thou showedst signs and won-
ders in Egypt, on Pharaoh and all his servants, and on all the people of
his land: for thou knowest that they behaved insolently against them: and
thou madest thyself a name, as at this day. [11] And thou didst cleave the sea
before them, and they passed through the midst of the sea on dry land;
and thou didst cast into the deep them that were about to pursue them,
as a stone in the mighty water.
[12] And thou guidedst them by day by a pillar of cloud, and by night by
a pillar of fire, to enlighten for them the way wherein they should walk.
[13] Also thou camest down upon mount Sinai, and thou spakest to them
out of heaven, and gavest them right judgments, and laws of truth, or-
dinances, and good commandments. [14] And thou didst make known to
them thy holy sabbath; thou didst enjoin upon them commandments,
and ordinances, and a law, by the hand of thy servant Moses. [15] And thou
gavest them bread from heaven for their food, and thou broughtest them
forth water from a rock for their thirst; and thou badest them go in to
inherit the land over which thou stretchedst out thy hand to give it them.
[16] But they and our fathers behaved proudly, and hardened their neck,
and did not hearken to thy commandments, [17] and refused to listen, and
remembered not thy wonders which thou wroughtest with them; and they
hardened their neck, and appointed a leader to return to their slavery in
Egypt: but thou, O God, art merciful and compassionate, long-suffering,
and abundant in mercy, and thou didst not forsake them. [18] And still
further they even made to themselves a molten calf, and said, These
are the gods that brought us up out of Egypt: and they wrought great
provocations.
[19] Yet thou in thy great compassions didst not forsake them in the wilder-
ness: thou didst not turn away from them the pillar of the cloud by day, to
guide them in the way, nor the pillar of fire by night, to enlighten for them
the way wherein they should walk. [20] And thou gavest thy good Spirit to
instruct them, and thou didst not withhold thy manna from their mouth,
and gavest them water in their thirst. [21] And thou didst sustain them forty
years in the wilderness; thou didst not allow anything to fail them: their
garments did not wax old, and their feet were not bruised.
[22] Moreover thou gavest them kingdoms, and didst divide nations to
them: and they inherited the land of Seon king of Esebon, and the land
of Og king of Basan. [23] And thou didst multiply their children as the stars
of heaven, and broughtest them into the land of which thou spokest to
their fathers; [24] and they inherited it: and thou didst destroy from before
them the dwellers in the land of the Canaanites, and thou gavest into their

hands them and their kings, and the nations of the land, to do unto them
as it pleased them. [25] And they took lofty cities, and inherited houses full
of all good things, wells dug, vineyards, and oliveyards, and every fruit
tree in abundance: so they ate, and were filled, and grew fat, and rioted
in thy great goodness.
[26] But they turned, and revolted from thee, and cast thy law behind their
backs; and they slew thy prophets, who testified against them to turn
them back to thee, and they wrought great provocations. [27] Then thou
gavest them into the hand of them that afflicted them, and they did af-
flict them: and they cried to thee in the time of their affliction, and thou
didst hear them from thy heaven, and in thy great compassions gavest
them deliverers, and didst save them from the hand of them that afflicted
them.
[28] But when they rested, they did evil again before thee: so thou leftest
them in the hands of their enemies, and they ruled over them: and they
cried again to thee, and thou heardest them from heaven, and didst de-
liver them in thy great compassions. [29] And thou didst testify against them,
to bring them back to thy law: but they hearkened not, but sinned against
thy commandments and thy judgments, which if a man do, he shall live
in them; and they turned their back, and hardened their neck, and heard
not. [30] Yet thou didst bear long with them many years, and didst testify to
them by thy Spirit by the hand of thy prophets: but they hearkened not;
so thou gavest them into the hand of the nations of the land. [31] But thou
in thy many mercies didst not appoint them to destruction, and didst not
forsake them; for thou art strong, and merciful, and pitiful.
[32] And now, O our God, the powerful, the great, the mighty, and the terri-
ble, keeping thy covenant and thy mercy, let not all the trouble seem little
in thy sight which hath come upon us, and our kings, and our princes, and
our priests, and our prophets, and our fathers, and upon all thy people,
from the days of the kings of Assur even to this day. [33] But thou art righ-
teous in all the things that come upon us; for thou hast wrought faithfully,
but we have greatly sinned. [34] And our kings, and our princes, and our
priests, and our fathers, have not performed thy law, and have not given
heed to thy commandments, and have not kept thy testimonies which
thou didst testify to them. [35] And they did not serve thee in thy kingdom,
and in thy great goodness which thou gavest to them, and in the large and
fat land which thou didst furnish before them, and they turned not from
their evil devices. [36] Behold, we are servants this day, and as for the land
which thou gavest to our fathers to eat the fruit of it and the good things
of it, behold, we are servants upon it: [37] and its produce is abundant for
the kings whom thou didst appoint over us because of our sins; and they
have dominion over our bodies, and over our cattle, as it pleaseth them,
and we are in great affliction.
10 And in regard to all these circumstances we make a covenant, and
write it, and our princes, our Levites, and our priests, set their seal
to it.

[2] And over them that sealed were Nehemias the Artasastha, son of
Achalia, and Zedekias, [3] the son of Aræa, and Azaria, and Jeremia, [4] Pha-
sur, Amaria, Melchia, [5] Attus, Sebani, Maluch, [6] Iram, Meramoth, Abdia,
[7] Daniel, Gannathon, Baruch, [8] Mesulam, Abia, Miamin, [9] Maazia, Belgai,
Samaia; these were priests.

[10] And the Levites; Jesus the son of Azania, Banaiu of the sons of
Enadad, Cadmiel [11] and his brethren, Sabania, Oduia, Calitan, Phelia,
Anan, [12] Micha, Roob, Asebias, [13] Zacchor, Sarabia, Sebania, [14] Odum, the
sons of Banuæ.

[15] The heads of the people; Phoros, Phaath Moab, Elam, Zathuia, [16] the
sons of Bani, Asgad, Bebai, [17] Adania, Bagoi, Hedin, [18] Ater, Ezekia, Azur,
[19] Oduia, Esam, Besi, [20] Ariph, Anathoth, Nobai, [21] Megaphes, Mesullam,
Ezir, [22] Mesozebel, Saduc, Jeddua, [23] Phaltia, Anan, Anæa, [24] Osee, Anania,
Asub, [25] Aloes, Phalaï, Sobec, [26] Reum, Essabana, Maasia, [27] and Aia, Ænan,
Enam, [28] Maluch, Eram, Baana.

[29] And the rest of the people, the priests, the Levites, the porters, the
singers, the Nathinim, and every one who drew off from the nations of
the land to the law of God, their wives, their sons, their daughters, ev-
ery one who had knowledge and understanding, [30] were urgent with their
brethren, and bound them under a curse, and entered into a curse, and
into an oath, to walk in the law of God, which was given by the hand of
Moses, the servant of God; to keep and to do all the commandments of
the Lord, and his judgments, and his ordinances; [31] and that we will not,
they said, give our daughters to the people of the land, nor will we take
their daughters to our sons. [32] And as for the people of the land who bring
wares and all manner of merchandise to sell on the sabbath-day, we will
not buy of them on the sabbath or on the holy day: and we will leave the
seventh year, and the exaction of every debt.

[33] And we will impose ordinances upon ourselves, to levy on ourselves
the third part of a didrachm yearly for the service of the house of our God;
[34] the showbread, and the continual meat-offering, and for the continual
whole-burnt offering, of the sabbaths, of the new moon, for the feasts, and
for the holy things, and the sin-offerings, to make atonement for Israel,
and for the works of the house of our God.

[35] And we cast lots for the office of wood-bearing, we the priests, and
the Levites, and the people, to bring wood into the house of our God,
according to the house of our families, at certain set times, year by year,
to burn on the altar of the Lord our God, as it is written in the law: [36] and
to bring the first-fruits of our land, and the first-fruits of the fruit of every
tree, year by year, into the house of the Lord: [37] the first-born of our sons,
and of our cattle, as it is written in the law, and the first-born of our herds
and of our flocks, to bring to the house of our God, for the priests that
minister in the house of our God. [38] And the first-fruits of our corn, and
the fruit of every tree, of wine, and of oil, will we bring to the priests to
the treasury of the house of God; and a tithe of our land to the Levites:
for the Levites themselves shall receive tithes in all the cities of the land
we cultivate. [39] And the priest the son of Aaron shall be with the Levites

in the tithe of the Levite: and the Levites shall bring up the tenth part
of their tithe to the house of our God, into the treasuries of the house of
God. [40] For the children of Israel and the children of Levi shall bring into
the treasuries the first-fruits of the corn, and wine, and oil; and there are
the holy vessels, and the priests, and the ministers, and the porters, and
the singers: and we will not forsake the house of our God.

11 And the chiefs of the people dwelt in Jerusalem: and the rest of the
people cast lots, to bring one of every ten to dwell in Jerusalem the
holy city, and nine parts in the other cities. [2] And the people blessed all
the men that volunteered to dwell in Jerusalem.

[3] Now these are the chiefs of the province who dwelt in Jerusalem, and
in the cities of Judah; every man dwelt in his possession in their cities:
Israel, the priests, and the Levites, and the Nathinim, and the children of
the servants of Solomon.

[4] And there dwelt in Jerusalem some of the children of Judah, and of the
children of Benjamin. Of the children of Judah; Athaia son of Azia, the son
of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleleel,
and some of the sons of Phares; [5] and Maasia son of Baruch, son of Cha-
laza, son of Ozia, son of Adaia, son of Joarib, son of Zacharias, son of
Seloni. [6] All the sons of Phares who dwelt in Jerusalem were four hundred
and sixty-eight men of might. [7] And these were the children of Benjamin;
Selo son of Mesulam, son of Joad, son of Phadaia, son of Coleia, son of
Maasias, son of Ethiel, son of Jesia. [8] And after him Gebe, Seli, nine hun-
dred and twenty-eight. [9] And Joel son of Zechri was overseer over them:
and Judah son of Asana was second in the city.

[10] Of the priests: both Jadia son of Joarib, and Jachin. [11] Saraia, son of
Elchia, son of Mesulam, son of Sadduc, son of Marioth, son of Ætoth, was
over the house of God. [12] And their brethren doing the work of the house
were eight hundred and twenty-two: and Adaia son of Jeroam, son of Pha-
lalia, son of Amasi, son of Zacharia, son of Phassur, son of Melchia, [13] and
his brethren, chiefs of families, two hundred and forty-two: and Ama-
sia son of Esdriel, son of Mesarimith, son of Emmer, [14] and his brethren,
mighty men of war, a hundred and twenty-eight: and their overseer was
Badiel son of one of the great men.

[15] And of the Levites; Samaia, son of Esricam, [17] Matthanias son of Micha,
and Jobeb son of Samui, [18] two hundred and eighty-four.

[19] And the porters; Acub, Telamin, and their brethren, a hundred and
seventy-two.

[22] And the overseer of the Levites was the son of Bani, son of Ozi, the son
of Asabia, the son of Micha. Of the sons of Asaph the singers some were
over the house of God, [23] for so was the king's commandment concerning
them.

[24] And Phathaia son of Baseza was in attendance on the king in every
matter for the people, [25] and with regard to villages in their country dis-
trict: and some of the children of Judah dwelt in Cariatharboc, [26] and in
Jesu, [27] and in Bersabee: [30] and their villages were Lachis and her lands:
and they pitched their tents in Beersabee. [31] And the children of Benjamin

dwelt from Gabaa to Machmas. [36] And of the Levites there were divisions
to Judah and to Benjamin.

12 Now these are the priests and the Levites that went up with Zorob-
abel the son of Salathiel and Jesus: Saraia, Jeremia, Esdra, [2] Amaria,
Maluch, [3] Sechenia. [7] These were the chiefs of the priests, and their
brethren in the days of Jesus.

[8] And the Levites were, Jesus, Banui, Cadmiel, Sarabia, Jodae, Matthania:
he was over the bands, and his brethren [9] were appointed to the daily
courses.

[10] And Jesus begot Joakim, and Joakim begot Eliasib, and Eliasib begot
Jodae, [11] and Jodae begot Jonathan, and Jonathan begot Jadu. [12] And in the
days of Joakim, his brethren the priests and the heads of families were,
belonging to Saraia, Amaria; to Jeremia, Anania; [13] to Esdra, Mesulam; to
Amaria, Joanan; [14] to Amaluch, Jonathan; to Sechenia, Joseph; [15] to Are,
Mannas; to Marioth, Elcaï; [16] to Adadai, Zacharia; to Ganathoth, Mesolam;
[17] to Abia, Zechri; to Miamin, Maadai; to Pheleti, one; [18] to Balgas, Samue;
to Semia, Jonathan; [19] to Joarib, Matthanai; to Edio, Ozi; [20] to Salai, Callai;
to Amec, Abed; [21] to Elkia, Asabias; to Jedeiu, Nathanael.

[22] The Levites in the days of Eliasib, Joada, and Joa, and Joanan, and Idua,
were recorded heads of families: also the priests, in the reign of Darius
the Persian. [23] And the sons of Levi, heads of families, were written in the
book of the chronicles, even to the days of Joanan son of Elisue. [24] And
the heads of the Levites were Asabia, and Sarabia, and Jesu: and the sons
of Cadmiel, and their brethren over against them, were to sing hymns of
praise, according to the commandment of David the man of God, course
by course.

[25] When I gathered the porters, [26] it was in the days of Joakim son of
Jesus, son of Josedec, and in the days of Neemia: and Esdras the priest
was scribe.

[27] And at the dedication of the wall of Jerusalem they sought the Levites
in their places, to bring them to Jerusalem, to keep a feast of dedication
and gladness with thanksgiving, and they sounded cymbals with songs,
and had psalteries and harps. [28] And the sons of the singers were assem-
bled both from the neighbourhood round about to Jerusalem, and from
the villages, [29] and from the country: for the singers built themselves vil-
lages by Jerusalem. [30] And the priests and the Levites purified themselves,
and they purified the people, and the porters, and the wall.

[31] And they brought up the princes of Judah on the wall, and they ap-
pointed two great companies for thanksgiving, and they passed on the
right hand on the wall of the dung-gate. [32] And after them went Osaia,
and half the princes of Judah, [33] and Azarias, and Esdras, and Mesollam,
[34] and Judah, and Benjamin, and Samaias and Jeremia. [35] And some of
the sons of the priests with trumpets, Zacharias son of Jonathan, son of
Samaias, son of Matthania, son of Michaia, son of Zacchur, son of Asaph:
[36] and his brethren, Samaia, and Oziel, Gelol, Jama, Aia, Nathanael, and
Judah, Anani, to praise with the hymns of David the man of God; [37] and
Esdras the scribe was before them, at the gate, to praise before them, and

they went up by the steps of the city of David, in the ascent of the wall,
above the house of David, even to the water-gate [39] of Ephraim, and to
the fish-gate, and by the tower of Anameel, and as far as the sheep-gate.
[42] And the singers were heard, and were numbered. [43] And in that day they
offered great sacrifices, and rejoiced; for God had made them very joyful:
and their wives and their children rejoiced: and the joy in Jerusalem was
heard from afar off.

[44] And in that day they appointed men over the treasuries, for the trea-
sures, the first-fruits, and the tithes, and for the chiefs of the cities who
were assembled among them, to furnish portions for the priests and
Levites: for there was joy in Judah over the priests and over the Levites
that waited. [45] And they kept the charges of their God, and the charges
of the purification, and ordered the singers and the porters, according to
the commandments of David and his son Solomon. [46] For in the days of
David Asaph was originally first of the singers, and they sang hymns and
praise to God. [47] And all Israel in the days of Zorobabel, and in the days
of Nehemias, gave the portions of the singers and the porters, a daily rate:
and consecrated them to the Levites: and the Levites consecrated them
to the sons of Aaron.

13 In that day they read in the book of Moses in the ears of the people;
and it was found written in it, that the Ammonites and Moabites
should not enter into the congregation of God for ever; [2] because they
met not the children of Israel with bread and water, but hired Balaam
against them to curse them: but our God turned the curse into a blessing.
[3] And it came to pass, when they heard the law, that they were separated,
even every alien in Israel.

[4] And before this time Eliasib the priest dwelt in the treasury of the house
of our God, connected with Tobias; [5] and he made himself a great trea-
sury, and there they were formerly in the habit of bestowing the offerings,
and the frankincense, and the vessels, and the tithe of the corn, and the
wine, and the oil, the ordered portion of the Levites, and singers, and
porters; and the first-fruits of the priests. [6] But in all this time I was not in
Jerusalem; for in the thirty-second year of Arthasastha king of Babylon I
came to the king, and after a certain time I made my request of the king;
[7] and I came to Jerusalem, and I understood the mischief which Eliasib
had done in the case of Tobias, in making for him a treasury in the court
of the house of God.

[8] And it appeared very evil to me: so I cast forth all the furniture of the
house of Tobias from the treasury. [9] And I gave orders, and they purified
the treasuries: and I restored thither the vessels of the house of God, and
the offerings, and the frankincense.

[10] And I understood that the portion of the Levites had not been given:
and they had fled every one to his field, the Levites and the singers doing
the work. [11] And I strove with the commanders, and said, Wherefore hath
the house of God been abandoned? and I assembled them, and set them
in their place. [12] And all Judah brought a tithe of the wheat and the wine
and the oil into the treasuries, [13] to the charge of Selemia the priest, and

Sadoc the scribe, and Phadæa of the Levites: and next to them was Anan
the son of Zacchur, son of Matthanias; for they were accounted faithful:
it was their office to distribute to their brethren.
[14] Remember me, O God, in this, and let not my kindness be forgotten
which I have wrought in regard to the house of the Lord God.
[15] In those days I saw in Judah men treading wine-presses on the sab-
bath, and carrying sheaves, and loading asses with both wine, and grapes,
and figs, and every kind of burden, and bringing them into Jerusalem on
the sabbath-day: [16] and I testified in the day of their sale. Also there dwelt
in it men bringing fish, and selling every kind of merchandise to the chil-
dren of Judah and in Jerusalem on the sabbath. [17] And I strove with the
free children of Judah, and said to them, What is this evil thing which ye
do, and profane the sabbath-day? [18] Did not your fathers thus, and our
God brought upon them and upon us and upon this city all these evils?
and do ye bring additional wrath upon Israel by profaning the sabbath?
[19] And it came to pass, when the gates were set up in Jerusalem, before
the sabbath, that I spoke, and they shut the gates; and I gave orders that
they should not be opened till after the sabbath: and I set some of my ser-
vants at the gates, that none should bring in burdens on the sabbath-day.
[20] So all the merchants lodged, and carried on traffic without Jerusalem
once or twice. [21] Then I testified against them, and said to them, Why do
ye lodge in front of the wall? if ye do so again, I will stretch out my hand
upon you. From that time they came not on the sabbath. [22] And I told the
Levites who were purifying themselves, and came and kept the gates, that
they should sanctify the sabbath-day.
Remember me, O God, for these things, and spare me according to the
abundance of thy mercy.
[23] And in those days I saw the Jews who had married women of Ash-
dod, of Ammon, and of Moab: [24] and their children spoke half in the lan-
guage of Ashdod, and did not know how to speak in the Jewish language.
[25] And I strove with them and cursed them; and I smote some of them, and
plucked off their hair, and made them swear by God, saying, Ye shall not
give your daughters to their sons, and ye shall not take of their daughters
to your sons. [26] Did not Solomon king of Israel sin thus? though there was
no king like him among many nations, and he was beloved of God, and
God made him king over all Israel; yet strange women turned him aside.
[27] So we will not hearken to you to do all this evil, to break covenant with
our God—to marry strange wives.
[28] And Elisub the high priest, one of the sons of Joada, being son-in-law
of Sanaballat the Uranite, I chased him away from me. [29] Remember them,
O God, for their false connection with the priesthood, and the breaking
the covenant of the priesthood, and for defiling the Levites.
[30] So I purged them from all foreign connection, and established courses
for the priests and the Levites, every man according to his work. [31] And the
offering of the wood-bearers was at certain set times, and in the times of
the first-fruits. Remember me, O our God, for good.

Tobit

1 [a]The book of the words of Tobit, the son of Tobiel, the son of Ananiel,
the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe
of Nephthali; [2] who in the time of Enemessar king of the Assyrians was
led captive out of Thisbe, which is at the right hand of that city, which is
called properly Nephthali in Galilee above Aser.
[3] I Tobit have walked all the days of my life in the way of truth and justice,
and I did many alms-deeds to my brethren, and my nation, who came
with me to Nineveh, into the land of the Assyrians. [4] And when I was in
my own country, in the land of Israel, being but young, all the tribe of
Nephthali my father fell from the house of Jerusalem, which was chosen
out of all the tribes of Israel, that all the tribes should sacrifice there, and,
where the temple of the habitation of the most High was consecrated and
built for all ages.
[5] Now all the tribes which together revolted, and the house of my fa-
ther Nephthali, sacrificed unto the heifer Baal. [6] But I alone went often to
Jerusalem at the feasts, as it was ordained unto all the people of Israel by
an everlasting decree, having the first-fruits and tenths of increase, with
that which was first shorn; and them gave I at the altar to the priests the
children of Aaron. [7] The first tenth part of all increase I gave to the sons of
Aaron, who ministered at Jerusalem: another tenth part I sold away, and
went, and spent it every year at Jerusalem: [8] and the third I gave unto them
to whom it was meet, as Debora my father's mother had commanded me,
because I was left an orphan by my father.
[9] Furthermore, when I was come to the age of a man, I married Anna of
my own kindred, and of her I begat Tobias. [10] And when we were carried
away captives to Nineveh, all my brethren and those that were of my kin-
dred did eat of the bread of the Gentiles. [11] But I kept myself from eating;
[12] because I remembered God with all my heart. [13] And the most High gave
me grace and favour before Enemessar, so that I was his purveyor.
[14] And I went into Media, and left in trust with Gabael, the brother of
Gabrias, at Rages a city of Media, ten talents of silver. [15] Now when En-
emessar was dead, Sennacherib his son reigned in his stead; whose estate
was troubled, that I could not go into Media.
[16] And in the time of Enemessar I gave many alms to my brethren, and
gave my bread to the hungry, [17] and my clothes to the naked: and if I saw
any of my nation dead, or cast about the walls of Nineveh, I buried him.
[18] And if the king Sennacherib had slain any, when he was come, and fled
from Judea, I buried them privily; for in his wrath he killed many; but the
bodies were not found, when they were sought for of the king.

[a] The book of Tobit is one of the most perfect of Hebrew idylls. It was probably written within the second century BC. It has been transmitted in various forms, all of which are considered to have sprung from a Hebrew or an Aramaic original.

[19] And when one of the Ninevites went and complained of me to the king,
that I buried them, and hid myself; understanding that I was sought for
to be put to death, I withdrew myself for fear. [20] Then all my goods were
forcibly taken away, neither was there anything left me, besides my wife
Anna and my son Tobias. [21] And there passed not fifty days, before two
of his sons killed him, and they fled into the mountains of Ararath; and
Sarchedonus his son reigned in his stead; who appointed over his father's
accounts, and over all his affairs, Achiacharus my brother Anael's son.
[22] And Achiacharus entreating for me, I returned to Nineveh. Now Achi-
acharus was cupbearer, and keeper of the signet, and steward, and over-
seer of the accounts: and Sarchedonus appointed him next unto him: and
he was my brother's son.

2 Now when I was come home again, and my wife Anna was restored
unto me, with my son Tobias, in the feast of Pentecost, which is the
holy feast of the seven weeks, there was a good dinner prepared me; and
I sat down to eat. [2] And when I saw abundance of meat, I said to my son,
Go and bring what poor man soever thou shalt find out of our brethren,
who is mindful of the Lord; and, lo, I tarry for thee.
[3] But he came again, and said, Father, one of our nation is strangled,
and is cast out in the marketplace. [4] Then before I had tasted any meat,
I started up, and took him up into a room until the going down of the
sun. [5] Then I returned, and washed myself, and ate my meat in heaviness,
[6] remembering that prophecy of Amos, as he said,

Your feasts shall be turned into mourning,
and all your mirth into lamentation.

[7] Therefore I wept: and after the going down of the sun I went and made
a grave, and buried him. [8] But my neighbours mocked me, and said, This
man is not yet afraid to be put to death for this matter: who fled away;
and yet, lo, he burieth the dead again.
[9] The same night also I returned from the burial, and slept by the wall of
my courtyard, being polluted, and my face was uncovered: [10] and I knew
not that there were sparrows in the wall, and my eyes being open, the
sparrows muted warm dung into my eyes, and a whiteness came in my
eyes; and I went to the physicians, but they helped me not: moreover
Achiacharus did nourish me, until I went into Elymais.
[11] And my wife Anna did take women's works to do. [12] And when she
had sent them home to the owners, they paid her wages, giving her also
besides a kid. [13] And when it was in my house, and began to cry, I said
unto her, From whence is this kid? is it not stolen? render it to the owners;
for it is not lawful to eat anything that is stolen.
[14] But she replied upon me, It was given for a gift more than the wages.
Howbeit I did not believe her, but bade her render it to the owners: and I
was abashed at her. But she replied upon me, Where are thy alms and thy
righteous deeds? behold, thou and all thy works are known.

3 Then I being grieved did weep, and in my sorrow prayed, saying, [2] O
Lord, thou art just, and all thy works and all thy ways are mercy and
truth, and thou judgest truly and justly for ever. [3] Remember me, and look
on me; punish me not for my sins and ignorances, and the sins of my fa-
thers, who have sinned before thee: [4] for they obeyed not thy command-
ments: wherefore thou hast delivered us for a spoil, and unto captivity,
and unto death, and for a proverb of reproach to all the nations among
whom we are dispersed.

[5] And now thy judgments are many and true: deal with me according to
my sins and my fathers'; because we have not kept thy commandments,
neither have walked in truth before thee. [6] Now therefore deal with me
as seemeth best unto thee, and command my spirit to be taken from me,
that I may be dissolved, and become earth: for it is profitable for me to
die rather than to live, because I have heard false reproaches, and have
much sorrow: command therefore that I may now be delivered out of this
distress, and go into the everlasting place: turn not thy face away from
me.

[7] It came to pass the same day, that in Ecbatane a city of Media, Sara the
daughter of Raguel was also reproached by her father's maids; [8] because
that she had been married to seven husbands, whom Asmodeus the evil
spirit had killed, before they had lain with her. Dost thou not know, said
they, that thou hast strangled thy husbands? thou hast had already seven
husbands, neither wast thou named after any of them. [9] Wherefore dost
thou beat us for them? if they be dead, go thy ways after them, let us never
see of thee either son or daughter. [10] When she heard these things she was
very sorrowful, so that she thought to have strangled herself; and she said,
I am the only daughter of my father, and if I do this, it shall be a reproach
unto him, and I shall bring his old age with sorrow unto the grave.

[11] Then she prayed toward the window, and said, Blessed art thou, O
Lord my God, and thy holy and glorious name is blessed and honourable
for ever: let all thy works praise thee for ever. [12] And now, O Lord, I set
my eyes and my face toward thee, [13] and say, Take me out of the earth,
that I may hear no more the reproach. [14] Thou knowest, Lord, that I am
pure from all sin with man, [15] and that I never polluted my name, nor the
name of my father, in the land of my captivity: I am the only daughter
of my father, neither hath he any child to be his heir, neither any near
kinsman, nor any son of his alive, to whom I may keep myself for a wife:
my seven husbands are already dead; and why should I live? but if it please
not thee that I should die, command some regard to be had of me, and
pity taken of me, that I hear no more reproach.

[16] So the prayers of them both were heard before the majesty of the great
God. [17] And Raphael was sent to heal them both, that is, to scale away the
whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife
to Tobias the son of Tobit: and to bind Asmodeus the evil spirit; because
she belonged to Tobias by right of inheritance. The self-same time came
Tobit home, and entered into his house, and Sara the daughter of Raguel
came down from her upper chamber.

4 In that day Tobit remembered the money which he had committed to
Gabael in Rages of Media, [2] and said with himself, I have wished for
death; wherefore do I not call for my son Tobias, that I may signify to him
of the money before I die?

[3] And when he had called him, he said, My son, when I am dead, bury
me; and despise not thy mother, but honour her all the days of thy life,
and do that which shall please her, and grieve her not. [4] Remember, my
son, that she saw many dangers for thee, when thou wast in her womb;
and when she is dead, bury her by me in one grave.

[5] My son, be mindful of the Lord our God all thy days, and let not thy
will be set to sin, or to transgress his commandments: do uprightly all thy
life long, and follow not the ways of unrighteousness. [6] For if thou deal
truly, thy doings shall prosperously succeed to thee, and to all them that
live justly. [7] Give alms of thy substance; and when thou givest alms, let not
thy eye be envious, neither turn thy face from any poor, and the face of
God shall not be turned away from thee. [7a] If thou hast abundance, give
alms accordingly: if thou have but a little, be not afraid to give according
to that little: [7b] for thou layest up a good treasure for thyself against the
day of necessity. [7c] Because that alms do deliver from death, and suffereth
not to come into darkness. [7d] For alms is a good gift unto all that give it in
the sight of the most High.

[7e] Beware of all whoredom, my son, and chiefly take a wife of the seed
of thy fathers, and take not a strange woman to wife, which is not of thy
father's tribe: for we are the children of the prophets, Noah, Abraham,
Isaac, and Jacob. Remember, my son, that our fathers from the beginning,
even that they all married wives of their own kindred, and were blessed
in their children, and their seed shall inherit the land.

[7f] Now therefore, my son, love thy brethren, and despise not in thy heart
thy brethren, the sons and daughters of thy people, in not taking a wife
of them: for in pride is destruction and much trouble, and in lewdness
is decay and great want: for lewdness is the mother of famine. [7g] Let not
the wages of any man, which hath wrought for thee, tarry with thee, but
give him it out of hand: for if thou serve God, he will also repay thee:
be circumspect, my son, in all things thou doest, and be wise in all thy
conversation. [7h] Do that to no man which thou hatest: drink not wine to
make thee drunken: neither let drunkenness go with thee in thy journey.

[7i] Give of thy bread to the hungry, and of thy garments to them that are
naked; and according to thy abundance give alms; and let not thy eye be
envious, when thou givest alms. [7k] Pour out thy bread on the burial of the
just, but give nothing to the wicked. [7l] Ask counsel of all that are wise, and
despise not any counsel that is profitable.

[19] Bless the Lord thy God always, and desire of him that thy ways may
be directed, and that all thy paths and counsels may prosper: for every
nation hath not counsel; but the Lord himself giveth all good things, and
he humbleth whom he will, as he will; now therefore, my son, remember
my commandments, neither let them be put out of thy mind.

[20] And now I signify this to thee, that I committed ten talents to Gabael
the son of Gabrias at Rages in Media. [21] And fear not, my son, that we are
made poor: for thou hast much wealth, if thou fear God, and depart from
all sin, and do that which is pleasing in his sight.

5 Tobias then answered and said, Father, I will do all things which thou
hast commanded me: [2] but how can I receive the money, seeing I know
him not? [3] Then he gave him the handwriting, and said unto him, Seek
thee a man which may go with thee, and I will give him wages whilst I yet
live: and go and receive the money.

[4] Therefore when he went to seek a man, he found Raphael that was an
angel. [5] But he knew not; and he said unto him, Canst thou go with me
to Rages? and knowest thou those places well? [6] To whom the angel said,
I will go with thee, and I know the way well: for I have lodged with our
brother Gabael.

[7] Then Tobias said unto him, Tarry for me, till I tell my father. [8] Then
he said unto him, Go, and tarry not. So he went in and said to his father,
Behold, I have found one which will go with me. Then he said, Call him
unto me, that I may know of what tribe he is, and whether he be a trusty
man to go with thee. [9] So he called him, and he came in, and they saluted
one another.

[10] Then Tobit said unto him, Brother, show me of what tribe and family
thou art. [11] To whom he said, Dost thou seek for a tribe or family, or a
hired man to go with thy son? Then Tobit said unto him, I would know,
brother, thy kindred and name.

[12] Then he said, I am Azarias, the son of Ananias the great, and of thy
brethren. [13] Then Tobit said, Thou art welcome, brother; be not now angry
with me, because I have enquired to know thy tribe and thy family; for
thou art my brother, of an honest and good stock: for I know Ananias and
Jonathas, sons of that great Samaias, as we went together to Jerusalem to
worship, and offered the firstborn, and the tenths of the fruits; and they
were not seduced with the error of our brethren: my brother, thou art
of a good stock. [14] But tell me, what wages shall I give thee? wilt thou a
drachm a day, and things necessary, as to my own son? [15] Yea, moreover,
if ye return safe, I will add something to thy wages.

[16] So they were well pleased. Then said he to Tobias, Prepare thyself for
the journey, and God send you a good journey. And when his son had
prepared all things for the journey, his father said, Go thou with this man,
and God, which dwelleth in heaven, prosper your journey, and the angel
of God keep you company. So they went forth both, and the young man's
dog with them.

[17] But Anna his mother wept, and said to Tobit, Why hast thou sent away
our son? is he not the staff of our hand, in going in and out before us? [18] Be
not greedy to add money to money: but let it be as refuse in respect of our
child. [19] For that which the Lord hath given us to live with doth suffice us.
[20] Then said Tobit to her, Take no care, my sister; he shall return in safety,
and thy eyes shall see him. [21] For the good angel will keep him company,

and his journey shall be prosperous, and he shall return safe. [22] Then she made an end of weeping.

6 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. [2] And when the young man went down to wash himself, a fish leapt out of the river, and would have devoured him. [3] Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. [4] To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. [5] So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

[6] Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? [7] And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. [8] As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

[9] And when they were come near to Rages, [10] the angel said to the young man, Brother, today we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. [11] For to thee doth the right of her appertain, seeing thou only art of her kindred. [12] And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

[13] Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. [14] And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the others before: for a wicked spirit loveth her, which hurteth no one except those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

[15] Then the angel said to him, Dost thou not remember the precepts that thy father gave thee, that thou shouldst marry a wife of thy own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage. [16] And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: [17] and the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall

bear thee children. Now when Tobias had heard these things, he loved her,
and his heart was effectually joined to her. And he came to Ecbatane.

7 And he came to the house of Raguel; and Sara met him: and saluted
him, and he them; and she brought them into the house. [2] Then said
Raguel to Edna his wife, How like is this young man to Tobit my cousin!

[3] And Raguel asked them, From whence are ye, brethren? To whom they
said, We are of the sons of Nephthali, which are captives in Nineveh.
[4] Then he said to them, Do ye know Tobit our kinsman? And they said,
We know him. Then said he, Is he in good health? [5] And they said, He is
both alive, and in good health: and Tobias said, He is my father. [6] Then
Raguel leapt up, and kissed him, and wept, [7] and blessed him, and said
unto him, Thou art the son of an honest and good man. But when he had
heard that Tobit was blind, he was sorrowful, and wept.

[8] And likewise Edna his wife and Sara his daughter wept. Moreover they
entertained them cheerfully; and after that they had killed a ram of the
flock, they set store of meat on the table. Then said Tobias to Raphael,
Brother Azarias, speak of those things of which thou didst talk in the way,
and let this business be dispatched.

[9] So he communicated the matter with Raguel: and Raguel said to Tobias,
Eat and drink, and make merry: [10] for it is meet that thou shouldst marry
my daughter: nevertheless I will declare unto thee the truth. [11] I have given
my daughter in marriage to seven men, who died that night they came in
unto her: nevertheless for the present be merry. But Tobias said, I will eat
nothing here, till we agree and swear one to another. [12] And Raguel said,
Then take her from henceforth according to the manner, for thou art her
cousin, and she is thine, and the merciful God give you good success in
all things.

[13] Then he called his daughter Sara, and she came to her father, and he
took her by the hand, and gave her to be wife to Tobias, saying, Behold,
take her after the law of Moses, and lead her away to thy father. And he
blessed them; [14] and called Edna his wife, and took paper, and did write
an instrument of covenants, and sealed it. [15] Then they began to eat.

[16] After Raguel called his wife Edna, and said unto her, Sister, prepare
another chamber, and bring her in thither. [17] Which when she had done
as he had bidden her, she brought her thither: and she wept, and she
received the tears of her daughter, and said unto her, [18] Be of good comfort,
my daughter; the Lord of heaven and earth give thee joy for this thy sorrow:
be of good comfort, my daughter.

8 And when they had supped, they brought Tobias in unto her. [2] And
as he went, he remembered the words of Raphael, and took the ashes
of the perfumes, and put the heart and the liver of the fish thereupon,
and made a smoke therewith. [3] The which smell when the evil spirit had
smelled, he fled into the utmost parts of Egypt, and the angel bound him.

[4] And after that they were both shut in together, Tobias rose out of the
bed, and said, Sister, arise, and let us pray that God would have pity on
us. [5] Then began Tobias to say, Blessed art thou, O God of our fathers, and
blessed is thy holy and glorious name for ever; let the heavens bless thee,

and all thy creatures. [6] Thou madest Adam, and gavest him Eve his wife
for a helper and stay: of them came mankind: thou hast said, It is not
good that man should be alone; let us make unto him an aid like unto
himself. [7] And now, O Lord, I take not this my sister for lust, but uprightly:
therefore mercifully ordain that we may become aged together. [8] And she
said with him, Amen.

[9] So they slept both that night. And Raguel arose, and went and made a
grave, [10] saying, I fear lest he also be dead. [11] But when Raguel was come
into his house, [12] he said unto his wife Edna, Send one of the maids, and
let her see whether he be alive: if he be not, that we may bury him, and
no man know it. [13] So the maid opened the door, and went in, and found
them both asleep, [14] and came forth, and told them that he was alive.

[15] Then Raguel praised God, and said, O God, thou art worthy to be
praised with all pure and holy praise: therefore let thy saints praise thee
with all thy creatures: and let all thy angels and thy elect praise thee for
ever. [16] Thou art to be praised, for thou hast made me joyful; and that is
not come to me which I suspected; but thou hast dealt with us according
to thy great mercy. [17] Thou art to be praised, because thou hast had mercy
of two that were the only begotten children of their fathers: grant them
mercy, O Lord, and finish their life in health with joy and mercy. [18] Then
Raguel bade his servants to fill the grave.

[19] And he kept the wedding feast fourteen days. [20] For before the days
of the marriage were finished, Raguel had said unto him by an oath, that
he should not depart till the fourteen days of the marriage were expired;
[21] and then he should take the half of his goods, and go in safety to his
father; and should have the rest when I and my wife be dead.

9 Then Tobias called Raphael, and said unto him, [2] Brother Azarias, take
with thee a servant, and two camels, and go to Rages of Media to
Gabael, and bring me the money, and bring him to the wedding. [3] For
Raguel hath sworn that I shall not depart. [4] But my father counteth the
days; and if I tarry long, he will be very sorry. [5] So Raphael went out, and
lodged with Gabael, and gave him the handwriting: who brought forth
bags which were sealed up, and gave them to him.

[6] And early in the morning they went forth both together, and came to
the wedding: and Tobias blessed his wife.

10 Now Tobit his father counted every day: and when the days of the
journey were expired, and they came not, [2] then Tobit said, Are they
detained? or is Gabael dead, and there is no man to give him the money?
[3] Therefore he was very sorry. [4] Then his wife said unto him, My son is
dead, seeing he stayeth long; and she began to bewail him, and said, [5] Now
I care for nothing, my son, since I have let thee go, the light of my eyes.

[6] To whom Tobit said, Hold thy peace, take no care, for he is safe. [7] But
she said, Hold thy peace, and deceive me not; my son is dead. And she
went out every day into the way which they went, and did eat no meat in
the daytime, and ceased not whole nights to bewail her son Tobias, until
the fourteen days of the wedding were expired, which Raguel had sworn
that he should spend there. Then Tobias said to Raguel, [8] Let me go, for

my father and my mother look no more to see me. [9] But his father in law
said unto him, Tarry with me, and I will send to thy father, and they shall
declare unto him how things go with thee. [10] But Tobias said, No; but let
me go to my father.

[11] Then Raguel arose, and gave him Sara his wife, and half his goods,
servants, and cattle, and money: [12] and he blessed them, and sent them
away, saying, The God of heaven give you a prosperous journey, my chil-
dren. [13] And he said to his daughter, Honour thy father and thy mother in
law, which are now thy parents, that I may hear good report of thee. And
he kissed her. Edna also said to Tobias, The Lord of heaven restore thee,
my dear brother, and grant that I may see thy children of my daughter
Sara before I die, that I may rejoice before the Lord: behold, I commit my
daughter unto thee, of special trust; wherefore do not entreat her evil.

11 After these things Tobias went his way, praising God that he had
given him a prosperous journey, and blessed Raguel and Edna his
wife, and went on his way till they drew near unto Nineveh.

[2] Then Raphael said to Tobias, Dost thou not know, brother, how thou
didst leave thy father? [3] let us haste before thy wife, and prepare the house;
[4] and take in thy hand the gall of the fish. So they went their way, and the
dog went after them. [5] Now Anna sat looking about toward the way for her
son. [6] And when she espied him coming, she said to his father, Behold, thy
son cometh, and the man that went with him.

[7] Then said Raphael, I know, Tobias, that thy father will open his eyes.
[8] Therefore anoint thou his eyes with the gall, and being pricked therewith,
he shall rub, and the whiteness shall fall away, and he shall see thee.

[9] Then Anna ran forth, and fell upon the neck of her son, and said unto
him, Seeing I have seen thee, my son, from henceforth I am content to
die. And they wept both. [10] Tobit also went forth toward the door, and
stumbled: but his son ran unto him, [11] and took hold of his father: and he
strake of the gall on his father's eyes, saying, Be of good hope, my father.
[12] And when his eyes began to smart, he rubbed them; [13] and the white-
ness peeled away from the corners of his eyes: and when he saw his son,
he fell upon his neck.

[14] And he wept, and said, Blessed art thou, O God, and blessed is
thy name for ever; and blessed are all thy holy angels: [15] for thou hast
scourged, and hast taken pity on me: for, behold, I see my son Tobias.
And his son went in rejoicing, and told his father the great things that had
happened to him in Media.

[16] Then Tobit went out to meet his daughter in law at the gate of Nin-
eveh, rejoicing, and praising God: and they which saw him go marvelled,
because he had received his sight. [17] But Tobit gave thanks before them,
because God had mercy on him. And when he came near to Sara his
daughter in law, he blessed her, saying, Thou art welcome, daughter: God
be blessed, which hath brought thee unto us, and blessed be thy father
and thy mother. And there was joy among all his brethren which were at
Nineveh. [18] And Achiacharus, and Nasbas his brother's son, came: [19] and
Tobias' wedding was kept seven days with great joy.

12 Then Tobit called his son Tobias, and said unto him, My son, see
that the man have his wages, which went with thee, and thou must
give him more. [2] And Tobias said unto him, O father, it is no harm to me to
give him half of those things which I have brought: [3] for he hath brought
me again to thee in safety, and made whole my wife, and brought me the
money, and likewise healed thee.

[4] Then the old man said, It is due unto him. [5] So he called the angel,
and he said unto him, Take half of all that ye have brought, and go away
in safety. [6] Then he took them both apart, and said unto them, Bless God,
praise him, and magnify him, and praise him for the things which he hath
done unto you in the sight of all that live. It is good to praise God, and
exalt his name, and honourably to show forth the works of God; therefore
be not slack to praise him. [7] It is good to keep close the secret of a king,
but it is honourable to reveal the works of God. Do that which is good,
and no evil shall touch you. [8] Prayer is good with fasting and alms and
righteousness. A little with righteousness is better than much with un-
righteousness. It is better to give alms than to lay up gold: [9] for alms doth
deliver from death, and shall purge away all sin. Those that exercise alms
and righteousness shall be filled with life: [10] but they that sin are enemies
to their own life.

[11] Surely I will keep close nothing from you. For I said, It was good to keep
close the secret of a king, but that it was honourable to reveal the works
of God. [12] Now therefore, when thou didst pray, and Sara thy daughter in
law, I did bring the remembrance of your prayers before the Holy One:
and when thou didst bury the dead, I was with thee likewise. [13] And when
thou didst not delay to rise up, and leave thy dinner, to go and cover the
dead, thy good deed was not hid from me: but I was with thee. [14] And
now God hath sent me to heal thee and Sara thy daughter in law. [15] I am
Raphael, one of the seven holy angels, which present the prayers of the
saints, and which go in and out before the glory of the Holy One.

[16] Then they were both troubled, and fell upon their faces: for they feared.
[17] But he said unto them, Fear not, for it shall go well with you; praise
God therefore. [18] For not of any favour of mine, but by the will of our
God I came; wherefore praise him for ever. [19] All these days I did appear
unto you; but I did neither eat nor drink, but ye did see a vision. [20] Now
therefore give God thanks: for I go up to him that sent me; but write all
things which are done in a book. [21] And when they arose, they saw him
no more. [22] Then they confessed the great and wonderful works of God,
and how the angel of the Lord had appeared unto them.

13 Then Tobit wrote a prayer of rejoicing, and said,
Blessed be God that liveth for ever, and blessed be his kingdom.
[2] For he doth scourge, and hath mercy: he leadeth down to hell, and
bringeth up again: neither is there any that can avoid his hand. [3] Con-
fess him before the Gentiles, ye children of Israel: for he hath scattered
us among them. [4] There declare his greatness, and extol him before all
the living: for he is our Lord, and he is the God our Father for ever. [5] And

he will scourge us for our iniquities, and will have mercy again, and will
gather us out of all nations, among whom he hath scattered us.
[6] If ye turn to him with your whole heart, and with your whole mind, and
deal uprightly before him, then will he turn unto you, and will not hide
his face from you. Therefore see what he will do with you, and confess
him with your whole mouth, and praise the Lord of might, and extol the
everlasting King. In the land of my captivity do I praise him, and declare
his might and majesty to a sinful nation. O ye sinners, turn and do justice
before him: who can tell if he will accept you, and have mercy on you?
[7] I will extol my God, and my soul shall praise the King of heaven, and
shall rejoice in his greatness. [7a] Let all men speak, and let all praise him
for his righteousness.
[7b] O Jerusalem, the holy city, he will scourge thee for thy children's works,
and will have mercy again on the sons of the righteous. [7c] Give praise to
the Lord, for he is good: and praise the everlasting King, that his taberna-
cle may be builded in thee again with joy, and let him make joyful there
in thee those that are captives, and love in thee for ever those that are
miserable.
[11] Many nations shall come from far to the name of the Lord God with
gifts in their hands, even gifts to the King of heaven; all generations shall
praise thee with great joy. [12] Cursed are all they which hate thee, and
blessed shall all be which love thee for ever. [13] Rejoice and be glad for the
children of the just: for they shall be gathered together, and shall bless
the Lord of the just. [14] O blessed are they which love thee, for they shall
rejoice in thy peace: blessed are they which have been sorrowful for all
thy scourges; for they shall rejoice for thee, when they have seen all thy
glory, and shall be glad for ever.
[15] Let my soul bless God the great King. [16] For Jerusalem shall be built
up with sapphire, and emerald, and precious stone: thy walls and towers
and battlements with pure gold. [17] And the streets of Jerusalem shall be
paved with beryl and carbuncle and stone of Ophir. [18] And all her streets
shall say, Alleluia; and they shall praise him, saying, Blessed be God, which
hath extolled it for ever.
14 So Tobit made an end of praising God. [2] And he was eight and fifty
years old when he lost his sight, which was restored to him after
eight years: and he gave alms, and he increased in the fear of the Lord
God, and praised him.
[3] And when he was very aged, he called his son, and the sons of his
son, and said to him, My son, take thy children; for, behold, I am aged,
and am ready to depart out of this life. [4] Go into Media, my son, for I
surely believe those things which Jonas the prophet spake of Nineveh,
that it shall be overthrown; and that for a time peace shall rather be in
Media; and that our brethren shall lie scattered in the earth from that
good land: and Jerusalem shall be desolate, and the house of God in it
shall be burned, and shall be desolate for a time; [5] and that again God
will have mercy on them, and bring them again into the land, where they
shall build a temple, but not like to the first, until the time of that age be

fulfilled; and afterward they shall return from all places of their captivity,
and build up Jerusalem gloriously, and the house of God shall be built in
it with a glorious building, as the prophets have spoken thereof.
[6] And all nations shall turn, and fear the Lord God truly, and shall bury
their idols. [7] So shall all nations praise the Lord, and his people shall con-
fess God, and the Lord shall exalt his people; and all those which love the
Lord God in truth and justice shall rejoice, showing mercy to our brethren.
[8] And now, my son, depart out of Nineveh, because that those things
which the prophet Jonas spake shall surely come to pass. [9] But keep thou
the law and the commandments, and show thyself merciful and just, that
it may go well with thee. [10] And bury me decently, and thy mother with me;
but tarry no longer at Nineveh. Remember, my son, how Aman handled
Achiacharus that brought him up, how out of light he brought him into
darkness, and how he rewarded him again: yet Achiacharus was saved,
but the other had his reward: for he went down into darkness. Manasses
gave alms, and escaped the snares of death which they had set for him:
but Aman fell into the snare, and perished.
[11] Wherefore now, my son, consider what alms doeth, and how righ-
teousness doth deliver. When he had said these things, he gave up the
spirit in the bed, being a hundred and eight and fifty years old; and
he buried him honourably. [12] And when Anna his mother was dead, he
buried her with his father.
But Tobias departed with his wife and children to Ecbatane to Raguel his
father in law, [13] where he became old with honour; and he buried his fa-
ther and mother in law honourably, and he inherited their substance, and
his father Tobit's. [14] And he died at Ecbatane in Media, being a hundred
and seven and twenty years old. [15] But before he died he heard of the de-
struction of Nineveh, which was taken by Nabuchodonosor and Assuerus:
and before his death he rejoiced over Nineveh.

Judith

1 [a]In the twelfth year of the reign of Nabuchodonosor, who reigned in
Nineveh, the great city; in the days of Arphaxad, which reigned over the
Medes in Ecbatane, [2] and built in Ecbatane walls round about of stones
hewn three cubits broad and six cubits long, and made the height of
the wall seventy cubits, and the breadth thereof fifty cubits: [3] and set
the towers thereof upon the gates of it, a hundred cubits high, and the
breadth thereof in the foundation threescore cubits: [4] and he made the
gates thereof, even gates that were raised to the height of seventy cubits,
and the breadth of them was forty cubits, for the going forth of his mighty
armies, and for the setting in array of his footmen:

[5] Even in those days king Nabuchodonosor made war with king
Arphaxad in the great plain, which is the plain in the borders of Ragau.
[6] And there came unto him all they that dwelt in the hill country, and all
that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch
the king of the Elymeans, and very many nations of the sons of Cheleul,
assembled themselves to the battle.

[7] Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in
Persia, and to all that dwelt westward, and to those that dwelt in Cilicia,
and Damascus, and Lebanon, and Antilibanus, and to all that dwelt upon
the sea coast, [8] and to those among the nations that were of Carmel, and
Galaad, and the higher Galilee, and the great plain of Esdrelom, [9] and to
all that were in Samaria and the cities thereof, and beyond Jordan unto
Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt,
and Taphnes, and Ramesse, and all the land of Gesem, [10] until ye come
beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye
come to the borders of Ethiopia.

[11] But all the inhabitants of the land made light of the commandment
of Nabuchodonosor king of the Assyrians, neither went they with him to
the battle; for they were not afraid of him: yea, he was before them as one
man, and they sent away his ambassadors from them without effect, and
with disgrace. [12] Therefore Nabuchodonosor was very angry with all this
country, and sware by his throne and kingdom, that he would surely be
avenged upon all those coasts of Cilicia, and Damascus, and Syria, and
that he would slay with the sword all the inhabitants of the land of Moab,
and the children of Ammon, and all Judea, and all that were in Egypt, till
ye come to the borders of the two seas.

[13] Then he marched in battle array with his power against king Arphaxad
in the seventeenth year, and he prevailed in his battle: for he overthrew all

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[a] The story of Judith is a contribution to the literature of Jewish patriotism. It is a sacred historical-novel. The story is laid in the period just after the return from the Captivity. The book itself was written in the Maccabean age; and in *Nebuchadrezzar* is the probable figure of Antiochus Epiphanes. The Aramaic and Greek versions were probably derived from a Hebrew original.

the power of Arphaxad, and all his horsemen, and all his chariots, [14] and
became lord of his cities, and came unto Ecbatane, and took the tow-
ers, and spoiled the streets thereof, and turned the beauty thereof into
shame. [15] He took also Arphaxad in the mountains of Ragau, and smote
him through with his darts, and destroyed him utterly that day.
[16] So he returned afterward to Nineveh, both he and all his company
of sundry nations, being a very great multitude of men of war, and there
he took his ease, and banqueted, both he and his army, a hundred and
twenty days.

2 And in the eighteenth year, the two and twentieth day of the first
month, there was talk in the house of Nabuchodonosor king of the
Assyrians, that he should, as he said, avenge himself on all the earth. [2] So
he called unto him all his officers, and all his nobles, and communicated
with them his secret counsel, and concluded the afflicting of the whole
earth out of his own mouth. [3] Then they decreed to destroy all flesh, that
did not obey the commandment of his mouth.
[4] And when he had ended his counsel, Nabuchodonosor king of the As-
syrians called Holofernes the chief captain of his army, which was next
unto him, and said unto him, [5] Thus saith the great king, the lord of the
whole earth, Behold, thou shalt go forth from my presence, and take with
thee men that trust in their own strength, of footmen a hundred and
twenty thousand; and the number of horses with their riders twelve thou-
sand. [6] And thou shalt go against all the west country, because they dis-
obeyed my commandment: [7] and thou shalt declare unto them, that they
prepare for me earth and water: for I will go forth in my wrath against
them, and will cover the whole face of the earth with the feet of my army,
and I will give them for a spoil unto them: [8] so that their slain shall fill
their valleys and brooks, and the river shall be filled with their dead, till
it overflow: [9] and I will lead them captives to the utmost parts of all the
earth. [10] Thou therefore shalt go forth, and take beforehand for me all their
coasts: and if they will yield themselves unto thee, thou shalt reserve them
for me till the day of their punishment.
[11] But concerning them that rebel, let not thy eye spare them; but put
them to the slaughter, and spoil them wheresoever thou goest. [12] For as
I live, and by the power of my kingdom, whatsoever I have spoken, that
will I do by my hand. [13] And take thou heed that thou transgress none
of the commandments of thy lord, but accomplish them fully, as I have
commanded thee, and defer not to do them.
[14] Then Holofernes went forth from the presence of his lord, and called
all the governors and captains, and the officers of the army of Assur; [15] and
he mustered the chosen men for the battle, as his lord had commanded
him, unto a hundred and twenty thousand, and twelve thousand archers
on horseback; [16] and he ranged them, as a great army is ordered for the
war. [17] And he took camels and asses for their carriages, a very great num-
ber; and sheep and oxen and goats without number for their provision:
[18] and plenty of victual for every man of the army, and very much gold
and silver out of the king's house.

[19] Then he went forth and all his power to go before king Nabu-
chodonosor in the voyage, and to cover all the face of the earth westward
with their chariots, and horsemen and their chosen footmen. [20] A great
number also of sundry countries came with them like locusts, and like
the sand of the earth: for the multitude was without number.
[21] And they went forth of Nineveh three days' journey toward the plain
of Bectileth, and pitched from Bectileth near the mountain which is at the
left hand of the upper Cilicia. [22] Then he took all his army, his footmen,
and horsemen, and chariots, and went from thence into the hill country;
[23] and destroyed Phud and Lud, and spoiled all the children of Rasses, and
the children of Ishmael, which were toward the wilderness at the south of
the land of the Chellians.
[24] Then he went over Euphrates, and went through Mesopotamia, and
destroyed all the high cities that were upon the river Arbonai, till ye come
to the sea.
[25] And he took the borders of Cilicia, and killed all that resisted him, and
came to the borders of Japheth, which were toward the south, over against
Arabia.
[26] He compassed also all the children of Madian, and burned up their
tabernacles, and spoiled their sheepcotes.
[27] Then he went down into the plain of Damascus in the time of wheat
harvest, and burnt up all their fields, and destroyed their flocks and herds,
also he spoiled their cities, and utterly wasted their countries, and smote
all their young men with the edge of the sword.
[28] Therefore the fear and dread of him fell upon all the inhabitants of the
sea coasts, which were in Sidon and Tyre, and them that dwelt in Sur and
Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and
Ascalon feared him greatly.

3 So they sent ambassadors unto him to treat of peace, saying, [2] Behold,
we the servants of Nabuchodonosor the great king lie before thee; use
us as shall be good in thy sight. [3] Behold, our houses, and all our places,
and all our fields of wheat, and flocks, and herds, and all the lodges of our
tents, lie before thy face; use them as it pleaseth thee. [4] Behold, even our
cities and the inhabitants thereof are thy servants; come and deal with
them as seemeth good unto thee.
[5] So the men came to Holofernes, and declared unto him after this man-
ner. [6] Then came he down toward the sea coast, both he and his army,
and set garrisons in the high cities, and took out of them chosen men for
aid. [7] So they and all the country round about received him with garlands,
with dances, and with timbrels. [8] Yet he did cast down their frontiers, and
cut down their groves: for he had decreed to destroy all the gods of the
land, that all nations should worship Nabuchodonosor only, and that all
tongues and tribes should call upon him as a god.
[9] Also he came over against Esdraelon near unto Judea, over against the
great strait of Judea. [10] And he pitched between Geba and Scythopolis,
and there he tarried a whole month, that he might gather together all the
carriages of his army.

4 Now the children of Israel, that dwelt in Judea, heard all that
Holofernes the chief captain of Nabuchodonosor king of the Assyri-
ans had done to the nations, and after what manner he had spoiled all
their temples, and brought them to nought. [2] Therefore they were exceed-
ingly afraid of him, and were troubled for Jerusalem, and for the temple of
the Lord their God: [3] for they were newly returned from the captivity, and
all the people of Judea were lately gathered together: and the vessels, and
the altar, and the house, were sanctified after the profanation. [4] Therefore
they sent into all the coasts of Samaria, and the villages, and to Bethoron,
and Belmen, and Jericho, and to Choba, and Esora, and to the valley of
Salem: [5] and possessed themselves beforehand of all the tops of the high
mountains, and fortified the villages that were in them, and laid up vict-
uals for the provision of war: for their fields were of late reaped.

[6] Also Joacim the high priest, which was in those days in Jerusalem,
wrote to them that dwelt in Bethulia, and Betomestham, which is over
against Esdraelon toward the open country, near to Dothaim, [7] charging
them to keep the passages of the hill country: for by them there was an
entrance into Judea, and it was easy to stop them that would come up,
because the passage was strait, for two men at the most. [8] And the chil-
dren of Israel did as Joacim the high priest had commanded them, with
the ancients of all the people of Israel, which dwelt at Jerusalem.

[9] Then every man of Israel cried to God with great fervency, and with
great vehemence did they humble their souls: [10] both they, and their wives,
and their children, and their cattle, and every stranger and hireling, and
their servants bought with money, put sackcloth upon their loins.

[11] Thus every man and woman, and the little children, and the inhabi-
tants of Jerusalem, fell before the temple, and cast ashes upon their heads,
and spread out their sackcloth before the face of the Lord: also they put
sackcloth about the altar, [12] and cried to the God of Israel all with one con-
sent earnestly, that he would not give their children for a prey, and their
wives for a spoil, and the cities of their inheritance to destruction, and the
sanctuary to profanation and reproach, and for the nations to rejoice at.

[13] So God heard their prayers, and looked upon their afflictions: for the
people fasted many days in all Judea and Jerusalem before the sanctuary
of the Lord Almighty.

[14] And Joacim the high priest, and all the priests that stood before the
Lord, and they which ministered unto the Lord, had their loins girt with
sackcloth, and offered the daily burnt offerings, with the vows and free
gifts of the people, [15] and had ashes on their mitres, and cried unto the
Lord with all their power, that he would look upon all the house of Israel
graciously.

5 Then was it declared to Holofernes, the chief captain of the army of
Assur, that the children of Israel had prepared for war, and had shut up
the passages of the hill country, and had fortified all the tops of the high
hills, and had laid impediments in the champaign countries: [2] wherewith
he was very angry, and called all the princes of Moab, and the captains of
Ammon, and all the governors of the sea coast, [3] and he said unto them,

Tell me now, ye sons of Canaan, who this people is, that dwelleth in the
hill country, and what are the cities that they inhabit, and what is the
multitude of their army, and wherein is their power and strength, and
what king is set over them, or captain of their army; [4] and why have they
determined not to come and meet me, more than all the inhabitants of
the west?

[5] Then said Achior, the captain of all the sons of Ammon, Let my lord
now hear a word from the mouth of thy servant, and I will declare unto
thee the truth concerning this people, which dwelleth near thee, and in-
habiteth the hill countries: and there shall no lie come out of the mouth
of thy servant. [6] This people are descended of the Chaldeans: [7] and they
sojourned heretofore in Mesopotamia, because they would not follow the
gods of their fathers, which were in the land of Chaldea. [8] For they left
the way of their ancestors, and worshipped the God of heaven, the God
whom they knew: so they cast them out from the face of their gods, and
they fled into Mesopotamia, and sojourned there many days.

[9] Then their God commanded them to depart from the place where they
sojourned, and to go into the land of Canaan: where they dwelt, and were
increased with gold and silver, and with very much cattle. [10] But when a
famine covered all the land of Canaan, they went down into Egypt, and so-
journed there, while they were nourished, and became there a great mul-
titude, so that one could not number their nation. [11] Therefore the king
of Egypt rose up against them, and dealt subtly with them, and brought
them low with labouring in brick, and made them slaves.

[12] Then they cried unto their God, and he smote all the land of Egypt with
incurable plagues: so the Egyptians cast them out of their sight. [13] And
God dried the Red Sea before them, [14] and brought them to mount Sinai,
and Cades-Barne, and cast forth all that dwelt in the wilderness.

[15] So they dwelt in the land of the Amorites, and they destroyed by their
strength all them of Esebon, and passing over Jordan they possessed all
the hill country. [16] And they cast forth before them the Canaanite, the
Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and
they dwelt in that country many days.

[17] And whilst they sinned not before their God, they prospered, because
the God that hateth iniquity was with them. [18] But when they departed
from the way which he appointed them, they were destroyed in many
battles very sore, and were led captives into a land that was not their's,
and the temple of their God was cast to the ground, and their cities were
taken by the enemies.

[19] But now are they returned to their God, and are come up from the
places where they were scattered, and have possessed Jerusalem, where
their sanctuary is, and are seated in the hill country; for it was desolate.
[20] Now therefore, my lord and governor, if there be any error in this people,
and they sin against their God, let us consider that this shall be their ruin,
and let us go up, and we shall overcome them. [21] But if there be no iniquity
in their nation, let my lord now pass by, lest their Lord defend them, and
their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing
round about the tent murmured, and the chief men of Holofernes, and
all that dwelt by the seaside, and in Moab, spake that he should kill him.
23 For, say they, we will not be afraid of the face of the children of Israel:
for, lo, it is a people that have no strength nor power for a strong battle.
24 Now therefore, lord Holofernes, we will go up, and they shall be a prey
to be devoured of all thy army.

6 And when the tumult of men that were about the council was ceased,
Holofernes the chief captain of the army of Assur said unto Achior
and all the Moabites before all the company of other nations, 2 And who
art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied
among us as today, and hast said, that we should not make war with the
people of Israel, because their God will defend them? and who is God but
Nabuchodonosor? 3 He will send his power, and will destroy them from
the face of the earth, and their God shall not deliver them: but we his
servants will destroy them as one man; for they are not able to sustain the
power of our horses. 4 For with them we will tread them under foot, and
their mountains shall be drunken with their blood, and their fields shall
be filled with their dead bodies, and their footsteps shall not be able to
stand before us, for they shall utterly perish, saith king Nabuchodonosor,
lord of all the earth: for he said, None of my words shall be in vain.
5 And thou, Achior, a hireling of Ammon, which hast spoken these words
in the day of thy iniquity, shalt see my face no more from this day, until
I take vengeance of this nation that came out of Egypt. 6 And then shall
the sword of my army, and the multitude of them that serve me, pass
through thy sides, and thou shalt fall among their slain, when I return.
7 Now therefore my servants shall bring thee back into the hill country,
and shall set thee in one of the cities of the passages: 8 and thou shalt not
perish, till thou be destroyed with them. 9 And if thou persuade thyself in
thy mind that they shall not be taken, let not thy countenance fall: I have
spoken it, and none of my words shall be in vain.
10 Then Holofernes commanded his servants, that waited in his tent, to
take Achior, and bring him to Bethulia, and deliver him into the hands of
the children of Israel. 11 So his servants took him, and brought him out of
the camp into the plain, and they went from the midst of the plain into
the hill country, and came unto the fountains that were under Bethulia.
12 And when the men of the city saw them, they took up their weapons,
and went out of the city to the top of the hill: and every man that used a
sling kept them from coming up by casting of stones against them. 13 Nev-
ertheless having gotten privily under the hill, they bound Achior, and cast
him down, and left him at the foot of the hill, and returned to their lord.
14 But the Israelites descended from their city, and came unto him, and
loosed him, and brought him into Bethulia, and presented him to the
governors of the city: 15 which were in those days Ozias the son of Micha,
of the tribe of Symeon, and Chabris the son of Gothoniel, and Charmis
the son of Melchiel.

[16] And they called together all the ancients of the city, and all their youth
ran together, and their women, to the assembly, and they set Achior in
the midst of all their people. Then Ozias asked him of that which was
done. [17] And he answered and declared unto them the words of the coun-
cil of Holofernes, and all the words that he had spoken in the midst of the
princes of Assur, and whatsoever Holofernes had spoken proudly against
the house of Israel.
[18] Then the people fell down and worshipped God, and cried unto God,
saying, [19] O Lord God of heaven, behold their pride, and pity the low estate
of our nation, and look upon the face of those that are sanctified unto thee
this day.
[20] And they comforted Achior, and praised him greatly. [21] And Ozias took
him out of the assembly unto his house, and made a feast to the elders;
and they called on the God of Israel all that night for help.

7 The next day Holofernes commanded all his army, and all his peo-
ple which were come to take his part, that they should remove their
camp against Bethulia, to take aforehand the ascents of the hill country,
and to make war against the children of Israel. [2] Then their strong men
removed their camps in that day, and the army of the men of war was
a hundred and seventy thousand footmen, and twelve thousand horse-
men, besides the baggage, and other men that were afoot among them,
a very great multitude. [3] And they camped in the valley near unto Bethu-
lia, by the fountain, and they spread themselves in breadth over Dothaim
even to Belthem, and in length from Bethulia unto Cyamon, which is over
against Esdraelom.
[4] Now the children of Israel, when they saw the multitude of them, were
greatly troubled, and said every one to his neighbour, Now will these men
lick up the face of the earth; for neither the high mountains, nor the val-
leys, nor the hills, are able to bear their weight. [5] Then every man took
up his weapons of war, and when they had kindled fires upon their tow-
ers, they remained and watched all that night. [6] But in the second day
Holofernes brought forth all his horsemen in the sight of the children of
Israel which were in Bethulia, [7] and viewed the passages up to the city, and
came to the fountains of their waters, and took them, and set garrisons of
men of war over them, and he himself removed toward his people.
[8] Then came unto him all the chief of the children of Esau, and all the
governors of the people of Moab, and the captains of the sea coast, and
said, [9] Let our lord now hear a word, that there be not an overthrow in
thy army. [10] For this people of the children of Israel do not trust in their
spears, but in the height of the mountains wherein they dwell, because it
is not easy to come up to the tops of their mountains.
[11] Now therefore, my lord, fight not against them in battle array, and
there shall not so much as one man of thy people perish. [12] Remain in
thy camp, and keep all the men of thy army, and let thy servants get into
their hands the fountain of water, which issueth forth of the foot of the
mountain: [13] for all the inhabitants of Bethulia have their water thence;
so shall thirst kill them, and they shall give up their city, and we and our

people shall go up to the tops of the mountains that are near, and will
camp upon them, to watch that none go out of the city. [14] So they and their
wives and their children shall be consumed with famine, and before the
sword come against them, they shall be overthrown in the streets where
they dwell. [15] Thus shalt thou render them an evil reward; because they
rebelled, and met not thy person peaceably.
[16] And these words pleased Holofernes and all his servants, and he ap-
pointed to do as they had spoken. [17] So the camp of the children of Am-
mon departed, and with them five thousand of the Assyrians, and they
pitched in the valley, and took the waters, and the fountains of the waters
of the children of Israel.
[18] Then the children of Esau went up with the children of Ammon, and
camped in the hill country over against Dothaim: and they sent some of
them toward the south, and toward the east, over against Ekrebel, which
is near unto Chusi, that is upon the brook Mochmur; and the rest of the
army of the Assyrians camped in the plain, and covered the face of the
whole land; and their tents and carriages were pitched to a very great
multitude.
[19] Then the children of Israel cried unto the Lord their God, because
their heart failed, for all their enemies had compassed them round about,
and there was no way to escape out from among them. [20] Thus all the
company of Assur remained about them, both their footmen, chariots,
and horsemen, four and thirty days, so that all their vessels of water failed
all the inhabitants of Bethulia. [21] And the cisterns were emptied, and they
had not water to drink their fill for one day; for they gave them drink by
measure. [22] Therefore their young children were out of heart, and their
women and young men fainted for thirst, and fell down in the streets of
the city, and by the passages of the gates, and there was no longer any
strength in them.
[23] Then all the people assembled to Ozias, and to the chief of the city,
both young men, and women, and children, and cried with a loud voice,
and said before all the elders, [24] God be judge between us and you: for
ye have done us great injury, in that ye have not required peace of the
children of Assur. [25] For now we have no helper: but God hath sold us into
their hands, that we should be thrown down before them with thirst and
great destruction.
[26] Now therefore call them unto you, and deliver the whole city for a spoil
to the people of Holofernes, and to all his army. [27] For it is better for us to
be made a spoil unto them, than to die for thirst: for we will be his servants,
that our souls may live, and not see the death of our infants before our
eyes, nor our wives nor our children to die. [28] We take to witness against
you the heaven and the earth, and our God and Lord of our fathers, which
punisheth us according to our sins and the sins of our fathers, that he do
not according as we have said this day. [29] Then there was great weeping
with one consent in the midst of the assembly; and they cried unto the
Lord God with a loud voice.

[30] Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. [31] And if these days pass, and there come no help unto us, I will do according to your word. [32] And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses; and they were brought very low in the city.

8 Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Eliu, the son of Chelcias, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel.

[2] And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. [3] For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in his city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

[4] So Judith was a widow in her house three years and four months. [5] And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel. [6] And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel. [7] She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. [8] And there was none that gave her an ill word; for she feared God greatly.

[9] Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; [10] then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. [11] And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. [12] And now who are ye that have tempted God this day, and stand instead of God among the children of men?

[13] And now try the Lord Almighty, but ye shall never know anything. [14] For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. [15] For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

[16] Do not bind the counsels of the Lord our God: for God is not as man,
that he may be threatened; neither is he as the son of man, that he should
be wavering. [17] Therefore let us wait for salvation of him, and call upon
him to help us, and he will hear our voice, if it please him.
[18] For there arose none in our age, neither is there any now in these days,
neither tribe, nor family, nor people, nor city, among us, which worship
gods made with hands, as hath been aforetime. [19] For the which cause our
fathers were given to the sword, and for a spoil, and had a great fall before
our enemies. [20] But we know none other God, therefore we trust that he
will not despise us, nor any of our nation.
[21] For if we be taken so, all Judea shall lie waste, and our sanctuary
shall be spoiled; and he will require the profanation thereof at our mouth.
[22] And the slaughter of our brethren, and the captivity of the country, and
the desolation of our inheritance, will he turn upon our heads among the
Gentiles, wheresoever we shall be in bondage; and we shall be an offence
and a reproach to all them that possess us. [23] For our servitude shall not
be directed to favour; but the Lord our God shall turn it to dishonour.
[24] Now therefore, O brethren, let us show an example to our brethren,
because their hearts depend upon us, and the sanctuary, and the house,
and the altar, rest upon us.
[25] Moreover let us give thanks to the Lord our God, which trieth us, even
as he did our fathers. [26] Remember what things he did to Abraham, and
how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria,
when he kept the sheep of Laban his mother's brother. [27] For he hath not
tried us in the fire, as he did them, for the examination of their hearts,
neither hath he taken vengeance on us: but the Lord doth scourge them
that come near unto him, to admonish them.
[28] Then said Ozias to her, All that thou hast spoken hast thou spoken
with a good heart, and there is none that may gainsay thy words. [29] For
this is not the first day wherein thy wisdom is manifested; but from the
beginning of thy days all the people have known thy understanding, be-
cause the disposition of thy heart is good. [30] But the people were very
thirsty, and compelled us to do unto them as we have spoken, and to
bring an oath upon ourselves, which we will not break. [31] Therefore now
pray thou for us, because thou art a godly woman, and the Lord will send
us rain to fill our cisterns, and we shall faint no more.
[32] Then said Judith unto them, Hear me, and I will do a thing, which
shall go throughout all generations to the children of our nation. [33] Ye shall
stand this night in the gate, and I will go forth with my waitingwoman: and
within the days that ye have promised to deliver the city to our enemies
the Lord will visit Israel by my hand. [34] But enquire not ye of my act: for I
will not declare it unto you, till the things be finished that I do.
[35] Then said Ozias and the princes unto her, Go in peace, and the Lord
God be before thee, to take vengeance on our enemies. [36] So they returned
from the tent, and went to their wards.

9 Then Judith fell upon her face, and put ashes upon her head, and
uncovered the sackcloth wherewith she was clothed; and about the

time that the incense of that evening was offered in Jerusalem in the house
of the Lord, Judith cried with a loud voice, and said, [2] O Lord God of my
father Symeon, to whom thou gavest a sword to take vengeance of the
strangers, who loosened the girdle of a maid to defile her, and discovered
the thigh to her shame, and polluted her virginity to her reproach; for thou
saidst, It shall not be so; and yet they did so: [3] wherefore thou gavest their
rulers to be slain, so that they dyed their bed in blood, being deceived, and
smotest the servants with their lords, and the lords upon their thrones;
[4] and hast given their wives for a prey, and their daughters to be captives,
and all their spoils to be divided among thy dear children; which were
moved with thy zeal, and abhorred the pollution of their blood, and called
upon thee for aid: O God, O my God, hear me also a widow.

[5] For thou hast wrought not only those things, but also the things which
fell out before, and which ensued after; thou hast thought upon the things
which are now, and which are to come. [6] Yea, what things thou didst de-
termine were ready at hand, and said, Lo, we are here: for all thy ways are
prepared, and thy judgments are in thy foreknowledge.

[7] For, behold, the Assyrians are multiplied in their power; they are ex-
alted with horse and man; they glory in the strength of their footmen;
they trust in shield, and spear, and bow, and sling; and know not that
thou art the Lord that breakest the battles: the Lord is thy name. [8] Throw
down their strength in thy power, and bring down their force in thy wrath:
for they have purposed to defile thy sanctuary and to pollute the taber-
nacle where thy glorious name resteth, and to cast down with sword the
horn of thy altar.

[9] Behold their pride, and send thy wrath upon their heads: give into my
hand, which am a widow, the power that I have conceived. [10] Smite by
the deceit of my lips the servant with the prince, and the prince with the
servant: break down their stateliness by the hand of a woman. [11] For thy
power standeth not in multitude, nor thy might in strong men: for thou
art a God of the afflicted, thou art a helper of the oppressed, an upholder
of the weak, a protector of the forlorn, a saviour of them that are without
hope.

[12] I pray thee, I pray thee, O God of my father, and God of the inheritance
of Israel, Lord of the heavens and earth, Creator of the waters, King of
every creature, hear thou my prayer: [13] and make my speech and deceit
to be their wound and stripe, who have purposed cruel things against
thy covenant, and thy hallowed house, and against the top of Sion, and
against the house of the possession of thy children.

[14] And make every nation and tribe to acknowledge that thou art the God
of all power and might, and that there is none other that protecteth the
people of Israel but thou.

10 Now after that she had ceased to cry unto the God of Israel, and
had made an end of all these words, [2] she rose where she had fallen
down, and called her maid, and went down into the house, in the which
she abode in the sabbath days, and in her feast days, [3] and pulled off the
sackcloth which she had on, and put off the garments of her widowhood,

and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. [4] And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

[5] Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. [6] Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

[7] And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her, [8] The God, the God of our fathers, give thee favour, and accomplish thy enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

[9] And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

[10] And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. [11] Thus they went straight forth in the valley: and the first watch of the Assyrians met her; [12] and they took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: [13] and I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will show him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

[14] Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, [15] Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. [16] And when thou standest before him, be not afraid in thy heart, but show unto him according to thy word; and he will entreat thee well.

[17] Then they chose out of them a hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. [18] Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. [19] And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let

go might deceive the whole earth. [20] And they that lay near Holofernes
went out, and all his servants, and they brought her into the tent.
[21] Now Holofernes rested upon his bed under a canopy, which was wo-
ven with purple, and gold, and emeralds, and precious stones. [22] So they
showed him of her; and he came out before his tent with silver lamps
going before him. [23] And when Judith was come before him and his ser-
vants, they all marvelled at the beauty of her countenance; and she fell
down upon her face, and did reverence unto him: and his servants took
her up.

11 Then said Holofernes unto her, Woman, be of good comfort, fear
not in thy heart: for I never hurt any that was willing to serve Nabu-
chodonosor, the king of all the earth. [2] Now therefore, if thy people that
dwelleth in the mountains had not set light by me, I would not have lifted
up my spear against them: but they have done these things to themselves.
[3] But now tell me wherefore thou art fled from them, and art come unto
us: for thou art come for safeguard; be of good comfort, thou shalt live
this night, and hereafter: [4] for none shall hurt thee, but entreat thee well,
as they do the servants of king Nabuchodonosor my lord.
[5] Then Judith said unto him, Receive the words of thy servant, and suffer
thy handmaid to speak in thy presence, and I will declare no lie to my lord
this night. [6] And if thou wilt follow the words of thy handmaid, God will
bring the thing perfectly to pass by thee; and my lord shall not fail of his
purposes.
[7] As Nabuchodonosor king of all the earth liveth, and as his power liveth,
who hath sent thee for the upholding of every living thing: for not only
men shall serve him by thee, but also the beasts of the field, and the cattle,
and the fowls of the air, shall live by thy power under Nabuchodonosor
and all his house. [8] For we have heard of thy wisdom and thy policies,
and it is reported in all the earth, that thou only art excellent in all the
kingdom, and mighty in knowledge, and wonderful in feats of war.
[9] Now as concerning the matter, which Achior did speak in thy council,
we have heard his words; for the men of Bethulia saved him, and he de-
clared unto them all that he had spoken unto thee. [10] Therefore, O lord
and governor, reject not his word; but lay it up in thy heart, for it is true:
for our nation shall not be punished, neither can the sword prevail against
them, except they sin against their God.
[11] And now, that my lord be not defeated and frustrate of his purpose,
even death is now fallen upon them, and their sin hath overtaken them,
wherewith they will provoke their God to anger, whensoever they shall do
that which is not fit to be done: [12] for their victuals fail them, and all their
water is scant, and they have determined to lay hands upon their cattle,
and purposed to consume all those things, that God hath forbidden them
to eat by his laws: [13] and are resolved to spend the first-fruits of the corn,
and the tenths of wine and oil, which they had sanctified, and reserved for
the priests that serve in Jerusalem before the face of our God; the which
things it is not lawful for any of the people so much as to touch with their
hands. [14] For they have sent some to Jerusalem, because they also that

dwell there have done the like, to bring them a licence from the senate.
[15] Now when they shall bring them word, they will forthwith do it, and
they shall be given thee to be destroyed the same day.
[16] Wherefore I thy handmaid, knowing all this, am fled from their pres-
ence; and God hath sent me to work things with thee, whereat all the
earth shall be astonished, and whosoever shall hear it. [17] For thy servant
is religious, and serveth the God of heaven day and night: now therefore,
my lord, I will remain with thee, and thy servant will go out by night into
the valley, and I will pray unto God, and he will tell me when they have
committed their sins: [18] and I will come and show it unto thee: then thou
shalt go forth with all thy army, and there shall be none of them that shall
resist thee. [19] And I will lead thee through the midst of Judea, until thou
come before Jerusalem; and I will set thy throne in the midst thereof; and
thou shalt drive them as sheep that have no shepherd, and a dog shall
not so much as open his mouth at thee: for these things were told me
according to my foreknowledge, and they were declared unto me, and I
am sent to tell thee.
[20] Then her words pleased Holofernes and all his servants; and they mar-
velled at her wisdom, and said, [21] There is not such a woman from one end
of the earth to the other, both for beauty of face, and wisdom of words.
[22] Likewise Holofernes said unto her, God hath done well to send thee
before the people, that strength might be in our hands, and destruction
upon them that lightly regard my lord. [23] And now thou art both beautiful
in thy countenance, and witty in thy words: surely if thou do as thou hast
spoken, thy God shall be my God, and thou shalt dwell in the house of
king Nabuchodonosor, and shalt be renowned through the whole earth.

12 Then he commanded to bring her in where his plate was set; and
bade that they should prepare for her of his own meats, and that
she should drink of his own wine.
[2] And Judith said, I will not eat thereof, lest there be an offence: but
provision shall be made for me of the things that I have brought. [3] Then
Holofernes said unto her, If thy provision should fail, how should we give
thee the like? for there be none with us of thy nation.
[4] Then said Judith unto him, As thy soul liveth, my lord, thy handmaid
shall not spend those things that I have, before the Lord work by my hand
the things that he hath determined.
[5] Then the servants of Holofernes brought her into the tent, and she slept
till midnight, and she arose when it was toward the morning watch, [6] and
sent to Holofernes, saying, Let my lord now command that thy handmaid
may go forth unto prayer.
[7] Then Holofernes commanded his guard that they should not stay her:
thus she abode in the camp three days, and went out in the night into the
valley of Bethulia, and washed herself in a fountain of water by the camp.
[8] And when she came out, she besought the Lord God of Israel to direct
her way to the raising up of the children of her people. [9] So she came in
clean, and remained in the tent, until she did eat her meat at evening.

[10] And in the fourth day Holofernes made a feast to his own servants only,
and called none of the officers to the banquet. [11] Then said he to Bagoas
the eunuch, who had charge over all that he had, Go now, and persuade
this Hebrew woman which is with thee, that she come unto us, and eat
and drink with us. [12] For, lo, it will be a shame for our person, if we shall
let such a woman go, not having had her company; for if we draw her not
unto us, she will laugh us to scorn.

[13] Then went Bagoas from the presence of Holofernes, and came to her,
and he said, Let not this fair damsel fear to come to my lord, and to be
honoured in his presence, and drink wine, and be merry with us, and be
made this day as one of the daughters of the Assyrians, which serve in the
house of Nabuchodonosor.

[14] Then said Judith unto him, Who am I now, that I should gainsay my
lord? surely whatsoever pleaseth him I will do speedily, and it shall be my
joy unto the day of my death. [15] So she arose, and decked herself with her
apparel and all her woman's attire, and her maid went and laid soft skins
on the ground for her over against Holofernes, which she had received of
Bagoas for her daily use, that she might sit and eat upon them.

[16] Now when Judith came in and sat down, Holofernes his heart was
ravished with her, and his mind was moved, and he desired greatly her
company: for he waited a time to deceive her, from the day that he had
seen her.

[17] Then said Holofernes unto her, Drink now, and be merry with us. [18] So
Judith said, I will drink now, my lord, because my life is magnified in me
this day more than all the days since I was born. [19] Then she took and ate
and drank before him what her maid had prepared.

[20] And Holofernes took great delight in her, and drank much more wine
than he had drunk at any time in one day since he was born.

13 Now when the evening was come, his servants made haste to depart,
and Bagoas shut his tent without, and dismissed the waiters from
the presence of his lord; and they went to their beds: for they were all
weary, because the feast had been long. [2] And Judith was left alone in the
tent, and Holofernes lying along on his bed: for he was filled with wine.

[3] Now Judith had commanded her maid to stand without her bedcham-
ber, and to wait for her coming forth, as she did daily: for she said she
would go forth to her prayers, and she spake to Bagoas according to the
same purpose.

[4] So all went forth, and none was left in the bedchamber, neither little
nor great. Then Judith, standing by his bed, said in her heart, O Lord God
of all power, look at this present upon the work of my hands for the exal-
tation of Jerusalem. [5] For now is the time to help thy inheritance, and to
execute my enterprise to the destruction of the enemies which are risen
against us.

[6] Then she came to the pillar of the bed, which was at Holofernes' head,
and took down his falchion from thence, [7] and approached to his bed, and
took hold of the hair of his head, and said, Strengthen me, O Lord God of
Israel, this day.

[8] And she smote twice upon his neck with all her might, and she took
away his head from him, [9] and tumbled his body down from the bed, and
pulled down the canopy from the pillars; and anon after she went forth,
and gave Holofernes his head to her maid; [10] and she put it in her bag of
meat: so they twain went together according to their custom unto prayer:
and when they passed the camp, they compassed the valley, and went up
the mountain of Bethulia, and came to the gates thereof.
[11] Then said Judith afar off to the watchmen at the gate, Open, open now
the gate: God, even our God, is with us, to show his power yet in Israel,
and his strength against the enemy, as he hath even done this day.
[12] Now when the men of her city heard her voice, they made haste to go
down to the gate of their city, and they called the elders of the city. [13] And
then they ran all together, both small and great, for it was strange unto
them that she was come: so they opened the gate, and received them, and
made a fire for a light, and stood round about them.
[14] Then she said to them with a loud voice, Praise, praise God, praise
God, I say, for he hath not taken away his mercy from the house of Israel,
but hath destroyed our enemies by my hands this night. [15] So she took
the head out of the bag, and showed it, and said unto them, Behold the
head of Holofernes, the chief captain of the army of Assur, and behold the
canopy, wherein he did lie in his drunkenness; and the Lord hath smitten
him by the hand of a woman. [16] As the Lord liveth, who hath kept me in my
way that I went, my countenance hath deceived him to his destruction,
and yet hath he not committed sin with me, to defile and shame me.
[17] Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou,
O our God, which hast this day brought to nought the enemies of thy people. [18] Then said Ozias unto her, O daughter, blessed art thou of the most
high God above all the women upon the earth; and blessed be the Lord
God, which hath created the heavens and the earth, which hath directed
thee to the cutting off of the head of the chief of our enemies. [19] For this
thy confidence shall not depart from the heart of men, which remember
the power of God for ever. [20] And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared
thy life for the affliction of our nation, but hast revenged our ruin, walking
a straight way before our God. And all the people said, So be it, so be it.

14 Then said Judith unto them, Hear me now, my brethren, and take
this head, and hang it upon the highest place of your walls.
[2] And so soon as the morning shall appear, and the sun shall come forth
upon the earth, take ye every one his weapons, and go forth every valiant
man out of the city, and set ye a captain over them, as though ye would go
down into the field toward the watch of the Assyrians; but go not down.
[3] Then they shall take their armour, and shall go into their camp, and raise
up the captains of the army of Assur, and they shall run to the tent of
Holofernes, but shall not find him: then fear shall fall upon them, and
they shall flee before your face. [4] So ye, and all that inherit the coast of
Israel, shall pursue them, and overthrow them as they go. [5] But before ye

do these things, call me Achior the Ammonite, that he may see and know
him that despised the house of Israel, and that sent him to us, as it were
to his death.
[6] Then they called Achior out of the house of Ozias; and when he was
come, and saw the head of Holofernes in a man's hand in the assembly of
the people, he fell down on his face, and his spirit failed.
[7] But when they had recovered him, he fell at Judith's feet, and rever-
enced her, and said, Blessed art thou in all the tabernacle of Judah, and
in all nations, which hearing thy name shall be astonished. [8] Now there-
fore tell me all the things that thou hast done in these days. Then Judith
declared unto him in the midst of the people all that she had done, from
the day that she went forth until that hour she spake unto them. [9] And
when she had left off speaking, the people shouted with a loud voice, and
made a joyful noise in their city.
[10] And when Achior had seen all that the God of Israel had done, he
believed in God greatly, and circumcised the flesh of his foreskin, and
was joined unto the house of Israel unto this day.
[11] And as soon as the morning arose, they hanged the head of Holofernes
upon the wall, and every man took his weapons, and they went forth by
bands unto the straits of the mountain.
[12] But when the Assyrians saw them, they sent to their leaders, which
came to their captains and tribunes, and to every one of their rulers.
[13] So they came to Holofernes' tent, and said to him that had the charge
of all his things, Waken now our lord: for the slaves have been bold to
come down upon us to battle, that they may be utterly destroyed.
[14] Then went in Bagoas, and knocked at the door of the tent; for he
thought that he had slept with Judith. [15] But because none answered, he
opened it, and went into the bedchamber, and found him cast upon the
floor dead, and his head was taken from him. [16] Therefore he cried with
a loud voice, with weeping, and sighing, and a mighty cry, and rent his
garments.
[17] After he went into the tent where Judith lodged: and when he found
her not, he leapt out to the people, and cried, [18] These slaves have dealt
treacherously; one woman of the Hebrews hath brought shame upon the
house of king Nabuchodonosor: for, behold, Holofernes lieth upon the
ground without a head. [19] When the captains of the Assyrians' army heard
these words, they rent their coats, and their minds were wonderfully trou-
bled, and there was a cry and a very great noise throughout the camp.
15 And when they that were in the tents heard, they were astonished
at the thing that was done. [2] And fear and trembling fell upon them,
so that there was no man that durst abide in the sight of his neighbour,
but rushing out all together, they fled into every way of the plain, and
of the hill country. [3] They also that had camped in the mountains round
about Bethulia fled away. Then the children of Israel, every one that was
a warrior among them, rushed out upon them.
[4] Then sent Ozias to Betomasthem, and to Chobai, and Chola, and to all
the coasts of Israel, such as should tell the things that were done, and that

all should rush forth upon their enemies to destroy them. [5] Now when the
children of Israel heard it, they all fell upon them with one consent, and
slew them unto Chobai: likewise also they that came from Jerusalem, and
from all the hill country (for men had told them what things were done in
the camp of their enemies), and they that were in Galaad, and in Galilee,
chased them with a great slaughter, until they were past Damascus and
the borders thereof.
[6] And the residue that dwelt at Bethulia, fell upon the camp of Assur, and
spoiled them, and were greatly enriched. [7] And the children of Israel that
returned from the slaughter had that which remained; and the villages
and the cities, that were in the mountains and in the plain, gat many
spoils: for the multitude was very great.
[8] Then Joacim the high priest, and the ancients of the children of Israel
that dwelt in Jerusalem, came to behold the good things that God had
shown to Israel, and to see Judith, and to salute her. [9] And when they came
unto her, they blessed her with one accord, and said unto her, Thou art
the exaltation of Israel, thou art the great glory of Israel, thou art the great
rejoicing of our nation: [10] thou hast done all these things by thy hand: thou
hast done much good to Israel, and God is pleased therewith: blessed be
thou of the Almighty Lord for evermore. And all the people said, So be it.
[11] And the people spoiled the camp the space of thirty days: and they
gave unto Judith Holofernes his tent, and all his plate, and beds, and ves-
sels, and all his stuff: and she took it, and laid it on her mule; and made
ready her carts, and laid them thereon.
[12] Then all the women of Israel ran together to see her, and blessed her,
and made a dance among them for her: and she took branches in her
hand, and gave also to the women that were with her. [13] And they put a
garland of olive upon her and her maid that was with her, and she went
before all the people in the dance, leading all the women: and all the men
of Israel followed in their armour with garlands, and with songs in their
mouths.

16 Then Judith began to sing this thanksgiving in all Israel, and all the
people sang after her this song of praise.
[2] And Judith said,

Begin unto my God with timbrels,
sing unto my Lord with cymbals:
tune unto him a new psalm:
exalt him, and call upon his name.
[3] For God breaketh the battles:
for among the camps in the midst of the people
he hath delivered me out of the hands of them that persecuted me.

[4] Assur came out of the mountains from the north,
he came with ten thousands of his army,
the multitude whereof stopped the torrents,
and their horsemen have covered the hills.

[5] He bragged that he would burn up my borders,
and kill my young men with the sword,
and dash the sucking children against the ground,
and make my infants as a prey,
and my virgins as a spoil.

[6] But the Almighty Lord hath disappointed them
by the hand of a woman.
[7] For the mighty one did not fall by the young men,
neither did the sons of the Titans smite him,
nor high giants set upon him:
but Judith the daughter of Merari
weakened him with the beauty of her countenance.
[8] For she put off the garment of her widowhood
for the exaltation of those that were oppressed in Israel,
and anointed her face with ointment,
and bound her hair in a tire,
and took a linen garment to deceive him.
[9] Her sandals ravished his eyes,
her beauty took his mind prisoner,
and the falchion passed through his neck.

[10] The Persians quaked at her boldness,
and the Medes were daunted at her hardiness.
[11] Then my afflicted shouted for joy,
and my weak ones cried aloud; but they were astonished:
these lifted up their voices, but they were overthrown.
[12] The sons of the damsels have pierced them through,
and wounded them as fugitives' children:
they perished by the battle of my Lord.

[13] I will sing unto my God a new song:
O Lord, thou art great and glorious,
wonderful in strength, and invincible.
[14] Let all creatures serve thee:
for thou spakest, and they were made:
thou didst send forth thy spirit, and it created them,
and there is none that can resist thy voice.
[15] For the mountains shall be moved from their foundations
with the waters,
the rocks shall melt as wax at thy presence:
yet thou art merciful to them that fear thee.
[16] For all sacrifice is too little for a sweet savour unto thee,
and all the fat is not sufficient for thy burnt offering:
but he that feareth the Lord is great at all times.

[17] Woe to the nations that rise up against my kindred!

the Lord Almighty will take vengeance of them in
the day of judgment,
in putting fire and worms in their flesh;
and they shall feel them, and weep for ever.

[18] Now as soon as they entered into Jerusalem, they worshipped the Lord;
and as soon as the people were purified, they offered their burnt offerings,
and their free offerings, and their gifts.
[19] Judith also dedicated all the stuff of Holofernes, which the people had
given her, and gave the canopy which she had taken out of his bedcham-
ber, for a gift unto God.
[20] So the people continued feasting in Jerusalem before the sanctuary
for the space of three months, and Judith remained with them.
[21] After this time every one returned to his own inheritance, and Judith
went to Bethulia, and remained in her own possession, and was in her
time honourable in all the country. [22] And many desired her, but none
knew her all the days of her life, after that Manasses her husband was
dead, and was gathered to his people.
[23] But she increased more and more in honour, and waxed old in her
husband's house, being a hundred and five years old, and made her maid
free; so she died in Bethulia: and they buried her in the cave of her hus-
band Manasses. [24] And the house of Israel lamented her seven days: and
before she died, she did distribute her goods to all them that were nearest
of kindred to Manasses her husband, and to them that were the nearest
of her kindred. [25] And there was none that made the children of Israel any
more afraid in the days of Judith, nor a long time after her death.

The Book of Esther

1 [a][In the second year of the reign of Artaxerxes the great king, on the first day of Nisan, Mardochæus the son of Jairus, the son of Semeias, the son of Cisæus, of the tribe of Benjamin, [1b] a Jew dwelling in the city Susa, a great man, serving in the king's palace, saw a vision. [1c] Now he was of the captivity which Nabuchodonosor king of Babylon had carried captive from Jerusalem, with Jechonias the king of Judea.

[1d] And this was his dream: Behold, voices and a noise, thunders and earthquake, tumult upon the earth. [1e] And, behold, two great serpents came forth, both ready for conflict, and there came from them a great voice, [1f] and by their voice every nation was prepared for battle, even to fight against the nation of the just. [1g] And, behold, a day of darkness and blackness, tribulation and anguish, affliction and great tumult upon the earth. [1h] And all the righteous nation was troubled, fearing their own afflictions; and they prepared to die, and cried to God: [1i] and from their cry there came as it were a great river from a little fountain, even much water. [1k] And light and the sun arose, and the lowly were exalted, and devoured the honourable.

[1l] And Mardochæus who had seen this vision and what God designed to do, having awoke, kept it in his heart, and desired by all means to interpret it, even till night. [1m] And Mardochæus rested quiet in the palace with Gabatha and Tharrha the king's two chamberlains, eunuchs who guarded the palace. [1n] And he heard their reasonings and searched out their plans, and learnt that they were preparing to lay hands on king Artaxerxes: and he informed the king concerning them. [1o] And the king examined the two chamberlains, and they confessed, and were executed. [1p] And the king wrote these things for a memorial; also Mardochæus wrote concerning these matters. [1q] And the king commanded Mardochæus to attend in the palace, and gave him gifts for this service. [1r] And Aman the son of Amadathes the Bugæan was honourable in the sight of the king, and he endeavoured to hurt Mardochæus and his people, because of the two chamberlains of the king.]

[1s] And it came to pass after these things in the days of Artaxerxes (this Artaxerxes ruled over a hundred and twenty-seven provinces from India), [2] in those days, when king Artaxerxes was on the throne in the city of Susa, [3] in the third year of his reign, he made a feast to his friends, and the other nations, and to the nobles of the Persians and Medes, and the chief of the satraps.

[4] And after this, after he had shown to them the wealth of his kingdom, and the abundant glory of his wealth during a hundred and eighty days,

[a] These additions to the [Book of Esther] supply it with a preface and a conclusion, and expand the narrative in three places. They were probably written to give a more definite religious character to the book. The writer of the additional chapters was probably an Egyptian Jew, who wrote in Greek, in the first or second century BC.

[5] when, I say, the days of the marriage feast were completed, the king
made a banquet to the nations who were present in the city six days, in
the court of the king's house, [6] which was adorned with hangings of fine
linen and flax on cords of fine linen and purple, fastened to golden and
silver studs, on pillars of Parian marble and stone: there were golden and
silver couches on a pavement of emerald stone, and of pearl, and of Par-
ian stone, and open-worked coverings variously flowered, having roses
worked round about; [7] gold and silver cups, and a small cup of carbuncle
set out of the value of thirty thousand talents, abundant and sweet wine,
which the king himself drank. [8] And this banquet was not according to the
appointed law; but so the king would have it: and he charged the stewards
to perform his will and that of the company. [9] Also Astin the queen made
a banquet for the women in the palace where king Artaxerxes dwelt.

[10] Now on the seventh day the king, being merry, told Aman, and Bazan,
and Tharrha, and Barazi, and Zatholtha, and Abataza, and Tharaba, the
seven chamberlains, servants of king Artaxerxes, [11] to bring in the queen
to him, to enthrone her, and crown her with the diadem, and to show her
to the princes, and her beauty to the nations: for she was beautiful. [12] But
queen Astin hearkened not to him to come with the chamberlains: so the
king was grieved and angered.

[13] And he said to his friends, Thus hath Astin spoken: pronounce there-
fore upon this case law and judgment. [14] So Arkesæus, and Sarsathæus,
and Malisear, the princes of the Persians and Medes, who were near the
king, who sat chief in rank by the king, drew near to him, [15] and reported to
him according to the laws how it was proper to do to queen Astin, because
she had not done the things commanded of the king by the chamberlains.

[16] And Muchæus said to the king and to the princes, Queen Astin hath
not wronged the king only, but also all the king's rulers and princes: [17] for
he hath told them the words of the queen, and how she disobeyed the king.
As then, said he, she refused to obey king Artaxerxes, [18] so this day shall the
other ladies of the chiefs of the Persians and Medes, having heard what
she said to the king, dare in the same way to dishonour their husbands.
[19] If then it seem good to the king, let him make a royal decree, and let it
be written according to the laws of the Medes and Persians, and let him
not alter it: and let not the queen come in to him any more; and let the
king give her royalty to a woman better than she. [20] And let the law of the
king which he shall have made, be widely proclaimed, in his kingdom:
and so shall all the women give honour to their husbands, from the poor
even to the rich.

[21] And the saying pleased the king and the princes; and the king did as
Muchæus had said, [22] and sent into all his kingdom through the several
provinces, according to their language, in order that men might be feared
in their own houses.

2 And after this the king's anger was pacified, and he no more men-
tioned Astin, bearing in mind what she had said, and how he had
condemned her. [2] Then the servants of the king said, Let there be sought
for the king chaste and beautiful young virgins. [3] And let the king appoint

local governors in all the provinces of his kingdom, and let them select
fair and chaste young damsels and bring them to the city Susa, into the
women's apartment, and let them be consigned to the king's chamberlain,
the keeper of the women; and let things for purification and other atten-
dance be given to them. [4] And let the woman who shall please the king be
queen instead of Astin. And the thing pleased the king; and he did so.
[5] Now there was a Jew in the city Susa, and his name was Mardochæus,
the son of Jairus, the son of Semeias, the son of Cisæus, of the tribe of Ben-
jamin; [6] who had been brought a prisoner from Jerusalem, which Nabu-
chodonosor king of Babylon had carried into captivity. [7] And he had a
foster-child, daughter of Aminadab his father's brother, and her name was
Esther; and when her parents were dead, he brought her up for a wife for
himself: and the damsel was beautiful.
[8] And because the king's ordinance was published, many damsels were
gathered to the city Susa under the hand of Gai; and Esther was brought
to Gai the keeper of the women. [9] And the damsel pleased him, and she
found favour in his sight; and he hasted to give her the things for purifi-
cation, and her portion, and the seven maidens appointed her out of the
palace: and he treated her and her maidens well in the women's apart-
ment. [10] But Esther discovered not her family nor her kindred: for Mar-
dochæus had charged her not to tell.
[11] But Mardochæus used to walk every day by the women's court, to see
what would become of Esther. [12] Now this was the time for a virgin to
go in to the king, when she should have fulfilled twelve months; for so
are the days of purification fulfilled, six months while they are anointing
themselves with oil of myrrh, and six months with spices and women's
purifications. [13] And then the damsel goeth in to the king; and the officer
to whomsoever he shall give the command, will bring her to come in with
him from the women's apartment to the king's chamber. [14] She entereth
in the evening, and in the morning she departeth to the second women's
apartment, where Gai the king's chamberlain is keeper of the women: and
she goeth not in to the king again, unless she should be called by name.
[15] And when the time was fulfilled for Esther the daughter of Aminadab
the brother of Mardochæus' father to go in to the king, she neglected noth-
ing which the chamberlain, the women's keeper, commanded; for Esther
found grace in the sight of all that looked upon her. [16] So Esther went in to
king Artaxerxes in the twelfth month, which is Adar, in the seventh year
of his reign. [17] And the king loved Esther, and she found favour beyond
all the other virgins: and he put on her the queen's crown. [18] And the king
made a banquet for all his friends and great men for seven days, and he
highly celebrated the marriage of Esther; and he made a release to those
who were under his dominion. [19] But Mardochæus served in the palace.
[20] Now Esther had not discovered her kindred; for so Mardochæus com-
manded her, to fear God, and perform his commandments, as when she
was with him: and Esther changed not her manner of life.
[21] And two chamberlains of the king, the chiefs of the body-guard, were
grieved, because Mardochæus was promoted; and they sought to kill

king Artaxerxes. [22] And the matter was discovered to Mardochæus, and he made it known to Esther, and she declared to the king the matter of the conspiracy. [23] And the king examined the two chamberlains, and hanged them: and the king gave orders to make a note for a memorial in the royal records of the good offices of Mardochæus, as a commendation.

3 And after this king Artaxerxes highly honoured Aman son of Amadathes, the Bugæan, and exalted him, and set his seat above all his friends. [2] And all in the palace did him obeisance, for so the king had given orders to do: but Mardochæus did not do him obeisance. [3] And they in the king's palace said to Mardochæus, Mardochæus, why dost thou transgress the commands of the king?

[4] Thus they spoke daily to him, but he hearkened not unto them; so they represented to Aman that Mardochæus resisted the commands of the king: and Mardochæus had shown to them that he was a Jew. [5] And when Aman understood that Mardochæus did not obeisance to him, he was greatly enraged, [6] and took counsel to destroy utterly all the Jews who were under the rule of Artaxerxes.

[7] And he made a decree in the twelfth year of the reign of Artaxerxes, and cast lots daily and monthly, to slay in one day the race of Mardochæus: and the lot fell on the fourteenth day of the month which is Adar. [8] And he spoke to king Artaxerxes, saying, There is a nation scattered among the nations in all thy kingdom, and their laws differ from those of all the other nations; and they disobey the laws of the king; and it is not expedient for the king to let them alone. [9] If it seem good to the king, let him make a decree to destroy them: and I will remit into the king's treasury ten thousand talents of silver. [10] And the king took off his ring, and gave it into the hands of Aman, to seal the decrees against the Jews. [11] And the king said to Aman, Keep the silver, and treat the nation as thou wilt.

[12] So the king's recorders were called in the first month, on the thirteenth day, and they wrote as Aman commanded to the captains and governors in every province, from India even to Ethiopia, to a hundred and twenty-seven provinces; and to the rulers of the nations according to their several languages, in the name of king Artaxerxes. [13] And the message was sent by posts throughout the kingdom of Artaxerxes, to destroy utterly the race of the Jews on the first day of the twelfth month, which is Adar, and to plunder their goods.

[13a] [And the following is the copy of the letter; The great king Artaxerxes writeth thus to the rulers and inferior governors of a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under him. [13b] Ruling over many nations, and having obtained dominion over the whole world, I was minded (not elated by the confidence of power, but ever conducting myself with great moderation and with gentleness) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits, and to restore the peace desired by all men. [13c] But when I had enquired of my counsellors how this should be brought to pass, Aman, who excelleth in soundness of judgment among us, and hath been manifestly well inclined without wa-

vering and with unshaken fidelity, and hath obtained the second post in
the kingdom, [13d] informed us that a certain ill-disposed people is mixed
up with all the tribes throughout the world, opposed in their laws to every
other nation, and continually neglecting the commands of the kings, so
that the united government blamelessly administered by us is not quietly
established. [13e] Having then conceived that this nation alone of all others
is continually set in opposition to every man, introducing as a change
a foreign code of laws, and injuriously plotting to accomplish the worst
of evils against our interests, and against the happy establishment of the
monarchy; [13f] we have accordingly appointed those who are signified to
you in the letters written by Aman, who is set over the public affairs and is
our second governor, to destroy them all utterly with their wives and chil-
dren by the swords of the enemies, without pitying or sparing any, on the
fourteenth day of the twelfth month Adar, of the present year; [13g] that the
people aforetime and now ill-disposed to us having been violently con-
signed to death in one day, may hereafter secure to us continually a well
constituted and quiet state of affairs.]

[14] And the copies of the letters were published in every province; and an
order was given to all the nations to be ready against that day. [15] And the
business was hastened, and that at Susa: and the king and Aman began
to drink; but the city was troubled.

4 But Mardochæus having perceived what was done, rent his garments,
and put on sackcloth, and sprinkled dust upon himself; and having
rushed forth through the open street of the city, he cried with a loud voice,
A nation that hath done no wrong is going to be destroyed. [2] And he came
to the king's gate, and stood; for it was not lawful for him to enter into
the palace, wearing sackcloth and ashes. [3] And in every province where
the letters were published, there was crying and lamentation and great
mourning on the part of the Jews: they spread for themselves sackcloth
and ashes.

[4] And the queen's maids and chamberlains went in and told her: and
when she had heard what was done, she was disturbed; and she sent to
clothe Mardochæus, and take away his sackcloth; but he consented not.
[5] So Esther called for her chamberlain Achrathæus, who waited upon her;
and she sent to learn the truth from Mardochæus. [7] And Mardochæus
showed him what was done, and the promise which Aman had made the
king of ten thousand talents to be paid into the treasury, that he might
destroy the Jews. [8] And he gave him the copy of the writing that was pub-
lished in Susa concerning their destruction, to show to Esther; and told
him to charge her to go in and entreat the king, and to beg him for the
people, remembering, said he, the days of thy low estate, how thou wert
nursed by my hand: because Aman who holdeth the next place to the king
hath spoken against us for death. Do thou call upon the Lord, and speak
to the king concerning us, to deliver us from death.

[9] So Achrathæus went in and told her all these words. [10] And Esther said
to Achrathæus, Go to Mardochæus, and say, [11] All the nations of the em-
pire know, that whoever, man or woman, shall go in to the king into the

inner court uncalled, that person cannot live: only to whomsoever the
king shall stretch out his golden sceptre, he shall live: and I have not been
called to go in to the king, for these thirty days. [12] And Achrathæus re-
ported to Mardochæus all the words of Esther.
[13] Then Mardochæus said to Achrathæus, Go, and say to her, Esther, say
not to thyself that thou alone wilt escape in the kingdom, more than all
the other Jews. [14] For if thou shalt refuse to hearken on this occasion, help
and protection will be to the Jews from another quarter; but thou and
thy father's house will perish: and who knoweth, if thou hast been made
queen for this very occasion? [15] And Esther sent the man that came to
her to Mardochæus, saying, [16] Go and assemble the Jews that are in Susa,
and fast ye for me, and eat not and drink not for three days, night and
day: and I also and my maidens will fast; and then I will go in to the king
contrary to the law, even if I must die. [17] So Mardochæus went and did all
that Esther commanded him.
[17a] [And he besought the Lord, making mention of all the works of the
Lord; and he said, [17b] Lord God, king ruling over all, for all things are in
thy power, and there is no one that shall oppose thee in thy purpose to
save Israel. [17c] For thou hast made the heaven and the earth, and every
wonderful thing in the world under heaven. And thou art Lord of all, and
there is no one who shall resist thee the Lord. [17d] Thou knowest all things:
thou knowest, Lord, that it is not in insolence, nor haughtiness, nor love
of glory, that I have done this, to refuse obeisance to the haughty Aman.
For I would gladly have kissed the soles of his feet for the safety of Israel.
[17e] But I have done this, that I might not set the glory of man above the
glory of God: and I will not worship anyone except thee, my Lord, and I
will not do these things in haughtiness. [17f] And now, O Lord God, the King,
the God of Abraham, spare thy people, for our enemies are looking upon
us to our destruction, and they have desired to destroy thy ancient inheri-
tance. [17g] Do not overlook thy peculiar people, whom thou hast redeemed
for thyself out of the land of Egypt. [17h] Hearken to my prayer, and be pro-
pitious to thy inheritance, and turn our mourning into gladness, that we
may live and sing praise to thy name, O Lord; and do not utterly destroy
the mouth of them that praise thee, O Lord.
[17i] And all Israel cried with all their might, for their death was before their
eyes. [17k] And queen Esther betook herself for refuge to the Lord, being
taken as it were in the agony of death. And having taken off her glorious
apparel, she put on garments of distress and mourning; and instead of
grand perfumes she filled her head with ashes and dung, and she greatly
brought down her body, and she filled every place of her glad adorning
with the torn curls of her hair.
And she besought the Lord God of Israel, and said, [17l] O my Lord, thou
alone art our king: help me who am destitute, and have no helper but
thee, for my danger is near at hand. [17m] I have heard from my birth, in
the tribe of my kindred, that thou, Lord, tookest Israel out of all the na-
tions, and our fathers out of all their kindred for a perpetual inheritance,
and hast wrought for them all that thou hast said. [17n] And now we have

sinned before thee, and thou hast delivered us into the hands of our enemies, because we honoured their gods: thou art righteous, O Lord. [17o] But now they have not been contented with the bitterness of our slavery, but have laid their hands on the hands of their idols, in order to abolish the decree of thy mouth, and utterly to destroy thy inheritance, and to stop the mouth of them that praise thee, and to extinguish the glory of thy house and thy altar, [17p] and to open the mouth of the Gentiles to speak the praises of vanities, and in order that a mortal king should be admired for ever.

[17q] O Lord, do not resign thy sceptre to them that are not, and let them not laugh at our fall, but turn their counsel against themselves, and make an example of him who hath begun to injure us. [17r] Remember us, O Lord, manifest thyself in the time of our affliction, and encourage me, O king of gods, and ruler of all dominion. [17s] Put harmonious speech into my mouth before the lion, and turn his heart to hate him that fighteth against us, to the utter destruction of him and of them that consent with him. [17t] But deliver us by thy hand, and help me who am destitute, and have none but thee, O Lord. [17u] Thou knowest all things, and knowest that I hate the glory of transgressors, and that I abhor the couch of the uncircumcised, and of every stranger. [17w] Thou knowest my necessity, for I abhor the symbol of my proud station, which is upon my head in the days of my splendour: I abhor it as a menstruous cloth, and I wear it not in the days of my tranquillity. [17x] And thy handmaid hath not eaten at the table of Aman, and I have not honoured the banquet of the king, neither have I drunk wine of libations. [17y] Neither hath thy handmaid rejoiced since the day of my promotion until now, except in thee, O Lord God of Abraham. [17z] O God, who hast power over all, hearken to the voice of the desperate, and deliver us from the hand of them that devise mischief; and deliver me from my fear.

5 And it came to pass on the third day, when she had ceased praying, that she put off her mean dress, and put on her glorious apparel. [1a] And being splendidly arrayed, and having called upon God the Overseer and Preserver of all things, she took her two maids, and she leaned upon one, as a delicate female, and the other followed bearing her train. [1b] And she was blooming in the perfection of her beauty; and her face was cheerful, as it were benevolent, but her heart was straitened for fear. [1c] And having passed through all the doors, she stood before the king: and he was sitting upon his royal throne, and he had put on all his glorious apparel, covered all over with gold and precious stones, and was very terrible. [1d] And having raised his face resplendent with glory, he looked with intense anger: and the queen fell, and changed her colour as she fainted; and she bowed herself upon the head of the maid that went before her. [1e] But God changed the spirit of the king to gentleness, and in intense feeling he sprang from off his throne, and took her into his arms, until she recovered: and he comforted her with peaceable words, and said to her, [1f] What is the matter, Esther? I am thy brother; be of good cheer, thou shalt not die, for our command is openly declared to thee, Draw nigh.

[2] And having raised the golden sceptre he laid it upon her neck, and embraced her, and said, Speak to me. [2a] And she said to him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy glory; for thou, my lord, art to be wondered at, and thy face is full of grace. [2b] And while she was speaking, she fainted and fell. Then the king was troubled, and all his servants comforted her.] [3] And the king said, What wilt thou, Esther? and what is thy request? ask even to the half of my kingdom, and it shall be thine. [4] And Esther said, Today is my great day: if then it seem good to the king, let both him and Aman come to the feast which I will prepare this day. [5] And the king said, Hasten Aman hither, that we may perform the word of Esther. So they both come to the feast of which Esther had spoken.

[6] And at the banquet the king said to Esther, What is thy request, queen Esther? speak, and thou shalt have all that thou requirest. [7] And she said, My request and my petition are: [8] if I have found favour in the sight of the king, let the king and Aman come again tomorrow to the feast which I shall prepare for them, and tomorrow I will do the same.

[9] So Aman went out from the king very glad and merry: but when Aman saw Mardochæus the Jew in the court, he was greatly enraged. [10] And having gone into his own house, he called his friends, and his wife Zosara. [11] And he showed them his wealth, and the glory with which the king had invested him, and how he had caused him to take precedence and bear chief rule in the kingdom. [12] And Aman said, The queen hath called no one to the feast with the king but me, and I am invited tomorrow. [13] But these things please me not, while I see Mardochæus the Jew in the court. [14] And Zosara his wife and his friends said to him, Let there be a gallows made for thee of fifty cubits, and in the morning do thou speak to the king, and let Mardochæus be hanged on the gallows: but do thou go in to the feast with the king, and be merry. And the saying pleased Aman, and the gallows was prepared.

6 But the Lord removed sleep from the king that night: and he told his servant to bring in the books, the registers of daily events, to read to him. [2] And he found the records written concerning Mardochæus, how he had told the king concerning the two chamberlains of the king, when they were keeping guard, and sought to lay hands on Artaxerxes.

[3] And the king said, What honour or favour have we done to Mardochæus? And the king's servants said, Thou hast not done anything to him. [4] And while the king was enquiring about the kindness of Mardochæus, behold, Aman was in the court. And the king said, Who is in the court? Now Aman was come in to speak to the king, that he should hang Mardochæus on the gallows, which he had prepared. [5] And the king's servants said, Behold, Aman standeth in the court. And the king said, Call him.

[6] And the king said to Aman, What shall I do to the man whom I wish to honour? And Aman said within himself, Whom would the king honour but myself? [7] and he said to the king, As for the man whom the king wisheth to honour, [8] let the king's servants bring the robe of fine linen which the

king putteth on, and the horse on which the king rideth, [9] and let him give
it to one of the king's noble friends, and let him array the man whom the
king loveth; and let him mount him on the horse, and proclaim through
the street of the city, saying, Thus shall it be done to every man whom the
king honoureth. [10] Then the king said to Aman, Thou hast well said: so do
to Mardochæus the Jew, who waiteth in the palace, and let not a word of
what thou hast spoken be neglected.

[11] So Aman took the robe and the horse, and arrayed Mardochæus, and
mounted him on the horse, and went through the street of the city, and
proclaimed, saying, Thus shall it be to every man whom the king wisheth
to honour.

[12] And Mardochæus returned to the palace: but Aman went home
mourning, and having his head covered. [13] And Aman related the events
that had befallen him to Zosara his wife, and to his friends: and his friends
and his wife said to him, If Mardochæus be of the race of the Jews, and
thou hast begun to be humbled before him, thou wilt assuredly fall, and
thou wilt not be able to withstand him, for the living God is with him.
[14] While they were yet speaking, the chamberlains arrived, to hasten Aman
to the banquet which Esther had prepared.

7 So the king and Aman went in to drink with the queen. [2] And the king
said to Esther at the banquet on the second day, What is it, queen
Esther? and what is thy request, and what is thy petition? and it shall be
done for thee, to the half of my kingdom. [3] And she answered and said,
If I have found favour in the sight of the king, let my life be granted to
my petition, and my people to my request. [4] For both I and my people are
sold for destruction, and pillage, and slavery; both we and our children for
bondmen and bondwomen: and I consented not to it, for the slanderer
is not worthy of the king's palace. [5] And the king said, Who is this that
hath dared to do this thing? [6] And Esther said, The adversary is Aman, this
wicked man. Then Aman was troubled before the king and the queen.

[7] And the king rose up from the banquet to go into the garden: and Aman
began to entreat the queen; for he saw that he was in an evil case.

[8] And the king returned from the garden; and Aman had fallen upon the
bed, entreating the queen. And the king said, Wilt thou even force my wife
in my house? And when Aman heard it, he changed countenance. [9] And
Bugathan, one of the chamberlains, said to the king, Behold, Aman hath
also prepared a gallows for Mardochæus, who spoke concerning the king,
and a gallows of fifty cubits high hath been set up in the premises of Aman.
And the king said, Let him be hanged thereon. [10] So Aman was hanged on
the gallows that had been prepared for Mardochæus: and then the king's
wrath was appeased.

8 And in that day king Artaxerxes gave to Esther all that belonged to
Aman the slanderer: and Mardochæus was called by the king; for Es-
ther had shown that he was related to her. [2] And the king took the ring
which he had taken away from Aman, and gave it to Mardochæus: and
Esther appointed Mardochæus over all that had been Aman's.

[3] And she spoke yet again to the king, and fell at his feet, and besought him to do away the mischief of Aman, and all that he had done against the Jews. [4] Then the king stretched out to Esther the golden sceptre: and Esther arose to stand near the king. [5] And Esther said, If it seem good to thee, and I have found favour in thy sight, let an order be sent that the letters sent by Aman may be reversed, that were written for the destruction of the Jews, who are in thy kingdom. [6] For how shall I be able to look upon the affliction of my people, and how shall I be able to survive the destruction of my kindred?

[7] And the king said to Esther, If I have given and freely granted thee all that was Aman's, and hanged him on a gallows, because he laid his hands upon the Jews, what dost thou yet further seek? [8] Write ye also in my name, as it seemeth good to you, and seal it with my ring: for whatever orders are written at the command of the king, and sealed with my ring, it is not lawful to gainsay them.

[9] So the scribes were called in the first month, which is Nisan, on the three and twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects.

[10] And they were written by order of the king, and sealed with his ring, and they sent the letters by the posts: [11] wherein he charged them to use their own laws in every city, and to help each other, and to treat their adversaries, and those who attacked them, as they pleased, [12] on one day in all the kingdom of Artaxerxes, on the thirteenth day of the twelfth month, which is Adar.

[12a] And the following is the copy of the letter of the orders.

[12b] [The great king Artaxerxes sendeth greeting to the rulers of provinces in a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests. [12c] Many who have been frequently honoured by the most abundant kindness of their benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. [12d] And they not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they suppose that they shall escape the sin-hating vengeance of the ever-seeing God. [12e] And oftentimes evil exhortation hath made partakers of the guilt of shedding innocent blood, and hath involved in irremediable calamities, many of those who were appointed to offices of authority, who had been entrusted with the management of their friends' affairs; [12f] while men, by the false sophistry of an evil disposition, have deceived the simple candour of the ruling powers. [12g] And it is possible to see this, not so much from more ancient traditionary accounts, as it is immediately in your power to see it by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power. [12h] And it is right to take heed with regard to the future, that we may maintain the government in undisturbed peace

for all men, [12i] adopting needful changes, and ever judging those cases which come under our notice, with truly equitable decision.

[12k] For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitably entertained by us, [12l] obtained so large a share of our universal kindness, as to be called our father, and to continue the person next to the royal throne, reverenced of all; [12m] he, however, overcome by the pride of his station, endeavoured to deprive us of our dominion, and our life; [12n] having by various and subtle artifices demanded for destruction both Mardochæus our deliverer and perpetual benefactor, and Esther the blameless consort of our kingdom, with their whole nation. [12o] For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians. [12p] But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws, [12q] and being the sons of the living God, the most high and mighty, who maintaineth the kingdom, to us as well as to our forefathers, in the most excellent order.

[12r] Ye will therefore do well in refusing to obey the letters sent by Aman the son of Amadathes, because he that hath done these things, hath been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompense. [12s] We enjoin you then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attacked them in a time of affliction. [12t] For in the place of the destruction of the chosen race, Almighty God hath granted them this time of gladness.

[12u] Do ye therefore also, among your notable feasts, keep a distinct day with all festivity, that both now and hereafter it may be a day of deliverance to us and those who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction. [12x] And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but also most hateful to wild beasts and birds for ever.] [13] And let the copies be posted in conspicuous places throughout the kingdom, and let all the Jews be ready against this day, to fight against their enemies.

[14] So the horsemen went forth with haste to perform the king's commands; and the ordinance was also published in Susa.

[15] And Mardochæus went forth robed in the royal apparel, and wearing a golden crown, and a diadem of fine purple linen: and the people in Susa saw it and rejoiced. [16] And the Jews had light and gladness, [17] in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews.

9 For in the twelfth month, on the thirteenth day of the month which
is Adar, the letters written by the king arrived. [2] In that day the adver-
saries of the Jews perished: for no one resisted, through fear of them. [3] For
the chiefs of the satraps, and the princes and the royal scribes, honoured
the Jews; for the fear of Mardochæus lay upon them. [4] For the order of
the king was in force, that he should be celebrated in all the kingdom.
[6] And in the city Susa the Jews slew five hundred men: [7] both Pharsannes,
and Delphon and Phasga, [8] and Pharadatha, and Barea, and Sarbaca, [9] and
Marmasima, and Ruphæus, and Arsæus, and Zabuthæus, [10] the ten sons
of Aman the son of Amadathes the Bugæan, the enemy of the Jews, and
they plundered their property on the same day: [11] and the number of them
that perished in Susa was rendered to the king. [12] And the king said to Es-
ther, The Jews have slain five hundred men in the city Susa; and how,
thinkest thou, have they used them in the rest of the country? What then
dost thou yet ask, that it may be done for thee?

[13] And Esther said to the king, Let it be granted to the Jews so to treat
them tomorrow as to hang the ten sons of Aman. [14] And he permitted it to
be so done; and he gave up to the Jews of the city the bodies of the sons of
Aman to hang. [15] And the Jews assembled in Susa on the fourteenth day
of Adar, and slew three hundred men, but plundered no property.

[16] And the rest of the Jews who were in the kingdom assembled, and
helped one another, and obtained rest from their enemies: for they de-
stroyed fifteen thousand of them on the thirteenth day of Adar, but took
no spoil. [17] And they rested on the fourteenth of the same month, and
kept it as a day of rest with joy and gladness. [18] And the Jews in the city
Susa assembled also on the fourteenth day and rested; and they kept also
the fifteenth with joy and gladness. [19] On this account then it is that the
Jews dispersed in every foreign land keep the fourteenth of Adar as a holy
day with joy, sending portions each to his neighbour.

[20] And Mardochæus wrote these things in a book, and sent them to the
Jews, as many as were in the kingdom of Artaxerxes, both them that were
near and them that were afar off, [21] to establish these as joyful days, and
to keep the fourteenth and fifteenth of Adar; [22] for on these days the Jews
obtained rest from their enemies: and as to the month, which was Adar,
in which a change was made for them, from mourning to joy, and from
sorrow to a good day, to spend the whole of it in good days of feasting and
gladness, sending portions to their friends, and to the poor.

[23] And the Jews consented to this accordingly as Mardochæus wrote to
them, [24] showing how Aman the son of Amadathes the Macedonian fought
against them, how he made a decree and cast lots to destroy them utterly;
[25] also how he went in to the king, telling him to hang Mardochæus: but all
the calamities he tried to bring upon the Jews came upon himself, and he
was hanged, and his children. [26] Therefore these days were called Phruræ,
because of the lots (for in their language they are called Phruræ); because
of the words of this letter, and because of all they suffered on this account,
and all that happened to them. [27] And Mardochæus established it, and the
Jews took upon themselves, and upon their seed, and upon those that

were joined to them to observe it, neither would they on any account
behave differently: but these days were to be a memorial kept in every
generation, and city, and family, and province. [28] And these days of the
Phruræ, said they, shall be kept for ever, and their memorial shall not fail
in any generation.

[29] And queen Esther, the daughter of Aminadab, and Mardochæus the
Jew, wrote all that they had done, and the confirmation of the letter of
Phruræ. [31] And Mardochæus and Esther the queen appointed a fast for
themselves privately, even at that time also having formed their plan
against their own health. [32] And Esther established it by a command for
ever, and it was written for a memorial.

10 And the king levied a tax upon his kingdom both by land and sea.
[2] And as for his strength and valour, and the wealth and glory of his
kingdom, behold, they are written in the book of the Persians and Medes,
for a memorial. [3] And Mardochæus was viceroy to king Artaxerxes, and
was a great man in the kingdom, and honoured by the Jews, and passed
his life beloved of all his nation.

[3a] [And Mardochæus said, These things have been done of God. [3b] For I
remember the dream which I had concerning these matters: for not one
particular of them hath failed. [3c] There was the little fountain, which be-
came a river, and there was light, and the sun, and much water. The river
is Esther, whom the king married, and made queen. [3d] And the two ser-
pents are I and Aman. [3e] And the nations are those nations that combined
to destroy the name of the Jews. [3f] But as for my nation, this is Israel, even
they that cried to God, and were delivered: for the Lord delivered his peo-
ple, and the Lord rescued us out of all these calamities; and God wrought
such signs and great wonders as have not been done among the nations.
[3g] Therefore did he ordain two lots, one for the people of God, and one for
all the other nations. [3h] And these two lots came for an appointed season,
and for a day of judgment, before God, and for all the nations. [3i] And God
remembered his people, and vindicated his inheritance. [3k] And they shall
observe these days, in the month Adar, on the fourteenth and on the fif-
teenth day of the month, with an assembly, and joy and gladness before
God, throughout the generations for ever among his people Israel.

[3l] In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus,
who said that he was a priest and a Levite, and Ptolemy his son, brought
in the published letter of Phruræ, which they said existed, and which Lysi-
machus the son of Ptolemy, who was in Jerusalem, had interpreted.]

The First Book of the **Maccabees**

1 [a]And it happened, after that Alexander son of Philip, the Macedonian,
who came out of the land of Chettiim, had smitten Darius king of the
Persians and Medes, that he reigned in his stead, the first over Greece,
[2] and made many wars, and won many strongholds, and slew the kings of
the earth, [3] and went through to the ends of the earth, and took spoils of
many nations, insomuch that the earth was quiet before him; whereupon
he was exalted, and his heart was lifted up. [4] And he gathered a mighty
strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

[5] And after these things he fell sick, and perceived that he should die.
[6] Wherefore he called his servants, such as were honourable, and had
been brought up with him from his youth, and parted his kingdom among
them, while he was yet alive. [7] So Alexander reigned twelve years, and then
died. [8] And his servants bare rule every one in his place. [9] And after his
death they all put crowns upon themselves; so did their sons after them
many years: and evils were multiplied in the earth.

[10] And there came out of them a wicked root, Antiochus surnamed
Epiphanes, son of Antiochus the king, who had been a hostage at Rome,
and he reigned in the hundred and thirty and seventh year of the kingdom
of the Greeks.

[11] In those days went there out of Israel wicked men, who persuaded
many, saying, Let us go and make a covenant with the heathen that are
round about us: for since we departed from them we have had much sorrow. [12] So this device pleased them well.

[13] Then certain of the people were so forward herein, that they went to
the king, who gave them licence to do after the ordinances of the heathen:
[14] whereupon they built a place of exercise at Jerusalem according to the
customs of the heathen: [15] and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were
sold to do mischief.

[16] Now when the kingdom was established before Antiochus, he thought
to reign over Egypt, that he might have the dominion of two realms.
[17] Wherefore he entered into Egypt with a great multitude, with chariots,
and elephants, and horsemen, and a great navy, [18] and made war against
Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and
many were wounded to death. [19] Thus they got the strong cities in the
land of Egypt, and he took the spoils thereof.

[20] And after that Antiochus had smitten Egypt, he returned again in the
hundred forty and third year, and went up against Israel and Jerusalem
with a great multitude, [21] and entered proudly into the sanctuary, and

[a] The First Book of the Maccabees contains a trustworthy history of the Maccabean revolt. It was originally written in Hebrew by an orthodox Jew, probably during the first or second decade of the first century BC. It is a record of priceless and sterling worth.

took away the golden altar, and the candlestick of light, and all the vessels thereof, [22] and the table of the showbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. [23] He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

[24] And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. [25] Therefore there was great mourning in Israel, in every place where they were; [26] so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. [27] Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. [28] The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

[29] And after two years fully expired, the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, [30] and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. [31] And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. [32] But the women and children took they captive, and possessed the cattle.

[33] Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a stronghold for them. [34] And they put therein a sinful nation, wicked men, and fortified themselves therein. [35] They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: [36] for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

[37] Thus they shed innocent blood on every side of the sanctuary, and defiled it: [38] insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made a habitation of strangers, and became strange to those that were born in her; and her own children left her. [39] Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. [40] As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

[41] Moreover king Antiochus wrote to his whole kingdom, that all should be one people, [42] and every one should leave his laws: so all the heathen agreed according to the commandment of the king. [43] Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

[44] For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, [45] and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: [46] and pollute the sanctuary and holy people: [47] set up altars, and groves, and chapels of

idols, and sacrifice swine's flesh, and unclean beasts: [48] that they should
also leave their children uncircumcised, and make their souls abominable
with all manner of uncleanness and profanation: [49] to the end they might
forget the law, and change all the ordinances.
[50] And whosoever would not do according to the commandment of the
king, he said, he should die. [51] In the selfsame manner wrote he to his
whole kingdom, and appointed overseers over all the people, command-
ing the cities of Judah to sacrifice, city by city.
[52] Then many of the people were gathered unto them, to wit, every one
that forsook the law; and so they committed evils in the land; [53] and
drove the Israelites into secret places, even wheresoever they could flee
for succour.
[54] Now the fifteenth day of the month Casleu, in the hundred forty and
fifth year, they set up the abomination of desolation upon the altar, and
builded idol altars throughout the cities of Judah on every side; [55] and
burnt incense at the doors of their houses, and in the streets.
[56] And when they had rent in pieces the books of the law which they
found, they burnt them with fire. [57] And wheresoever was found with any
the book of the testament, or if any consented to the law, the king's com-
mandment was, that they should put him to death. [58] Thus did they by
their authority unto the Israelites every month, to as many as were found
in the cities. [59] Now the five and twentieth day of the month they did sac-
rifice upon the idol altar, which was upon the altar of God.
[60] At which time according to the commandment they put to death cer-
tain women, that had caused their children to be circumcised.
[61] And they hanged the infants about their necks, and rifled their houses,
and slew them that had circumcised them. [62] Howbeit many in Israel were
fully resolved and confirmed in themselves not to eat any unclean thing.
[63] Wherefore they chose rather to die, that they might not be defiled with
meats, and that they might not profane the holy covenant: so then they
died. [64] And there was very great wrath upon Israel.

2 In those days arose Mattathias the son of John, the son of Simeon, a
priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. [2] And
he had five sons, Joannan, called Caddis: [3] Simon, called Thassi: [4] Judas,
who was called Maccabeus: [5] Eleazar, called Avaran: and Jonathan, whose
surname was Apphus.
[6] And when he saw the blasphemies that were committed in Judah and
Jerusalem, [7] he said, Woe is me! wherefore was I born to see this misery of
my people, and of the holy city, and to dwell there, when it was delivered
into the hand of the enemy, and the sanctuary into the hand of strangers?
[8] Her temple is become as a man without glory. [9] Her glorious vessels are
carried away into captivity, her infants are slain in the streets, her young
men with the sword of the enemy. [10] What nation hath not had a part
in her kingdom, and gotten of her spoils? [11] All her ornaments are taken
away; of a free woman she hath become a bondslave. [12] And, behold, our
sanctuary, even our beauty and our glory, is laid waste, and the Gentiles
have profaned it. [13] To what end therefore shall we live any longer?

[14] Then Mattathias and his sons rent their clothes, and put on sackcloth,
and mourned very sore.
[15] In the meanwhile the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. [16] And
when many of Israel came unto them, Mattathias also and his sons came
together.
[17] Then answered the king's officers, and said to Mattathias on this wise,
Thou art a ruler, and an honourable and great man in this city, and
strengthened with sons and brethren: [18] now therefore come thou first,
and fulfil the king's commandment, like as all the nations have done, yea,
and the men of Judah also, and such as remain at Jerusalem: so shalt thou
and thy house be in the number of the king's friends, and thou and thy
children shall be honoured with silver and gold, and many rewards.
[19] Then Mattathias answered and spake with a loud voice, Though all the
nations that are under the king's dominion obey him, and fall away every
one from the religion of their fathers, and give consent to his commandments: [20] yet will I and my sons and my brethren walk in the covenant
of our fathers. [21] God forbid that we should forsake the law and the ordinances. [22] We will not hearken to the king's words, to go from our religion,
either on the right hand, or the left.
[23] Now when he had left speaking these words, there came one of the
Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. [24] Which thing when Mattathias saw, he
was inflamed with zeal, and his reins trembled, neither could he forbear
to show his anger according to judgment: wherefore he ran, and slew him
upon the altar.
[25] Also the king's commissioner, who compelled men to sacrifice, he
killed at that time, and the altar he pulled down. [26] Thus dealt he zealously
for the law of God, like as Phineas did unto Zambri the son of Salom.
[27] And Mattathias cried throughout the city with a loud voice, saying,
Whosoever is zealous of the law, and maintaineth the covenant, let him
follow me. [28] So he and his sons fled into the mountains, and left all that
ever they had in the city.
[29] Then many that sought after justice and judgment went down into the
wilderness, to dwell there: [30] both they and their children, and their wives,
and their cattle; because afflictions increased sore upon them.
[31] Now when it was told the king's servants, and the host that was
at Jerusalem, in the city of David, that certain men, who had broken
the king's commandment, were gone down into the secret places in the
wilderness, [32] they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on
the sabbath day. [33] And they said unto them, Let that which ye have done
hitherto suffice; come forth, and do according to the commandment of
the king, and ye shall live.
[34] But they said, We will not come forth, neither will we do the king's
commandment, to profane the sabbath day. [35] So then they gave them
the battle with all speed. [36] Howbeit they answered them not, neither cast

they a stone at them, nor stopped the places where they lay hid; [37] but
said, Let us die all in our innocency: heaven and earth shall testify for
us, that ye put us to death wrongfully. [38] So they rose up against them in
battle on the sabbath, and they slew them, with their wives and children,
and their cattle, to the number of a thousand people.

[39] Now when Mattathias and his friends understood hereof, they
mourned for them right sore. [40] And one of them said to another, If we
all do as our brethren have done, and fight not for our lives and laws
against the heathen, they will now quickly root us out of the earth.

[41] At that time therefore they decreed, saying, Whosoever shall come to
make battle with us on the sabbath day, we will fight against him: neither
will we die all, as our brethren that were murdered in the secret places.

[42] Then came there unto him a company of Assideans, who were mighty
men of Israel, even all such as were voluntarily devoted unto the law.
[43] Also all they that fled for persecution joined themselves unto them, and
were a stay unto them. [44] So they joined their forces, and smote sinful men
in their anger, and wicked men in their wrath: but the rest fled to the hea-
then for succour.

[45] Then Mattathias and his friends went round about, and pulled down
the altars: [46] and what children soever they found within the coast of Is-
rael uncircumcised, those they circumcised valiantly. [47] They pursued also
after the proud men, and the work prospered in their hand. [48] So they re-
covered the law out of the hand of the Gentiles, and out of the hand of
kings, neither suffered they the sinner to triumph.

[49] Now when the time drew near that Mattathias should die, he said unto
his sons, Now have pride and rebuke gotten strength, and the time of de-
struction, and the wrath of indignation: [50] now therefore, my sons, be ye
zealous for the law, and give your lives for the covenant of your fathers.
[51] Call to remembrance what acts our fathers did in their time; so shall
ye receive great honour and an everlasting name. [52] Was not Abraham
found faithful in temptation, and it was imputed unto him for righteous-
ness? [53] Joseph in the time of his distress kept the commandment, and
was made lord of Egypt; [54] Phineas our father in being zealous and fer-
vent obtained the covenant of an everlasting priesthood.

[55] Jesus for fulfilling the word was made a judge in Israel. [56] Caleb for
bearing witness before the congregation received the heritage of the land.
[57] David for being merciful possessed the throne of an everlasting king-
dom. [58] Elias for being zealous and fervent for the law was taken up into
heaven. [59] Ananias, Azarias, and Misael, by believing were saved out of the
flame. [60] Daniel for his innocency was delivered from the mouth of lions.
[61] And thus consider ye throughout all ages, that none that put their trust
in him shall be overcome. [62] Fear not then the words of a sinful man: for
his glory shall be dung and worms. [63] Today he shall be lifted up, and to-
morrow he shall not be found, because he is returned into his dust, and
his thought is come to nothing.

[64] Wherefore, ye my sons, be valiant, and show yourselves men in the
behalf of the law; for by it shall ye obtain glory. [65] And, behold, I know

that your brother Simon is a man of counsel, give ear unto him always:
he shall be a father unto you. [66] As for Judas Maccabeus, he hath been
mighty and strong, even from his youth up: let him be your captain, and
fight the battle of the people.
[67] Take also unto you all those that observe the law, and avenge ye the
wrong of your people. [68] Recompense fully the heathen, and take heed to
the commandments of the law. [69] So he blessed them, and was gathered
to his fathers. [70] And he died in the hundred forty and sixth year, and his
sons buried him in the sepulchres of his fathers at Modin, and all Israel
made great lamentation for him.

3 Then his son Judas, called Maccabeus, rose up in his stead. [2] And all
his brethren helped him, and so did all they that held with his father,
and they fought with cheerfulness the battle of Israel. [3] So he gat his peo-
ple great honour, and put on a breastplate as a giant, and girt his war-
like harness about him, and he made battles, protecting the host with his
sword.
[4] In his acts he was like a lion, and like a lion's whelp roaring for his prey.
[5] For he pursued the wicked, and sought them out, and burnt up those
that vexed his people. [6] Wherefore the wicked shrunk for fear of him, and
all the workers of iniquity were troubled, because salvation prospered in
his hand.
[7] He grieved also many kings, and made Jacob glad with his acts, and
his memorial is blessed for ever. [8] Moreover he went through the cities of
Judah, destroying the ungodly out of them, and turning away wrath from
Israel: [9] so that he was renowned unto the utmost part of the earth, and
he received unto him such as were ready to perish.
[10] Then Apollonius gathered the Gentiles together, and a great host out
of Samaria, to fight against Israel. [11] Which thing when Judas perceived,
he went forth to meet him, and so he smote him, and slew him: many
also fell down slain, but the rest fled. [12] Wherefore Judas took their spoils,
and Apollonius' sword also, and therewith he fought all his life long.
[13] Now when Seron, a prince of the army of Syria, heard say that Judas
had gathered unto him a multitude and company of the faithful to go
out with him to war; [14] he said, I will get me a name and honour in the
kingdom; for I will go fight with Judas and them that are with him, who
despise the king's commandment. [15] So he made him ready to go up, and
there went with him a mighty host of the ungodly to help him, and to be
avenged of the children of Israel.
[16] And when he came near to the going up of Bethhoron, Judas went
forth to meet him with a small company: [17] who, when they saw the host
coming to meet them, said unto Judas, How shall we be able, being so
few, to fight against so great a multitude and so strong, seeing we are
ready to faint with fasting all this day? [18] Unto whom Judas answered, It is
no hard matter for many to be shut up in the hands of a few; and with the
God of heaven it is all one, to deliver with a great multitude, or a small
company; [19] for the victory of battle standeth not in the multitude of a
host; but strength cometh from heaven. [20] They come against us in much

pride and iniquity to destroy us, and our wives and children, and to spoil
us: [21] but we fight for our lives and our laws. [22] Wherefore the Lord himself
will overthrow them before our face: and as for you, be ye not afraid of
them.

[23] Now as soon as he had left off speaking, he leapt suddenly upon them,
and so Seron and his host were overthrown before him. [24] And they pur-
sued them from the going down of Bethhoron unto the plain, where were
slain about eight hundred men of them; and the residue fled into the land
of the Philistines. [25] Then began the fear of Judas and his brethren, and
exceeding great dread, to fall upon the nations round about them: [26] inso-
much as his fame came unto the king, and all nations talked of the battles
of Judas.

[27] Now when king Antiochus heard these things, he was full of indigna-
tion: wherefore he sent and gathered together all the forces of his realm,
even a very strong army. [28] He opened also his treasure, and gave his sol-
diers pay for a year, commanding them to be ready whensoever he should
need them.

[29] Nevertheless, when he saw that the money of his treasures failed, and
that the tributes in the country were small, because of the dissension and
plague, which he had brought upon the land in taking away the laws
which had been of old time; [30] he feared that he should not be able to
bear the charges any longer, nor to have such gifts to give so liberally as
he did before: for he had abounded above the kings that were before him.

[31] Wherefore, being greatly perplexed in his mind, he determined to go
into Persia, there to take the tributes of the countries, and to gather much
money. [32] So he left Lysias, a nobleman, and one of the blood royal, to
oversee the affairs of the king from the river Euphrates unto the borders
of Egypt: [33] and to bring up his son Antiochus, until he came again.

[34] Moreover he delivered unto him the half of his forces, and the ele-
phants, and gave him charge of all things that he would have done, as
also concerning them that dwelt in Judah and Jerusalem; [35] to wit, that he
should send an army against them, to destroy and root out the strength
of Israel, and the remnant of Jerusalem, and to take away their memorial
from that place; [36] and that he should place strangers in all their quarters,
and divide their land by lot. [37] So the king took the half of the forces that
remained, and departed from Antioch, his royal city, the hundred forty
and seventh year; and he passed the river Euphrates, and went through
the high countries.

[38] Then Lysias chose Ptolemee the son of Dorymenes, and Nicanor, and
Gorgias, mighty men of the king's friends: [39] and with them he sent forty
thousand footmen, and seven thousand horsemen, to go into the land of
Judah, and to destroy it, as the king commanded. [40] So they went forth
with all their power, and came and pitched by Emmaus in the plain
country.

[41] And the merchants of the country, hearing the fame of them, took
silver and gold very much, with servants, and came into the camp to buy

the children of Israel for slaves: a power also of Syria and of the land of
the Philistines joined themselves unto them.
42 Now when Judas and his brethren saw that miseries were multiplied,
and that the forces did encamp themselves in their borders; for they knew
how the king had given commandment to destroy the people, and utterly
abolish them; 43 they said one to another, Let us restore the decayed estate
of our people, and let us fight for our people and the sanctuary.
44 Then the congregation gathered together, that they might be ready for
battle, and that they might pray, and ask mercy and compassion.
45 Now Jerusalem was laid void as a wilderness, there was none of her
children that went in or out: the sanctuary also was trodden down, and
aliens kept the stronghold; the heathen had their habitation in that place;
and joy was taken from Jacob, and the pipe with the harp ceased. 46 Where-
fore the Israelites assembled themselves together, and came to Maspha,
over against Jerusalem; for in Maspha was the place where they prayed
aforetime in Israel.
47 Then they fasted that day, and put on sackcloth, and cast ashes upon
their heads, and rent their clothes, 48 and laid open the book of the law,
wherein the heathen had sought to paint the likeness of their images.
49 They brought also the priest's garments, and the first-fruits, and the
tithes: and the Nazarites they stirred up, who had accomplished their
days.
50 Then cried they with a loud voice toward heaven, saying, What shall
we do with these, and whither shall we carry them away? 51 For thy sanctu-
ary is trodden down and profaned, and thy priests are in heaviness, and
brought low. 52 And, lo, the heathen are assembled together against us
to destroy us: what things they imagine against us, thou knowest. 53 How
shall we be able to stand against them, except thou, O God, be our help?
54 Then sounded they with trumpets, and cried with a loud voice.
55 And after this Judas ordained captains over the people, even captains
over thousands, and over hundreds, and over fifties, and over tens. 56 But
as for such as were building houses, or had betrothed wives, or were plant-
ing vineyards, or were fearful, those he commanded that they should re-
turn, every man to his own house, according to the law.
57 So the camp removed, and pitched upon the south side of Emmaus.
58 And Judas said, Arm yourselves, and be valiant men, and see that ye be
in readiness against the morning, that ye may fight with these nations,
that are assembled together against us to destroy us and our sanctuary:
59 for it is better for us to die in battle, than to behold the calamities of our
people and our sanctuary. 60 Nevertheless, as the will of God is in heaven,
so let him do.

4 Then took Gorgias five thousand footmen, and a thousand of the best
horsemen, and removed out of the camp by night; 2 to the end he
might rush in upon the camp of the Jews, and smite them suddenly. And
the men of the fortress were his guides. 3 Now when Judas heard thereof,
he himself removed, and the valiant men with him, that he might smite

the king's army which was at Emmaus, [4] while as yet the forces were dispersed from the camp.

[5] In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for he said, These fellows flee from us.

[6] But as soon as it was day, Judas showed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. [7] And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

[8] Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. [9] Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army. [10] Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: [11] that so all the heathen may know that there is one who delivereth and saveth Israel.

[12] Then the strangers lifted up their eyes, and saw them coming over against them. [13] Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. [14] So they joined battle, and the heathen being discomfited, fled into the plain. [15] Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them as many as three thousand men.

[16] This done, Judas returned again with his host from pursuing them, [17] and said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us, [18] and Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

[19] As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: [20] who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done: [21] when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, [22] they fled every one into the land of strangers. [23] Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. [24] After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth for ever. [25] Thus Israel had a great deliverance that day.

[26] Now all the strangers that had escaped came and told Lysias what had happened: [27] who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

[28] In the following year therefore, Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might

subdue them. [29] So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

[30] And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer; [31] shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: [32] make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: [33] cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

[34] So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

[35] Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antioch, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

[36] Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. [37] Upon this all the host assembled themselves together, and went up into mount Sion. [38] And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; [39] they rent their clothes, and made great lamentation, and cast ashes upon their heads, [40] and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

[41] Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. [42] So he chose priests of blameless conversation, such as had pleasure in the law: [43] who cleansed the sanctuary, and bare out the defiled stones into an unclean place. [44] And when as they consulted what to do with the altar of burnt offerings, which was profaned; [45] they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, [46] and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to show what should be done with them.

[47] Then they took whole stones according to the law, and built a new altar according to the former; [48] and made up the sanctuary, and the things that were within the temple, and hallowed the courts. [49] They made also new holy vessels, and into the temple they brought the candlestick, and the altar of incense, and the table.

[50] And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. [51] Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

[52] Now on the five and twentieth day of the ninth month, which is called
the month Casleu, in the hundred forty and eighth year, they rose up be-
times in the morning, [53] and offered sacrifice according to the law upon
the new altar of burnt offerings, which they had made. [54] At what time
and day the heathen had profaned it, even in that was it dedicated with
songs, and citherns, and harps, and cymbals. [55] Then all the people fell
upon their faces, worshipping and praising the God of heaven, who had
given them good success.

[56] And so they kept the dedication of the altar eight days, and offered
burnt offerings with gladness, and sacrificed the sacrifice of deliverance
and praise. [57] They decked also the forefront of the temple with crowns of
gold and with shields; and the gates and the chambers they renewed, and
hanged doors upon them. [58] Thus was there very great gladness among
the people, for that the reproach of the heathen was put away.

[59] Moreover Judas and his brethren with the whole congregation of Is-
rael ordained, that the days of the dedication of the altar should be kept
in their season from year to year by the space of eight days, from the five
and twentieth day of the month Casleu, with mirth and gladness. [60] At
that time also they builded up the mount Sion with high walls and strong
towers round about, lest the Gentiles should come and tread it down, as
they had done before. [61] And they set there a garrison to keep it, and forti-
fied Bethsura to preserve it; that the people might have a defence against
Idumea.

5 Now when the nations round about heard that the altar was built,
and the sanctuary renewed as before, it displeased them very much.
[2] Wherefore they thought to destroy the generation of Jacob that was
among them, and thereupon they began to slay and destroy the people.

[3] Then Judas fought against the children of Esau in Idumea at Acrabat-
tine, because they besieged Israel: and he gave them a great overthrow,
and abated their courage, and took their spoils. [4] Also he remembered the
injury of the children of Bæan, who had been a snare and an offence unto
the people, in that they lay in wait for them in the ways. [5] He shut them
up therefore in the towers, and encamped against them, and destroyed
them utterly, and burned the towers of that place with fire, and all that
were therein.

[6] Afterward he passed over to the children of Ammon, where he found
a mighty power, and much people, with Timothy their captain. [7] So he
fought many battles with them, till at length they were discomfited before
him; and he smote them. [8] And when he had taken Jazer, with the towns
belonging thereto, he returned into Judea.

[9] Then the heathen that were at Galaad assembled themselves together
against the Israelites that were in their quarters, to destroy them: but
they fled to the fortress of Dathema, [10] and sent letters unto Judas and
his brethren, saying, The heathen that are round about us are assembled
together against us to destroy us: [11] and they are preparing to come and
take the fortress where unto we are fled, Timothy being captain of their
host.

[12] Come now therefore, and deliver us from their hands, for many of
us are slain: [13] yea, all our brethren that were in the places of Tobie are
put to death: their wives and their children also they have carried away
captives, and borne away their stuff; and they have destroyed there about
a thousand men.
[14] While these letters were yet being read, behold, there came other mes-
sengers from Galilee with their clothes rent, who reported on this wise,
[15] saying that they of Ptolemais, and of Tyre, and Sidon, and all Galilee of
the Gentiles, were assembled together against them to consume us.
[16] Now when Judas and the people heard these words, there assembled
a great congregation together, to consult what they should do for their
brethren, that were in trouble, and assaulted of them. [17] Then said Judas
unto Simon his brother, Choose thee out men, and go and deliver thy
brethren that are in Galilee, for I and Jonathan my brother will go into the
country of Galaad. [18] So he left Joseph the son of Zacharias, and Azarias,
captains of the people, with the remnant of the host in Judea to keep it.
[19] Unto whom he gave commandment, saying, Take ye the charge of this
people, and see that ye make not war against the heathen until the time
that we come again. [20] Now unto Simon were given three thousand men
to go into Galilee, and unto Judas eight thousand men for the country of
Galaad.
[21] Then went Simon into Galilee, where he fought many battles with the
heathen, so that the heathen were discomfited by him. [22] And he pursued
them unto the gate of Ptolemais; and there were slain of the heathen
about three thousand men, whose spoils he took. [23] And those that were
in Galilee, and in Arbattis, with their wives and their children, and all that
they had, took he away with him, and brought them into Judea with great
joy.
[24] Judas Maccabeus also and his brother Jonathan went over Jordan, and
travelled three days' journey in the wilderness, [25] where they met with the
Nabathites, who came unto them in a peaceable manner, and told them
everything that had happened to their brethren in the land of Galaad:
[26] and how that many of them were shut up in Bosora, and Bosor, and
Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:
[27] and that they were shut up in the rest of the cities of the country of
Galaad, and that against tomorrow they had appointed to bring their host
against the forts, and to take them, and to destroy them all in one day.
[28] Hereupon Judas and his host turned suddenly by the way of the wilder-
ness unto Bosora; and when he had won the city, he slew all the males
with the edge of the sword, and took all their spoils, and burned the city
with fire. [29] From whence he removed by night, and went till he came to
the fortress.
[30] And betimes in the morning they looked up, and, behold, there was
an innumerable people bearing ladders and other engines of war, to take
the fortress: for they assaulted them. [31] When Judas therefore saw that the
battle was begun, and that the cry of the city went up to heaven, with
trumpets, and a great sound, [32] he said unto his host, Fight this day for

your brethren. [33] So he went forth behind them in three companies, who
sounded their trumpets, and cried with prayer.
[34] Then the host of Timothy, knowing that it was Maccabeus, fled from
him: wherefore he smote them with a great slaughter; so that there were
killed of them that day about eight thousand men. [35] This done, Judas
turned aside to Maspha; and after he had assaulted it, he took it, and slew
all the males therein, and received the spoils thereof, and burnt it with
fire. [36] From thence went he, and took Casphon, Maged, Bosor, and the
other cities of the country of Galaad.
[37] After these things gathered Timothy another host, and encamped
against Raphon beyond the brook. [38] So Judas sent men to espy the host,
who brought him word, saying, All the heathen that be round about us
are assembled unto them, even a very great host. [39] He hath also hired
the Arabians to help them, and they have pitched their tents beyond the
brook, ready to come and fight against thee. Upon this Judas went to meet
them.
[40] Then Timothy said unto the captains of his host, When Judas and his
host come near the brook, if he pass over first unto us, we shall not be
able to withstand him; for he will mightily prevail against us: [41] but if he
be afraid, and camp beyond the river, we shall go over unto him, and
prevail against him.
[42] Now when Judas came near the brook, he caused the scribes of the
people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.
[43] So he went first over unto them, and all the people after him: then all
the heathen, being discomfited before him, cast away their weapons, and
fled unto the temple that was at Carnaim. [44] But they took the city, and
burned the temple with all that were therein. Thus was Carnaim subdued,
neither could they stand any longer before Judas.
[45] Then Judas gathered together all the Israelites that were in the country
of Galaad, from the least unto the greatest, even their wives, and their
children, and their stuff, a very great host, to the end they might come into
the land of Judea. [46] Now when they came unto Ephron (this was a great
city in the way as they should go, very well fortified) they could not turn
from it, either on the right hand or the left, but must needs pass through
the midst of it. [47] Then they of the city shut them out, and stopped up
the gates with stones. [48] Whereupon Judas sent unto them in peaceable
manner, saying, Let us pass through your land to go into our own country,
and none shall do you any hurt; we will only pass through on foot: howbeit
they would not open unto him.
[49] Wherefore Judas commanded a proclamation to be made throughout
the host, that every man should pitch his tent in the place where he was.
[50] So the soldiers pitched, and assaulted the city all that day and all that
night, till at the length the city was delivered into his hands: [51] who then
slew all the males with the edge of the sword, and razed the city, and took
the spoils thereof, and passed through the city over them that were slain.

[52] After this went they over Jordan into the great plain before Bethsan.
[53] And Judas gathered together those that came behind, and exhorted the
people all the way through, till they came into the land of Judea. [54] So they
went up to mount Sion with joy and gladness, where they offered burnt
offerings, because not one of them was slain until they had returned in
peace.

[55] Now what time as Judas and Jonathan were in the land of Galaad,
and Simon his brother in Galilee before Ptolemais, [56] Joseph the son of
Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts
and warlike deeds which they had done. [57] Wherefore they said, Let us
also get us a name, and go fight against the heathen that are round about
us.

[58] So when they had given charge unto the garrison that was with them,
they went toward Jamnia. [59] Then came Gorgias and his men out of the
city to fight against them. [60] And so it was, that Joseph and Azarias were
put to flight, and pursued unto the borders of Judea: and there were slain
that day of the people of Israel about two thousand men. [61] Thus was there
a great overthrow among the children of Israel, because they were not
obedient unto Judas and his brethren, but thought to do some valiant act.
[62] Moreover these men came not of the seed of those, by whose hand deliv-
erance was given unto Israel. [63] Howbeit the man Judas and his brethren
were greatly renowned in the sight of all Israel, and of all the heathen,
wheresoever their name was heard of: [64] insomuch as the people assem-
bled unto them with joyful acclamations.

[65] Afterward went Judas forth with his brethren, and fought against the
children of Esau in the land toward the south, where he smote Hebron,
and the towns thereof, and pulled down the fortress of it, and burned the
towers thereof round about. [66] From thence he removed to go into the
land of the Philistines, and passed through Samaria.

[67] At that time certain priests, desirous to show their valour, were slain
in battle, for that they went out to fight unadvisedly. [68] So Judas turned to
Azotus in the land of the Philistines, and when he had pulled down their
altars, and burned their carved images with fire, and spoiled their cities,
he returned into the land of Judea.

6 About that time king Antiochus travelling through the high countries
heard say, that Elymais in the country of Persia was a city greatly
renowned for riches, silver, and gold; [2] and that there was in it a very rich
temple, wherein were coverings of gold, and breastplates, and shields,
which Alexander, son of Philip, the Macedonian king, who reigned first
among the Grecians, had left there: [3] wherefore he came and sought to
take the city, and to spoil it; but he was not able, because they of the city,
having had warning thereof, [4] rose up against him in battle: so he fled,
and departed thence with great heaviness, and returned to Babylon.

[5] Moreover there came one who brought him tidings into Persia, that
the armies, which went against the land of Judea, were put to flight: [6] and
that Lysias, who went forth first with a great power, was driven away of
the Jews; and that they were made strong by the armour, and power, and

store of spoils, which they had gotten of the armies, whom they had destroyed: [7] also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

[8] Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. [9] And there he continued many days: for his grief was ever more and more, and he made account that he should die. [10] Wherefore he called for all his friends, and said unto them, The sleep is gone from my eyes, and my heart faileth for very care. [11] And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it wherein now I am! for I was bountiful and beloved in my power. [12] But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. [13] I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

[14] Then called he for Philip, one of his friends, whom he made ruler over all his realm. [15] And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. [16] So king Antiochus died there in the hundred forty and ninth year. [17] Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

[18] About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. [19] Wherefore Judas, purposing to destroy them, called all the people together to besiege them. [20] So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

[21] Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: [22] and they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? [23] We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; [24] for which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

[25] Neither have they stretched out their hand against us only, but also against all their borders. [26] And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. [27] Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

[28] Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. [29] There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. [30] So that the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and two

and thirty elephants exercised in battle. [31] These went through Idumea,
and pitched against Bethsura, which they assaulted many days, making
engines; but they of Bethsura came out, and burned them with fire, and
fought valiantly.
[32] Upon this Judas removed from the tower, and pitched in
Bethzacharias, over against the king's camp. [33] Then the king rising very
early marched fiercely with his host toward Bethzacharias, where his
armies made them ready to battle, and sounded the trumpets.
[34] And to the end they might provoke the elephants to fight, they showed
them the blood of grapes and mulberries. [35] Moreover they divided the
beasts among the armies, and for every elephant they appointed a thou-
sand men, armed with coats of mail, and with helmets of brass on their
heads; and besides this, for every beast were ordained five hundred horse-
men of the best. [36] These were ready at every occasion: wheresoever the
beast was, and whithersoever the beast went, they went also, neither de-
parted they from him. [37] And upon the beasts were there strong towers
of wood, which covered every one of them, and were girt fast unto them
with devices: there were also upon every one two and thirty strong men,
that fought upon them, besides the Indian that ruled him.
[38] As for the remnant of the horsemen, they set them on this side and
that side at the two parts of the host, giving them signs what to do, and
being harnessed all over amidst the ranks. [39] Now when the sun shone
upon the shields of gold and brass, the mountains glistered therewith, and
shone like lamps of fire. [40] So part of the king's army being spread upon
the high mountains, and part on the valleys below, they marched on safely
and in order. [41] Wherefore all that heard the noise of their multitude, and
the marching of the company, and the rattling of the harness, were moved:
for the army was very great and mighty.
[42] Then Judas and his host drew near, and entered into battle, and there
were slain of the king's army six hundred men. [43] Eleazar also, surnamed
Savaran, perceiving that one of the beasts, armed with royal harness, was
higher than all the rest, and supposing that the king was upon him, [44] put
himself in jeopardy, to the end he might deliver his people, and get him a
perpetual name: [45] wherefore he ran upon him courageously through the
midst of the battle, slaying on the right hand and on the left, so that they
were divided from him on both sides. [46] Which done, he crept under the
elephant, and thrust him under, and slew him: whereupon the elephant
fell down upon him, and there he died. [47] Howbeit the rest of the Jews
seeing the strength of the king, and the violence of his forces, turned away
from them.
[48] Then the king's army went up to Jerusalem to meet them, and the
king pitched his tents against Judea, and against mount Sion. [49] But with
them that were in Bethsura he made peace: for they came out of the city,
because they had no victuals there to endure the siege, it being a year of
rest to the land.
[50] So the king took Bethsura, and set a garrison there to keep it. [51] As
for the sanctuary, he besieged it many days: and set there artillery with

engines and instruments to cast fire and stones, and pieces to cast darts
and slings. [52] Whereupon they also made engines against their engines,
and held them battle a long season. [53] Yet at the last, their vessels being
without victuals (for that it was the seventh year, and they in Judea, that
were delivered from the Gentiles, had eaten up the residue of the store),
[54] there were but a few left in the sanctuary, because the famine did so
prevail against them, that they were fain to disperse themselves, every
man to his own place.

[55] At that time Lysias heard say, that Philip, whom Antiochus the king,
whilst he lived, had appointed to bring up his son Antiochus, that he
might be king, [56] was returned out of Persia and Media, and the king's
host also that went with him, and that he sought to take unto him the
ruling of affairs. [57] Wherefore he went in all haste, and said to the king
and the captains of the host and the company, We decay daily, and our
victuals are but small, and the place we lay siege unto is strong, and the
affairs of the kingdom lie upon us: [58] now therefore let us be friends with
these men, and make peace with them, and with all their nation; [59] and
covenant with them, that they shall live after their laws, as they did before:
for they are therefore displeased, and have done all these things, because
we abolished their laws.

[60] So the king and the princes were content: wherefore he sent unto them
to make peace; and they accepted thereof. [61] Also the king and the princes
made an oath unto them: whereupon they went out of the stronghold.
[62] Then the king entered into mount Sion: but when he saw the strength
of the place, he brake his oath that he had made, and gave commandment
to pull down the wall round about. [63] Afterward departed he in all haste,
and returned unto Antioch, where he found Philip to be master of the city:
so he fought against him, and took the city by force.

7 In the hundred and one and fiftieth year Demetrius the son of Seleu-
cus departed from Rome, and came up with a few men unto a city of
the sea coast, and reigned there.

[2] And as he entered into the palace of his ancestors, so it was, that his
forces had taken Antiochus and Lysias, to bring them unto him. [3] Where-
fore, when he knew it, he said, Let me not see their faces. [4] So his host
slew them. Now when Demetrius was set upon the throne of his kingdom,
[5] there came unto him all the wicked and ungodly men of Israel, having
Alcimus, who was desirous to be high priest, for their captain: [6] and they
accused the people to the king, saying, Judas and his brethren have slain
all thy friends, and driven us out of our own land. [7] Now therefore send
some man whom thou trustest, and let him go and see what havoc he
hath made among us, and in the king's land, and let him punish them
with all them that aid them.

[8] Then the king chose Bacchides, a friend of the king, who ruled beyond
the river, and was a great man in the kingdom, and faithful to the king.
[9] And him he sent with that wicked Alcimus, whom he made high priest,
and commanded that he should take vengeance of the children of Israel.
[10] So they departed, and came with a great power into the land of Judah,

where they sent messengers to Judas and his brethren with peaceable
words deceitfully. [11] But they gave no heed to their words; for they saw
that they were come with great power.
[12] Then did there assemble unto Alcimus and Bacchides a company of
scribes, to require justice. [13] Now the Assideans were the first among the
children of Israel that sought peace of them: [14] for said they, One that is a
priest of the seed of Aaron is come with this army, and he will do us no
wrong. [15] So he spake unto them peaceably, and sware unto them, saying,
We will procure the harm neither of you nor your friends. [16] Whereupon
they believed him: howbeit he took of them threescore men, and slew
them in one day, according to the words which he wrote, [17] The flesh of
thy saints have they cast out, and their blood have they shed round about
Jerusalem, and there was none to bury them. [18] Wherefore the fear and
dread of them fell upon all the people, who said, There is neither truth
nor righteousness in them; for they have broken the covenant and oath
that they made.
[19] After this removed Bacchides from Jerusalem, and pitched his tents in
Bezeth, where he sent and took many of the men that had forsaken him,
and certain of the people also, and when he had slain them, he cast them
into the great pit. [20] Then committed he the country to Alcimus, and left
with him a power to aid him: so Bacchides went to the king. [21] But Alcimus
contended for the high priesthood. [22] And unto him resorted all such as
troubled the people, who, after they had gotten the land of Judah into
their power, did much hurt in Israel.
[23] Now when Judas saw all the mischief that Alcimus and his company
had done among the Israelites, even above the heathen, [24] he went out
into all the coasts of Judea round about, and took vengeance of them
that had revolted from him, so that they durst no more go forth into the
country.
[25] On the other side, when Alcimus saw that Judas and his company had
gotten the upper hand, and knew that he was not able to abide their force,
he went again to the king, and said evil things against them.
[26] Then the king sent Nicanor, one of his honourable princes, a man that
bare deadly hate unto Israel, with commandment to destroy the people.
[27] So Nicanor came to Jerusalem with a great force: and sent unto Judas
and his brethren deceitfully with friendly words, saying, [28] Let there be no
battle between me and you; I will come with a few men, that I may see
you in peace. [29] He came therefore to Judas, and they saluted one another
peaceably. Howbeit the enemies were prepared to take away Judas by vi-
olence. [30] Which thing after it was known to Judas, to wit, that he came
unto him with deceit, he was sore afraid of him, and would see his face
no more.
[31] Nicanor also, when he saw that his counsel was discovered, went out
to fight against Judas beside Capharsalama: [32] and there were slain of
Nicanor's side about five thousand men, and the rest fled into the city
of David.

[33] After this went Nicanor up to mount Sion, and there came out of the
sanctuary certain of the priests and certain of the elders of the people,
to salute him peaceably, and to show him the burnt sacrifice that was
offered for the king. [34] But he mocked them, and laughed at them, and
abused them shamefully, and spake proudly, [35] and sware in his wrath,
saying, Unless Judas and his host be now delivered into my hands, if ever
I come again in safety, I will burn up this house: and with that he went
out in a great rage.

[36] Then the priests entered in, and stood before the altar and the temple,
weeping, and saying, [37] Thou, O Lord, didst choose this house to be called
by thy name, and to be a house of prayer and petition for thy people:
[38] be avenged of this man and his host, and let them fall by the sword:
remember their blasphemies, and suffer them not to continue any longer.

[39] So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron,
where a host out of Syria met him. [40] But Judas pitched in Adasa with
three thousand men, and there he prayed, saying, [41] O Lord, when they
that were sent from the king of the Assyrians blasphemed, thy angel went
out and smote a hundred fourscore and five thousand of them. [42] Even so
destroy thou this host before us this day, that the rest may know that he
hath spoken blasphemously against thy sanctuary, and judge thou him
according to his wickedness.

[43] So the thirteenth day of the month Adar the hosts joined battle: but
Nicanor's host was discomfited, and he himself was first slain in the battle.

[44] Now when Nicanor's host saw that he was slain, they cast away their
weapons, and fled. [45] Then they pursued after them a day's journey, from
Adasa unto Gazera, sounding an alarm after them with their trumpets.
[46] Whereupon they came forth out of all the towns of Judea round about,
and closed them in; so that they, turning back upon them that pursued
them, were all slain with the sword, and not one of them was left.

[47] Afterwards they took the spoils, and the prey, and smote off Nicanor's
head, and his right hand, which he stretched out so proudly, and brought
them away, and hanged them up toward Jerusalem. [48] For this cause the
people rejoiced greatly, and kept that day as a day of great gladness.
[49] Moreover they ordained to keep yearly this day, being the thirteenth
of Adar. [50] Thus the land of Judah was in rest a little while.

8 Now Judas had heard of the fame of the Romans, that they were
mighty and valiant men, and such as would lovingly accept all that
joined themselves unto them, and make a league of amity with all that
came unto them; [2] and that they were men of great valour. It was told
him also of their wars and noble acts which they had done among the
Galatians, and how they had conquered them, and brought them under
tribute; [3] and what they had done in the country of Spain, for the winning
of the mines of the silver and gold which is there; [4] and that by their pol-
icy and patience they had conquered all the place, though it were very far
from them; and the kings also that came against them from the uttermost
part of the earth, till they had discomfited them, and given them a great
overthrow, so that the rest did give them tribute every year:

[5] Besides this, how they had discomfited in battle Philip, and Perseus,
king of the Citims, with others that lifted up themselves against them,
and had overcome them: [6] how also Antiochus the great king of Asia, that
came against them in battle, having a hundred and twenty elephants, with
horsemen, and chariots, and a very great army, was discomfited by them;
[7] and how they took him alive, and covenanted that he and such as reigned
after him should pay a great tribute, and give hostages, and that which was
agreed upon, [8] and the country of India, and Media, and Lydia, and of the
goodliest countries, which they took of him, and gave to king Eumenes.
[9] Moreover how the Grecians had determined to come and destroy them;
[10] and that they, having knowledge thereof, sent against them a certain
captain, and fighting with them slew many of them, and carried away
captives their wives and their children, and spoiled them, and took pos-
session of their lands, and pulled down their strongholds, and brought
them to be their servants unto this day.
[11] It was told him besides, how they destroyed and brought under their
dominion all other kingdoms and isles that at any time resisted them;
[12] but with their friends and such as relied upon them they kept amity: and
that they had conquered kingdoms both far and nigh, insomuch as all that
heard of their name were afraid of them: [13] also that, whom they would
help to a kingdom, those reign; and whom again they would, they displace:
finally, that they were greatly exalted: [14] yet for all this none of them wore
a crown, or was clothed in purple, to be magnified thereby: [15] moreover
how they had made for themselves a senate house, wherein three hundred
and twenty men sat in council daily, consulting always for the people,
to the end they might be well ordered: [16] and that they committed their
government to one man every year, who ruled over all their country, and
that all were obedient to that one, and that there was neither envy nor
emulation among them.
[17] In consideration of these things, Judas chose Eupolemus the son of
John, the son of Accos, and Jason the son of Eleazar, and sent them to
Rome, to make a league of amity and confederacy with them, [18] and to
entreat them that they would take the yoke from them; for they saw that
the kingdom of the Grecians did oppress Israel with servitude.
[19] They went therefore to Rome, which was a very great journey, and
came into the senate, where they spake and said, [20] Judas Maccabeus with
his brethren, and the people of the Jews, have sent us unto you, to make
a confederacy and peace with you, and that we might be registered your
confederates and friends. [21] So that matter pleased the Romans well.
[22] And this is the copy of the epistle which the senate wrote back again in
tables of brass, and sent to Jerusalem, that there they might have by them
a memorial of peace and confederacy: [23] Good success be to the Romans,
and to the people of the Jews, by sea and by land for ever: the sword also
and enemy be far from them.
[24] If there come first any war upon the Romans or any of their confed-
erates throughout all their dominion, [25] the people of the Jews shall help
them, as the time shall be appointed, with all their heart: [26] neither shall

they give anything unto them that make war upon them, or aid them
with victuals, weapons, money, or ships, as it hath seemed good unto
the Romans: but they shall keep their covenants without taking anything
therefore. [27] In the same manner also, if war come first upon the nation
of the Jews, the Romans shall help them with all their heart, according
as the time shall be appointed them: [28] neither shall victuals be given to
them that take part against them, or weapons, or money, or ships, as it
hath seemed good to the Romans; but they shall keep their covenants,
and that without deceit.

[29] According to these articles did the Romans make a covenant with the
people of the Jews. [30] Howbeit if hereafter the one party or the other shall
think meet to add or diminish anything, they may do it at their pleasures,
and whatsoever they shall add or take away shall be ratified.

[31] And as touching the evils that king Demetrius doeth to the Jews, we
have written unto him, saying, Wherefore hast thou made thy yoke heavy
upon our friends and confederates the Jews? [32] If therefore they complain
any more against thee, we will do them justice, and fight with thee by sea
and by land.

9 Furthermore when Demetrius heard that Nicanor and his host were
slain in battle, he sent Bacchides and Alcimus into the land of Judea
the second time, and with them the chief strength of his host: [2] who went
forth by the way that leadeth to Galgala, and pitched their tents before
Masaloth, which is in Arbela, and after they had won it, they slew much
people. [3] Also the first month of the hundred fifty and second year they
encamped before Jerusalem: [4] from whence they removed, and went to
Berea, with twenty thousand footmen and two thousand horsemen.

[5] Now Judas had pitched his tents at Eleasa, and three thousand chosen
men with him: [6] who seeing the multitude of the other army to be so great,
were sore afraid; whereupon many conveyed themselves out of the host,
insomuch as there abode of them no more but eight hundred men.

[7] When Judas therefore saw that his host slipped away, and that the bat-
tle pressed upon him, he was sore troubled in mind, and much distressed,
for that he had no time to gather them together. [8] Nevertheless unto them
that remained he said, Let us arise and go up against our enemies, if per-
adventure we may be able to fight with them. [9] But they dehorted him,
saying, We shall never be able: let us now rather save our lives, and here-
after we will return with our brethren, and fight against them: for we are
but few.

[10] Then Judas said, God forbid that I should do this thing, and flee away
from them: if our time be come, let us die manfully for our brethren, and
let us not stain our honour. [11] With that the host of Bacchides removed out
of their tents, and stood over against them, their horsemen being divided
into two troops, and their slingers and archers going before the host, and
they that marched in the foreward were all mighty men.

[12] As for Bacchides, he was in the right wing: so the host drew near on the
two parts, and sounded their trumpets. [13] They also of Judas' side, even

they sounded their trumpets also, so that the earth shook at the noise of
the armies, and the battle continued from morning till night.
[14] Now when Judas perceived that Bacchides and the strength of his
army were on the right side, he took with him all the hardy men, [15] who
discomfited the right wing, and pursued them unto the mount Azotus.
[16] But when they of the left wing saw that they of the right wing were dis-
comfited, they followed upon Judas and those that were with him hard at
the heels from behind: [17] whereupon there was a sore battle, insomuch as
many were slain on both parts. [18] Judas also was killed, and the remnant
fled.
[19] Then Jonathan and Simon took Judas their brother, and buried him
in the sepulchre of his fathers in Modin. [20] Moreover they bewailed him,
and all Israel made great lamentation for him, and mourned many days,
saying, [21] How is the valiant man fallen, that delivered Israel! [22] As for the
other things concerning Judas and his wars, and the noble acts which he
did, and his greatness, they are not written, for they were very many.
[23] Now after the death of Judas the wicked began to put forth their heads
in all the coasts of Israel, and there arose up all such as wrought iniquity.
[24] In those days also was there a very great famine, by reason whereof the
country revolted, and went with them.
[25] Then Bacchides chose the wicked men, and made them lords of the
country. [26] And they made enquiry and search for Judas' friends, and
brought them unto Bacchides, who took vengeance of them, and used
them despitefully. [27] So was there a great affliction in Israel, the like
whereof was not since the time that a prophet was not seen among them.
[28] For this cause all Judas' friends came together, and said unto Jonathan,
[29] Since thy brother Judas died, we have no man like him to go forth
against our enemies, and Bacchides, and against them of our nation that
are adversaries to us. [30] Now therefore we have chosen thee this day to
be our prince and captain in his stead, that thou mayest fight our battles.
[31] Upon this Jonathan took the governance upon him at that time, and
rose up instead of his brother Judas. [32] But when Bacchides gat knowledge
thereof, he sought for to slay him.
[33] Then Jonathan, and Simon his brother, and all that were with him, per-
ceiving that, fled into the wilderness of Thecoe, and pitched their tents
by the water of the pool Asphar. [34] Which when Bacchides understood,
he came near to Jordan with all his host upon the sabbath day. [35] Now
Jonathan had sent his brother John, a captain of the people, to pray his
friends the Nabathites, that they might leave with them their carriage,
which was much. [36] But the children of Jambri came out of Medaba, and
took John, and all that he had, and went their way with it.
[37] After this came word to Jonathan and Simon his brother, that the chil-
dren of Jambri made a great marriage, and were bringing the bride from
Nadabatha with a great train, as being the daughter of one of the great
princes of Canaan. [38] Therefore they remembered John their brother, and
went up, and hid themselves under the covert of the mountain: [39] where
they lifted up their eyes, and looked, and, behold, there was much ado

and great carriage: and the bridegroom came forth, and his friends and
brethren, to meet them with drums, and instruments of music, and many
weapons.
[40] Then Jonathan and they that were with him rose up against them from
the place where they lay in ambush, and made a slaughter of them in
such sort, as many fell down dead, and the remnant fled into the moun-
tain, and they took all their spoils. [41] Thus was the marriage turned into
mourning, and the noise of their melody into lamentation. [42] So when
they had avenged fully the blood of their brother, they turned again to
the marsh of Jordan.
[43] Now when Bacchides heard hereof, he came on the sabbath day unto
the banks of Jordan with a great power. [44] Then Jonathan said to his com-
pany, Let us go up now and fight for our lives, for it standeth not with us
today, as in time past: [45] for, behold, the battle is before us and behind
us, and the water of Jordan on this side and that side, the marsh likewise
and wood, neither is there place for us to turn aside. [46] Wherefore cry ye
now unto heaven, that ye may be delivered from the hand of your en-
emies. [47] With that they joined battle, and Jonathan stretched forth his
hand to smite Bacchides, but he turned back from him. [48] Then Jonathan
and they that were with him leapt into Jordan, and swam over unto the
farther bank: howbeit the other passed not over Jordan unto them. [49] So
there were slain of Bacchides' side that day about a thousand men.
[50] Afterward returned Bacchides to Jerusalem, and repaired the strong
cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and
Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen
with high walls, with gates, and with bars. [51] And in them he set a garri-
son, that they might work malice upon Israel. [52] He fortified also the city
Bethsura, and Gazara, and the tower, and put forces in them, and provi-
sion of victuals. [53] Besides, he took the chief men's sons in the country for
hostages, and put them into the tower at Jerusalem to be kept.
[54] Moreover in the hundred fifty and third year, in the second month, Al-
cimus commanded that the wall of the inner court of the sanctuary should
be pulled down; he pulled down also the works of the prophets. [55] And as
he began to pull down, even at that time was Alcimus plagued, and his
enterprizes hindered: for his mouth was stopped, and he was taken with a
palsy, so that he could no more speak anything, nor give order concerning
his house. [56] So Alcimus died at that time with great torment.
[57] Now when Bacchides saw that Alcimus was dead, he returned to the
king: whereupon the land of Judah was in rest two years. [58] Then all the
ungodly men held a council, saying, Behold, Jonathan and his company
are at ease, and dwell without care: now therefore we will bring Bacchides
hither, who shall take them all in one night. [59] So they went and consulted
with him. [60] Then removed he, and came with a great host, and sent letters
privily to his adherents in Judea, that they should take Jonathan and those
that were with him: howbeit they could not, because their counsel was
known unto them. [61] Wherefore they took of the men of the country, that
were authors of that mischief, about fifty persons, and slew them.

[62] Afterward Jonathan, and Simon, and they that were with him, got
them away to Bethbasi, which is in the wilderness, and they repaired
the decays thereof, and made it strong. [63] Which thing when Bacchides
knew, he gathered together all his host, and sent word to them that were
of Judea.
[64] Then went he and laid siege against Bethbasi; and they fought against
it a long season, and made engines of war. [65] But Jonathan left his brother
Simon in the city, and went forth himself into the country, and with a cer-
tain number went he forth. [66] And he smote Odonarres and his brethren,
and the children of Phasiron in their tent. [67] And when he began to smite
them, and came up with his forces, Simon and his company went out
of the city, and burned up the engines of war, [68] and fought against Bac-
chides, who was discomfited by them, and they afflicted him sore: for his
counsel and travail was in vain. [69] Wherefore he was very wroth at the
wicked men that gave him counsel to come into the country, insomuch
as he slew many of them, and purposed to return into his own country.
[70] Whereof when Jonathan had knowledge, he sent ambassadors unto
him, to the end he should make peace with him, and deliver them the
prisoners. [71] Which thing he accepted, and did according to his demands,
and sware unto him that he would never do him harm all the days of his
life. [72] When therefore he had restored unto him the prisoners that he had
taken aforetime out of the land of Judea, he returned and went his way
into his own land, neither came he any more into their borders. [73] Thus
the sword ceased from Israel: but Jonathan dwelt at Machmas, and began
to govern the people; and he destroyed the ungodly men out of Israel.

10 In the hundred and sixtieth year Alexander, the son of Antiochus
surnamed Epiphanes, went up and took Ptolemais: for the people
had received him, by means whereof he reigned there. [2] Now when king
Demetrius heard thereof, he gathered together an exceeding great host,
and went forth against him to fight. [3] Moreover Demetrius sent letters
unto Jonathan with loving words, so as he magnified him. [4] For said he,
Let us first make peace with him, before he join with Alexander against
us: [5] else he will remember all the evils that we have done against him, and
against his brethren and his people. [6] Wherefore he gave him authority to
gather together a host, and to provide weapons, that he might aid him
in battle: he commanded also that the hostages that were in the tower
should be delivered him.
[7] Then came Jonathan to Jerusalem, and read the letters in the audience
of all the people, and of them that were in the tower: [8] who were sore
afraid, when they heard that the king had given him authority to gather
together a host. [9] Whereupon they of the tower delivered their hostages
unto Jonathan, and he delivered them unto their parents.
[10] This done, Jonathan settled himself in Jerusalem, and began to build
and repair the city. [11] And he commanded the workmen to build the walls
and the mount Sion round about with square stones for fortification; and
they did so.

[12] Then the strangers, that were in the fortresses which Bacchides had
built, fled away; [13] insomuch as every man left his place, and went into
his own country. [14] Only at Bethsura certain of those that had forsaken
the law and the commandments remained still: for it was their place of
refuge.
[15] Now when king Alexander had heard what promises Demetrius had
sent unto Jonathan: when also it was told him of the battles and noble
acts which he and his brethren had done, and of the pains that they had
endured, [16] he said, Shall we find such another man? now therefore we
will make him our friend and confederate.
[17] Upon this he wrote a letter, and sent it unto him, according to these
words, saying, [18] King Alexander to his brother Jonathan sendeth greeting:
[19] We have heard of thee, that thou art a man of great power, and meet
to be our friend. [20] Wherefore now this day we ordain thee to be the high
priest of thy nation, and to be called the king's friend (and therewithal
he sent him a purple robe and a crown of gold), and require thee to take
our part, and keep friendship with us. [21] So in the seventh month of the
hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on
the holy robe, and gathered together forces, and provided much armour.
[22] Whereof when Demetrius heard, he was very sorry, and said, [23] What
have we done, that Alexander hath prevented us in making amity with
the Jews to strengthen himself? [24] I also will write unto them words of
encouragement, and promise them dignities and gifts, that I may have
their aid. [25] He sent unto them therefore to this effect: King Demetrius
unto the people of the Jews sendeth greeting: [26] Whereas ye have kept
covenants with us, and continued in our friendship, not joining yourselves
with our enemies, we have heard hereof, and are glad. [27] Wherefore now
continue ye still to be faithful unto us, and we will well recompense you
for the things ye do in our behalf, [28] and will grant you many immunities,
and give you rewards.
[29] And now do I free you, and for your sake I release all the Jews, from
tributes, and from the customs of salt, and from crown taxes, [30] and from
that which appertaineth unto me to receive for the third part of the seed,
and the half of the fruit of the trees, I release it from this day forth, so that
they shall not be taken of the land of Judah, nor of the three governments
which are added thereunto out of the country of Samaria and Galilee, from
this day forth for evermore.
[31] Let Jerusalem also be holy and free, with the borders thereof, both
from tenths and tributes. [32] And as for the tower which is at Jerusalem, I
yield up my authority over it, and give it to the high priest, that he may
set in it such men as he shall choose to keep it.
[33] Moreover I freely set at liberty every one of the Jews, that were carried
captives out of the land of Judah into any part of my kingdom, and I will
that all my officers remit the tributes even of their cattle. [34] Furthermore
I will that all the feasts, and sabbaths, and new moons, and solemn days,
and the three days before the feast, and the three days after the feast, shall
be all days of immunity and freedom for all the Jews in my realm. [35] Also

no man shall have authority to meddle with them, or to molest any of
them in any matter.
[36] I will further, that there be enrolled among the king's forces about
thirty thousand men of the Jews, unto whom pay shall be given, as be-
longeth to all the king's forces. [37] And of them some shall be placed in the
king's strongholds, of whom also some shall be set over the affairs of the
kingdom, which are of trust: and I will that their overseers and governors
be of themselves, and that they live after their own laws, even as the king
hath commanded in the land of Judea.
[38] And concerning the three governments that are added to Judea from
the country of Samaria, let them be joined with Judea, that they may be
reckoned to be under one, nor bound to obey other authority than the
high priest's.
[39] As for Ptolemais, and the land pertaining thereto, I give it as a free gift
to the sanctuary at Jerusalem for the necessary expences of the sanctu-
ary. [40] Moreover I give every year fifteen thousand shekels of silver out of
the king's accounts from the places appertaining. [41] And all the overplus,
which the officers paid not in as in former time, from henceforth shall be
given toward the works of the temple.
[42] And besides this, the five thousand shekels of silver, which they took
from the uses of the temple out of the accounts year by year, even those
things shall be released, because they appertain to the priests that minis-
ter. [43] And whosoever they be that flee unto the temple at Jerusalem, or be
within the liberties thereof, being indebted unto the king, or for any other
matter, let them be at liberty, and all that they have in my realm. [44] For
the building also and repairing of the works of the sanctuary, expences
shall be given out of the king's accounts. [45] Yea, and for the building of the
walls of Jerusalem, and the fortifying thereof round about, expences shall
be given out of the king's accounts, as also for the building of the walls in
Judea.
[46] Now when Jonathan and the people heard these words, they gave
no credit unto them, nor received them, because they remembered the
great evil that he had done in Israel; for he had afflicted them very sore.
[47] But with Alexander they were well pleased, because he was the first that
entreated of true peace with them, and they were confederate with him
always.
[48] Then gathered king Alexander great forces, and camped over against
Demetrius. [49] And after the two kings had joined battle, Demetrius' host
fled: but Alexander followed after him, and prevailed against them. [50] And
he continued the battle very sore until the sun went down: and that day
was Demetrius slain.
[51] Afterward Alexander sent ambassadors to Ptolemee king of Egypt with
a message to this effect: [52] Forasmuch as I am come again to my realm, and
am set in the throne of my progenitors, and have gotten the dominion,
and overthrown Demetrius, and recovered our country; [53] for after I had
joined battle with him, both he and his host was discomfited by us, so
that we sit in the throne of his kingdom: [54] now therefore let us make a

league of amity together, and give me now thy daughter to wife: and I will
be thy son in law, and will give both thee and her gifts according to thy
dignity.
[55] Then Ptolemee the king gave answer, saying, Happy be the day
wherein thou didst return into the land of thy fathers, and sattest in the
throne of their kingdom. [56] And now will I do to thee, as thou hast written:
meet me therefore at Ptolemais, that we may see one another; for I will
marry my daughter to thee according to thy desire.
[57] So Ptolemee went out of Egypt with his daughter Cleopatra, and they
came unto Ptolemais in the hundred threescore and second year: [58] where
king Alexander meeting him, he gave unto him his daughter Cleopatra,
and celebrated her marriage at Ptolemais with great glory, as the manner
of kings is.
[59] Now king Alexander had written unto Jonathan, that he should come
and meet him. [60] Who thereupon went honourably to Ptolemais, where he
met the two kings, and gave them and their friends silver and gold, and
many presents, and found favour in their sight.
[61] At that time certain pestilent fellows of Israel, men of a wicked life,
assembled themselves against him, to accuse him: but the king would
not hear them. [62] Yea more than that, the king commanded to take off his
garments, and clothe him in purple: and they did so. [63] Also he made him
sit by himself, and said unto his princes, Go with him into the midst of
the city, and make proclamation, that no man complain against him of
any matter, and that no man trouble him for any manner of cause.
[64] Now when his accusers saw that he was honoured according to the
proclamation, and clothed in purple, they fled all away. [65] So the king
honoured him, and wrote him among his chief friends, and made him
a duke, and partaker of his dominion. [66] Afterward Jonathan returned to
Jerusalem with peace and gladness.
[67] Furthermore in the hundred threescore and fifth year came Demetrius
son of Demetrius out of Crete into the land of his fathers: [68] whereof when
king Alexander heard tell, he was right sorry, and returned into Antioch.
[69] Then Demetrius made Apollonius the governor of Celosyria his gen-
eral, who gathered together a great host, and camped in Jamnia, and
sent unto Jonathan the high priest, saying, [70] Thou alone liftest up thy-
self against us, and I am laughed to scorn for thy sake, and reproached:
and why dost thou vaunt thy power against us in the mountains?
[71] Now therefore, if thou trustest in thy own strength, come down to us
into the plain field, and there let us try the matter together: for with me
is the power of the cities. [72] Ask and learn who I am, and the rest that take
our part, and they shall tell thee that thy foot is not able to stand before
our face; for thy fathers have been twice put to flight in their own land.
[73] Wherefore now thou shalt not be able to abide the horsemen and so
great a power in the plain, where is neither stone nor flint, nor place to
flee unto.
[74] So when Jonathan heard these words of Apollonius, he was moved
in his mind, and choosing ten thousand men he went out of Jerusalem,

where Simon his brother met him for to help him. [75] And he pitched his
tents against Joppa: but they shut him out of the city, because Apollonius
had a garrison in Joppa.
[76] Then Jonathan laid siege unto it: whereupon they of the city let him in
for fear: and so Jonathan won Joppa. [77] Whereof when Apollonius heard,
he took three thousand horsemen, with a great host of footmen, and went
to Azotus as one that journeyed, and therewithal drew him forth into the
plain, because he had a great number of horsemen, in whom he put his
trust.
[78] Then Jonathan followed after him to Azotus, where the armies joined
battle. [79] Now Apollonius had left a thousand horsemen in ambush. [80] And
Jonathan knew that there was an ambushment behind him; for they had
compassed in his host, and cast darts at the people, from morning till
evening.
[81] But the people stood still, as Jonathan had commanded them: and so
the enemies' horses were tired. [82] Then brought Simon forth his host, and
set them against the footmen (for the horsemen were spent), who were
discomfited by him, and fled. [83] The horsemen also, being scattered in
the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for
safety.
[84] But Jonathan set fire on Azotus, and the cities round about it, and took
their spoils; and the temple of Dagon, with them that were fled into it, he
burned with fire. [85] Thus there were burned and slain with the sword well
nigh eight thousand men. [86] And from thence Jonathan removed his host,
and camped against Ascalon, where the men of the city came forth, and
met him with great pomp. [87] After this returned Jonathan and his host
unto Jerusalem, having many spoils.
[88] Now when king Alexander heard these things, he honoured Jonathan
yet more, [89] and sent him a buckle of gold, as the use is to be given to
such as are of the king's blood: he gave him also Accaron with the borders
thereof in possession.

11 And the king of Egypt gathered together a great host, like the sand
that lieth upon the sea shore, and many ships, and went about
through deceit to get Alexander's kingdom, and join it to his own. [2] Where-
upon he took his journey into Syria in peaceable manner, so as they of the
cities opened unto him, and met him: for king Alexander had commanded
them so to do, because he was his father in law.
[3] Now as Ptolemee entered into the cities, he set in every one of them a
garrison of soldiers to keep it. [4] And when he came near to Azotus, they
showed him the temple of Dagon that was burnt, and Azotus and the
suburbs thereof that were destroyed, and the bodies that were cast abroad,
and them that he had burnt in the battle: for they had made heaps of them
by the way where he should pass. [5] Also they told the king whatsoever
Jonathan had done, to the intent he might blame him: but the king held
his peace.

[6] Then Jonathan met the king with great pomp at Joppa, where they
saluted one another, and lodged. [7] Afterward Jonathan, when he had gone
with the king to the river called Eleutherus, returned again to Jerusalem.
[8] King Ptolemee therefore, having gotten the dominion of the cities
by the sea unto Seleucia upon the sea coast, imagined wicked coun-
sels against Alexander. [9] Whereupon he sent ambassadors unto king
Demetrius, saying, Come, let us make a league betwixt us, and I will give
thee my daughter whom Alexander hath, and thou shalt reign in thy fa-
ther's kingdom: [10] for I repent that I gave my daughter unto him, for he
sought to slay me. [11] Thus did he slander him, because he was desirous of
his kingdom.
[12] Wherefore he took his daughter from him, and gave her to Demetrius,
and forsook Alexander, so that their hatred was openly known. [13] Then
Ptolemee entered into Antioch, where he set two crowns upon his head,
the crown of Asia, and of Egypt.
[14] In the mean season was king Alexander in Cilicia, because those that
dwelt in those parts had revolted from him. [15] But when Alexander heard
of this, he came to war against him: whereupon king Ptolemee brought
forth his host, and met him with a mighty power, and put him to flight.
[16] So Alexander fled into Arabia, there to be defended; but king Ptolemee
was exalted: [17] for Zabdiel the Arabian took off Alexander's head, and sent
it unto Ptolemee.
[18] King Ptolemee also died the third day after, and they that were in the
strongholds were slain one of another. [19] By this means Demetrius reigned
in the hundred threescore and seventh year.
[20] At the same time Jonathan gathered together them that were in Judea,
to take the tower that was in Jerusalem: and he made many engines of
war against it. [21] Then certain ungodly persons, who hated their own peo-
ple, went unto the king, and told him that Jonathan besieged the tower.
[22] Whereof when he heard, he was angry, and immediately removing, he
came to Ptolemais, and wrote unto Jonathan, that he should not lay siege
to the tower, but come and speak with him at Ptolemais in great haste.
[23] Nevertheless Jonathan, when he heard this, commanded to besiege
it still: and he chose certain of the elders of Israel and the priests, and
put himself in peril; [24] and took silver and gold, and raiment, and divers
presents besides, and went to Ptolemais unto the king, where he found
favour in his sight.
[25] And though certain ungodly men of the people had made complaints
against him, [26] yet the king entreated him as his predecessors had done
before, and promoted him in the sight of all his friends, [27] and confirmed
him in the high priesthood, and in all the honours that he had before, and
gave him pre-eminence among his chief friends.
[28] Then Jonathan desired the king, that he would make Judea free from
tribute, as also the three governments, with the country of Samaria; and
he promised him three hundred talents. [29] So the king consented, and
wrote letters unto Jonathan of all these things after this manner:

[30] King Demetrius unto his brother Jonathan, and unto the nation of the
Jews, sendeth greeting: [31] We send you here a copy of the letter which we
did write unto our cousin Lasthenes concerning you, that ye might see it.
[32] King Demetrius unto his father Lasthenes sendeth greeting: [33] We are
determined to do good to the people of the Jews, who are our friends, and
keep covenants with us, because of their good will toward us. [34] Wherefore
we have ratified unto them the borders of Judea, with the three govern-
ments of Apherema and Lydda and Ramathem, that are added unto Judea
from the country of Samaria, and all things appertaining unto them, for
all such as do sacrifice in Jerusalem, instead of the payments which the
king received of them yearly aforetime out of the fruits of the earth and
of trees.
[35] And as for other things that belong unto us, of the tithes and customs
pertaining unto us, as also the saltpits, and the crown taxes, which are
due unto us, we discharge them of them all for their relief. [36] And nothing
hereof shall be revoked from this time forth for ever.
[37] Now therefore see that thou make a copy of these things, and let it be
delivered unto Jonathan, and set upon the holy mount in a conspicuous
place.
[38] After this, when king Demetrius saw that the land was quiet before
him, and that no resistance was made against him, he sent away all his
forces, every one to his own place, except certain bands of strangers,
whom he had gathered from the isles of the heathen: wherefore all the
forces of his fathers hated him.
[39] Moreover there was one Tryphon, that had been of Alexander's part
afore, who, seeing that all the host murmured against Demetrius, went to
Simalcue the Arabian, that brought up Antiochus the young son of Alexan-
der, [40] and lay sore upon him to deliver him this young Antiochus, that he
might reign in his father's stead: he told him therefore all that Demetrius
had done, and how his men of war were at enmity with him, and there he
remained a long season.
[41] In the mean time Jonathan sent unto king Demetrius, that he would
cast those of the tower out of Jerusalem, and those also in the fortresses:
for they fought against Israel. [42] So Demetrius sent unto Jonathan, saying,
I will not only do this for thee and thy people, but I will greatly honour
thee and thy nation, if opportunity serve. [43] Now therefore thou shalt do
well, if thou send me men to help me; for all my forces are gone from me.
[44] Upon this Jonathan sent him three thousand strong men unto Antioch:
and when they came to the king, the king was very glad of their coming.
[45] Howbeit they that were of the city gathered themselves together into
the midst of the city, to the number of a hundred and twenty thousand
men, and would have slain the king. [46] Wherefore the king fled into the
court, but they of the city kept the passages of the city, and began to fight.
[47] Then the king called to the Jews for help, who came unto him all at
once, and dispersing themselves through the city slew that day in the city
to the number of a hundred thousand. [48] Also they set fire on the city, and
gat many spoils that day, and delivered the king.

[49] So when they of the city saw that the Jews had got the city as they
would, their courage was abated: wherefore they made supplication to
the king, and cried, saying, [50] Grant us peace, and let the Jews cease from
assaulting us and the city. [51] With that they cast away their weapons, and
made peace; and the Jews were honoured in the sight of the king, and
in the sight of all that were in his realm; and they returned to Jerusalem,
having great spoils.

[52] So king Demetrius sat on the throne of his kingdom, and the land was
quiet before him. [53] Nevertheless he dissembled in all that ever he spake,
and estranged himself from Jonathan, neither rewarded he him according
to the benefits which he had received of him, but troubled him very sore.

[54] After this returned Tryphon, and with him the young child Antiochus,
who reigned, and was crowned. [55] Then there gathered unto him all the
men of war, whom Demetrius had put away, and they fought against
Demetrius, who turned his back and fled. [56] Moreover Tryphon took the
elephants, and won Antioch.

[57] At that time young Antiochus wrote unto Jonathan, saying, I confirm
thee in the high priesthood, and appoint thee ruler over the four govern-
ments, and to be one of the king's friends. [58] Upon this he sent him golden
vessels to be served in, and gave him leave to drink in gold, and to be
clothed in purple, and to wear a golden buckle. [59] His brother Simon also
he made captain from the place called The ladder of Tyre unto the borders
of Egypt.

[60] Then Jonathan went forth, and passed through the cities beyond the
water, and all the forces of Syria gathered themselves unto him for to help
him: and when he came to Ascalon, they of the city met him honourably.

[61] From whence he went to Gaza, but they of Gaza shut him out; where-
fore he laid siege unto it, and burned the suburbs thereof with fire, and
spoiled them. [62] Afterward, when they of Gaza made supplication unto
Jonathan, he made peace with them, and took the sons of their chief men
for hostages, and sent them to Jerusalem, and passed through the country
unto Damascus.

[63] Now when Jonathan heard that Demetrius' princes were come to
Cades, which is in Galilee, with a great power, purposing to remove him
out of the country, [64] he went to meet them, and left Simon his brother
in the country. [65] Then Simon encamped against Bethsura, and fought
against it a long season, and shut it up: [66] but they desired to have peace
with him, which he granted them, and then put them out from thence,
and took the city, and set a garrison in it.

[67] As for Jonathan and his host, they pitched at the water of Gennesar,
from whence betimes in the morning they gat them to the plain of Na-
sor. [68] And, behold, the host of strangers met them in the plain, who, hav-
ing laid men in ambush for him in the mountains, came themselves over
against him.

[69] So when they that lay in ambush rose out of their places, and joined
battle, all that were of Jonathan's side fled; [70] insomuch as there was not

one of them left, except Mattathias the son of Absalom, and Judas the son
of Calphi, the captains of the host.
[71] Then Jonathan rent his clothes, and cast earth upon his head, and
prayed. [72] Afterwards turning again to battle, he put them to flight, and
so they ran away. [73] Now when his own men that were fled saw this, they
turned again unto him, and with him pursued them to Cades, even unto
their own tents, and there they camped.
[74] So there were slain of the heathen that day about three thousand men:
but Jonathan returned to Jerusalem.

12 Now when Jonathan saw that the time served him, he chose certain
men, and sent them to Rome, for to confirm and renew the friend-
ship that they had with them. [2] He sent letters also to the Lacedemonians,
and to other places, for the same purpose.
[3] So they went unto Rome, and entered into the senate, and said,
Jonathan the high priest, and the people of the Jews, sent us unto you,
to the end ye should renew the friendship, which ye had with them, and
league, as in former time. [4] Upon this the Romans gave them letters unto
the governors of every place, that they should bring them into the land of
Judea peaceably. [5] And this is the copy of the letters which Jonathan wrote
to the Lacedemonians:
[6] Jonathan the high priest, and the elders of the nation, and the priests,
and the other people of the Jews, unto the Lacedemonians their brethren
send greeting:
[7] There were letters sent in times past unto Onias the high priest from
Darius, who reigned then among you, to signify that ye are our brethren,
as the copy here underwritten doth specify. [8] At which time Onias en-
treated the ambassador that was sent honourably, and received the letters,
wherein declaration was made of the league and friendship.
[9] Therefore we also, albeit we need none of these things, for that we
have the holy books of scripture in our hands to comfort us, [10] have nev-
ertheless attempted to send unto you for the renewing of brotherhood
and friendship, lest we should become strangers unto you altogether: for
there is a long time passed since ye sent unto us.
[11] We therefore at all times without ceasing, both in our feasts, and other
convenient days, do remember you in the sacrifices which we offer, and in
our prayers, as reason is, and as it becometh us to think upon our brethren:
[12] and we are right glad of your honour.
[13] As for ourselves, we have had great troubles and wars on every side,
forasmuch as the kings that are round about us have fought against us.
[14] Howbeit we would not be troublesome unto you, nor to others of our
confederates and friends, in these wars: [15] for we have help from heaven
that succoureth us, so as we are delivered from our enemies, and our en-
emies are brought under foot. [16] For this cause we chose Numenius the
son of Antiochus, and Antipater the son of Jason, and sent them unto
the Romans, to renew the amity that we had with them, and the former
league. [17] We commanded them also to go unto you, and to salute you,

and to deliver you our letters concerning the renewing of our brotherhood. [18] Wherefore now ye shall do well to give us an answer thereto.

[19] And this is the copy of the letters which Oniares sent. [20] Areus king of the Lacedemonians to Onias the high priest, greeting:

[21] It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham: [22] now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. [23] We do write back again to you, that your cattle and goods are our's, and our's are your's. We do command therefore our ambassadors to make report unto you on this wise.

[24] Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore, [25] he removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

[26] He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season. [27] Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

[28] But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp. [29] Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. [30] Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus. [31] Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils. [32] And removing thence, he came to Damascus, and so passed through all the country.

[33] Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it. [34] For he had heard that they would deliver the hold unto them that took Demetrius' part: wherefore he set a garrison there to keep it.

[35] After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strongholds in Judea, [36] and making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. [37] Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha. [38] Simon also set up Adida in Sephela, and made it strong with gates and bars.

[39] Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. [40] Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

[41] Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

[42] Now when Tryphon saw that Jonathan came with so great a force, he
durst not stretch his hand against him; [43] but received him honourably,
and commended him unto all his friends, and gave him gifts, and com-
manded his men of war to be as obedient unto him, as to himself.
[44] Unto Jonathan also he said, Why hast thou put all this people to so
great trouble, seeing there is no war betwixt us? [45] Therefore send them
now home again, and choose a few men to wait on thee, and come thou
with me to Ptolemais, for I will give it thee, and the rest of the strongholds
and forces, and all that have any charge: as for me, I will return and depart:
for this is the cause of my coming.
[46] So Jonathan believing him did as he bade him, and sent away his host,
who went into the land of Judea. [47] And with himself he retained but three
thousand men, of whom he sent two thousand into Galilee, and one thou-
sand went with him.
[48] Now as soon as Jonathan entered into Ptolemais, they of Ptolemais
shut the gates, and took him, and all them that came with him they slew
with the sword. [49] Then sent Tryphon a host of footmen and horsemen
into Galilee, and into the great plain, to destroy all Jonathan's company.
[50] But when they knew that Jonathan and they that were with him were
taken and slain, they encouraged one another, and went close together,
prepared to fight.
[51] They therefore that followed upon them, perceiving that they were
ready to fight for their lives, turned back again. [52] Whereupon they all
came into the land of Judea peaceably, and there they bewailed Jonathan,
and them that were with him, and they were sore afraid; wherefore all
Israel made great lamentation.
[53] Then all the heathen that were round about them sought to destroy
them: for said they, They have no captain, nor any to help them: now
therefore let us make war upon them, and take away their memorial from
among men.

13 Now when Simon heard that Tryphon had gathered together a great
host to invade the land of Judea, and destroy it, [2] and saw that the
people was in great trembling and fear, he went up to Jerusalem, and gath-
ered the people together, [3] and gave them exhortation, saying, Ye your-
selves know what great things I, and my brethren, and my father's house,
have done for the laws and the sanctuary, the battles also and troubles
which we have seen, [4] by reason whereof all my brethren are slain for Is-
rael's sake, and I am left alone.
[5] Now therefore be it far from me, that I should spare my own life in any
time of trouble: for I am no better than my brethren. [6] Doubtless I will
avenge my nation, and the sanctuary, and our wives, and our children:
for all the heathen are gathered to destroy us of very malice.
[7] Now as soon as the people heard these words, their spirit revived. [8] And
they answered with a loud voice, saying, Thou shalt be our leader instead
of Judas and Jonathan thy brother. [9] Fight thou our battles, and whatso-
ever thou commandest us, that will we do.

[10] So then he gathered together all the men of war, and made haste to
finish the walls of Jerusalem, and he fortified it round about. [11] Also he
sent Jonathan the son of Absalom, and with him a great power, to Joppa:
who casting out them that were therein remained there in it.
[12] So Tryphon removed from Ptolemais with a great power to invade the
land of Judea, and Jonathan was with him in ward. [13] But Simon pitched
his tents at Adida, over against the plain.
[14] Now when Tryphon knew that Simon was risen up instead of his
brother Jonathan, and meant to join battle with him, he sent messengers
unto him, saying, [15] Whereas we have Jonathan thy brother in hold, it is for
money that he is owing unto the king's treasure, concerning the business
that was committed unto him. [16] Wherefore now send a hundred talents
of silver, and two of his sons for hostages, that when he is at liberty he
may not revolt from us, and we will let him go.
[17] Hereupon Simon, albeit he perceived that they spake deceitfully unto
him, yet sent he the money and the children, lest peradventure he should
procure to himself great hatred of the people: [18] who might have said, Be-
cause I sent him not the money and the children, therefore is Jonathan
dead. [19] So he sent them the children and the hundred talents: howbeit
Tryphon dissembled, neither would he let Jonathan go.
[20] And after this came Tryphon to invade the land, and destroy it, going
round about by the way that leadeth unto Adora: but Simon and his host
marched against him in every place, wheresoever he went.
[21] Now they that were in the tower sent messengers unto Tryphon, to the
end that he should hasten his coming unto them by the wilderness, and
send them victuals. [22] Wherefore Tryphon made ready all his horsemen
to come that night: but there fell a very great snow, by reason whereof he
came not. So he departed, and came into the country of Galaad. [23] And
when he came near to Bascama, he slew Jonathan, who was buried there.
[24] Afterward Tryphon returned and went into his own land.
[25] Then sent Simon, and took the bones of Jonathan his brother, and
buried them in Modin, the city of his fathers. [26] And all Israel made great
lamentation for him, and bewailed him many days.
[27] Simon also built a monument upon the sepulchre of his father and
his brethren, and raised it aloft to the sight, with hewn stone behind and
before. [28] Moreover he set up seven pyramids, one against another, for
his father, and his mother, and his four brethren. [29] And in these he made
cunning devices, about the which he set great pillars, and upon the pillars
he made all their armour for a perpetual memory, and by the armour
ships carved, that they might be seen of all that sail on the sea. [30] This is
the sepulchre which he made at Modin, and it standeth yet unto this day.
[31] Now Tryphon dealt deceitfully with the young king Antiochus, and
slew him. [32] And he reigned in his stead, and crowned himself king of
Asia, and brought a great calamity upon the land.
[33] Then Simon built up the strongholds in Judea, and fenced them about
with high towers, and great walls, and gates, and bars, and laid up victuals
therein. [34] Moreover Simon chose men, and sent to king Demetrius, to the

end he should give the land an immunity, because all that Tryphon did
was to spoil.
[35] Unto whom king Demetrius answered and wrote after this manner:
[36] King Demetrius unto Simon the high priest, and friend of kings, as also
unto the elders and nation of the Jews, sendeth greeting: [37] The golden
crown, and the scarlet robe, which ye sent unto us, we have received: and
we are ready to make a steadfast peace with you, yea, and to write unto our
officers, to confirm the immunities which we have granted. [38] And whatso-
ever covenants we have made with you shall stand; and the strongholds,
which ye have builded, shall be your own. [39] As for any oversight or fault
committed unto this day, we forgive it, and the crown tax also, which ye
owe us: and if there were any other tribute paid in Jerusalem, it shall no
more be paid. [40] And look who are meet among you to be in our court, let
them be enrolled, and let there be peace betwixt us.
[41] Thus the yoke of the heathen was taken away from Israel in the hun-
dred and seventieth year. [42] Then the people of Israel began to write in
their instruments and contracts, In the first year of Simon the high priest,
the governor and leader of the Jews.
[43] In those days Simon camped against Gaza, and besieged it round
about; he made also an engine of war, and set it by the city, and battered
a certain tower, and took it. [44] And they that were in the engine leapt into
the city; whereupon there was a great uproar in the city: [45] insomuch as
the people of the city rent their clothes, and climbed upon the walls with
their wives and children, and cried with a loud voice, beseeching Simon
to grant them peace. [46] And they said, Deal not with us according to our
wickedness, but according to thy mercy.
[47] So Simon was appeased toward them, and fought no more against
them, but put them out of the city, and cleansed the houses wherein the
idols were, and so entered into it with songs and thanksgiving. [48] Yea, he
put all uncleanness out of it, and placed such men there as would keep the
law, and made it stronger than it was before, and built therein a dwelling-
place for himself.
[49] They also of the tower in Jerusalem were kept so strait, that they could
neither come forth, nor go into the country, nor buy, nor sell: wherefore
they were in great distress for want of victuals, and a great number of
them perished through famine. [50] Then cried they to Simon, beseeching
him to be at one with them: which thing he granted them; and when he
had put them out from thence, he cleansed the tower from pollutions;
[51] and entered into it the three and twentieth day of the second month,
in the hundred seventy and first year, with thanksgiving, and branches of
palm trees, and with harps, and cymbals, and with viols, and hymns, and
songs: because there was destroyed a great enemy out of Israel.
[52] He ordained also that that day should be kept every year with gladness.
Moreover the hill of the temple that was by the tower he made stronger
than it was, and there he dwelt himself with his company. [53] And when
Simon saw that John his son was a valiant man, he made him captain of
all the hosts; and he dwelt in Gazara.

14 Now in the hundred threescore and twelfth year king Demetrius
gathered his forces together, and went into Media, to get him help
to fight against Tryphon.
[2] But when Arsaces, the king of Persia and Media, heard that Demetrius
was entered within his borders, he sent one of his princes to take him
alive: [3] who went and smote the host of Demetrius, and took him, and
brought him to Arsaces, by whom he was put in ward.
[4] As for the land of Judea, that was quiet all the days of Simon; for he
sought the good of his nation in such wise, as that evermore his authority
and honour pleased them well. [5] And as he was honourable in all his acts,
so in this, that he took Joppa for a haven, and made an entrance to the
isles of the sea, [6] and enlarged the bounds of his nation, and recovered
the country, [7] and gathered together a great number of captives, and had
the dominion of Gazara, and Bethsura, and the tower, out of the which he
took all uncleanness, neither was there any that resisted him.
[8] Then did they till their ground in peace, and the earth gave her increase,
and the trees of the field their fruit. [9] The ancient men sat all in the streets,
communing together of good things, and the young men put on glorious
and warlike apparel. [10] He provided victuals for the cities, and set in them
all manner of munition, so that his honourable name was renowned unto
the end of the world.
[11] He made peace in the land, and Israel rejoiced with great joy: [12] for
every man sat under his vine and his fig tree, and there was none to
fray them: [13] neither was there any left in the land to fight against them:
yea, the kings themselves were overthrown in those days. [14] Moreover he
strengthened all those of his people that were brought low: the law he
searched out; and every contemner of the law and wicked person he took
away. [15] He beautified the sanctuary, and multiplied the vessels of the
temple.
[16] Now when it was heard at Rome, and as far as Sparta, that Jonathan
was dead, they were very sorry. [17] But as soon as they heard that his
brother Simon was made high priest in his stead, and ruled the country, and the cities therein: [18] they wrote unto him in tables of brass, to
renew the friendship and league which they had made with Judas and
Jonathan his brethren: [19] which writings were read before the congregation at Jerusalem.
[20] And this is the copy of the letters that the Lacedemonians sent; The
rulers of the Lacedemonians, with the city, unto Simon the high priest,
and the elders, and priests, and residue of the people of the Jews, our
brethren, send greeting: [21] The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their
coming, [22] and did register the things that they spake in the council of the
people in this manner; Numenius son of Antiochus, and Antipater son of
Jason, the Jews' ambassadors, came unto us, to renew the friendship they
had with us.
[23] And it pleased the people to entertain the men honourably, and to put
the copy of their ambassage in public records, to the end the people of

the Lacedemonians might have a memorial thereof: furthermore we have
written a copy thereof unto Simon the high priest.
[24] After this Simon sent Numenius to Rome with a great shield of gold
of a thousand pound weight, to confirm the league with them. [25] Whereof
when the people heard, they said, What thanks shall we give to Simon
and his sons? [26] For he and his brethren and the house of his father have
established Israel, and chased away in fight their enemies from them, and
confirmed their liberty.
[27] So then they wrote it in tables of brass, which they set upon pillars in
mount Sion: and this is the copy of the writing; The eighteenth day of the
month Elul, in the hundred threescore and twelfth year, being the third
year of Simon the high priest, [28] at Saramel in the great congregation of
the priests, and people, and rulers of the nation, and elders of the country,
were these things notified unto us.
[29] Forasmuch as oftentimes there have been wars in the country,
wherein for the maintenance of their sanctuary, and the law, Simon the
son of Mattathias, of the posterity of Jarib, together with his brethren, put
themselves in jeopardy, and resisting the enemies of their nation did their
nation great honour
[30] (For after that Jonathan, having gathered his nation together, and
been their high priest, was added to his people, [31] their enemies purposed
to invade their country, that they might destroy it, and lay hands on the
sanctuary: [32] at which time Simon rose up, and fought for his nation, and
spent much of his own substance, and armed the valiant men of his na-
tion, and gave them wages, [33] and fortified the cities of Judea, together
with Bethsura, that lieth upon the borders of Judea, where the armour of
the enemies had been before; but he set a garrison of Jews there: [34] more-
over he fortified Joppa, which lieth upon the sea, and Gazara, that bor-
dereth upon Azotus, where the enemies had dwelt before: but he placed
Jews there, and furnished them with all things convenient for the repara-
tion thereof.)
[35] The people therefore, seeing the acts of Simon, and unto what glory
he thought to bring his nation, made him their governor and chief priest,
because he had done all these things, and for the justice and faith which
he kept to his nation, and for that he sought by all means to exalt his
people.
[36] For in his time things prospered in his hands, so that the heathen were
taken out of their country, and they also that were in the city of David in
Jerusalem, who had made themselves a tower, out of which they issued,
and polluted all about the sanctuary, and did much hurt in the holy place:
[37] but he placed Jews therein, and fortified it for the safety of the country
and the city, and raised up the walls of Jerusalem.
[38] King Demetrius also confirmed him in the high priesthood according
to those things, [39] and made him one of his friends, and honoured him
with great honour.
[40] For he had heard say, that the Romans had called the Jews their friends
and confederates and brethren; and that they had entertained the ambas-

sadors of Simon honourably: [41] also that the Jews and priests were well
pleased that Simon should be their governor and high priest for ever, un-
til there should arise a faithful prophet; [42] moreover that he should be their
captain, and should take charge of the sanctuary, to set them over their
works, and over the country, and over the armour, and over the fortresses,
that, I say, he should take charge of the sanctuary; [43] besides this, that he
should be obeyed of every man, and that all the writings in the country
should be made in his name, and that he should be clothed in purple, and
wear gold:

[44] Also that it should be lawful for none of the people or priests to break
any of these things, or to gainsay his words, or to gather an assembly in
the country without him, or to be clothed in purple, or wear a buckle of
gold: [45] and whosoever should do otherwise, or break any of these things,
he should be punished. [46] Thus it liked all the people to deal with Simon,
and to do as hath been said. [47] Then Simon accepted hereof, and was well
pleased to be high priest, and captain and governor of the Jews and priests,
and to defend them all.

[48] So they commanded that this writing should be put in tables of brass,
and that they should be set up within the compass of the sanctuary in a
conspicuous place; [49] also that the copies thereof should be laid up in the
treasury, to the end that Simon and his sons might have them.

15 Moreover Antiochus son of Demetrius the king sent letters from the
isles of the sea unto Simon the priest and prince of the Jews, and
to all the people; [2] the contents whereof were these: King Antiochus to
Simon the high priest and prince of his nation, and to the people of the
Jews, greeting:

[3] Forasmuch as certain pestilent men have usurped the kingdom of our
fathers, and my purpose is to challenge it again, that I may restore it to
the old estate, and to that end have gathered a multitude of foreign sol-
diers together, and prepared ships of war; [4] my meaning also being to go
through the country, that I may be avenged of them that have destroyed
it, and made many cities in the kingdom desolate: [5] now therefore I con-
firm unto thee all the oblations which the kings before me granted thee,
and whatsoever gifts besides they granted.

[6] I give thee leave also to coin money for thy country with thy own stamp.
[7] And as concerning Jerusalem and the sanctuary, let them be free; and all
the armour that thou hast made, and fortresses that thou hast built, and
keepest in thy hands, let them remain unto thee. [8] And if anything be, or
shall be, owing to the king, let it be forgiven thee from this time forth for
evermore. [9] Furthermore, when we have obtained our kingdom, we will
honour thee, and thy nation, and thy temple, with great honour, so that
your honour shall be known throughout the world.

[10] In the hundred threescore and fourteenth year went Antiochus into
the land of his fathers: at which time all the forces came together unto
him, so that few were left with Tryphon.

[11] Wherefore being pursued by king Antiochus, he fled unto Dora, which
lieth by the seaside: [12] for he saw that troubles came upon him all at once,
and that his forces had forsaken him.
[13] Then camped Antiochus against Dora, having with him a hundred
and twenty thousand men of war, and eight thousand horsemen. [14] And
when he had compassed the city round about, and joined ships close to
the town on the seaside, he vexed the city by land and by sea, neither
suffered he any to go out or in.
[15] In the mean season came Numenius and his company from Rome,
having letters to the kings and countries; wherein were written these
things:
[16] Lucius, consul of the Romans unto king Ptolemee, greeting: [17] The
Jews' ambassadors, our friends and confederates, came unto us to renew
the old friendship and league, being sent from Simon the high priest, and
from the people of the Jews: [18] and they brought a shield of gold of a thou-
sand pound. [19] We thought it good therefore to write unto the kings and
countries, that they should do them no harm, nor fight against them, their
cities, or countries, nor yet aid their enemies against them. [20] It seemed
also good to us to receive the shield of them. [21] If therefore there be any
pestilent fellows, that have fled from their country unto you, deliver them
unto Simon the high priest, that he may punish them according to their
own law.
[22] The same things wrote he likewise unto Demetrius the king, and At-
talus, to Ariarathes, and Arsaces, [23] and to all the countries, and to Samp-
sames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon,
and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and
Rhodes, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and
Cnidus, and Cyprus, and Cyrene. [24] And the copy hereof they wrote to
Simon the high priest.
[25] So Antiochus the king camped against Dora the second day, assaulting
it continually, and making engines, by which means he shut up Tryphon,
that he could neither go out nor in.
[26] At that time Simon sent him two thousand chosen men to aid him; sil-
ver also, and gold, and much armour. [27] Nevertheless he would not receive
them, but brake all the covenants which he had made with him afore, and
became strange unto him.
[28] Furthermore he sent unto him Athenobius, one of his friends, to com-
mune with him, and say, Ye withhold Joppa and Gazara, with the tower
that is in Jerusalem, which are cities of my realm. [29] The borders thereof
ye have wasted, and done great hurt in the land, and got the dominion
of many places within my kingdom. [30] Now therefore deliver the cities
which ye have taken, and the tributes of the places, whereof ye have got-
ten dominion without the borders of Judea: [31] or else give me for them
five hundred talents of silver; and for the harm that ye have done, and the
tributes of the cities, other five hundred talents: if not, we will come and
fight against you.

[32] So Athenobius the king's friend came to Jerusalem: and when he saw
the glory of Simon, and the cupboard of gold and silver plate, and his
great attendance, he was astonished, and told him the king's message.
[33] Then answered Simon, and said unto him, We have neither taken
other men's land, nor holden that which appertaineth to others, but the in-
heritance of our fathers, which our enemies had wrongfully in possession
a certain time. [34] Wherefore we, having opportunity, hold the inheritance
of our fathers. [35] And whereas thou demandest Joppa and Gazara, albeit
they did great harm unto the people in our country, yet will we give a
hundred talents for them.
Hereunto Athenobius answered him not a word; [36] but returned in a rage
to the king, and made report unto him of these speeches, and of the glory
of Simon, and of all that he had seen: whereupon the king was exceeding
wroth. [37] In the mean time fled Tryphon by ship unto Orthosias.
[38] Then the king made Cendebeus captain of the sea coast, and gave him
a host of footmen and horsemen, [39] and commanded him to remove his
host toward Judea: also he commanded him to build up Cedron, and to
fortify the gates, and to war against the people; but as for the king himself,
he pursued Tryphon.
[40] So Cendebeus came to Jamnia, and began to provoke the people, and
to invade Judea, and to take the people prisoners, and slay them. [41] And
when he had built up Cedron, he set horsemen there, and a host of foot-
men, to the end that issuing out they might make outroads upon the ways
of Judea, as the king had commanded him.

16 Then came up John from Gazara, and told Simon his father what
Cendebeus had done.
[2] Wherefore Simon called his two eldest sons, Judas and John, and said
unto them, I, and my brethren, and my father's house, have ever from our
youth unto this day fought against the enemies of Israel; and things have
prospered so well in our hands, that we have delivered Israel oftentimes.
[3] But now I am old, and ye, by God's mercy, are of a sufficient age: be ye
instead of me and my brother, and go and fight for our nation, and the
help from heaven be with you.
[4] So he chose out of the country twenty thousand men of war with horse-
men, who went out against Cendebeus, and rested that night at Modin.
[5] And when as they rose in the morning, and went into the plain, behold,
a mighty great host both of footmen and horsemen came against them:
howbeit there was a water brook betwixt them. [6] So he and his people
pitched over against them: and when he saw that the people were afraid
to go over the water brook, he went first over himself, and then the men
seeing him passed through after him. [7] That done, he divided his men, and
set the horsemen in the midst of the footmen: for the enemies' horsemen
were very many.
[8] Then sounded they with the holy trumpets: whereupon Cendebeus
and his host were put to flight, so that many of them were slain, and the
remnant gat them to the stronghold.

[9] At that time was Judas John's brother wounded; but John still followed
after them, until he came to Cedron, which Cendebeus had built. [10] So
they fled even unto the towers in the fields of Azotus; wherefore he burned
it with fire: so that there were slain of them about two thousand men.
Afterward he returned into the land of Judea in peace.
[11] Moreover in the plain of Jericho was Ptolemeus the son of Abubus
made captain, and he had abundance of silver and gold: [12] for he was the
high priest's son in law. [13] Wherefore his heart being lifted up, he thought
to get the country to himself, and thereupon consulted deceitfully against
Simon and his sons to destroy them.
[14] Now Simon was visiting the cities that were in the country, and taking
care for the good ordering of them; at which time he came down himself
to Jericho with his sons, Mattathias and Judas, in the hundred threescore
and seventeenth year, in the eleventh month, called Sabat: [15] where the
son of Abubus receiving them deceitfully into a little hold, called Docus,
which he had built, made them a great banquet: howbeit he had hid men
there.
[16] So when Simon and his sons had drunk largely, Ptolemee and his men
rose up, and took their weapons, and came upon Simon into the banquet-
ing place, and slew him, and his two sons, and certain of his servants. [17] In
which doing he committed a great treachery, and recompensed evil for
good.
[18] Then Ptolemee wrote these things, and sent to the king, that he should
send him a host to aid him, and he would deliver him the country and
cities.
[19] He sent others also to Gazara to kill John: and unto the tribunes he
sent letters to come unto him, that he might give them silver, and gold,
and rewards. [20] And others he sent to take Jerusalem, and the mountain
of the temple.
[21] Now one had run afore to Gazara, and told John that his father and
brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.
[22] Hereof when he heard, he was sore astonished: so he laid hands on
them that were come to destroy him, and slew them; for he knew that
they sought to make him away.
[23] As concerning the rest of the acts of John, and his wars, and worthy
deeds which he did, and the building of the walls which he made, and
his doings, [24] behold, these are written in the chronicles of his priesthood,
from the time he was made high priest after his father.

The Second Book of the **Maccabees**

1 [a]The brethren, the Jews that be at Jerusalem and in the land of Judea,
wish unto the brethren, the Jews that are throughout Egypt, health and
peace:
[2] God be gracious unto you, and remember his covenant that he made
with Abraham, Isaac, and Jacob, his faithful servants; [3] and give you all a
heart to serve him, and to do his will, with a good courage and a willing
mind; [4] and open your hearts in his law and commandments, and send
you peace, [5] and hear your prayers, and be at one with you, and never
forsake you in time of trouble. [6] And now we be here praying for you.
[7] What time as Demetrius reigned, in the hundred threescore and ninth
year, we the Jews wrote unto you in the extremity of trouble that came
upon us in those years, from the time that Jason and his company revolted
from the holy land and kingdom, [8] and burned the porch, and shed inno-
cent blood: then we prayed unto the Lord, and were heard; we offered also
sacrifices and fine flour, and lighted the lamps, and set forth the loaves.
[9] And now see that ye keep the feast of tabernacles in the month Casleu.
[10] In the hundred fourscore and eighth year, the people that were at
Jerusalem and in Judea, and the council, and Judas, sent greeting and
health unto Aristobulus, king Ptolemeus' master, who was of the stock of
the anointed priests, and to the Jews that were in Egypt:
[11] Insomuch as God hath delivered us from great perils, we thank him
highly, as having been in battle against a king. [12] For he cast them out that
fought within the holy city.
[13] For when the leader was come into Persia, and the army with him that
seemed invincible, they were slain in the temple of Nanea by the deceit
of Nanea's priests. [14] For Antiochus, as though he would marry her, came
into the place, and his friends that were with him, to receive money in
name of a dowry. [15] Which when the priests of Nanea had set forth, and
he was entered with a small company into the compass of the temple,
they shut the temple as soon as Antiochus was come in: [16] and opening
a privy door of the roof, they threw stones like thunderbolts, and struck
down the captain, hewed them in pieces, smote off their heads, and cast
them to those that were without.
[17] Blessed be our God in all things, who hath delivered up the ungodly.
[18] Therefore whereas we are now purposed to keep the purification of the
temple upon the five and twentieth day of the month Casleu, we thought
it necessary to certify you thereof, that ye also might keep it, as the feast
of the tabernacles, and of the fire, which was given us when Nehemias
offered sacrifice, after that he had builded the temple and the altar. [19] For

[a] The Second Book of the Maccabees is, in the main, an abridgment of a larger history of the Maccabees in five volumes written by Jason of Cyrene. The epitomiser was perhaps an Alexandrian Jew, of the first century BC, who wrote in Greek. The historical value of the book is much inferior to that of the First Book [of the Maccabees].

when our fathers were led into Persia, the priests that were then devout
took the fire of the altar privily, and hid it in a hollow place of a pit without
water, where they kept it sure, so that the place was unknown to all men.
[20] Now after many years, when it pleased God, Nehemias, being sent
from the king of Persia, did send of the posterity of those priests that had
hid it to the fire: but when they told us they found no fire, but thick water;
[21] then commanded he them to draw it up, and to bring it; and when the
sacrifices were laid on, Nehemias commanded the priests to sprinkle the
wood and the things laid thereupon with the water. [22] When this was done,
and the time came that the sun shone, which afore was hid in the cloud,
there was a great fire kindled, so that every man marvelled.
[23] And the priests made a prayer whilst the sacrifice was consuming, I
say, both the priests, and all the rest, Jonathan beginning, and the rest
answering thereunto, as Nehemias did.
[24] And the prayer was after this manner: O Lord, Lord God, Creator of
all things, who art fearful and strong, and righteous, and merciful, and
the only and gracious King, [25] the only giver of all things, the only just,
almighty, and everlasting, thou that deliverest Israel from all trouble, and
didst choose the fathers, and sanctify them: [26] receive the sacrifice for
thy whole people Israel, and preserve thy own portion, and sanctify it.
[27] Gather those together that are scattered from us, deliver them that serve
among the heathen, look upon them that are despised and abhorred, and
let the heathen know that thou art our God. [28] Punish them that oppress
us, and with pride do us wrong. [29] Plant thy people again in thy holy place,
as Moses hath spoken. [30] And the priests sung psalms of thanksgiving.
[31] Now when the sacrifice was consumed, Nehemias commanded the
water that was left to be poured on the great stones. [32] When this was
done, there was kindled a flame: but it was consumed by the light that
shone from the altar.
[33] So when this matter was known, it was told the king of Persia, that
in the place, where the priests that were led away had hid the fire, there
appeared water, and that Nehemias had purified the sacrifices therewith.
[34] Then the king, enclosing the place, made it holy, after he had tried the
matter.
[35] And the king took many gifts, and bestowed thereof on those whom
he would gratify. [36] And Nehemias called this thing Naphthar, which is as
much as to say, a cleansing: but many men call it Nephi.

2 It is also found in the records, that Jeremias the prophet commanded
them that were carried away to take of the fire, as it hath been sig-
nified: [2] and how that the prophet, having given them the law, charged
them not to forget the commandments of the Lord, and that they should
not err in their minds, when they see images of silver and gold, with their
ornaments. [3] And with other such speeches exhorted he them, that the
law should not depart from their hearts.
[4] It was also contained in the same writing, that the prophet, being
warned of God, commanded the tabernacle and the ark to go with him,
as he went forth into the mountain, where Moses climbed up, and saw

the heritage of God. [5] And when Jeremias came thither, he found a hollow
cave, wherein he laid the tabernacle, and the ark, and the altar of incense,
and so stopped the door.
[6] And some of those that followed him came to mark the way, but they
could not find it. [7] Which when Jeremias perceived, he blamed them, sa-
ying, As for that place, it shall be unknown until the time that God gather
his people again together, and receive them unto mercy. [8] Then shall the
Lord show them these things, and the glory of the Lord shall appear, and
the cloud also, as it was shown under Moses, and as when Solomon de-
sired that the place might be honourably sanctified.
[9] It was also declared, that he being wise offered the sacrifice of dedica-
tion, and of the finishing of the temple. [10] And as when Moses prayed unto
the Lord, the fire came down from heaven, and consumed the sacrifices:
even so prayed Solomon also, and the fire came down from heaven, and
consumed the burnt offerings. [11] And Moses said, Because the sin offer-
ing was not to be eaten, it was consumed. [12] So Solomon kept those eight
days.
[13] The same things also were reported in the writings and commentaries
of Nehemias; and how he founding a library gathered together the acts of
the kings, and the prophets, and of David, and the epistles of the kings
concerning the holy gifts. [14] In like manner also Judas gathered together all
those things that were lost by reason of the war we had, and they remain
with us. [15] Wherefore if ye have need thereof, send some to fetch them
unto you.
[16] Whereas we then are about to celebrate the purification, we have writ-
ten unto you, and ye shall do well, if ye keep the same days. [17] We hope
also, that the God, that delivered all his people, and gave them all a her-
itage, and the kingdom, and the priesthood, and the sanctuary, [18] as he
promised in the law, will shortly have mercy upon us, and gather us to-
gether out of every land under heaven into the holy place: for he hath
delivered us out of great troubles, and hath purified the place.
[19] Now as concerning Judas Maccabeus, and his brethren, and the purifi-
cation of the great temple, and the dedication of the altar, [20] and the wars
against Antiochus Epiphanes, and Eupator his son, [21] and the manifest
signs that came from heaven unto those that behaved themselves man-
fully to their honour for Judaism: so that, being but a few, they overcame
the whole country, and chased barbarous multitudes, [22] and recovered
again the temple renowned all the world over, and freed the city, and up-
held the laws which were going down, the Lord being gracious unto them
with all favour: [23] all these things, I say, being declared by Jason of Cyrene
in five books, we will assay to abridge in one volume.
[24] For considering the infinite number, and the difficulty which they find
that desire to look into the narrations of the story, for the variety of the
matter, [25] we have been careful, that they that will read may have delight,
and that they that are desirous to commit to memory might have ease,
and that all into whose hands it cometh might have profit.

[26] Therefore to us, that have taken upon us this painful labour of abridg-
ing, it was not easy, but a matter of sweat and watching; [27] even as it is no
ease unto him that prepareth a banquet, and seeketh the benefit of others:
yet for the pleasuring of many we will undertake gladly this great pains;
[28] leaving to the author the exact handling of every particular, and labour-
ing to follow the rules of an abridgment. [29] For as the master-builder of a
new house must care for the whole building: but he that undertaketh to
set it out, and paint it, must seek out fit things for the adorning thereof:
even so I think it is with us. [30] To stand upon every point, and go over
things at large, and to be curious in particulars, belongeth to the first au-
thor of the story: [31] but to use brevity, and avoid much labouring of the
work, is to be granted to him that will make an abridgment. [32] Here then
will we begin the story: only adding thus much to that which hath been
said, that it is a foolish thing to make a long prologue, and to be short in
the story itself.

3 Now when the holy city was inhabited with all peace, and the laws
were kept very well, because of the godliness of Onias the high priest,
and his hatred of wickedness, [2] it came to pass that even the kings them-
selves did honour the place, and magnify the temple with their best gifts;
[3] insomuch that Seleucus king of Asia of his own revenues bare all the
costs belonging to the service of the sacrifices.

[4] But one Simon of the tribe of Benjamin, who was made governor of
the temple, fell out with the high priest about disorder in the city. [5] And
when he could not overcome Onias, he gat him to Apollonius the son of
Thraseas, who then was governor of Celosyria and Phoenicia, [6] and told
him that the treasury in Jerusalem was full of infinite sums of money, so
that the multitude of their riches, which did not pertain to the account of
the sacrifices, was innumerable, and that it was possible to bring all into
the king's hand.

[7] Now when Apollonius came to the king, and had shown him of the
money whereof he was told, the king chose out Heliodorus his treasurer,
and sent him with a commandment to bring him the foresaid money. [8] So
forthwith Heliodorus took his journey, under a colour of visiting the cities
of Celosyria and Phoenicia, but indeed to fulfil the king's purpose.

[9] And when he was come to Jerusalem, and had been courteously re-
ceived of the high priest of the city, he told him what intelligence was
given of the money, and declared wherefore he came, and asked if these
things were so indeed.

[10] Then the high priest told him that there was such money laid up for
the relief of widows and fatherless children: [11] and that some of it be-
longed to Hircanus son of Tobias, a man of great dignity, and not as that
wicked Simon had misinformed: the sum whereof in all was four hundred
talents of silver, and two hundred of gold: [12] and that it was altogether im-
possible that such wrongs should be done unto them, that had committed
it to the holiness of the place, and to the majesty and inviolable sanctity
of the temple, honoured over all the world.

[13] But Heliodorus, because of the king's commandment given him, said,
That in any wise it must be brought into the king's treasury. [14] So at the
day which he appointed he entered in to order this matter: wherefore
there was no small agony throughout the whole city. [15] But the priests,
prostrating themselves before the altar in their priests' vestments, called
unto heaven upon him that made a law concerning things given to be
kept, that they should safely be preserved for such as had committed them
to be kept.

[16] Then whoso had looked the high priest in the face, it would have
wounded his heart: for his countenance and the changing of his colour
declared the inward agony of his mind. [17] For the man was so compassed
with fear and horror of the body, that it was manifest to them that looked
upon him, what sorrow he had now in his heart.

[18] Others ran flocking out of their houses to the general supplication,
because the place was like to come into contempt. [19] And the women,
girt with sackcloth under their breasts, abounded in the streets, and the
virgins that were kept in ran, some to the gates, and some to the walls, and
others looked out of the windows. [20] And all, holding their hands toward
heaven, made supplication.

[21] Then it would have pitied a man to see the falling down of the multi-
tude of all sorts, and the fear of the high priest, being in such an agony.
[22] They then called upon the Almighty Lord to keep the things committed
of trust safe and sure for those that had committed them.

[23] Nevertheless Heliodorus executed that which was decreed.

[24] Now as he was there present himself with his guard about the treasury,
the Lord of spirits, and the Prince of all power, caused a great apparition,
so that all that presumed to come in with him were astonished at the
power of God, and fainted, and were sore afraid. [25] For there appeared
unto them a horse with a terrible rider upon him, and adorned with a
very fair covering, and he ran fiercely, and smote at Heliodorus with his
forefeet, and it seemed that he that sat upon the horse had complete har-
ness of gold.

[26] Moreover two other young men appeared before him, notable in
strength, excellent in beauty, and comely in apparel, who stood by him
on either side, and scourged him continually, and gave him many sore
stripes.

[27] And Heliodorus fell suddenly unto the ground, and was compassed
with great darkness: but they that were with him took him up, and put
him into a litter. [28] Thus him, that lately came with a great train and with
all his guard into the said treasury, they carried out, being unable to help
himself with his weapons: and manifestly they acknowledged the power
of God: [29] for he by the hand of God was cast down, and lay speechless
without all hope of life. [30] But they praised the Lord, that had miraculously
honoured his own place: for the temple, which a little afore was full of
fear and trouble, when the Almighty Lord appeared, was filled with joy
and gladness.

[31] Then straightway certain of Heliodorus' friends prayed Onias, that he
would call upon the most High to grant him his life, who lay ready to
give up the spirit. [32] So the high priest, suspecting lest the king should
misconceive that some treachery had been done to Heliodorus by the
Jews, offered a sacrifice for the health of the man.
[33] Now as the high priest was making an atonement, the same young
men in the same clothing appeared and stood beside Heliodorus, saying,
Give Onias the high priest great thanks, insomuch as for his sake the Lord
hath granted thee life: [34] and seeing that thou hast been scourged from
heaven, declare unto all men the mighty power of God. And when they
had spoken these words, they appeared no more.
[35] So Heliodorus, after he had offered sacrifice unto the Lord, and made
great vows unto him that had saved his life, and saluted Onias, returned
with his host to the king. [36] Then testified he to all men the works of the
great God, which he had seen with his eyes.
[37] And when the king asked Heliodorus, who might be a fit man to be
sent yet once again to Jerusalem, he said, [38] If thou hast any enemy or
traitor, send him thither, and thou shalt receive him well scourged, if he
escape with his life: for in that place, no doubt, there is an especial power
of God. [39] For he that dwelleth in heaven hath his eye on that place, and
defendeth it; and he beateth and destroyeth them that come to hurt it.
[40] And the things concerning Heliodorus, and the keeping of the treasury,
fell out on this sort.
4 This Simon now, of whom we spake afore, having been a betrayer of
the money, and of his country, slandered Onias, as if he had terrified
Heliodorus, and been the worker of these evils. [2] Thus was he bold to call
him a traitor, that had deserved well of the city, and tendered his own
nation, and was so zealous of the laws.
[3] But when their hatred went so far, that by one of Simon's faction mur-
ders were committed, [4] Onias seeing the danger of this contention, and
that Apollonius, as being the governor of Celosyria and Phoenicia, did
rage, and increase Simon's malice, [5] he went to the king, not to be an ac-
cuser of his countrymen, but seeking the good of all, both public and
private: [6] for he saw that it was impossible that the state should continue
quiet, and Simon leave his folly, unless the king did look thereunto.
[7] But after the death of Seleucus, when Antiochus, called Epiphanes,
took the kingdom, Jason the brother of Onias laboured underhand to be
high priest, [8] promising unto the king by intercession three hundred and
threescore talents of silver, and of another revenue eighty talents: [9] be-
sides this, he promised to assign a hundred and fifty more, if he might
have licence to set him up a place for exercise, and for the training up
of youth in the fashions of the heathen, and to write them of Jerusalem
by the name of Antiochians. [10] Which when the king had granted, and he
had gotten into his hand the rule, he forthwith brought his own nation to
the Greekish fashion.
[11] And the royal privileges granted of special favour to the Jews by the
means of John the father of Eupolemus, who went ambassador to Rome

for amity and aid, he took away; and putting down the governments which
were according to the law, he brought up new customs against the law:
[12] for he built gladly a place of exercise under the tower itself, and brought
the chief young men under his subjection, and made them wear a hat.
[13] Now such was the height of Greek fashions, and increase of heathen-
ish manners, through the exceeding profaneness of Jason, that ungodly
wretch, and no high priest; [14] that the priests had no courage to serve any
more at the altar, but despising the temple, and neglecting the sacrifices,
hastened to be partakers of the unlawful allowance in the place of exercise,
after the game of Discus called them forth; [15] not setting by the honours
of their fathers, but liking the glory of the Grecians best of all.
[16] By reason whereof sore calamity came upon them: for they had
them to be their enemies and avengers, whose custom they followed so
earnestly, and unto whom they desired to be like in all things. [17] For it
is not a light thing to do wickedly against the laws of God; but the time
following shall declare these things.
[18] Now when the game that was used every fifth year was kept at Tyre,
the king being present, [19] this ungracious Jason sent special messengers
from Jerusalem, who were Antiochians, to carry three hundred drachms of
silver to the sacrifice of Hercules, which even the bearers thereof thought
fit not to bestow upon the sacrifice, because it was not convenient, but to
be reserved for other charges. [20] This money then, in regard of the sender,
was appointed to Hercules' sacrifice; but because of the bearers thereof it
was employed to the making of galleys.
[21] Now when Apollonius the son of Menestheus was sent into Egypt for
the coronation of king Ptolemeus Philometor, Antiochus, understanding
him not to be well affected to his affairs, provided for his own safety:
whereupon he came to Joppa, and from thence to Jerusalem: [22] where
he was honourably received of Jason, and of the city, and was brought in
with torch light, and with great shoutings: and so afterward went with his
host unto Phoenicia.
[23] Three years afterward Jason sent Menelaus, the aforesaid Simon's
brother, to bear the money unto the king, and to put him in mind of cer-
tain necessary matters. [24] But he being brought to the presence of the king,
when he had magnified him for the glorious appearance of his power, got
the priesthood to himself, offering more than Jason by three hundred tal-
ents of silver. [25] So he came with the king's mandate, bringing nothing
worthy the high priesthood, but having the fury of a cruel tyrant, and the
rage of a savage beast.
[26] Then Jason, who had undermined his own brother, being undermined
by another, was compelled to flee into the country of the Ammonites. [27] So
Menelaus got the principality: but as for the money that he had promised
unto the king, he took no good order for it, albeit Sostratus the ruler of
the castle required it: [28] for unto him appertained the gathering of the
customs. Wherefore they were both called before the king.
[29] Now Menelaus left his brother Lysimachus in his stead in the priest-
hood: and Sostratus left Crates, who was governor of the Cyprians.

[30] While those things were in doing, they of Tarsus and Mallos made
insurrection, because they were given to the king's concubine, called An-
tiochis. [31] Then came the king in all haste to appease matters, leaving An-
dronicus, a man in authority, for his deputy.
[32] Now Menelaus, supposing that he had gotten a convenient time, stole
certain vessels of gold out of the temple, and gave some of them to An-
dronicus, and some he sold into Tyre and the cities round about. [33] Which
when Onias knew of a surety, he reproved him, and withdrew himself into
a sanctuary at Daphne, that lieth by Antioch.
[34] Wherefore Menelaus, taking Andronicus apart, prayed him to get
Onias into his hands; who being persuaded thereunto, and coming to
Onias in deceit, gave him his right hand with oaths; and though he were
suspected by him, yet persuaded he him to come forth of the sanctuary:
whom forthwith he shut up without regard to justice. [35] For the which
cause not only the Jews, but many also of other nations, took great indig-
nation, and were much grieved for the unjust murder of the man.
[36] And when the king was come again from the places about Cilicia, the
Jews that were in the city, and certain of the Greeks that abhorred the
fact also, complained because Onias was slain without cause. [37] There-
fore Antiochus was heartily sorry, and moved to pity, and wept, because
of the sober and modest behaviour of him that was dead. [38] And being
kindled with anger, forthwith he took away Andronicus his purple, and
rent off his clothes, and leading him through the whole city unto that
very place, where he had committed impiety against Onias, there slew he
the cursed murderer. Thus the Lord rewarded him his punishment, as he
had deserved.
[39] Now when many sacrileges had been committed in the city by Lysi-
machus with the consent of Menelaus, and the bruit thereof was spread
abroad, the multitude gathered themselves together against Lysimachus,
many vessels of gold being already carried away. [40] Whereupon the com-
mon people rising, and being filled with rage, Lysimachus armed about
three thousand men, and began first to offer violence; one Auranus being
the leader, a man far gone in years, and no less in folly.
[41] They then seeing the attempt of Lysimachus, some of them caught
stones, some clubs, others taking handfuls of dust, that was next at hand,
cast them all together upon Lysimachus, and those that set upon them.
[42] Thus many of them they wounded, and some they struck to the ground,
and all of them they forced to flee: but as for the churchrobber himself,
him they killed beside the treasury.
[43] Of these matters therefore there was an accusation laid against
Menelaus. [44] Now when the king came to Tyre, three men that were sent
from the senate pleaded the cause before him: [45] but Menelaus, being now
convicted, promised Ptolemee the son of Dorymenes to give him much
money, if he would pacify the king toward him.
[46] Whereupon Ptolemee taking the king aside into a certain gallery, as
it were to take the air, brought him to be of another mind: [47] insomuch
that he discharged Menelaus from the accusations, who notwithstanding

was cause of all the mischief: and those poor men, who, if they had told
their cause, yea, before the Scythians, should have been judged innocent,
them he condemned to death.
48 Thus they that followed the matter for the city, and for the people, and
for the holy vessels, did soon suffer unjust punishment. 49 Wherefore even
they of Tyre, moved with hatred of that wicked deed, caused them to be
honourably buried. 50 And so through the covetousness of them that were
of power Menelaus remained still in authority, increasing in malice, and
being a great traitor to the citizens.
5 About the same time Antiochus prepared his second voyage into
Egypt: 2 and then it happened, that through all the city, for the space al-
most of forty days, there were seen horsemen running in the air, in cloth
of gold, and armed with lances, like a band of soldiers, 3 and troops of
horsemen in array, encountering and running one against another, with
shaking of shields, and multitude of pikes, and drawing of swords, and
casting of darts, and glittering of golden ornaments, and harness of all
sorts. 4 Wherefore every man prayed that that apparition might turn to
good.
5 Now when there was gone forth a false rumour, as though Antiochus
had been dead, Jason took at the least a thousand men, and suddenly
made an assault upon the city; and they that were upon the walls being
put back, and the city at length taken, Menelaus fled into the castle: 6 but
Jason slew his own citizens without mercy, not considering that to get the
day of them of his own nation would be a most unhappy day for him; but
thinking they had been his enemies, and not his countrymen, whom he
conquered. 7 Howbeit for all this he obtained not the principality, but at
the last received shame for the reward of his treason, and fled again into
the country of the Ammonites.
8 In the end therefore he had an unhappy return, being accused before
Aretas the king of the Arabians, fleeing from city to city, pursued of all
men, hated as a forsaker of the laws, and being had in abomination as an
open enemy of his country and countrymen, he was cast out into Egypt.
9 Thus he that had driven many out of their country perished in a strange
land, retiring to the Lacedemonians, and thinking there to find succour
by reason of his kindred: 10 and he that had cast out many unburied had
none to mourn for him, nor any solemn funerals at all, nor sepulchre with
his fathers.
11 Now when this that was done came to the king's ear, he thought that
Judea had revolted: whereupon removing out of Egypt in a furious mind,
he took the city by force of arms, 12 and commanded his men of war not
to spare such as they met, and to slay such as went up upon the houses.
13 Thus there was killing of young and old, making away of men, women,
and children, slaying of virgins and infants. 14 And there were destroyed
within the space of three whole days fourscore thousand, whereof forty
thousand were slain in the conflict; and no fewer sold than slain.
15 Yet was he not content with this, but presumed to go into the most
holy temple of all the world; Menelaus, that traitor to the laws, and to his

own country, being his guide: [16] and taking the holy vessels with polluted
hands, and with profane hands pulling down the things that were dedi-
cated by other kings to the augmentation and glory and honour of the
place, he gave them away.
[17] And so haughty was Antiochus in mind, that he considered not that
the Lord was angry for a while for the sins of them that dwelt in the city,
and therefore his eye was not upon the place. [18] For had they not been for-
merly wrapped in many sins, this man, as soon as he had come, had forth-
with been scourged, and put back from his presumption, as Heliodorus
was, whom Seleucus the king sent to view the treasury.
[19] Nevertheless God did not choose the people for the place's sake, but
the place for the people's sake. [20] And therefore the place itself, that was
partaker with them of the adversity that happened to the nation, did af-
terward communicate in the benefits sent from the Lord: and as it was
forsaken in the wrath of the Almighty, so again, the great Lord being rec-
onciled, it was set up with all glory.
[21] So when Antiochus had carried out of the temple a thousand and eight
hundred talents, he departed in all haste unto Antioch, weening in his
pride to make the land navigable, and the sea passable by foot: such was
the haughtiness of his mind.
[22] And he left governors to vex the nation: at Jerusalem, Philip, for his
country a Phrygian, and for manners more barbarous than he that set him
there; [23] and at Garizim, Andronicus; and besides, Menelaus, who worse
than all the rest bare a heavy hand over the citizens, having a malicious
mind against his countrymen the Jews.
[24] He sent also that detestable ringleader Apollonius with an army of two
and twenty thousand, commanding him to slay all those that were in their
best age, and to sell the women and the younger sort: [25] who coming to
Jerusalem, and pretending peace, did forbear till the holy day of the sab-
bath, when taking the Jews keeping holy day, he commanded his men to
arm themselves. [26] And so he slew all them that were gone to the celebrat-
ing of the sabbath, and running through the city with weapons slew great
multitudes.
[27] But Judas Maccabeus with nine others, or thereabout, withdrew him-
self into the wilderness, and lived in the mountains after the manner of
beasts, with his company, who fed on herbs continually, lest they should
be partakers of the pollution.
6 Not long after this the king sent an old man of Athens to compel the
Jews to depart from the laws of their fathers, and not to live after the
laws of God: [2] and to pollute also the temple in Jerusalem, and to call it the
temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender
of strangers, as they did desire that dwelt in the place.
[3] The coming in of this mischief was sore and grievous to the people: [4] for
the temple was filled with riot and revelling by the Gentiles, who dallied
with harlots, and had to do with women within the circuit of the holy
places, and besides that brought in things that were not lawful. [5] The altar
also was filled with profane things, which the law forbiddeth. [6] Neither was

it lawful for a man to keep sabbath days or ancient feasts, or to profess
himself at all to be a Jew.
[7] And in the day of the king's birth every month they were brought by
bitter constraint to eat of the sacrifices; and when the feast of Bacchus was
kept, the Jews were compelled to go in procession to Bacchus, carrying
ivy.
[8] Moreover there went out a decree to the neighbour cities of the hea-
then, by the suggestion of Ptolemee, against the Jews, that they should ob-
serve the same fashions, and be partakers of their sacrifices: [9] and whoso
would not conform themselves to the manners of the Gentiles should be
put to death. Then might a man have seen the present misery.
[10] For there were two women brought, who had circumcised their chil-
dren; whom when they had openly led round about the city, the babes
hanging at their breasts, they cast them down headlong from the wall.
[11] And others, that had run together into caves near by, to keep the sab-
bath day secretly, being discovered to Philip, were all burnt together, be-
cause they made a conscience to help themselves for the honour of the
most sacred day.
[12] Now I beseech those that read this book, that they be not discouraged
for these calamities, but that they judge those punishments not to be for
destruction, but for a chastening of our nation. [13] For it is a token of his
great goodness, when wicked doers are not suffered any longer time, but
forthwith punished.
[14] For not as with other nations, whom the Lord patiently forbeareth to
punish, till they be come to the fulness of their sins, so dealeth he with
us, [15] lest that, being come to the height of sin, afterwards he should take
vengeance of us. [16] And therefore he never withdraweth his mercy from
us: and though he punish with adversity, yet doth he never forsake his
people. [17] But let this that we have spoken be for a warning unto us. And
now will we come to the declaring of the matter in a few words.
[18] Eleazar, one of the principal scribes, an aged man, and of a well-
favoured countenance, was constrained to open his mouth, and to eat
swine's flesh. [19] But he, choosing rather to die gloriously, than to live
stained with such an abomination, spit it forth, and came of his own ac-
cord to the torment. [20] As it behoved them to come, that are resolute to
stand out against such things as are not lawful for love of life to be tasted.
[21] But they that had the charge of that wicked feast, for the old acquain-
tance they had with the man, taking him aside, besought him to bring
flesh of his own provision, such as was lawful for him to use, and make
as if he did eat of the flesh taken from the sacrifice commanded by the
king; [22] that in so doing he might be delivered from death, and for the old
friendship with them find favour.
[23] But he began to consider discreetly, and as became his age, and the
excellency of his ancient years, and the honour of his gray head, where-
unto he was come, and his most honest education from a child, or rather
the holy law made and given by God: therefore he answered accordingly,
and willed them straightway to send him to the grave.

[24] For it becometh not our age, said he, in any wise to dissemble,
whereby many young persons might think that Eleazar, being fourscore
years old and ten, were now gone to a strange religion; [25] and so they
through my hypocrisy, and desire to live a little time and a moment longer,
should be deceived by me, and I get a stain to my old age, and make it
abominable. [26] For though for the present time I should be delivered from
the punishment of men: yet should I not escape the hand of the Almighty,
neither alive, nor dead.

[27] Wherefore now, manfully changing this life, I will show myself such
an one as my age requireth, [28] and leave a notable example to such as be
young to die willingly and courageously for the honourable and holy laws.
And when he had said these words, immediately he went to the torment:
[29] they that led him changing the good will they bare him a little before
into hatred, because the foresaid speeches proceeded, as they thought,
from a desperate mind.

[30] But when he was ready to die with stripes, he groaned, and said, It
is manifest unto the Lord, that hath the holy knowledge, that whereas I
might have been delivered from death, I now endure sore pains in body by
being beaten: but in soul am well content to suffer these things, because
I fear him. [31] And thus this man died, leaving his death for an example of
a noble courage, and a memorial of virtue, not only unto young men, but
unto all his nation.

7 It came to pass also, that seven brethren with their mother were taken,
and compelled by the king against the law to taste swine's flesh, and
were tormented with scourges and whips.

[2] But one of them that spake first said thus, What wouldst thou ask or
learn of us? we are ready to die, rather than to transgress the laws of our
fathers.

[3] Then the king, being in a rage, commanded pans and cauldrons to be
made hot: [4] which forthwith being heated, he commanded to cut out the
tongue of him that spake first, and to cut off the utmost parts of his body,
the rest of his brethren and his mother looking on.

[5] Now when he was thus maimed in all his members, he commanded
him being yet alive to be brought to the fire, and to be fried in the pan:
and as the vapour of the pan was for a good space dispersed, they ex-
horted one another with the mother to die manfully, saying thus, [6] The
Lord God looketh upon us, and in truth hath comfort in us, as Moses in
his song, which witnessed to their faces, declared, saying, And he shall be
comforted in his servants.

[7] So when the first was dead after this manner, they brought the second
to make him a mocking stock: and when they had pulled off the skin of his
head with the hair, they asked him, Wilt thou eat, before thou be punished
throughout every member of thy body?

[8] But he answered in his own language, and said, No. Wherefore he also
received the next torment in order, as the former did. [9] And when he was
at the last gasp, he said, Thou like a fury takest us out of this present life,

but the King of the world shall raise us up, who have died for his laws,
unto everlasting life.
[10] After him was the third made a mocking stock: and when he was re-
quired he put out his tongue, and that right soon, holding forth his hands
manfully, [11] and said courageously, These I had from heaven; and for his
laws I despise them; and from him I hope to receive them again. [12] Inso-
much that the king, and they that were with him, marvelled at the young
man's courage, for that he nothing regarded the pains.
[13] Now when this man was dead also, they tormented and mangled the
fourth in like manner. [14] So when he was ready to die he said thus, It is
good, being put to death by men, to look for hope from God to be raised
up again by him: as for thee, thou shalt have no resurrection to life.
[15] Afterward they brought the fifth also, and mangled him. [16] Then
looked he unto the king, and said, Thou hast power over men, thou art
corruptible, thou doest what thou wilt; yet think not that our nation is
forsaken of God; [17] but abide a while, and behold his great power, how he
will torment thee and thy seed.
[18] After him also they brought the sixth, who being ready to die said,
Be not deceived without cause: for we suffer these things for ourselves,
having sinned against our God: therefore marvellous things are done unto
us. [19] But think not thou, that takest in hand to strive against God, that
thou shall escape unpunished.
[20] But the mother was marvellous above all, and worthy of honourable
memory: for when she saw her seven sons slain within the space of one
day, she bare it with a good courage, because of the hope she had in the
Lord. [21] Yea, she exhorted every one of them in her own language, filled
with courageous spirits; and stirring up her womanish thoughts with a
manly stomach, she said unto them, [22] I cannot tell how ye came into my
womb; for I neither gave you breath nor life, neither was it I that formed
the members of every one of you; [23] but doubtless the Creator of the world,
who formed the generation of man, and found out the beginning of all
things, will also of his own mercy give you breath and life again, as ye
now regard not your own selves for his laws' sake.
[24] Now Antiochus, thinking himself despised, and suspecting it to be a
reproachful speech, whilst the youngest was yet alive, did not only exhort
him by words, but also assured him with oaths, that he would make him
both a rich and a happy man, if he would turn from the laws of his fathers;
and that also he would take him for his friend, and trust him with affairs.
[25] But when the young man would in no case hearken unto him, the king
called his mother, and exhorted her that she would counsel the young
man to save his life. [26] And when he had exhorted her with many words,
she promised him that she would counsel her son.
[27] But she bowing herself toward him, laughing the cruel tyrant to scorn,
spake in her country language on this manner; O my son, have pity upon
me that bare thee nine months in my womb, and gave thee suck three
years, and nourished thee, and brought thee up unto this age, and en-
dured the troubles of education. [28] I beseech thee, my son, look upon the

heaven and the earth, and all that is therein, and consider that God made
them of things that were not; and so was mankind made likewise. [29] Fear
not this tormentor, but, being worthy of thy brethren, take thy death, that
I may receive thee again in mercy with thy brethren.
[30] Whilst she was yet speaking these words, the young man said, Whom
wait ye for? I will not obey the king's commandment: but I will obey the
commandment of the law that was given unto our fathers by Moses. [31] And
thou, that hast been the author of all mischief against the Hebrews, shalt
not escape the hands of God.
[32] For we suffer because of our sins. [33] And though the living Lord be
angry with us a little while for our chastening and correction, yet shall he
be at one again with his servants. [34] But thou, O godless man, and of all
other most wicked, be not lifted up without a cause, nor puffed up with
uncertain hopes, lifting up thy hand against the servants of God: [35] for
thou hast not yet escaped the judgment of Almighty God, who seeth all
things.
[36] For our brethren, who now have suffered a short pain, are dead under
God's covenant of everlasting life: but thou, through the judgment of God,
shalt receive just punishment for thy pride. [37] But I, as my brethren, offer
up my body and life for the laws of our fathers, beseeching God that he
would speedily be merciful unto our nation; and that thou by torments
and plagues mayest confess, that he alone is God; [38] and that in me and
my brethren the wrath of the Almighty, which is justly brought upon all
our nation, may cease.
[39] Then the king, being in a rage, handled him worse than all the rest,
and took it grievously that he was mocked. [40] So this man died undefiled,
and put his whole trust in the Lord.
[41] Last of all after the sons the mother died.
[42] Let this be enough now to have spoken concerning the idolatrous
feasts, and the extreme tortures.

8 Then Judas Maccabeus, and they that were with him, went privily into
the towns, and called their kinsfolks together, and took unto them all
such as continued in the Jews' religion, and assembled about six thousand
men.
[2] And they called upon the Lord, that he would look upon the people that
was trodden down of all; and also pity the temple profaned of ungodly
men; [3] and that he would have compassion upon the city, sore defaced,
and ready to be made even with the ground; and hear the blood that cried
unto him, [4] and remember the wicked slaughter of harmless infants, and
the blasphemies committed against his name; and that he would show
his hatred against the wicked.
[5] Now when Maccabeus had his company about him, he could not be
withstood by the heathen: for the wrath of the Lord was turned into mercy.
[6] Therefore he came at unawares, and burnt up towns and cities, and got
into his hands the most commodious places, and overcame and put to
flight no small number of his enemies. [7] But specially took he advantage of

the night for such privy attempts, insomuch that the bruit of his manliness
was spread everywhere.
[8] So when Philip saw that this man increased by little and little, and that
things prospered with him still more and more, he wrote unto Ptolemeus,
the governor of Celosyria and Phoenicia, to yield more aid to the king's
affairs.
[9] Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations
under him, to root out the whole generation of the Jews; and with him he
joined also Gorgias a captain, who in matters of war had great experience.
[10] So Nicanor undertook to make so much money of the captive Jews, as
should defray the tribute of two thousand talents, which the king was to
pay to the Romans. [11] Wherefore immediately he sent to the cities upon
the sea coast, proclaiming a sale of the captive Jews, and promising that
they should have fourscore and ten bodies for one talent, not expecting
the vengeance that was to follow upon him from the Almighty God.
[12] Now when word was brought unto Judas of Nicanor's coming, and he
had imparted unto those that were with him that the army was at hand,
[13] they that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.
[14] Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:
[15] and if not for their own sakes, yet for the covenants he had made with
their fathers, and for his holy and glorious name's sake, by which they
were called.
[16] So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor
to fear the great multitude of the heathen, who came wrongfully against
them; but to fight manfully, [17] and to set before their eyes the injury that
they had unjustly done to the holy place, and the cruel handling of the
city whereof they made a mockery, and also the taking away of the government of their forefathers: [18] For they, said he, trust in their weapons
and boldness; but our confidence is in the Almighty God, who at a beck
can cast down both them that come against us, and also all the world.
[19] Moreover he recounted unto them what helps their forefathers had
found, and how they were delivered, when under Sennacherib a hundred
fourscore and five thousand perished. [20] And he told them of the battle
that they had in Babylon with the Galatians, how they came but eight
thousand in all to the business, with four thousand Macedonians, and
that the Macedonians being perplexed, the eight thousand destroyed a
hundred and twenty thousand because of the help that they had from
heaven, and so received a great booty.
[21] Thus when he had made them bold with these words, and ready to die
for the laws and the country, he divided his army into four parts; [22] and
joined with himself his own brethren, leaders of each band, to wit, Simon,
and Joseph, and Jonathan, giving each one fifteen hundred men. [23] Also
he appointed Eleazar to read the holy book: and when he had given them

this watchword, The help of God: himself leading the first band, he joined
battle with Nicanor.
[24] And by the help of the Almighty they slew above nine thousand of their
enemies, and wounded and maimed the most part of Nicanor's host, and
so put all to flight; [25] and took their money that came to buy them, and
pursued them far: but lacking time they returned: [26] for it was the day
before the sabbath, and therefore they would no longer pursue them.
[27] So when they had gathered their armour together, and spoiled their
enemies, they occupied themselves about the sabbath, yielding exceeding
praise and thanks to the Lord, who had preserved them unto that day,
which was the beginning of mercy distilling upon them.
[28] And after the sabbath, when they had given part of the spoils to the
maimed, and the widows, and orphans, the residue they divided among
themselves and their servants. [29] When this was done, and they had made
a common supplication, they besought the merciful Lord to be reconciled
with his servants for ever.
[30] Moreover of those that were with Timothy and Bacchides, who fought
against them, they slew above twenty thousand, and very easily got high
and strong holds, and divided among themselves many spoils more, and
made the maimed, orphans, widows, yea, and the aged also, equal in
spoils with themselves. [31] And when they had gathered their armour to-
gether, they laid them up all carefully in convenient places, and the rem-
nant of the spoils they brought to Jerusalem.
[32] They slew also Philarches, that wicked person, who was with Timothy,
and had annoyed the Jews many ways. [33] Furthermore at such time as
they kept the feast for the victory in their country they burnt Callisthenes,
[and some others] that had set fire upon the holy gates, who had fled into
a little house; and they received a reward meet for their wickedness.
[34] As for that most ungracious Nicanor, who had brought a thousand
merchants to buy the Jews, [35] he was through the help of the Lord brought
down by them, of whom he made least account; and putting off his glori-
ous apparel, and discharging his company, he came like a fugitive servant
through the midland unto Antioch, having very great dishonour, for that
his host was destroyed. [36] Thus he, that took upon him to make good to the
Romans their tribute by means of the captives in Jerusalem, told abroad,
that the Jews had God to fight for them, and therefore they could not be
hurt, because they followed the laws that he gave them.
9 About that time came Antiochus with dishonour out of the country of
Persia. [2] For he had entered the city called Persepolis, and went about
to rob the temple, and to hold the city; whereupon the multitude running
to defend themselves with their weapons put them to flight; and so it
happened, that Antiochus being put to flight of the inhabitants returned
with shame.
[3] Now when he came to Ecbatane, news was brought him what had hap-
pened unto Nicanor and Timothy. [4] Then swelling with anger, he thought
to avenge upon the Jews the disgrace done unto him by those that made
him flee. Therefore commanded he his chariotman to drive without ceas-

ing, and to dispatch the journey, the judgment of God now following him.
For he had spoken proudly in this sort, That he would come to Jerusalem,
and make it a common burying-place of the Jews.
5 But the Lord Almighty, the God of Israel, smote him with an incurable
and invisible plague: for as soon as he had spoken these words, a pain
of the bowels that was remediless came upon him, and sore torments of
the inner parts; 6 and that most justly: for he had tormented other men's
bowels with many and strange torments.
7 Howbeit he nothing at all ceased from his bragging, but still was filled
with pride, breathing out fire in his rage against the Jews, and command-
ing to haste the journey: but it came to pass that he fell down from his
chariot, carried violently; so that having a sore fall, all the members of his
body were much pained.
8 And thus he that a little afore thought he might command the waves
of the sea (so proud was he beyond the condition of men) and weigh the
high mountains in a balance, was now cast on the ground, and carried
in a horselitter, showing forth unto all the manifest power of God. 9 So
that the worms rose up out of the body of this wicked man, and whilst he
lived in sorrow and pain, his flesh fell away, and the filthiness of his smell
was noisome to all his army. 10 And the man, that thought a little afore he
could reach to the stars of heaven, no man could endure to carry for his
intolerable stink.
11 Here therefore, being plagued, he began to leave off his great pride,
and to come to the knowledge of himself by the scourge of God, his pain
increasing every moment. 12 And when he himself could not abide his own
smell, he said these words, It is meet to be subject unto God, and that a
man that is mortal should not proudly think of himself, as if he were God.
13 This wicked person vowed also unto the Lord, who now no more
would have mercy upon him, saying thus, 14 That the holy city (to the
which he was going in haste, to lay it even with the ground, and to make
it a common burying-place) he would set at liberty: 15 and as touching the
Jews, whom he had judged not worthy so much as to be buried, but to be
cast out with their children to be devoured of the fowls and wild beasts,
he would make them all equals to the citizens of Athens: 16 and the holy
temple, which before he had spoiled, he would garnish with goodly gifts,
and restore all the holy vessels with many more, and out of his own rev-
enue defray the charges belonging to the sacrifices: 17 yea, and that also
he would become a Jew himself, and go through all the world that was
inhabited, and declare the power of God.
18 But for all this his pains would not cease: for the just judgment of God
was come upon him: therefore despairing of his health, he wrote unto the
Jews the letter underwritten, containing the form of a supplication, after
this manner:
19 Antiochus, king and governor, to the good Jews his citizens wisheth
much joy, health, and prosperity: 20 if ye and your children fare well, and
your affairs be to your contentment, I give very great thanks to God, hav-
ing my hope in heaven.

[21] As for me, I was weak, or else I would have remembered kindly your
honour and good will. Returning out of Persia, and being taken with a
grievous disease, I thought it necessary to care for the common safety
of all: [22] not distrusting my health, but having great hope to escape this
sickness. [23] But considering that even my father, at what time he led an
army into the high countries, appointed a successor, [24] to the end that, if
anything fell out contrary to expectation, or if any tidings were brought
that were grievous, they of the land, knowing to whom the state was left,
might not be troubled:
[25] Again, considering how that the princes that are borderers and neigh-
bours unto my kingdom wait for opportunities, and expect what shall be
the event, I have appointed my son Antiochus king, whom I often com-
mitted and commended unto many of you, when I went up into the high
provinces; to whom I have written as followeth:
[26] Therefore I pray and request you to remember the benefits that I have
done unto you generally, and in special, and that every man will be still
faithful to me and my son. [27] For I am persuaded that he understanding
my mind will favourably and graciously yield to your desires.
[28] Thus the murderer and blasphemer having suffered most grievously,
as he entreated other men, so died he a miserable death in a strange coun-
try in the mountains. [29] And Philip, that was brought up with him, carried
away his body, who also fearing the son of Antiochus went into Egypt to
Ptolemeus Philometor.

10 Now Maccabeus and his company, the Lord guiding them, recov-
ered the temple and the city: [2] but the altars which the heathen
had built in the open street, and also the chapels, they pulled down.
[3] And having cleansed the temple they made another altar, and striking
stones they took fire out of them, and offered a sacrifice after two years,
and set forth incense, and lights, and showbread. [4] When that was done,
they fell flat down, and besought the Lord that they might come no more
into such troubles; but if they sinned any more against him, that he him-
self would chasten them with mercy, and that they might not be delivered
unto the blasphemous and barbarous nations.
[5] Now upon the same day that the strangers profaned the temple, on the
very same day it was cleansed again, even the five and twentieth day of
the same month, which is Casleu.
[6] And they kept eight days with gladness, as in the feast of the taberna-
cles, remembering that not long afore they had held the feast of the taber-
nacles, when as they wandered in the mountains and dens like beasts.
[7] Therefore they bare branches, and fair boughs, and palms also, and sang
psalms unto him that had given them good success in cleansing his place.
[8] They ordained also by a common statute and decree, That every year
those days should be kept of the whole nation of the Jews.
[9] And this was the end of Antiochus, called Epiphanes.
[10] Now will we declare the acts of Antiochus Eupator, who was the son of
this wicked man, gathering briefly the calamities of the wars. [11] So when

he was come to the crown, he set one Lysias over the affairs of his realm,
and appointed him chief governor of Celosyria and Phoenicia.
[12] For Ptolemeus, that was called Macron, choosing rather to do justice
unto the Jews for the wrong that had been done unto them, endeavoured
to continue peace with them. [13] Whereupon being accused of the king's
friends before Eupator, and called traitor at every word, because he had
left Cyprus, that Philometor had committed unto him, and departed to
Antiochus Epiphanes, and seeing that he was in no honourable place, he
was so discouraged, that he poisoned himself and died.
[14] But when Gorgias was governor of the holds, he hired soldiers, and
nourished war continually with the Jews; [15] and therewithal the Idumeans,
having gotten into their hands the most commodious holds, kept the Jews
occupied, and receiving those that were banished from Jerusalem, they
went about to nourish war.
[16] Then they that were with Maccabeus made supplication, and be-
sought God that he would be their helper; and so they ran with violence
upon the strongholds of the Idumeans, [17] and assaulting them strongly,
they won the holds, and kept off all that fought upon the wall, and slew
all that fell into their hands, and killed no fewer than twenty thousand.
[18] And because certain, who were no less than nine thousand, were fled
together into two very strong castles, having all manner of things conve-
nient to sustain the siege, [19] Maccabeus left Simon and Joseph, and Zac-
cheus also, and them that were with him, who were enough to besiege
them, and departed himself unto those places which more needed his
help.
[20] Now they that were with Simon, being led with covetousness, were
persuaded for money through certain of those that were in the castle, and
took seventy thousand drachms, and let some of them escape. [21] But when
it was told Maccabeus what was done, he called the governors of the peo-
ple together, and accused those men, that they had sold their brethren for
money, and set their enemies free to fight against them. [22] So he slew those
that were found traitors, and immediately took the two castles. [23] And hav-
ing good success with his weapons in all things he took in hand, he slew
in the two holds more than twenty thousand.
[24] Now Timothy, whom the Jews had overcome before, when he had
gathered a great multitude of foreign forces, and horses out of Asia not
a few, came as though he would take Jewry by force of arms. [25] But when
he drew near, they that were with Maccabeus turned themselves to pray
unto God, and sprinkled earth upon their heads, and girded their loins
with sackcloth, [26] and fell down at the foot of the altar, and besought him
to be merciful to them, and to be an enemy to their enemies, and an
adversary to their adversaries, as the law declareth. [27] So after the prayer
they took their weapons, and went on farther from the city: and when
they drew near to their enemies, they kept by themselves.
[28] Now the sun being newly risen, they joined both together; the one
part having together with their virtue their refuge also unto the Lord for a

pledge of their success and victory: the other side making their rage leader
of their battle.
[29] But when the battle waxed strong, there appeared unto the enemies
from heaven five comely men upon horses, with bridles of gold, and two of
them led the Jews, [30] and took Maccabeus betwixt them, and covered him
on every side with their weapons, and kept him safe, but shot arrows and
lightnings against the enemies: so that being confounded with blindness,
and full of trouble, they were killed. [31] And there were slain of footmen
twenty thousand and five hundred, and six hundred horsemen.
[32] As for Timothy himself, he fled into a very strong hold, called Gazara,
where Chereas was governor.
[33] But they that were with Maccabeus laid siege against the fortress
courageously four days. [34] And they that were within, trusting to the
strength of the place, blasphemed exceedingly, and uttered wicked words.
[35] Nevertheless upon the fifth day early twenty young men of Maccabeus'
company, inflamed with anger because of the blasphemies, assaulted the
wall manly, and with a fierce courage killed all that they met withal. [36] Oth-
ers likewise ascending after them, whilst they were busied with them that
were within, burnt the towers, and kindling fires burnt the blasphemers
alive; and others broke open the gates, and, having received in the rest of
the army, took the city, [37] and killed Timothy, that was hid in a certain pit,
and Chereas his brother, with Apollophanes.
[38] When this was done, they praised the Lord with psalms and thanksgiv-
ing, who had done so great things for Israel, and given them the victory.
11 Not long after this, Lysias the king's protector and cousin, who also
managed the affairs, took sore displeasure for the things that were
done. [2] And when he had gathered about fourscore thousand with all the
horsemen, he came against the Jews, thinking to make the city a habita-
tion of the Gentiles, [3] and to make a gain of the temple, as of the other
chapels of the heathen, and to set the high priesthood to sale every year:
[4] not at all considering the power of God, but puffed up with his ten
thousands of footmen, and his thousands of horsemen, and his fourscore
elephants.
[5] So he came to Judea, and drew near to Bethsura, which was a strong
town, but distant from Jerusalem about five furlongs, and he laid sore
siege unto it.
[6] Now when they that were with Maccabeus heard that he besieged the
holds, they and all the people with lamentation and tears besought the
Lord that he would send a good angel to deliver Israel. [7] Then Maccabeus
himself first of all took weapons, exhorting the other that they would jeop-
ard themselves together with him to help their brethren: so they went
forth together with a willing mind.
[8] And as they were at Jerusalem, there appeared before them on horse-
back one in white clothing, shaking his armour of gold. [9] Then they
praised the merciful God all together, and took heart, insomuch that they
were ready not only to fight with men, but with most cruel beasts, and
to pierce through walls of iron. [10] Thus they marched forward in their ar-

mour, having a helper from heaven: for the Lord was merciful unto them.
[11] And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight. [12] Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

[13] Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them, [14] and persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.
[15] Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

[16] For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting: [17] John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. [18] Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. [19] If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. [20] But of the particulars I have given order both to these, and the other that came from me, to commune with you. [21] Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

[22] Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting: [23] since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. [24] We understand also that the Jews would not consent to our father, for to be brought unto the customs of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws. [25] Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. [26] Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

[27] And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews; [28] If ye fare well, we have our desire; we are also in good health.
[29] Menelaus declared unto us, that your desire was to return home, and to follow your own business: [30] wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security. [31] And the Jews shall use their own kind of meats and laws, as before: and none of them any manner of ways shall be molested for things ignorantly done.
[32] I have sent also Menelaus, that he may comfort you. [33] Fare ye well. In

the hundred forty and eighth year, and the fifteenth day of the month
Xanthicus.
[34] The Romans also sent unto them a letter containing these words:
Quintus Memmius and Titus Manlius, ambassadors of the Romans, send
greeting unto the people of the Jews. [35] Whatsoever Lysias the king's
cousin hath granted, therewith we also are well pleased. [36] But touching
such things as he judged to be referred to the king, after ye have advised
thereof, send one forthwith, that we may declare as it is convenient for
you: for we are now going to Antioch. [37] Therefore send some with speed,
that we may know what is your mind. [38] Farewell. This hundred and eight
and fortieth year, the fifteenth day of the month Xanthicus.

12 When these covenants were made, Lysias went unto the king, and
the Jews were about their husbandry. [2] But of the governors of sev-
eral places, Timothy, and Apollonius the son of Genneus, also Hieronym-
us, and Demophon, and besides them Nicanor the governor of Cyprus,
would not suffer them to be quiet, and live in peace.
[3] The men of Joppa also did such an ungodly deed: they prayed the Jews
that dwelt among them to go with their wives and children into the boats
which they had prepared, as though they had meant them no hurt. [4] Who
accepted of it according to the common decree of the city, as being de-
sirous to live in peace and suspecting nothing: but when they were gone
forth into the deep, they drowned no less than two hundred of them.
[5] When Judas heard of this cruelty done unto his countrymen, he com-
manded those that were with him to make them ready. [6] And calling upon
God the righteous Judge, he came against those murderers of his brethren,
and burnt the haven by night, and set the boats on fire, and those that fled
thither he slew. [7] And when the town was shut up, he went backward, as
if he would return to root out all them of the city of Joppa.
[8] But when he heard that the Jamnites were minded to do in like manner
unto the Jews that dwelt among them, [9] he came upon the Jamnites also
by night, and set fire on the haven and the navy, so that the light of the
fire was seen at Jerusalem two hundred and forty furlongs off.
[10] Now when they were gone from thence nine furlongs in their journey
toward Timothy, no fewer than five thousand men on foot and five hun-
dred horsemen of the Arabians set upon him. [11] Whereupon there was
a very sore battle; but Judas' side by the help of God got the victory; so
that the Nomades of Arabia, being overcome, besought Judas for peace,
promising both to give him cattle, and to pleasure him otherwise.
[12] Then Judas, thinking indeed that they would be profitable in many
things, granted them peace: whereupon they shook hands, and so they
departed to their tents.
[13] He went also about to make a bridge to a certain strong city, which
was fenced about with walls, and inhabited by people of divers countries;
and the name of it was Caspis. [14] But they that were within it put such
trust in the strength of the walls and provision of victuals, that they be-
haved themselves rudely toward them that were with Judas, railing and
blaspheming, and uttering such words as were not to be spoken. [15] Where-

fore Judas with his company, calling upon the great Lord of the world, who
without any rams or engines of war did cast down Jericho in the time of
Jesus, gave a fierce assault against the walls, [16] and took the city by the will
of God, and made unspeakable slaughters, insomuch that a lake two fur-
longs broad near adjoining thereunto, being filled full, was seen running
with blood.

[17] Then departed they from thence seven hundred and fifty furlongs, and
came to Characa unto the Jews that are called Tubieni. [18] But as for Timo-
thy, they found him not in the places: for before he had dispatched any-
thing, he departed from thence, having left a very strong garrison in a cer-
tain hold. [19] Howbeit Dositheus and Sosipater, who were of Maccabeus'
captains, went forth, and slew those that Timothy had left in the fortress,
above ten thousand men.

[20] And Maccabeus ranged his army by bands, and set them over the
bands, and went against Timothy, who had about him a hundred and
twenty thousand men of foot, and two thousand and five hundred
horsemen.

[21] Now when Timothy had knowledge of Judas' coming, he sent the
women and children and the other baggage unto a fortress called Carnion:
for the town was hard to besiege, and uneasy to come unto, by reason of
the straitness of all the places.

[22] But when Judas his first band came in sight, the enemies, being smit-
ten with fear and terror through the appearing of him that seeth all things,
fled amain, one running this way, another that way, so as that they were
often hurt of their own men, and wounded with the points of their own
swords. [23] Judas also was very earnest in pursuing them, killing those
wicked wretches, of whom he slew about thirty thousand men.

[24] Moreover Timothy himself fell into the hands of Dositheus and Sosipa-
ter, whom he besought with much craft to let him go with his life, because
he had many of the Jews' parents, and the brethren of some of them, who,
if they put him to death, should not be regarded. [25] So when he had as-
sured them with many words that he would restore them without hurt, ac-
cording to the agreement, they let him go for the saving of their brethren.

[26] Then Maccabeus marched forth to Carnion, and to the temple of Atar-
gatis, and there he slew five and twenty thousand persons.

[27] And after he had put to flight and destroyed them, Judas removed the
host toward Ephron, a strong city, wherein Lysias abode, and a great mul-
titude of divers nations, and the strong young men kept the walls, and
defended them mightily: wherein also was great provision of engines and
darts. [28] But when Judas and his company had called upon Almighty God,
who with his power breaketh the strength of his enemies, they won the
city, and slew twenty and five thousand of them that were within.

[29] From thence they departed to Scythopolis, which lieth six hundred
furlongs from Jerusalem. [30] But when the Jews that dwelt there had testi-
fied that the Scythopolitans dealt lovingly with them, and entreated them
kindly in the time of their adversity; [31] they gave them thanks, desiring

them to be friendly still unto them: and so they came to Jerusalem, the
feast of the weeks approaching.
[32] And after the feast, called Pentecost, they went forth against Gorgias
the governor of Idumea, [33] who came out with three thousand men of
foot and four hundred horsemen. [34] And it happened that in their fighting
together a few of the Jews were slain. [35] At which time Dositheus, one of
Bacenor's company, who was on horseback, and a strong man, was still
upon Gorgias, and taking hold of his coat drew him by force; and when he
would have taken that cursed man alive, a horseman of Thracia coming
upon him smote off his shoulder, so that Gorgias fled unto Marisa.
[36] Now when they that were with Gorgias had fought long, and were
weary, Judas called upon the Lord, that he would show himself to be their
helper and leader of the battle. [37] And with that he began in his own lan-
guage, and sung psalms with a loud voice, and rushing unawares upon
Gorgias' men, he put them to flight. [38] So Judas gathered his host, and
came into the city of Odollam. And when the seventh day came, they pu-
rified themselves, as the custom was, and kept the sabbath in the same
place.
[39] And upon the day following, as the use had been, Judas and his com-
pany came to take up the bodies of them that were slain, and to bury them
with their kinsmen in their fathers' graves. [40] Now under the coats of every
one that was slain they found things consecrated to the idols of the Jam-
nites, which is forbidden the Jews by the law. Then every man saw that
this was the cause wherefore they were slain. [41] All men therefore praising
the Lord, the righteous Judge, who had opened the things that were hid,
[42] betook themselves unto prayer, and besought him that the sin commit-
ted might wholly be put out of remembrance. Besides, that noble Judas
exhorted the people to keep themselves from sin, forasmuch as they saw
before their eyes the things that came to pass for the sins of those that
were slain.
[43] And when he had made a gathering throughout the company to the
sum of two thousand drachms of silver, he sent it to Jerusalem to offer a
sin offering, doing therein very well and honestly, in that he was mindful
of the resurrection: [44] for if he had not hoped that they that were slain
should have risen again, it had been superfluous and vain to pray for the
dead. [45] And also in that he perceived that there was great favour laid up
for those that died godly, it was a holy and good thought. Whereupon he
made a reconciliation for the dead, that they might be delivered from sin.
13 In the hundred forty and ninth year it was told Judas, that Antiochus
Eupator was coming with a great power into Judea, [2] and with him
Lysias his protector, and ruler of his affairs, having either of them a Gre-
cian power of footmen, a hundred and ten thousand, and horsemen five
thousand and three hundred, and elephants two and twenty, and three
hundred chariots armed with hooks.
[3] Menelaus also joined himself with them, and with great dissimulation
encouraged Antiochus, not for the safeguard of the country, but because
he thought to have been made governor. [4] But the King of kings moved

Antiochus' mind against this wicked wretch, and Lysias informed the king
that this man was the cause of all mischief, so that the king commanded
to bring him unto Berea, and to put him to death, as the manner is in that
place.
[5] Now there was in that place a tower of fifty cubits high, full of ashes,
and it had a round instrument, which on every side hanged down into the
ashes. [6] And whosoever was condemned of sacrilege, or had committed
any other grievous crime, there did all men thrust him unto death. [7] Such a
death it happened that wicked man to die, not having so much as burial
in the earth; and that most justly: [8] for inasmuch as he had committed
many sins about the altar, whose fire and ashes were holy, he received his
death in ashes.
[9] Now the king came with a barbarous and haughty mind to do far worse
to the Jews, than had been done in his father's time. [10] Which things when
Judas perceived, he commanded the multitude to call upon the Lord night
and day, that if ever at any other time, he would now also help them, being
at the point to be put from their law, from their country, and from the
holy temple: [11] and that he would not suffer the people, that had even
now been but a little refreshed, to be in subjection to the blasphemous
nations.
[12] So when they had all done this together, and besought the merci-
ful Lord with weeping and fasting, and lying flat upon the ground three
days long, Judas, having exhorted them, commanded they should be in a
readiness.
[13] And Judas, being apart with the elders, determined, before the king's
host should enter into Judea, and get the city, to go forth and try the matter
in fight by the help of the Lord.
[14] So when he had committed all to the Creator of the world, and ex-
horted his soldiers to fight manfully, even unto death, for the laws, the
temple, the city, the country, and the commonwealth, he camped by
Modin: [15] and having given the watchword to them that were about him,
Victory is of God; with the most valiant and choice young men he went in
into the king's tent by night, and slew in the camp about four thousand
men, and the chiefest of the elephants, with all that were upon him. [16] And
at last they filled the camp with fear and tumult, and departed with good
success. [17] This was done in the break of the day, because the protection
of the Lord did help him.
[18] Now when the king had taken a taste of the manliness of the Jews, he
went about to take the holds by policy, [19] and marched toward Bethsura,
which was a stronghold of the Jews: but he was put to flight, failed, and
lost of his men: [20] for Judas had conveyed unto them that were in it such
things as were necessary.
[21] But Rhodocus, who was in the Jews' host, disclosed the secrets to the
enemies; therefore he was sought out, and when they had gotten him,
they put him in prison.
[22] The king treated with them in Bethsura the second time, gave his
hand, took their's, departed, fought with Judas, was overcome: [23] heard

that Philip, who was left over the affairs in Antioch, was desperately bent,
confounded, entreated the Jews, submitted himself, and sware to all equal
conditions, agreed with them, and offered sacrifice, honoured the temple,
and dealt kindly with the place, [24] and accepted well of Maccabeus, made
him principal governor from Ptolemais unto the Gerrhenians; [25] came
to Ptolemais: the people there were grieved for the covenants; for they
stormed, because they would make their covenants void.

[26] Lysias went up to the judgment seat, said as much as could be in
defence of the cause, persuaded, pacified, made them well affected, re-
turned to Antioch. Thus it went touching the king's coming and departing.

14 After three years was Judas informed, that Demetrius the son of
Seleucus, having entered by the haven of Tripolis with a great power
and navy, [2] had taken the country, and killed Antiochus, and Lysias his
protector.

[3] Now one Alcimus, who had been high priest, and had defiled himself
wilfully in the times of their mingling with the Gentiles, seeing that by no
means he could save himself, nor have any more access to the holy altar,
[4] came to king Demetrius in the hundred and one and fiftieth year, pre-
senting unto him a crown of gold, and a palm, and also of the boughs
which were used solemnly in the temple: and so that day he held his
peace.

[5] Howbeit, having gotten opportunity to further his foolish enterprise,
and being called into council by Demetrius, and asked how the Jews stood
affected, and what they intended, he answered thereunto: [6] Those of the
Jews that be called Assideans, whose captain is Judas Maccabeus, nourish
war, and are seditious, and will not let the realm be in peace.

[7] Therefore I, being deprived of my ancestors' honour, I mean the high
priesthood, am now come hither: [8] first, verily for the unfeigned care I
have of things pertaining to the king; and secondly, even for that I in-
tend the good of my own citizens: for all our nation is in no small misery
through the unadvised dealing of them aforesaid.

[9] Wherefore, O king, seeing thou knowest all these things, be careful for
the country, and our nation, which is pressed on every side, according
to the clemency that thou readily showest unto all. [10] For as long as Ju-
das liveth, it is not possible that the state should be quiet. [11] This was no
sooner spoken of him, but others of the king's friends, being maliciously
set against Judas, did more incense Demetrius.

[12] And forthwith calling Nicanor, who had been master of the elephants,
and making him governor over Judea, he sent him forth, [13] commanding
him to slay Judas, and to scatter them that were with him, and to make
Alcimus high priest of the great temple. [14] Then the heathen, that had fled
out of Judea from Judas, came to Nicanor by flocks, thinking the harm
and calamities of the Jews to be their welfare.

[15] Now when the Jews heard of Nicanor's coming, and that the heathen
were up against them, they cast earth upon their heads, and made sup-
plication to him that had established his people for ever, and who always
helpeth his portion with manifestation of his presence. [16] So at the com-

mandment of the captain they removed straightway from thence, and
came near unto them at the town of Dessau.
[17] Now Simon, Judas' brother, had joined battle with Nicanor, but was
somewhat discomfited through the sudden silence of his enemies. [18] Nev-
ertheless Nicanor, hearing of the manliness of them that were with Judas,
and the courageousness that they had to fight for their country, durst
not try the matter by the sword. [19] Wherefore he sent Posidonius, and
Theodotus, and Mattathias, to make peace.
[20] So when they had taken long advisement thereupon, and the captain
had made the multitude acquainted therewith, and it appeared that they
were all of one mind, they consented to the covenants, [21] and appointed
a day to meet in together by themselves: and when the day came, and
stools were set for either of them, [22] Judas placed armed men ready in
convenient places, lest some treachery should be suddenly practised by
the enemies: so they made a peaceable conference.
[23] Now Nicanor abode in Jerusalem, and did no hurt, but sent away the
people that came flocking unto him. [24] And he would not willingly have
Judas out of his sight: for he loved the man from his heart. [25] He prayed
him also to take a wife, and to beget children: so he married, was quiet,
and took part of this life.
[26] But Alcimus, perceiving the love that was betwixt them, and consider-
ing the covenants that were made, came to Demetrius, and told him that
Nicanor was not well affected toward the state: for that he had ordained
Judas, a traitor to his realm, to be the king's successor. [27] Then the king
being in a rage, and provoked with the accusations of the most wicked
man, wrote to Nicanor, signifying that he was much displeased with the
covenants, and commanding him that he should send Maccabeus pris-
oner in all haste unto Antioch.
[28] When this came to Nicanor's hearing, he was much confounded in
himself, and took it grievously that he should make void the articles which
were agreed upon, the man being in no fault. [29] But because there was no
dealing against the king, he watched his time to accomplish this thing by
policy.
[30] Notwithstanding, when Maccabeus saw that Nicanor began to be
churlish unto him, and that he entreated him more roughly than he was
wont, perceiving that such sour behaviour came not of good, he gathered
together not a few of his men, and withdrew himself from Nicanor. [31] But
the other, knowing that he was notably prevented by Judas' policy, came
into the great and holy temple, and commanded the priests, that were
offering their usual sacrifices, to deliver him the man. [32] And when they
sware that they could not tell where the man was whom he sought, [33] he
stretched out his right hand toward the temple, and made an oath in this
manner: If ye will not deliver me Judas as a prisoner, I will lay this temple
of God even with the ground, and I will break down the altar, and erect a
notable temple unto Bacchus.
[34] After these words, he departed. Then the priests lifted up their hands
toward heaven, and besought him that was ever a defender of their nation,

saying in this manner; [35] Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thy habitation should be among us: [36] therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

[37] Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews. [38] For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemence for the religion of the Jews.

[39] So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him: [40] for he thought by taking him to do the Jews much hurt. [41] Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; [42] choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth: [43] but missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them. [44] But they quickly giving back, and a space being made, he fell down into the midst of the void place.

[45] Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, [46] when as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

15 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

[2] Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above other days.

[3] Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept. [4] And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept: [5] then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done. [6] So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

[7] But Maccabeus had ever sure confidence that the Lord would help him: [8] wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty. [9] And so comforting

them out of the law and the prophets, and withal putting them in mind
of the battles that they won afore, he made them more cheerful.
[10] And when he had stirred up their minds, he gave them their charge,
showing them therewithal the falsehood of the heathen, and the breach
of oaths. [11] Thus he armed every one of them, not so much with defence
of shields and spears, as with comfortable and good words: and besides
that, he told them a dream worthy to be believed, as if it had been so
indeed, which did not a little rejoice them.
[12] And this was his vision: That Onias, who had been high priest, a virtu-
ous and a good man, reverend in conversation, gentle in condition, well
spoken also, and exercised from a child in all points of virtue, holding up
his hands prayed for the whole body of the Jews. [13] This done, in like man-
ner there appeared a man with gray hairs, and exceeding glorious, who
was of a wonderful and excellent majesty. [14] Then Onias answered, saying,
This is a lover of the brethren, who prayeth much for the people, and for
the holy city, to wit, Jeremias the prophet of God. [15] Whereupon Jeremias
holding forth his right hand gave to Judas a sword of gold, and in giving it
spake thus, [16] Take this holy sword, a gift from God, with the which thou
shalt wound the adversaries.
[17] Thus being well comforted by the words of Judas, which were very
good, and able to stir them up to valour, and to encourage the hearts of
the young men, they determined not to pitch camp, but courageously to
set upon them, and manfully to try the matter by conflict, because the
city and the sanctuary and the temple were in danger. [18] For the care that
they took for their wives, and their children, their brethren, and kinsfolks,
was in least account with them: but the greatest and principal fear was for
the holy temple. [19] Also they that were in the city took not the least care,
being troubled for the conflict abroad.
[20] And now, when as all looked what should be the trial, and the enemies
were already come near, and the army was set in array, and the beasts
conveniently placed, and the horsemen set in wings,
[21] Maccabeus seeing the coming of the multitude, and the divers prepa-
rations of armour, and the fierceness of the beasts, stretched out his hands
toward heaven, and called upon the Lord that worketh wonders, knowing
that victory cometh not by arms, but even as it seemeth good to him, he
giveth it to such as are worthy: [22] therefore in his prayer he said after this
manner: O Lord, thou didst send thy angel in the time of Hezekias king of
Judea, and didst slay in the host of Sennacherib a hundred fourscore and
five thousand: [23] wherefore now also, O Lord of heaven, send a good angel
before us for a fear and dread unto them; [24] and through the might of thy
arm let those be stricken with terror, that come against thy holy people
to blaspheme. And he ended thus.
[25] Then Nicanor and they that were with him came forward with trum-
pets and songs. [26] But Judas and his company encountered the enemies
with invocation and prayer. [27] So that fighting with their hands, and pray-
ing unto God with their hearts, they slew no less than thirty and five thou-
sand men: for through the appearance of God they were greatly cheered.

[28] Now when the battle was done, returning again with joy, they knew
that Nicanor lay dead in his harness. [29] Then they made a great shout and
a noise, praising the Almighty in their own language.
[30] And Judas, who was ever the chief defender of the citizens both in
body and mind, and who continued his love toward his countrymen all
his life, commanded to strike off Nicanor's head, and his hand with his
shoulder, and bring them to Jerusalem.
[31] So when he was there, and had called them of his nation together,
and set the priests before the altar, he sent for them that were of the tower,
[32] and showed them vile Nicanor's head, and the hand of that blasphemer,
which with proud brags he had stretched out against the holy temple of
the Almighty.
[33] And when he had cut out the tongue of that ungodly Nicanor, he com-
manded that they should give it by pieces unto the fowls, and hang up the
reward of his madness before the temple. [34] So every man praised toward
the heaven the glorious Lord, saying, Blessed be he that hath kept his
own place undefiled. [35] He hanged also Nicanor's head upon the tower,
an evident and manifest sign unto all of the help of the Lord.
[36] And they ordained all with a common decree in no case to let that day
pass without solemnity, but to celebrate the thirteenth day of the twelfth
month, which in the Syrian tongue is called Adar, the day before Mar-
docheus' day. [37] Thus went it with Nicanor: and from that time forth the
Hebrews had the city in their power. And here will I make an end.
[38] And if I have done well, and as is fitting the story, it is that which I de-
sired: but if slenderly and meanly, it is that which I could attain unto. [39] For
as it is hurtful to drink wine or water alone; and as wine mingled with
water is pleasant, and delighteth the taste: even so speech finely framed
delighteth the ears of them that read the story. And here shall be an end.

The Third Book of the **Maccabees**

1 [a]Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

[2] And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war. [3] But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befell this man to receive the fate which was meant for the other.

[4] A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two minæ of gold apiece. [5] It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners.

[6] Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them. [7] By doing this, and by making donations to their temples, he inspired his subjects with confidence. [8] The Jews also sent some of their council and of their elders to him. The greetings, guest-gifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit their city.

[9] Having arrived at Jerusalem, sacrificed, and offered thank-offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner court, [10] he was so struck with the exact magnificence of the place, and so wondered at the orderly arrangements of the temple, that he conceived the purpose of entering the sanctuary itself.

[11] And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way. [12] Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed: and saying, Be it that they were deprived of this honour, I ought not to be. [13] And he

[a] The Third Book of the Maccabees contains no reference to the Maccabees, and the events recorded in it, which may rest upon some historical basis, are placed at an earlier date (217–209 BC). The author was an Alexandrian Jew, who wrote in Greek, perhaps in the first century BC, although a much later date is given to the book by some scholars.

put the question, Why, when he entered all temples, none of the priests who were present forbad him?

[14] He was thoughtlessly answered by some one, That he did wrong to boast of this. [15] Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? [16] And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they filled the temple with lamentations and tears, [17] then those who had been left behind in the city were scared, and rushed forth, uncertain of the event.

[18] Virgins, who had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries. [19] Women, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. [20] Newborn babes were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple. [21] Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

[22] Along with these there were some of the citizens who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose. [23] Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they had occupied before.

[24] During this time the multitude kept on praying. [25] The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. [26] He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

[27] Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who hath all power, to aid in the present crisis, and not wink at such overweening lawlessness. [28] Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. [29] Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

2 Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication:

[2] O Lord, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who exulteth in his confidence and strength. [3] It is thou, the Creator of all, the Lord of the universe, who art a righteous Governor, and judgest all who act with pride and insolence.

[4] It was thou who didst destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. [5] It was thou who didst

make the Sodomites, those workers of exceeding iniquity, men notorious
for their vices, an example to after generations, when thou didst consume
them with fire and brimstone.
[6] Thou didst make known thy power when thou causedst the bold
Pharaoh, the enslaver of thy people, to pass through the ordeal of many
and diverse inflictions. [7] And thou rolledst the depths of the sea over him,
when he made pursuit with chariots, and with a multitude of followers,
and gavest a safe passage to those who put their trust in thee, the Lord
of the whole creation. [8] These saw and felt the works of thy hands, and
praised thee the Almighty.
[9] Thou, O King, when thou createdst the illimitable and measureless
earth, didst choose out this city: thou didst make this place sacred to thy
name, albeit thou needest nothing: thou didst glorify it with thy illustri-
ous presence, after constructing it to the glory of thy great and honourable
name.
[10] And thou didst promise, out of love to the house of Israel, that should
we fall away from thee, and become afflicted, and then come to this house
and pray, thou wouldst hear our prayer. [11] Verily thou art faithful and true.
[12] And whereas thou didst often aid our fathers when hard pressed, and
in low estate, and deliveredst them out of great dangers, [13] see now, holy
King, how through our many and great sins we are borne down, and made
subject to our enemies, and are become weak and powerless. [14] We being
in this low condition, this bold and profane man seeketh to dishonour this
thy holy place, consecrated out of the earth to the name of thy Majesty.
[15] Thy dwelling-place, the heaven of heavens, is indeed unapproachable
to men. [16] But since it seemed good to thee to exhibit thy glory among thy
people Israel, thou didst sanctify this place. [17] Punish us not by means of
the uncleanness of their men, nor chastise us by means of their profanity;
lest the lawless ones should boast in their rage, and exult in exuberant
pride of speech, and say, [18] We have trampled upon the holy house, as
idolatrous houses are trampled upon.
[19] Blot out our iniquities, and do away with our errors, and show forth thy
compassion in this hour. [20] Let thy mercies quickly go before us. Grant us
peace, that the cast down and broken-hearted may praise thee with their
mouth.
[21] At that time God, who seeth all things, who is beyond all Holy among
the holy, heard that prayer, so suitable; and scourged the man greatly
uplifted with scorn and insolence. [22] Shaking him to and fro as a reed
is shaken with the wind, he cast him upon the pavement, powerless,
with limbs paralyzed; by a righteous judgment deprived of the faculty of
speech.
[23] His friends and body-guards, beholding the swift recompense which
had suddenly overtaken him, struck with exceeding terror, and fearing
that he would die, speedily removed him. [24] When in course of time he
had come to himself, this severe check caused no repentance within him,
but he departed with bitter threatenings. [25] He proceeded to Egypt, grew
worse in wickedness through his beforementioned companions in wine,

who were lost to all goodness; [26] and not satisfied with countless acts of
impiety, his audacity so increased that he raised evil reports there, and
many of his friends, watching his purpose attentively, joined in furthering
his will.

[27] His purpose was to inflict a public stigma upon our race; wherefore he
erected a pillar at the tower-porch, and caused the following inscription
to be engraven upon it: [28] That entrance to their own temple was to be
refused to all those who would not sacrifice; that all the Jews were to be
registered among the common people; that those who resisted were to be
forcibly seized and put to death; [29] that those who were thus registered,
were to be marked on their persons by the ivy-leaf symbol of Dionysus,
and to be set apart with these limited rights.

[30] To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

[31] Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected
to derive some great honour from a future connection with him. [32] A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these
sought to escape the registration: [33] cheerfully looking forward to future
aid, they abhorred their own apostates, considering them to be national
foes, and debarring them from the common usages of social intercourse.

3 On discovering this, so incensed was the wicked king, that he no
longer confined his rage to the Jews in Alexandria. Laying his hand
more heavily upon those who lived in the country, he gave orders that
they should be quickly collected into one place, and most cruelly deprived
of their lives.

[2] While this was going on, an invidious rumour was uttered abroad by
men who had banded together to injure the Jewish race. The purport of
their charge was, that the Jews kept them away from the ordinances of the
law. [3] Now, while the Jews always maintained a feeling of unswerving loyalty towards the kings, [4] yet, as they worshipped God, and observed his
law, they made certain distinctions, and avoided certain things. Hence
some persons held them in odium; [5] although, as they adorned their conversation with works of righteousness, they had established themselves
in the good opinion of the world.

[6] What all the rest of mankind said, was, however, made of no account
by the foreigners; [7] who said much of the exclusiveness of the Jews with
regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his
troops. By this way of speaking, they brought much odium upon them.

[8] Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never
harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in

their troubles, and expected a favourable turn of affairs: [9] He who knoweth
all things, will not, said they, disregard so great a people. [10] Some of the
neighbours, friends, and fellow dealers of the Jews, even called them se-
cretly to an interview, pledged them their assistance, and promised to do
their very utmost for them.

[11] Now the king, elated with his prosperous fortune, and not regarding
the superior power of God, but thinking to persevere in his present pur-
pose, wrote the following letter to the prejudice of the Jews.

[12] King Ptolemy Philopater, to the commanders and soldiers in Egypt,
and in all places, health and happiness! [13] I am right well; and so, too,
are my affairs. [14] Since our Asiatic campaign, the particulars of which ye
know, and which by the aid of the gods, not lightly given, and by our own
vigour, hath been brought to a successful issue according to our expecta-
tion, [15] we resolved, not with strength of spear, but with gentleness and
much humanity, as it were to nurse the inhabitants of Cœle-Syria and
Phoenicia, and to be their willing benefactors.

[16] So, having bestowed considerable sums of money upon the temples of
the several cities, we proceeded even as far as Jerusalem; and went up to
honour the temple of these wretched beings who never cease from their
folly. [17] To outward appearance they received us willingly; but belied that
appearance by their deeds. When we were eager to enter their temple,
and to honour it with the most beautiful and exquisite gifts, [18] they were
so carried away by their old arrogance, as to forbid us the entrance; while
we, out of our forbearance toward all men, refrained from exercising our
power upon them. [19] And thus, exhibiting their enmity against us, they
alone among the nations lift up their heads against kings and benefactors,
as men unwilling to submit to anything reasonable.

[20] We then, having endeavoured to make allowance for the madness of
these persons, and on our victorious return treating all people in Egypt
courteously, acted in a manner which was befitting. [21] Accordingly, bear-
ing no ill-will against their kinsmen [at Jerusalem], but rather remember-
ing our connection with them, and the numerous matters with sincere
heart from a remote period entrusted to them, we wished to venture a
total alteration of their state, by bestowing upon them the rights of cit-
izens of Alexandria, and to admit them to the everlasting rites of our
solemnities.

[22] All this, however, they have taken in a very different spirit. With their
innate malignity, they have spurned the fair offer; and constantly inclin-
ing to evil, [23] have rejected the inestimable rights. Not only so, but by us-
ing speech, and by refraining from speech, they abhor the few among
them who are heartily disposed towards us; ever deeming that their igno-
ble course of procedure will force us to do away with our reform. [24] Hav-
ing then, received certain proofs that these Jews bear us every sort of
ill-will, we must look forward to the possibility of some sudden tumult
among ourselves, when these impious men may turn traitors and bar-
barous enemies.

[25] As soon, therefore, as the contents of this letter become known to you,
in that same hour we order those Jews who dwell among you, with wives
and children, to be sent to us, vilified and abused, in chains of iron, to un-
dergo a death, cruel and ignominious, suitable to men disaffected. [26] For
by the punishment of them in one body we perceive that we have found
the only means of establishing our affairs for the future on a firm and
satisfactory basis.

[27] Whoever shall shield a Jew, whether it be old man, child, or suckling,
shall with his whole house be tortured to death. [28] Whoever shall inform
against the Jews, besides receiving the property of the person charged,
shall be presented with two thousand drachmæ from the royal treasury,
shall be made free, and shall be crowned.

[29] Whatever place shall shelter a Jew, shall, when he is hunted forth, be
put under the ban of fire, and be for ever rendered useless to every living
being for all time to come. [30] Such was the purport of the king's letter.

4 Wherever this decree was received, the people kept up a revelry of joy
and shouting; as if their long-pent-up, hardened hatred, were now to
show itself openly.

[2] The Jews suffered great throes of sorrow, and wept much; while their
hearts, all things around being lamentable, were set on fire as they be-
wailed the sudden destruction which was decreed against them. [3] What
home, or city, or place at all inhabited, or what streets were there, which
their condition did not fill with wailing and lamentation?

[4] They were sent out unanimously by the generals in the several cities,
with such stern and pitiless feeling, that the exceptional nature of the
infliction moved even some of their enemies. These, influenced by sen-
timents of common humanity, and reflecting upon the uncertain issue
of life, shed tears at this their miserable expulsion. [5] A multitude of aged
hoary-haired men, were driven along with halting bending feet, urged on-
ward by the impulse of a violent, shameless force to quick speed.

[6] Girls who had entered the bridal chamber quite lately, to enjoy the part-
nership of marriage, exchanged pleasure for misery; and with dust scat-
tered upon their myrrh-anointed heads, were hurried along unveiled, and,
in the midst of outlandish insults, set up with one accord a lamentable cry
in lieu of the marriage hymn. [7] Bound, and exposed to public gaze, they
were hurried violently on board ship.

[8] The husbands of these, in the prime of their youthful vigour, instead of
crowns wore halters round their necks; instead of feasting and youthful
jollity, spent the rest of their nuptial days in wailings, and saw only the
grave at hand. [9] They were dragged along by unyielding chains, like wild
beasts: of these, some had their necks thrust into the benches of the row-
ers; while the feet of others were enclosed in hard fetters. [10] The planks of
the deck above them barred out the light, and shut out the day on every
side, so that they might be treated like traitors during the whole voyage.

[11] They were conveyed accordingly in this vessel, and at the end of it ar-
rived at Schedia. The king had ordered them to be cast into the vast hip-
podrome, which was built in front of the city. This place was well adapted

by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilized accommodation.

[12] When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims, [13] was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment. [14] The whole nation was now to be registered. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties. [15] The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and was not brought to an end in forty days.

[16] The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

[17] At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for registration, [18] inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were insufficient for the work. [19] The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said. [20] They said, and proved, that paper and pens had failed them for the carrying out of their purpose. [21] Now this was the active interference of the unconquerable Providence which assisted the Jews from heaven.

5 Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, [2] he commanded him, with a quantity of unmixed wine and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews. [3] The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

[4] The master of the elephants, Hermon, fulfilled his commission punctually. [5] The underlings appointed for the purpose went out about eventide and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

[6] The heathen believed the Jews to be destitute of all protection; for chains fettered them about. [7] They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power, [8] to overthrow the evil purpose which was gone out against

them, and to deliver them by extraordinary manifestation from that death
which was in store for them. [9] Their litany so earnest went up to heaven.
[10] Then Hermon, who had filled his merciless elephants with copious
draughts of mingled wine and frankincense, came early to the palace to
certify the king thereof. [11] He, however, who hath sent his good creature
sleep from all time, by night or by day thus gratifying whom he willeth,
diffused a portion thereof [now] upon the king. [12] By this sweet and pro-
found influence of the Lord he was held fast, and thus his unjust purpose
was quite frustrated, and his unflinching resolve greatly falsified.
[13] But the Jews, having escaped the hour which had been fixed, praised
their holy God, and again prayed him who is easily reconciled to display
the power of his powerful hand to the overweening Gentiles. [14] The middle
of the tenth hour had well nigh arrived, when the master-bidder, seeing
the guests who were bidden collected, came and shook the king. [15] He
gained his attention with difficulty, and hinting that the mealtime was
getting past, talked the matter over with him.
[16] The king listened to this, and then turning aside to his potations, com-
manded the guests to sit down before him. [17] This done, he asked them
to enjoy themselves, and to indulge in mirth at this somewhat late hour
of the banquet. [18] Conversation grew on, and the king sent for Hermon,
and enquired of him, with fierce denunciations, why the Jews had been
allowed to outlive that day. [19] Hermon explained that he had done his bid-
ding over night; and in this he was confirmed by his friends. [20] The king,
then, with a barbarity exceeding that of Phalaris, said, That they might
thank his sleep of that day. Lose no time, and get ready the elephants
against tomorrow, as you did before, for the destruction of these accursed
Jews.
[21] When the king said this, the company present were glad, and ap-
proved; and then each man went to his own home. [22] Nor did they em-
ploy the night in sleep, so much as in contriving cruel mockeries for those
deemed miserable.
[23] The morning cock had just crowed, and Hermon, having harnessed
the brutes, was stimulating them in the great colonnade. [24] The city
crowds were collected together to see the hideous spectacle, and waited
impatiently for the dawn. [25] The Jews, breathless with momentary sus-
pense, stretched forth their hands, and prayed the Greatest God, in
mournful strains, again to help them speedily.
[26] The sun's rays were not yet shed abroad, and the king was waiting for
his friends, when Hermon came to him, calling him out, and saying, That
his desires could now be realized. [27] The king, receiving him, was aston-
ished at his unwonted exit; and, overwhelmed with a spirit of oblivion
about everything, enquired the object of this earnest preparation. [28] But
this was the working of that Almighty God who had made him forget all
his purpose.
[29] Hermon, and all his friends, pointed out the preparation of the an-
imals. They are ready, O king, according to your own strict injunction.
[30] The king was filled with fierce anger at these words; for, by the Prov-

idence of God regarding these things, his mind had become entirely
confused. He looked hard at Hermon, and threatened him as followeth:
[31] Your parents, or your children, were they here, to these wild beasts a
large repast they should have furnished; not these innocent Jews, who
me and my forefathers loyally have served. [32] Had it not been for familiar
friendship, and the claims of your office, your life should have gone for
theirs.

[33] Hermon, being threatened in this unexpected and alarming manner,
was troubled in visage, and depressed in countenance. [34] The friends, too,
stole out one by one, and dismissed the assembled multitudes to their oc-
cupations. [35] The Jews, having heard of these events, praised the glorious
God and King of kings, because they had obtained this help, too, from
him.

[36] Now the king arranged another banquet after the same manner, and
proclaimed an invitation to mirth. [37] And he summoned Hermon to his
presence, and said, with threats, How often, O wretch, must I repeat my
orders to thee about these same persons? [38] Once more, arm the elephants
against the morrow for the extermination of the Jews.

[39] His kinsmen, who were reclining with him, wondered at his instability,
and thus expressed themselves: [40] O king, how long dost thou make trial
of us, as of men bereft of reason? This is the third time that thou hast
ordered their destruction. When the thing is to be done, thou changest
thy mind, and recallest thy instructions. [41] For this cause the feeling of
expectation causeth tumult in the city: it swarmeth with factions; and is
continually on the point of being plundered.

[42] The king, just like another Phalaris, a prey to thoughtlessness, made
no account of the changes which his own mind had undergone, issuing
in the deliverance of the Jews. He sware a fruitless oath, and determined
forthwith to send them to Hades, crushed by the knees and feet of the
elephants. [43] He would also invade Judea, and level its towns with fire and
the sword; and destroy that temple which the heathen might not enter,
and prevent sacrifices ever after being offered up there.

[44] Joyfully his friends broke up, together with his kinsmen; and, trust-
ing in his determination, arranged their forces in guard at the most con-
venient places of the city. [45] And the master of the elephants urged the
beasts into an almost maniacal state, drenched them with incense and
wine, and decked them with frightful instruments.

[46] About early morning, when the city was now filled with an immense
number of people at the hippodrome, he entered the palace, and called
the king to the business in hand. [47] The king's heart teemed with impious
rage; and he rushed forth with the mass, along with the elephants. With
feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and
wretched doom of the above-mentioned Jews.

[48] But the Jews, when the elephants went out at the gate, followed by
the armed force; and when they saw the dust raised by the throng, and
heard the loud cries of the crowd, [49] thought that they had come to the last
moment of their lives, to the end of what they had tremblingly expected.

They gave way, therefore, to lamentations and moans: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and 51 sent up an exceeding great cry, entreating the Lord of all power to reveal himself, and have mercy upon those who now lay at the gates of Hades.

6 And Eleazar, an illustrious priest of the country, who had attained to length of days, and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, most high, Almighty God, who regulatest the whole creation with thy tender mercy, 3 look upon the seed of Abraham, upon the children of the sanctified Jacob, thy sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shedding the beams of thy mercy upon the race of Israel, thou didst overwhelm him with his proud army. 5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting himself against thy holy city, with boastings grievous to be endured, thou, O Lord, didst demolish him and didst show forth thy might to many nations. 6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries. 7 It was thou who, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back again unhurt to light. 8 When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, thou who hatest insolence; thou who dost abound in mercy; thou who art the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless Gentiles. 10 If our life hath during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which thou preferrest.

11 Let not the vain-minded congratulate vain idols at the destruction of thy beloved, saying, Neither did their God deliver them. 12 Thou who art All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. 13 Let the heathen cower before thy invincible might today, O glorious One, who hast all power to save the race of Jacob. 14 The whole band of infants and their parents with tears beseech thee. 15 Let it be shown to all the nations that thou art with us, O Lord, and hast not turned thy face away from us; but as thou saidst that thou wouldst not

forget them even in the land of their enemies, so do thou fulfil this saying,
O Lord.
[16] Now, at the time that Eleazar had ended his prayer, the king came
along to the hippodrome, with the wild beasts, and with his tumultuous
power. [17] When the Jews saw this, they uttered a loud cry to heaven, so that
the adjacent valleys resounded, and caused an irrepressible lamentation
throughout the army.
[18] Then the all-glorious, all-powerful, and true God, displayed his holy
countenance, and opened the gates of heaven, from which two angels,
dreadful of form, came down, and were visible to all but the Jews. [19] And
they stood opposite, and filled the enemies' host with confusion and cow-
ardice; and bound them with immovable fetters. [20] And a cold shudder
came over the person of the king, and oblivion paralysed the vehemence
of his spirit. [21] They turned back the animals upon the armed forces which
followed them; and the animals trod them down, and destroyed them.
[22] The king's wrath was converted into compassion; and he wept at his
own machinations. [23] For when he heard the cry, and saw them all on
the verge of destruction, with tears he angrily threatened his friends, say-
ing, [24] Ye have governed badly; and have exceeded tyrants in cruelty; and
me your benefactor ye have laboured to deprive at once of my domin-
ion and my life, by secretly devising measures injurious to the kingdom.
[25] Who hath gathered here, unreasonably removing each from his home,
those who, in fidelity to us, had held the fortresses of the country? [26] Who
hath thus consigned to unmerited punishments those who in good will
towards us from the beginning have in all things surpassed all nations,
and who often have engaged in the most dangerous undertakings?
[27] Loose, loose the unjust bonds; send them to their homes in peace, and
deprecate what hath been done. [28] Release the sons of the almighty living
God of heaven, who from our ancestors' times until now hath granted a
glorious and uninterrupted prosperity to our affairs.
[29] These things he said: and they, released the same moment, having now
escaped death, praised God their holy Saviour. [30] The king then departed
to the city, and called his financier to him, and bade him provide a seven
days' quantity of wine and other materials for feasting for the Jews. He
decided that they should keep a gladsome festival of deliverance in the
very place in which they expected to meet with their destruction.
[31] Then they who were before despised and nigh unto Hades, yea, rather
advanced into it, partook of the cup of salvation, instead of a grievous and
lamentable death. Full of exultation, they parted out the place intended
for their fall and burial into banqueting booths. [32] Ceasing their miserable
strain of woe, they took up the subject of their fatherland, hymning in
praise God their wonder-working Saviour. All groans, all wailing, were laid
aside: they formed dances in token of serene joy.
[33] So, also, the king collected a number of guests for the occasion, and
returned unceasing thanks with much magnificence for the unexpected
deliverance afforded him. [34] Those who had marked them out as for death

and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

[35] But the Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgivings, and psalms. [36] They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. [37] They requested the king to send them back to their homes.

[38] They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. [39] The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed.

[40] They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away. [41] The king commended them, and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

7 King Ptolemy Philopator to the commanders throughout Egypt, and to all who are set over affairs, joy and strength. [2] We, too, and our children are well; and God hath directed our affairs as we wish.

[3] Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment. [4] They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Jews to all other people. [5] They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

[6] For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews so as to preserve them, and that he fought for them as a father always fighteth for his sons; [7] and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. [8] And we have dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past. [9] For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape, as the avenger of such deeds. Fare ye well.

[10] When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting punishment upon those of their race who had willingly transgressed the holy God, and the law of God. [11] They alleged that men who had for their bel-

lies' sake transgressed the ordinances of God, would never be faithful to
the interests of the king.
[12] The king admitted the truth of this reasoning, and commended them.
Full power was given them, without warrant or special commission, to
destroy those who had transgressed the law of God boldly in every part
of the king's dominions. [13] Their priests, then, as it was meet, saluted him
with good wishes, and all the people echoed with the Alleluia. They then
joyfully departed.
[14] Then they punished and destroyed with ignominy every polluted Jew
that fell in their way; [15] slaying thus, in that day, above three hundred
men, and esteeming this destruction of the wicked a season of joy. [16] They
themselves having held fast their God unto death, and having enjoyed a
full deliverance, departed from the city garlanded with sweet-flowered
wreaths of every kind. Uttering exclamations of joy, with songs of praise,
and melodious hymns they thanked the God of their fathers, the eternal
Saviour of Israel.
[17] Having arrived at Ptolemais, called from the specialty of that district
Rose-bearing, where the fleet, in accordance with the general wish, waited
for them seven days, [18] they partook of a banquet of deliverance, for the
king generously granted them severally the means of securing a return
home. [19] They were accordingly brought back in peace, while they gave
utterance to becoming thanks; and they determined to keep these days
during their sojourn as days of joyfulness. [20] These they registered as sa-
cred upon a pillar, when they had dedicated the place of their festivity
to be one of prayer. They departed unharmed, free, abundant in joy, pre-
served by the king's command, by land, by sea, and by river, each to his
own home.
[21] They had more weight than before among their enemies; and were
honoured and feared, and no one in any way robbed them of their goods.
[22] Every man received back his own, according to inventory; those who
had obtained their goods, giving them up with the greatest terror. For
the greatest God wrought with perfectness wonders for their salvation.
[23] Blessed be the Redeemer of Israel unto everlasting. Amen.

The Fourth Book of the **Maccabees**

1 [a]As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. [2] For reason is necessary to every one as a step to science: and more especially doth it embrace the praise of prudence, the highest virtue.

[3] If, then, reasoning appeareth to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, [4] it surely also and manifestly hath the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear. [5] How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument. [6] For reasoning doth not rule over its own affections, but over such as are contrary to justice, and manliness, and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

[7] I might prove to you, from many other considerations, that religious reasoning is sole master of the passions; [8] but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue. [9] For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning hath command over the passions.

[10] For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy. [11] For they, winning admiration not only from men in general, but even from their persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

[12] But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

[13] The question, therefore, is, whether reasoning be absolute master of the passions. [14] Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning beareth sway over all of these?

[15] Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. [16] And wisdom is a knowledge of divine and human things, and of their causes. [17] And this is contained

[a] The Fourth Book of the Maccabees contains in an expanded form the story of the Maccabean martyrs, which is used as a basis of a philosophical treatise on the triumph of reason over the passions. Eusebius and Jerome attributed this book to Josephus, but it does not resemble his style, and it is more probably the work of an Alexandrian Jew written during the century before the fall of Jerusalem.

in the education of the law; by means of which we learn divine things
reverently, and human things profitably.
[18] And the forms of wisdom are prudence, and justice, and manliness,
and temperance. [19] The leading one of these is prudence; by whose means,
indeed, it is that reasoning beareth rule over the passions. [20] Of the pas-
sions, pleasure and pain are the two most comprehensive; and they also
by nature refer to the soul. [21] And there are many attendant affections sur-
rounding pleasure and pain. [22] Before pleasure is lust; and after pleasure,
joy. [23] And before pain is fear; and after pain, sorrow.
[24] Wrath is an affection, common to pleasure and to pain, if anyone will
pay attention when it cometh upon him. [25] And there existeth in pleasure
a malicious disposition, which is the most multiform of all the affections.
[26] In the soul it is arrogance, and love of money, and vaingloriousness,
and contention, and faithlessness, and the evil eye. [27] In the body it is
greediness and gormandizing, and solitary gluttony.
[28] As pleasure and pain are, therefore, two growths of the body and the
soul, so there are many offshoots of these passions. [29] And reasoning, the
universal husbandman, purging, and pruning these severally, and bind-
ing round, and watering, and transplanting, in every way improveth the
materials of the morals and affections. [30] For reasoning is the leader of the
virtues, but it is the sole ruler of the passions. Observe then first, through
the very things which stand in the way of temperance, that reasoning is
absolute ruler of the passions.
[31] Now temperance consisteth of a command over the lusts. [32] But of the
lusts, some belong to the soul, others to the body: and over each of these
classes the reasoning appeareth to bear sway. [33] For whence is it, other-
wise, that when urged on to forbidden meats, we reject the gratification
which would ensue from them? Is it not because reasoning is able to com-
mand the appetites? I believe so. [34] Hence it is, then, that when lusting af-
ter water-animals and birds, and fourfooted beasts, and all kinds of food
which are forbidden us by the law, we withhold ourselves through the
mastery of reasoning. [35] For the affections of our appetites are resisted by
the temperate understanding, and bent back again, and all the impulses
of the body are reined in by reasoning.

2 And what wonder? if the lusts of the soul, after participation with what
is beautiful, are frustrated, [2] on this ground, therefore, the temperate
Joseph is praised in that by reasoning, he subdued, on reflection, the in-
dulgence of sense. [3] For, although young, and ripe for sexual intercourse,
he abrogated by reasoning the stimulus of his passions.
[4] And it is not merely the stimulus of sensual indulgence, but that of ev-
ery desire, that reasoning is able to master. [5] For instance, the law saith,
Thou shalt not covet thy neighbour's wife, nor anything that belongeth
to thy neighbour. [6] Now, then, since it is the law which hath forbidden
us to desire, I shall much the more easily persuade you, that reasoning
is able to govern our lusts, just as it doth the affections which are imped-
iments to justice. [7] Since in what way is a solitary eater, and a glutton,

and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

[8] A man, therefore, who regulateth his course by the law, even if he be a lover of money, straightway putteth force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath. [9] And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he doth not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquereth his passions.

[10] For the law conquereth even affection toward parents, not surrendering virtue on their account. [11] And it prevaileth over marriage love, condemning it when transgressing law. [12] And it lordeth it over the love of parents toward their children, for they punish them for vice; and it domineereth over the intimacy of friends, reproving them when wicked. [13] And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity. [14] It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

[15] And reasoning appeareth to be master of the more violent passions, as love of empire and empty boasting, and arrogance, and loud boasting, and slander. [16] For the temperate understanding repelleth all these malignant passions, as it doth wrath: for it mastereth even this.

[17] Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning. [18] For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others. [19] For why, else, doth our most wise father Jacob blame Symeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger. [20] For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

[21] For at the time when God created man, He implanted within him his passions and moral nature. [22] And at that time He enthroned above all the holy leader mind, through the medium of the senses. [23] And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign. [24] How, then, a man may say, if reasoning be master of the passions, hath it no control over forgetfulness and ignorance?

3 The argument is exceedingly ridiculous: for reasoning doth not appear to bear sway over its own affections, but over those of the body, [2] in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

[3] One may not be able to root out anger from the soul, but it is possible to withstand anger. [4] Any one of you may not be able to eradicate malice, but reasoning hath force to work with you to prevent your yielding to malice. [5] For reasoning is not an eradicator, but an antagonist of the passions. [6] And this may be more clearly comprehended from the thirst of King David. [7] For after David had been attacking the Philistines the whole

day, he with the soldiers of his nation slew many of them; [8] then when
evening came, sweating and very weary, he came to the royal tent, about
which the entire host of our ancestors was encamped.
[9] Now all the rest of them were at supper; [10] but the king, being very
much athirst, although he had numerous springs, could not by their
means quench his thirst; [11] but a certain irrational longing for the water
in the enemy's camp grew stronger and fiercer upon him, and consumed
him with languish.
[12] Wherefore his body-guards being troubled at this longing of the king,
two valiant young soldiers, reverencing the desire of the king, put on their
panoplies, and taking a pitcher, got over the ramparts of the enemies:
[13] and unperceived by the guardians of the gate, they went throughout
the whole camp of the enemy in quest. [14] And having boldly discovered
the fountain, they filled out of it the draught for the king.
[15] But he, though parched up with thirst, reasoned that a draught re-
puted of equal value to blood, would be terribly dangerous to his soul.
[16] Wherefore, setting up reasoning in opposition to his desire, he poured
out the draught to God. [17] For the temperate mind hath power to conquer
the pressure of the passions, and to quench the fires of excitement, [18] and
to wrestle down the pains of the body, however excessive; and, through
the excellency of reasoning, to abominate all the assaults of the passions.
[19] But the occasion now inviteth us to give an illustration of temperate
reasoning from history. [20] For at a time when our fathers were in posses-
sion of undisturbed peace through obedience to the law, and were pros-
perous, so that Seleucus Nicanor, the king of Asia, both assigned them
money for divine service, and accepted their form of government, [21] then
certain persons, bringing in new things contrary to the general unanimity,
in various ways fell into calamities.

4 For a certain man named Simon, who was in opposition to Onias, who
once held the high priesthood for life, and was an honourable and
good man, after that by slandering him in every way, he could not injure
him with the people, went away as an exile, with the intention of betraying
his country.
[2] Whence coming to Apollonius, the military governor of Syria, and
Phoenicia, and Cilicia, he said, [3] Having good will to the king's affairs, I
am come to inform thee that infinite private wealth is laid up in the trea-
suries of Jerusalem which do not belong to the temple, but pertain to king
Seleucus.
[4] Apollonius, acquainting himself with the particulars of this, praised Si-
mon for his care of the king's interests, and going up to Seleucus informed
him of the treasure; [5] and getting authority about it, and quickly advanc-
ing into our country with the accursed Simon and a very heavy force, [6] he
said that he came with the commands of the king that he should take the
private money of the treasury. [7] And the nation, indignant at this procla-
mation, and replying to the effect that it was extremely unfair that those
who had committed deposits to the sacred treasury should be deprived

of them, resisted as well as they could. [8] But Apollonius went away with threats into the temple.

[9] And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, [10] and Apollonius going up with his armed force to the seizure of the treasure—there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling. [11] And Apollonius fell down half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host. [12] For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

[13] Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him; [14] and he being thus unexpectedly saved, departed to manifest to the king what had happened to him.

[15] But on the death of Seleucus the king, his son Antiochus Epiphanes succeedeth to the kingdom: a man of haughty pride and terrible. [16] Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest: [17] who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

[18] And he committed to him the high priesthood and rulership over the nation. [19] And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness. [20] So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple. [21] At which Divine vengeance being grieved, instigated Antiochus himself against them. [22] For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them. [23] And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

[24] And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, [25] for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. [26] When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

5 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle round him, [2] commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols. [3] And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

[4] And when many had been seized, a foremost man of the assembly, a
Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and
advanced in years, and for this reason known to many of the king's follow-
ers, was brought near to him.
[5] And Antiochus seeing him, said, [6] I would counsel thee, old man, before
thy tortures begin, to taste the swine's flesh, and save your life; for I feel
respect for your age and hoary head, which since you have had so long,
you appear to me to be no philosopher in retaining the superstition of
the Jews. [7] For wherefore, since nature hath conferred upon you the most
excellent flesh of this animal, do you loathe it? [8] It seemeth senseless not to
enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness,
to reject the boons of nature.
[9] And you will be acting, I think, still more senselessly, if you follow vain
conceits about the truth. [10] And you will, moreover, be despising me to
your own punishment. [11] Will you not awake from your trifling philoso-
phy? and give up the folly of your notions; and, regaining understanding
worthy of your age, search into the truth of an expedient course? [12] and,
reverencing my kindly admonition, have pity upon your own years? [13] For,
bear in mind, that if there be any power which watcheth over this religion
of yours, it will pardon you for all transgressions of the law which you
commit through compulsion.
[14] While the tyrant incited him in this manner to the unlawful eating of
flesh, Eleazar begged permission to speak. [15] And having received power
to speak, he began thus to deliver himself: [16] We, O Antiochus, who are
persuaded that we live under a divine law, consider no compulsion to
be so forcible as obedience to that law; [17] wherefore we consider that we
ought not in any point to transgress the law. [18] And indeed, were our law
(as you suppose) not truly divine, and if we wrongly think it divine, we
should have no right even in that case to destroy our sense of religion.
[19] Think not eating the unclean, then, a trifling offence. [20] For transgres-
sion of the law, whether in small or great matters, is of equal moment;
[21] for in either case the law is equally slighted.
[22] But thou deridest our philosophy, as though we lived irrationally in
it. [23] Yet it instructeth us in temperance, so that we are superior to all
pleasures and lusts; and it exerciseth us in manliness, so that we cheerfully
undergo every grievance. [24] And it instructeth us in justice, so that in all
our dealings we render what is due; and it teacheth us piety, so that we
worship the one only God becomingly. [25] Wherefore it is that we eat not
the unclean; for believing that the law was established by God, we are
convinced that the Creator of the world, in giving his laws, sympathiseth
with our nature. [26] Those things which are convenient to our souls, he
hath directed us to eat; but those which are repugnant to them, he hath
interdicted.
[27] But, tyrant-like, thou not only forcest us to break the law, but also to
eat, that thou mayest ridicule us as we thus profanely eat: [28] but thou shalt
not have this cause of laughter against me; [29] nor will I transgress the sa-
cred oaths of my forefathers to keep the law. [30] No, not if you pluck out my

eyes, and consume my entrails. [31] I am not so old, and void of manliness,
but that my rational powers are youthful in defence of my religion.
[32] Now then; prepare your wheels, and kindle a fiercer flame. [33] I will
not so compassionate my old age, as on my account to break the law of
my country. [34] I will not belie thee, O law, my instructor! or forsake thee, O
beloved self-control. [35] I will not put thee to shame, O philosopher Reason;
or deny thee, O honoured priesthood, and science of the law. [36] Mouth!
thou shalt not pollute my old age, nor the full stature of a perfect life.
[37] My fathers shall receive me pure, not having quailed before your compulsion, though unto death. [38] For over the ungodly thou shalt tyrannize;
but thou shalt not lord it over my thoughts about religion, either by thy
arguments, or through deeds.

6 When Eleazar had in this manner answered the exhortations of the
tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture. [2] And first, they stripped the old man, adorned as he
was with the comeliness of piety. [3] Then tying back his arms and hands,
they disdainfully used him with stripes; [4] a herald opposite crying out,
Obey the commands of the king.
[5] But Eleazar, the high-minded and truly noble, as one tortured in a
dream, regarded it not at all. [6] But raising his eyes on high to heaven, the
old man's flesh was stripped off by the scourges, and his blood streamed
down, and his sides were pierced through. [7] And falling upon the ground,
from his body having no power to support the pains, he yet kept his reasoning upright and unbending. [8] Then one of the harsh spearbearers leapt
upon his belly as he was falling, to force him upright.
[9] But he endured the pains, and despised the cruelty, and persevered
through the indignities; [10] and like a noble athlete, the old man, when
struck, vanquished his torturers. [11] His countenance sweating, and he
panting for breath, he was admired by the very torturers for his courage.
[12] Wherefore, partly in pity for his old age, [13] partly from the sympathy
of acquaintance, and partly in admiration of his endurance, some of the
attendants of the king said, [14] Why do you unreasonably destroy yourself,
O Eleazar, with these miseries? [15] We will bring you some meat cooked
by yourself, and do you save yourself by pretending that you have eaten
swine's flesh.
[16] And Eleazar, as though the advice more painfully tortured him, cried
out, [17] Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence; [18] for it were irrational,
if having lived up to old age in all truth, and having scrupulously guarded
our character for it, we should now turn back, [19] and ourselves should become a pattern of impiety to the young, as being an example of pollution
eating. [20] It would be disgraceful if we should live on some short time,
and that scorned by all men for cowardice, [21] and be condemned by the
tyrant for unmanliness, by not contending to the death for our divine law.
[22] Wherefore do you, O children of Abraham, die nobly for your religion.
[23] Ye spearbearers of the tyrant, why do ye linger?

[24] Beholding him so high-minded against misery, and not changing at
their pity, they led him to the fire: [25] then with their wickedly-contrived
instruments they burnt him on the fire, and poured stinking fluids down
into his nostrils.
[26] And he being at length burnt down to the bones, and about to expire,
raised his eyes God-ward, and said, [27] Thou knowest, O God, that when I
might have been saved, I am slain for the sake of the law by tortures of fire.
[28] Be merciful to thy people, and be satisfied with the punishment of me
on their account. [29] Let my blood be a purification for them, and take my
life in recompense for theirs. [30] Thus speaking, the holy man departed,
noble in his torments, and even to the agonies of death resisted in his
reasoning for the sake of the law.
[31] Confessedly, therefore, religious reasoning is master of the passions.
[32] For had the passions been superior to reasoning, I would have given
them the witness of this mastery. [33] But now, since reasoning conquered
the passions, we befittingly award it the authority of first place.
[34] And it is but fair that we should allow, that the power belongeth to
reasoning, since it mastereth external miseries. [35] Ridiculous would it be
were it not so; and I prove that reasoning hath not only mastered pains,
but that it is also superior to the pleasures, and withstandeth them.

7 The reasoning of our father Eleazar, like a first-rate pilot, steering the
vessel of piety in the sea of passions, [2] and flouted by the threats of the
tyrant, and overwhelmed with the breakers of torture, [3] in no way shifted
the rudder of piety till it sailed into the harbour of victory over death.
[4] Not so hath ever a city, when besieged, held out against many and
various machines, as did that holy man, when his pious soul was tried
with the fiery trial of tortures and rackings, move his besiegers through
the religious reasoning that shielded him. [5] For father Eleazar, projecting
his disposition, broke the raging waves of the passions as with a jutting
promontory.
[6] O priest, worthy of the priesthood! thou didst not pollute thy sacred
teeth; nor make thy appetite, which had always embraced the clean and
lawful, a partaker of profanity. [7] O harmonizer with the law, and sage de-
voted to a divine life! [8] Of such a character ought those to be who perform
the duties of the law at the risk of their own blood, and defend it with
generous sweat by sufferings even unto death.
[9] Thou, father, hast gloriously established our right government by thy
endurance; and making of much account our service past, prevented its
destruction, and, by thy deeds, hast made credible the words of philos-
ophy. [10] O aged man of more power than tortures, elder more vigorous
than fire, greatest king over the passions, Eleazar!
[11] For as father Aaron, armed with a censer, hastening through the con-
suming fire, vanquished the flame-bearing angel, [12] so Eleazar, the de-
scendant of Aaron, wasted away by the fire, did not give up his reasoning.
[13] And, what is most wonderful, though an old man, though the labours of
his body were now spent, and his fibres were relaxed, and his sinews worn
out, he recovered youth. [14] By the spirit of reasoning, and the reasoning of

Isaac, he rendered powerless the many-headed instrument. [15] O blessed
old age, and reverend hoar head, and life obedient to the law, which the
faithful seal of death perfected. [16] If, then, an old man, through religion,
despised tortures even unto death, confessedly religious reasoning is ruler
of the passions.
[17] But perhaps some might say, It is not all who conquer passions, as
all do not possess wise reasoning. [18] But they who have meditated upon
religion with their whole heart, these alone can master the passions of the
flesh: [19] they who believe that to God they die not; for, as our forefathers,
Abraham, Isaac, Jacob, they live to God.
[20] This circumstance, then, is by no means an objection, that some who
have weak reasoning, are governed by their passions: [21] since what person,
walking religiously by the whole rule of philosophy, and believing in God,
[22] and knowing that it is a blessed thing to endure all kinds of hardships
for virtue, would not, for the sake of religion, master his passion? [23] For
the wise and brave man only is lord over his passions. [24] Whence it is,
that even boys, imbued with the philosophy of religious reasoning, have
conquered still more bitter tortures: [25] for when the tyrant was manifestly
vanquished in his first attempt, in being unable to force the old man to
eat the unclean thing—

8 Then, indeed, vehemently swayed with passion, he commanded to
bring others of the adult Hebrews, and if they would eat of the unclean
thing, to let them go when they had eaten; but if they objected, to torment
them more grievously.
[2] The tyrant having given this charge, seven brethren were brought into
his presence, along with their aged mother, handsome, and modest, and
well-born, and altogether comely. [3] Whom, when the tyrant beheld, encir-
cling their mother as in a dance, he was pleased at them; and being struck
with their becoming and ingenuous mien, smiled upon them, and calling
them near, said,
[4] O youths, with favourable feelings, I admire the beauty of each of you;
and greatly honouring so numerous a band of brethren, I not only counsel
you not to share the madness of the old man who hath been tortured
before, [5] but I do beg you to yield, and to enjoy my friendship; for I possess
the power, not only of punishing those who disobey my commands, but
of doing good to those who obey them.
[6] Put confidence in me, then, and you shall receive places of authority in
my government, if you forsake your national ordinance, [7] and, conforming
to the Greek mode of life, alter your rule, and revel in youth's delights. [8] For
if you provoke me by your disobedience, you will compel me to destroy
you, every one, with terrible punishments by tortures. [9] Have mercy, then,
upon your own selves, whom I, although an enemy, compassionate for
your age and comeliness. [10] Will you not reason upon this—that if you
disobey, there will be nothing left for you but to die in tortures?
[11] Thus speaking, he ordered the instruments of torture to be brought
forward, that very fear might prevail upon them to eat unclean meat.
[12] And when the spearman brought forward the wheels, and the racks,

and hooks, and catapeltæ, and cauldrons, pans, and finger-racks, and
iron hands, and wedges, and bellows, the tyrant continued: [13] Fear, young
men, and the Righteousness which ye worship will be merciful to you if
you err from compulsion. [14] Now they having listened to these words of
persuasion, and seeing the fearful instruments, not only were not afraid,
but even answered the arguments of the tyrant, and through their good
reasoning destroyed his power.

[15] Now let us consider the matter: had any of them been weak-spirited
and cowardly among them, what reasonings would they have employed
but such as these? [16] O wretched that we are, and exceeding senseless!
when the king exhorteth us, and calleth us to his bounty, should we not
obey him? [17] Why do we cheer ourselves with vain counsels, and venture
upon a disobedience bringing death? [18] Shall we not fear, O brethren, the
instruments of torture, and weigh the threatenings of torment, and shun
this vain-glory and destructive pride? [19] Let us have compassion upon our
age and relent over the years of our mother. [20] And let us bear in mind that
we shall be dying as rebels. [21] And Divine Justice will pardon us if we fear
the king through necessity. [22] Why withdraw ourselves from a most sweet
life, and deprive ourselves of this pleasant world? [23] Let us not oppose
necessity, nor seek vain-glory by our own excruciation. [24] The law itself is
not forward to put us to death, if we dread torture. [25] Whence hath such
angry zeal taken root in us, and such fatal obstinacy approved itself to us,
when we might live unmolested by giving ear to the king?

[26] But nothing of this kind did the young men say or think when about
to be tortured. [27] For they were well aware of the sufferings, and masters
of the pains. So that as soon as the tyrant had ceased counselling them to
eat the unclean, they altogether with one voice, as from the same heart,
said:

9 Why delayest thou, O tyrant? for we are readier to die than to
transgress the injunctions of our fathers. [2] And we should be disgrac-
ing our fathers if we did not obey the law, and take knowledge for our
guide.

[3] O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity
us more than we pity ourselves. [4] For we account your pity of us on the
terms of unlawful escape to be worse than death. [5] And you think to scare
us, by threatening us with death by tortures, as though thou hadst learned
nothing by the death of Eleazar. [6] But if aged men of the Hebrews have
died in the cause of religion after enduring torture, more rightly should we
younger men die, scorning your cruel tortures, which our aged instructor
overcame.

[7] Make the attempt, then, O tyrant; and if thou puttest us to death for our
religion, think not that thou harmest us by torturing us. [8] For we through
this ill-treatment and endurance shall bear off the rewards of virtue. [9] But
thou, for the wicked and despotic slaughter of us, shalt, from the Divine
vengeance, endure eternal torture by fire.

[10] When they had thus spoken, the tyrant was not only exasperated
against them as being refractory, but enraged with them as being un-

grateful. [11] So that, at his bidding, the torturers brought forth the eldest
of them, and tearing through his tunic, bound his hands and arms on
each side with thongs. [12] And when they had laboured hard without ef-
fect in scourging him, they hurled him upon the wheel. [13] And the noble
youth, extended upon this, became dislocated. [14] And with every member
disjointed, he exclaimed in expostulation,

[15] O most accursed tyrant, and enemy of heavenly justice, and cruel-
hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-
usest; but a defender of the Divine law. [16] And when the spearmen said,
Consent to eat, that you may be released from your tortures— [17] he an-
swered, Not so powerful, O accursed ministers, is your wheel, as to stifle
my reasoning; cut my limbs, and burn my flesh, and twist my joints. [18] For
through all my torments I will convince you that the children of the He-
brews are alone unconquered in behalf of virtue.

[19] While he was saying this, they heaped up fuel, and setting fire to it,
strained him upon the wheel still more. [20] And the wheel was defiled all
over with blood, and the hot ashes were quenched by the droppings of
gore, and pieces of flesh were scattered about the axles of the machine.

[21] And although the framework of his bones was now destroyed, the
high-minded and Abrahamic youth did not groan. [22] But, as though trans-
formed by fire into immortality, he nobly endured the rackings, saying,
[23] Imitate me, O brethren, nor ever desert your station, nor abjure my
brotherhood in courage: fight the holy and honourable fight of religion;
[24] by which means our just and paternal Providence, becoming merciful to
the nation, will punish the pestilent tyrant. [25] And saying this, the revered
youth abruptly closed his life.

[26] And when all admired his courageous soul, the spearmen brought for-
ward him who was second in point of age, and having put on iron hands,
bound him with pointed hooks to the catapelt. [27] And when, on enquiring
whether he would eat before he was tortured, they heard his noble senti-
ment, [28] after they with the iron hands had violently dragged all the flesh
from the neck to the chin, the panther-like beasts tore off the very skin
of his head: but he, bearing with firmness this misery, said, [29] How sweet
is every form of death for the religion of our fathers! and he said to the
tyrant,

[30] Thinkest thou not, most cruel of all tyrants, that thou art now tortured
more than I, finding thy overweening conception of tyranny conquered by
our patience in behalf of our religion? [31] For I lighten my suffering by the
pleasures which are connected with virtue. [32] But thou art tortured with
threatenings for impiety; and thou shalt not escape, most corrupt tyrant,
the vengeance of Divine wrath.

10 Now this one, having endured this praiseworthy death, the third
was brought along, and exhorted by many to taste and save his life.
[2] But he cried out and said, Know ye not, that the father of those who are
dead, begat me also; and that the same mother bare me; and that I was
brought up in the same tenets? [3] I abjure not the noble relationship of my

brethren. [3a] Now then, whatever instrument of vengeance ye have, apply
it to my body, for ye are not able to touch, even if ye wish it, my soul.
[5] But they, highly incensed at his boldness of speech, dislocated his
hands and feet with racking engines, and wrenching them from their sock-
ets, dismembered him. [6] And they dragged round his fingers, and his arms,
and his legs, and his ankles. [7] And not being able by any means to strangle
him, they tore off his skin, together with the extreme tips of his fingers,
flayed him, and then haled him to the wheel; [8] around which his verte-
bral joints were loosened, and he saw his own flesh torn to shreds, and
streams of blood flowing from his entrails. [9] And when about to die, he
said, [10] We, O accursed tyrant, suffer this for the sake of Divine education
and virtue. [11] But thou, for thy impiety and blood-shedding, shalt endure
indissoluble torments.
[12] And thus having died worthily of his brethren, they dragged forward
the fourth, saying, [13] Do not thou share the madness of thy brethren: but
give regard to the king, and save thyself. [14] But he said to them, You have
not a fire so scorching as to make me play the coward. [15] By the blessed
death of my brethren, and the eternal punishment of the tyrant, and the
glorious life of the pious, I will not repudiate the noble brotherhood. [16] In-
vent, O tyrant, tortures; that you may learn, even through them, that I am
the brother of those tormented before.
[17] When he had said this, the bloodthirsty, and murderous, and unhal-
lowed Antiochus ordered his tongue to be cut out. [18] But he said, Even if
you take away the organ of speech, yet God heareth the silent. [19] Behold,
my tongue is extended, cut it off; for not for that shalt thou extirpate our
reasoning. [20] Gladly do we lose our limbs in behalf of God. [21] But God shall
speedily find you, since you cut off the tongue, the instrument of divine
melody.

11 And when he had died, disfigured in his torments, the fifth leapt
forward, and said,
[2] I intend not, O tyrant, to get excused from the torment which is in
behalf of virtue. [3] But I have come of my own accord, that by the death
of me, you may owe heavenly vengeance a punishment for more crimes.
[4] O thou hater of virtue and of men, what have we done that thou thus
revellest in our blood? [5] Doth it seem evil to thee that we worship the
Founder of all things, and live according to his surpassing law? [6] But this
is worthy of honours, not of torments; [6a] hadst thou been capable of the
higher feelings of men, and possessed the hope of salvation from God.
[6b] Behold, now, being alien from God, thou makest war against those who
are religious toward God.
[9] As he said this, the spearbearers bound him, and drew him to the cat-
apelt: [10] to which binding him at his knees, and fastening them with iron
fetters, they bent down his loins upon the wedge of the wheel; and his
body was then dismembered, scorpion-fashion. [11] With his breath thus
confined, and his body strangled, he said, [12] A great favour thou bestow-
est upon us, O tyrant, by enabling us to manifest our adherence to the
law by means of nobler sufferings.

[13] He also being dead, the sixth, quite a youth, was brought out; and on
the tyrant asking him whether he would eat and be delivered, he said,
[14] I am indeed younger than my brothers, but in understanding I am as
old; [15] for having been born and reared unto the same end, we are bound
to die also in behalf of the same cause. [16] So that if thou think proper to
torment us for not eating the unclean—torment!
[17] As he said this, they brought him to the wheel. [18] Extended upon
which, with limbs racked and dislocated, he was gradually roasted from
beneath. [19] And having heated sharp spits, they approached them to his
back; and having transfixed his sides, they burned away his entrails.
[20] And he, while tormented, said, O period good and holy, in which, for
the sake of religion, we brothers have been called to the contest of pain,
and have not been conquered. [21] For religious understanding, O tyrant, is
unconquered. [22] Armed with upright virtue, I also shall depart with my
brethren. [23] I, too, bearing with me a great avenger, O deviser of tortures,
and enemy of the truly pious.
[24] We six youths have destroyed thy tyranny. [25] For is not your inability
to overrule our reasoning, and to compel us to eat the unclean, thy de-
struction? [26] Your fire is cold to us, your catapelts are painless, and your
violence harmless. [27] For the guards not of a tyrant but of a divine law are
our defenders: through this we keep our reasoning unconquered.

12 When he, too, had undergone blessed martyrdom, and died in the
cauldron into which he had been thrown, the seventh, the youngest
of all, came forward: [2] whom the tyrant pitying, though he had been dread-
fully reproached by his brethren, [3] seeing him already encompassed with
chains, had him brought nearer, and endeavoured to counsel him, saying,
[4] Thou seest the end of the madness of thy brethren: for they have died
in torture through disobedience; and you, if disobedient, having been mis-
erably tormented, will yourself perish prematurely. [5] But if you obey, you
shall be my friend, and have a charge over the affairs of the kingdom.
[6] And having thus exhorted him, he sent for the mother of the boy; that,
by condoling with her for the loss of so many sons, he might incline her,
through the hope of safety, to render the survivor obedient. [7] And he, after
his mother had urged him on in the Hebrew tongue (as we shall soon
relate), saith, [8] Release me, that I may speak to the king and all his friends.
[9] And they, rejoicing exceedingly at the promise of the youth, quickly let
him go.
[10] And he, running up to the pans, said, [11] Impious tyrant, and most blas-
phemous man, wert thou not ashamed, having received prosperity and a
kingdom from God, to slay His servants, and to rack the doers of godli-
ness? [12] Wherefore the divine vengeance is reserving thee for eternal fire
and torments, which shall cling to thee for all time.
[13] Wert thou not ashamed, man as thou art, yet most savage, to cut out
the tongues of men of like feeling and origin, and having thus abused
to torture them? [14] But they, bravely dying, fulfilled their religion towards
God. [15] But thou shalt groan according to thy deserts for having slain with-
out cause the champions of virtue.

[16] Wherefore, he continued, I myself, being about to die, [17] will not forsake the testimony of my brethren. [18] And I call upon the God of my fathers to be merciful to my race. [19] But thee, both living and dead, he will punish.

[20] Thus having prayed, he hurled himself into the pans; and so expired.

13 If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions. [2] For just as if, had they as slaves to the passions eaten of the unholy, we should have said that they had been conquered by them; [3] now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

[4] And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles. [5] How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? [6] For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port, [7] so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intemperance of passions.

[8] For having arranged a holy choir of piety, they encouraged one another, saying, [9] Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace. [10] Let us not be cowards in the manifestation of piety. [11] And one said, Courage, brother; and another, Nobly endure. [12] And another, Remember of what stock ye are; and by the hand of what father Isaac endured to be slain for the sake of piety.

[13] And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. [14] Let us not fear him who thinketh he killeth; [15] for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. [16] Let us arm ourselves, therefore, in the abnegation of the divine reasoning. [17] If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. [18] And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who have died before you.

[19] Now you are not ignorant of the charm of brotherhood, which the Divine and all-wise Providence hath imparted through fathers to children, and hath engendered through the mother's womb. [20] In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, [21] and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together; [22] and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

[23] Brotherly love being thus sympathetically constituted, the seven
brethren had a more sympathetic mutual harmony. [24] For being educated
in the same law, and practising the same virtues, and reared up in a just
course of life, they increased this harmony with each other. [25] For a like
ardour for what is right and honourable increased their fellow-feeling to-
wards each other. [26] For it acting along with religion, made their brotherly
feeling more desirable to them.

[27] And yet, although nature and intercourse and virtuous morals in-
creased their brotherly love, those who were left endured to behold their
brethren, who were ill-used for their religion, tortured even unto death.

14 And more than this, they even urged them on to this ill-treatment;
so that they not only despised pains themselves, but they even got
the better of their affections of brotherly love.

[2] O reasonings more royal than a king, and freer than freemen! [3] Sa-
cred and harmonious concert of the seven brethren as concerning piety!
[4] None of the seven youths turned cowardly, or shrank back from death.
[5] But all of them, as though running the road to immortality, hastened on
to death through tortures. [6] For just as hands and feet are moved sympa-
thetically with the directions of the soul, so those holy youths agreed unto
death for religion's sake, as through the immortal soul of religion.

[7] O holy seven of harmonious brethren! for as the seven days of cre-
ation, about religion, [8] so the youths, circling around the number seven,
annulled the fear of torments. [9] We now shudder at the recital of the af-
fliction of those young men; but they not only beheld, and not only heard
the immediate execution of the threat, but undergoing it, persevered; and
that through the pains of fire. [10] And what could be more painful? for the
power of fire, being sharp and quick, speedily dissolved their bodies.

[11] And think it not wonderful that reasoning bore rule over those men
in their torments, when even a woman's mind despised more manifold
pains. [12] For the mother of those seven youths endured the rackings of
each of her children.

[13] And consider how comprehensive is the love of offspring, which
draweth every one to sympathy of affection, [14] where irrational animals
possess a similar sympathy and love for their offspring with men. [15] The
tame birds frequenting the roofs of our houses, defend their fledglings.
[16] Others build their nests, and hatch their young, in the tops of moun-
tains and in the precipices of valleys, and the holes and tops of trees, and
keep off the intruder. [17] And if not able to do this, they fly circling round
them in agony of affection, calling out in their own note, and save their
offspring in whatever manner they are able.

[18] But why should we point attention to the sympathy toward children
shown by irrational animals? [19] The very bees, at the season of honey-
making, attack all who approach; and pierce with their sting, as with a
sword, those who draw near their hive, and repel them even unto death.

[20] But sympathy with her children did not turn aside the mother of the
young men, who had a spirit kindred with that of Abraham.

15 O reasoning of the sons, lord over the passions, and religion more
desirable to a mother than progeny! [2] The mother, when two things
were set before her, religion and the safety of her seven sons for a time,
on the conditional promise of a tyrant, [3] rather elected the religion which
according to God preserveth to eternal life.

[4] O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! [5] for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. [6] And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; [7] and through her many pains undergone in connection with each one, was compelled to feel sympathy with them; [8] yet, through fear of God, she neglected the temporary salvation of her children.

[9] Not but that, on account of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased. [10] For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

[11] And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. [12] But she inclined each one separately and all together to death for religion. [13] O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

[14] At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. [15] She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

[16] O thou mother, who wast tried at this time with bitterer pangs than those of parturition! [17] O thou only woman who hast brought forth perfect holiness! [18] Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. [19] Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep! [20] When thou didst see children's flesh heaped upon children's flesh that had been torn off, hands upon hands cut off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying-ground, thou lamentedst not.

[21] Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments! [22] With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

[23] But religious reasoning, having strengthened her courage in the midst
of sufferings, enabled her to forego, for the time, parental love. [24] Although
beholding the destruction of seven children, the noble mother, after one
embrace, stripped off [her feelings] through faith in God. [25] For just as in
a council-room, beholding in her own soul vehement counsellors, nature
and parentage and love of her children, and the racking of her children,
[26] she holding two votes, one for the death, the other for the preserva-
tion of her children, [27] did not lean to that which would have saved her
children for the safety of a brief space. [28] But this daughter of Abraham
remembered his holy fortitude.

[29] O mother of a nation, avenger of the law, and defender of religion, and
prime bearer in the battle of the affections! [30] O thou nobler in endurance
than males, and more manly than men in patience! [31] For as the ark of
Noah, bearing the world in the world-filling flood, bore up against the
waves, [32] so thou, the guardian of the law, when surrounded on every side
by the flood of passions, and straitened by violent storms which were the
torments of thy children, didst bear up nobly against the storms against
religion.

16 If, then, even a woman, and that an aged one, and the mother of
seven children, endured to see her children's torments even unto
death, confessedly religious reasoning is master even of the passions.

[2] I have proved, then, that not only men have obtained the mastery of
their passions, but also that a woman despised the greatest torments.
[3] And not so fierce were the lions round Daniel, nor the furnace of Misael
burning with most vehement fire, as that natural love of children burned
within her, when she beheld her seven sons tortured. [4] But with the rea-
soning of religion the mother quenched passions so great and powerful.

[5] For we must consider also this: that, had the woman been faint-
hearted, as being their mother, she would have lamented over them; and
perhaps might have spoken thus:

[6] Ah! wretched I, and many times miserable; who having borne seven
sons, have become the mother of none. [7] O seven useless childbirths, and
seven profitless periods of labour, and fruitless givings of suck, and miser-
able nursings at the breast. [8] Vainly, for your sakes, O sons, have I endured
many pangs, and the more difficult anxieties of rearing. [9] Alas, of my chil-
dren, some of you unmarried, and some who have married to no profit, I
shall not see your children, nor be felicitated as a grandmother. [10] Ah, that
I who had many and fair children, should be a lone widow full of sorrows!
[11] Nor, should I die, shall I have a son to bury me.

But with such a lament as this the holy and God-fearing mother be-
wailed none of them. [12] Nor did she divert any of them from death, nor
grieve for them as for the dead. [13] But as one possessed with an adaman-
tine mind, and as one bringing forth again her full number of sons to im-
mortality, she rather with supplications exhorted them to death in behalf
of religion.

[14] O woman, soldier of God for religion, thou, aged and a female, hast
conquered through endurance even a tyrant; and though but weak, hast

been found more powerful in deeds and words. [15] For when thou wast
seized along with thy children, thou stoodest looking upon Eleazar in tor-
ments, and saidst to thy sons in the Hebrew tongue,
[16] O sons, noble is the contest; to which you being called as a witness
for the nation, strive zealously for the laws of your country. [17] For it were
disgraceful that this old man should endure pains for the sake of righ-
teousness, and that you who are younger should be afraid of the tortures.
[18] Remember that through God ye obtained existence, and have enjoyed
it. [19] And on this account ye ought to bear every affliction because of God.
[20] For whom also our father Abraham was forward to sacrifice Isaac our
progenitor, and shuddered not at the sight of his own paternal hand de-
scending down with the sword upon him. [21] And the righteous Daniel was
cast unto the lions; and Ananias, and Azarias, and Misael, were slung out
into a furnace of fire; yet they endured through God. [22] You, then, having
the same faith towards God, be not troubled. [23] For it is unreasonable that
they who know religion should not stand up against troubles.
[24] With these arguments, the mother of seven, exhorting each of her
sons, over-persuaded them from transgressing the commandment of God.
[25] And they saw this, too, that they who die for God, live to God; as Abra-
ham, and Isaac, and Jacob, and all the patriarchs.

17 And some of the spearbearers said, that when she herself was about
to be seized for the purpose of being put to death, she threw herself
upon the pile, rather than that they should touch her person.
[2] O thou mother, who together with seven children didst destroy the vi-
olence of the tyrant, and render void his wicked intentions, and exhibit
the nobleness of faith! [3] For thou, as a house bravely built upon the pillar
of thy children, didst bear without swaying, the shock of tortures.
[4] Be of good cheer, therefore, O holy-minded mother! holding the firm
[substance of the] hope of your steadfastness with God. [5] Not so gracious
doth the moon appear with the stars in heaven, as thou art established
honourable before God, and fixed in the firmament with thy sons whom
thou didst illuminate with religion to the stars. [6] For thy bearing of chil-
dren was after the fashion of a child of Abraham.
[7] And, were it lawful for us to paint as on a tablet the religion of thy story,
the spectators would not shudder at beholding the mother of seven chil-
dren enduring for the sake of religion various tortures even unto death.
[8] And it had been a worthy thing to have inscribed upon the tomb itself
these words as a memorial to those of the nation, [9] Here an aged priest,
and an aged woman, and seven sons, are buried through the violence
of a tyrant, who wished to destroy the polity of the Hebrews. [10] These
also avenged their nation, looking unto God, and enduring torments unto
death.
[11] For it was a truly divine contest which was carried through by them.
[12] For at that time virtue presided over the contest, approving the victory
through endurance, namely, immortality, eternal life. [13] Eleazar was the
first to contend: and the mother of the seven children entered the contest;
and the brethren contended. [14] The tyrant was the opposite; and the world

and living men were the spectators. [15] And reverence for God conquered,
and crowned her own athletes.
[16] Who did not admire those champions of true legislation? who were
not astonished? [17] The tyrant himself, and all their council, admired their
endurance; [18] through which, also, they now stand beside the divine
throne, and live a blessed life. [19] For Moses saith, And all the saints are
under thy hands.
[20] These, therefore, having been sanctified through God, have been hon-
oured not only with this honour, but that also by their means the enemy
did not overcome our nation; [21] and that the tyrant was punished, and
their country purified. [22] For they became the antipoise to the sin of the
nation; and the Divine Providence saved Israel, aforetime afflicted, by the
blood of those pious ones, and their propitiatory death.
[23] For the tyrant Antiochus, looking to their manly virtue, and to their
endurance in torture, proclaimed that endurance as an example to his
soldiers. [24] And they proved to be to him noble and brave for land battles
and sieges; and he conquered and stormed the towns of all his enemies.

18 O Israelitish children, descendants of the seed of Abraham, obey
this law, and in every way be religious. [2] Knowing that religious rea-
soning is lord of the passions, and those not only inward but outward.
[3] Whence those persons giving up their bodies to pains for the sake of
religion, were not only admired by men, but were deemed worthy of a
divine portion. [4] And the nation through them obtained peace, and having
renewed the observance of the law in their country, drove the enemy out
of the land. [5] And the tyrant Antiochus was both punished upon earth,
and is punished now he is dead; for when he was quite unable to compel
the Israelites to adopt foreign customs, and to desert the manner of life of
their fathers, [6] then, departing from Jerusalem, he made war against the
Persians.
[7] And the righteous mother of the seven children spake also as followeth
to her offspring: I was a pure virgin, and went not beyond my father's
house; but I took care of the built-up rib. [8] No destroyer of the desert, [or]
ravisher of the plain, injured me; nor did the destructive, deceitful, snake,
make spoil of my chaste virginity; and I remained with my husband during
the period of my prime.
[9] And these my children, having arrived at maturity, their father died:
blessed was he! for having sought out a life of fertility in children, he was
not grieved with a period of loss of children. [10] And he used to teach you,
when yet with you, the law and the prophets.
[11] He used to read to you the slaying of Abel by Cain, and the offering
up of Isaac, and the imprisonment of Joseph. [12] And he used to tell you
of the zealous Phinehas; and informed you of Ananias and Azarias, and
Misael in the fire. [13] And he used to glorify Daniel, who was in the den of
lions, and pronounce him blessed.
[14] And he used to put you in mind of the scripture of Esaias, which saith,
Even if thou pass through the fire, it shall not burn thee. [15] He chanted
to you David, the hymn-writer, who saith, Many are the afflictions of the

just. [16] He declared the proverbs of Solomon, who saith, He is a tree of life
to all those who do His will. [17] He used to verify Ezekiel, who said, Shall
these dry bones live? [18] For he did not forget the song which Moses taught,
proclaiming, I will kill, and I will make to live. [19] This is our life, and the
length of our days.

[20] O that bitter, and yet not bitter, day when the bitter tyrant of the
Greeks, quenching fire with fire in his cruel cauldrons, brought with boil-
ing rage the seven sons of the daughter of Abraham to the catapelt, and
to all his torments! [21] He pierced the balls of their eyes, and cut out their
tongues, and put them to death with varied tortures. [22] Wherefore divine
retribution pursued and will pursue the pestilent wretch.

[23] But the children of Abraham, with their victorious mother, are assem-
bled together to the choir of their fathers; having received pure and im-
mortal souls from God. [24] To whom be glory for ever and ever. Amen.

The Book of Psalms

The First Kathisma

1 Blessed is the man who hath not walked in the
counsel of the ungodly,
and hath not stood in the way of sinners,
and hath not sat in the seat of evil men.
2 But his pleasure is in the law of the Lord;
and in his law will he meditate day and night.
3 And he shall be as a tree planted by the brooks of waters,
which shall yield its fruit in its season,
and its leaf shall not fall off;
and whatsoever he shall do shall be prospered.

4 Not so the ungodly—not so:
but rather as the chaff which the wind scattereth away
from the face of the earth.
5 Therefore the ungodly shall not rise in judgment,
nor sinners in the counsel of the just.
6 For the Lord knoweth the way of the righteous;
but the way of the ungodly shall perish.

[1] evil: Gr. *pestilent*
[2] pleasure: Gr. *will*
[4] chaff: or, *dust* or *down*

2 Wherefore did the heathen rage,
and the nations imagine vain things?
2 The kings of the earth stood up,
and the rulers gathered themselves together,
against the Lord, and against his Christ;
3 saying, Let us break through their bonds,
and cast away their yoke from us.

4 He that dwelleth in the heavens shall laugh them to scorn,
and the Lord shall mock them.
5 Then shall he speak to them in his anger,
and trouble them in his fury.
6 But I have been made king by him
on Sion his holy mountain,
7 declaring the ordinance of the Lord:
the Lord said to me, Thou art my Son, today have I begotten thee.
8 Ask of me, and I will give thee the heathen for thy inheritance,
and the ends of the earth for thy possession.
9 Thou shalt rule them with a rod of iron;
thou shalt dash them in pieces as a potter's vessel.

[1] Acts 4:25–26 (Heb. + LXX)
[7] Acts 13:33; Heb. 1:5; 5:5 (Heb. + LXX)
[9] Rev. 2:27
[9] rule them: Gr. *tend them as a shepherd.* Rev. 2:27

[10] Now therefore understand, ye kings:
be instructed, all ye that judge the earth.
[11] Serve the Lord with fear,
and rejoice in him with trembling.
[12] [a]Accept correction, lest at any time the Lord be angry,
and ye should perish from the righteous way:
whensoever his wrath shall be suddenly kindled,
blessed are all they that trust in him.

A Psalm of David, when he fled from the presence of his son Abessalom.

3 O Lord, why are they that afflict me multiplied?
many rise up against me.
[3] Many say concerning my soul,
There is no deliverance for him in his God.
[b]Pause.

[4] But thou, O Lord, art my helper:
my glory, and the one that lifteth up my head.
[5] I cried to the Lord with my voice,
and he heard me out of his holy mountain.
Pause.
[6] I lay down and slept;
I awaked; for the Lord will help me.
[7] I will not be afraid of ten thousands of people,
who beset me round about.
[8] Arise, Lord; deliver me, my God:
for thou hast smitten all who were without cause my enemies;
thou hast broken the teeth of sinners.
[9] Deliverance is the Lord's,
and thy blessing is upon thy people.

For the end, a Song of David among the Psalms.

4 When I called upon him, the God of my righteousness heard me:
thou hast made room for me in tribulation;
pity me, and hearken to my prayer.

[3] slow of heart: lit. *heavy of heart*

[3] O ye sons of men, how long will ye be slow of heart?
wherefore do ye love vanity, and seek falsehood?
Pause.
[4] But know ye that the Lord hath done wondrous things for his holy one:

[a] Accept correction: note. - This rendering or a similar one the Jews maintain.
[b] Pause: The word Διάψαλμα (Selah) has been rendered *Pause*, as most intelligible to the English reader.

the Lord will hear me when I cry to him.
5 Be ye angry, and sin not;
feel compunction upon your beds
for what ye say in your hearts.

Pause.

6 Offer the sacrifice of righteousness,
and trust in the Lord.

7 Many say, Who will show us good things?
the light of thy countenance, O Lord, hath been
manifested towards us.
8 Thou hast put gladness into my heart:
they have been satisfied with the fruit of their corn and wine and oil.
9 I will both lie down in peace and sleep:
for thou, Lord, only hast caused me to dwell securely.

5 See Eph. 4:26

9 both: or, *at the same time*

For the end, a Psalm of David, concerning her that inheriteth.

5 Hearken to my words, O Lord,
attend to my cry.
3 Attend to the voice of my supplication,
my King, and my God:
for to thee, O Lord, will I pray.
4 In the morning thou shalt hear my voice:
in the morning will I wait upon thee, and will look up.
5 For thou art not a God that desireth iniquity;
neither shall the worker of wickedness dwell with thee.
6 Neither shall the transgressors continue in thy sight:
thou hatest, O Lord, all them that work iniquity.
7 Thou wilt destroy all that speak falsehood:
the Lord abhorreth the bloody and deceitful man.
8 But I will enter into thy house in the multitude of thy mercy:
I will worship in thy fear toward thy holy temple.

9 Lead me, O Lord, in thy righteousness because of my enemies;
make my way plain before thy face.
10 For there is no truth in their mouth;
their heart is vain;
their throat is an open sepulchre;
with their tongues they have used deceit.
11 Judge them, O God;
let them fail of their counsels:
cast them out according to the abundance of their ungodliness;
for they have provoked thee, O Lord.

12 But let all that trust on thee be glad in thee:

2 attend: lit. *understand*

10 Rom. 3:13 (Heb. + LXX)

11 fail of: Gr. *fall from*, or, *by reason of*

they shall exult for ever, and thou shalt dwell among them;
and all that love thy name shall rejoice in thee.
13 For thou, Lord, shalt bless the righteous:
thou hast compassed us as with a shield of favour.

13 compassed: lit. *crowned*

For the end, a Psalm of David among the Hymns for the eighth.

6 O Lord, rebuke me not in thy wrath,
neither chasten me in thy anger.
3 Pity me, O Lord; for I am weak:
heal me, O Lord; for my bones are vexed.
4 My soul also is grievously vexed:
but thou, O Lord, how long?
5 Return, O Lord, deliver my soul:
save me for thy mercy's sake.
6 For in death no man remembereth thee:
and who will give thee thanks in Hades?
7 I am wearied with my groaning;
I shall wash my bed every night;
I shall water my couch with my tears.
8 My eye is troubled because of my wrath;
I am worn out because of all my enemies.

7 I am wearied: Gr. *I have laboured*

9 Depart from me, all ye that work iniquity;
for the Lord hath heard the voice of my weeping.
10 The Lord hath hearkened to my petition;
the Lord hath accepted my prayer.
11 Let all my enemies be put to shame and sore troubled:
let them be turned back and grievously put to shame speedily.

A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite.

1 Benjamite: lit. *son of Jemini*

7 O Lord my God, in thee have I trusted:
save me from all them that persecute me, and deliver me.
3 Lest at any time the enemy seize my soul as a lion,
while there is none to ransom, nor to save.

4 O Lord my God, if I have done this
(if there is unrighteousness in my hands);
5 if I have requited with evil those who requited me with good;
may I then perish empty by means of my enemies.
6 Let the enemy persecute my soul, and take it;
and let him trample my life on the ground,
and lay my glory in the dust.

Pause.

[7] Arise, O Lord, in thy wrath;
be exalted in the utmost boundaries of my enemies:
awake, O Lord my God, according to the decree
which thou didst command.
[8] And the congregation of the nations shall compass thee:
and for this cause do thou return on high.
[9] The Lord shall judge the nations:
judge me, O Lord, according to my righteousness,
and according to my innocence that is in me.
[10] O let the wickedness of sinners come to an end;
and then thou shalt direct the righteous,
O God that searchest the hearts and reins.

[7] in the utmost boundaries of my enemies: Heb. *because of my enemies*

[11] My help is righteous, coming from God
who saveth the upright in heart.
[12] God is a righteous judge, and strong, and patient,
not inflicting vengeance every day.
[13] If ye will not repent, he will furbish his sword;
he hath bent his bow, and made it ready.
[14] And on it he hath fitted the instruments of death;
he hath completed his arrows for the raging ones.

[14] raging ones: see Heb. perhaps *persecuting ones*

[15] Behold, he hath travailed with unrighteousness,
he hath conceived trouble, and brought forth iniquity.
[16] He hath opened a pit, and dug it up,
and he shall fall into the ditch which he hath made.
[17] His trouble shall return on his own head,
and his unrighteousness shall come down on his own crown.
[18] I will give thanks to the Lord according to his righteousness;
I will sing to the name of the Lord most high.

For the end, concerning the wine-presses, a Psalm of David.

8 O Lord, our Lord, how wonderful is thy name in all the earth!
for thy magnificence is exalted above the heavens.
[3] Out of the mouth of babes and sucklings hast thou perfected praise,
because of thy enemies;
that thou mightest put down the enemy and avenger.

[3] Matt. 21:16 (Heb. + LXX)

[4] For I will regard the heavens, the work of thy fingers;
the moon and stars, which thou hast established.
[5] What is man, that thou art mindful of him?
or the son of man, that thou visitest him?
[6] Thou madest him a little less than angels,

[5] Heb. 2:6–8 (LXX ≠ Heb.)

thou hast crowned him with glory and honour;
[7] and thou hast set him over the works of thy hands:
thou hast put all things under his feet:
[8] sheep and all oxen,
yea, and the cattle of the field;
[9] the birds of the sky, and the fish of the sea,
the creatures passing through the paths of the sea.
[10] O Lord our Lord, how wonderful is thy name in all the earth!

[7] 1 Cor. 15:27 (Heb. + LXX)

[8] oxen: Gr. *cows*

The Second Kathisma

For the end, a Psalm of David, concerning the secrets of the Son.

9 I will give thanks to thee, O Lord, with my whole heart;
I will recount all thy wonderful works.
[3] I will be glad and exult in thee:
I will sing to thy name, O thou Most High.

[4] When my enemies are turned back,
they shall be feeble and perish at thy presence.
[5] For thou hast maintained my cause and my right;
thou sattest on the throne, that judgest righteousness.
[6] Thou hast rebuked the nations, and the ungodly one hath perished;
thou hast blotted out their name for ever, even for ever and ever.
[7] The swords of the enemy have failed utterly; and thou
hast destroyed cities:
their memorial hath been destroyed with a noise,
[8] but the Lord endureth for ever:
he hath prepared his throne for judgment.
[9] And he will judge the world in righteousness,
he will judge the nations in uprightness.
[10] The Lord also is become a refuge for the poor,
a seasonable help, in affliction.
[11] And let them that know thy name hope in thee:
for thou, O Lord, hast not failed them that diligently seek thee.

[12] Sing praises to the Lord, who dwelleth in Sion:
declare his dealings among the nations.
[13] For he remembered them, in making inquisition for blood:
he hath not forgotten the supplication of the poor.

[14] Have mercy upon me, O Lord; look upon my affliction
which I suffer of my enemies,
thou that liftest me up from the gates of death:
[15] that I may declare all thy praises
in the gates of the daughter of Sion:

I will exult in thy salvation.

16 The heathen are caught in the destruction which they planned:
in the very snare which they hid is their foot taken.
17 The Lord is known as executing judgments:
the sinner is taken in the works of his hands. A song of Pause.
18 Let sinners be driven away into Hades,
even all the nations that forget God.
19 For the poor shall not be forgotten for ever:
the patience of the needy ones shall not perish for ever.
20 Arise, O Lord, let not man prevail:
let the heathen be judged before thee.
21 Appoint, O Lord, a lawgiver over them:
let the heathen know that they are men.

Pause.

22 [a]Why standest thou afar off, O Lord?
why dost thou overlook us in times of need, in affliction?
23 While the ungodly one acteth proudly, the poor is hotly pursued:
the wicked are taken in the crafty counsels which they imagine.
24 Because the sinner praiseth himself for the desires of his heart;
and the unjust one blesseth himself.
25 The sinner hath provoked the Lord:
according to the abundance of his pride he will not seek after him:
God is not before him.
26 His ways are profane at all times;
thy judgments are removed from before him:
he will gain the mastery over all his enemies.
27 For he hath said in his heart, I shall not be moved,
continuing without evil from generation to generation.
28 Whose mouth is full of cursing, and bitterness, and fraud:
under his tongue are trouble and pain.
29 He lieth in wait with rich men
in secret places, in order to slay the innocent:
his eyes are set against the poor.
30 He lieth in wait in secret as a lion in his den:
he lieth in wait to ravish the poor,
to ravish the poor when he draweth him after him:
he will bring him down in his snare.
31 He will bow down and fall when he hath mastered the poor.
32 For he hath said in his heart, God hath forgotten:
he hath turned away his face so as never to look.

33 Arise, O Lord God; let thy hand be lifted up:

23 hotly: Gr. *inflamed*, as in a fever

25 pride: or, *anger*

26 profane: Gr. *profaned*

28 Rom. 3:14

29 set: Gr. *look*

[a] Note—Here begins a change of numbers as compared with the Heb. which continues to Ps. 146, this psalm having no number, and the eleventh being called the tenth. The following verses 22–39 are numbered 1–18 in the original text.

forget not the poor.
34 Wherefore hath the wicked provoked God?
for he hath said in his heart, He will not require it.
35 Thou seest it; for thou dost observe trouble and wrath,
to deliver them into thy hands:
the poor hath been left to thee;
thou wast a helper to the orphan.
36 Break thou the arm of the sinner and wicked man:
his sin shall be sought for, and shall not be found.

37 The Lord shall reign for ever, even for ever and ever:
ye Gentiles shall perish out of his land.
38 The Lord hath heard the desire of the poor:
thy ear hath inclined to the preparation of their heart;
39 to plead for the orphan and afflicted,
that man may no more boast upon the earth.

For the end, a Psalm of David.

10 In the Lord I have put my trust: how will ye say to my soul,
Flee to the mountains as a sparrow?
2 For behold the sinners have bent their bow,
they have prepared their arrows for the quiver,
to shoot privily at the upright in heart.
3 For they have pulled down what thou didst frame,
but what hath the righteous done?

2 privily: Gr. *in dark moon*, or *little moonlight*, q.d. *luce malignâ*

4 The Lord is in his holy temple,
as for the Lord, his throne is in heaven:
his eyes look upon the poor,
his eyelids try the sons of men.
5 The Lord trieth the righteous and the ungodly:
and he that loveth unrighteousness hateth his own soul.
6 He shall rain upon sinners snares,
fire, and brimstone, and a stormy blast shall be the
portion of their cup.
7 For the Lord is righteous, and loveth righteousness;
his face beholdeth uprightness.

7 righteousness: Gr. *righteousnesses*

For the end, a Psalm of David, upon the eighth.

11 Save me, O Lord; for the godly man hath failed;
for truth is diminished from among the children of men.
3 Every one hath spoken vanity to his neighbour:
their lips are deceitful, they have spoken with a double heart.

2 truth is diminished: Gr. *truths are become rare*

[4] Let the Lord destroy all the deceitful lips,
and the tongue that speaketh great words:
[5] who have said, We will magnify our tongue;
our lips are our own: who is Lord of us?

[6] Because of the misery of the poor,
and because of the sighing of the needy,
now will I arise, saith the Lord,
I will set them in safety; I will speak to them thereof openly.
[7] The oracles of the Lord are pure oracles;
as silver tried in the fire, proved in a furnace of earth,
purified seven times.
[8] Thou, O Lord, shalt keep us,
and shalt preserve us, from this generation, and for ever.
[9] The ungodly walk around:
according to thy greatness thou hast greatly exalted the sons of men.

[7] a furnace of earth: Gr. *the earth*

For the end, a Psalm of David.

12 How long, O Lord, wilt thou forget me? for ever?
how long wilt thou turn away thy face from me?
[3] How long shall I take counsel in my soul,
having sorrows in my heart daily?
how long shall my enemy be exalted over me?
[4] Look on me, hearken to me, O Lord my God:
lighten my eyes, lest I sleep in death;
[5] lest at any time my enemy say, I have prevailed against him:
my persecutors will exult if ever I should be moved.

[6] But I have hoped in thy mercy;
my heart shall exult in thy salvation.
I will sing to the Lord who hath dealt bountifully with me,
and I will sing psalms to the name of the Lord most high.

For the end, a Psalm of David.

13 The fool hath said in his heart, There is no God.
They have corrupted themselves, and become
abominable in their devices;
there is none that doth goodness, there is not even so much as one.
[2] The Lord looked down from heaven upon the sons of men,
to see if there were any that understood, or sought after God.
[3] They are all gone out of the way, they are together
become good for nothing,
there is none that doth good, no not one.

[2] Rom. 3:11–12 (Heb. + LXX)

Their throat is an open sepulchre;
with their tongues they have used deceit;
the poison of asps is under their lips:
whose mouth is full of cursing and bitterness;
their feet are swift to shed blood:
destruction and misery are in their ways;
and the way of peace they have not known:
there is no fear of God before their eyes.

[4] Will not all the workers of iniquity know,
who eat up my people as they would eat bread?
they have not called upon the Lord.
[5] There were they alarmed with fear, where there was no fear;
for God is in the righteous generation.
[6] Ye have shamed the counsel of the poor,
because the Lord is his hope.
[7] Who will bring the salvation of Israel out of Sion?
when the Lord bringeth back the captivity of his people,
let Jacob exult, and Israel be glad.

A Psalm of David.

14 O Lord, who shall sojourn in thy tabernacle?
and who shall dwell in thy holy mountain?

[2] He that walketh blameless, and worketh righteousness,
who speaketh truth in his heart.
[3] Who hath not spoken craftily with his tongue,
neither hath done evil to his neighbour,
nor taken up a reproach against them that dwelt nearest to him.
[4] In his sight an evil-worker is set at nought,
but he honoureth them that fear the Lord.
He sweareth to his neighbour, and disappointeth him not.
[5] He hath not lent his money on usury,
and hath not received bribes against the innocent.
He that doth these things shall never be moved.

[5] lent: Gr. *given*

A writing of David.

15 Keep me, O Lord;
for I have hoped in thee.
[2] I said to the Lord, Thou art my Lord;
for thou hast no need of my goodness.
[3] On behalf of the saints that are in his land,
he hath magnified all his pleasure in them.

[2] goodness: Gr. *good deeds*, or *things*

[4] Their weaknesses have been multiplied;
afterward they hasted.
I will by no means assemble their bloody meetings,
neither will I make mention of their names with my lips.
[5] The Lord is the portion of my inheritance and of my cup:
thou art he that restoreth my inheritance to me.
[6] The lines have fallen to me in the best places,
yea, I have a most excellent heritage.

[7] I will bless the Lord who hath instructed me;
my reins too have chastened me even till night.
[8] I foresaw the Lord always before my face;
for he is on my right hand, that I should not be moved.
[9] Therefore my heart rejoiced
and my tongue exulted;
moreover also my flesh shall rest in hope:
[10] because thou wilt not leave my soul in hell,
neither wilt thou suffer thy Holy One to see corruption.
[11] Thou hast made known to me the ways of life;
thou wilt fill me with joy with thy countenance:
at thy right hand there are delights for ever.

[7] till night: possibly, *during the night.* q.d. *as long as night lasted*
[8] Acts 2:25–28 (LXX ≠ Heb.)
[10] Acts 13:35 (Heb. + LXX)

A Prayer of David.

16 Hearken, O Lord of my righteousness,
attend to my petition;
give ear to my prayer not uttered with deceitful lips.
[2] Let my judgment come forth from thy presence;
let my eyes behold righteousness.
[3] Thou hast proved my heart; thou hast visited me by night;
thou hast tried me as with fire, and unrighteousness
hath not been found in me:
I am purposed that my mouth shall not speak amiss.
[4] As for the works of men, by the words of thy lips I have
guarded myself from hard ways.
[5] Direct my steps in thy paths,
that my steps slip not.

[6] I have cried, for thou heardest me, O God:
incline thy ear to me, and hearken to my words.
[7] Show the marvels of thy mercies,
thou that savest them that hope in thee.
[8] Keep me as the apple of the eye
from those that resist thy right hand:
thou shalt screen me by the covering of thy wings,
[9] from the face of the ungodly that have afflicted me:

[1] of my righteousness: or, *to my righteous plea,* etc.
[4] I have guarded myself from hard ways: lit. *I have observed hard ways*

my enemies have compassed about my soul.
[10] They have enclosed themselves with their own fat:
their mouth hath spoken pride.
[11] They have now cast me out and compassed me round about:
they have set their eyes so as to bow them down to the ground.
[12] They laid wait for me as a lion ready for prey,
and like a lion's whelp dwelling in secret places.
[13] Arise, O Lord, prevent them, and cast them down:
deliver my soul from the ungodly:
draw thy sword, [14] because of the enemies of thy hand:
O Lord, destroy them from the earth;
scatter them in their life,
though their belly hath been filled with thy hidden treasures:
they have been satisfied with children,
and have left the remnant of their possessions to their babes.

[14] children: Vat. *uncleanness*

[15] But I shall appear in righteousness before thy face:
I shall be satisfied when thy glory appeareth.

The Third Kathisma

For the end, a Psalm of David the servant of the Lord; the words which he spoke to the Lord, even the words of this Song, in the day in which the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said:

17 I will love thee, O Lord, my strength.
[3] The Lord is my firm support, and my refuge, and my deliverer;
my God is my helper, I will hope in him;
he is my defender, and the horn of my salvation, and my helper.
[4] I will call upon the Lord with praises,
and I shall be saved from my enemies.
[5] The pangs of death compassed me,
and the torrents of ungodliness troubled me exceedingly.
[6] The pangs of hell came round about me:
the snares of death prevented me.

[7] And when I was afflicted I called upon the Lord,
and cried to my God:
he heard my voice out of his holy temple,
and my cry shall enter before him, even into his ears.

[8] Then the earth shook and quaked,
and the foundations of the mountains were disturbed,
and were shaken, because God was angry with them.
[9] There went up a smoke in his wrath,

and fire burst into a flame at his presence:
coals were kindled at it.
[10] And he bowed the heaven, and came down:
and thick darkness was under his feet.
[11] And he mounted on cherubs and flew:
he flew on the wings of winds.
[12] And he made darkness his secret place:
round about him was his tabernacle,
even dark water in the clouds of the air.
[13] At the brightness before him the clouds passed,
hail and coals of fire.
[14] The Lord also thundered from heaven,
and the Highest uttered his voice.
[15] And he sent forth his weapons, and scattered them;
and multiplied lightnings, and routed them.
[16] And the springs of waters appeared,
and the foundations of the world were exposed,
at thy rebuke, O Lord,
at the blasting of the breath of thy wrath.

[17] He sent from on high and took me,
he drew me to himself out of many waters.
[18] He will deliver me from my mighty enemies,
and from them that hate me; for they are stronger than I.
[19] They prevented me in the day of my affliction:
but the Lord was my stay against them.
[20] And he brought me out into a wide place:
he will deliver me, because he hath pleasure in me.
[21] And the Lord will recompense me according to my righteousness;
even according to the purity of my hands will he recompense me.
[22] For I have kept the ways of the Lord
and have not wickedly departed from my God.
[23] For all his judgments were before me,
and his ordinances departed not from me.
[24] And I shall be blameless with him,
and shall keep myself from my iniquity.
[25] And the Lord shall recompense me according to my righteousness,
and according to the purity of my hands before his eyes.

[26] With the holy thou wilt be holy;
and with the innocent man thou wilt be innocent.
[27] And with the excellent man thou wilt be excellent;
and with the perverse thou wilt show frowardness.
[28] For thou wilt save the lowly people,
and wilt humble the eyes of the proud.
[29] For thou, O Lord, wilt light my lamp:
my God, thou wilt lighten my darkness.

[30] For by thee shall I be delivered from a troop;
and by my God I will pass over a wall.
[31] As for my God, his way is perfect:
the oracles of the Lord are tried in the fire;
he is a protector of all them that hope in him.
[32] For who is God but the Lord?
and who is a God except our God?

[33] It is God that girdeth me with strength,
and hath made my way blameless:
[34] who strengtheneth my feet as hart's feet,
and setteth me upon high places.
[35] He instructeth my hands for war;
and thou hast made my arms as a brazen bow.
[36] And thou hast made me secure in my salvation:
and thy right hand hath helped me,
and thy correction hath upheld me to the end;
yea, thy correction itself shall instruct me.
[37] Thou hast made room for my goings under me,
and my footsteps did not fail.
[38] I will pursue my enemies, and overtake them;
and I will not turn back until they are consumed.
[39] I will dash them to pieces and they shall not be able to stand:
they shall fall under my feet.
[40] For thou hast girded me with strength for war:
thou hast beaten down under me all that rose up against me.
[41] And thou hast made my enemies turn their backs before me;
and thou hast destroyed them that hated me.
[42] They cried, but there was no deliverer:
even to the Lord, but he hearkened not to them.
[43] I will grind them as the mud of the streets:
and I will beat them small as dust before the wind.
[44] Deliver me from the gainsayings of the people:
thou shalt make me head of the Gentiles:
a people whom I knew not served me,
[45] at the hearing of the ear they obeyed me:
the strange children lied to me.
[46] The strange children waxed old,
and fell away from their paths through lameness.

[47] The Lord liveth; and blessed be my God;
and let the God of my salvation be exalted.
[48] It is God that avengeth me,
and hath subdued the nations under me;
[49] my deliverer from angry enemies:
thou shalt set me on high above them that rise up against me:
thou shalt deliver me from the unrighteous man.

[36] secure in: Gr. *the protection of*

[45] lied to me: or, *feigned obedience*

[49] above: or, *out of the way of*

[50] Therefore will I confess to thee, O Lord, among the Gentiles,
and sing to thy name.
[51] God magnifieth the deliverances of his king;
and dealeth mercifully with David his anointed,
and his seed, for ever.

[50] Rom. 15:9 (Heb. + LXX)

For the end, a Psalm of David.

18 The heavens declare the glory of God;
and the firmament proclaimeth the work of his hands.
[3] Day to day uttereth speech,
and night to night proclaimeth knowledge.
[4] There are no speeches or words,
in which their voices are not heard.
[5] Their voice is gone out into all the earth,
and their words to the ends of the world.
[6] In the sun he hath set his tabernacle;
and he cometh forth as a bridegroom out of his chamber:
he will exult as a giant to run his course.
[7] His going forth is from the extremity of heaven,
and his circuit to the other end of heaven:
and no one shall be hidden from his heat.

[3] uttereth: Gr. *eructat*

[4] in which: Gr. *of which*
[5] Rom. 10:18 (LXX ≠ Heb.)

[7] circuit: Gr. *meeting*

[8] The law of the Lord is perfect, converting souls:
the testimony of the Lord is faithful, instructing babes.
[9] The ordinances of the Lord are right, rejoicing the heart:
the commandment of the Lord is bright, enlightening the eyes.
[10] The fear of the Lord is pure, enduring for ever and ever:
the judgments of the Lord are true, and justified altogether.
[11] To be desired more than gold, and much precious stone:
sweeter also than honey and the honey-comb.
[12] For thy servant keepeth to them:
in the keeping of them there is great reward.

[8] perfect: Gr. *spotless*

[13] Who will understand his transgressions?
purge thou me from my secret sins.
[14] And spare thy servant the attack of strangers:
if they do not gain the dominion over me, then shall I be blameless,
and I shall be clear from great sin.
[15] So shall the sayings of my mouth,
and the meditation of my heart,
be pleasing continually before thee,
O Lord my helper, and my redeemer.

For the end, a Psalm of David.

19 The Lord hear thee in the day of trouble;
the name of the God of Jacob defend thee.
3 Send thee help from the sanctuary,
and aid thee out of Sion.
4 Remember all thy sacrifice,
and enrich thy whole-burnt offering.

[4] sacrifice: or, *meat offering*

Pause.

5 Grant thee according to thy heart,
and fulfil all thy desire.
6 We will exult in thy salvation,
and in the name of our God shall we be magnified:
the Lord fulfil all thy petitions.

7 Now I know that the Lord hath saved his Christ:
he shall hear him from his holy heaven:
the salvation of his right hand is mighty.
8 Some glory in chariots, and some in horses:
but we will glory in the name of the Lord our God.
9 They are overthrown and fallen:
but we are risen, and have been set upright.
10 O Lord, save the king:
and hear us in whatever day we call upon thee.

[8] we will glory: Gr. *be magnified*

For the end, a Psalm of David.

20 O Lord, the king shall rejoice in thy strength;
and in thy salvation he shall greatly exult.
3 Thou hast granted him the desire of his soul,
and hast not withheld from him the request of his lips.

Pause.

4 For thou hast prevented him with blessings of goodness:
thou hast set upon his head a crown of precious stone.
5 He asked life of thee, and thou gavest him
length of days for ever and ever.
6 His glory is great in thy salvation:
thou wilt crown him with glory and majesty.
7 For thou wilt give him a blessing for ever and ever:
thou wilt gladden him with joy with thy countenance.
8 For the king trusteth in the Lord,
and through the mercy of the Highest he shall not be moved.

9 Let thy hand be found by all thy enemies:
let thy right hand find all that hate thee.
10 Thou shalt make them as a fiery oven at the time of thy presence:

the Lord shall trouble them in his anger,
and fire shall devour them.
[11] Thou shalt destroy their fruit from the earth,
and their seed from among the sons of men.
[12] For they intended evils against thee;
they imagined a device which they shall by no
means be able to perform.
[13] For thou shalt make them turn their back in thy latter end,
thou wilt prepare their face.
[14] Be thou exalted, O Lord, in thy strength:
we will sing and praise thy mighty acts.

For the end, concerning the morning aid, a Psalm of David.

21 O God, my God, attend to me: why hast thou forsaken me?
the account of my transgressions is far from my salvation.
[3] O my God, I will cry to thee by day, but thou wilt not hear:
and by night, and it shall not be accounted for folly to me.

[2] Matt. 27:46; Mark 15:34 (Heb. ≠ LXX)

[4] But thou, the praise of Israel, dwellest in a sanctuary.
[5] Our fathers hoped in thee;
they hoped, and thou didst deliver them.
[6] They cried to thee, and were saved:
they hoped in thee, and were not ashamed.
[7] But I am a worm, and not a man;
a reproach of men, and scorn of the people.
[8] All that saw me mocked me:
they spoke with their lips, they shook the head, saying,
[9] He hoped in the Lord: let him deliver him,
let him save him, because he taketh pleasure in him.
[10] For thou art he that drew me out of the womb;
my hope from my mother's breasts.
[11] I was cast on thee from the womb:
thou art my God from my mother's belly.

[12] Stand not aloof from me; for affliction is near;
for there is no helper.
[13] Many bullocks have compassed me:
fat bulls have beset me round.
[14] They have opened their mouth against me,
as a ravening and roaring lion.
[15] I am poured out like water,
and all my bones are loosened:
my heart in the midst of my belly is become like melting wax.
[16] My strength is dried up like a potsherd;
and my tongue is glued to my throat;

[13] bullocks: Gr. *calves*

and thou hast brought me down to the dust of death.
[17] For many dogs have compassed me:
the assembly of the wicked doers hath beset me round:
they pierced my hands and my feet.
[18] They counted all my bones;
and they observed and looked upon me.
[19] They parted my garments among themselves,
and cast lots upon my raiment.

[19] John 19:24 (Heb. + LXX)
[19] See Matt. 27:35

[20] But thou, O Lord, remove not my help afar off:
be ready for my aid.
[21] Deliver my soul from the sword;
my only-begotten one from the power of the dog.
[22] Save me from the lion's mouth;
and regard my lowliness from the horns of the unicorns.

[22] lowliness: see Hebrew

[23] I will declare thy name to my brethren:
in the midst of the church will I sing praise to thee.
[24] Ye that fear the Lord, praise him;
all ye seed of Jacob, glorify him:
let all the seed of Israel fear him.
[25] For he hath not despised nor been angry at the
supplication of the poor;
nor turned away his face from me;
but when I cried to him, he heard me.
[26] My praise is of thee in the great congregation:
I will pay my vows before them that fear him.

[23] Heb. 2:12 (Heb. ≠ LXX)

[27] The poor shall eat and be satisfied;
and they shall praise the Lord that seek him:
their heart shall live for ever.
[28] All the ends of the earth shall remember and turn to the Lord:
and all the kindreds of the nations shall worship before him.
[29] For the kingdom is the Lord's;
and he is the governor of the nations.
[30] All the fat ones of the earth have eaten and worshipped:
all that go down to the earth shall fall down before him:
my soul also liveth to him.
[31] And my seed shall serve him:
the generation that is coming shall be reported to the Lord.
[32] And they shall report his righteousness
to the people that shall be born, whom the Lord hath made.

A Psalm of David.

22 The Lord tendeth me as a shepherd,
and I shall want nothing.
2 In a place of green grass, there he hath made me dwell:
he hath nourished me by the water of rest.
3 He hath restored my soul:
he hath guided me into the paths of righteousness,
for his name's sake.
4 Yea, even if I should walk in the midst of the shadow of death,
I will not be afraid of evils: for thou art with me;
thy rod and thy staff, these have comforted me.
5 Thou hast prepared a table before me in presence
of them that afflict me:
thou hast thoroughly anointed my head with oil;
and thy cup cheereth me like the best wine.
6 Thy mercy also shall follow me all the days of my life:
and my dwelling shall be in the house of the Lord
for a very long time.

A Psalm for David on the first day of the week.

[1] 1 Cor. 10:26 (Heb. + LXX)

23 The earth is the Lord's and the fulness thereof;
the world, and all that dwell in it.
2 He hath founded it upon the seas,
and prepared it upon the rivers.

3 Who shall go up to the mountain of the Lord,
and who shall stand in his holy place?
4 He that is innocent in his hands and pure in his heart;
who hath not lifted up his soul to vanity,
nor sworn deceitfully to his neighbour.
5 He shall receive a blessing from the Lord,
and mercy from God his Saviour.
6 This is the generation of them that seek him,
that seek the face of the God of Jacob.

[4] to his neighbour: or, *against his neighbour*

Pause.

7 Lift up your gates, ye princes,
and be ye lifted up, ye everlasting doors;
and the king of glory shall come in.
8 Who is this king of glory?
the Lord strong and mighty,
the Lord mighty in battle.
9 Lift up your gates, ye princes;
and be ye lift up, ye everlasting doors;

and the king of glory shall come in.
10 Who is this king of glory?
The Lord of hosts, he is this king of glory.

The Fourth Kathisma

A Psalm of David.

24 To thee, O Lord, have I lifted up my soul.
2 O my God, I have trusted in thee: let me not be confounded,
neither let my enemies laugh me to scorn.
3 For none of them that wait on thee shall in any wise be ashamed:
let them be ashamed that transgress without cause.
4 Show me thy ways, O Lord;
and teach me thy paths.
5 Lead me in thy truth, and teach me:
for thou art God my Saviour:
and I have waited on thee all the day.
6 Remember thy compassions, O Lord,
and thy mercies, for they are from everlasting.
7 Remember not the sins of my youth, nor my sins of ignorance:
remember me according to thy mercy,
for thy goodness' sake, O Lord.

8 Good and upright is the Lord:
therefore will he instruct sinners in the way.
9 The meek will he guide in judgment:
the meek will he teach his ways.
10 All the ways of the Lord are mercy and truth
to them that seek his covenant and his testimonies.
11 For thy name's sake, O Lord,
do thou also be merciful to my sin; for it is great.
12 Who is the man that feareth the Lord?
he shall instruct him in the way which he hath chosen.
13 His soul shall dwell in prosperity;
and his seed shall inherit the earth.
14 The Lord is the strength of them that fear him;
and his covenant is to manifest truth to them.

15 My eyes are continually to the Lord;
for he shall draw my feet out of the snare.
16 Look upon me, and have mercy upon me;
for I am an only child and poor.
17 The afflictions of my heart have been multiplied;
deliver me from my distresses.
18 Look upon my affliction and my trouble;

8 instruct: sc. as a law-giver

14 truth: or, *it*, sc. what has just been stated

and forgive all my sins.
[19] Look upon my enemies; for they have been multiplied;
and they have hated me with unjust hatred.
[20] Keep my soul, and deliver me:
let me not be ashamed; for I have hoped in thee.
[21] The harmless and upright joined themselves to me:
for I waited for thee, O Lord.
[22] Deliver Israel, O God,
out of all his afflictions.

A Psalm of David.

25 Judge me, O Lord; for I have walked in my innocence:
and hoping in the Lord I shall not be moved.
[2] Prove me, O Lord, and try me;
purify as with fire my reins and my heart.

[3] For thy mercy is before my eyes:
and I am well pleased with thy truth.
[4] I have not sat with the council of vanity,
and will in nowise enter in with transgressors.
[5] I have hated the assembly of wicked doers;
and will not sit with ungodly men.
[6] I will wash my hands in innocency,
and compass thy altar, O Lord:
[7] to hear the voice of praise,
and to declare all thy wonderful works.
[8] O Lord, I have loved the beauty of thy house,
and the place of the tabernacle of thy glory.
[9] Destroy not my soul together with the ungodly,
nor my life with bloody men:
[10] in whose hands are iniquities,
and their right hand is filled with bribes.
[11] But I have walked in my innocence:
redeem me, and have mercy upon me.
[12] My foot standeth in an even place:
in the congregations will I bless thee, O Lord.

[6] innocency: Gr. *innocent things*

[12] in an even place: Gr. *in evenness or uprightness*

A Psalm of David, before he was anointed.

26 The Lord is my light and my Saviour; whom shall I fear?
the Lord is the defender of my life; of whom shall I be afraid?
[2] When evil-doers drew nigh against me to eat up my flesh,
my persecutors and my enemies, they fainted and fell.

[3] Though an army should set itself in array against me,
my heart shall not be afraid:
though war should rise up against me, in this am I confident.
[4] One thing have I asked of the Lord, this will I earnestly seek:
that I should dwell in the house of the Lord all the days of my life,
that I should behold the fair beauty of the Lord,
and survey his temple.
[5] For in the day of my afflictions he hid me in his tabernacle:
he sheltered me in the secret of his tabernacle;
he set me up on a rock.
[6] And now, behold, he hath lifted up my head over my enemies:
I went round and offered in his tabernacle the sacrifice of joy;
I will sing, even sing psalms to the Lord.

[6] joy: Gr. *shouting*
[6] even sing psalms: or, *and play on a psaltery*

[7] Hear, O Lord, my voice which I have uttered aloud:
pity me, and hearken to me.
[8] My heart said to thee, I have diligently sought thy face:
thy face, O Lord, I will seek.
[9] Turn not thy face away from me,
turn not thou away from thy servant in anger:
be thou my helper, forsake me not;
and, O God my Saviour, overlook me not.
[10] For my father and my mother have forsaken me,
but the Lord hath taken me to himself.
[11] Teach me, O Lord, in thy way,
and guide me in a right path, because of my enemies.
[12] Deliver me not over to the desire of them that afflict me;
for unjust witnesses have risen up against me,
and injustice hath lied within herself.

[13] goodness: Gr. *good things*

[13] I believe that I shall see the goodness of the Lord in
the land of the living.
[14] Wait on the Lord:
be of good courage, and let thy heart be strengthened:
yea, wait on the Lord.

A Psalm of David.

27 To thee, O Lord, have I cried;
my God, be not silent toward me:
lest thou be silent toward me,
and so I should be likened to them that go down to the pit.
[2] Hearken to the voice of my supplication, when I pray to thee,
when I lift up my hands toward thy holy temple.
[3] Draw not away my soul with sinners,
and destroy me not with the workers of iniquity,

who speak peace with their neighbours,
but evils are in their hearts.
4 Give them according to their works,
and according to the wickedness of their devices:
give them according to the works of their hands;
render their recompense unto them.
5 Because they have not attended to the works of the Lord,
even to the works of his hands,
thou shalt pull them down, and shalt not build them up.

6 Blessed be the Lord, for he hath hearkened to the voice of my petition.
7 The Lord is my helper and my defender;
my heart hath hoped in him, and I am helped:
my flesh hath revived,
and willingly will I give praise to him.
8 The Lord is the strength of his people,
and the saving defender of his anointed.

9 Save thy people, and bless thy inheritance:
and take care of them, and lift them up for ever.

7 give praise to him: or, *confess to him*
8 saving defender of: Gr. *defender of the salvation of*

A Psalm of David on the occasion of the solemn assembly of the Tabernacle.

28 Bring to the Lord, ye sons of God,
bring to the Lord young rams;
bring to the Lord glory and honour.
2 Bring to the Lord glory, due to his name;
worship the Lord in his holy court.

3 The voice of the Lord is upon the waters:
the God of glory hath thundered:
the Lord is upon many waters.
4 The voice of the Lord is mighty;
the voice of the Lord is full of majesty.
5 There is the voice of the Lord who breaketh the cedars;
the Lord will break the cedars of Lebanon.
6 And he will beat them small, even Lebanon itself, like a calf;
and the beloved one is as a young unicorn.
7 There is a voice of the Lord who divideth a flame of fire.
8 A voice of the Lord who shaketh the wilderness;
the Lord will shake the wilderness of Cades.
9 The voice of the Lord strengtheneth the hinds,
and will uncover the thickets:
and in his temple every one speaketh of his glory.
10 The Lord will dwell on the waterflood:
and the Lord will sit a king for ever.

9 strengtheneth: Gr. participle

[11] The Lord will give strength to his people;
the Lord will bless his people with peace.

[1] and Song: Gr. *of a song*

For the end, a Psalm and Song at the dedication of the house of David.

29 I will exalt thee, O Lord; for thou hast lifted me up,
and not caused my enemies to rejoice over me.
[3] O Lord my God, I cried to thee, and thou didst heal me.
[4] O Lord, thou hast brought up my soul from Hades,
thou hast delivered me from among them that go down to the pit.

[5] Sing to the Lord, ye his saints,
and give thanks for the remembrance of his holiness.
[6] For anger is in his wrath,
but life in his favour:
weeping shall tarry for the evening,
but joy shall be in the morning.

[7] And I said in my prosperity,
I shall never be moved.
[8] O Lord, in thy good pleasure thou didst add strength to my beauty:
but thou didst turn away thy face, and I was troubled.
[9] To thee, O Lord, will I cry;
and to my God will I make supplication.
[10] What profit is there in my blood,
when I go down to destruction?
Shall the dust give praise to thee?
or shall it declare thy truth?
[11] The Lord heard, and had compassion upon me;
the Lord is become my helper.
[12] Thou hast turned my mourning into joy for me:
thou hast rent off my sackcloth, and girded me with gladness;
[13] that my glory may sing praise to thee, and I may not
be pierced with sorrow.
O Lord my God, I will give thanks to thee for ever.

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[1] extreme fear: Gr. *ecstasy*. See title

For the end, a Psalm of David, an utterance of extreme fear.

30 O Lord, I have hoped in thee; let me never be ashamed:
deliver me in thy righteousness and rescue me.
[3] Incline thy ear to me;
make haste to rescue me:
be thou to me for a protecting God,
and for a house of refuge to save me.
[4] For thou art my strength and my refuge;

and thou shalt guide me for thy name's sake, and maintain me.
5 Thou shalt bring me out of the snare which they have hidden for me;
for thou, O Lord, art my defender.
6 Into thy hands I will commit my spirit:
thou hast redeemed me, O Lord God of truth.
7 Thou hast hated them that idly persist in vanities:
but I have hoped in the Lord.
8 I will exult and be glad in thy mercy:
for thou hast looked upon my affliction;
thou hast saved my soul from distresses.
9 And thou hast not shut me up into the hands of the enemy:
thou hast set my feet in a wide place.

6 Luke 23:46 (Heb. + LXX)

10 Pity me, O Lord, for I am afflicted:
my eye is troubled with indignation,
my soul and my belly.
11 For my life is spent with grief,
and my years with groanings:
my strength hath been weakened through poverty,
and my bones are troubled.
12 I became a reproach among all my enemies,
but exceedingly so to my neighbours,
and a fear to my acquaintance:
they that saw me without fled from me.
13 I have been forgotten as a dead man out of mind:
I am become as a broken vessel.
14 For I heard the slander of many that dwelt round about:
when they were gathered together against me,
they took counsel to take my life.

15 But I hoped in thee, O Lord:
I said, Thou art my God.
16 My lots are in thy hands:
deliver me from the hand of my enemies,
17 and from them that persecute me.
Make thy face to shine upon thy servant:
save me in thy mercy.
18 O Lord, let me not be ashamed, for I have called upon thee:
let the ungodly be ashamed, and brought down to Hades.
19 Let the deceitful lips become dumb,
which speak iniquity against the righteous
with pride and scorn.

20 How abundant is the multitude of thy goodness, O Lord,
which thou hast laid up for them that fear thee!
thou hast wrought it out for them that hope on thee,
in the presence of the sons of men.

[21] Thou wilt hide them in the secret of thy presence
from the vexation of man:
thou wilt screen them in a tabernacle from the
contradiction of tongues.
[22] Blessed be the Lord: for he hath magnified his mercy in a fortified city.
[23] But I said in my extreme fear,
I am cast out from the sight of thy eyes:
therefore thou didst hearken, O Lord, to the voice of my supplication
when I cried to thee.

[24] Love the Lord, all ye his saints:
for the Lord seeketh for truth,
and rendereth a reward to them that deal very proudly.
[25] Be of good courage, and let your heart be strengthened,
all ye that hope in the Lord.

[1] Rom. 4:7–8 (LXX ≠ Heb.)
[1] by: Gr. *for* or, *of*

A Psalm of instruction by David.

31 Blessed are they whose transgressions are forgiven,
and whose sins are covered.
[2] Blessed is the man to whom the Lord will not impute sin,
and in whose mouth there is no guile.

[3] Because I kept silence, my bones waxed old,
from my crying all the day.
[4] For day and night thy hand was heavy upon me:
I became thoroughly miserable while a thorn was fastened in me.
Pause.

[4] thorn was fastened in me: see Heb.

[5] I acknowledged my sin,
and hid not my iniquity:
I said, I will confess my iniquity to the Lord against myself;
and thou forgavest the ungodliness of my heart.
Pause.
[6] Therefore shall every holy one pray to thee in a fit time:
only in the deluge of many waters they shall not come nigh to him.
[7] Thou art my refuge from the affliction that encompasseth me;
my joy, to deliver me from them that have compassed me.
Pause.

[8] I will instruct thee and guide thee in this way wherein thou shalt go:
I will fix my eyes upon thee.
[9] Be ye not as horse and mule, which have no understanding:
but thou must constrain their jaws with bit and curb,
lest they should come nigh to thee.
[10] Many are the scourges of the sinner:
but him that hopeth in the Lord mercy shall compass about.

[9] thou must constrain their jaws: see Alex. ἄγξεις

[11] Be glad in the Lord, and exult, ye righteous:
and glory, all ye that are upright in heart.

The Fifth Kathisma

A Psalm of David.

32 Rejoice in the Lord, ye righteous;
praise becometh the upright.
[2] Praise the Lord on the harp;
play to him on a psaltery of ten strings.
[3] Sing to him a new song;
play skilfully with a loud noise.

[2] Praise: rather, *confess* or *give thanks to*

[4] For the word of the Lord is right;
and all his works are faithful.
[5] He loveth mercy and judgment;
the earth is full of the mercy of the Lord.
[6] By the word of the Lord the heavens were established;
and all the host of them by the breath of his mouth.
[7] Who gathereth the waters of the sea as in a bottle;
who layeth up the deeps in treasuries.
[8] Let all the earth fear the Lord;
and let all that dwell in the world be moved because of him.
[9] For he spoke, and they were made;
he commanded, and they were created.
[10] The Lord frustrateth the counsels of the nations;
he bringeth to nought also the reasonings of the peoples,
and bringeth to nought the counsels of princes.
[11] But the counsel of the Lord endureth for ever,
the thoughts of his heart from generation to generation.
[12] Blessed is the nation whose God is the Lord;
the people whom he hath chosen for his own inheritance.
[13] The Lord looketh out of heaven;
he beholdeth all the sons of men.
[14] He looketh from his prepared habitation
on all the dwellers on the earth;
[15] who fashioned their hearts alone;
who understandeth all their works.
[16] A king is not saved by reason of a great host;
and a giant shall not be delivered by the greatness of his strength.
[17] A horse is vain for safety;
neither shall he be delivered by the greatness of his power.

[4] faithful: rather, Gr. *in or with faithfulness*

[15] alone: perhaps *individually*. Vulgate *sigillatim*

[18] Behold, the eyes of the Lord are on them that fear him,
those that hope in his mercy;

[19] to deliver their souls from death,
and to keep them alive in famine.
[20] Our soul waiteth on the Lord;
for he is our helper and defender.
[21] For our heart shall rejoice in him,
and we have hoped in his holy name.
[22] Let thy mercy, O Lord, be upon us,
according as we have hoped in thee.

A Psalm of David, when he changed his countenance before Abimelech; and he let him go, and he departed.

33 I will bless the Lord at all times:
his praise shall be continually in my mouth.
[3] My soul shall boast herself in the Lord:
let the meek hear, and rejoice.
[4] Magnify ye the Lord with me,
and let us exalt his name together.

[3] boast herself: Gr. *be praised*

[5] I sought the Lord diligently, and he hearkened to me,
and delivered me from all my sojournings.
[6] Draw near to him, and be enlightened:
and your faces shall not by any means be ashamed.
[7] This poor man cried, and the Lord hearkened to him,
and delivered him out of all his afflictions.
[8] The angel of the Lord will encamp round about them that fear him, and will deliver them.
[9] Taste and see that the Lord is good:
blessed is the man who hopeth in him.
[10] Fear the Lord, all ye his saints:
for there is no want to them that fear him.
[11] The rich have become poor and hungry:
but they that seek the Lord diligently shall not want any good thing.
Pause.

[5] sojournings: lit. *neighbourhoods*

[12] Come, ye children, hear me:
I will teach you the fear of the Lord.
[13] What man is there that desireth life,
loving to see good days?
[14] Keep thy tongue from evil,
and thy lips from speaking guile.
[15] Turn away from evil, and do good;
seek peace, and pursue it.

[13] 1 Pet. 3:10–12 (Heb. + LXX)

[16] The eyes of the Lord are over the righteous,
and his ears are open to their prayer:

[17] but the face of the Lord is against them that do evil,
to destroy their memorial from the earth.
The righteous cried, and the Lord hearkened to them,
[18] and delivered them out of all their afflictions.
[19] The Lord is near to them that are of a contrite heart;
and will save the lowly in spirit.
[20] Many are the afflictions of the righteous:
but out of them all the Lord will deliver them.
[21] He keepeth all their bones:
not one of them shall be broken.
[22] The death of sinners is evil:
and they that hate righteousness will go wrong.
[23] The Lord will redeem the souls of his servants:
and none of those that hope in him shall go wrong.

[19] them that are of a contrite heart: Gr. *the broken in heart*

[21] John 19:36 (Heb. + LXX)

A Psalm of David.

34 Judge thou, O Lord, them that injure me,
fight against them that fight against me.
[2] Take hold of shield and buckler, and arise for my help.
[3] Bring forth a sword, and stop the way against them that persecute me:
say to my soul, I am thy salvation.
[4] Let them that seek my soul be ashamed and confounded:
let them that devise evils against me be turned
back and put to shame.
[5] Let them be as dust before the wind,
and an angel of the Lord afflicting them.
[6] Let their way be dark and slippery,
and an angel of the Lord persecuting them.
[7] For without cause they have hid for me their destructive snare:
without a cause they have reproached my soul.

[8] Let a snare which they know not come upon them:
and the gin which they hid take them;
and let them fall into the very same snare.
[9] But my soul shall exult in the Lord:
it shall delight in his salvation.
[10] All my bones shall say, O Lord, who is like to thee?
delivering the poor out of the hand of them that
are stronger than he,
yea, the poor and needy one from them that spoil him.

[11] Unjust witnesses arose, and asked me of things I knew not.
[12] They rewarded me evil for good,
and bereavement to my soul.
[13] But I, when they troubled me, put on sackcloth,

and humbled my soul with fasting:
and my prayer shall return to my own bosom.
14 I behaved agreeably towards them as if it had been
our neighbour or brother:
I humbled myself as one mourning and sad of countenance.
15 Yet they rejoiced against me,
and plagues were [a]plentifully brought against me, and I knew it not:
they were scattered, but repented not.
16 They tempted me, they sneered at me most contemptuously,
they gnashed their teeth upon me.

[15] repented not: see Acts 2:37

17 O Lord, when wilt thou look upon me?
Deliver my soul from their mischief,
my only-begotten one from the lions.
18 I will give thanks to thee even in a great congregation:
in an abundant people I will praise thee.
19 Let not them that are my enemies without a cause rejoice against me;
who hate me for nothing, and wink with their eyes.
20 For to me they spoke peaceably,
but imagined deceits in their anger.
21 And they opened wide their mouth upon me;
they said, Aha, aha, our eyes have seen it.

[19] John 15:25 (Heb. + LXX)

22 Thou hast seen it, O Lord: keep not silence:
O Lord, withdraw not thyself from me.
23 Awake, O Lord, and attend to my judgment,
even to my cause, my God and my Lord.
24 Judge me, O Lord, according to thy righteousness, O Lord my God;
and let them not rejoice against me.
25 Let them not say in their hearts, Aha, aha, it is pleasing to our soul:
neither let them say, We have devoured him.
26 Let them be confounded and ashamed together that
rejoice at my afflictions:
let them be clothed with shame and confusion that speak
great swelling words against me.
27 Let them that rejoice in my righteousness exult and be glad:
and let them say continually, The Lord be magnified,
who desire the peace of his servant.
28 And my tongue shall meditate on thy righteousness,
and on thy praise all the day.

For the end, by David the servant of the Lord.

35 The transgressor, that he may sin, saith within himself,
that there is no fear of God before his eyes.

[2] Rom. 3:18 (Heb. + LXX)

[a] plentifully brought against me: The Gr. is repeated, by a Hebraism.

[3] For he hath dealt craftily before him,
to discover his iniquity and hate it.
[4] The words of his mouth are transgression and deceit:
he is not inclined to understand how to do good.
[5] He deviseth iniquity on his bed;
he giveth himself to every evil way;
and doth not abhor evil.

[3] to discover: q.d. *with regard to the discovering*

[6] O Lord, thy mercy is in the heaven;
and thy truth reacheth to the clouds.
[7] Thy righteousness is as the mountains of God,
thy judgments are as a great deep:
O Lord, thou wilt preserve men and beasts.
[8] How hast thou multiplied thy mercy, O God!
so the children of men shall trust in the shelter of thy wings.
[9] They shall be fully satisfied with the fatness of thy house;
and thou shalt cause them to drink of the full stream of thy delights.
[10] For with thee is the fountain of life:
in thy light we shall see light.

[7] mountains of God: or, *vast mountains*

[9] fully satisfied: Gr. *intoxicated*

[11] Extend thy mercy to them that know thee;
and thy righteousness to the upright in heart.
[12] Let not the foot of pride come against me,
and let not the hand of sinners move me.

[13] There have all the workers of iniquity fallen:
they are cast out, and shall not be able to stand.

A Psalm of David.

36 Fret not thyself because of evil-doers,
neither be envious of them that do iniquity.
[2] For they shall soon be withered as the grass,
and shall soon fall away as the green herbs.
[3] Hope in the Lord, and do good;
and dwell on the land, and thou shalt be fed with the wealth of it.
[4] Delight thyself in the Lord;
and he shall grant thee the requests of thy heart.
[5] Disclose thy way to the Lord,
and hope in him; and he shall bring it to pass.
[6] And he shall bring forth thy righteousness as the light,
and thy judgment as the noon-day.

[7] Submit thyself to the Lord, and supplicate him:
fret not thyself because of him that prospereth in his way,
at the man that doth unlawful deeds.

[8] Cease from anger, and forsake wrath:
fret not thyself so as to do evil.
[9] For evil-doers shall be destroyed:
but they that wait on the Lord, they shall inherit the land.
[10] And yet a little while, and the sinner shall not be,
and thou shalt seek for his place, and shalt not find it.
[11] But the meek shall inherit the earth;
and shall delight themselves in the abundance of peace.

[12] The sinner will watch for the righteous,
and gnash his teeth upon him.
[13] But the Lord shall laugh at him:
for he foreseeth that his day will come.
[14] Sinners have drawn their swords,
they have bent their bow,
to cast down the poor and needy one,
and to slay the upright in heart.
[15] Let their sword enter into their own heart,
and their bows be broken.

[16] A little is better to the righteous
than abundant wealth of sinners.
[17] For the arms of sinners shall be broken;
but the Lord supporteth the righteous.

[18] The Lord knoweth the ways of the perfect;
and their inheritance shall be for ever.
[19] They shall not be ashamed in an evil time;
and in days of famine they shall be satisfied.
[20] For the sinners shall perish;
and the enemies of the Lord at the moment of their
being honoured and exalted
have utterly vanished like smoke.
[21] The sinner borroweth, and will not pay again:
but the righteous hath compassion, and giveth.
[22] For they that bless him shall inherit the earth;
and they that curse him shall be utterly destroyed.

[23] The steps of a man are rightly ordered by the Lord:
and he will take pleasure in his way.
[24] When he falleth, he shall not be ruined:
for the Lord supporteth his hand.
[25] I was once young, indeed I am now old;
yet I have not seen the righteous forsaken,
nor his seed seeking bread.
[26] He is merciful, and lendeth continually;
and his seed shall be blessed.

[26] blessed: Gr. *for a blessing*

[27] Turn aside from evil, and do good;
and dwell for ever.
[28] For the Lord loveth judgment,
and will not forsake his saints;
they shall be preserved for ever:
the blameless shall be avenged,
but the seed of the ungodly shall be utterly destroyed.
[29] But the righteous shall inherit the earth,
and dwell upon it for ever.

[28] avenged: or, *cleared in judgment*

[30] The mouth of the righteous will meditate wisdom,
and his tongue will speak of judgment.
[31] The law of his God is in his heart;
and his steps shall not slide.
[32] The sinner watcheth the righteous,
and seeketh to slay him.
[33] But the Lord will not leave him in his hands,
nor by any means condemn him when he is judged.
[34] Wait on the Lord, and keep his way,
and he shall exalt thee to inherit the land:
when the wicked are destroyed, thou shalt see it.

[31] slide: Gr. *be tripped up*, or *supplanted*

[35] I saw the ungodly very highly exalting himself,
and lifting himself up like the cedars of Lebanon.
[36] Yet I passed by, and lo! he was not:
and I sought him, but his place was not found.
[37] Maintain innocence, and behold uprightness:
for there is a remnant to the peaceable man.
[38] But the transgressors shall be utterly destroyed together:
the remnants of the ungodly shall be utterly destroyed.
[39] But the salvation of the righteous is of the Lord;
and he is their defender in the time of affliction.
[40] And the Lord shall help them, and deliver them:
and he shall rescue them from sinners,
and save them, because they have hoped in him.

The Sixth Kathisma

A Psalm of David for remembrance concerning the Sabbath-day.

37 O Lord, rebuke me not in thy wrath,
neither chasten me in thy anger.
[3] For thy weapons are fixed in me,
and thou hast pressed thy hand heavily upon me.

[4] For there is no health in my flesh because of thy anger;

there is no peace to my bones because of my sins.
[5] For my transgressions have gone over my head:
they have pressed heavily upon me like a weighty burden.
[6] My bruises have become noisome and corrupt,
because of my foolishness.
[7] I have been wretched and bowed down continually:
I went with a mourning countenance all the day.
[8] For my soul is filled with mockings;
and there is no health in my flesh.
[9] I have been afflicted and brought down exceedingly:
I have roared for the groaning of my heart.

[10] But all my desire is before thee;
and my groaning is not hidden from thee.
[11] My heart is troubled, my strength hath failed me;
and the light of my eyes is not with me.
[12] My friends and my neighbours drew near before me, and stood still;
and my nearest of kin stood afar off.
[13] While they pressed hard upon me that sought my soul:
and they that sought my hurt spoke vanities,
and devised deceits all the day.
[14] But I, as a deaf man, heard not;
and was as a dumb man not opening his mouth.
[15] And I was as a man that heareth not,
and who hath no reproofs in his mouth.

[16] For I hoped in thee, O Lord:
thou wilt hear, O Lord my God.
[17] For I said, Lest my enemies rejoice against me:
for when my feet were moved, they spoke boastingly against me.
[18] For I am ready for plagues,
and my grief is continually before me.
[19] For I will declare my iniquity,
and be distressed for my sin.
[20] But my enemies live, and are mightier than I:
and they that hate me unjustly are multiplied.
[21] They that reward evil for good slandered me;
because I followed righteousness.
[22] Forsake me not, O Lord my God:
depart not from me.
[23] Draw nigh to my help, O Lord of my salvation.

[18] plagues: Gr. *scourges*

For the end, a Song of David, to Jeduthun.

38 I said, I will take heed to my ways, that I sin not with my tongue:
I set a guard on my mouth,

while the sinner stood in my presence.
[3] I was dumb, and humbled myself, and kept silence from good words;
and my grief was renewed.
[4] My heart grew hot within me,
and a fire would kindle in my meditation:
I spoke with my tongue,

[5] O Lord, make me to know my end,
and the number of my days, what it is;
that I may know what I lack.
[6] Behold, thou hast made my days a span long;
and my existence is as nothing before thee:
nay, every man living is altogether vanity.

[6] my days a span long: Vat. *my days old*

Pause.

[7] Surely man walketh in a shadow;
nay, he is disquieted in vain:
he layeth up treasures, and knoweth not for whom
he shall gather them.

[7] shadow: Gr. *image*

[8] And now what is my expectation? is it not the Lord?
and my ground of hope is with thee.

Pause.

[9] Deliver me from all my transgressions:
thou hast made me a reproach to the foolish.
[10] I was dumb, and opened not my mouth; for thou art he that made me.
[11] Remove thy scourges from me:
I have fainted by reason of the strength of thy hand.
[12] Thou chastenest man with rebukes for iniquity,
and thou makest his life to consume away like a spider's web:
nay, every man is disquieted in vain.

[10] dumb: Gr. *made dumb*

Pause.

[13] O Lord, hearken to my prayer and my supplication:
attend to my tears: be not silent,
for I am a sojourner in the land,
and a stranger, as all my fathers were.
[14] Spare me, that I may be refreshed,
before I depart, and be no more.

For the end, a Psalm of David.

39 I waited patiently for the Lord;
and he attended to me, and hearkened to my supplication.
[3] And he brought me up out of a pit of misery,
and from miry clay:
and he set my feet on a rock,

and ordered my goings aright.
4 And he put a new song into my mouth,
even a hymn to our God:
many shall see it, and fear,
and shall hope in the Lord.
5 Blessed is the man whose hope is the name of the Lord,
and who hath not regarded vanities and false frenzies.

6 O Lord my God, thou hast multiplied thy wonderful works,
and in thy thoughts there is none who shall be likened to thee:
I declared and spoke of them: they exceeded number.
7 Sacrifice and offering thou wouldst not;
but a body hast thou prepared me:
whole-burnt offering and sacrifice for sin thou didst not require.
8 Then I said, Behold, I come:
in the volume of the book it is written concerning me,
9 I desired to do thy will, O my God,
and thy law in the midst of my heart.
10 I have preached righteousness in the great congregation;
lo! I will not refrain my lips;
O Lord, thou knowest my righteousness.
11 I have not hid thy truth within my heart,
and I have declared thy salvation;
I have not hid thy mercy and thy truth from the great congregation.

12 But thou, Lord, remove not thy compassion far from me;
thy mercy and thy truth have helped me continually.
13 For innumerable evils have encompassed me;
my transgressions have taken hold of me, and I could not see;
they are multiplied more than the hairs of my head;
and my heart hath failed me.
14 Be pleased, O Lord, to deliver me;
O Lord, draw nigh to help me.
15 Let those that seek my soul, to destroy it, be ashamed
and confounded together;
let those that wish me evil be turned backward and put to shame.
16 Let those that say to me, Aha, aha, quickly receive
shame for their reward.
17 Let all those that seek thee, O Lord, exult and rejoice in thee;
and let them that love thy salvation say continually,
The Lord be magnified.
18 But I am poor and needy; the Lord will take care of me;
thou art my helper, and my defender, O my God, delay not.

7 Heb. 10:5–7 (LXX ≠ Heb.)

8 come: or, *am come*

For the end, a Psalm of David.

40 Blessed is the man who thinketh on the poor and needy:
the Lord shall deliver him in an evil day.
3 May the Lord preserve him and keep him alive, and
bless him on the earth,
and not deliver him into the hands of his enemy.
4 May the Lord help him upon the bed of his pain;
thou hast made all his bed in his sickness.

5 I said, O Lord, have mercy upon me;
heal my soul; for I have sinned against thee.
6 My enemies have spoken evil against me, saying,
When shall he die, and his name perish?
7 And if he came to see me, his heart spoke vainly;
he gathered iniquity to himself;
he went forth and spoke in like manner.
8 All my enemies whispered against me;
against me they devised my hurt.
9 They denounced a wicked word against me, saying,
Now that he lieth, shall he not rise up again?
10 For even the man of my peace, in whom I trusted,
who ate my bread, lifted up his heel against me.

10 John 13:18 (Heb. + LXX)

11 But thou, O Lord, have compassion upon me, and raise
me up, and I shall requite them.
12 By this I know that thou hast delighted in me,
because my enemy shall not rejoice over me.
13 But thou didst help me because of my innocence,
and hast established me before thee for ever.
14 Blessed be the Lord God of Israel from everlasting, and to everlasting.
So be it, so be it.

For the end, a Psalm for instruction, for the sons of Core.

41 As the hart earnestly desireth the fountains of water,
so my soul earnestly longeth for thee, O God.
3 My soul hath thirsted for the living God:
when shall I come and appear before God?
4 My tears have been bread to me day and night,
while they daily said to me, Where is thy God?
5 [a]I remembered these things, and poured out my soul in me,

[a] There are several difficulties connected with this passage. In the first place it seems evident that the LXX read בסך, and the English translators בסד, or something similar.

for I will go to the place of thy wondrous tabernacle,
even to the house of God,
with a voice of exultation and thanksgiving and of the
sound of those who keep festival.

[6] Wherefore art thou very sad, O my soul? and wherefore
dost thou trouble me?
hope in God; for I will give thanks to him;
he is the salvation of my countenance.

[7] O my God, my soul hath been troubled within me:
therefore will I remember thee from the land of Jordan, and
of the Hermonites, from the little hill.
[8] Deep calleth to deep at the voice of thy cataracts:
all thy billows and thy waves have gone over me.
[9] By day the Lord will command his mercy,
and [a]by night his song shall be with me:
prayer to the God of my life.
[10] I will say to God, Thou art my helper; why hast thou forgotten me?
wherefore do I go sad of countenance, while the
enemy oppresseth me?
[11] While my bones were breaking, they that afflicted me reproached me;
while they said to me daily, Where is thy God?

[12] Wherefore art thou very sad, O my soul? and wherefore
dost thou trouble me?
hope in God; for I will give thanks to him;
he is the health of my countenance, and my God.

A Psalm of David.

42 Judge me, O God, and plead my cause, against an ungodly nation:
deliver me from the unjust and crafty man.
[2] For thou, O God, art my strength: wherefore hast thou cast me off?
and why do I go sad of countenance, while the
enemy oppresseth me?
[3] Send forth thy light and thy truth:
they have led me, and brought me to thy holy mountain,
and to thy tabernacles.
[4] And I will go in to the altar of God,

The Hebrew Text (to which no קרי is appended) thus far favours the LXX; who, however, appear to have read אדרם as a part of אדר, and made an adjective of it. Again, τόπῳ has nothing immediately answering it in the Hebrew, and may be accounted for on the principle so often referred to of *double translation.*

[a] by night his song shall be with me: prayer: Heb. agrees. Vat. *manifest it by night: with me is prayer*

to God who gladdeneth my youth:
I will give thanks to thee on the harp, O God, my God.

[5] Wherefore art thou very sad, O my soul? and wherefore
dost thou trouble me?
Hope in God; for I will give thanks to him,
who is the health of my countenance, and my God.

For the end, a Psalm for instruction, for the sons of Core.

[1] instruction: Gr. *understanding*

43 O God, we have heard with our ears,
our fathers have told us,
the work which thou wroughtest in their days, in the days of old.
[3] Thy hand utterly destroyed the heathen, and thou didst plant them:
thou didst afflict the nations, and cast them out.
[4] For they inherited not the land by their own sword,
and their own arm did not deliver them;
but thy right hand, and thy arm,
and the light of thy countenance, because thou
wert well pleased in them.

[5] Thou art indeed my King and my God,
who commandest deliverances for Jacob.
[6] In thee will we push down our enemies,
and in thy name will we bring to nought them that rise up against us.
[7] For I will not trust in my bow,
and my sword shall not save me.
[8] For thou hast saved us from them that afflicted us,
and hast put to shame them that hated us.
[9] In God will we make our boast all the day,
and to thy name will we give thanks for ever.

Pause.

[9] will we make our boast: Gr. *will be praised* etc. See Ps. 105

[10] But now thou hast cast off, and put us to shame;
and thou wilt not go forth with our hosts.
[11] Thou hast turned us back before our enemies;
and they that hated us spoiled for themselves.
[12] Thou madest us as sheep for meat;
and thou scatteredst us among the nations.
[13] Thou hast sold thy people without price,
and there was no profit by their exchange.
[14] Thou hast made us a reproach to our neighbours,
a scorn and derision to them that are round about us.
[15] Thou hast made us a proverb among the Gentiles,
a shaking of the head among the nations.
[16] All the day my shame is before me,

and the confusion of my face hath covered me,
17 because of the voice of the slanderer and reviler;
because of the enemy and avenger.

18 All these things are come upon us: but we have not forgotten thee,
neither have we dealt unrighteously in thy covenant.
19 And our heart hath not gone back;
but thou hast turned aside our paths from thy way.
20 For thou hast laid us low in a place of affliction,
and the shadow of death hath covered us.
21 If we have forgotten the name of our God,
and if we have spread out our hands to a strange god;
shall not God search these things out?
22 for he knoweth the secrets of the heart.
23 For, for thy sake we are killed all the day long;
we are counted as sheep for slaughter.

[23] Rom. 8:36 (Heb. + LXX)

24 Awake, wherefore sleepest thou, O Lord?
arise, and do not cast us off for ever.
25 Wherefore turnest thou thy face away,
and forgettest our poverty and our affliction?
26 For our soul hath been brought down to the dust;
our belly hath cleaved to the earth.
27 Arise, O Lord, help us,
and redeem us for thy name's sake.

For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved.

[1] alternate strains: see also Pss. 68; 79, titles; q.d. *repeated*, see Hebrew
[2] hath uttered: lit. *eructavit*

44 My heart hath uttered a good matter:
I declare my works to the king:
my tongue is the pen of a quick writer.
3 Thou art more beautiful than the sons of men:
grace hath been shed forth on thy lips:
therefore God hath blessed thee for ever.

4 Gird thy sword upon thy thigh, O Mighty One,
in thy comeliness, and in thy beauty;
5 and bend thy bow, and prosper, and reign,
because of truth and meekness and righteousness;
and thy right hand shall guide thee wonderfully.
6 Thy weapons are sharpened, Mighty One
(the nations shall fall under thee);
they are in the heart of the king's enemies.

[7] Heb. 1:8–9 (Heb. + LXX)

7 Thy throne, O God, is for ever and ever:

the sceptre of thy kingdom is a sceptre of righteousness.
[8] Thou hast loved righteousness, and hated iniquity:
therefore God, thy God, hath anointed thee
with the oil of gladness beyond thy fellows.

[9] Myrrh, and stacte, and cassia are exhaled from thy garments,
and out of the ivory palaces,
[10] with which kings' daughters have gladdened thee for thy honour:
the queen stood by on thy right hand, clothed in
vesture wrought with gold,
and arrayed in divers colours.
[11] Hear, O daughter, and see, and incline thy ear;
forget also thy people, and thy father's house.
[12] Because the king hath desired thy beauty;
for he is thy Lord.
[13] And the daughter of Tyre shall adore him with gifts;
the rich of the people of the land shall supplicate thy favour.

[13] favour: Gr. *face*

[14] All her glory is that of the daughter of the king within,
robed as she is in golden fringed garments, [15] in
embroidered clothing:
virgins shall be brought to the king after her:
her fellows shall be brought to thee.
[16] They shall be brought with gladness and exultation:
they shall be led into the king's temple.
[17] Instead of thy fathers children are born to thee:
thou shalt make them princes over all the earth.
[18] They shall make mention of thy name from generation to generation:
therefore shall the nations give thanks to thee
for ever, even for ever and ever.

[14] within: Heb. agrees. Vat. *of Esebon*

[18] for ever and ever: Gr. *to the age of the age*

For the end, for the sons of Core; a Psalm concerning secret things.

45 God is our refuge and strength,
a help in the afflictions that have come heavily upon us.
[3] Therefore will we not fear when the earth is troubled,
and the mountains are removed into the depths of the seas.
[4] Their waters have roared and been troubled,
the mountains have been troubled by his might.

Pause.

[5] The flowings of the river gladden the city of God:
the Most High hath sanctified his tabernacle.
[6] God is in the midst of her; she shall not be moved:
God shall help her toward the morning.
[7] The nations were troubled, the kingdoms tottered:
he uttered his voice, the earth shook.

[6] toward the morning: Heb. *before*, or, *toward the morning*. Vat. *with his countenance*

[8] The Lord of hosts is with us;
the God of Jacob is our helper.

Pause.

[9] Come, and behold the works of the Lord,
what wonders he hath achieved on the earth.
[10] Putting an end to wars as for the ends of the earth;
he will crush the bow, and break in pieces the weapon,
and burn the bucklers with fire.
[11] Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
[12] The Lord of hosts is with us;
the God of Jacob is our helper.

The Seventh Kathisma

For the end, a Psalm for the sons of Core.

46 Clap your hands, all ye nations;
shout to God with a voice of exultation.
[3] For the Lord most high is terrible;
he is a great king over all the earth.
[4] He hath subdued the peoples under us,
and the nations under our feet.
[5] He hath chosen out his inheritance for us,
the beauty of Jacob which he loved.

Pause.

[6] God is gone up with a shout,
the Lord with a sound of a trumpet.
[7] Sing praises to our God, sing praises:
sing praises to our King, sing praises.
[8] For God is king of all the earth:
sing praises with understanding.
[9] God reigneth over the nations:
God sitteth upon the throne of his holiness.
[10] The rulers of the people are assembled with the God of Abraham:
for God's mighty ones of the earth have been greatly exalted.

[1] praise: *a song*

A Psalm of praise for the sons of Core on the second day of the week.

47 Great is the Lord, and greatly to be praised
in the city of our God, in his holy mountain.
[3] The city of the great King
is well planted on the mountains of Sion,

with the joy of the whole earth, on the sides of the north.
[4] God is known in her palaces,
when he undertaketh to help her.

[5] For, behold, the kings of the earth were assembled,
they came together.
[6] They saw, and so they wondered:
they were troubled, they were moved.
[7] Trembling took hold on them:
there were the pangs as of a woman in travail.
[8] Thou wilt break the ships of Tharsis with a vehement wind.
[9] As we have heard, so have we also seen,
in the city of the Lord of hosts,
in the city of our God:
God hath founded it for ever.

Pause.

[10] We have thought of thy mercy, O God,
in the midst of thy people.
[11] According to thy name, O God,
so is also thy praise to the ends of the earth:
thy right hand is full of righteousness.
[12] Let mount Sion rejoice,
let the daughters of Judæa exult,
because of thy judgments, O Lord.

[13] Go round about Sion, and encompass her:
tell ye her towers.
[14] Mark ye well her strength,
and observe her palaces;
that ye may tell the next generation.
[15] For this is our God for ever and ever:
he will be our guide for evermore.

For the end, a Psalm for the sons of Core.

48 Hear these words, all ye nations,
hearken, all ye that dwell upon the earth:
[3] both the sons of mean men, and sons of great men;
the rich and poor man together.
[4] My mouth shall speak of wisdom;
and the meditation of my heart shall bring forth understanding.
[5] I will incline my ear to a parable:
I will open my riddle on the harp.

[6] Wherefore should I fear in the evil day?

[3] sons of mean men: Gr. *earth-born*

[5] riddle: Gr. *problem*

[6] should: Gr. *shall*

the iniquity of my heel shall compass me.
[7] They that trust in their strength,
and boast themselves in the multitude of their wealth—
[8] A brother doth not redeem, shall a man redeem?
he shall not give to God a ransom for himself,
[9] or the price of the redemption of his soul,
though he labour for ever, [10] and live to the end,
so that he should not see corruption.

[11] When he shall see wise men dying,
the fool and the senseless one shall perish together;
and they shall leave their wealth to strangers.
[12] And their sepulchres are their houses for ever,
even their tabernacles to all generations:
they have called their lands after their own names.
[13] And man being in honour, understandeth not:
he is compared to the senseless cattle, and is like to them.
[14] This their way is an offence to them:
yet afterwards men will commend their sayings.

Pause.

[15] They have laid them as sheep in Hades; death shall feed on them;
and the upright shall have dominion over them in the morning,
and their help shall fail in Hades from their glory.
[16] But God shall deliver my soul
from the power of Hades, when he shall receive me.

Pause.

[17] Fear not when a man is enriched,
and when the glory of his house is increased.
[18] For he shall take nothing when he dieth;
neither shall his glory descend with him.
[19] For his soul shall be blessed in his life:
he shall give thanks to thee when thou dost well to him.
[20] Yet he shall go in to the generation of his fathers;
he shall never see light.
[21] Man that is in honour, understandeth not:
he is compared to the senseless cattle, and is like them.

[20] to: Gr. *as far as*

A Psalm for Asaph.

[1] for: or, *of*

49 The God of gods, the Lord, hath spoken, and called the earth
from the rising of the sun to the going down thereof.
[2] Out of Sion cometh the excellence of his beauty.
[3] God, our God, shall come manifestly,
and shall not keep silence:
a fire shall be kindled before him,

and round about him there shall be a very great tempest.
4 He shall summon the heaven above,
and the earth, that he may judge his people.
5 Assemble ye his saints to him,
those that have engaged in a covenant with him upon sacrifices.
6 And the heavens shall declare his righteousness:
for God is judge.

Pause.

7 Hear, my people, and I will speak to thee, O Israel:
and I will testify to thee:
I am God, thy God.
8 I will not reprove thee on account of thy sacrifices;
for thy whole-burnt offerings are before me continually.
9 I will take no bullocks out of thy house,
nor he-goats out of thy flocks.
10 For all the wild beasts of the thicket are mine,
the cattle on the mountains, and oxen.
11 I know all the birds of the sky;
and the beauty of the field is mine.
12 If I should be hungry, I will not tell thee:
for the world is mine, and the fulness of it.
13 Will I eat the flesh of bulls,
or drink the blood of goats?
14 Offer to God the sacrifice of praise;
and pay thy vows to the Most High.
15 And call upon me in the day of affliction;
and I will deliver thee, and thou shalt glorify me.

Pause.

16 But to the sinner God hath said,
Why dost thou declare my ordinances,
and take up my covenant in thy mouth?
17 Whereas thou hast hated instruction,
and hast cast my words behind thee.
18 If thou sawest a thief, thou rannest along with him,
and hast cast in thy lot with adulterers.
19 Thy mouth hath multiplied wickedness,
and thy tongue hath framed deceit.[a]
20 Thou didst sit and speak against thy brother,
and didst scandalise thy mother's son.

21 These things thou didst, and I kept silence:
thou thoughtest wickedly that I should be like thee;
but I will reprove thee, and set thy offences before thee.
22 Now consider these things, ye that forget God,

4 judge his people: see Heb. 10:30

18 rannest along with him: see 1 Pet. 4:4

[a] From these words in Alex. to Ps. 79:11, thirty psalms are wanting.

lest he rend you, and there be no deliverer.

[23] The sacrifice of praise will glorify me:
and that is the way wherein I will show to him the salvation of God.

[23] that: Gr. *there*

For the end, a Psalm of David, [2] when Nathan the prophet came to him, when he had gone in to Bersabee.

50 Have mercy upon me, O God, according to thy great mercy;
and according to the multitude of thy compassions
blot out my transgression.
[4] Wash me thoroughly from my iniquity,
and cleanse me from my sin.

[5] For I am conscious of my iniquity;
and my sin is continually before me.
[6] Against thee only have I sinned,
and done evil before thee:
that thou mightest be justified in thy sayings,
and mightest overcome when thou art judged.
[7] For, behold, I was conceived in iniquities,
and in sins did my mother conceive me.

[6] Rom. 3:4 (Heb. + LXX)

[8] For, behold, thou lovest truth:
thou hast manifested to me the secret and hidden
things of thy wisdom.
[9] Thou shalt sprinkle me with hyssop, and I shall be purified:
thou shalt wash me, and I shall be made whiter than snow.
[10] Thou shalt cause me to hear gladness and joy:
the afflicted bones shall rejoice.
[11] Turn away thy face from my sins,
and blot out all my iniquities.
[12] Create in me a clean heart, O God;
and renew a right spirit in my inward parts.
[13] Cast me not away from thy presence;
and remove not thy Holy Spirit from me.
[14] Restore to me the joy of thy salvation:
establish me with thy directing Spirit.

[14] directing: Gr. *governing*

[15] Then will I teach transgressors thy ways;
and ungodly men shall turn to thee.
[16] Deliver me from blood-guiltiness, O God, the God of my salvation:
and my tongue shall joyfully declare thy righteousness.
[17] O Lord, thou shalt open my lips;
and my mouth shall declare thy praise.
[18] For if thou desiredst sacrifice, I would have given it:

thou wilt not take pleasure in whole-burnt offerings.
[19] Sacrifice to God is a broken spirit:
a broken and humbled heart God will not despise.

[20] Do good, O Lord, to Sion in thy good pleasure;
and let the walls of Jerusalem be built.
[21] Then shalt thou be pleased with a sacrifice of righteousness,
offering, and whole-burnt-sacrifices:
then shall they offer calves upon thy altar.

[21] offering: properly, *a heave or wave-offering*

For the end, a Psalm of instruction by David, [2] when Doec the Idumean came and told Saul, and said to him, David is gone to the house of Abimelech.

[1] instruction: Gr. *understanding*

51 Why dost thou, O mighty man, boast of iniquity in thy mischief?
All the day [4] thy tongue hath devised unrighteousness;
like a sharpened razor thou hast wrought deceit.
[5] Thou hast loved wickedness more than goodness;
unrighteousness better than to speak righteousness.
Pause.
[6] Thou hast loved all words of destruction,
and a deceitful tongue.

[7] Therefore may God destroy thee for ever,
may he pluck thee up and utterly remove thee from thy dwelling,
and thy root from the land of the living.
Pause.
[8] And the righteous shall see, and fear,
and shall laugh at him, and say,
[9] Behold the man who made not God his help;
but trusted in the abundance of his wealth,
and strengthened himself in his vanity.

[10] But I am as a fruitful olive in the house of God:
I have trusted in the mercy of God
for ever, even for evermore.
[11] I will give thanks to thee for ever, for thou hast done it:
and I will wait on thy name;
for it is good before thy saints.

For the end, a Psalm of David upon Maeleth, of instruction.

52 The fool hath said in his heart, There is no God.
They have corrupted themselves, and become
abominable in iniquities:

there is none that doth good.
[3] God looked down from heaven upon the sons of men,
to see if there were any that understood, or sought after God.
[4] See Rom. 3:10–12
[4] They have all gone out of the way, they are together
become unprofitable;
there is none that doth good, there is not even one.

[5] Will none of the workers of iniquity know,
who devour my people as they would eat bread?
they have not called upon God.
There were they greatly afraid, where there was no fear:
[6] for God hath scattered the bones of the men-pleasers;
they were ashamed, for God despised them.
[7] Who will bring the salvation of Israel out of Sion?
When the Lord turneth the captivity of his people,
Jacob shall exult, and Israel shall be glad.

For the end, among the Hymns of instruction by David, [2] when the Ziphites came and said to Saul, Lo, is not David hid with us?

53 Save me, O God, by thy name,
and judge me by thy might.
[4] O God, hear my prayer;
hearken to the words of my mouth.
[5] For strangers have risen up against me,
and mighty men have sought my life:
they have not set God before them.
Pause.

[6] For lo! God assisteth me;
and the Lord is the helper of my soul.
[7] He shall return evil to my enemies;
utterly destroy them in thy truth.
[8] I will willingly sacrifice to thee:
I will give thanks to thy name, O Lord; for it is good.
[9] For thou hast delivered me out of all affliction,
and my eye hath seen my desire upon my enemies.

For the end, among Hymns of instruction by David.

54 Hearken, O God, to my prayer;
and disregard not my supplication.
[3] Attend to me, and hearken to me:
I was grieved in my meditation, and troubled;

[4] because of the voice of the enemy, and because of the
oppression of the sinner:
for they brought iniquity against me,
and were wrathfully angry with me.

[5] My heart was troubled within me;
and the fear of death fell upon me.
[6] Fear and trembling came upon me,
and darkness covered me.
[7] And I said, O that I had wings as those of a dove!
then would I flee away, and be at rest.
[8] Lo! I have fled afar off,
and lodged in the wilderness.

Pause.

[9] I waited for him that should deliver me
from distress of spirit and tempest.

[10] Destroy, O Lord, and divide their tongues:
for I have seen iniquity and gainsaying in the city.
[11] Day and night he shall go round about it upon its walls:
iniquity and sorrow and unrighteousness are in the midst of it;
[12] and usury and craft have not failed from its streets.

[11] he: or, *it*, sc. *iniquity*

[13] For if an enemy had reproached me, I would have endured it;
and if one who hated me had spoken vauntingly against
me, I would have hid myself from him.
[14] But thou, O man likeminded,
my guide, and my acquaintance,
[15] who in companionship with me sweetened our food:
we walked in the house of God in concord.
[16] Let death come upon them,
and let them go down alive into Hades,
for iniquity is in their dwellings, in the midst of them.

[17] I cried to God,
and the Lord hearkened to me.
[18] Evening, and morning, and at noon I will declare and
make known my wants:
and he shall hear my voice.
[19] He shall deliver my soul in peace from them that draw nigh to me:
for they were with me in many cases.
[20] God shall hear, and bring them low,
even he that hath existed from eternity.

Pause.

[a]For they suffer no reverse,
and therefore they have not feared God.
[21] He hath reached forth his hand for retribution;
they have profaned his covenant.
[22] They were scattered at the anger of his countenance,
and his heart drew nigh them.
His words were smoother than oil,
yet are they darts.

[22] his heart drew nigh them: compare Heb. and Authorized Version
[23] See 1 Pet. 5:7
[23] sustain: or, *nourish*

[23] Cast thy care upon the Lord, and he shall sustain thee;
he shall never suffer the righteous to be moved.
[24] But thou, O God, shalt bring them down to the pit of destruction;
bloody and crafty men
shall not live out half their days;
but I will hope in thee, O Lord.

The Eighth Kathisma

[1] sanctuary: or, *holy things*

For the end, concerning the people that were removed from the sanctuary, by David for a memorial, when the Philistines caught him in Geth.

55 Have mercy upon me, O God; for man hath trodden me down;
all the day long he warring hath afflicted me.
[3] My enemies have trodden me down all the day from
the dawning of the day;
for there are many warring against me.

[4] They shall be afraid, but I will trust in thee.
[5] In God I will praise my words;
all the day have I hoped in God;
I will not fear what flesh shall do to me.

[6] All the day long they have abominated my words;
all their devices are against me for evil.
[7] They will dwell near and hide themselves;
they will watch my steps,
accordingly as I have waited patiently in my soul.
[8] Thou wilt on no account save them;
thou wilt bring down the people in wrath.
[9] O God, I have declared my life to thee;
thou hast set my tears before thee, even according to thy promise.

[10] My enemies shall be turned back,
in the day wherein I shall call upon thee;

[a] they suffer no reverse: or, *they have nothing to give in exchange,* q.d. to redeem their souls. Compare Ps. 48:8, 9; Mark 8:37

behold, I know that thou art my God.
11 In God will I praise his word;
in the Lord will I praise his saying.
12 I have hoped in God;
I will not be afraid of what man shall do to me.
13 The vows of thy praise, O God, which I will pay, are upon me.
14 For thou hast delivered my soul from death,
and my feet from sliding,
that I should be well pleasing before God in the land of the living.

For the end. Destroy not: by David, for a memorial,
when he fled from the presence of Saul to the cave.

56 Have mercy, upon me, O God, have mercy upon me:
for my soul hath trusted in thee:
and in the shadow of thy wings will I hope,
until the iniquity have passed away.
3 I will cry to God most high;
the God who hath benefited me.

Pause.

4 He sent from heaven and saved me;
he gave to reproach them that trampled on me:
God hath sent forth his mercy and his truth;
5 and he hath delivered my soul from the midst of lions' whelps:
I lay down to sleep, though troubled.
As for the sons of men, their teeth are arms and missile weapons,
and their tongue a sharp sword.

6 Be thou exalted, O God, above the heavens;
and thy glory above all the earth.
7 They have prepared snares for my feet,
and have bowed down my soul:
they have dug a pit before my face,
and fallen into it themselves.

Pause.

8 My heart, O God, is ready,
my heart is ready: I will sing, yea will sing psalms.
9 Awake, my glory;
awake, psaltery and harp:
I will awake early.
10 O Lord, I will give thanks to thee among the nations:
I will sing to thee among the Gentiles.
11 For thy mercy hath been magnified even to the heavens,
and thy truth to the clouds.
12 Be thou exalted, O God, above the heavens;
and thy glory above all the earth.

For the end. Destroy not: by David, for a memorial.

57 If ye do indeed speak righteousness,
then do ye judge rightly, ye sons of men.
3 For ye work iniquities in your hearts in the earth:
your hands plot unrighteousness.
4 Sinners have gone astray from the womb:
they go astray from the belly: they speak lies.
5 Their venom is like that of a serpent;
as that of a deaf asp, and that stoppeth her ears;
6 which will not hear the voice of charmers,
nor heed the charm prepared skilfully by the wise.

[6] charm: Gr. *poison*

7 God hath crushed their teeth in their mouth:
God hath broken the cheek-teeth of the lions.
8 They shall utterly pass away like water running through:
he shall bend his bow till they shall fail.
9 They shall be destroyed as melted wax:
the fire hath fallen and they have not seen the sun.
10 Before your thorns feel the white thorn,
he shall swallow you up as living, as in his wrath.

11 The righteous shall rejoice when he seeth the vengeance
of the ungodly:
he shall wash his hands in the blood of the sinner.
12 And a man shall say, Verily then there is a reward for the righteous:
verily there is a God that judgeth them in the earth.

[12] a reward: Gr. *fruit*

For the end. Destroy not: by David for a memorial,
when Saul sent, and watched his house to kill him.

58 Deliver me from my enemies, O God;
and ransom me from those that rise up against me.
3 Deliver me from the workers of iniquity,
and save me from bloody men.

4 For, behold, they have hunted after my soul;
violent men have set upon me:
neither is it my iniquity, nor my sin, O Lord.
5 Without iniquity I ran and directed my course aright:
awake to help me, and behold.
6 And thou, Lord God of hosts, the God of Israel,
draw nigh to visit all the heathen;
pity not any that work iniquity.

Pause.

[7] They shall return at evening, and hunger like a dog, and
go round about the city.

[8] Behold, they shall utter a voice with their mouth,
and a sword is in their lips; for who, say they, hath heard?
[9] But thou, Lord, wilt laugh them to scorn;
thou wilt utterly set at nought all the heathen.
[10] I will keep my strength, looking to thee;
for thou, O God, art my helper.
[11] As for my God, his mercy shall go before me:
my God will show me vengeance on my enemies.

[12] Slay them not, lest they forget thy law;
scatter them by thy power;
and bring them down, O Lord, my defender.
[13] For the sin of their mouth, and the word of their lips,
let them be even taken in their pride.
[14] And for their cursing and falsehood shall utter
destruction be denounced:
they shall fall by the wrath of utter destruction, and shall not be;
so shall they know that the God of Jacob is Lord
of the ends of the earth.

Pause.

[15] They shall return at evening, and be hungry as a dog,
and go round about the city.
[16] They shall be scattered hither and thither for meat;
and if they be not satisfied, they shall even murmur.

[17] But I will sing to thy strength,
and in the morning will I exult in thy mercy;
for thou hast been my supporter,
and my refuge in the day of my affliction.
[18] Thou art my helper; to thee, my God, will I sing;
thou art my supporter,
O my God, and my mercy.

[12] law: some read λαοῦ *people*

For the end, for them that shall yet be changed; for an inscription by David for instruction, [2] *when he had burned Mesopotamia of Syria, and Syria Sobal, and Joab had returned and smitten in the valley of salt twelve thousand.*

59 O God, thou hast rejected and destroyed us;
thou hast been angry, yet hast pitied us.
[4] Thou hast shaken the earth, and troubled it;
heal its breaches, for it hath been shaken.
[5] Thou hast shown thy people hard things:

thou hast made us drink the wine of astonishment.
[6] Thou hast given a token to them that fear thee,
that they might flee from the bow.

Pause.

[7] That thy beloved ones may be delivered;
save with thy right hand, and hear me.

[8] God hath spoken in his holiness;
I will rejoice, and divide Sychem,
and measure out the valley of tents.
[9] Galaad is mine, and Manasse is mine;
and Ephraim is the strength of my head;
[10] Judas is my king;
Moab is the cauldron of my hope;
over Idumea will I stretch out my shoe;
the Philistines have been subjected to me.

[9] strength: or, *strengthening*

[11] Who will lead me into the fortified city?
who will guide me as far as Idumea?
[12] Wilt not thou, O God, who hast cast us off?
and wilt not thou, O God, go forth with our forces?
[13] Give us help from trouble:
for vain is the deliverance of man.

[14] In God will we do valiantly;
and he shall bring to nought them that harass us.

[14] do valiantly: Gr. *work power*

For the end, among the Hymns of David.

60 O God, hearken to my petition;
attend to my prayer.
[3] From the ends of the earth have I cried to thee,
when my heart was in trouble:
thou liftedst me up on a rock,
thou didst guide me: [4] because thou wert my hope,
a tower of strength from the face of the enemy.
[5] I will dwell in thy tabernacle for ever;
I will shelter myself under the shadow of thy wings.

Pause.

[6] For thou, O God, hast heard my prayers;
thou hast given an inheritance to them that fear thy name.
[7] Thou shalt add days to the days of the king;
thou shalt lengthen his years to all generations.
[8] He shall endure for ever before God:
which of them will seek out his mercy and truth?

[9] So will I sing to thy name for ever and ever,
that I may daily perform my vows.

For the end, a Psalm of David for Jeduthun.

61 Shall not my soul be subjected to God?
for of him is my salvation.
[3] For he is my God and my Saviour;
my helper, I shall not be moved very much.
[4] How long will ye assault a man?
ye are all slaughtering
as with a bowed wall and a broken hedge.
[5] They only took counsel to set at nought my honour:
I ran in thirst:
with their mouth they blessed, but with their heart they cursed.
Pause.

[6] Nevertheless do thou, my soul, be subjected to God;
for of him is my patient hope.
[7] For he is my God and my Saviour;
my helper, I shall not be moved.
[8] In God is my salvation and my glory:
he is the God of my help, and my hope is in God.
[9] Hope in him, all ye congregation of the people;
pour out your hearts before him, for God is our helper.
Pause.

[10] But the sons of men are vain;
the sons of men are false, so as to be deceitful in the balances;
they are all alike formed out of vanity.
[11] Trust not in unrighteousness,
and lust not after robberies:
if wealth should flow in, set not your heart upon it.
[12] God hath spoken once, and I have heard these two things,
that power is of God; [13] and mercy is thine, O Lord;
for thou wilt recompense every one according to his works.

[3] very much: or, *any more*

[8] In God is: Gr. *on God is*

[10] all alike: Gr. *altogether*

A Psalm of David, when he was in the wilderness of Idumea.

62 O God, my God, I cry to thee early;
my soul hath thirsted for thee:
how often hath my flesh longed after thee,
in a barren and trackless and dry land!
[3] Thus have I appeared before thee in the sanctuary,
that I might see thy power and thy glory.

[4] life: Gr. *lives*

[4] For thy mercy is better than life:
my lips shall praise thee.
[5] Thus will I bless thee during my life:
I will lift up my hands in thy name.
[6] Let my soul be filled as with marrow and fatness;
and my joyful lips shall praise thy name.

[7] Forasmuch: Gr. *if.* See Acts 26:23

[9] kept very close: Gr. *been glued*

[7] Forasmuch as I have remembered thee on my bed:
in the early seasons I have meditated on thee.
[8] For thou hast been my helper,
and in the shelter of thy wings will I rejoice.
[9] My soul hath kept very close behind thee:
thy right hand hath upheld me.
[10] But they vainly sought after my soul;
they shall go into the lowest parts of the earth.
[11] They shall be delivered up to the power of the sword;
they shall be portions for foxes.
[12] But the king shall rejoice in God;
every one that sweareth by him shall be praised;
for the mouth of them that speak unjust things hath been stopped.

For the end, a Psalm of David.

63 Hear my prayer, O God, when I make my petition to thee;
deliver my soul from fear of the enemy.
[3] Thou hast sheltered me from the conspiracy of them that do wickedly;
from the multitude of them that work iniquity;
[4] who have sharpened their tongues as a sword;
they have bent their bow maliciously;
[5] to shoot in secret at the blameless;
they will shoot him suddenly, and will not fear.
[6] They have set up for themselves an evil matter,
they have given counsel to hide snares;
they have said, Who shall see them?
[7] They have searched out iniquity;
they have wearied themselves with searching diligently,
a man shall approach and the heart is deep,
[8] and God shall be exalted,
their wounds were caused by the weapon of the foolish children,
[9] and their tongues have set him at nought,
all that saw them were troubled;
[10] and every man was alarmed,
and they related the works of God,
and understood his deeds.
[11] The righteous shall rejoice in the Lord, and hope on him,
and all the upright in heart shall be praised.

The Ninth Kathisma

For the end, a Psalm and Song of David.

64 Praise becometh thee, O God, in Sion;
and to thee shall the vow be performed.
3 Hear my prayer;
to thee all flesh shall come.
4 The words of transgressors have overpowered us;
but do thou pardon our sins.
5 Blessed is he whom thou hast chosen and adopted;
he shall dwell in thy courts;
we shall be filled with the good things of thy house;
thy temple is holy. 6 Thou art wonderful in righteousness.
Hearken to us, O God our Saviour;
the hope of all the ends of the earth,
and of them that are on the sea afar off:
7 who dost establish the mountains in thy strength,
being girded about with power;
8 who troublest the depth of the sea,
the sounds of its waves.
9 The nations shall be troubled, and they that inhabit the ends
of the earth shall be afraid of thy signs;
thou wilt cause the outgoings of morning and evening to rejoice.

7 establish: Gr. *prepare*

10 Thou hast visited the earth, and saturated it;
thou hast abundantly enriched it.
The river of God is filled with water;
thou hast prepared their food, for thus is the preparation of it.
11 Saturate her furrows,
multiply her fruits;
the crop springing up shall rejoice in its drops.
12 Thou wilt bless the crown of the year because of thy goodness;
and thy plains shall be filled with fatness.
13 The mountains of the wilderness shall be enriched;
and the hills shall gird themselves with joy.
14 The rams of the flock are clothed with wool,
and the valleys shall abound in corn;
they shall cry aloud, yea they shall sing hymns.

For the end, a Song of a Psalm of resurrection.

65 Shout unto God, all the earth.
2 O sing praises to his name;
give glory to his praise.
3 Say unto God, How awful are thy works!

through the greatness of thy power thy enemies shall lie to thee.
4 Let all the earth worship thee, and sing to thee;
let them sing to thy name.

Pause.

5 Come and behold the works of God;
he is terrible in his counsels beyond the children of men.
6 Who turneth the sea into dry land;
they shall go through the river on foot;
there shall we rejoice in him,
7 who by his power is Lord over the age,
his eyes look upon the nations;
let not them that provoke him be exalted in themselves.

[7] is Lord over the age: or, *hath dominion for ever*

Pause.

8 Bless our God, ye Gentiles,
and make the voice of his praise to be heard;
9 who quickeneth my soul in life,
and doth not suffer my feet to be moved.
10 For thou, O God, hast proved us;
thou hast tried us with fire as silver is tried.
11 Thou broughtest us into the snare;
thou laidest afflictions on our back.
12 Thou didst mount men upon our heads;
we went through fire and water;
but thou broughtest us out into a place of refreshment.

13 I will go into thy house with whole-burnt offerings;
I will pay thee my vows,
14 which my lips framed,
and my mouth uttered in my affliction.
15 I will offer to thee whole-burnt-sacrifices full of marrow,
with incense and rams;
I will sacrifice to thee oxen with goats.

Pause.

16 Come, hear, and I will tell,
all ye that fear God,
how great things he hath done for my soul.
17 I cried to him with my mouth, and exalted him with my tongue.
18 If I have regarded iniquity in my heart,
let not the Lord hearken to me.
19 Therefore God hath hearkened to me;
he hath attended to the voice of my prayer.
20 Blessed be God, who hath not turned away my prayer,
nor his mercy from me.

For the end, a Psalm of David among the Hymns.

66 God be merciful to us, and bless us;
and cause his face to shine upon us.

Pause.

[3] That men may know thy way on the earth,
thy salvation among all nations.
[4] Let the nations, O God, give thanks to thee;
let all the nations give thanks to thee.
[5] Let the nations rejoice and exult,
for thou shalt judge the peoples in equity,
and shalt guide the nations on the earth.

Pause.

[6] Let the peoples, O God, give thanks to thee;
let all the peoples give thanks to thee.
[7] The earth hath yielded her fruit;
let God, our God, bless us.
[8] Let God bless us;
and let all the ends of the earth fear him.

For the end, a Psalm of a Song by David.

67 Let God arise, and let his enemies be scattered;
and let them that hate him flee from before him.
[3] As smoke vanisheth, let them vanish:
as wax melteth before the fire,
so let the sinners perish from before God.
[4] But let the righteous rejoice;
let them exult before God:
let them be delighted with joy.

[5] Sing to God, sing praises to his name:
make a way for him that rideth upon the west (the Lord is his name)
and exult before him.
They shall be troubled before the face of him,
[6] who is the father of the orphans, and judge of the widows:
such is God in his holy place.
[7] God settleth the solitary in a house;
leading forth prisoners mightily,
also them that act provokingly, even them that dwell in tombs.

[8] O God, when thou wentest forth before thy people,
when thou wentest through the wilderness; Pause:
[9] the earth quaked, yea, the heavens dropped water
at the presence of the God of Sinai,
at the presence of the God of Israel.

[10] O God, thou wilt grant to thy inheritance a gracious rain;
for it was weary, but thou didst refresh it.

[11] creatures dwell in it: see the Hebrew

[11] Thy creatures dwell in it:
thou hast in thy goodness prepared for the poor.
[12] The Lord God will give a word to them that preach
it in a great company.
[13] The king of the forces of the beloved, of the beloved,
will even grant them for the beauty of the house to divide the spoils.
[14] Even if ye should lie among the lots,
ye shall have the wings of a dove covered with silver,
and her breast with yellow gold.

[14] yellow gold: lit. *greenness of gold*

[15] When the heavenly One scattereth kings upon it,
they shall be made snow-white in Selmon.
[16] The mountain of God is a rich mountain;
a mountain curdled like cheese, a rich mountain.

[16] mountain curdled like cheese: or, *swelling mountain*

[17] Wherefore do ye conceive evil, ye swelling mountains?
this is the mountain which God hath delighted to dwell in;
yea, the Lord will dwell in it for ever.

[18] The chariots of God are ten thousand fold,
thousands of rejoicing ones:
the Lord is among them, in Sinai, in the holy place.

[19] Eph. 4:8 (Heb. + LXX)
[19] Thou art gone up: Gr. *having gone up*

[19] Thou art gone up on high, thou hast led captivity captive,
thou hast received gifts for man,
yea, for they were rebellious, that thou mightest dwell among them.

[20] Blessed be the Lord God, blessed be the Lord daily;
and the God of our salvation shall prosper us.

Pause.

[21] Our God is the God of salvation;
and to the Lord belong the issues from death.
[22] But God shall crush the heads of his enemies;
the hairy crown of them that go on in their trespasses.
[23] The Lord said, I will bring again from Basan,
I will bring my people again through the depths of the sea.
[24] That thy foot may be dipped in blood,
and the tongue of thy dogs be stained with that of thy enemies.

[25] Thy goings, O God, have been seen;
the goings of my God, the king, in the sanctuary.
[26] The princes went first, next before the players on instruments,
in the midst of damsels playing on timbrels.
[27] Praise God in the congregations,
the Lord from the fountains of Israel.
[28] There is Benjamin the younger one in ecstasy,
the princes of Judah their rulers,

the princes of Zabulon, the princes of Nephthali.

[29] O God, command thou thy strength:
strengthen, O God, this which thou hast wrought in us.
[30] Because of thy temple at Jerusalem
shall kings bring presents to thee.
[31] Rebuke the wild beasts of the reed:
let the crowd of bulls with the heifers of the nations be rebuked,
so that they who have been proved with silver may not be shut out:
scatter thou the nations that wish for wars.
[32] Ambassadors shall arrive out of Egypt;
Ethiopia shall hasten to stretch out her hand readily to God.

[33] Sing to God, ye kingdoms of the earth; sing psalms to the Lord.
Pause.
[34] Sing to God that rideth on the heaven of heaven, eastward:
lo, he will utter a mighty sound with his voice.
[35] Give ye glory to God:
his excellency is over Israel,
and his power is in the clouds.
[36] God is wonderful in his holy places,
the God of Israel: he will give power and strength to his people:
blessed be God.

[34] rideth: Gr. *mounteth*, or, *hath mounted*

[36] in his holy places: or, *among his holy ones*

For the end, a Psalm of David, for alternate strains.

[1] alternate strains: see Ps. 44 title

68 Save me, O God; for the waters have come in to my soul.
[3] I am stuck fast in deep mire, and there is no standing:
I am come in to the depths of the sea, and a storm
hath overwhelmed me.
[4] I am weary of crying, my throat hath become hoarse;
my eyes have failed by my waiting on my God.
[5] They that hate me without a cause are more than the hairs of my head:
my enemies that persecute me unrighteously are strengthened:
then I restored that which I took not away.

[5] John 15:25 (Heb. + LXX)

[5] restored: or, *paid for*, or, *made up for*

[6] O God, thou knowest my foolishness;
and my transgressions are not hidden from thee.
[7] Let not them that wait on thee, O Lord of hosts, be ashamed
on my account: let not them that seek thee, be ashamed
on my account, O God of Israel.
[8] For I have suffered reproach for thy sake;
shame hath covered my face.
[9] I became strange to my brethren,
and a stranger to my mother's children.
[10] For the zeal of thy house hath eaten me up;

[10] John 2:17; Rom. 15:3 (Heb. + LXX)

and the reproaches of them that reproached thee
are fallen upon me.
[11] And I bowed down my soul with fasting,
and that was made my reproach.
[12] And I put on sackcloth for my covering;
and I became a proverb to them.
[13] They that sit in the gate talked against me,
and they that drank wine sang against me.

[14] But I will cry to thee, O Lord, in my prayer;
O God, it is a propitious time: in the multitude of thy mercy hear me,
in the truth of thy salvation.
[15] Save me from the mire, that I stick not in it:
let me be delivered from them that hate me, and
from the deep waters.
[16] Let not the waterflood drown me,
nor let the deep swallow me up;
neither let the well shut its mouth upon me.
[17] Hear me, O Lord; for thy mercy is good:
according to the multitude of thy compassions look upon me.
[18] And turn not away thy face from thy servant;
for I am afflicted: hear me speedily.
[19] Draw nigh to my soul and redeem it:
deliver me because of my enemies.

[18] servant: or, *son*

[20] For thou knowest my reproach,
and my shame, and my confusion;
all that afflict me are before thee.
[21] My soul hath waited for reproach and misery;
and I waited for one to grieve with me, but there was none;
and for one to comfort me, but I found none.
[22] They gave me also gall for my food,
and made me drink vinegar for my thirst.
[23] Let their table before them be for a snare,
and for a recompense, and for a stumbling-block.
[24] Let their eyes be darkened that they should not see;
and bow down their back continually.
[25] Pour out thy wrath upon them,
and let the fury of thy anger take hold on them.
[26] Let their habitation be made desolate;
and let there be no inhabitant in their tents:
[27] because they persecuted him whom thou hast smitten;
and they have added to the grief of my wounds.
[28] Add iniquity to their iniquity;
and let them not come into thy righteousness.
[29] Let them be blotted out of the book of the living,
and let them not be written with the righteous.

[23] Rom. 11:9–10

[26] Acts 1:20 (Heb. + LXX)

[30] I am poor and sorrowful;
but the salvation of thy countenance hath helped me.
[31] I will praise the name of my God with a song,
I will magnify him with praise;
[32] and this shall please God more than a young calf
having horns and hoofs.
[33] Let the poor see and rejoice;
seek the Lord diligently, and ye shall live.
[34] For the Lord heareth the poor,
and doth not set at nought his fettered ones.
[35] Let the heavens and the earth praise him,
the sea, and all things moving in them.
[36] For God will save Sion,
and the cities of Judea shall be built;
and men shall dwell there, and inherit it.
[37] And the seed of his servants shall possess it,
and they that love his name shall dwell therein.

For the end, by David for a remembrance, that the Lord may save me.

69 Draw nigh, O God, to my help.
[3] Let them be ashamed and confounded that seek my soul:
let them be turned backward and put to shame, that wish me evil.
[4] Let them that say to me, Aha, aha, be turned back and
put to shame immediately.
[5] Let all that seek thee exult and be glad in thee:
and let those that love thy salvation say continually,
Let God be magnified.
[6] But I am poor and needy; O God, help me:
thou art my helper and deliverer, O Lord, delay not.

The Tenth Kathisma

By David, a Psalm sung by the sons of Jonadab,
and the first that were taken captive.

70 O Lord, I have hoped in thee: let me never be put to shame.
[2] In thy righteousness deliver me and rescue me:
incline thy ear to me, and save me.
[3] Be to me a protecting God,
and a stronghold to save me:
for thou art my fortress and my refuge.
[4] Deliver me, O my God, from the hand of the sinner,
from the hand of the transgressor and unjust man.
[5] For thou art my support, O Lord;

O Lord, thou art my hope from my youth.
[6] On thee have I been stayed from the womb:
from the belly of my mother thou art my protector:
of thee is my praise continually.

[6] praise: Gr. *hymn singing*

[7] I am become as it were a wonder to many;
but thou art my strong helper.
[8] Let my mouth be filled with praise,
that I may hymn thy glory,
and thy majesty all the day.
[9] Cast me not off at the time of old age;
forsake me not when my strength faileth.
[10] For my enemies have spoken against me;
and they that lay wait for my soul have taken counsel together,
[11] saying, God hath forsaken him:
persecute ye and take him;
for there is none to deliver him.
[12] O God, go not far from me,
O my God, draw nigh to my help.
[13] Let those that plot against my soul be ashamed and utterly fail:
let those that seek my hurt be clothed with shame and dishonour.

[14] But I will hope continually,
and will praise thee more and more.
[15] My mouth shall declare thy righteousness openly,
and thy salvation all the day;
for I am not acquainted with the affairs of men.
[16] I will go on in the might of the Lord:
O Lord, I will make mention of thy righteousness only.
[17] O God, thou hast taught me from my youth,
and until now will I declare thy wonders;
[18] even until I am old and advanced in years. O God, forsake me not;
until I shall have declared thy arm to all the
generation that is to come:
[19] even thy power and thy righteousness,
O God, up to the highest heavens, even the mighty
works which thou hast done:
O God, who is like to thee?

[20] What afflictions many and sore hast thou shown me!
yet thou didst turn and quicken me,
and broughtest me again from the depths of the earth.
[21] Thou didst multiply thy righteousness,
and didst turn and comfort me,
and broughtest me again out of the depths of the earth.
[22] I will also therefore give thanks to thee, O God, because of
thy truth, on an instrument of psalmody:

I will sing psalms to thee on the harp, O Holy One of Israel.
23 My lips shall rejoice when I sing to thee;
and my soul, which thou hast redeemed.
24 Moreover also my tongue shall dwell all the day upon
thy righteousness;
when they shall be ashamed and confounded that seek my hurt.

24 dwell: lit. *meditate*

For Solomon.

71 O God, give thy judgment to the king,
and thy righteousness to the king's son;
2 that he may judge thy people with righteousness,
and thy poor with judgment.

3 Let the mountains and the hills raise peace to thy people:
4 he shall judge the poor of the people in righteousness,
and save the children of the needy;
and shall bring low the false accuser.
5 And he shall continue as long as the sun,
and before the moon for ever.
6 He shall come down as rain upon a fleece;
and as drops falling upon the earth.
7 In his days shall righteousness spring up;
and abundance of peace till the moon be removed.
8 And he shall have dominion from sea to sea,
and from the river to the ends of the earth.
9 The Ethiopians shall fall down before him;
and his enemies shall lick the dust.
10 The kings of Tharsis, and the isles, shall bring presents:
the kings of the Arabians and Saba shall offer gifts.
11 And all kings shall worship him;
all the Gentiles shall serve him.
12 For he hath delivered the poor from the oppressor;
and the needy who had no helper.
13 He shall spare the poor and needy,
and shall deliver the souls of the needy.
14 He shall redeem their souls from usury and injustice:
and their name shall be precious before him.
15 And he shall live, and there shall be given him of the gold of Arabia:
and men shall pray for him continually;
and all the day shall they praise him.
16 There shall be an establishment on the earth on the
tops of the mountains:
the fruit thereof shall be exalted above Lebanon,
and they of the city shall flourish as grass of the earth.

[17] Let his name be blessed for ever:
his name shall endure longer than the sun:
and all the tribes of the earth shall be blessed in him:
all nations shall call him blessed.

[17] longer: Gr. *before*

[18] Blessed is the Lord God of Israel, who alone doth wonders.
[19] And blessed is his glorious name for ever, even for ever and ever:
and all the earth shall be filled with his glory.
So be it, so be it.

[20] The hymns of David the son of Jesse are ended.

A Psalm for Asaph.

72 How good is God to Israel,
to the upright in heart!
[2] But my feet were almost overthrown;
my goings very nearly slipped.
[3] For I was jealous of the transgressors,
beholding the tranquillity of sinners.

[4] For there is no sign of reluctance in their death:
and they have firmness under their affliction.
[5] They are not in the troubles of other men;
and they shall not be scourged with other men.
[6] Therefore pride hath possessed them;
they have clothed themselves with their injustice and ungodliness.
[7] Their injustice shall go forth as out of fatness:
they have fulfilled their intention.
[8] They have taken counsel and spoken in wickedness:
they have uttered unrighteousness loftily.
[9] They have set their mouth against heaven,
and their tongue hath gone through upon the earth.
[10] Therefore shall my people return hither:
and full days shall be found with them.
[11] And they said, How doth God know?
and is there knowledge in the Most High?
[12] Behold, these are the sinners, and they that prosper always:
they have possessed wealth.

[10] with: Gr. *in*

[11] is there: Gr. *if there is*

[13] And I said, Verily in vain have I justified my heart,
and washed my hands in innocency.
[14] For I was plagued all the day,
and my reproof was every morning.
[15] If I said, I will speak thus;

behold, I should have broken covenant with the
generation of thy children.
16 And I undertook to understand this,
but it is too hard for me,
17 until I go into the sanctuary of God;
and so understand the latter end.

18 Surely thou hast appointed judgments to them because
of their crafty dealings:
thou hast cast them down when they were lifted up.
19 How have they become desolate!
suddenly they have failed: they have perished
because of their iniquity.
20 As the dream of one awakening,
O Lord, in thy city thou wilt despise their image.

21 For my heart hath rejoiced,
and my reins have been gladdened.
22 But I was vile and knew not:
I became brutish before thee.
23 Yet I am continually with thee:
thou hast holden my right hand.
24 Thou hast guided me by thy counsel,
and thou hast taken me to thyself with glory.
25 For what have I in heaven but thee?
and what have I desired upon the earth besides thee?
26 My heart and my flesh have failed:
but God is the strength of my heart, and God is my portion for ever.

21 gladdened: Gr. *changed*

27 For, behold, they that remove themselves far from thee shall perish:
thou hast destroyed every one that goeth a whoring from thee.
28 But it is good for me to cleave close to God,
to put my trust in the Lord;
that I may proclaim all thy praises
in the gates of the daughter of Sion.

A Psalm of instruction for Asaph.

1 instruction: Gr. *understanding*

73 Wherefore hast thou rejected us, O God, for ever?
wherefore is thy wrath kindled against the sheep of thy pasture?
2 Remember thy congregation which thou hast purchased
from the beginning;
thou didst ransom the rod of thy inheritance;
this mount Sion wherein thou hast dwelt.
3 Lift up thy hands against their pride continually;
because of all that the enemy hath done wickedly in thy holy places.

[4] And they that hate thee have boasted in the midst of thy feast;
they have set up their standards for signs,
[5] ignorantly as it were in the entrance above;
[6] they cut down its doors at once with axes as in a wood of trees;
they have broken it down with hatchet and stone cutter.
[7] They have burnt thy sanctuary with fire to the ground;
they have profaned the habitation of thy name.
[8] They have said in their heart, even all their kindred together,
Come, let us abolish the feasts of the Lord from the earth.
[9] We have not seen our signs;
there is no longer a prophet; and God will not know us any more.

[7] habitation: Gr. *tabernacle*

[10] How long, O God, shall the enemy reproach?
shall the enemy provoke thy name for ever?
[11] Wherefore turnest thou away thy hand,
and thy right hand from the midst of thy bosom for ever?
[12] But God is our King of old;
he hath wrought salvation in the midst of the earth.
[13] Thou didst establish the sea, in thy might,
thou didst break to pieces the heads of the dragons in the water.
[14] Thou didst break to pieces the heads of the dragon;
thou didst give him for meat to the Ethiopian nations.
[15] Thou didst cleave fountains and torrents;
thou driedst up mighty rivers.
[16] The day is thine, and the night is thine;
thou hast prepared the sun and the moon.
[17] Thou hast made all the borders of the earth;
thou hast made summer and spring.

[12] of old: Gr. *before the age*

[13] dragons: or, *serpents*

[15] mighty rivers: Heb. *rivers of Etham*

[18] Remember this thy creation: an enemy hath reproached the Lord,
and a foolish people hath provoked thy name.
[19] Deliver not to the wild beasts a soul that giveth praise to thee:
forget not for ever the souls of thy poor.
[20] Look upon thy covenant:
for the dark places of the earth are filled with the
habitations of iniquity.
[21] Let not the afflicted and shamed one be rejected:
the poor and needy shall praise thy name.
[22] Arise, O God, plead thy cause:
remember thy reproaches that come from the foolish one all the day.
[23] Forget not the voice of thy suppliants:
let the pride of them that hate thee continually ascend before thee.

For the end, Destroy not, a Psalm of a Song for Asaph.

74 We will give thanks to thee, O God,
we will give thanks, and call upon thy name:
I will declare all thy wonderful works.
3 When I shall take a set time, I will judge righteously.
4 The earth is dissolved, and all that dwell in it:
I have strengthened its pillars.

Pause.

5 I said unto the transgressors, Do not transgress;
and to the sinners, Lift not up the horn.
6 Lift not up your horn on high;
speak not unrighteousness against God.
7 For good cometh neither from the east, nor from the west,
nor from the desert mountains.
8 For God is the judge;
he putteth down one, and raiseth up another.
9 For there is a cup in the hand of the Lord,
full of unmingled wine;
and he hath turned it from side to side,
but its dregs have not been wholly poured out;
all the sinners of the earth shall drink them.

9 from side to side: Gr. *from this into that*

10 But I will exult for ever:
I will sing praises to the God of Jacob.
11 And I will break all the horns of sinners;
but the horns of the righteous one shall be exalted.

For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian.

75 God is known in Judea;
his name is great in Israel.
3 And his place hath been in peace,
and his dwelling-place in Sion.
4 There he broke the power of the bows,
the shield, and the sword, and the battle.

3 peace: or, *Salem*, see the Hebrew

Pause.

5 Thou dost wonderfully shine forth from the everlasting mountains.
6 All the simple ones in heart were troubled;
all the men of wealth have slept their sleep,
and have found nothing in their hands.
7 At thy rebuke, O God of Jacob,

the riders on horses slumbered.
8 Thou art terrible; and who shall withstand thee,
because of thy anger?
9 Thou didst cause judgment to be heard from heaven;
the earth feared, and was still,
10 when God arose to judgment,
to save all the meek in heart.

Pause.

11 For the inward thought of man shall give thanks to thee:
and the memorial of his inward thought shall keep a feast to thee.
12 Vow, and pay your vows to the Lord our God;
all that are round about him shall bring gifts,
even to him that is terrible, 13 and that taketh away
the spirits of princes;
to him that is terrible among the kings of the earth.

For the end, for Jeduthun, a Psalm of Asaph.

76 I cried to the Lord with my voice,
yea, my voice was addressed to God; and he gave heed to me.
3 In the day of my affliction I earnestly sought the Lord;
even with my hands by night before him, and I was not deceived;
my soul refused to be comforted.
4 I remembered God, and rejoiced;
I poured out my complaint, and my soul fainted.

Pause.

5 All my enemies set a watch against me:
I was troubled, and spoke not.

6 I considered the days of old,
and remembered ancient years.
7 And I meditated; I communed with my heart by night,
and diligently searched my spirit, saying,
8 Will the Lord cast off for ever?
and will he be well pleased no more?
9 Will he cut off his mercy for ever,
even for ever and ever?
10 Will God forget to pity?
or will he shut up his compassions in his wrath?

Pause.

11 And I said, Now I have begun;
this is the change of the right hand of the Most High.
12 I remembered the works of the Lord;
for I will remember thy wonders from the beginning.

[13] And I will meditate on all thy works,
and will consider thy doings.

[14] O God, thy way is in the sanctuary;
who is a great God as our God?
[15] Thou art the God that doest wonders;
thou hast made known thy power among the nations.
[16] Thou hast with thy arm redeemed thy people,
the sons of Jacob and Joseph.

Pause.

[17] The waters saw thee, O God,
the waters saw thee, and feared;
and the depths were troubled.
[18] There was an abundant sound of waters:
the clouds uttered a voice;
for thy arrows went abroad.
[19] The voice of thy thunder was abroad,
and around thy lightnings appeared to the world;
the earth trembled and quaked.
[20] Thy way is in the sea,
and thy paths in many waters,
and thy footsteps cannot be known.
[21] Thou didst guide thy people as sheep
by the hand of Moses and Aaron.

The Eleventh Kathisma

A Psalm of instruction for Asaph.

[1] instruction: Gr. *understanding*

77 Give heed, O my people, to my law:
incline your ear to the words of my mouth.
[2] I will open my mouth in parables:
I will utter dark sayings which have been from the beginning.
[3] All which we have heard and known,
and our fathers have declared to us.
[4] They were not hid from their children to a second generation;
the fathers declaring the praises of the Lord,
and his mighty acts,
and his wonders which he wrought.

[2] Matt. 13:35

[5] And he raised up a testimony in Jacob,
and appointed a law in Israel,
which he commanded our fathers,
to make it known to their children:
[6] that another generation might know,
even the sons which should be born;

and they should arise and declare them to their children.
7 That they might set their hope on God,
and not forget the works of God,
but diligently seek his commandments.
8 That they should not be as their fathers,
a perverse and provoking generation;
a generation which set not its heart aright,
and its spirit was not steadfast with God.

[8] steadfast: or, *faithfully secured*

9 The children of Ephraim, bending and shooting with the bow,
turned back in the day of battle.
10 They kept not the covenant of God,
and would not walk in his law.
11 And they forgot his benefits,
and his miracles which he had shown them;
12 the miracles which he wrought before their fathers,
in the land of Egypt, in the plain of Tanis.
13 He clave the sea, and led them through:
he made the waters to stand as in a bottle.
14 And he guided them with a cloud by day,
and all the night with a light of fire.
15 He clave a rock in the wilderness,
and made them drink as in a great deep.
16 And he brought water out of the rock,
and caused waters to flow down as rivers.

17 And they sinned yet more against him;
they provoked the Most High in the wilderness.
18 And they tempted God in their hearts,
in asking meat for the desire of their souls.
19 They spoke also against God, and said,
Will God be able to prepare a table in the wilderness?
20 Forasmuch as he smote the rock, and the waters flowed,
and the torrents ran abundantly;
will he be able also to give bread,
or prepare a table for his people?

21 Therefore the Lord heard, and was provoked:
and fire was kindled in Jacob,
and wrath went up against Israel.
22 Because they believed not in God,
and trusted not in his salvation.
23 Yet he commanded the clouds from above,
and opened the doors of heaven,
24 and rained upon them manna to eat,
and gave them the bread of heaven.
25 Man ate angels' bread;

[24] John 6:31 (Heb. + LXX)

he sent them provision to the full.

[25] he sent them provision to the full: see John 6:31

[26] He removed the south wind from heaven;
and by his might he brought in the south-west wind.
[27] And he rained upon them flesh like dust,
and feathered birds like the sand of the seas.
[28] And they fell into the midst of their camp,
round about their tents.
[29] So they ate, and were completely filled;
and he gave them their desire.

[30] They were not disappointed of their desire:
but when their food was yet in their mouth,
[31] then the indignation of God rose up against them,
and slew the fattest of them,
and overthrew the choice men of Israel.

[32] In the midst of all this they sinned yet more,
and believed not his miracles.
[33] And their days were consumed in vanity,
and their years with anxiety.

[34] When he slew them, they sought him:
and they returned and called betimes upon God.
[35] And they remembered that God was their helper,
and the most high God was their redeemer.
[36] Yet they loved him only with their mouth,
and lied to him with their tongue.
[37] For their heart was not right with him,
neither were they steadfast in his covenant.

[38] But he is compassionate,
and will forgive their sins, and will not destroy them:
yea, he will frequently turn away his wrath,
and will not kindle all his anger.
[39] And he remembered that they are flesh;
a wind that passeth away, and returneth not.

[38] forgive: Gr. *be propitious*, or, *merciful to*

[40] How often did they provoke him in the wilderness,
and anger him in a dry land!
[41] Yea, they turned back, and tempted God,
and provoked the Holy One of Israel.
[42] They remembered not his hand,
the day in which he delivered them from the hand of the oppressor.
[43] How he had wrought his signs in Egypt,
and his wonders in the field of Tanis:
[44] and had changed their rivers into blood;

[44] streams: Gr. *rains*, or, *showers*

and their streams, that they should not drink.
[45] He sent against them the dog-fly, and it devoured them;
and the frog, and it spoiled them.
[46] And he gave their fruit to the canker worm,
and their labours to the locust.
[47] He killed their vines with hail,
and their sycamores with frost.
[48] And he gave up their cattle to hail,
and their substance to the fire.
[49] He sent out against them the fury of his anger,
wrath, and indignation, and affliction,
a message by evil angels.
[50] He made a way for his wrath;
he spared not their souls from death,
but consigned their cattle to death;
[51] and smote every first-born in the land of Egypt;
the first-fruits of their labours in the tents of Ham.
[52] And he removed his people like sheep;
he led them as a flock in the wilderness.
[53] And he guided them with hope, and they feared not:
but the sea covered their enemies.
[54] And he brought them in to the mountain of his sanctuary,
this mountain which his right hand had purchased.
[55] And he cast out the nations from before them,
and made them to inherit by a line of inheritance,
and made the tribes of Israel to dwell in their tents.

[56] Yet they tempted and provoked the most high God,
and kept not his testimonies.
[57] And they turned back, and broke covenant, even as also their fathers:
they became like a crooked bow.
[58] And they provoked him with their high places,
and moved him to jealousy with their graven images.

[59] lightly regarded them: lit. *overlooked them*. See Acts 17:30

[59] God heard and lightly regarded them,
and greatly despised Israel.
[60] And he rejected the tabernacle of Selom,
his tent where he dwelt among men.
[61] And he gave their strength into captivity,
and their beauty into the enemy's hand.

[62] gave: Gr. *shut up*

[62] And he gave his people to the sword;
and disdained his inheritance.
[63] Fire devoured their young men;
and their virgins mourned not.
[64] Their priests fell by the sword;
and their widows shall not be wept for.

65 So the Lord awaked as one out of sleep,
and as a mighty man who hath been heated with wine.
66 And he smote his enemies in the hinder parts:
he brought on them a perpetual reproach.

67 And he rejected the tabernacle of Joseph,
and chose not the tribe of Ephraim;
68 but chose the tribe of Judah,
the mount Sion which he loved.
69 And he built his sanctuary as the place of unicorns;
he founded it for ever on the earth.
70 He chose David also his servant,
and took him up from the flocks of sheep.
71 He took him from following the ewes great with young,
to be the shepherd of Jacob his servant,
and Israel his inheritance.
72 So he tended them in the innocency of his heart;
and guided them by the skilfulness of his hands.

A Psalm for Asaph.

78 O God, the heathen are come into thy inheritance;
they have polluted thy holy temple;
they have made Jerusalem a storehouse of fruits.
2 They have given the dead bodies of thy servants
to be food for the birds of the sky,
the flesh of thy holy ones for the wild beasts of the earth.
3 They have shed their blood as water,
round about Jerusalem; and there was none to bury them.
4 We are become a reproach to our neighbours,
a scorn and derision to them that are round about us.

5 How long, O Lord? wilt thou be angry for ever?
shall thy jealousy burn like fire?
6 Pour out thy wrath upon the heathen that have not known thee,
and upon the kingdoms which have not called upon thy name.
7 For they have devoured Jacob,
and laid his place waste.

8 Remember not our old transgressions;
let thy tender mercies speedily prevent us;
for we are greatly impoverished.
9 Help us, O God our Saviour;
for the glory of thy name, O Lord, deliver us;
and be merciful to our sins, for thy name's sake.
10 Lest haply they should say among the heathen, Where is their God?

and let the avenging of thy servants' blood that hath been shed
be known among the heathen before our eyes.

[11] Let the groaning of the prisoners come in before thee;
according to the greatness of thy arm
preserve the sons of the slain ones.
[12] Repay to our neighbours sevenfold into their bosom their reproach,
with which they have reproached thee, O Lord.
[13] For we are thy people and the sheep of thy pasture;
we will give thee thanks for ever;
we will declare thy praise throughout all generations.

[11] sons of the slain ones: i.e., *men appointed to die*

[1] alternate strains: see Ps. 44, and 68, titles

For the end, for alternate strains, a testimony for Asaph, a Psalm concerning the Assyrian.

79 Attend, O Shepherd of Israel,
who guidest Joseph like a flock;
thou who sittest upon the cherubs, manifest thyself;
[3] before Ephraim and Benjamin and Manasse,
stir up thy power,
and come to deliver us.
[4] Turn us, O God,
and cause thy face to shine; and we shall be delivered.

[5] O Lord God of hosts,
how long art thou angry with the prayer of thy servant?
[6] Thou wilt feed us with bread of tears;
and wilt cause us to drink tears by measure.
[7] Thou hast made us a strife to our neighbours;
and our enemies have mocked at us.
[8] Turn us, O Lord God of hosts,
and cause thy face to shine; and we shall be saved.

Pause.

[9] Thou hast transplanted a vine out of Egypt:
thou hast cast out the heathen, and planted it.
[10] Thou madest a way before it,
and didst cause its roots to strike, and the land was filled with it.
[11] Its shadow covered the mountains,
and its shoots equalled the goodly cedars.
[12] It sent forth its branches to the sea,
and its shoots to the river.
[13] Wherefore hast thou broken down its hedge,
while all that pass by the way pluck it?
[14] The boar out of the wood hath laid it waste,
and the wild beast hath devoured it.

[11] goodly cedars: Gr. *cedars of God*, see Gen. 30:8; Jonas 3:3; Acts 7:20

15 O God of hosts, turn, we pray thee:
look on us from heaven,
and behold and visit this vine;
16 and restore that which thy right hand hath planted:
and look on the son of man whom thou didst strengthen for thyself.
17 It is burnt with fire and dug up:
they shall perish at the rebuke of thy presence.
18 Let thy hand be upon the man of thy right hand,
and upon the son of man whom thou didst strengthen for thyself.

17 presence: see Ps. 20:10

19 So will we not depart from thee:
thou shalt quicken us, and we will call upon thy name.
20 Turn us, O Lord God of hosts,
and make thy face to shine; and we shall be saved.

For the end, a Psalm for David, concerning the wine-presses.

1 David: Vat. *Asaph*

80 Rejoice ye in God our helper;
shout aloud to the God of Jacob.
3 Take a psalm, and produce the timbrel,
the pleasant psaltery with the harp.
4 Blow the trumpet at the new moon,
in the glorious day of our feast.

4 our: Vat. *your*

5 For this is an ordinance for Israel,
and a statute of the God of Jacob.
6 He made it to be a testimony in Joseph,
when he came forth out of the land of Egypt:
he heard a language which he understood not.

6 it: Gr. *him*, sc. *Israel*

7 He removed his back from burdens:
his hands slaved in making the baskets.
8 Thou didst call upon me in trouble, and I delivered thee;
I heard thee in the secret place of the storm:
I proved thee at the water of Strife.

8 Strife: lit. *contradiction*

Pause.

9 Hear, my people, and I will speak to thee, O Israel;
and I will testify to thee: if thou wilt hearken to me;
10 there shall be no new god in thee;
neither shalt thou worship a strange god.
11 For I am the Lord thy God,
that brought thee out of the land of Egypt:
open thy mouth wide, and I will fill it.
12 But my people hearkened not to my voice;
and Israel gave no heed to me.
13 So I let them go after the ways of their own hearts:

they will go on in their own ways.

[14] If my people had hearkened to me,
if Israel had walked in my ways,
[15] I should have put down their enemies very quickly,
and should have laid my hand upon those that afflicted them.
[16] The Lord's enemies should have lied to him:
but their time shall be for ever.
[17] And he fed them with the fat of wheat;
and satisfied them with honey out of the rock.

[16] their time: sc. *of the others*

A Psalm for Asaph.

81 God standeth in the assembly of gods;
and in the midst of them will judge gods.

[2] How long will ye judge unrighteously,
and accept the persons of sinners?

Pause.

[3] Judge the orphan and poor:
do justice to the low and needy.
[4] Rescue the needy, and deliver the poor
out of the hand of the sinner.

[3] do justice to: Gr. *justify*

[5] They know not, nor understand;
they walk on in darkness:
all the foundations of the earth shall be shaken.
[6] I have said, Ye are gods;
and all of you children of the Most High.
[7] But ye die as men,
and fall as one of the princes.

[6] John 10:34 (Heb. + LXX)

[8] Arise, O God, judge the earth:
for thou shalt inherit all nations.

A Song of a Psalm for Asaph.

82 O God, who shall be compared to thee?
be not silent, neither be still, O God.

[3] For behold, thy enemies have made a noise;
and they that hate thee have lifted up the head.
[4] Against thy people they have craftily imagined a device,
and have taken counsel against thy saints.
[5] They have said, Come, and let us utterly destroy them out of the nation;

and let the name of Israel be remembered no more at all.
[6] For they have taken counsel together with one consent:
they have made a confederacy against thee;
[7] even the tents of the Idumeans, and the Ismaelites;
Moab, and the Agarenes;
[8] Gebal, and Ammon, and Amalec;
the Philistines also, with them that dwell at Tyre.
[9] Yea, Assur too is come with them:
they have become a help to the children of Lot.

Pause.

[10] Do thou to them as to Madian, and to Sisera;
as to Jabin at the brook of Kison.
[11] They were utterly destroyed at Aendor:
they became as dung for the earth.
[12] Make their princes as Oreb and Zeb,
and Zebee and Salmana; even all their princes:
[13] who said, Let us take to ourselves the sanctuary of God as an inheritance.
[14] O my God, make them as a wheel;
as stubble before the face of the wind.
[15] As fire which shall burn up a wood,
as the flame may consume the mountains;
[16] so shalt thou persecute them with thy tempest,
and trouble them in thy anger.
[17] Fill their faces with dishonour;
so shall they seek thy name, O Lord.
[18] Let them be ashamed and troubled for evermore;
yea, let them be confounded and destroyed.
[19] And let them know that thy name is Lord;
that thou alone art Most High over all the earth.

[13] sanctuary: Vat. *altar*

For the end, a Psalm for the sons of Core, concerning the wine-presses.

83 How amiable are thy tabernacles, O Lord of hosts!
[3] My soul longeth, and fainteth for the courts of the Lord:
my heart and my flesh have exulted in the living God.
[4] Yea, the sparrow hath found himself a home,
and the turtle-dove a nest for herself, where she may lay her young,
even thy altars, O Lord of hosts,
my King, and my God.

[5] Blessed are they that dwell in thy house:
they will praise thee evermore.

Pause.

[6] Blessed is the man whose help is of thee, O Lord;

in his heart he hath purposed to go up
7 the valley of weeping, to the place which he hath appointed,
for there the law-giver will grant blessings.
8 They shall go from strength to strength:
the God of gods shall be seen in Sion.

9 O Lord God of hosts, hear my prayer:
hearken, O God of Jacob.

Pause.

10 Behold, O God our defender,
and look upon the face of thy anointed.
11 For one day in thy courts is better than thousands.
I would rather be an abject in the house of God,
than dwell in the tents of sinners.
12 For the Lord loveth mercy and truth:
God will give grace and glory:
the Lord will not withhold good things from them
that walk in innocence.
13 O Lord of hosts, blessed is the man that trusteth in thee.

For the end, a Psalm for the sons of Core.

84 O Lord, thou hast taken pleasure in thy land:
thou hast turned back the captivity of Jacob.
3 Thou hast forgiven thy people their transgressions;
thou hast covered all their sins.

Pause.

4 Thou hast caused all thy wrath to cease:
thou hast turned from thy fierce anger.

5 Turn us, O God of our salvation,
and turn thy anger away from us.
6 Wouldst thou be angry with us for ever?
or wilt thou continue thy wrath from generation to generation?
7 O God, thou wilt turn and quicken us;
and thy people shall rejoice in thee.
8 Show us thy mercy, O Lord,
and grant us thy salvation.

9 I will hear what the Lord God will say concerning me:
for he shall speak peace to his people,
and to his saints,
and to those that turn their heart toward him.
10 Moreover his salvation is near them that fear him;
that glory may dwell in our land.
11 Mercy and truth are met together:

righteousness and peace have kissed each other.
12 Truth hath sprung out of the earth;
and righteousness hath looked down from heaven.
13 For the Lord will give goodness;
and our land shall yield her fruit.
14 Righteousness shall go before him;
and shall set his steps in the way.

The Twelfth Kathisma

A Prayer of David.

85 O Lord, incline thy ear, and hearken to me;
for I am poor and needy.
2 Preserve my soul, for I am holy;
save thy servant, O God, who hopeth in thee.
3 Pity me, O Lord: for to thee will I cry all the day.
4 Rejoice the soul of thy servant:
for to thee, O Lord, have I lifted up my soul.
5 For thou, O Lord, art kind, and gentle;
and plenteous in mercy to all that call upon thee.
6 Give ear to my prayer, O Lord;
and attend to the voice of my supplication.
7 In the day of my trouble I cried to thee: for thou didst hear me.

8 There is none like to thee, O Lord, among the gods;
and there are no works like to thy works.
9 All nations whom thou hast made shall come,
and shall worship before thee, O Lord;
and shall glorify thy name.
10 For thou art great, and doest wonders:
thou art the only and the great God.
11 Guide me, O Lord, in thy way,
and I will walk in thy truth:
let my heart rejoice, that I may fear thy name.
12 I will give thee thanks, O Lord my God, with all my heart;
and I will glorify thy name for ever.
13 For thy mercy is great toward me;
and thou hast delivered my soul from the lowest hell.

14 O God, transgressors have risen up against me,
and an assembly of violent men have sought my life;
and have not set thee before them.
15 But thou, O Lord God, art compassionate and merciful,
long-suffering, and abundant in mercy and true.
16 Look thou upon me, and have mercy upon me:

give thy strength to thy servant,
and save the son of thy handmaid.
17 Establish with me a token for good;
and let them that hate me see it and be ashamed;
because thou, O Lord, hast helped me, and comforted me.

A Psalm of a Song for the sons of Core.

86 His foundations are in the holy mountains.
2 The Lord loveth the gates of Sion,
more than all the tabernacles of Jacob.
3 Glorious things have been spoken of thee, O city of God.
Pause.

4 I will make mention of Raab and Babylon to them that know me:
behold also the Philistines, and Tyre, and the people
of the Ethiopians:
these were born there.
5 A man shall say, Sion is my mother;
and such a man was born in her;
and the Highest himself hath founded her.
6 The Lord shall recount it in the writing of the people,
and of these princes that were born in her.
Pause.
7 The dwelling of all within thee is as the dwelling of those that rejoice.

6 were born in her: Gr. *have been in her*

A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Æman the Israelite.

1 instruction: Gr. *understanding*

87 O Lord God of my salvation,
I have cried by day and in the night before thee.
3 Let my prayer come in before thee;
incline thy ear to my supplication, O Lord.

4 For my soul is filled with troubles,
and my life hath drawn nigh to Hades.
5 I have been reckoned with them that go down to the pit;
I became as a man without help; 6 free among the dead,
as the slain ones, who sleep in the tomb;
whom thou rememberest no more;
and they are rejected from thy hand.
7 They laid me in the lowest pit,
in dark places, and in the shadow of death.
8 Thy wrath hath pressed heavily upon me,
and thou hast brought upon me all thy billows.

6 slain ones: Vat. adds ἐῤῥιμμένοι, *cast out*

Pause.

[9] Thou hast removed my acquaintance far from me;
they have made me an abomination to themselves;
I have been delivered up, and have not gone forth.
[10] My eyes are dimmed from poverty;
but I cried to thee, O Lord, all the day;
I spread forth my hands to thee.

[11] Wilt thou work wonders for the dead?
or shall physicians raise them up, that they shall praise thee?
[12] Shall anyone declare thy mercy in the tomb?
and thy truth in destruction?
[13] Shall thy wonders be known in darkness?
and thy righteousness in a forgotten land?
[14] But I cried to thee, O Lord;
and in the morning shall my prayer prevent thee.

[11] physicians raise them up: see Heb.

[15] Wherefore, O Lord, dost thou reject my soul,
and turn thy face away from me?
[16] I am poor and in troubles from my youth;
and having been exalted, I was brought low and into despair.
[17] Thy wrath hath passed over me;
and thy terrors have greatly disquieted me.
[18] They compassed me like water;
all the day they beset me together.
[19] Thou hast put far from me friend and neighbour,
and my acquaintances because of my wretchedness.

[15] soul: Heb. agrees. Vat. *prayer*

[16] despair: see 2 Cor. 4:8

[19] friend and neighbour: Vat. *every friend*

A Psalm of instruction for Ætham the Israelite.

88 I will sing of thy mercies, O Lord, for ever:
I will declare thy truth with my mouth to all generations.
[3] For thou hast said, Mercy shall be built up for ever:
thy truth shall be established in the heavens.
[4] I made a covenant with my chosen ones,
I sware unto David my servant.
[5] I will establish thy seed for ever,
and build up thy throne to all generations.

[5] establish: Gr. *prepare*

Pause.

[6] The heavens shall declare thy wonders, O Lord;
and thy truth in the assembly of the saints.
[7] For who in the heavens shall be compared to the Lord?
and who shall be likened to the Lord among the sons of God?
[8] God is glorified in the council of the saints;
great and terrible toward all that are round about him.

[7] heavens: Gr. *clouds*

[9] O Lord God of hosts, who is like to thee?
thou art mighty, O Lord, and thy truth is round about thee.
[10] Thou rulest the power of the sea;
and thou calmest the tumult of its waves.
[11] Thou hast brought down the proud as one that is slain;
and with the arm of thy power thou hast scattered thy enemies.
[12] The heavens are thine, and the earth is thine:
thou hast founded the world, and the fulness of it.
[13] Thou hast created the north and the west:
Tabor and Hermon shall rejoice in thy name.
[14] Thine is the mighty arm:
let thy hand be strengthened, let thy right hand be exalted.
[15] Justice and judgment are the establishment of thy throne:
mercy and truth shall go before thy face.

[13] west: Gr. *sea*

[16] Blessed is the people that knoweth the joyful sound:
they shall walk, O Lord, in the light of thy countenance.
[17] And in thy name shall they rejoice all the day:
and in thy righteousness shall they be exalted.
[18] For thou art the boast of their strength;
and in thy good pleasure shall our horn be exalted,
[19] for our help is of the Lord;
and of the Holy One of Israel, our king.

[20] Then thou spokest in vision to thy children,
and saidst, I have laid help on a mighty one;
I have exalted one chosen out of my people.
[21] I have found David my servant;
I have anointed him by my holy oil.
[22] For my hand shall support him;
and my arm shall strengthen him.
[23] The enemy shall have no advantage against him;
and the son of transgression shall not hurt him again.
[24] And I will hew down his foes before him,
and put to flight those that hate him.
[25] But my truth and my mercy shall be with him;
and in my name shall his horn be exalted.
[26] And I will set his hand in the sea,
and his right hand in the rivers.
[27] He shall call upon me, saying, Thou art my Father,
my God, and the helper of my salvation.
[28] And I will make him my first-born,
higher than the kings of the earth.
[29] I will keep my mercy for him for ever,
and my covenant shall be firm with him.
[30] And I will establish his seed for ever and ever,
and his throne as the days of heaven.

[21] Acts 13:22
[21] oil: Heb. agrees. See Ps. 91:11. Vat. *mercy*

[31] If his children should forsake my law,
and walk not in my judgments;
[32] if they should profane my ordinances,
and not keep my commandments;
[33] I will visit their transgressions with a rod,
and their sins with scourges.
[34] But my mercy I will not utterly remove from him,
nor wrong my truth.
[35] Neither will I by any means profane my covenant;
and I will not make void the things that proceed out of my lips.
[36] Once have I sworn by my holiness, that I will not lie to David.
[37] His seed shall endure for ever,
and his throne as the sun before me;
[38] and as the moon that is established for ever,
and as the faithful witness in heaven.

Pause.

[39] But thou hast cast off and set at nought,
thou hast rejected thy anointed.
[40] Thou hast overthrown the covenant of thy servant;
thou hast profaned his sanctuary, casting it to the ground.
[41] Thou hast broken down all his hedges;
thou hast made his strongholds a terror.
[42] All that go by the way have spoiled him:
he is become a reproach to his neighbours.
[43] Thou hast exalted the right hand of his enemies;
thou hast made all his enemies to rejoice.
[44] Thou hast turned back the help of his sword,
and hast not helped him in the battle.
[45] Thou hast deprived him of glory:
thou hast broken down his throne to the ground.
[46] Thou hast shortened the days of his time:
thou hast poured shame upon him.

[45] glory: Gr. *purification*
[46] time: Vat. *throne*

Pause.

[47] How long, O Lord, wilt thou turn away, for ever?
shall thy anger flame out as fire?
[48] Remember what my being is:
for hast thou created all the sons of men in vain?
[49] What man is there who shall live, and not see death?
shall anyone deliver his soul from the hand of Hades?

Pause.

[50] Where are thy ancient mercies, O Lord,
which thou swarest to David in thy truth?
[51] Remember, O Lord, the reproach of thy servants,
which I have borne in my bosom, even the reproach
of many nations;

52 wherewith thy enemies have reviled, O Lord:
wherewith they have reviled the recompense of thy anointed.
53 Blessed be the Lord for ever.
So be it, so be it.

A Prayer of Moses the man of God.

89 Lord, thou hast been our refuge in all generations.
2 Before the mountains existed,
and before the earth and the world were formed,
even from age to age, Thou art.
3 Turn not man back to his low place,
whereas thou saidst, Return, ye sons of men?
4 For a thousand years in thy sight are
as the yesterday which is past,
and as a watch in the night.
5 Years shall be vanity to them:
let the morning pass away as grass.
6 In the morning let it flower, and pass away:
in the evening let it droop, let it be withered and dried up.
7 For we have perished in thy anger,
and in thy wrath we have been troubled.
8 Thou hast set our transgressions before thee:
our age is in the light of thy countenance.
9 For all our days are gone,
and we have passed away in thy wrath:
our years have spun out their tale as a spider.
10 As for the days of our years, in them are seventy years;
and if men should be in strength, eighty years:
and the greater part of them would be labour and trouble;
for weakness overtaketh us, and we shall be chastened.
11 Who knoweth the power of thy wrath?
12 and who knoweth how to number his days
because of the fear of thy wrath?
So manifest thy right hand,
and those that are instructed in wisdom in the heart.

13 Return, O Lord, how long?
and be entreated concerning thy servants.
14 We have been satisfied in the morning with thy mercy;
and we did exult and rejoice:
15 let us rejoice in all our days,
in return for the days wherein thou didst afflict us,
the years wherein we saw evil.
16 And look upon thy servants, and upon thy works;
and guide their children.

5 vanity to them: Gr. *their vanities* or *rejections*

9 spun: Gr. *meditated*

10 the greater part of them: or, *what is more than these*

17 And let the brightness of the Lord our God be upon us:
and do thou direct for us the works of our hands: yea,
prosper thou the work of our hands.

17 direct: or, *prosper*
17 yea, prosper thou the work of our hands: Vat. omits

Praise of a Song, by David.

90 He that dwelleth in the help of the Highest,
shall sojourn under the shelter of the God of heaven.
2 He shall say to the Lord, Thou art my helper and my refuge:
my God; I will hope in him.
3 For he shall deliver thee from the snare of the hunters,
from every troublesome matter.
4 He shall overshadow thee with his shoulders,
and thou shalt trust under his wings:
his truth shall cover thee with a shield.
5 Thou shalt not be afraid of terror by night;
nor of the arrow flying by day;
6 nor of the evil thing that walketh in darkness;
nor of calamity, and the evil spirit at noon-day.
7 A thousand shall fall at thy side,
and ten thousand at thy right hand;
but it shall not come nigh thee.
8 Only with thy eyes shalt thou observe
and see the reward of sinners.

6 thing: see verse 3

9 For thou, O Lord, art my hope:
thou, my soul, hast made the Most High thy refuge.
10 No evils shall come upon thee,
and no scourge shall draw nigh to thy dwelling.
11 For he shall give his angels charge concerning thee,
to keep thee in all thy ways.
12 They shall bear thee up on their hands,
lest at any time thou dash thy foot against a stone.
13 Thou shalt tread on the asp and basilisk:
and thou shalt trample on the lion and dragon.

11 Matt. 4:6
11 Luke 4:10–11 (Heb. + LXX)
12 See Matt. 4:6

14 For he hath hoped in me, and I will deliver him:
I will protect him, because he hath known my name.
15 He shall call upon me, and I will hearken to him:
I am with him in affliction;
and I will deliver him, and glorify him.
16 I will satisfy him with length of days,
and show him my salvation.

The Thirteenth Kathisma

A Psalm of a Song for the Sabbath-day.

91 It is a good thing to give thanks to the Lord,
and to sing praises to thy name, O thou Most High;
[3] to proclaim thy mercy in the morning,
and thy truth by night,
[4] on a psaltery of ten strings, with a song on the harp.
[5] For thou, O Lord, hast made me glad with thy work:
and in the operations of thy hands will I exult.

[6] How have thy works been magnified, O Lord!
thy thoughts are very deep.
[7] A foolish man will not know,
and a senseless man will not understand this.
[8] When the sinners spring up as the grass,
and all the workers of iniquity have watched;
it is that they may be utterly destroyed for ever.
[9] But thou, O Lord, art most high for ever.

[8] have watched: perhaps, *come to light*

[10] For, behold thy enemies, O Lord, for, behold, thy enemies shall perish;
and all the workers of iniquity shall be scattered.
[11] But my horn shall be exalted as the horn of a unicorn;
and my old age with rich oil.
[12] And my eye hath seen my enemies,
and my ear shall hear the wicked that rise up against me.

[10] For, behold thy enemies, O Lord: Heb. agrees. Vat. omits
[11] oil: Vat. *mercy*. See Ps. 88:21

[13] The righteous shall flourish as a palm-tree:
he shall be increased as the cedar in Lebanon.
[14] They that are planted in the house of the Lord
shall flourish in the courts of our God.
[15] Then shall they be increased in a fine old age;
and they shall be prosperous;
that they may declare [16] that the Lord my God is righteous,
and there is no iniquity in him.

[15] fine: Gr. *fat*

For the sabbath-day, when the land was first inhabited, the praise of a Song by David.

[1] sabbath-day: Vat. *day before the Sabbath*

92 The Lord reigneth; he hath clothed himself with honour:
the Lord hath clothed and girded himself with strength;
for he hath established the world, which shall not be moved.
[2] Thy throne is prepared of old:
thou art from everlasting.
[3] The rivers have lifted up, O Lord,

the rivers have lifted up their voices; the floods
will lift up their waves:
4 at the voices of many waters:
the billows of the sea are wonderful:
the Lord is wonderful in high places.
5 Thy testimonies are made very sure:
holiness becometh thy house, O Lord, for ever.

3 the floods will lift up their waves: Heb. agrees. Vat. omits
4 at: q.d. *in answer to*

5 for ever: Gr. *to length of days*

A Psalm of David for the fourth day of the week.

93 The Lord is a God of vengeance;
the God of vengeance hath declared himself.
2 Be thou exalted, thou that judgest the earth:
render a reward to the proud.

1 God of vengeance; the God of vengeance: Gr. plural, bis

3 How long shall sinners, O Lord,
how long shall sinners boast?
4 They will utter and speak unrighteousness;
all the workers of iniquity will speak so.
5 They have afflicted thy people, O Lord,
and hurt thy heritage.
6 They have slain the widow and fatherless,
and murdered the stranger.
7 And they said, The Lord shall not see,
neither shall the God of Jacob understand.

8 Understand now, ye simple among the people;
and ye fools, at length be wise.
9 He that planted the ear, doth he not hear?
or he that formed the eye, doth not he perceive?
10 He that chastiseth the heathen, shall not he punish,
even he that teacheth man knowledge?
11 The Lord knoweth the thoughts of men, that they are vain.

11 1 Cor. 3:20 (Heb. + LXX)

12 Blessed is the man whomsoever thou shalt chasten, O Lord,
and shalt teach him out of thy law;
13 to give him rest from evil days,
until a pit be digged for the sinful one.
14 For the Lord will not cast off his people,
neither will he forsake his inheritance;
15 until righteousness return to judgment,
and all the upright in heart shall follow it.

Pause.

16 Who will rise up for me against the transgressors?
or who will stand up with me against the workers of iniquity?

[17] If the Lord had not helped me,
my soul had almost sojourned in Hades.
[18] If I said, My foot hath been moved;
[19] thy mercy, O Lord, helped me.
O Lord, according to the multitude of my griefs within my heart,
thy consolations have gladdened my soul.

[19] have gladdened: Vat. *have soothed*; literally, *have loved*

[20] Shall the throne of iniquity have fellowship with thee,
which frameth mischief by an ordinance?
[21] They will hunt for the soul of the righteous,
and condemn innocent blood.
[22] But the Lord was my refuge;
and my God the helper of my hope.
[23] And he will recompense to them their iniquity and their wickedness:
the Lord our God shall utterly destroy them.

The praise of a Song by David.

[1] in: Gr. *unto*

94 Come, let us exult in the Lord;
let us make a joyful noise to God our Saviour.
[2] Let us come before his presence with thanksgiving,
and make a joyful noise to him with psalms.
[3] For the Lord is a great God,
and a great king [a]over all gods.
[4] For the ends of the earth are in his hands;
and the heights of the mountains are his.
[5] For the sea is his, and he made it:
and his hands formed the dry land.

[6] Come, let us worship and fall down before him;
and weep before the Lord that made us.
[7] For he is our God;
and we are the people of his pasture,
and the sheep of his hand.
[8] Today, if ye will hear his voice,
harden not your hearts, as in the provocation,
according to the day of [b]irritation in the wilderness:
[9] where your fathers tempted me,
proved me, and saw my works.
[10] Forty years was I grieved with this generation,
and said, They do always err in their heart,
and they have not known my ways.
[11] So I sware in my wrath,

[8] Heb. 3:7–11
[8] Heb. 3:15; 4:7 (Heb. + LXX)

[11] Heb. 4:3 (Heb. + LXX)

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[a] over all gods: Vat. adds *for the Lord will not cast off his people.* Heb. also omits this added clause. See Ps. 93:14
[b] irritation: Note, πειρασμοῦ is the reading of several editions.

They shall not enter into my rest.

When the house was built after the Captivity, a Song by David.

95 Sing to the Lord a new song;
sing to the Lord, all the earth.
[2] Sing to the Lord, bless his name:
proclaim his salvation from day to day.
[3] Publish his glory among the Gentiles,
his wonderful works among all people.

[4] For the Lord is great, and greatly to be praised:
he is terrible above all gods.
[5] For all the gods of the heathen are devils:
but the Lord made the heavens.
[6] Thanksgiving and beauty are before him:
holiness and majesty are in his sanctuary.

[7] Bring to the Lord, ye families of the Gentiles,
bring to the Lord glory and honour.
[8] Bring to the Lord the glory becoming his name:
take offerings, and go into his courts.
[9] Worship the Lord in his holy court:
let all the earth tremble before him.
[10] Say among the heathen, The Lord reigneth:
for he hath established the world so that it shall not be moved:
he shall judge the people in righteousness.
[11] Let the heavens rejoice, and the earth exult;
let the sea be moved, and the fulness of it.
[12] The plains shall rejoice, and all things in them:
then shall all the trees of the wood exult
before the presence of the Lord: [13] for he cometh,
for he cometh to judge the earth;
he shall judge the world in righteousness,
and the people with his truth.

For David, when his land is established.

96 The Lord reigneth, let the earth exult,
let many islands rejoice.

[2] Cloud and darkness are round about him;
righteousness and judgment are the establishment of his throne.
[3] Fire shall go before him,
and burn up his enemies round about.

[4] His lightnings appeared to the world;
the earth saw, and trembled.
[5] The mountains melted like wax at the presence of the Lord,
at the presence of the Lord of the whole earth.
[6] The heavens have declared his righteousness,
and all the people have seen his glory.

[7] Heb. 1:6

[7] Let all that worship graven images be ashamed,
who boast of their idols;
worship him, all ye his angels.

[8] Sion heard and rejoiced;
and the daughters of Judea exulted,
because of thy judgments, O Lord.
[9] For thou art Lord most high over all the earth;
thou art greatly exalted above all gods.

[10] Ye that love the Lord, hate evil;
the Lord preserveth the souls of his saints;
he shall deliver them from the hand of sinners.
[11] Light is sprung up for the righteous,
and gladness for the upright in heart.
[12] Rejoice in the Lord, ye righteous;
and give thanks for a remembrance of his holiness.

A Psalm of David.

97 Sing to the Lord a new song;
for the Lord hath wrought wonderful works,
his right hand, and his holy arm,
have wrought salvation for him.

[2] The Lord hath made known his salvation,
he hath revealed his righteousness in the sight of the nations.
[3] He hath remembered his mercy to Jacob,
and his truth to the house of Israel;
all the ends of the earth have seen the salvation of our God.

[4] Shout to God, all the earth;
sing, and exult, and sing psalms.
[5] Sing to the Lord with a harp,
with a harp, and the voice of a psalm.
[6] With trumpets of metal, and the sound of a trumpet of horn
make a joyful noise to the Lord before the king.
[7] Let the sea be moved, and the fulness of it;
the world, and they that dwell in it.

[8] The rivers shall clap their hands together;
the mountains shall exult before the Lord, for he cometh.
[9] For he is come to judge the earth;
he shall judge the world in righteousness,
and the nations in uprightness.

[8] before the Lord, for he cometh: Vat. omits

A Psalm of David.

98 The Lord reigneth—let the people rage;
it is he that sitteth upon the cherubs, let the earth be moved.
[2] The Lord is great in Sion,
and is high over all the people.
[3] Let them give thanks to thy great name;
for it is terrible and holy.
[4] And the king's honour loveth judgment;
thou hast prepared equity,
thou hast wrought judgment and justice in Jacob.
[5] Exalt ye the Lord our God,
and worship at his footstool;
for he is holy.

[4] equity: Gr. *equities*

[6] Moses and Aaron among his priests,
and Samuel among them that call upon his name;
they called upon the Lord, and he heard them.
[7] He spoke to them in a pillar of cloud;
they kept his testimonies,
and the ordinances which he gave them.
[8] O Lord our God, thou heardest them;
O God, thou becamest propitious to them,
though thou didst take vengeance on all their devices.
[9] Exalt ye the Lord our God,
and worship at his holy mountain;
for the Lord our God is holy.

A Psalm for Thanksgiving.

99 Make a joyful noise to the Lord, all the earth.
[2] Serve the Lord with gladness;
come before his presence with exultation.
[3] Know that the Lord he is God;
he made us, and not we ourselves;
we are his people, and the sheep of his pasture.
[4] Enter into his gates with thanksgiving,
and his courts with hymns;
give thanks to him, praise his name.

[5] For the Lord is good, his mercy is for ever;
and his truth endureth to generation and generation.

A Psalm of David.

100 I will sing to thee, O Lord, of mercy and judgment;
I will sing a psalm, [2] and I will be wise in a blameless
way. When wilt thou come to me?
I walked in the innocence of my heart, in the midst of my house.
[3] I have not set before my eyes any unlawful thing;
I have hated transgressors.
[4] A perverse heart hath not cleaved to me;
I have not known an evil man, forasmuch as he
turneth away from me.
[5] Him that privily speaketh against his neighbour, him
have I driven from me:
he that is proud in look and insatiable in heart—with
him I have not eaten.
[6] My eyes shall be upon the faithful of the land, that
they may dwell with me:
he that walked in a perfect way, the same ministered to me.
[7] The proud doer dwelt not in the midst of my house;
the unjust speaker prospered not in my sight.
[8] Early did I slay all the sinners of the land,
that I might destroy out of the city of the Lord all that work iniquity.

The Fourteenth Kathisma

A Prayer for the Poor; when he is deeply afflicted,
and poureth out his supplication before the Lord.

101 Hear my prayer, O Lord,
and let my cry come to thee.
[3] Turn not away thy face from me:
in the day when I am afflicted, incline thy ear to me:
in the day when I shall call upon thee, speedily hear me.

[4] For my days have vanished like smoke,
and my bones have been parched like a stick.
[5] I am blighted like grass, and my heart is dried up;
for I have forgotten to eat my bread.
[6] By reason of the voice of my groaning,
my bone hath cleaved to my flesh.
[7] I have become like a pelican of the wilderness;
[8] I have become like an owl in a ruined house.

I have watched, and am become
as a sparrow dwelling alone on a roof.
9 All the day long my enemies have reproached me;
and they that praised me have sworn against me.
10 For I have eaten ashes as it were bread,
and mingled my drink with weeping;
11 because of thy anger and thy wrath:
for thou hast lifted me up, and dashed me down.

12 My days have declined like a shadow;
and I am withered like grass.
13 But thou, Lord, endurest for ever,
and thy memorial to generation and generation.
14 Thou shalt arise, and have mercy upon Sion:
for it is time to have mercy upon her, for the set time is come.
15 For thy servants have taken pleasure in her stones,
and they shall pity her dust.
16 So the nations shall fear thy name, O Lord,
and all kings thy glory.

17 For the Lord shall build up Sion,
and shall appear in his glory.
18 He hath had regard to the prayer of the lowly,
and hath not despised their petition.
19 Let this be written for another generation;
and the people that shall be created shall praise the Lord.
20 For he hath looked out from the height of his sanctuary;
the Lord looked upon the earth from heaven;
21 to hear the groaning of the fettered ones,
to loosen the sons of the slain;
22 to proclaim the name of the Lord in Sion,
and his praise in Jerusalem;
23 when the people are gathered together,
and the kings, to serve the Lord.

24 He answered him in the way of his strength:
tell me the fewness of my days.
25 Take me not away in the midst of my days:
thy years are through all generations.
26 In the beginning thou, O Lord, didst lay the foundation of the earth;
and the heavens are the works of thy hands.
27 They shall perish, but thou remainest:
and they all shall wax old as a garment;
and as a vesture shalt thou fold them, and they shall be changed.
28 But thou art the same, and thy years shall not fail.
29 The children of thy servants shall dwell securely,
and their seed shall prosper for ever.

17 and shall: or, *then shall he*

25 through all generations: see Heb. 1:10–12
26 Heb. 1:10–12
26 beginning: Gr. plural

29 prosper: or, *be directed aright*

A Psalm of David.

102 Bless the Lord, O my soul;
and all that is within me, bless his holy name.
2 Bless the Lord, O my soul,
and forget not all his praises:
3 who forgiveth all thy transgressions,
who healeth all thy diseases;
4 who redeemeth thy life from corruption;
who crowneth thee with mercy and compassion;
5 who satisfieth thy desire with good things:
so that thy youth shall be renewed like that of the eagle.

6 The Lord executeth mercy
and judgment for all that are injured.
7 He made known his ways to Moses,
his will to the children of Israel.
8 The Lord is compassionate and pitiful,
long-suffering, and full of mercy.
9 He will not be always angry;
neither will he be wrathful for ever.
10 He hath not dealt with us according to our sins,
nor recompensed us according to our iniquities.
11 For as the heaven is high above the earth,
the Lord hath so increased his mercy toward them that fear him.
12 As far as the east is from the west,
so far hath he removed our transgressions from us.
13 As a father pitieth his children,
the Lord pitieth them that fear him.
14 For he knoweth our frame:
remember that we are dust.

15 As for man, his days are as grass;
as a flower of the field, so shall he flourish.
16 For the wind passeth over it, and it shall not be;
and it shall know its place no more.
17 But the mercy of the Lord is from generation to generation
upon them that fear him,
and his righteousness to children's children;
18 to them that keep his covenant,
and remember his commandments to do them.

19 The Lord hath prepared his throne in the heaven;
and his kingdom ruleth over all.
20 Bless the Lord, all ye his angels,
mighty in strength, who perform his bidding,
ready to hearken to the voice of his words.

[21] Bless the Lord, all ye his hosts;
ye ministers of his that do his will.
[22] Bless the Lord, all his works,
in every place of his dominion:
bless the Lord, O my soul.

A Psalm of David.

103 Bless the Lord, O my soul.
O Lord my God, thou art very great;
thou hast clothed thyself with praise and honour:
[2] who dost robe thyself with light as with a garment;
spreading out the heaven as a curtain.
[3] Who covereth his chambers with waters;
who maketh the clouds his chariot;
who walketh on the wings of the wind.
[4] Who maketh his angels spirits,
and his ministers a flaming fire.

[4] Heb. 1:7 (Heb. + LXX)

[5] Who establisheth the earth on her sure foundation:
it shall not be moved for ever.
[6] The deep, as it were a garment, is his covering:
the waters shall stand on the hills.
[7] At thy rebuke they shall flee;
at the voice of thy thunder they shall be alarmed.
[8] They go up to the mountains, and down to the plains,
to the place which thou hast founded for them.
[9] Thou hast set a bound which they shall not pass,
neither shall they turn again to cover the earth.

[6] on: or, *above*

[10] He sendeth forth his fountains among the valleys:
the waters shall run between the mountains.
[11] They shall give drink to all the wild beasts of the field:
the wild asses shall take of them to quench their thirst.
[12] By them shall the birds of the sky lodge:
they shall utter a voice out of the midst of the rocks.
[13] He watereth the mountains from his chambers:
the earth shall be satisfied with the fruit of thy works.

[14] He maketh grass to grow for the cattle,
and green herb for the service of men,
to bring bread out of the earth;
[15] and wine maketh glad the heart of man,
to make his face cheerful with oil:
and bread strengtheneth man's heart.
[16] The trees of the plain shall be full of sap;

even the cedars of Lebanon which he hath planted.
[17] There the sparrows will build their nests;
and the house of the heron taketh the lead among them.
[18] The high mountains are a refuge for the stags,
and the rock for the rabbits.

[19] He appointed the moon for seasons:
the sun knoweth his going down.
[20] Thou didst make darkness, and it was night;
in it all the wild beasts of the forest will be abroad:
[21] even young lions roaring for prey,
and to seek meat for themselves from God.
[22] The sun ariseth, and they shall be gathered together,
and shall lie down in their dens.
[23] Man shall go forth to his work,
and to his labour till evening.

[24] How great are thy works, O Lord!
in wisdom hast thou wrought them all:
the earth is filled with thy creation.
[25] So is this great and wide sea:
there are things creeping innumerable,
small animals and great.
[26] There go the ships;
and this dragon whom thou hast made to play in it.
[27] All wait upon thee,
to give them their food in due season.
[28] When thou hast given it them, they will gather it;
and when thou hast opened thy hand, they shall
all be filled with good.
[29] But when thou hast turned away thy face, they shall be troubled:
thou wilt take away their breath, and they shall fail,
and return to their dust.
[30] Thou shalt send forth thy Spirit, and they shall be created;
and thou shalt renew the face of the earth.

[31] Let the glory of the Lord be for ever:
the Lord shall rejoice in his works;
[32] who looketh upon the earth, and maketh it tremble;
who toucheth the mountains, and they smoke.
[33] I will sing to the Lord while I live;
I will sing praise to my God while I exist.
[34] Let my meditation be sweet to him:
and I will rejoice in the Lord.
[35] Let the sinners fail from off the earth,
and transgressors, so that they shall be no more.
Bless the Lord, O my soul.

Alleluia.

104 Give thanks to the Lord, and call upon his name;
declare his works among the heathen.
2 Sing to him, yea, sing praises to him:
tell forth all his wonderful works.
3 Glory in his holy name:
let the heart of them that seek the Lord rejoice.
4 Seek ye the Lord, and be strengthened;
seek his face continually.
5 Remember his wonderful works that he hath done;
his wonders, and the judgments of his mouth;
6 ye seed of Abraham, his servants,
ye children of Jacob, his chosen ones.

7 He is the Lord our God;
his judgments are in all the earth.
8 He hath remembered his covenant for ever,
the word which he commanded for a thousand generations:
9 which he established as a covenant to Abraham,
and he remembered his oath to Isaac.
10 And he established it to Jacob for an ordinance,
and to Israel for an everlasting covenant;
11 saying, To thee will I give the land of Canaan,
the line of your inheritance:
12 when they were few in number,
very few, and sojourners in it.
13 And they went from nation to nation,
and from one kingdom to another people.
14 He suffered no man to wrong them;
and he rebuked kings for their sakes:
15 saying, Touch not my anointed ones;
and do my prophets no harm.
16 Moreover he called for a famine upon the land;
he broke the whole support of bread.

17 He sent a man before them;
Joseph was sold for a slave.
18 They hurt his feet with fetters;
his soul passed into iron,
19 until the time that his cause came on;
the word of the Lord tried him as fire.
20 The king sent and loosed him;
even the prince of the people, and let him go free.
21 He made him lord over his house,

18 hurt: Gr. *humbled*
18 his soul: or, *his body*, see Heb.

and ruler of all his substance;
[22] to chastise his rulers at his pleasure,
and to teach his elders wisdom.

[23] Israel also came into Egypt,
and Jacob sojourned in the land of Ham.
[24] And he increased his people greatly,
and made them stronger than their enemies.
[25] And he turned their heart to hate his people,
to deal craftily with his servants.
[26] He sent forth Moses his servant,
and Aaron whom he had chosen.

[27] He established among them his signs,
and his wonders in the land of Ham.
[28] He sent forth darkness, and made it dark;
yet they rebelled against his words.
[29] He turned their waters into blood,
and slew their fish.
[30] Their land produced frogs abundantly,
in the chambers of their kings.
[31] He spoke, and the dog-fly came,
and lice in all their coasts.
[32] He turned their rain into hail,
and sent flaming fire in their land.
[33] And he smote their vines and their fig-trees;
and broke every tree of their coast.
[34] He spoke, and the locust came,
and caterpillars innumerable,
[35] and devoured all the grass in their land,
and devoured the fruit of their ground.
[36] He smote also every first-born of their land,
the first-fruits of all their labour.
[37] And he brought them out with silver and gold;
and there was not a feeble one among their tribes.
[38] Egypt rejoiced at their departing;
for the fear of them fell upon them.
[39] He spread out a cloud for a covering to them,
and fire to give them light by night.
[40] They asked, and the quail came,
and he satisfied them with the bread of heaven.
[41] He clave the rock, and the waters flowed;
rivers ran in dry places.

[42] For he remembered his holy word,
which he promised to Abraham his servant.
[43] And he brought out his people with exultation,

[28] rebelled against: Gr. *embittered*

and his chosen with joy;
44 and gave them the lands of the heathen;
and they inherited the labours of the people;
45 that they might keep his ordinances,
and diligently seek his law.

The Fifteenth Kathisma

Alleluia.

105 Give thanks to the Lord; for he is good:
for his mercy endureth for ever.
2 Who shall tell the mighty acts of the Lord?
who shall cause all his praises to be heard?
3 Blessed are they that keep judgment,
and do righteousness at all times.

4 Remember us, O Lord, with the favour thou hast to thy people:
visit us with thy salvation;
5 that we may behold the good of thy elect,
that we may rejoice in the gladness of thy nation,
that we may glory with thy inheritance.

6 We have sinned with our fathers,
we have transgressed, we have done unrighteously.
7 Our fathers in Egypt understood not thy wonders,
and remembered not the multitude of thy mercy;
but provoked him as they went up by the Red Sea.
8 Yet he saved them for his name's sake,
that he might cause his mighty power to be known.
9 And he rebuked the Red Sea, and it was dried up:
so he led them through the deep as through the wilderness.
10 And he saved them out of the hand of them that hated them,
and redeemed them out of the hand of the enemy.
11 The water covered those that oppressed them:
there was not one of them left.
12 Then they believed his words,
and celebrated his praise.
13 They made haste, they forgot his works;
they waited not for his counsel.
14 And they lusted exceedingly in the wilderness,
and tempted God in the dry land.
15 And he gave them their request,
and sent fulness into their souls.

16 They provoked Moses also in the camp,

and Aaron the holy one of the Lord.
[17] The earth opened and swallowed up Dathan,
and closed upon the congregation of Abiron.
[18] And a fire was kindled in their congregation,
and a flame burnt up the sinners.

[19] And they made a calf in Horeb,
and worshipped the graven image,
[20] and they changed their glory
into the similitude of a calf that feedeth on grass.
[21] They forgot God that saved them,
who had wrought great deeds in Egypt;
[22] wondrous works in the land of Ham,
and terrible things at the Red Sea.
[23] So he said that he would have destroyed them,
had not Moses his chosen
stood before him in the breach,
to turn him away from the fierceness of his anger, so
that he should not destroy them.

[24] Moreover they set at nought the desirable land,
and believed not his word.
[25] And they murmured in their tents:
they hearkened not to the voice of the Lord.
[26] So he lifted up his hand against them,
to cast them down in the wilderness;
[27] and to cast down their seed among the nations,
and to scatter them in the countries.

[28] They were joined also to Beelphegor,
and ate the sacrifices of the dead.
And they provoked him with their devices;
[29] and destruction was multiplied among them.
[30] Then Phineas stood up, and made atonement:
and the plague ceased.
[31] And it was counted to him for righteousness,
to all generations for ever.

[32] They provoked him also at the water of Strife,
and Moses was hurt for their sakes;
[33] for they provoked his spirit,
and he spoke unadvisedly with his lips.

[33] spoke unadvisedly: or, *gave commandment*

[34] They destroyed not the nations which the Lord told them to destroy;
[35] but were mingled with the heathen,
and learned their works.
[36] And they served their graven images;

and it became an offence to them.
[37] And they sacrificed their sons
and their daughters to devils,
[38] and shed innocent blood,
the blood of their sons and daughters,
whom they sacrificed to the idols of Canaan;
and the land was defiled with blood,
[39] and was polluted with their works;
and they went a whoring with their own devices.

[38] defiled: or, *murderously defiled*

[40] So the Lord was very angry with his people,
and he abhorred his inheritance.
[41] And he delivered them into the hands of their enemies;
and they that hated them ruled over them.
[42] And their enemies oppressed them,
and they were brought down under their hands.
[43] Many a time he delivered them;
but they provoked him by their counsel,
and they were brought low by their iniquities.
[44] Yet the Lord looked upon their affliction,
when he heard their petition.
[45] And he remembered his covenant,
and repented according to the multitude of his mercy.
[46] And he caused them to be pitied
in the sight of all who carried them captive.

[47] Save us, O Lord our God,
and gather us from among the heathen,
that we may give thanks to thy holy name,
that we may glory in thy praise.
[48] Blessed be the Lord God of Israel from everlasting and to everlasting;
and all the people shall say, Amen, Amen.

Alleluia.

106 Give thanks to the Lord, for he is good;
for his mercy endureth for ever.
[2] Let them say so who have been redeemed by the Lord,
whom he hath redeemed from the hand of the enemy;
[3] and gathered them out of the countries,
from the east, and west, and north, and south.

[3] south: Gr. *sea*

[4] They wandered in the wilderness in a dry land;
they found no way to a city of habitation.
[5] Hungry and thirsty,
their soul fainted in them.

[6] Then they cried to the Lord in their affliction,
and he delivered them out of their distresses.
[7] And he guided them into a straight path,
that they might go to a city of habitation.

[8] Let them acknowledge to the Lord his mercies,
and his wonderful works to the children of men.
[9] For he satisfieth the empty soul,
and filleth the hungry soul with good things,
[10] even them that sit in darkness and the shadow of death,
fettered in poverty and iron;
[11] because they rebelled against the words of God,
and provoked the counsel of the Most High.
[12] So their heart was brought low with troubles;
they were weak, and there was no helper.
[13] Then they cried to the Lord in their affliction,
and he saved them out of their distresses.
[14] And he brought them out of darkness and the shadow of death,
and broke their bonds asunder.

[11] rebelled against the words: Gr. *embittered the oracles*

[15] Let them acknowledge to the Lord his mercies,
and his wonders to the children of men.
[16] For he broke to pieces the brazen gates,
and crushed the iron bars.
[17] He helped them out of the way of their iniquity;
for they were brought low because of their iniquities.
[18] Their soul abhorred all meat;
and they drew near to the gates of death.
[19] Then they cried to the Lord in their affliction,
and he saved them out of their distresses.
[20] He sent his word, and healed them,
and delivered them out of their destructions.

[17] He helped them out: see the Hebrew

[21] Let them acknowledge to the Lord his mercies,
and his wonderful works to the children of men.
[22] And let them offer to him the sacrifice of praise,
and proclaim his works with exultation.

[23] They that go down to the sea in ships,
doing business in many waters;
[24] these men have seen the works of the Lord,
and his wonders in the deep.
[25] He speaketh, and the stormy wind ariseth,
and its waves are lifted up.
[26] They go up to the heavens,
and go down to the depths;

their soul melteth because of troubles.
[27] They are troubled, they stagger as a drunkard,
and all their wisdom is swallowed up.
[28] Then they cry to the Lord in their affliction,
and he bringeth them out of their distresses.
[29] And he commandeth the storm, and it is calmed into a gentle breeze,
and its waves are still.
[30] And they are glad, because they are quiet;
and he guideth them to their desired haven.

[31] Let them acknowledge to the Lord his mercies,
and his wonderful works to the children of men.
[32] Let them exalt him in the congregation of the people,
and praise him in the seat of the elders.

[33] He turneth rivers into a desert,
and streams of water into a dry land;
[34] a fruitful land into saltness,
for the wickedness of them that dwell in it.
[35] He turneth a wilderness into pools of water,
and a dry land into streams of water.
[36] And there he causeth the hungry to dwell,
and they establish for themselves cities of habitation.
[37] And they sow fields, and plant vineyards,
and they yield fruit of increase.
[38] And he blesseth them, and they multiply exceedingly,
and he diminisheth not the number of their cattle.
[39] Again they become few, and are brought low,
by the pressure of evils and pain.
[40] Contempt is poured upon their princes,
and he causeth them to wander in a desert and trackless land.
[41] But he helpeth the poor out of poverty,
and maketh him families as a flock.
[42] The upright shall see and rejoice;
and all iniquity shall stop her mouth.
[43] Who is wise, and will observe these things,
and understand the mercies of the Lord?

[33] water: Gr. *waters*
[33] a dry land: Gr. *thirst*

Song of a Psalm by David.

107 O God, my heart is ready, my heart is ready;
I will sing and sing psalms with my glory.
[3] Awake, psaltery and harp;
I will awake early.
[4] I will give thanks to thee, O Lord, among the people;
I will sing praise to thee among the Gentiles.

[5] For thy mercy is great above the heavens,
and thy truth reacheth to the clouds.
[6] Be thou exalted, O God, above the heavens;
and thy glory above all the earth.
[7] That thy beloved ones may be delivered,
save with thy right hand, and hear me.
God hath spoken in his sanctuary;
[8] I will be exalted, and will divide Sychem,
and will measure out the valley of tents.
[9] Galaad is mine; and Manasses is mine;
and Ephraim is the help of my head;
Judas is my king;
[10] Moab is the cauldron of my hope;
over Idumea will I cast my sandal;
the Philistines are made subject to me.

[11] Who will bring me into the fortified city?
or who will guide me to Idumea?
[12] Wilt not thou, O God, who hast rejected us?
and wilt not thou, O God, go forth with our hosts?
[13] Give us help from tribulation:
for vain is the help of man.
[14] Through God we shall do valiantly;
and he will bring to nought our enemies.

[14] do valiantly: Gr. *work power*

For the end, a Psalm of David.

108 O God, pass not over my praise in silence;
[2] for the mouth of the sinner and the mouth of the crafty man have been opened against me:
they have spoken against me with a crafty tongue.
[3] And they have compassed me with words of hatred;
and fought against me without a cause.
[4] Instead of loving me, they falsely accused me:
but I continued to pray.
[5] And they rewarded me evil for good,
and hatred for my love.

[4] Instead of loving me: or, *in return for my love*

[6] Set thou a sinner against him;
and let the devil stand at his right hand.
[7] When he is judged, let him go forth condemned:
and let his prayer become sin.
[8] Let his days be few:
and let another take his office of overseer.
[9] Let his children be orphans,
and his wife a widow.

[6] the devil: or, *the accuser*

[8] Acts 1:20 (Heb. + LXX)

[10] Let his children wander without a dwelling-place, and beg:
let them be cast out of their habitations.
[11] Let his creditor exact all that belongeth to him:
and let strangers spoil his labours.
[12] Let him have no helper;
neither let there be anyone to have compassion on
his fatherless children.
[13] Let his children be given up to utter destruction:
in one generation let his name be blotted out.
[14] Let the iniquity of his fathers be remembered before the Lord;
and let not the sin of his mother be blotted out.
[15] Let them be before the Lord continually;
and let their memorial be blotted out from the earth.

[16] Because he remembered not to show mercy,
but persecuted the needy and poor man,
and that to slay him that was pricked in the heart.
[17] He loved cursing also, and it shall come upon him;
and he took not pleasure in blessing, so it shall be
removed far from him.
[18] Yea, he put on cursing as a garment,
and it is come as water into his bowels,
and as oil into his bones.
[19] Let it be to him as a garment which he putteth on,
and as a girdle with which he girdeth himself continually.
[20] This is the dealing of the Lord with those who falsely accuse me,
and of them that speak evil against my soul.

[21] But thou, O Lord, Lord, deal mercifully with me, for thy name's sake:
for thy mercy is good.
[22] Deliver me, for I am poor and needy;
and my heart is troubled within me.
[23] I am removed as a shadow in its going down:
I am tossed up and down like locusts.
[24] My knees are weakened through fasting,
and my flesh is changed by reason of the want of oil.
[25] I became also a reproach to them:
when they saw me they shook their heads.

[26] Help me, O Lord my God;
and save me according to thy mercy.
[27] And let them know that this is thy hand;
and that thou, Lord, hast wrought it.
[28] Let them curse, but thou shalt bless:
let them that rise up against me be ashamed,
but let thy servant rejoice.
[29] Let those that falsely accuse me be clothed with shame,

and let them cover themselves with their shame as with a mantle.
30 I will give thanks to the Lord abundantly with my mouth;
and in the midst of many I will praise him.
31 For he stood on the right hand of the poor,
to save me from them that persecute my soul.

The Sixteenth Kathisma

A Psalm of David.

[1] Matt. 22:44; Mark 12:36; Luke 20:42–43; Acts 2:34–35; 1 Cor. 15:25; Heb. 1:13 (Heb. + LXX)

109 The Lord said to my Lord, Sit thou on my right hand,
until I make thy enemies thy footstool.
2 The Lord shall send out a rod of power for thee out of Sion:
rule thou in the midst of thy enemies.
3 With thee is dominion in the day of thy power,
in the splendours of thy saints:
I have begotten thee from the womb before the morning.
4 The Lord sware, and will not repent,
Thou art a priest for ever, after the order of Melchisedek.
5 The Lord at thy right hand hath dashed in pieces kings
in the day of his wrath.
6 He shall judge among the nations, he shall fill up
the number of corpses,
he shall crush the heads of many on the earth.
7 He shall drink of the brook in the way;
therefore shall he lift up the head.

[3] thy saints: or, *holiness*, i.e., *holy things*
[4] Heb. 5:6; 7:17, 21 (Heb. + LXX)

Alleluia.

110 I will give thee thanks, O Lord, with my whole heart,
in the council of the upright, and in the congregation.
2 The works of the Lord are great,
sought out according to all his will.
3 His work is worthy of thanksgiving and honour:
and his righteousness endureth for ever and ever.
4 He hath caused his wonderful works to be remembered:
the Lord is merciful and compassionate.
5 He hath given food to them that fear him:
he will remember his covenant for ever.
6 He hath declared to his people the power of his works,
to give them the inheritance of the heathen.
7 The works of his hands are truth and judgment:
all his commandments are sure:
8 established for ever and ever,
done in truth and uprightness.

[2] according to all his will: compare Gr. with Heb.

[9] He sent redemption to his people:
he commanded his covenant for ever:
holy and fearful is his name.
[10] The fear of the Lord is the beginning of wisdom,
and all that act accordingly have a good understanding;
his praise endureth for ever and ever.

[10] beginning: or, *sum*

Alleluia.

111 Blessed is the man that feareth the Lord:
he will delight greatly in his commandments.
[2] His seed shall be mighty in the earth:
the generation of the upright shall be blessed.
[3] Glory and riches shall be in his house;
and his righteousness endureth for evermore.
[4] To the upright light hath sprung up in darkness:
he is pitiful, and merciful, and righteous.
[5] The good man is he that pitieth and lendeth:
he will direct his affairs with judgment.
[6] For he shall not be moved for ever;
the righteous shall be in everlasting remembrance.
[7] He shall not be afraid of any evil report:
his heart is ready to trust in the Lord.
[8] His heart is established, he shall not fear,
till he shall see his desire upon his enemies.
[9] He hath dispersed abroad; he hath given to the poor;
his righteousness endureth for evermore:
his horn shall be exalted with honour.
[10] The sinner shall see and be angry,
he shall gnash his teeth, and consume away:
the desire of the sinner shall perish.

[9] 2 Cor. 9:9 (Heb. + LXX)

Alleluia.

112 Praise the Lord, ye servants of his,
praise the name of the Lord.
[2] Let the name of the Lord be blessed,
from this present time and for ever.
[3] From the rising of the sun to his setting,
the name of the Lord is to be praised.
[4] The Lord is high above all the nations;
his glory is above the heavens.
[5] Who is as the Lord our God?
who dwelleth in the high places,
[6] and yet looketh upon the low things in heaven,

and on the earth:
7 who lifteth up the poor from the earth,
and raiseth up the needy from the dunghill;
8 to set him with princes,
even with the princes of his people:
9 who settleth the barren woman in a house,
as a mother rejoicing over children.

Alleluia.

113 At the going forth of Israel from Egypt,
of the house of Jacob from a barbarous people,
2 Judea became his sanctuary,
and Israel his dominion.
3 The sea saw and fled:
Jordan was turned back.
4 The mountains skipped like rams,
and the hills like lambs.

5 What ailed thee, O sea, that thou fleddest?
and thou Jordan, that thou wast turned back?
6 Ye mountains, that ye skipped like rams,
and ye hills, like lambs?
7 The earth trembled at the presence of the Lord,
at the presence of the God of Jacob;
8 who turned the rock into pools of water,
and the flint into fountains of water.
9 Not to us, O Lord, not to us,
but to thy name give glory,
because of thy mercy and thy truth;
10 lest at any time the nations should say,
Where is their God?
11 But our God hath done in heaven and on earth,
whatsoever he hath pleased.

12 The idols of the nations are silver and gold,
the works of men's hands.
13 They have a mouth, but they cannot speak;
they have eyes, but they cannot see:
14 they have ears, but they cannot hear;
they have noses, but they cannot smell;
15 they have hands, but they cannot handle;
they have feet, but they cannot walk:
they cannot speak through their throat.
16 Let those that make them become like to them,
and all who trust in them.

2 sanctuary: or, *consecrated thing*

8 flint: Gr. *sharp rock*

13 cannot speak: Gr. *will not*

[17] The house of Israel trusteth in the Lord:
he is their helper and defender.
[18] The house of Aaron trusteth in the Lord:
he is their helper and defender.
[19] They that fear the Lord trust in the Lord:
he is their helper and defender.

[20] The Lord hath remembered us, and blessed us:
he hath blessed the house of Israel,
he hath blessed the house of Aaron.
[21] He hath blessed them that fear the Lord,
both small and great.
[22] The Lord add blessings
to you and to your children.
[23] Blessed are ye of the Lord,
who made the heaven and the earth.

[22] add blessings to you: or, *increase you*

[24] The heaven of heavens belongeth to the Lord:
but he hath given the earth to the sons of men.
[25] The dead shall not praise thee, O Lord,
nor any that go down to Hades.
[26] But we, the living, will bless the Lord,
from henceforth and for ever.

[24] heavens: Gr. sing.

Alleluia.

114 I am well pleased, because the Lord will hearken
to the voice of my supplication.
[2] Because he hath inclined his ear to me,
therefore will I call upon him while I live.
[3] The pangs of death compassed me;
the dangers of hell found me:
I found affliction and sorrow.
[4] Then I called on the name of the Lord:
O Lord, deliver my soul.

[5] The Lord is merciful and righteous;
yea, our God hath pity.
[6] The Lord preserveth the simple:
I was brought low, and he delivered me.

[6] the simple: Gr. *infants*

[7] Return to thy rest, O my soul;
for the Lord hath dealt bountifully with thee.
[8] For he hath delivered my soul from death,
my eyes from tears,
and my feet from falling.

[9] I shall be well pleasing before the Lord in the land of the living.

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[1] 2 Cor. 4:13 (Heb. + LXX)

Alleluia.

115 I believed, wherefore I have spoken:
but I was greatly afflicted.
[2] And I said in my amazement,
Every man is a liar.

[3] What shall I render to the Lord
for all the things wherein he hath rewarded me?
[4] I will take the cup of salvation,
and call upon the name of the Lord.
[4a] I will pay my vows to the Lord,
in the presence of all his people.

[6] Precious in the sight of the Lord
is the death of his saints.
[7] O Lord, I am thy servant;
I am thy servant, and the son of thy handmaid:
thou hast burst my bonds asunder.
[8] I will offer to thee the sacrifice of praise,
and will call upon the name of the Lord.
[9] I will pay my vows unto the Lord,
in the presence of all his people,
[10] in the courts of the Lord's house,
in the midst of thee, Jerusalem.

[1] Rom. 15:11 (Heb. + LXX)

Alleluia.

116 Praise the Lord, all ye nations:
praise him, all ye peoples.
[2] For his mercy hath been abundant toward us:
and the truth of the Lord endureth for ever.

Alleluia.

117 Give thanks to the Lord; for he is good:
for his mercy endureth for ever.
[2] Let now the house of Israel say, that he is good:
for his mercy endureth for ever.
[3] Let now the house of Aaron say, that he is good:
for his mercy endureth for ever.
[4] Let now all that fear the Lord say, that he is good:

for his mercy endureth for ever.

[5] I called on the Lord out of affliction:
and he hearkened to me, so as to bring me into a wide place.
[6] The Lord is my helper;
and I will not fear what man shall do to me.
[7] The Lord is my helper;
and I shall see my desire upon my enemies.
[8] It is better to trust in the Lord
than to trust in man.
[9] It is better to hope in the Lord,
than to hope in princes.

[10] All nations compassed me about:
but in the name of the Lord I repulsed them.
[11] They completely compassed me about:
but in the name of the Lord I repulsed them.
[12] They compassed me about as bees do a honeycomb,
and they burst into flame as fire among thorns:
but in the name of the Lord I repulsed them.
[13] I was thrust, and sorely shaken, that I might fall:
but the Lord helped me.

[14] The Lord is my strength and my song,
and is become my salvation.
[15] The voice of exultation and salvation is in the tabernacles
of the righteous:
the right hand of the Lord hath wrought mightily.
[16] The right hand of the Lord hath exalted me:
the right hand of the Lord hath wrought powerfully.
[17] I shall not die, but live,
and recount the works of the Lord.
[18] The Lord hath chastened me sore:
but he hath not given me up to death.

[19] Open to me the gates of righteousness:
I will go into them, and give praise to the Lord.
[20] This is the gate of the Lord:
the righteous shall enter by it.
[21] I will give thanks to thee; because thou hast heard me,
and art become my salvation.
[22] The stone which the builders rejected,
the same is become the head of the corner.
[23] This hath been done of the Lord;
and it is wonderful in our eyes.
[24] This is the day which the Lord hath made:
let us exult and rejoice in it.

[6] Heb. 13:6 (LXX ≠ Heb.)

[22] Matt. 21:42; Mark 12:10–11; Luke 20:17; 1 Pet. 2:7 (LXX ≠ Heb.)
[22] Acts 4:11

[25] O Lord, save now:
O Lord, send now prosperity.
[26] Blessed is he that cometh in the name of the Lord:
we have blessed you out of the house of the Lord.

[26] See Matt. 21:9

[27] God is the Lord, and he hath shone upon us:
celebrate the feast with thick branches,
binding the victims even to the horns of the altar.
[28] Thou art my God, and I will give thee thanks:
thou art my God, and I will exalt thee.
I will give thanks to thee, for thou hast heard me,
and art become my salvation.
[29] Give thanks to the Lord; for he is good:
for his mercy endureth for ever.

[27] thick branches: possibly, *the multitude*, q.d. *cœtu frequenti*

The Seventeenth Kathisma

Alleluia.

118 Blessed are the blameless in the way, who walk
in the law of the Lord.
[2] Blessed are they that search out his testimonies:
they will diligently seek him with the whole heart.
[3] For they that work iniquity
have not walked in his ways.
[4] Thou hast commanded us
diligently to keep thy precepts.
[5] O that my ways were directed
to keep thy ordinances.
[6] Then shall I not be ashamed,
when I have respect to all thy commandments.
[7] I will give thee thanks with uprightness of heart,
when I have learnt the judgments of thy righteousness.
[8] I will keep thy ordinances:
O forsake me not greatly.

[9] Wherewith shall a young man direct his way?
by keeping thy words.
[10] With my whole heart have I diligently sought thee:
cast me not away from thy commandments.
[11] I have hidden thy oracles in my heart,
that I might not sin against thee.
[12] Blessed art thou, O Lord:
teach me thy ordinances.
[13] With my lips have I declared
all the judgments of thy mouth.

[14] I have delighted in the way of thy testimonies,
as much as in all riches.
[15] I will meditate on thy commandments,
and consider thy ways.
[16] I will meditate on thy ordinances:
I will not forget thy words.

[17] Render a recompense to thy servant:
so shall I live, and keep thy words.
[18] Unveil thou my eyes,
and I shall perceive wondrous things out of thy law.
[19] I am a stranger in the earth:
hide not thy commandments from me.
[20] My soul hath longed exceedingly
for thy judgments at all times.
[21] Thou hast rebuked the proud:
cursed are they that turn aside from thy commandments.
[22] Remove from me reproach and contempt;
for I have sought out thy testimonies.
[23] For princes sat and spoke against me:
but thy servant was meditating on thy ordinances.
[24] For thy testimonies are my meditation,
and thy ordinances are my counsellors.

[25] My soul hath cleaved to the ground;
quicken thou me according to thy word.
[26] I declared my ways, and thou didst hear me;
teach me thy ordinances.
[27] Instruct me in the way of thy ordinances;
and I will meditate on thy wondrous works.
[28] My soul hath slumbered for sorrow;
strengthen thou me with thy words.
[29] Remove from me the way of iniquity;
and be merciful to me by thy law.
[30] I have chosen the way of truth;
and have not forgotten thy judgments.
[31] I have cleaved to thy testimonies, O Lord;
put me not to shame.
[32] I ran the way of thy commandments,
when thou didst enlarge my heart.

[29] by thy law: q.d. *in teaching me thy law*

[33] Teach me, O Lord, the way of thy ordinances,
and I will seek it out continually.
[34] Instruct me, and I will search out thy law,
and will keep it with my whole heart.
[35] Guide me in the path of thy commandments;
for I have delighted in it.

[33] Teach me: sc. as a lawgiver

36 Incline my heart to thy testimonies,
and not to covetousness.
37 Turn away my eyes that I may not behold vanity:
quicken thou me in thy way.
38 Confirm thy oracle to thy servant,
that he may fear thee.
39 Take away my reproach which I have feared:
for thy judgments are good.
40 Behold, I have desired thy commandments:
quicken me in thy righteousness.

41 And let thy mercy come upon me, O Lord;
even thy salvation, according to thy word.
42 And so I shall render an answer to them that reproach me:
for I have trusted in thy words.
43 And take not the word of truth utterly out of my mouth;
for I have hoped in thy judgments.
44 So shall I keep thy law continually,
for ever and ever.
45 I walked also at large:
for I sought out thy commandments.
46 And I spoke of thy testimonies before kings,
and was not ashamed.
47 And I meditated on thy commandments,
which I loved exceedingly.
48 And I lifted up my hands to thy commandments which I loved;
and I meditated in thy ordinances.

47 meditated on: or, *exercised myself in*

49 Remember thy words to thy servant,
wherein thou hast made me hope.
50 This hath comforted me in my affliction:
for thy oracle hath quickened me.
51 The proud have transgressed exceedingly;
but I swerved not from thy law.
52 I remembered thy judgments of old, O Lord;
and was comforted.
53 Despair took hold upon me,
because of the sinners who forsake thy law.
54 Thy ordinances were my songs
in the place of my sojourning.
55 I remembered thy name, O Lord, in the night,
and kept thy law.
56 This I had,
because I diligently sought thy ordinances.

57 Thou art my portion, O Lord:
I said that I would keep thy law.

[58] I besought thy favour with my whole heart:
have mercy upon me according to thy word.
[59] I thought on thy ways,
and turned my feet to thy testimonies.
[60] I prepared myself (and was not terrified)
to keep thy commandments.
[61] The snares of sinners entangled me:
but I forgot not thy law.
[62] At midnight I arose, to give thanks to thee
for the judgments of thy righteousness.
[63] I am a companion of all them that fear thee,
and of them that keep thy commandments.
[64] O Lord, the earth is full of thy mercy:
teach me thy ordinances.

[65] Thou hast wrought kindly with thy servant,
O Lord, according to thy word.
[66] Teach me kindness, and instruction, and knowledge:
for I have believed thy commandments.
[67] Before I was afflicted, I transgressed;
therefore have I kept thy word.
[68] Good art thou, O Lord; therefore in thy goodness
teach me thy ordinances.
[69] The injustice of the proud hath been multiplied against me:
but I will search out thy commandments with all my heart.
[70] Their heart hath been curdled like milk;
but I have meditated on thy law.
[71] It is good for me that thou hast afflicted me;
that I might learn thy ordinances.
[72] The law of thy mouth is better to me
than thousands of gold and silver.

Second Stasis

[73] Thy hands have made me, and fashioned me:
instruct me, that I may learn thy commandments.
[74] They that fear thee will see me and rejoice:
for I have hoped in thy words.
[75] I know, O Lord, that thy judgments are righteousness,
and that thou in truthfulness hast afflicted me.
[76] Let, I pray thee, thy mercy be to comfort me,
according to thy word to thy servant.
[77] Let thy compassions come to me, that I may live:
for thy law is my meditation.
[78] Let the proud be ashamed; for they transgressed against me unjustly:
but I will meditate in thy commandments.
[79] Let those that fear thee,
and those that know thy testimonies, turn to me.

[58] favour: Gr. *presence*, or, *countenance*

[80] Let my heart be blameless in thy ordinances,
that I may not be ashamed.

[81] My soul fainteth for thy salvation:
I have hoped in thy words.
[82] My eyes failed in waiting for thy word,
saying, When wilt thou comfort me?
[83] For I am become as a bottle in the frost:
yet I have not forgotten thy ordinances.
[84] How many are the days of thy servant?
when wilt thou execute judgment for me on them
that persecute me?
[85] Transgressors told me idle tales;
but not according to thy law, O Lord.
[86] All thy commandments are truth;
they persecuted me unjustly; help thou me.
[87] They nearly made an end of me in the earth;
but I forsook not thy commandments.
[88] Quicken me according to thy mercy;
so shall I keep the testimonies of thy mouth.

[89] Thy word, O Lord,
abideth in heaven for ever.
[90] Thy truth endureth to all generations;
thou hast founded the earth, and it abideth.
[91] The day continueth by thy arrangement;
for all things are thy servants.
[92] Were it not that thy law is my meditation,
then I should have perished in my affliction.
[93] I will never forget thy ordinances;
for with them thou hast quickened me.

Middle

[94] I am thine, save me;
for I have sought out thy ordinances.
[95] Sinners laid wait for me to destroy me;
but I understood thy testimonies.
[96] I have seen an end of all perfection;
but thy commandment is very broad.

[97] How I have loved thy law, O Lord!
it is my meditation all the day.
[98] Thou hast made me wiser than my enemies in thy commandment;
for it is mine for ever.
[99] I have more understanding than all my teachers;
for thy testimonies are my meditation.
[100] I understand more than the aged;

because I have sought out thy commandments.
101 I have kept back my feet from every evil way,
that I might keep thy words.
102 I have not declined from thy judgments;
for thou hast instructed me.

102 instructed me: that is, as a law-giver

103 How sweet are thy oracles to my throat!
more so than honey to my mouth!
104 I gain understanding by thy commandments:
therefore I have hated every way of unrighteousness.

105 Thy law is a lamp to my feet,
and a light to my paths.
106 I have sworn and determined
to keep the judgments of thy righteousness.
107 I have been very greatly afflicted, O Lord:
quicken me, according to thy word.
108 Accept, I pray thee, O Lord, the freewill-offerings of my mouth,
and teach me thy judgments.
109 My soul is continually in my hands;
and I have not forgotten thy law.

109 my hands: Heb. agrees. Vat. *thine*

110 Sinners spread a snare for me;
but I erred not from thy commandments.
111 I have inherited thy testimonies for ever;
for they are the joy of my heart.
112 I have inclined my heart to perform thy ordinances for ever,
in return for thy mercies.

112 in return for thy mercies: see Heb.

113 I have hated transgressors;
but I have loved thy law.
114 Thou art my helper and my supporter;
I have hoped in thy words.
115 Depart from me, ye evil-doers;
for I will search out the commandments of my God.
116 Uphold me according to thy word, and quicken me;
and make me not ashamed of my expectation.
117 Help me, and I shall be saved;
and I will meditate in thy ordinances continually.
118 Thou hast brought to nought all that depart from thy ordinances;
for their inward thought is unrighteous.
119 I have reckoned all the sinners of the earth as transgressors;
therefore have I loved thy testimonies.
120 Penetrate my flesh with thy fear;
for I am afraid of thy judgments.

121 I have done judgment and justice;
deliver me not up to them that injure me.

[122] Receive thy servant for good:
let not the proud accuse me falsely.
[123] My eyes have failed for thy salvation,
and for the word of thy righteousness.
[124] Deal with thy servant according to thy mercy,
and teach me thy ordinances.
[125] I am thy servant; instruct me,
and I shall know thy testimonies.
[126] It is time for the Lord to work:
they have utterly broken thy law.
[127] Therefore have I loved thy commandments
more than gold, or the topaz.
[128] Therefore I directed myself according to all thy commandments:
I have hated every unjust way.

[129] Thy testimonies are wonderful:
therefore my soul hath sought them out.
[130] The manifestation of thy words will enlighten,
and instruct the simple.
[131] I opened my mouth, and drew breath:
for I earnestly longed after thy commandments.

Third Stasis

[132] Look upon me and have mercy upon me,
after the manner of them that love thy name.
[133] Order my steps according to thy word:
and let not any iniquity have dominion over me.
[134] Deliver me from the false accusation of men:
so will I keep thy commandments.
[135] Cause thy face to shine upon thy servant:
and teach me thy ordinances.
[136] My eyes have been bathed in streams of water,
because I kept not thy law.

[137] Righteous art thou, O Lord,
and upright are thy judgments.
[138] Thou hast commanded righteousness and perfect truth,
as thy testimonies.
[139] Thy zeal hath quite wasted me:
because my enemies have forgotten thy words.
[140] Thy word hath been very fully tried;
and thy servant loveth it.
[141] I am young and despised:
yet I have not forgotten thy ordinances.
[142] Thy righteousness is an everlasting righteousness,
and thy law is truth.
[143] Afflictions and distresses found me:

but thy commandments were my meditation.
144 Thy testimonies are an everlasting righteousness:
instruct me, and I shall live.

145 I cried with my whole heart; hear me, O Lord:
I will search out thy ordinances.
146 I cried to thee; save me,
and I will keep thy testimonies.
147 I arose before the dawn, and cried:
I hoped in thy words.
148 My eyes prevented the dawn,
that I might meditate on thy oracles.
149 Hear my voice, O Lord, according to thy mercy;
quicken me according to thy judgment.
150 They have drawn nigh who persecuted me unlawfully;
and they are far removed from thy law.
151 Thou art near, O Lord;
and all thy ways are truth.
152 I have known of old concerning thy testimonies,
that thou hast founded them for ever.

151 ways: Alex. ἐντολαί, *commands*
152 concerning: Gr. *of*

153 Look upon my affliction, and rescue me;
for I have not forgotten thy law.
154 Plead my cause, and ransom me:
quicken me because of thy word.
155 Salvation is far from sinners:
for they have not searched out thy ordinances.
156 Thy mercies, O Lord, are many:
quicken me according to thy judgment.
157 Many are they that persecute me and oppress me:
but I have not declined from thy testimonies.
158 I beheld men acting foolishly, and I pined away;
for they kept not thy oracles.
159 Behold, I have loved thy commandments, O Lord:
quicken me in thy mercy.
160 The beginning of thy words is truth;
and all the judgments of thy righteousness endure for ever.

161 Princes persecuted me without a cause,
but my heart feared because of thy words.
162 I will exult because of thy oracles,
as one that findeth much spoil.
163 I hate and abhor unrighteousness;
but I love thy law.
164 Seven times in a day have I praised thee
because of the judgments of thy righteousness.
165 Great peace have they that love thy law:

and there is no stumbling-block to them.
166 I waited for thy salvation, O Lord,
and have loved thy commandments.
167 My soul hath kept thy testimonies,
and loved them exceedingly.
168 I have kept thy commandments and thy testimonies;
for all my ways are before thee, O Lord.

169 Let my supplication come near before thee, O Lord;
instruct me according to thy oracle.
170 Let my petition come in before thee, O Lord;
deliver me according to thy oracle.
171 Let my lips utter a hymn,
when thou shalt have taught me thy ordinances.
172 Let my tongue utter thy oracles;
for all thy commandments are righteous.
173 Let thy hand be prompt to save me;
for I have chosen thy commandments.
174 I have longed after thy salvation, O Lord;
and thy law is my meditation.
175 My soul shall live, and shall praise thee;
and thy judgments shall help me.
176 I have gone astray like a lost sheep;
seek thy servant; for I have not forgotten thy commandments.

The Eighteenth Kathisma

A Song of Degrees.

119 In my affliction I cried to the Lord,
and he hearkened to me.
2 Deliver my soul, O Lord, from unjust lips,
and from a deceitful tongue.

3 What should be given to thee, and what should be added to thee,
for thy crafty tongue?
4 Sharpened weapons of the mighty,
with coals of the desert.

5 prolonged: Heb. משך

5 Woe is me, that my sojourning is prolonged;
I have tabernacled among the tents of Kedar.
6 My soul hath long been a sojourner;
7 I was peaceable among them that hated peace;
when I spoke to them, they warred against me without a cause.

A Song of Degrees.

120 I lifted up my eyes to the mountains,
whence my help shall come.
2 My help shall come from the Lord,
who made the heaven and the earth.
3 Let not thy foot be moved;
and let not thy keeper slumber.
4 Behold, he that keepeth Israel
shall not slumber nor sleep.
5 The Lord shall keep thee:
the Lord is thy shelter upon thy right hand.
6 The sun shall not burn thee by day,
neither the moon by night.
7 May the Lord preserve thee from all evil:
the Lord shall keep thy soul.
8 The Lord shall keep thy coming in, and thy going out,
from henceforth and even for ever.

A Song of Degrees.

121 I was glad when they said to me,
Let us go into the house of the Lord.
2 Our feet stood
in thy courts, O Jerusalem.
3 Jerusalem is built as a city
whose fellowship is complete.
4 For thither the tribes went up,
the tribes of the Lord, as a testimony for Israel,
to give thanks unto the name of the Lord.
5 For there are set thrones for judgment,
even thrones for the house of David.

6 Pray now for the peace of Jerusalem:
and let there be prosperity to them that love thee.
7 Let peace, I pray, be within thy host,
and prosperity in thy palaces.
8 For the sake of my brethren and my neighbours,
I have indeed spoken peace concerning thee.
9 Because of the house of the Lord our God,
I have diligently sought thy good.

6 Pray now for the peace of Jerusalem: or, *ask Jerusalem how it is with her*

A Song of Degrees.

122 Unto thee who dwellest in heaven
have I lifted up my eyes.
[2] Behold, as the eyes of servants are directed to the
hands of their masters,
and as the eyes of a maid-servant to the hands of her mistress;
so our eyes are directed to the Lord our God,
until he have mercy upon us.
[3] Have pity upon us, O Lord, have pity upon us:
for we are exceedingly filled with contempt.
[4] Yea, our soul hath been exceedingly filled with it:
let the reproach be to them that are at ease,
and contempt to the proud.

[4] let the reproach be to them that are at ease: or, *we are the reproach of them that are at ease*

A Song of Degrees.

123 If it had not been that the Lord was among us,
let Israel now say;
[2] if it had not been that the Lord was among us,
when men rose up against us;
[3] verily they would have swallowed us up alive,
when their wrath was kindled against us:
[4] verily the water would have drowned us,
our soul would have gone under the torrent.
[5] Yea, our soul would have gone under
the overwhelming water.

[6] Blessed be the Lord, who hath not given us
for a prey to their teeth.
[7] Our soul hath been delivered as a sparrow
from the snare of the fowlers:
the snare is broken, and we are delivered.
[8] Our help is in the name of the Lord,
who made heaven and earth.

A Song of Degrees.

124 They that trust in the Lord shall be as mount Sion:
he that dwelleth in Jerusalem shall never be moved.
[2] The mountains are round about her,
and so the Lord is round about his people,
from henceforth and even for ever.
[3] For the Lord will not allow the rod of sinners
to be upon the lot of the righteous;

lest the righteous should stretch forth
their hands to iniquity.

4 Do good, O Lord, to them that are good,
and to them that are upright in heart.
5 But them that turn aside to crooked ways
the Lord will lead away with the workers of iniquity:
but peace shall be upon Israel.

5 peace shall be:
or, *let peace be*

A Song of Degrees.

125 When the Lord turned the captivity of Sion,
we became as comforted ones.
2 Then was our mouth filled with joy,
and our tongue with exultation:
then would they say among the Gentiles,
3 The Lord hath done great things among them.
The Lord hath done great things for us,
we became joyful.

4 Turn, O Lord, our captivity,
as the streams in the south.
5 They that sow in tears
shall reap in joy.
6 They went on and wept
as they cast their seeds;
but they shall surely come with exultation,
bringing their sheaves with them.

A Song of Degrees.

126 Except the Lord build the house,
they that build labour in vain:
except the Lord keep the city,
the watchman watcheth in vain.
2 It is vain for you to rise early:
ye rise up after resting,
ye that eat the bread of grief;
while he giveth sleep to his beloved.

3 Behold, the inheritance of the Lord, children,
the reward of the fruit of the womb.
4 As arrows in the hand of a mighty man;
so are the children of those who were outcasts.
5 Blessed is the man who shall satisfy his desire with them:

they shall not be ashamed when they shall speak to
their enemies in the gates.

A Song of Degrees.

127 Blessed are all they that fear the Lord;
who walk in his ways.
2 Thou shalt eat fruits of thy labours:
blessed art thou, and it shall be well with thee.
3 Thy wife shall be as a fruitful vine
on the sides of thy house:
thy children as young olive-plants
round about thy table.

2 fruits of thy labours: Vat. *the labours of thy hands*

4 Behold, thus shall the man be blessed that feareth the Lord.
5 May the Lord bless thee out of Sion;
and mayest thou see the prosperity of Jerusalem
all the days of thy life.
6 And mayest thou see thy children's children.
Peace be upon Israel.

A Song of Degrees.

128 Many a time have they warred against me from my youth,
let Israel now say:
2 Many a time have they warred against me from my youth:
and yet they prevailed not against me.
3 The sinners wrought upon my back:
they prolonged their iniquity.
4 The righteous Lord hath cut asunder the necks of sinners.

3 iniquity: עון *iniquity*, easily read for עונה *a furrow*

5 Let all that hate Sion
be put to shame and turned back.
6 Let them be as the grass of the house-tops,
which withereth before it is plucked up.
7 Wherewith the reaper filleth not his hand,
nor he that maketh up the sheaves, his bosom.
8 Neither do they that go by say, The blessing of the Lord be upon you:
we have blessed you in the name of the Lord.

A Song of Degrees.

129 Out of the depths have I cried to thee, O Lord.
2 O Lord, hearken to my voice;

let thy ears be attentive
to the voice of my supplication.
[3] If thou, O Lord, shouldst mark iniquities,
O Lord, who shall stand?
[4] For with thee is forgiveness:
for thy name's sake [5] have I waited for thee, O Lord,
my soul hath waited for thy word.
[6] My soul hath hoped in the Lord;
from the morning watch till night.
[7] Let Israel hope in the Lord:
for with the Lord is mercy,
and with him is plenteous redemption.
[8] And he shall redeem Israel
from all his iniquities.

[4] forgiveness: or, *propitiation*
[4] name's sake: see Gen. 31:53

A Song of Degrees, for David.

[1] for David: Vat. omits

130 O Lord, my heart is not exalted,
neither have my eyes been haughtily raised:
neither have I exercised myself in great matters,
nor in things too wonderful for me.
[2] I shall have sinned if I have not been humble,
but have exalted my soul:
according to the relation of a weaned child to his mother,
so wilt thou recompense my soul.
[3] Let Israel hope in the Lord,
from henceforth and for ever.

A Song of Degrees.

131 Lord, remember David,
and all his meekness:
[2] how he sware to the Lord,
and vowed to the God of Jacob, saying,
[3] I will not go into the tabernacle of my house;
I will not go up to the couch of my bed;
[4] I will not give sleep to my eyes,
nor slumber to my eyelids,
nor rest to my temples,
[5] until I find a place for the Lord,
a tabernacle for the God of Jacob.
[6] Behold, we heard of it in Ephratha;
we found it in the fields of the wood.
[7] Let us enter into his tabernacles:
let us worship at the place where his feet stood.

[3] I will not go into the tabernacle: Gr. *if I shall go into the tabernacle*, etc. Hebraism

[8] Arise, O Lord, into thy rest;
thou, and the ark of thy holiness.
[9] Thy priests shall clothe themselves with righteousness;
and thy saints shall exult.
[10] For the sake of thy servant David
turn not away the face of thy anointed.

[11] The Lord sware in truth to David, and he will not annul it, saying,
Of the fruit of thy body will I set a king upon thy throne.
[12] If thy children will keep my covenant,
and these my testimonies which I shall teach them,
their children also shall sit upon thy throne for ever.
[13] For the Lord hath elected Sion,
he hath chosen her for a habitation for himself, saying,
[14] This is my rest for ever:
here will I dwell; for I have chosen it.
[15] I will surely bless her provision:
I will satisfy her poor with bread.
[16] I will clothe her priests with salvation;
and her saints shall greatly exult.
[17] There will I cause to spring up a horn to David:
I have prepared a lamp for my anointed.
[18] His enemies will I clothe with shame;
but upon himself shall my holiness flourish.

[18] holiness: see Ps. 88:40

A Song of Degrees.

[1] A Song of Degrees: Alex. adds *for David*

132 See now! what is so good, or what so pleasant,
as for brethren to dwell together?
[2] It is as ointment on the head, that ran down to the beard,
even the beard of Aaron;
that ran down to the fringe of his clothing.
[3] As the dew of Aermon, that cometh down on the mountains of Sion:
for there the Lord commanded the blessing,
even life for ever.

A Song of Degrees.

133 Behold now, bless ye the Lord,
all the servants of the Lord,
who stand in the house of the Lord,
in the courts of the house of our God.
[2] Lift up your hands by night in the sanctuaries,
and bless the Lord.
[3] May the Lord, who made heaven and earth,

[2] in the sanctuaries: or, *to the holy places*

bless thee out of Sion.

The Nineteenth Kathisma

Alleluia.

134 Praise ye the name of the Lord;
praise the Lord, ye his servants,
2 who stand in the house of the Lord,
in the courts of the house of our God.
3 Praise ye the Lord; for the Lord is good:
sing praises to his name; for it is good.

4 For the Lord hath chosen Jacob for himself,
and Israel for his peculiar treasure.
5 For I know that the Lord is great,
and our Lord is above all gods;
6 all that the Lord willed,
he did in heaven, and on the earth,
in the sea, and in all deeps.
7 Who bringeth up clouds from the extremity of the earth:
he hath made lightnings for the rain:
he bringeth winds out of his treasures.
8 Who smote the first-born of Egypt,
both of man and beast.
9 He sent signs and wonders into the midst of thee, O Egypt,
on Pharaoh, and on all his servants.
10 Who smote many nations,
and slew mighty kings;
11 Seon king of the Amorites,
and Og king of Basan,
and all the kingdoms of Canaan:
12 and gave their land for an inheritance,
an inheritance to Israel his people.

13 O Lord, thy name endureth for ever,
and thy memorial to all generations.
14 For the Lord shall judge his people, 14 Heb. 10:30
and comfort himself concerning his servants.
15 The idols of the heathen are silver and gold,
the works of men's hands.
16 They have a mouth, but they cannot speak;
they have eyes, but they cannot see;
17 they have ears, but they cannot hear;
for there is no breath in their mouth.
18 Let those who make them be made like to them;

and all those who trust in them.

[19] O house of Israel, bless ye the Lord:
O house of Aaron, bless ye the Lord:
[20] O house of Levi, bless ye the Lord:
ye that fear the Lord, bless the Lord.
[21] Blessed in Sion be the Lord,
who dwelleth in Jerusalem.

Alleluia.

135 Give thanks to the Lord: for he is good:
for his mercy endureth for ever.
[2] Give thanks to the God of gods: for his mercy endureth for ever.
[3] Give thanks to the Lord of lords:
for his mercy endureth for ever.

[4] To him who alone hath wrought great wonders:
for his mercy endureth for ever.
[5] To him who made the heavens by understanding;
for his mercy endureth for ever.
[6] To him who established the earth on the waters;
for his mercy endureth for ever.
[7] To him who alone made great lights;
for his mercy endureth for ever.
[8] The sun to rule the day;
for his mercy endureth for ever.
[9] The moon and the stars to rule the night;
for his mercy endureth for ever.

[10] To him who smote Egypt with their first-born;
for his mercy endureth for ever.
[11] And brought Israel out of the midst of them;
for his mercy endureth for ever:
[12] with a strong hand, and a high arm:
for his mercy endureth for ever.
[13] To him who divided the Red Sea into parts:
for his mercy endureth for ever:
[14] and brought Israel through the midst of it:
for his mercy endureth for ever:
[15] and overthrew Pharaoh and his host in the Red Sea:
for his mercy endureth for ever.
[16] To him who led his people through the wilderness:
for his mercy endureth for ever.

[17] To him who smote great kings:

for his mercy endureth for ever:
18 and slew mighty kings;
for his mercy endureth for ever:
19 Seon king of the Amorites:
for his mercy endureth for ever:
20 and Og king of Basan:
for his mercy endureth for ever:
21 and gave their land for an inheritance:
for his mercy endureth for ever:
22 even an inheritance to Israel his servant:
for his mercy endureth for ever.

23 For the Lord remembered us in our low estate;
for his mercy endureth for ever:
24 and redeemed us from our enemies;
for his mercy endureth for ever.
25 Who giveth food to all flesh;
for his mercy endureth for ever.
26 Give thanks to the God of heaven;
for his mercy endureth for ever.

For David.

[1] For David: Vat. adds *a Psalm of Jeremias*

136 By the rivers of Babylon, there we sat;
and wept when we remembered Sion.
2 We hung our harps on the willows in the midst of it.
3 For there they that had taken us captive asked of us the words of a song;
and they that had carried us away asked a hymn, saying,
Sing us one of the songs of Sion.

[2] harps: Gr. *organs*, or, *instruments*

4 How should we sing the Lord's song in a strange land?
5 If I forget thee, O Jerusalem, let my right hand forget its skill.
6 May my tongue cleave to my throat, if I do not remember thee;
if I do not prefer Jerusalem as the chief of my joy.

[4] in: Gr. *on*

7 Remember, O Lord, the children of Edom in the day of Jerusalem;
who said, Raze it, raze it, even to its foundations.
8 Wretched daughter of Babylon!
blessed shall he be who shall reward thee as thou hast rewarded us.
9 Blessed shall he be who shall seize and dash thy
infants against the rock.

[7] Raze it, raze it: Gr. *empty, empty*

A Psalm for David, of Aggeus and Zacharias.

137 I will give thee thanks, O Lord, with my whole heart;
and I will sing psalms to thee before the angels;
for thou hast heard all the words of my mouth.
2 I will worship toward thy holy temple,
and give thanks to thy name,
on account of thy mercy and thy truth;
for thou hast magnified thy holy name above everything.
3 In whatsoever day I shall call upon thee, hear me speedily;
thou shalt abundantly provide me with thy power in my soul.
4 Let all the kings of the earth, O Lord, give thanks unto thee;
for they have heard all the words of thy mouth.
5 And let them sing in the ways of the Lord;
for great is the glory of the Lord.

6 For the Lord is high, and yet regardeth the lowly;
and he knoweth high things from afar off.
7 Though I should walk in the midst of affliction, thou wilt quicken me;
thou hast stretched forth thy hands against the wrath of my enemies,
and thy right hand hath saved me.
8 O Lord, thou shalt recompense them on my behalf:
thy mercy, O Lord, endureth for ever:
overlook not the works of thy hands.

For the end, a Psalm of David, of Zacharias in the dispersion.

138 O Lord, thou hast proved me, and known me.
2 Thou knowest my down-sitting and my up-rising:
thou understandest my thoughts long before.
3 Thou hast traced my path and my bed,
and hast foreseen all my ways.
4 For there is no unrighteous word in my tongue:
behold, O Lord, thou hast known all things, 5 the last and the first:
thou hast fashioned me, and laid thy hand upon me.

6 The knowledge of thee is too wonderful for me;
it is very difficult, I cannot attain to it.
7 Whither shall I go from thy Spirit?
and whither shall I flee from thy presence?
8 If I should go up to heaven, thou art there:
if I should go down to hell, thou art present.
9 If I should spread my wings to fly toward the dawn,
and sojourn at the extremity of the sea, it would be vain,

1 of Zacharias in the dispersion: Vat. omits

2 long before: Gr. *from afar*
3 bed: q.d. of rushes, lit. *rush*

9 toward the dawn: Vat. *straight forward*

[10] for even there thy hand would guide me,
and thy right hand would hold me.
[11] When I said, Surely the darkness will cover me;
even the night was light in my luxury.
[12] For darkness will not be darkness with thee;
but night will be light as day:
as its darkness, so shall its light be to thee.
[13] For thou, O Lord, hast possessed my reins;
thou hast helped me from my mother's womb.
[14] I will give thee thanks; for thou art fearfully wondrous;
wondrous are thy works; and my soul knoweth it well.
[15] My bones which thou madest in secret were not hidden from thee,
nor my substance, in the lowest parts of the earth.
[16] Thy eyes saw my unwrought substance,
and all men shall be written in thy book;
they shall be formed by day, though there should for a
time be no one among them.

[17] But thy friends, O God, have been greatly honoured by me;
their rule hath been greatly strengthened.
[18] I will number them, and they shall be multiplied beyond the sand;
I awake, and am still with thee.

[19] O that thou wouldst slay the wicked, O God;
depart from me, ye men of blood.
[20] For thou wilt say concerning their thought,
that they shall take thy cities in vain.
[21] Have I not hated them, O Lord, that hate thee?
and wasted away because of thy enemies?
[22] I have hated them with perfect hatred;
they were counted my enemies.
[23] Prove me, O God, and know my heart;
examine me, and know my paths;
[24] and see if there is any way of iniquity in me,
and lead me in an everlasting way.

[11] luxury: compare Heb.

For the end, a Psalm of David.

139 Rescue me, O Lord, from the evil man;
deliver me from the unjust man.
[3] Who have devised injustice in their hearts;
all the day they prepared war.
[4] They have sharpened their tongue as the tongue of a serpent;
the poison of asps is under their lips.

Pause.

[5] Keep me, O Lord, from the hand of the sinner;

[4] Rom. 3:13 (Heb. + LXX)

rescue me from unjust men;
who have purposed to overthrow my goings.
[6] The proud have hid a snare for me,
and have stretched out ropes for snares for my feet;
they set a stumbling-block for me near the path.

Pause.

[7] I said to the Lord, Thou art my God;
hearken, O Lord, to the voice of my supplication.
[8] O Lord God, the strength of my salvation;
thou hast screened my head in the day of battle.
[9] Deliver me not, O Lord, to the sinner, according to my desire:
they have devised mischief against me;
forsake me not, lest they should be exalted.

Pause.

[10] As for the head of them that compass me,
the mischief of their lips shall cover them.
[11] Coals of fire shall fall upon them on the earth;
and thou shalt cast them down in afflictions:
they shall not bear up under them.
[12] A talkative man shall not prosper on the earth:
evils shall hunt the unrighteous man to destruction.
[13] I know that the Lord will maintain the cause of the poor,
and the right of the needy ones.
[14] Surely the righteous shall give thanks to thy name:
the upright shall dwell in thy presence.

[13] poor: Gr. singular

A Psalm of David.

140 O Lord, I have cried to thee; hear me:
attend to the voice of my supplication, when I cry to thee.
[2] Let my prayer be set forth before thee as incense;
the lifting up of my hands as an evening sacrifice.
[3] Set a watch, O Lord, on my mouth,
and a strong door about my lips.
[4] Incline not my heart to evil things,
to employ pretexts for sins,
with men who work iniquity:
and let me not unite with their choice ones.
[5] The righteous shall chasten me with mercy, and reprove me:
but let not the oil of the sinner anoint my head:
for yet shall my prayer also be in their pleasures.

[6] Their mighty ones have been swallowed up near the rock:
they shall hear my words, for they are sweet.

[3] strong door: lit. *a door of fortification*
[4] employ pretexts: Gr. *pretend pretences*
[4] for: Gr. *in*
[4] let me not: Gr. *I will not*
[5] in their pleasures: q.d. lest I be injured by them

[7] As a lump of earth is crushed upon the ground,
our bones have been scattered by the mouth of the grave.
[8] For my eyes are to thee, O Lord God:
I have hoped in thee; take not away my life.
[9] Keep me from the snare which they have set for me,
and from the stumbling-blocks of them that work iniquity.
[10] Sinners shall fall by their own net:
I am alone until I shall escape.

A Psalm of instruction for David, when he was in the cave—a Prayer.

141 I cried to the Lord with my voice;
with my voice I made supplication to the Lord.
[3] I will pour out before him my supplication:
I will declare before him my affliction.
[4] When my spirit was fainting within me,
then thou knewest my paths;
in the very way wherein I was walking, they hid a snare for me.
[5] I looked on my right hand, and behold,
for there was none that noticed me;
refuge failed me;
and there was none that cared for my soul.
[6] I cried unto thee, O Lord,
and said, Thou art my hope,
my portion in the land of the living.
[7] Attend to my supplication,
for I am brought very low;
deliver me from them that persecute me;
for they are stronger than I.
[8] Bring my soul out of prison,
that I may give thanks to thy name, O Lord;
the righteous shall wait for me, until thou recompense me.

A Psalm of David, when his son pursued him.

142 O Lord, attend to my prayer:
hearken to my supplication in thy truth;
hear me in thy righteousness.
[2] And enter not into judgment with thy servant,
for in thy sight shall no man living be justified.

[3] For the enemy hath persecuted my soul;
he hath brought my life down to the ground;
he hath made me to dwell in a dark place, as those
that have been long dead.

[4] Therefore my spirit was grieved in me;
my heart was troubled within me.
[5] I remembered the days of old;
and I meditated on all thy doings:
yea, I meditated on the works of thy hands.
[6] I spread forth my hands to thee;
my soul thirsteth for thee, as a dry land.

Pause.

[7] Hear me speedily, O Lord;
my spirit hath failed;
turn not away thy face from me,
else I shall be like to them that go down to the pit.
[8] Cause me to hear thy mercy in the morning;
for I have hoped in thee;
make known to me, O Lord, the way wherein I should walk;
for I have lifted up my soul to thee.
[9] Deliver me from my enemies, O Lord;
for I have fled to thee for refuge.
[10] Teach me to do thy will; for thou art my God;
thy good Spirit shall guide me in the land of uprightness.
[11] Thou shalt quicken me, O Lord, for thy name's sake;
in thy righteousness thou shalt bring my soul out of affliction.
[12] And in thy mercy thou wilt destroy my enemies,
and wilt destroy all those that afflict my soul;
for I am thy servant.

[10] the land of uprightness: Heb. agrees. Vat. *the straight way*

The Twentieth Kathisma

A Psalm of David concerning Goliath.

143 Blessed be the Lord my God,
who instructeth my hands for battle,
and my fingers for war.
[2] My mercy, and my refuge;
my helper, and my deliverer;
my protector, in whom I have trusted;
who subdueth my people under me.

[3] Lord, what is man, that thou art made known to him?
or the son of man, that thou takest account of him?
[4] Man is like to vanity:
his days pass as a shadow.

[5] O Lord, bow thy heavens, and come down:
touch the mountains, and they shall smoke.

[6] Send lightning, and thou shalt scatter them:
send forth thy arrows, and thou shalt discomfit them.
[7] Send forth thy hand from on high;
rescue me, and deliver me out of great waters,
out of the hand of strange children;
[8] whose mouth hath spoken vanity,
and their right hand is a right hand of iniquity.

[9] O God, I will sing a new song to thee:
I will play to thee on a psaltery of ten strings.
[10] Even to him who giveth salvation to kings:
who redeemeth his servant David from the hurtful sword.
[11] Deliver me, and rescue me from the hand of strange children,
whose mouth hath spoken vanity,
and their right hand is a right hand of iniquity;
[12] whose children are as plants,
strengthened in their youth:
their daughters are beautiful, sumptuously
adorned after the similitude of a temple.
[13] Their garners are full,
and bursting with one kind of store after another;
their sheep are prolific,
multiplying in their streets.
[14] Their oxen are fat:
there is no falling down of a hedge, nor going out,
nor cry in their folds.
[15] Men bless the people to whom this lot belongeth,
but blessed is the people whose God is the Lord.

[7] great: Gr. *many*

[10] salvation: or, *victory*

[14] folds: or, *habitations*

David's Psalm of praise.

144 I will exalt thee, my God, my king;
and I will bless thy name for ever and ever.
[2] Every day will I bless thee,
and I will praise thy name for ever and ever.
[3] The Lord is great, and greatly to be praised;
and there is no end of his greatness.
[4] Generation after generation shall praise thy works,
and tell of thy power.
[5] And they shall speak of the glorious majesty of thy holiness,
and recount thy wonders.
[6] And they shall speak of the power of thy terrible acts;
and recount thy greatness.
[7] They shall utter the memory of the abundance of thy goodness,
and shall exult in thy righteousness.

[1] for ever and ever: lit. *to the age, and to the age of the age*
[2] for ever and ever: lit. *to the age, and to the age of the age*

[8] The Lord is compassionate, and merciful;
long-suffering, and abundant in mercy.
[9] The Lord is good to those that wait on him;
and his compassions are over all his works.
[10] Let all thy works, O Lord, give thanks to thee;
and let thy saints bless thee.
[11] They shall speak of the glory of thy kingdom,
and talk of thy dominion;
[12] to make known to the sons of men thy power,
and the glorious majesty of thy kingdom.
[13] Thy kingdom is an everlasting kingdom,
and thy dominion endureth through all generations.
[13a] The Lord is faithful in his words,
and holy in all his works.

[13] an everlasting kingdom: Gr. *a kingdom of all ages*
[13] through all generations: Gr. *in every generation and generation*

[14] The Lord supporteth all that are falling,
and setteth up all that are broken down.
[15] The eyes of all wait upon thee;
and thou givest them their food in due season.
[16] Thou openest thy hands,
and fillest every living thing with pleasure.
[17] The Lord is righteous in all his ways,
and holy in all his works.

[18] The Lord is near to all that call upon him,
to all that call upon him in truth.
[19] He will perform the desire of them that fear him:
and he will hear their supplication, and save them.
[20] The Lord preserveth all that love him:
but all sinners he will utterly destroy.
[21] My mouth shall speak the praise of the Lord:
and let all flesh bless his holy name
for ever and ever.

Alleluia, a Psalm of Aggeus and Zacharias.

145 My soul, praise the Lord.
[2] While I live will I praise the Lord:
I will sing praises to my God as long as I exist.
[3] Trust not in princes,
nor in the children of men, in whom there is no safety.
[4] His breath shall go forth, and he shall return to his earth;
in that day all his thoughts shall perish.

[5] Blessed is he whose helper is the God of Jacob,
whose hope is in the Lord his God:

[6] who made heaven, and earth,
the sea, and all things in them:
who keepeth truth for ever:
[7] who executeth judgment for the wronged:
who giveth food to the hungry.
The Lord looseth the fettered ones:
[8] the Lord giveth wisdom to the blind:

The Lord setteth up the broken down:
the Lord loveth the righteous:
the Lord preserveth the strangers;
[9] he will relieve the orphan and widow:
but will utterly remove the way of sinners.
[10] The Lord shall reign for ever,
even thy God, O Sion, to all generations.

Alleluia, a Psalm of Aggeus and Zacharias.

146 Praise ye the Lord: for psalmody is a good thing;
let praise be sweetly sung to our God.
[2] The Lord buildeth up Jerusalem;
and he will gather together the dispersed of Israel.
[3] He healeth the broken in heart,
and bindeth up their wounds.
[4] He numbereth the multitudes of stars;
and calleth them all by names.
[5] Great is our Lord, and great is his strength;
and his understanding is infinite.
[6] The Lord lifteth up the meek;
but bringeth sinners down to the ground.

[7] Begin the song with thanksgiving to the Lord;
sing praises on the harp to our God:
[8] who covereth the heaven with clouds,
who prepareth rain for the earth,
who causeth grass to spring up on the mountains,
[and green herb for the service of men;]
[9] and giveth to cattle their food,
and to the young ravens that call upon him.
[10] He will not take pleasure in the strength of a horse;
neither is he well-pleased with the legs of a man.
[11] The Lord taketh pleasure in them that fear him,
and in all that hope in his mercy.

[8] and green herb for the service of men: see Ps. 103:14

Alleluia, a Psalm of Aggeus and Zacharias.[a]

147 Praise the Lord, O Jerusalem;
praise thy God, O Sion.
2 For he hath strengthened the bars of thy gates;
he hath blessed thy children within thee.
3 He maketh thy borders peaceful,
and filleth thee with the flour of wheat.
4 He sendeth his oracle to the earth:
his word will run swiftly.
5 He giveth snow like wool:
he scattereth the mist like ashes.
6 Casting forth his ice like morsels:
who shall stand before his cold?
7 He shall send out his word, and melt them:
he shall blow with his wind, and the waters shall flow.
8 He sendeth his word to Jacob,
his ordinances and judgments to Israel.
9 He hath not done so to any other nation;
and he hath not shown them his judgments.

[3] flour of wheat: lit. *fat of wheat*

[9] any other: Gr. *every*

Alleluia, a Psalm of Aggeus and Zacharias.

148 Praise ye the Lord from the heavens:
praise him in the highest.
2 Praise ye him, all his angels:
praise ye him, all his hosts.
3 Praise him, sun and moon:
praise him, all ye stars and light.
4 Praise him, ye heavens of heavens,
and the water that is above the heavens.
5 Let them praise the name of the Lord:
for he spoke, and they were made;
he commanded, and they were created.
6 He hath established them for ever, even for ever and ever:
he hath made an ordinance, and it shall not pass away.

7 Praise the Lord from the earth,
ye serpents, and all deeps.
8 Fire, hail, snow, ice, stormy wind;
the things that perform his word.
9 Mountains, and all hills;
fruitful trees, and all cedars:
10 wild beasts, and all cattle;
reptiles, and winged birds:

[a] In the original text, the following verses are numbered 12 to 20.

[11] kings of the earth, and all peoples;
princes, and all judges of the earth:
[12] young men and virgins,
old men with youths:
[13] let them praise the name of the Lord:
for his name only is exalted;
his praise is above the earth and heaven,
[14] and he shall exalt the horn of his people,
there is a hymn for all his saints,
even of the children of Israel, a people who draw near to him.

[14] there is a hymn for: or, *who is the praise of*

Alleluia.

149 Sing to the Lord a new song:
his praise is in the assembly of the saints.
[2] Let Israel rejoice in him that made him;
and let the children of Sion exult in their king.
[3] Let them praise his name in the dance:
let them sing praises to him with timbrel and psaltery.
[4] For the Lord taketh pleasure in his people;
and will exalt the meek with salvation.

[5] The saints shall rejoice in glory;
and shall exult on their beds.
[6] The high praises of God shall be in their throat,
and two-edged swords in their hands;
[7] to execute vengeance on the nations,
and punishments among the peoples;
[8] to bind their kings with fetters,
and their nobles with manacles of iron;
[9] to execute on them the judgment written:
this honour have all his saints.

[6] high praises: Gr. *exaltations*, q.d. *extollings*

[9] written: Gr. *inscribed*, sc. in the scripture

Alleluia.

150 Praise God in his holy places:
praise him in the firmament of his power.
[2] Praise him on account of his mighty acts:
praise him according to his abundant greatness.
[3] Praise him with the sound of a trumpet:
praise him with psaltery and harp.
[4] Praise him with timbrel and dance:
praise him with stringed instruments and the organ.
[5] Praise him with melodious cymbals:
praise him with loud cymbals.

[6] Let everything that hath breath praise the Lord.

This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliath.

[1] Goliath: Vat. *Goliad*

151 I was small among my brethren,
and youngest in my father's house:
I tended my father's sheep.
[2] My hands formed a musical instrument,
and my fingers tuned a psaltery.
[3] And who shall tell my Lord?
the Lord himself, he himself heareth.
[4] He sent forth his angel,
and took me from my father's sheep,
and he anointed me with the oil of his anointing.
[5] My brothers were handsome and tall;
but the Lord did not take pleasure in them.
[6] I went forth to meet the Philistine;
and he cursed me by his idols.
[7] But I drew his own sword, and beheaded him,
and removed reproach from the children of Israel.

The Book of Job

1 There was a certain man in the land of Ausis, whose name was Job;
and that man was true, blameless, righteous, and godly, abstaining
from everything evil. [2] And he had seven sons and three daughters. [3] And
his cattle consisted of seven thousand sheep, three thousand camels, five
hundred yoke of oxen, five hundred she-asses in the pastures, and a very
great household, and he had a great husbandry on the earth; and that
man was most noble of the men of the east.

[4] And his sons visiting one another prepared a banquet every day, taking
with them also their three sisters to eat and drink with them. [5] And when
the days of the banquet were completed, Job sent and purified them, hav-
ing risen up in the morning, and offered sacrifices for them, according to
their number, and one calf for a sin-offering for their souls: for Job said,
Lest peradventure my sons have thought evil in their minds against God.
Thus then Job did continually.

[6] And it came to pass on a day, that, behold, the angels of God came to
stand before the Lord, and the devil came with them. [7] And the Lord said
to the devil, Whence art thou come? And the devil answered the Lord, and
said, I am come from compassing the earth, and walking up and down in
the world. [8] And the Lord said to him, Hast thou diligently considered my
servant Job, that there is none like him on the earth, a man blameless, true,
godly, abstaining from everything evil? [9] Then the devil answered, and
said before the Lord, Doth Job worship the Lord for nothing? [10] Hast thou
not made a hedge about him, and about his household, and all his posses-
sions round about? and hast thou not blessed the works of his hands, and
multiplied his cattle upon the land? [11] But put forth thy hand, and touch
all that he hath: verily he will bless thee to thy face. [12] Then the Lord said
to the devil, Behold, I give into thy hand all that he hath, but touch not
himself. So the devil went out from the presence of the Lord.

[13] And it came to pass on a certain day, that Job's sons and his daugh-
ters were drinking wine in the house of their elder brother. [14] And, behold,
there came a messenger to Job, and said to him, The yokes of oxen were
ploughing, and the she-asses were feeding near them; [15] and the spoilers
came and took them for a prey, and slew the servants with the sword; and
I having escaped alone am come to tell thee. [16] While he was yet speak-
ing, there came another messenger, and said to Job, Fire hath fallen from
heaven, and burnt up the sheep, and devoured the shepherds likewise;
and I having escaped alone am come to tell thee. [17] While he was yet
speaking, there came another messenger, and said to Job, The horsemen
formed three companies against us, and surrounded the camels, and took
them for a prey, and slew the servants with the sword; and I only escaped,
and am come to tell thee. [18] While he is yet speaking, another messenger
cometh, saying to Job, While thy sons and thy daughters were eating and
drinking with their elder brother, [19] suddenly a great wind came on from

the desert, and caught the four corners of the house, and the house fell
upon thy children, and they are dead; and I have escaped alone, and am
come to tell thee.
[20] So Job arose, and rent his garments, and shaved the hair of his head,
and fell on the earth, and worshipped, [21] and said,

I myself came forth naked from my mother's womb,
and naked shall I return thither:
the Lord gave, the Lord hath taken away:
as it seemed good to the Lord, so hath it come to pass;
blessed be the name of the Lord.

[22] In all these events that befell him Job sinned not at all before the Lord,
and did not impute folly to God.
2 And it came to pass on a certain day, that the angels of God came to
stand before the Lord, and the devil came among them to stand before
the Lord. [2] And the Lord said to the devil, Whence comest thou? Then the
devil said before the Lord, I am come from going through the world, and
walking about the whole earth. [3] And the Lord said to the devil, Hast thou
then observed my servant Job, that there is none of men upon the earth
like him, a harmless, true, blameless, godly man, abstaining from all evil?
and he yet cleaveth to innocence, whereas thou hast told me to destroy his
substance without cause? [4] And the devil answered and said to the Lord,
Skin for skin, all that a man hath will he give as a ransom for his life. [5] Nay,
but put forth thy hand, and touch his bones and his flesh: verily he will
bless thee to thy face. [6] And the Lord said to the devil, Behold, I deliver
him up to thee; only save his life.
[7] So the devil went out from the Lord, and smote Job with sore boils from
his feet to his head. [8] And he took a potsherd to scrape away the discharge,
and sat upon a dung-heap outside the city.
[9] And when much time had passed, his wife said to him, How long wilt
thou hold out, saying, [9a] Behold, I wait yet a little while, expecting the
hope of my deliverance? [9b] for, behold, thy memorial is abolished from
the earth, even thy sons and daughters, the pangs and pains of my womb
which I bore in vain with sorrows; [9c] and thou thyself sittest down to spend
the nights in the open air among the corruption of worms, [9d] and I am a
wanderer and a servant from place to place and house to house, waiting
for the setting of the sun, that I may rest from my labours and my pangs
which now beset me: [9e] but say some word against the Lord, and die. [10] But
he looked on her, and said to her, Thou hast spoken like one of the foolish
women. If we have received good things of the hand of the Lord, shall we
not endure evil things?
In all these things that happened to him, Job sinned not at all with his
lips before God.
[11] Now his three friends having heard of all the evil that was come upon
him, came to him each from his own country: Eliphaz the king of the Thæ-
mans, Baldad sovereign of the Saucheans, Sophar king of the Minæans:

and they came to him with one accord, to comfort and to visit him. [12] And
when they saw him from a distance they did not know him; and they cried
with a loud voice, and wept, and rent every one his garment, and sprinkled
dust upon their heads, [13] and they sat down beside him seven days and
seven nights, and no one of them spoke; for they saw that his affliction
was dreadful and very great.

3 After this Job opened his mouth, and cursed his day, [2] saying,

[3] Let the day perish in which I was born,
and that night in which they said, Behold a man-child!
[4] Let that night be darkness,
and let not the Lord regard it from above,
neither let light come upon it.
[5] But let darkness and the shadow of death seize it;
let blackness come upon it;
[6] let that day and night be cursed,
let darkness carry them away;
let it not come into the days of the year,
neither let it be numbered with the days of the months.
[7] But let that night be pain,
and let not mirth come upon it, nor joy.
[8] But let him that curseth that day curse it,
even he that is ready to attack the great whale.
[9] Let the stars of that night be darkened;
let it remain dark, and not come into light;
and let it not see the morning star arise:
[10] because it shut not up the gates of my mother's womb,
for so it would have removed sorrow from my eyes.

[11] For why died I not in the belly?
and why did I not come forth from the womb and die immediately?
[12] And why did the knees support me?
and why did I suck the breasts?
[13] Now I should have lain down and been quiet,
I should have slept and been at rest,
[14] with kings and councillors of the earth,
who gloried in their swords;
[15] or with rulers, whose gold was abundant,
who filled their houses with silver:
[16] or I should have been as an untimely birth proceeding
from his mother's womb,
or as infants who never saw light.
[17] There the ungodly have burnt out the fury of rage;
there the wearied in body rest.
[18] And the men of old time have together
ceased to hear the exactor's voice.
[19] The small and great are there,

and the servant that feared his lord.

[20] For why is light given to those who are in bitterness,
and life to the souls which are in griefs?
[21] who desire death, and obtain it not,
digging for it as for treasures;
[22] and would be very joyful if they should gain it?
[23] Death is rest to such a man,
for God hath hedged him in.
[24] For my groaning cometh before my food,
and I weep being beset with terror.
[25] For the terror of which I meditated hath come upon me,
and that which I had feared hath befallen me.
[26] I was not at peace, nor quiet, nor had I rest;
yet wrath came upon me.

4 Then Eliphaz the Thæmanite answered and said,
[2] Hast thou been often spoken to in distress?
but who shall endure the force of thy words?
[3] For whereas thou hast instructed many,
and hast strengthened the hands of the weak one,
[4] and hast supported the failing with words,
and hast imparted courage to feeble knees.
[5] Yet now that pain hath come upon thee, and touched
thee, thou art troubled.
[6] Is not thy fear founded in folly,
thy hope also, and the mischief of thy way?
[7] Remember then who hath perished, being pure?
or when were the true-hearted utterly destroyed?
[8] Accordingly as I have seen men ploughing barren places,
and they that sow them will reap sorrows for themselves.
[9] They shall perish by the command of the Lord,
and shall be utterly consumed by the breath of his wrath.

[10] The strength of the lion, and the voice of the lioness,
and the exulting cry of serpents are quenched.
[11] The old lion hath perished for want of food,
and the lions' whelps have forsaken one another.

[12] But if there had been any truth in thy words,
none of these evils would have befallen thee.
Shall not my ear receive excellent revelations from him?
[13] But as when terror falleth upon men,
with dread and a sound in the night,
[14] horror and trembling seized me,
and caused all my bones greatly to shake.

15 And a spirit came before my face;
and my hair and flesh quivered.
16 I arose and perceived it not:
I looked, and there was no form before my eyes:
but I only heard a breath and a voice, saying,
17 What, shall a mortal be pure before the Lord?
or a man be blameless in regard to his works?
18 Whereas he trusteth not in his servants,
and perceiveth perverseness in his angels.

19 But as for them that dwell in houses of clay,
of whom we also are formed of the same clay,
he smiteth them like a moth.
20 And from morning to evening they no longer exist:
they have perished, because they cannot help themselves.
21 For he bloweth upon them, and they are withered:
they have perished for lack of wisdom.

5 But call, if anyone will hearken to thee,
or if thou shalt see any of the holy angels.
2 For wrath destroyeth the foolish one,
and envy slayeth him that hath gone astray.
3 And I have seen foolish ones taking root:
but suddenly their habitation was devoured.
4 Let their children be far from safety,
and let them be crushed at the doors of vile men, and
let there be no deliverer.
5 For what they have collected, the just shall eat;
but they shall not be delivered out of calamities:
let their strength be utterly exhausted.
6 For labour cannot by any means come out of the earth,
nor shall trouble spring out of the mountains:
7 yet man is born to labour,
and even so the vulture's young seek the high places.

8 Nevertheless I will beseech the Lord,
and will call upon the Lord, the sovereign of all;
9 who doth great things and untraceable,
glorious things also, and marvellous, of which there is no number:
10 who giveth rain upon the earth,
sending water on the earth:
11 who exalteth the lowly,
and raiseth up them that are lost:
12 frustrating the counsels of the crafty,
and their hands shall not perform the truth:
13 who taketh the wise in their wisdom,
and subverteth the counsel of the crafty.

13 1 Cor. 3:19 (Heb. ≠ LXX)

[14] In the day darkness shall come upon them,
and let them grope in the noon-day even as in the night:
[15] and let them perish in war,
and let the weak escape from the hand of the mighty.
[16] And let the weak have hope,
but the mouth of the unjust be stopped.

[17] But blessed is the man whom the Lord hath reproved;
and reject not thou the chastening of the Almighty.
[18] For he causeth a man to be in pain, and restoreth him again:
he smiteth, and his hands heal.
[19] Six times he shall deliver thee out of distresses:
and in the seventh harm shall not touch thee.
[20] In famine he shall deliver thee from death:
and in war he shall free thee from the power of the sword.
[21] He shall hide thee from the scourge of the tongue:
and thou shalt not be afraid of coming evils.
[22] Thou shalt laugh at the unrighteous and the lawless:
and thou shalt not be afraid of wild beasts.
[23] For the wild beasts of the field shall be at peace with thee.
[24] Then shalt thou know that thy house shall be at peace,
and the provision for thy tabernacle shall not fail.
[25] And thou shalt know that thy seed shall be abundant;
and thy children shall be like the herbage of the field.
[26] And thou shalt come to the grave like ripe corn reaped in its season,
or as a heap of the corn-flour collected in proper time.

[27] Behold, we have thus sought out these matters;
these are what we have heard:
but do thou reflect with thyself, if thou hast done anything wrong.

6 But Job answered and said,
[2] O that one would indeed weigh the wrath that is upon me,
and take up my griefs in a balance together!
[3] And verily they would be heavier than the sand by the seashore:
but, as it seemeth, my words are vain.
[4] For the arrows of the Lord are in my body,
whose violence drinketh up my blood:
whenever I am going to speak, they pierce me.
[5] What then? will the wild ass bray for nothing, if he is not seeking food?
or again, will the ox low at the manger, when he hath fodder?
[6] Shall bread be eaten without salt?
or again, is there taste in empty words?
[7] For my wrath cannot cease;
for I perceive my food as the smell of a lion to be loathsome.

[8] For O that he would grant my desire, and my petition might come,
and the Lord would grant my hope!
[9] Let the Lord begin and wound me,
but let him not utterly destroy me.
[10] Let the grave be my city, upon the walls of which I have
leapt: I will not shrink from it;
for I have not denied the holy words of my God.
[11] For what is my strength, that I continue?
what is my time, that my soul endureth?
[12] Is my strength the strength of stones?
or is my flesh of brass?
[13] Or have I not trusted in him?
but help is far from me.

[14] Mercy hath rejected me;
and the visitation of the Lord hath disregarded me.
[15] My nearest relations have not regarded me;
they have passed me by like a failing brook, or like a wave.
[16] They who used to reverence me, now have come against me
like snow or congealed ice.
[17] When it hath melted at the approach of heat, it is
not known what it was.
[18] Thus I also have been deserted of all;
and I am ruined, and become an outcast.
[19] Behold the ways of the Thæmanites,
ye that mark the paths of the Sabæans.
[20] They too that trust in cities and riches
shall come to shame.
[21] But ye also have come to me without pity;
so that beholding my wound ye are afraid.
[22] What? have I made any demand of you?
or do I ask for strength from you,
[23] to deliver me from enemies,
or to rescue me from the hand of the mighty ones?

[24] Teach ye me, and I will be silent:
if in anything I have erred, tell me.
[25] But as it seemeth, the words of a true man are vain,
because I do not ask strength of you.
[26] Neither will your reproof cause me to cease my words,
for neither will I endure the sound of your speech.
[27] Even because ye attack the fatherless,
and insult your friend.
[28] But now, having looked upon your countenances, I will not lie.
[29] Sit down now, and let there not be unrighteousness;
and unite again with the just.
[30] For there is no injustice in my tongue;

and doth not my throat meditate understanding?

7 Is not the life of man upon earth a state of trial?
and his existence as that of a hireling by the day?
2 Or as a servant that feareth his master, and one who
hath grasped a shadow?
or as a hireling waiting for his pay?
3 So have I also endured months of vanity,
and nights of pain have been appointed me.
4 Whenever I lie down, I say, When will it be day?
and whenever I rise up, again I say when will it be evening?
and I am full of pains from evening to morning.
5 And my body is covered with loathsome worms;
and I waste away, scraping off clods of dust from my eruption.
6 And my life is lighter than a word,
and hath perished in vain hope.
7 Remember then that my life is breath,
and my eye shall not yet again see good.
8 The eye of him that seeth me shall not see me again:
thy eyes are upon me, and I am no more.
9 I am as a cloud that is cleared away from the sky:
for if a man go down to the grave, he shall not come up again:
10 and he shall surely not return to his own house,
neither shall his place know him any more.
11 Then neither will I refrain my mouth:
I will speak being in distress;
being in anguish I will disclose the bitterness of my soul.

12 Am I a sea, or a serpent,
that thou hast set a watch over me?
13 I said that my bed should comfort me,
and I would privately counsel with myself on my couch.
14 Thou scarest me with dreams, and dost terrify me with visions.
15 Thou wilt separate life from my spirit;
and yet keep my bones from death.
16 For I shall not live for ever, that I should patiently endure:
depart from me, for my life is vain.
17 For what is man, that thou hast magnified him?
or that thou givest heed to him?
18 Wilt thou visit him till the morning,
and judge him till the time of rest?
19 How long dost thou not let me alone,
nor let me go, until I shall swallow down my spittle?
20 If I have sinned, what shall I be able to do,
O thou that understandest the mind of men?
why hast thou made me as thy accuser,
and why am I a burden to thee?

21 Why hast thou not forgotten my iniquity,
and purged my sin?
but now I shall depart to the earth;
and in the morning, I am no more.

8 Then Baldad the Sauchite answered, and said,

2 How long wilt thou speak these things,
how long shall the breath of thy mouth be abundant in words?
3 Will the Lord be unjust when he judgeth;
or will he that hath made all things pervert justice?
4 If thy sons have sinned before him,
he hath cast them away because of their transgression.

5 But be thou early in prayer to the Lord Almighty.
6 If thou art pure and true, he will hearken to thy supplication,
and will restore to thee the habitation of righteousness.
7 Though then thy beginning should be small,
yet thy end should be unspeakably great.

8 For ask of the former generation,
and search diligently among the race of our fathers
9 (for we are of yesterday, and know nothing;
for our life upon the earth is a shadow):
10 shall not these teach thee, and report to thee,
and bring out words from their heart?
11 Doth the rush flourish without water,
or shall the flag grow up without moisture?
12 When it is yet on the root, and though it hath not been cut down,
doth not any herb wither before it hath received moisture?
13 Thus then shall be the end of all that forget the Lord:
for the hope of the ungodly shall perish.
14 For his house shall be without inhabitants,
and his tent shall prove a spider's web.
15 If he should prop up his house, it shall not stand:
and when he hath taken hold of it, it shall not remain.
16 For it is moist under the sun,
and his branch shall come forth out of his dung-heap.
17 He lieth down upon a gathering of stones,
and shall live in the midst of flints.
18 If God should destroy him, his place shall deny him.
Hast thou not seen such things,
19 that such is the overthrow of the ungodly?
and out of the earth another shall grow.

20 For the Lord will by no means reject the harmless man;
but he will not receive any gift of the ungodly.

[21] But he will fill with laughter the mouth of the sincere,
and their lips with thanksgiving.
[22] But their adversaries shall clothe themselves with shame;
and the habitation of the ungodly shall perish.

9 Then Job answered and said,
[2] I know of a truth that it is so:
for how shall a mortal man be just before the Lord?
[3] For if he would enter into judgment with him,
God would not hearken to him,
so that he should answer to one of his charges of a thousand.
[4] For he is wise in mind, and mighty, and great:
who hath hardened himself against him and endured?
[5] Who weareth out the mountains, and men know it not:
who overturneth them in anger.
[6] Who shaketh the earth under heaven from its foundations,
and its pillars totter.
[7] Who commandeth the sun, and it riseth not;
and he sealeth up the stars.
[8] Who alone hath stretched out the heavens,
and walketh on the sea as on firm ground.
[9] Who maketh Pleias, and Hesperus, and Arcturus, and
the chambers of the south.
[10] Who doth great and unsearchable things;
glorious also and excellent things, innumerable.

[11] If ever he should go beyond me, I shall not see him:
if he should pass by me, neither thus have I known it.
[12] If he would take away, who shall turn him back?
or who shall say to him, What hast thou done?
[13] For if he hath turned away his anger,
the whales under heaven have stooped under him.

[14] O then that he would hearken to me, or judge my cause.
[15] For though I be righteous, he will not hearken to me:
I will entreat his judgment.
[16] And if I should call and he should not hearken,
I cannot believe that he hath listened to my voice.

[17] Let him not crush me with a dark storm:
but he hath made my bruises many without cause.
[18] For he suffereth me not to take breath,
but he hath filled me with bitterness.
[19] For indeed he is strong in power:
who then shall resist his judgment?
[20] For though I should seem righteous, my mouth will be profane:

and though I should seem blameless, I shall be proved perverse.
[21] For even if I have sinned, I know it not in my soul:
but my life is taken away.

[22] Wherefore I said, Wrath slayeth the great and mighty man.
[23] For the worthless die,
but the righteous are laughed to scorn.
[24] For they are delivered into the hands of the unrighteous man:
he covereth the faces of the judges of the earth:
but if it be not he, who is it?
[25] But my life is swifter than a post:
my days have fled away, and they knew it not.
[26] Or again, is there a trace of their path left by ships?
or is there one of the flying eagle as it seeketh its prey?
[27] And if I should say, I will forget to speak,
I will bow down my face and groan;
[28] I quake in all my limbs,
for I know that thou wilt not leave me alone as innocent.

[29] But since I am ungodly, why have I not died?
[30] For if I should wash myself with snow,
and purge myself with pure hands,
[31] thou hadst thoroughly plunged me in filth,
and my garment had abhorred me.
[32] For thou art not man like me, with whom I could contend,
that we might come together to judgment.
[33] Would that he our mediator were present, and a reprover,
and one who should hear the cause between both.
[34] Let him remove his rod from me,
and let not his fear terrify me:
[35] so shall I not be afraid, but I will speak:
for I am not thus conscious of guilt.

10 Weary in my soul,
I will pour my words with groans upon him:
I will speak being straitened in the bitterness of my soul.
[2] And I will say to the Lord, Do not teach me to be impious;
and wherefore hast thou thus judged me?
[3] Is it good before thee if I be unrighteous?
for thou hast disowned the work of thy hands,
and attended to the counsel of the ungodly.
[4] Or dost thou see as a mortal seeth?
or wilt thou look as a man seeth?
[5] Or is thy life human,
or thy years the years of a man,
[6] that thou hast enquired into my iniquity,
and searched out my sins?

[7] For thou knowest that I have not committed iniquity:
but who is he that can deliver out of thy hands?

[8] Thy hands have formed me and made me;
afterwards thou didst change thy mind, and smite me.
[9] Remember that thou hast made me as clay,
and thou dost turn me again to earth.
[10] Hast thou not poured me out like milk,
and curdled me like cheese?
[11] And thou didst clothe me with skin and flesh,
and frame me with bones and sinews.
[12] And thou didst bestow upon me life and mercy,
and thy oversight hath preserved my spirit.
[13] Having these things in thyself, I know that thou canst do all things;
for nothing is impossible with thee.

[14] And if I should sin, thou watchest me;
and thou hast not cleared me from iniquity.
[15] Or if I should be ungodly, woe is me:
and if I should be righteous, I cannot lift myself up,
for I am full of dishonour.
[16] For I am hunted like a lion for slaughter;
for again thou hast changed and art terribly destroying me;
[17] renewing against me my torture:
and thou hast dealt with me in great anger,
and thou hast brought trials upon me.

[18] Why then didst thou bring me out of the womb?
and why did I not die, and no eye see me,
[19] and I become as if I had not been?
for why was I not carried from the womb to the grave?
[20] Is not the time of my life short?
suffer me to rest a little,
[21] before I go whence I shall not return,
to a land of darkness and gloominess;
[22] to a land of perpetual darkness, where there is no light,
neither can anyone see the life of mortals.

11 Then Sophar the Minæan answered and said,
[2] He that speaketh much, should also hear on the other side:
or doth the fluent speaker think himself to be righteous?
blessed is the short-lived offspring of woman.
[3] Be not a speaker of many words;
for is there none to answer thee?
[4] For say not, I am pure in my works,
and blameless before him.

[5] But O that the Lord would speak to thee,
and open his lips with thee!
[6] Then shall he declare to thee the power of wisdom;
for it shall be double of that which is with thee:
and then shalt thou know, that a just recompense of thy
sins hath come to thee from the Lord.

[7] Wilt thou find out the traces of the Lord?
or hast thou come to the end of that which the Almighty hath made?
[8] Heaven is high; and what wilt thou do?
and there are deeper things than those in hell; what dost thou know?
[9] Or longer than the measure of the earth,
or the breadth of the sea.

[10] And if he should overthrow all things, who will say to
him, What hast thou done?
[11] For he knoweth the works of transgressors;
and when he seeth wickedness, he will not overlook it.

[12] But man vainly buoyeth himself up with words;
and a mortal born of woman is like an ass of the desert.

[13] For if thou hast made thy heart pure,
and liftest up thy hands towards him;
[14] if there is any iniquity in thy hands,
put it far from thee,
and let not unrighteousness lodge in thy habitation.
[15] For thus shall thy countenance shine again, as pure water;
and thou shalt divest thyself of uncleanness, and shalt not fear.
[16] And thou shalt forget trouble,
as a wave that hath passed by; and thou shalt not be scared.
[17] And thy prayer shall be as the morning star,
and life shall arise to thee as from the noon-day.
[18] And thou shalt be confident, because thou hast hope;
and peace shall dawn to thee from out of anxiety and care.
[19] For thou shalt be at ease, and there shall be no one to fight against thee;
and many shall charge, and make supplication to thee.
[20] But safety shall fail them;
for their hope is destruction,
and the eyes of the ungodly shall waste away.

12 And Job answered and said,
[2] So then ye alone are men,
and wisdom shall die with you?
[3] But I also have a heart as well as you.
[4] For a righteous and blameless man hath become a subject for mockery.

[5] For it had been ordained that he should fall under
others at the appointed time,
and that his houses should be spoiled by transgressors:
let not however anyone trust that, being evil, he
shall be held guiltless,
[6] even as many as provoke the Lord,
as if there were indeed to be no inquisition made of them.

[7] But ask now the beasts, if they may speak to thee;
and the birds of the air, if they may declare to thee.
[8] Tell the earth, if it may speak to thee:
and the fishes of the sea shall explain to thee.
[9] Who then hath not known in all these things,
that the hand of the Lord hath made them?
[10] Whereas the life of all living things is in his hand,
and the breath of every man.

[11] For the ear trieth words,
and the palate tasteth meats.
[12] In length of time is wisdom,
and in long life knowledge.
[13] With him are wisdom and power,
with him counsel and understanding.
[14] If he should cast down, who will build up?
if he should shut up against men, who shall open?
[15] If he should withhold the water, he will dry the earth:
and if he should let it loose, he overthroweth and destroyeth it.
[16] With him are strength and power:
he hath knowledge and understanding.
[17] He leadeth counsellors away captive,
and maddeneth the judges of the earth.
[18] He seateth kings upon thrones,
and girdeth their loins with a girdle.
[19] He sendeth away priests into captivity,
and overthroweth the mighty ones of the earth.
[20] He changeth the lips of the trusty,
and he knoweth the understanding of the elders.
[21] He poureth dishonour upon princes,
and healeth the lowly.
[22] Revealing deep things out of darkness:
and he hath brought into light the shadow of death.
[23] Causing the nations to wander, and destroying them:
overthrowing the nations, and leading them away.
[24] Perplexing the minds of the princes of the earth:
and he causeth them to wander in a way they
have not known, saying,
[25] Let them grope in darkness, and let there be no light,

and let them wander as a drunken man.

13 Behold, my eye hath seen these things,
and my ear hath heard them.
2 And I know all that ye too know;
and I have not less understanding than you.

3 Nevertheless I will speak to the Lord,
and I will reason before him, if he will.
4 But ye are all bad physicians,
and healers of diseases.
5 But would that ye were silent,
and it would be wisdom to you in the end.

6 But hear ye the reasoning of my mouth,
and attend to the judgment of my lips.
7 Do ye not speak before the Lord,
and utter deceit before him?
8 Or will ye draw back?
nay, do ye yourselves be judges.
9 For it were well if he would thoroughly search you:
for though doing all things in your power ye should
attach yourselves to him,
10 he will not reprove you at all the less:
but if moreover ye should secretly respect persons,
11 shall not his whirlpool sweep you round,
and terror from him fall upon you?
12 And your glorying shall prove in the end to you like ashes,
and your body like a body of clay.

13 Be silent, that I may speak, and cease from my anger,
14 while I may take my flesh in my teeth,
and put my life in my hand.
15 Though the Mighty One should lay hand upon me,
forasmuch as he hath begun,
verily I will speak, and plead before him.
16 And this shall turn to me for salvation;
for fraud shall have no entrance before him.
17 Hear, hear ye my words,
for I will declare in your hearing.
18 Behold, I am near my judgment:
I know that I shall appear evidently just.
19 For who is he that shall plead with me,
that I should now be silent, and expire?

20 But grant me two things:
then I will not hide myself from thy face.

[21] Withhold thy hand from me:
and let not thy fear terrify me.
[22] Then shalt thou call, and I will hearken to thee:
or thou shalt speak, and I will give thee an answer.
[23] How many are my sins and my transgressions?
teach me what they are.

[24] Wherefore hidest thou thyself from me,
and deemest me thy enemy?
[25] Wilt thou be startled at me, as at a leaf shaken by the wind?
or wilt thou set thyself against me as against grass
borne upon the breeze?
[26] For thou hast written evil things against me,
and thou hast compassed me with the sins of my youth.
[27] And thou hast placed my foot in the stocks;
and thou hast watched all my works,
and hast penetrated to my heels.
[28] I am as that which waxeth old like a bottle,
or like a moth-eaten garment.

14 For a mortal born of a woman is short-lived, and full of wrath.
[2] Or he falleth like a flower that hath bloomed;
and he departeth like a shadow, and cannot continue.
[3] Hast thou not taken account even of him,
and caused him to enter into judgment before thee?
[4] For who shall be pure from uncleanness? not even one;
[5] if even his life should be but one day upon the earth:
and his months are numbered by him:
thou hast appointed him for a time, and he shall
by no means exceed it.

[6] Depart from him, that he may be quiet,
and take pleasure in his life, though as a hireling.

[7] For there is hope for a tree,
even if it should be cut down, that it shall blossom again,
and its branch shall not fail.
[8] For though its root should grow old in the earth,
and its stem die in the rock;
[9] it will blossom from the scent of water,
and will produce a crop, as one newly planted.
[10] But a man that hath died is utterly gone;
and when a mortal hath fallen, he is no more.
[11] For the sea wasteth in length of time,
and a river faileth and is dried up.
[12] And man that hath lain down in death shall certainly not rise again
till the heaven be dissolved,

and they shall not awake from their sleep.

[13] For O that thou hadst kept me in the grave,
and hadst hidden me until thy wrath should cease,
and thou shouldst set me a time in which thou
wouldst remember me!
[14] For if a man should die, shall he live again,
having accomplished the days of his life?
I will wait till I exist again?
[15] Then shalt thou call, and I will hearken to thee:
but do not thou reject the work of thy hands.
[16] But thou hast numbered my devices: and not one of
my sins shall escape thee?
[17] And thou hast sealed up my transgressions in a bag,
and marked if I have been guilty of any transgression unawares.

[18] And verily a mountain falling will utterly be destroyed,
and a rock shall be worn out of its place.
[19] The waters wear the stones,
and waters falling headlong overflow a heap of the earth:
and thou destroyest the hope of man.
[20] Thou drivest him to an end, and he is gone:
thou settest thy face against him, and sendest him away;
[21] and though his children be multiplied, he knoweth it not;
and if they be few, he is not aware.
[22] But his flesh is in pain,
and his soul mourneth.

15 Then Eliphaz the Thæmanite answered and said,
[2] Will a wise man give for answer a mere breath of wisdom?
and doth he fill up the pain of his belly,
[3] reasoning with improper sayings,
and with words wherein is no profit?
[4] Hast not thou moreover cast off fear,
and accomplished such words before the Lord?
[5] Thou art guilty by the words of thy mouth,
neither hast thou discerned the words of the mighty.
[6] Let thy own mouth, and not me, reprove thee:
and thy lips shall testify against thee.

[7] What! art thou the first man that was born?
or wert thou established before the hills?
[8] Or hast thou heard the ordinance of the Lord?
or hath God used thee as his counsellor?
and hath wisdom come only to thee?
[9] For what knowest thou, that we know not?

or what understandest thou, which we do not also?
[10] Truly among us are both the old and very aged man,
more advanced in days than thy father.
[11] Thou hast been scourged for but few of thy sins:
thou hast spoken haughtily and extravagantly.

[12] What hath thy heart dared?
or what have thy eyes aimed at,
[13] that thou hast vented thy rage before the Lord,
and delivered such words from thy mouth?
[14] For who, being a mortal, is such that he shall be blameless?
or, who that is born of a woman, that he should be just?
[15] Forasmuch as he trusteth not his saints;
and the heaven is not pure before him.
[16] Alas then, abominable and unclean is man,
drinking unrighteousness as a draught.

[17] But I will tell thee, hearken to me;
I will tell thee now what I have seen;
[18] things wise men say, and their fathers have not hidden.
[19] To them alone the earth was given,
and no stranger came upon them.
[20] All the life of the ungodly is spent in care,
and the years granted to the oppressor are numbered.
[21] And his terror is in his ears:
just when he seemeth to be at peace,
his overthrow will come.
[22] Let him not trust that he shall return from darkness,
for he hath been already made over to the power of the sword.
[23] And he hath been appointed to be food for vultures;
and he knoweth within himself that he is doomed to be a carcase:
and a dark day shall carry him away as with a whirlwind.
[24] Distress also and anguish shall come upon him:
he shall fall as a captain in the first rank.
[25] For he hath lifted his hands against the Lord,
and he hath hardened his neck against the Almighty Lord.
[26] And he hath run against him with insolence,
on the thickness of the back of his shield.
[27] For he hath covered his face with his fat,
and made layers of fat upon his thighs.
[28] And let him lodge in desolate cities,
and enter into houses without inhabitant:
and what they have prepared, others shall carry away.

[29] Neither shall he at all grow rich, nor shall his substance remain:
he shall not cast a shadow upon the earth.
[30] Neither shall he in any wise escape the darkness:

let the wind blast his blossom,
and let his flower fall off.
31 Let him not think that he shall endure;
for his end shall be vanity.
32 His harvest shall perish before the time,
and his branch shall not flourish.
33 And let him be gathered as the unripe grape before the time,
and let him fall as the blossom of the olive.
34 For death is the witness of an ungodly man,
and fire shall burn the houses of them that receive gifts.
35 And he shall conceive sorrows,
and his end shall be vanity,
and his belly shall bear deceit.

16 But Job answered and said,
2 I have heard many such things:
poor comforters are ye all.
3 What! is there any reason in vain words?
or what will hinder thee from answering?
4 I also will speak as ye do:
if indeed your soul were in my soul's stead,
then would I insult you with words,
and I would shake my head at you.
5 And would there were strength in my mouth,
and I would not spare the movement of my lips.

6 For if I should speak, I shall not feel the pain of my wound:
and if I should be silent, how shall I be wounded the less?
7 But now he hath made me weary, and a worn-out fool;
and thou hast laid hold of me.
8 My falsehood hath become a testimony,
and hath risen up against me:
it hath confronted me to my face.

9 In his anger he hath cast me down;
he hath gnashed his teeth upon me:
the weapons of his robbers have fallen upon me.
10 He hath attacked me with the keen glances of his eyes;
with his sharp spear he hath smitten me down upon my knees;
and they have run upon me with one accord.

11 For the Lord hath delivered me into the hands of unrighteous men,
and thrown me upon the ungodly.
12 When I was at peace he distracted me:
he took me by the hair of the head, and plucked it out:
he set me up as a mark.

[13] They surrounded me with spears,
aiming at my reins:
without sparing me they poured out my gall upon the ground.
[14] They overthrew me with fall upon fall:
they ran upon me in their might.
[15] They sewed sackcloth upon my skin,
and my strength hath been spent on the ground.
[16] My belly hath been parched with wailing,
and darkness is on my eyelids.
[17] Yet there was no injustice in my hands,
and my prayer is pure.

[18] Earth, cover not over the blood of my flesh,
and let my cry have no place.
[19] And now, behold, my witness is in heaven,
and my advocate is on high.
[20] Let my supplication come to the Lord,
and let my eye weep before him.
[21] O that a man might plead before the Lord,
even as the son of man with his neighbour!
[22] But my years are numbered and their end come,
and I shall go by the way by which I shall not return.

17 I perish, carried away by the wind,
and I seek for burial, and obtain it not.
[2] Weary I entreat; and what have I done?
and strangers have stolen my goods.
[3] Who is this? let him join hands with me.
[4] For thou hast hid their heart from wisdom;
therefore thou shalt not exalt them.
[5] He shall promise mischief to his companions:
but their eyes have failed for their children.

[6] But thou hast made me a byword among the nations,
and I am become a scorn to them.
[7] For my eyes are dimmed through pain;
I have been grievously beset by all.
[8] Wonder hath seized true men upon this;
and let the just rise up against the transgressor.
[9] But let the faithful hold on his own way,
and let him that is pure of hands take courage.
[10] Howbeit, do ye all strengthen yourselves and come now,
for I do not find truth in you.

[11] My days have passed in groaning,
and my heart-strings are broken.
[12] I have turned the night into day:

the light is short because of darkness.
13 For if I remain, Hades is my habitation:
and my bed hath been made in darkness.
14 I have called upon death to be my father,
and corruption to be my mother and sister.
15 Where then is yet my hope?
or where shall I see my good?
16 Will they go down with me to Hades,
or shall we go down together to the tomb?

18 Then Baldad the Sauchite answered and said,
2 How long wilt thou continue?
forbear, that we also may speak.
3 For wherefore have we been silent before thee like brutes?
4 Anger hath possessed thee:
for what if thou shouldst die; would the earth under
heaven be desolate?
or shall the mountains be overthrown from their foundations?

5 But the light of the ungodly shall be quenched,
and their flame shall not go up.
6 His light shall be darkness in his habitation,
and his lamp shall be put out with him.
7 Let the meanest of men spoil his goods,
and let his counsel deceive him.
8 His foot also hath been caught in a snare,
and let it be entangled in a net.
9 And let snares come upon him:
he shall strengthen those that thirst for his destruction.
10 His snare is hid in the earth,
and that which shall take him is by the path.
11 Let pains destroy him round about,
and let many enemies come about him,
12 vex him with distressing hunger:
and a signal destruction hath been prepared for him.
13 Let the soles of his feet be devoured:
and death shall consume his beauty.
14 And let health be utterly banished from his tabernacle,
and let distress seize upon him with a charge from the king.
15 It shall dwell in his tabernacle in his night:
his excellency shall be sown with brimstone.
16 His roots shall be dried up from beneath,
and his crop shall fall away from above.
17 Let his memorial perish out of the earth,
and his name shall be publicly cast out.
18 Let one drive him from light into darkness.

[19] He shall not be known among his people,
nor his house preserved on the earth.
[20] But strangers shall dwell in his possessions:
the last groaned for him,
and wonder seized the first.

[21] These are the houses of the unrighteous,
and this is the place of them that know not the Lord.

19 Then Job answered and said,
[2] How long will ye vex my soul,
and destroy me with words?
only know that the Lord hath dealt with me thus.
[3] Ye speak against me; ye do not feel for me, but bear hard upon me.
[4] Yea verily, I have erred in truth
(but the error abideth with myself)
[4a] in having spoken words which it was not right to speak;
and my words err, and are unseasonable.
[5] But alas! for ye magnify yourselves against me,
and insult me with reproach.
[6] Know then that it is the Lord that hath troubled me,
and hath raised his bulwark against me.
[7] Behold, I laugh at reproach; I will not speak:
or I will cry out, but there is nowhere judgment.
[8] I am fenced round about, and can by no means escape:
he hath set darkness before my face.
[9] And he hath stripped me of my glory,
and hath taken the crown from my head.
[10] He hath torn me round about, and I am gone:
and he hath cut off my hope like a tree.
[11] And he hath dreadfully handled me in anger,
and hath counted me for an enemy.
[12] His troops also came upon me with one accord,
liers in wait compassed my ways.

[13] My brethren have stood aloof from me;
they have recognized strangers rather than me:
and my friends have become pitiless.
[14] My nearest of kin have not acknowledged me,
and they that knew my name, have forgotten me.
[15] As for my household, and my maid-servants,
I was a stranger before them.
[16] I called my servant, and he hearkened not;
and my mouth entreated him.
[17] And I besought my wife,
and earnestly entreated the sons of my concubines.

18 But they rejected me for ever;
whenever I rise up, they speak against me.
19 They that saw me abhorred me:
the very persons whom I had loved, rose up against me.
20 My flesh is corrupt under my skin,
and my bones are held in my teeth.
21 Pity me, pity me, O friends;
for it is the hand of the Lord that hath touched me.
22 Wherefore do ye persecute me as also the Lord doth,
and are not satisfied with my flesh?

23 For O that my words were written,
and that they were recorded in a book for ever,
24 with an iron pen and lead,
or graven in the rocks!
25 For I know that he is eternal who is about to deliver me,
26 and to raise up upon the earth my skin that endureth these sufferings:
for these things have been accomplished to me of the Lord;
27 which I am conscious of in myself,
which my eye hath seen, and not another,
but all have been fulfilled to me in my bosom.

28 But if ye shall also say, What shall we say before him,
and so find the root of the matter in him?
29 Do ye also beware of deceit:
for wrath will come upon transgressors;
and then shall they know where their substance is.

20 Then Sophar the Minæan answered and said,
2 I did not suppose that thou wouldst answer thus:
neither do ye understand more than I.
3 I will hear my shameful reproach;
and the spirit of my understanding answereth me.

4 Hast thou not known these things of old,
from the time that man was set upon the earth?
5 But the mirth of the ungodly is a signal downfall,
and the joy of transgressors is destruction:
6 although his gifts should go up to heaven,
and his sacrifice reach the clouds.
7 For when he shall seem to be now established,
then he shall utterly perish:
and they that knew him shall say, Where is he?
8 Like a dream that hath fled away, he shall not be found;
and he hath fled like a vision of the night.
9 The eye hath looked upon him, but shall not see him again;

and his place shall no longer perceive him.
[10] Let his inferiors destroy his children,
and let his hands kindle the fire of sorrow.
[11] His bones have been filled with vigour of his youth,
and it shall lie down with him in the dust.

[12] Though evil be sweet in his mouth,
though he will hide it under his tongue;
[13] though he will not spare it, and will not leave it,
but will keep it in the midst of his throat:
[14] yet he shall not at all be able to help himself;
the gall of an asp is in his belly.

[15] His wealth unjustly collected shall be vomited up;
a messenger of wrath shall drag him out of his house.
[16] And let him suck the poison of serpents,
and let the serpent's tongue slay him.
[17] Let him not see the milk of the pastures,
nor the supplies of honey and butter.
[18] He hath laboured unprofitably and in vain, for wealth
of which he shall not taste:
it is as a lean thing, unfit for food, which he cannot swallow.
[19] For he hath broken down the houses of many mighty men:
and he hath plundered a habitation, though he built it not.
[20] There is no security to his possessions;
he shall not be saved by his desire.
[21] There is nothing remaining of his provisions;
therefore his goods shall not flourish.
[22] But when he shall seem to be just satisfied, he shall be straitened;
and all distress shall come upon him.

[23] If by any means he would fill his belly,
let God send upon him the fury of wrath;
let him bring a torrent of pains upon him.
[24] And he shall by no means escape from the power of the sword;
let the brazen bow wound him.
[25] And let the arrow pierce through his body;
and let the stars be against his dwelling-place:
let terrors come upon him.
[26] And let all darkness wait for him:
a fire that burneth not out shall consume him;
and let a stranger plague his house.
[27] And let the heaven reveal his iniquities,
and the earth rise up against him.
[28] Let destruction bring his house to an end;
let a day of wrath come upon him.
[29] This is the portion of an ungodly man from the Lord,

and the possession of his goods appointed him
by the all-seeing God.

21 But Job answered and said,
[2] Hear ye, hear ye my words,
that I may not have this consolation from you.
[3] Raise me, and I will speak;
then ye shall not laugh me to scorn.
[4] What! is my reproof of man?
and why should I not be angry?
[5] Look upon me, and wonder,
laying your hand upon your cheek.

[6] For even when I remember, I am alarmed,
and pains seize my flesh.
[7] Wherefore do the ungodly live,
and grow old even in wealth?
[8] Their seed is according to their desire,
and their children are in their sight.
[9] Their houses are prosperous, neither have they anywhere cause for fear,
neither is there a scourge from the Lord upon them.
[10] Their cow doth not cast her calf,
and their beast with young is safe, and doth not miscarry.
[11] And they remain as an unfailing flock,
and their children play before them,
taking up the psaltery and harp;
[12] and they rejoice at the voice of a song.
[13] And they spend their days in wealth,
and fall asleep in the rest of the grave.
[14] Yet such a man saith to the Lord, Depart from me;
I desire not to know thy ways.
[15] What is the Mighty One, that we should serve him?
and what profit is there that we should approach him?

[16] For their good things were in their hands,
but he regardeth not the works of the ungodly.
[17] Nevertheless, the lamp of the ungodly also shall be put out,
and destruction shall come upon them,
and pangs of vengeance shall seize them.
[18] And they shall be as chaff before the wind,
or as dust which the storm hath taken up.
[19] Let his substance fail to supply his children:
God shall recompense him, and he shall know it.
[20] Let his eyes see his own destruction,
and let him not be saved by the Lord.
[21] For his desire is in his house with him,

and the number of his months hath been suddenly cut off.

[22] Is it not the Lord who teacheth understanding and knowledge?
and doth not he judge murders?
[23] One shall die in his perfect strength,
and wholly at ease and prosperous;
[24] and his inwards are full of fat,
and his marrow is diffused throughout him.
[25] And another dieth in bitterness of soul,
not eating any good thing.
[26] But they lie down in the earth together,
and corruption covereth them.

[27] So I know you, that ye presumptuously attack me:
[28] so that ye will say, Where is the house of the prince?
and where is the covering of the tabernacles of the ungodly?
[29] Ask those that go by the way,
and do not disown their tokens.
[30] For the wicked hasteneth to the day of destruction:
they shall be led away for the day of his vengeance.
[31] Who will tell him his way to his face, whereas he hath done it?
who shall recompense him?
[32] And he hath been led away to the tombs,
and he hath watched over the heaps.
[33] The stones of the valley have been sweet to him,
and every man shall depart after him,
and there are innumerable ones before him.
[34] How then do ye comfort me in vain?
whereas I have no rest from your molestation.

22 Then Eliphaz the Thæmanite answered and said,
[2] Is it not the Lord that teacheth understanding and knowledge?
[3] For what mattereth it to the Lord, if thou wert blameless in thy works?
or is it profitable that thou shouldst perfect thy way?
[4] Wilt thou maintain and plead thy own cause?
and will he enter into judgment with thee?

[5] Is not thy wickedness abundant,
and thy sins innumerable?
[6] And thou hast taken security of thy brethren for nothing,
and hast taken away the clothing of the naked.
[7] Neither hast thou given water to the thirsty to drink,
but hast taken away the morsel of the hungry.
[8] And thou hast accepted the persons of some;
and thou hast established those that were already
settled on the earth.

[9] But thou hast sent widows away empty,
and hast afflicted orphans.
[10] Therefore snares have compassed thee,
and disastrous war hath troubled thee.
[11] The light hath proved darkness to thee,
and water hath covered thee on thy lying down.

[12] Doth not he that dwelleth in the high places observe?
and hath he not brought down the proud?
[13] And thou hast said, What doth the Mighty One know?
doth he judge in the dark?
[14] A cloud is his hiding-place, and he shall not be seen;
and he passeth through the circle of heaven.
[15] Wilt thou not mark the old way,
which righteous men have trodden?
[16] who were seized before their time:
their foundations are as an overflowing stream.
[17] Who say, What will the Lord do to us?
or what will the Almighty bring upon us?
[18] Yet he filled their houses with good things:
but the counsel of the wicked is far from him.
[19] The righteous have seen it, and laughed,
and the blameless one hath derided them.
[20] Verily their substance hath been utterly destroyed,
and the fire shall devour what is left of their property.

[21] Be firm, I pray thee, if thou canst endure;
then thy fruit shall prosper.
[22] And receive a declaration from his mouth,
and lay up his words in thy heart.
[23] And if thou shalt turn and humble thyself before the Lord,
thou hast thus removed unrighteousness far from thy habitation.
[24] Thou shalt lay up for thyself treasure in a heap on the rock;
and Sophir shall be as the rock of the torrent.
[25] So the Almighty shall be thy helper from enemies,
and he shall bring thee forth pure as silver that
hath been tried by fire.
[26] Then shalt thou have boldness before the Lord,
looking up cheerfully to heaven.
[27] And he shall hear thee when thou prayest to him,
and he shall grant thee power to pay thy vows.
[28] And he shall establish to thee again a habitation of righteousness
and there shall be light upon thy paths.
[29] Because thou hast humbled thyself; and thou shalt say,
Man hath behaved proudly,
but he shall save him that is of lowly eyes.
[30] He shall deliver the innocent,

and do thou save thyself by thy pure hands.

23 Then Job answered and said,
[2] Yea, I know that pleading is out of my reach;
and his hand hath been made heavy upon my groaning.
[3] Who would then know that I might find him,
and come to an end of the matter?
[4] And I would plead my own cause,
and he would fill my mouth with arguments.
[5] And I would know the remedies which he would speak to me,
and I would perceive what he would tell me.
[6] Though he should come on me in his great strength,
then he would not threaten me;
[7] for truth and reproof are from him;
and he would bring forth my judgment to an end.
[8] For if I shall go first, and exist no longer,
still what do I know concerning the latter end?

[9] When he wrought on the left hand, then I observed it not:
his right hand shall encompass me but I shall not see it.
[10] For he knoweth already my way;
and he hath tried me as gold.
[11] And I will go forth according to his commandments,
for I have kept his ways; and I shall not turn aside
from his commandments,
[12] neither shall I transgress;
but I have hid his words in my bosom.

[13] And if too he hath thus judged, who is he that hath contradicted,
for he hath both willed a thing and done it.
[15] Therefore am I troubled at him;
and when I was reproved, I thought of him.
[15a] Therefore let me take good heed before him:
I will consider, and be afraid of him.

[16] But the Lord hath softened my heart,
and the Almighty hath troubled me.
[17] For I knew not that darkness would come upon me,
and thick darkness hath covered me before my face.

24 But why have the seasons been hidden from the Lord,
[2] while the ungodly have passed over the bound,
carrying off the flock with the shepherd?
[3] They have led away the ass of the fatherless,
and taken the widow's ox for a pledge.

[4] They have turned aside the weak from the right way:
and the meek of the earth have hidden themselves together.
[5] And they have departed like asses in the field,
having gone forth on my account according to their own order:
his bread is sweet to his little ones.

[6] They have reaped a field that was not their own before the time:
the poor have laboured in the vineyards of the ungodly
without pay and without food.
[7] They have caused many naked to sleep without clothes,
and they have taken away the covering of their body.
[8] They are wet with the drops of the mountains:
they have embraced the rock, because they had no shelter.

[9] They have snatched the fatherless from the breast,
and have afflicted the outcast.
[10] And they have wrongfully caused others to sleep without clothing,
and taken away the morsel of the hungry.

[11] They have unrighteously laid wait in narrow places,
and have not known the righteous way.
[12] Who have cast forth the poor from the city and their own houses,
and the soul of the children hath groaned aloud.

[13] Why then hath he not visited these?
forasmuch as they were upon the earth, and took no notice,
and they knew not the way of righteousness,
neither have they walked in their appointed paths?
[14] But having known their works, he delivered them into darkness:
and in the night one will be as a thief:
[15] and the eye of the adulterer hath watched for the darkness,
saying, Eye shall not perceive me, and he putteth
a covering on his face.
[16] In darkness he diggeth through houses:
by day they conceal themselves securely:
they know not the light.
[17] For the morning is to them all as the shadow of death,
for each will be conscious of the terror of the shadow of death.
[18] He is swift on the face of the water:
let his portion be cursed on the earth;
and let their plants be laid bare.
[19] Let them be withered upon the earth;
for they have plundered the sheaves of the fatherless.

[20] Then is his sin brought to remembrance,
and he vanisheth like a vapour of dew:
but let what he hath done be recompensed to him,

and let every unrighteous one be crushed like rotten wood.

[21] For he hath not treated the barren woman well,
and hath had no pity on a feeble woman.
[22] And in wrath he hath overthrown the helpless:
therefore when he hath arisen, a man will not feel
secure of his own life.
[23] When he hath fallen sick, let him not hope to recover:
but let him perish by disease.
[24] For his exaltation hath hurt many;
but he hath withered as mallows in the heat,
or as an ear of corn falling off of itself from the stalk.
[25] But if not, who is he that saith I speak falsely,
and will make my words of no account?

25 Then Baldad the Sauchite answered and said,
[2] What [ab]beginning or fear is his—
even he that maketh all things in the highest?
[3] For let none think that there is a respite for robbers:
and upon whom will there not come a snare from him?
[4] For how shall a mortal be just before the Lord?
or who that is born of a woman shall purify himself?
[5] If he giveth an order to the moon, then it shineth not;
and the stars are not pure before him.
[6] But alas! man is corruption,
and the son of man a worm.

26 But Job answered and said,
[2] To whom dost thou attach thyself, or whom art thou going to assist?
is it not he that hath much strength, and he who hath a strong arm?
[3] To whom hast thou given counsel? is it not to him who hath all wisdom?
whom wilt thou follow? is it not one who hath the greatest power?
[4] To whom hast thou uttered words?
and whose breath is it that hath come forth from thee?

[5] Shall giants be born
from under the water and the inhabitants thereof?
[6] Hell is naked before him,
and destruction hath no covering.
[7] He stretcheth out the north wind upon nothing,

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[a] beginning: Compare chapter 27:1. προοίμιον, *exordium*, is in Job used in the sense of παροιμία, *parable*.
[b] In the New Testament παροιμία is almost always translated *proverb*, but in John 10:6 it is rendered *parable*, which seems to be the sense intended here. Probably προοίμιον is a mistake of the transcriber.

and he upon nothing hangeth the earth;
8 binding water in his clouds,
and the cloud is not rent under it.
9 He keepeth back the face of his throne,
stretching out his cloud upon it.
10 He hath encompassed the face of the water by an appointed ordinance,
until the end of light and darkness.
11 The pillars of heaven are prostrate
and astonished at his rebuke.
12 He hath calmed the sea with his might,
and by his wisdom the whale hath been overthrown.
13 And the barriers of heaven fear him,
and by a command he hath slain the apostate dragon.
14 Behold, these are parts of his way;
and we will hearken to him at the least intimation of his word:
but the strength of his thunder who knoweth, when
he shall employ it?

27 And Job further continued and said in his parable,
2 As God liveth, who hath thus judged me;
and the Almighty, who hath embittered my soul;
3 verily, while my breath is yet in me,
and the breath of God which remaineth to me is in my nostrils,
4 my lips shall not speak evil words,
neither shall my soul meditate unrighteous thoughts.
5 Far be it from me that I should justify you till I die;
for I will not let go my innocence,
6 but keeping fast to my righteousness I will by no means let it go:
for I am not conscious to myself of having done anything amiss.
7 Nay rather, but let my enemies be as the overthrow of the ungodly,
and they that rise up against me, as the destruction of transgressors.

8 For what is the hope of the ungodly, that he holdeth to it?
will he indeed trust in the Lord and be saved?
9 Will God hear his prayer?
or, when distress hath come upon him,
10 hath he any confidence before him?
or will God hear him as he calleth upon him?

11 Yet now I will tell you what is in the hand of the Lord:
I will not lie concerning the things which are with the Almighty.
12 Behold, ye all know that ye are adding vanity to vanity.
13 This is the portion of an ungodly man from the Lord,
and the possession of oppressors shall come upon
them from the Almighty.
14 And if their children be many, they shall be for slaughter:

and if they grow up, they shall beg.
15 And they that survive of him shall utterly perish,
and no one shall pity their widows.
16 Even if he should gather silver as earth,
and prepare gold as clay;
17 all these things shall the righteous gain,
and the truehearted shall possess his wealth.
18 And his house is gone like moths, and like a spider's web.
19 The rich man shall lie down, and shall not continue:
he hath opened his eyes, and he is not.
20 Pains have come upon him as water,
and darkness hath carried him away by night.
21 And a burning wind shall catch him, and he shall depart,
and it shall utterly drive him out of his place.
22 And God shall cast trouble upon him, and not spare:
he would fain flee out of his hand.
23 He shall cause men to clap their hands against them,
and shall hiss him out of his place.

28 For there is a place for the silver, whence it cometh,
and a place for the gold, whence it is refined.
2 For iron cometh out of the earth,
and brass is hewn out like stone.

3 He hath set a bound to darkness,
and he searcheth out every limit:
a stone is darkness, and the shadow of death.
4 There is a cutting off of the torrent by reason of dust:
so they that forget the right way are weakened; they
are removed from among men.
5 As for the earth, out of it shall come bread:
under it hath been turned up as it were fire.
6 Her stones are the place of the sapphire:
and her dust supplieth man with gold.
7 There is a path, the fowl hath not known it,
neither hath the eye of the vulture seen it:
8 neither have the sons of the proud trodden it,
a lion hath not passed upon it.
9 He hath stretched forth his hand on the sharp rock,
and turned up mountains by the roots:
10 and he hath interrupted the whirlpools of rivers,
and my eye hath seen every precious thing.
11 And he hath laid bare the depths of rivers,
and hath brought his power to light.

12 But whence hath wisdom been discovered?
and what is the place of knowledge?

[13] A mortal hath not known its way,
neither indeed hath it been discovered among men.
[14] The depth said, It is not in me:
and the sea said, It is not with me.
[15] One shall not give fine gold instead of it,
neither shall silver be weighed in exchange for it.
[16] Neither shall it be compared with gold of Sophir,
with the precious onyx and sapphire.
[17] Gold and crystal shall not be equalled to it,
neither shall vessels of gold be its exchange.
[18] Coral and fine pearl shall not be mentioned:
but do thou esteem wisdom above the most precious things.
[19] The topaz of Ethiopia shall not be equalled to it;
it shall not be compared with pure gold.

[20] Whence then is wisdom found?
and of what kind is the place of understanding?
[21] It hath escaped the notice of every man,
and hath been hidden from the birds of the sky.
[22] Destruction and Death said,
We have heard the report of it.

[23] God hath well ordered the way of it,
and he knoweth the place of it.
[24] For he surveyeth the whole earth under heaven,
knowing the things in the earth: [25] all that he hath made;
the weight of the winds, the measures of the water.
[26] When he made them, thus he saw and numbered them,
and made a way for the pealing of the thunder.
[27] Then he saw it, and declared it:
he prepared it and traced it out.
[28] And he said to man, Behold, godliness is wisdom;
and to abstain from evil is understanding.

29 And Job continued and said in his parable,
[2] O that I were as in months past, wherein God preserved me!
[3] As when his lamp shone over my head;
when by his light I walked through darkness.
[4] As when I steadfastly pursued my ways,
when God took care of my house.
[5] When I was very fruitful,
and my children were about me;
[6] when my ways were moistened with butter,
and the mountains flowed for me with milk.

[7] When I went forth early in the city,

and the seat was placed for me in the streets.
8 The young men saw me, and hid themselves:
and all the old men stood up.
9 And the great men ceased speaking,
and laid their finger on their mouth.
10 And they that heard me blessed me,
and their tongue clave to their throat.
11 For the ear heard, and blessed me;
and the eye saw me, and turned aside.
12 For I saved the poor out of the hand of the oppressor,
and helped the fatherless who had no helper.
13 Let the blessing of the perishing one come upon me;
yea, the mouth of the widow hath blessed me.
14 Also I put on righteousness,
and clothed myself with judgment like a mantle.
15 I was the eye of the blind,
and the foot of the lame.
16 I was the father of the helpless;
and I searched out the cause which I knew not.
17 And I broke the jaw-teeth of the unrighteous;
I plucked the spoil out of the midst of their teeth.
18 And I said, My age shall continue as the stem of a palm-tree;
I shall live a long while.
19 My root was spread out by the water,
and the dew would lodge on my crop.
20 My glory was fresh in me,
and my bow prospered in his hand.

21 Men heard me, and gave heed,
and they were silent at my counsel.
22 At my word they spoke not again,
and they were very glad whenever I spoke to them.
23 As the thirsty earth expecting the rain,
so they waited for my speech.
24 Were I to laugh on them, they would not believe it;
and the light of my face hath not failed.
25 I chose out their way, and sat chief,
and dwelt as a king in the midst of warriors, as
one comforting mourners.

30 But now the youngest have laughed me to scorn,
now they reprove me in their turn,
whose fathers I set at nought;
whom I did not deem worthy to be with my shepherd dogs.
2 Yea, why had I the strength of their hands?
for them the full term of life was lost.
3 One is childless in want and famine,

such as they that fled but lately the distress and misery of drought.
4 Who compass the salt places on the sounding shore,
who had salt herbs for their food,
and were dishonourable and of no repute, in want
of every good thing;
who also ate roots of trees by reason of great hunger.

5 Thieves have risen up against me,
6 whose houses were the caves of the rocks,
who lived under the wild shrubs.
7 They will cry out among the rustling bushes.
8 They are sons of fools and vile men,
whose name and glory are quenched from off the earth.
9 But now I am their music,
and they have me for a by-word.
10 And they stood aloof and abhorred me,
and spared not to spit in my face.
11 For he hath opened his quiver and afflicted me:
they also have cast off the restraint of my presence.
12 They have risen up against me on the right hand of their offspring;
they have stretched out their foot, and directed against
me the ways of their destruction.
13 My paths are ruined;
for they have stripped off my raiment:
he hath shot at me with his weapons.
14 And he hath pleaded against me as he will:
I am overwhelmed with pains.
15 My pains return upon me;
my hope is gone like the wind,
and my safety as a cloud.

16 Even now my life shall be poured forth upon me;
and days of anguish seize me.
17 And by night my bones are confounded;
and my sinews are relaxed.
18 With great force my disease hath taken hold of my garment:
it hath compassed me as the collar of my coat.
19 And thou hast counted me as clay;
my portion is in dust and ashes.

20 And I have cried to thee, but thou hearest me not:
but they stood still, and observed me.
21 They attacked me also without mercy:
thou hast scourged me with a strong hand.
22 And thou hast put me to grief,
and hast cast me away from safety.
23 For I know that death will destroy me:

for the earth is the house appointed for every mortal.
24 O then that I might lay hands upon myself,
or at least ask another, and he should do this for me.
25 Yet I wept over every helpless man;
I groaned when I saw a man in distress.
26 But I, when I waited for good things,
behold, days of evils came the more upon me.

27 My belly boiled, and would not cease:
the days of poverty prevented me.
28 I went mourning without restraint:
and I have stood and cried out in the assembly.
29 I am become a brother of monsters,
and a companion of ostriches.
30 And my skin hath been greatly blackened,
and my bones are burned with heat.
31 My harp also hath been turned into mourning,
and my song into my weeping.

31 I made a covenant with my eyes,
and I will not think upon a virgin.
2 Now what portion hath God given from above?
and is there an inheritance given of the Mighty
One from the highest?
3 Alas! destruction to the unrighteous,
and rejection to them that do iniquity.
4 Will he not see my way,
and number all my steps?
5 But if I had gone with scorners,
and if too my foot hath hasted to deceit
6 (for I am weighed in a just balance,
and the Lord knoweth my innocence):
7 if my foot hath turned aside out of the way,
or if my heart hath followed my eye,
and if too I have touched gifts with my hands;
8 then let me sow, and let others eat;
and let me be uprooted on the earth.
9 If my heart hath gone forth after another man's wife,
and if I laid wait at her doors;
10 then let my wife also please another,
and let my children be brought low.
11 For the rage of anger is not to be controlled,
in the case of defiling another man's wife.
12 For it is a fire burning on every side,
and whomsoever it attacketh, it utterly destroyeth.

13 And if too I despised the judgment of my servant or my handmaid,

when they pleaded with me;
14 what then shall I do if the Lord should try me?
and if also he should at all visit me, can I make an answer?
15 Were not they too formed as I also was formed in the womb?
yea, we were formed in the same womb.

16 But the helpless missed not whatever need they had,
and I did not cause the eye of the widow to fail.
17 And if too I ate my morsel alone,
and did not impart of it to the orphan
18 (for I nourished them as a father from my youth,
and guided them from my mother's womb).
19 And if too I overlooked the naked as he was perishing,
and did not clothe him;
20 and if the poor did not bless me,
and their shoulders were not warmed with the fleece of my lambs;
21 if I lifted my hand against an orphan,
trusting that my strength was far superior to his:
22 let then my shoulder start from the blade-bone,
and my arm be crushed off from the elbow.
23 For the fear of the Lord constrained me,
and I cannot bear up by reason of his burden.

24 If I made gold my treasure,
and if too I trusted the precious stone;
25 and if too I rejoiced when my wealth was abundant,
and if too I laid my hand on innumerable treasures
26 (do we not see the shining sun eclipsed,
and the moon waning? for they have not power to continue):
27 and if my heart was secretly deceived,
and if I have laid my hand upon my mouth and kissed it:
28 let this also then be reckoned to me as the greatest iniquity:
for I should have lied against the Lord Most High.
29 And if too I was glad at the fall of my enemies,
and my heart said, Aha!
30 let then my ear hear my curse,
and let me be a by-word among my people in my affliction.

31 And if too my handmaids have often said,
O that we might be satisfied with his flesh
(whereas I was very kind:
32 for the stranger did not lodge without,
and my door was opened to every one that came):
33 or if too having sinned unintentionally, I hid my sin
34 (for I did not stand in awe of a great multitude, so as not
to declare boldly before them):

and if too I permitted a poor man to go out of my
door with an empty bosom
35 (O that I had a hearer),
and if I had not feared the hand of the Lord;
and as to the written charge which I had against anyone,
36 I would place it as a chaplet on my shoulders, and read it.
37 And if I did not read it and return it,
having taken nothing from the debtor:

38 If at any time the land groaned against me,
and if its furrows mourned together;
39 and if I ate its strength alone without price,
and if too I grieved the heart of the owner of the soil,
by taking aught from him:
40 then let the nettle come up to me instead of wheat,
and a bramble instead of barley.

And Job ceased speaking.

32 And his three friends also ceased any longer to answer Job: for Job was righteous before them.
2 Then Elius the son of Barachiel, the Buzite, of the kindred of Ram, of the country of Ausis, was angered: and he was very angry with Job, because he justified himself before the Lord. 3 And he was also very angry with his three friends, because they were not able to return answers to Job, yet set him down for an ungodly man. 4 But Elius had forborne to give an answer to Job, because they were older than he. 5 And Elius saw that there was no answer in the mouth of the three men; and he was angered in his wrath.

6 And Elius the Buzite the son of Barachiel answered and said,

I am younger in age, and ye are elder;
wherefore I kept silence,
fearing to declare to you my own knowledge.
7 And I said, It is not time that speaketh,
though in many years men know wisdom:
8 but there is a spirit in mortals;
and the inspiration of the Almighty is that which teacheth.
9 The long-lived are not wise as such;
neither do the aged know judgment.
10 Wherefore I said, Hear me,
and I will tell you what I know.

11 Hearken to my words; for I will speak in your hearing,
until ye shall have tried the matter with words:
12 and I shall understand as far as you;
and, behold, there was no one of you

that answered Job his words in argument,
13 lest ye should say, We have found that we have added
wisdom to the Lord.
14 And ye have commissioned a man to speak such words.

15 They were afraid, they answered no longer;
they gave up their speaking.
16 I waited (for I had not spoken),
because they stood still, they answered not.

17 And Elius continued, and said,

I will again speak, 18 for I am full of words,
for the spirit of my belly destroyeth me.
19 And my belly is as a skin of sweet wine bound up and ready to burst;
or as a brazier's labouring bellows.
20 I will speak, that I may open my lips and relieve myself.
21 For truly I will not be awed because of man,
nor indeed will I be confounded before a mortal.
22 For I know not how to respect persons:
and if otherwise, even the moths would eat me.

33 Howbeit hear, Job, my words,
and hearken to my speech.
2 For behold, I have opened my mouth,
and my tongue hath spoken.
3 My heart shall be found pure by my words;
and the understanding of my lips shall meditate purity.
4 The Divine Spirit is that which formed me,
and the breath of the Almighty that which teacheth me.
5 If thou canst, give me an answer:
wait therefore; stand against me, and I will stand against thee.
6 Thou art formed out of the clay as also I:
we have been formed out of the same substance.
7 My fear shall not terrify thee,
neither shall my hand be heavy upon thee.

8 But thou hast said in my ears
(I have heard the voice of thy words);
because thou sayest, I am pure, not having sinned;
9 I am blameless, for I have not transgressed.
10 Yet he hath discovered a charge against me,
and he hath reckoned me as an adversary.
11 And he hath put my foot in the stocks,
and hath watched all my ways.
12 For how sayest thou, I am righteous, yet he hath not hearkened to me?
for he that is above mortals is eternal.

[13] But thou sayest, Why hath he not heard every word of my cause?
[14] For when the Lord speaketh once,
or a second time, [15] sending a dream,
or in the meditation of the night
(as when a dreadful alarm happeneth to fall upon men,
in slumberings on the bed):
[16] then openeth he the understanding of men:
he scareth them with such fearful visions:
[17] to turn a man from unrighteousness,
and he delivereth his body from a fall.
[18] He spareth also his soul from death,
and suffereth him not to fall in war.

[19] And again, he chasteneth him with sickness on his bed,
and the multitude of his bones is benumbed.
[20] And he shall not be able to take any food,
though his soul shall desire meat;
[21] until his flesh shall be consumed,
and he shall show his bones bare.
[22] His soul also draweth nigh to death,
and his life is in Hades.
[23] Though there should be a thousand messengers of death,
not one of them shall wound him:
if he should purpose in his heart to turn to the Lord,
and declare to man his fault,
and show his folly;
[24] he will support him, that he should not perish,
and will restore his body as fresh plaster upon a wall;
and he will fill his bones with marrow.
[25] And he will make his flesh tender as that of a babe,
and he will restore him among men in his full strength.
[26] And he shall pray to the Lord, and his prayer shall be accepted of him;
he shall enter with a cheerful countenance, with
a full expression of praise:
for he will render to men their due.
[27] Even then a man shall blame himself, saying,
What kind of things have I done? and he hath not punished
me according to the full amount of my sins.
[28] Deliver my soul, that it may not go to destruction,
and my life shall see the light.

[29] Behold, all these things the Mighty One worketh
in a threefold manner with a man.
[30] And he hath delivered my soul from death,
that my life may praise him in the light.

[31] Hearken, Job, and hear me:

be silent, and I will speak.
32 If thou hast words, answer me:
speak, for I desire thee to be justified.
33 If not, do thou hear me:
be silent, and I will teach thee.

34 And Elius continued, and said,
2 Hear me, ye wise men;
hearken, ye that have knowledge.
3 For the ear trieth words,
and the mouth tasteth meat.
4 Let us choose judgment to ourselves:
let us know among ourselves what is right.
5 For Job hath said, I am righteous:
the Lord hath removed my judgment.
6 And he hath erred in my judgment:
my wound is severe without unrighteousness of mine.

7 What man is as Job,
drinking scorning like water?
8 saying, I have not sinned, nor committed ungodliness,
nor had fellowship with workers of iniquity,
to go with the ungodly.
9 For thou shouldst not say, There shall be no visitation of a man,
whereas there is a visitation on him from the Lord.

10 Wherefore hear me, ye that are wise in heart:
far be it from me to sin before the Lord,
and to pervert righteousness before the Almighty.
11 Yea, he rendereth to a man accordingly as each of them doth,
and in a man's path he will find him.

12 And thinkest thou that the Lord will do wrong,
or will the Almighty who made the earth wrest judgment?
13 And who is he that made the whole world under heaven,
and all things therein?
14 For if he would confine,
and restrain his spirit with himself;
15 all flesh would die together,
and every mortal would return to the earth, whence
also he was formed.

16 Take heed lest he rebuke thee:
hear this, hearken to the voice of words.
17 Behold then the one that hateth iniquities,
and that destroyeth the wicked,

who is for ever just.

18 He is ungodly that saith to a king, Thou art a transgressor,
that saith to princes, O most ungodly one.
19 Such a one as would not reverence the face of an honourable man,
neither knoweth how to give honour to the great,
so as that their persons should be respected.
20 But it shall turn out vanity to them, to cry and beseech a man;
for they dealt unlawfully, the poor being turned
aside from their right.
21 For he surveyeth the works of men,
and nothing of what they do hath escaped him.
22 Neither shall there be a place for the workers of iniquity
to hide themselves.
23 For he will not lay upon a man more than right.
24 For the Lord looketh down upon all men,
who comprehendeth unsearchable things,
glorious also and excellent things without number.
25 Who discovereth their works,
and will bring night about upon them, and they shall be brought low.
26 And he quite destroyeth the ungodly,
for they are seen before him.
27 Because they turned aside from the law of God,
and did not regard his ordinances,
28 so as to bring before him the cry of the needy;
for he will hear the cry of the poor.

29 And he will give quiet, and who will condemn?
and he will hide his face, and who shall see him?
whether it be done against a nation, or against a man also:
30 causing a hypocrite to be king, because of the
waywardness of the people.

31 For there is one that saith to the Mighty One, I have received
blessings; I will not take a pledge:
32 I will see apart from myself:
do thou show me if I have done unrighteousness;
I will not do so any more.
33 Will he take vengeance for it on thee,
whereas thou wilt put it far from thee?
for thou shalt choose, and not I;
and what thou knowest, speak thou.
34 Because the wise in heart shall say this,
and a wise man listeneth to my word.
35 But Job hath not spoken with understanding,
his words are not uttered with knowledge.
36 Howbeit do thou learn, Job:

no longer make answer as the foolish:
37 that we add not to our sins:
for iniquity will be reckoned against us,
if we speak many words before the Lord.

35 And Elius resumed and said,
2 What is this that thou thinkest to be according to right?
who art thou that thou hast said, I am righteous before the Lord?
4 I will answer thee,
and thy three friends.

5 Look up to the sky and see;
and consider the clouds, how high they are above thee.
6 If thou hast sinned, what wilt thou do?
and if too thou hast transgressed much, what canst thou perform?
7 And suppose thou art righteous, what wilt thou give him?
or what shall he receive of thy hand?
8 Thy ungodliness may affect a man who is like to thee;
or thy righteousness a son of man.
9 They that are oppressed of a multitude will be ready to cry out;
they will call for help because of the arm of many.
10 But none said, Where is God that made me,
who appointeth the night-watches;
11 who maketh me to differ from the four-footed beasts of the earth,
and from the birds of the sky?
12 There they shall cry, and none shall hearken,
even because of the insolence of wicked men.

13 For the Lord desireth not to look on error,
for he is the Almighty One.
14 He beholdeth them that perform lawless deeds, and he will save me:
and do thou plead before him, if thou canst praise
him, as it is possible even now.
15 For he is not now regarding his wrath,
nor hath he noticed severely any trespass.
16 Yet Job vainly openeth his mouth,
in ignorance he multiplieth words.

36 And Elius further continued, and said,
2 Wait for me yet a little while, that I may teach thee:
for there is yet speech in me.

3 Having fetched my knowledge from afar,
and according to my works,
4 I will speak just things truly,

and thou shalt not unjustly receive unjust words.

[5] But know that the Lord will not cast off an innocent man:
being mighty in strength of wisdom,
[6] he will not by any means save alive the ungodly:
and he will grant the judgment of the poor.
[7] He will not turn away his eyes from the righteous,
but they shall be with kings on the throne:
and he will establish them in triumph, and they shall be exalted.
[8] But they that are bound in fetters
shall be holden in cords of poverty.
[9] And he shall recount to them their works,
and their transgressions, for such will act with violence.
[10] But he will hearken to the righteous:
and he hath said that they shall turn from unrighteousness.
[11] If they should hear and serve him,
they shall spend their days in prosperity,
and their years in honour.
[12] But he preserveth not the ungodly; because they are
not willing to know the Lord,
and because when reproved they were disobedient.

[13] And the hypocrites in heart will array wrath against themselves;
they will not cry, because he hath bound them.
[14] Therefore let their soul die in youth,
and their life be wounded by messengers of death.
[15] Because they afflicted the weak and helpless:
and he will vindicate the judgment of the meek.
[16] And he hath also enticed thee out of the mouth of the enemy:
[17] there is a deep gulf and a rushing stream beneath it,
and thy table came down full of fatness.
Judgment shall not fail from the righteous;
[18] but there shall be wrath upon the ungodly,
by reason of the ungodliness of the bribes which
they received for iniquities.

[19] Let not thy mind willingly turn thee aside
from the petition of the feeble that are in distress.
[20] And draw not forth all the mighty men by night,
so that the people should go up instead of them.
[21] But take heed lest thou do that which is wrong:
for of this thou hast made choice because of poverty.

[22] Behold, the Mighty One shall prevail by his strength:
for who is powerful as he is?
[23] And who is he that examineth his works?
or who can say, He hath wrought injustice?

[24] Remember that his works are great
beyond those which men have attempted.
[25] Every man hath seen in himself,
how many mortals are wounded.
[26] Behold, the Mighty One is great, and we shall not know him:
the number of his years is even infinite.
[27] And the drops of rain are numbered by him,
and shall be poured out in rain to form a cloud.
[28] The ancient heavens shall flow,
and the clouds overshadow innumerable mortals:
[28a] he hath fixed a time to cattle,
and they know the order of rest.
[28b] Yet by all these things thy understanding is not astonished,
neither is thy mind disturbed in thy body.
[29] And though one should understand the outspreadings of the clouds,
or the measure of his tabernacle;
[30] behold he will stretch his bow against him,
and he covereth the bottom of the sea.
[31] For by them he will judge the nations:
he will give food to him that hath strength.
[32] He hath hidden the light in his hands,
and given charge concerning it to the interposing cloud.
[33] The Lord will declare concerning this to his friend:
but there is a portion also for unrighteousness.

37 At this also my heart is troubled,
and moved out of its place.
[2] Hear thou a report by the anger of the Lord's wrath,
and a discourse shall come out of his mouth.
[3] His dominion is under the whole heaven,
and his light is at the extremities of the earth.
[4] After him shall be a cry with a loud voice;
he shall thunder with the voice of his excellency,
yet he shall not cause men to pass away, for one shall hear his voice.
[5] The Mighty One shall thunder wonderfully with his voice:
for he hath done great things which we knew not;
[6] commanding the snow, Be thou upon the earth,
and the stormy rain, and the storm of the showers of his might.
[7] He sealeth up the hand of every man,
that every man may know his own weakness.
[8] And the wild beasts come in under the covert,
and rest in their lair.
[9] Troubles come on out of the secret chambers,
and cold from the mountain-tops.
[10] And from the breath of the Mighty One he will send frost;
and he guideth the water in whatever way he pleaseth.
[11] And if a cloud obscureth what is precious to him,

his light will disperse the cloud.
12 And he will carry round the encircling clouds by his
governance, to perform their works:
whatsoever he shall command them,
13 this hath been appointed by him on the earth,
whether for correction, or for his land,
or if he shall find him an object for mercy.

14 Hearken to this, O Job: stand still,
and be admonished of the power of the Lord.
15 We know that God hath disposed his works,
having made light out of darkness.
16 And he knoweth the divisions of the clouds,
and the signal overthrows of the ungodly.
17 But thy robe is warm,
and there is quiet upon the land.
18 Wilt thou establish with him foundations for the ancient heavens?
they are strong as a molten mirror.
19 Wherefore teach me, what shall we say to him?
and let us cease from saying much.
20 Have I a book or a scribe by me,
that I may stand and put man to silence?

21 But the light is not visible to all:
it shineth afar off in the heavens,
as that which is from him in the clouds.
22 From the north come the clouds shining like gold:
in these great are the glory and honour of the Almighty;
23 and we do not find another his equal in strength:
as for him that judgeth justly, dost thou not think that he listeneth?
24 Wherefore men shall fear him;
and the wise also in heart shall fear him.

38 And after Elius had ceased from speaking, the Lord spoke to Job through the whirlwind and clouds, saying,

2 Who is this that hideth counsel from me,
and confineth words in his heart, and thinketh to
conceal them from me?
3 Gird thy loins like a man;
and I will ask thee, and do thou answer me.

4 Where wast thou when I founded the earth?
tell me now, if thou hast knowledge,
5 who set the measures of it, if thou knowest?
or who stretched a line upon it?
6 On what are its rings fastened?

and who is he that laid the corner-stone upon it?
7 When the stars were made,
all my angels praised me with a loud voice.
8 And I shut up the sea with gates,
when it rushed out, coming forth out of its mother's womb.
9 And I made a cloud its clothing,
and swathed it in mist.
10 And I set bounds to it,
surrounding it with bars and gates.
11 And I said to it, Hitherto shalt thou come, but thou shalt not go beyond,
but thy waves shall be confined within thee.

12 Or did I order the morning light in thy time;
and did the morning star then first see his appointed place;
13 to lay hold of the extremities of the earth,
to cast out the ungodly out of it?
14 Or didst thou take clay of the ground, and form a living creature,
and set it with the power of speech upon the earth?
15 And hast thou removed light from the ungodly,
and crushed the arm of the proud?

16 Or hast thou gone to the source of the sea,
and walked in the tracks of the deep?
17 And do the gates of death open to thee for fear;
and did the porters of hell quake when they saw thee?
18 And hast thou been instructed in the breadth of the
whole earth under heaven?
tell me now, what is the extent of it?

19 And in what kind of a land doth the light dwell?
and of what kind is the place of darkness?
20 If thou couldst bring me to their utmost boundaries,
and if also thou knowest their paths;
21 I know then that thou wert born at that time,
and the number of thy years is great.

22 But hast thou gone to the treasures of snow?
and hast thou seen the treasures of hail?
23 And is there a store of them,
for thee against the time of thy enemies,
for the day of wars and battle?
24 And whence proceedeth the frost?
or whence is the south wind dispersed over the
whole world under heaven?
25 And who prepared a course for the violent rain,
and a way for the thunders;
26 to rain upon the land where there is no man,

the wilderness, where there is not a man in it;
so as to feed the untrodden and uninhabited land,
[27] and cause it to send forth a crop of green herbs?

[28] Who is the rain's father?
and who hath generated the drops of dew?
[29] And out of whose womb cometh the ice?
and who hath produced the frost in the sky,
[30] which descendeth like flowing water? who hath terrified
the face of the ungodly?

[31] And dost thou understand the band of Pleias,
and hast thou opened the barrier of Orion?
[32] Or wilt thou reveal Mazuroth in his season,
and the evening star with his rays? Wilt thou guide them?
[33] And knowest thou the changes of heaven,
or the events which take place together under heaven?
[34] And wilt thou call a cloud with thy voice,
and will it obey thee with a violent shower of much rain?
[35] And wilt thou send lightnings, and they shall go?
and shall they say to thee, What is thy pleasure?
[36] And who hath given to women skill in weaving,
or knowledge of embroidery?
[37] And who is he that numbereth the clouds in wisdom,
and hath bowed the heaven down to the earth?
[38] For it is spread out as dusty earth,
and I have cemented it as one hewn stone to another.

[39] And wilt thou hunt a prey for the lions?
and satisfy the desires of the serpents?
[40] For they fear in their lairs,
and lying in wait couch in the woods.
[41] And who hath prepared food for the raven?
for its young ones wander and cry to the Lord,
in search of food.

39 Say if thou knowest the time of the bringing forth of
the wild goats of the rock,
and if thou hast marked the calving of the hinds:
[2] and if thou hast numbered the full months of their being with young,
and if thou hast relieved their pangs:
[3] and hast reared their young without fear;
and wilt thou loosen their pangs?
[4] Their young will break forth; they will be multiplied with offspring:
their young will go forth, and will not return to them.

[5] And who is he that sent forth the wild ass free?

and who loosed his bands?
6 whereas I made his habitation the wilderness,
and the salt land his coverts.
7 He laugheth to scorn the multitude of the city,
and heareth not the chiding of the tax-gatherer.
8 He will survey the mountains as his pasture,
and he seeketh after every green thing.

9 And will the unicorn be willing to serve thee,
or to lie down at thy manger?
10 And wilt thou bind his yoke with thongs,
or will he plough furrows for thee in the plain?
11 And dost thou trust him, because his strength is great?
and wilt thou commit thy works to him?
12 And wilt thou believe that he will return to thee thy seed,
and bring it in to thy threshing-floor?

13 [a]The peacock hath a beautiful wing:
if the stork and the ostrich conceive, it is worthy of notice,
14 for the ostrich will leave her eggs in the ground,
and warm them on the dust,
15 and hath forgotten that the foot will scatter them,
and the wild beasts of the field trample them.
16 She hath hardened herself against her young ones, as
though she bereaved not herself:
she laboureth in vain without fear.
17 For God hath withheld wisdom from her,
and not given her a portion in understanding.
18 In her season she will lift herself on high;
she will scorn the horse and his rider.

19 Hast thou invested the horse with strength,
and clothed his neck with terror?
20 And hast thou clad him in perfect armour,
and made his breast glorious with courage?
21 He paweth exulting in the plain,
and goeth forth in strength into the plain.
22 He laugheth to scorn a king as he meeteth him,
and will by no means turn back from the sword.
23 The bow and sword resound against him;
and his rage will swallow up the ground:

13 The peacock hath a beautiful wing: Gr. *a wing of delighted ones is the peacock*

[a] τερπομένων. The LXX seem to have caught at the meaning of רנן *jubilavit*, from which comes the word here used רננים *struthiones*. νεέλασσα—*Hebrew* נעלסה, participle Niphal feminine of עלס lætatus est. ἀσίδα חסדה, *ciconia* νεσσα נוצה *penna* (*query* item struthiocamelus). "The peacock's wing is proudly spread. Is the ostrich also, if it conceive, like the stork? For," etc. The stork according to tradition being the *pious* bird, the ostrich the contrary.—*Charles Pridham.*

[24] and he will not believe until the trumpet soundeth.
[25] And when the trumpet soundeth, he saith, Aha!
and afar off he smelleth the war with prancing and neighing.

[26] And doth the hawk remain steady by thy wisdom,
having spread out her wings unmoved, looking toward
the region of the south?
[27] And doth the eagle rise at thy command,
and the vulture remain sitting over his nest,
[28] on a crag of a rock, and in a secret place?
[29] Thence he seeketh food,
his eyes observe from far.
[30] And his young ones roll themselves in blood,
and wherever the carcases may be, immediately they are found.

40 And the Lord God answered Job, and said,
[2] Will anyone pervert judgment with the Mighty One?
and he that reproveth God, let him return it for answer.

[3] And Job answered and said to the Lord,

[4] Why do I yet plead? being rebuked even while reproving the Lord:
hearing such things, whereas I am nothing:
and what shall I answer to these arguments?
I will lay my hand upon my mouth.
[5] I have spoken once; but I will not do so a second time.

[6] And the Lord yet again answered and spoke to Job out of the cloud, saying,

[7] Nay, gird up now thy loins like a man;
and I will ask thee, and do thou answer me.
[8] Do not set aside my judgment:
and dost thou think that I have dealt with thee in any other way,
than that thou mightest appear to be righteous?
[9] Hast thou an arm like the Lord's?
or dost thou thunder with a voice like his?
[10] Assume now a lofty bearing and power;
and clothe thyself with glory and honour.
[11] And send forth messengers with wrath;
and lay low every haughty one.
[12] Bring down also the proud man;
and consume at once the ungodly.
[13] And hide them together in the earth;
and fill their faces with shame.
[14] Then will I confess that thy right hand can save thee.

15 But now look at the wild beasts with thee;
they eat grass like oxen.
16 Behold now, his strength is in his loins,
and his force is in the navel of his belly.
17 He setteth up his tail like a cypress;
and his nerves are wrapped together.
18 His sides are sides of brass;
and his backbone is as cast iron.
19 This is the chief of the creation of the Lord;
made to be played with by his angels.
20 And when he hath gone up to a steep mountain,
he causeth joy to the quadrupeds in the deep.
21 He lieth under trees of every kind,
by the papyrus, and reed, and bulrush.
22 And the great trees make a shadow over him with their branches,
and so do the bushes of the field.
23 If there should be a flood, he will not perceive it;
he trusteth that Jordan will rush up into his mouth.
24 Yet one shall take him in his sight;
one shall catch him with a cord, and pierce his nose.

25 But wilt thou catch the serpent with a hook,
and put a halter about his nose?
26 Or wilt thou fasten a ring in his nostril,
and bore his lip with a clasp?
27 Will he address thee with a petition?
softly, with the voice of a suppliant?
28 And will he make a covenant with thee?
and wilt thou take him for a perpetual servant?
29 And wilt thou play with him as with a bird?
or bind him as a sparrow for a child?
30 And do the nations feed upon him,
and the nations of the Phœnicians share him?
31 And all the ships come together would not be able to
bear the mere skin of his tail;
neither shall they carry his head in fishing-vessels.
32 But thou shalt lay thy hand upon him once,
remembering the war that is waged by his mouth;
and let it not be done any more.

41 Hast thou not seen him?
and hast thou not wondered at the things said of him?
2 Dost thou not fear because preparation hath been made by me?
for who is there that resisteth me?
3 Or who will resist me, and abide,
since the whole world under heaven is mine?

[4] I will not be silent because of him:
    though because of his power one shall pity his antagonist.
[5] Who will open the face of his garment?
    and who can enter within the fold of his breast-plate?
[6] Who will open the doors of his face?
    terror is round about his teeth.
[7] His inwards are as brazen plates,
    and the texture of his skin as a smyrite stone.
[8] One part cleaveth fast to another,
    and the air cannot come between them.
[9] They will remain united each to the other:
    they are closely joined, and cannot be separated.
[10] At his sneezing a light shineth,
    and his eyes are as the appearance of the morning star.
[11] Out of his mouth proceed as it were burning lamps,
    and as it were hearths of fire are cast abroad.
[12] Out of his nostrils proceedeth smoke of a furnace
    burning with fire of coals.
[13] His breath is as live coals,
    and a flame goeth out of his mouth.
[14] And power is lodged in his neck,
    before him destruction runneth.
[15] The flesh also of his body is joined together:
    if one poureth violence upon him, he shall not be moved.
[16] His heart is firm as a stone,
    and it standeth like an unyielding anvil.
[17] And when he turneth, he is a terror to the four-footed wild beasts
    which leap upon the earth.
[18] If spears should come against him, men will effect nothing,
    either with the spear or the breast-plate.
[19] For he considereth iron as chaff,
    and brass as rotten wood.
[20] The bow of brass shall not wound him,
    he deemeth a slinger as grass.
[21] Mauls are counted as stubble;
    and he laugheth to scorn the waving of the firebrand.
[22] His lair is formed of sharp points;
    and all the gold of the sea under him is as an
        immense quantity of clay.
[23] He maketh the deep boil like a brazen cauldron;
    and he regardeth the sea as a pot of ointment,
[24] and the lowest part of the deep as a captive:
    he reckoneth the deep as his range.
[25] There is nothing upon the earth like to him,
    formed to be sported with by my angels.
[26] He beholdeth every high thing:
    and he is king of all that are in the waters.

42 Then Job answered and said to the Lord,
[2] I know that thou canst do all things,
and nothing is impossible with thee.
[3] For who is he that hideth counsel from thee?
or who keepeth back his words, and thinketh to
hide them from thee?
and who will tell me what I knew not,
great and wonderful things which I understood not?

[4] But hear me, O Lord, that I also may speak:
and I will ask thee, and do thou teach me.
[5] I have heard the report of thee by the ear before;
but now my eye hath seen thee.
[6] Wherefore I have counted myself vile, and have fainted:
and I esteem myself dust and ashes.

[7] And it came to pass after the Lord had spoken all these words to Job, that the Lord said to Eliphaz the Thæmanite, Thou hast sinned, and thy two friends: for ye have not said anything true before me, as my servant Job hath. [8] Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt offering for you. And my servant Job shall pray for you, for I will only accept him: for but for his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.

[9] So Eliphaz the Thæmanite, and Baldad the Sauchite, and Sophar the Minæan, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

[10] And the Lord prospered Job: and when he prayed also for his friends, he forgave them their sin: and the Lord gave Job twice as much, even the double of what he had before. [11] And all his brethren and his sisters heard all that had happened to him, and they came to him, and so did all that had known him from the first: and they ate and drank with him, and comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped gold.

[12] And the Lord blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures. [13] And there were born to him seven sons and three daughters. [14] And he called the first, Day, and the second, Casia, and the third, Amalthæa's horn. [15] And there were not found in comparison with the daughters of Job, fairer women than they in all the world: and their father gave them an inheritance among their brethren.

[16] And Job lived after his affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. [17] And Job died, an old man and full

of days: [17a] and it is written that he will rise again with those whom the Lord raiseth up.

[17b] This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; [17c] and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraham. [17d] And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job: and after him Asom, who was governor out of the country of Thæman: and after him Adad, the son of Barad, who destroyed Madian in the plain of Moab; and the name of his city was Gethaim. [17e] And his friends who came to him were Eliphaz, of the children of Esau, king of the Thæmanites, Baldad sovereign of the Sauchæans, Sophar king of the Minæans.

The Proverbs

1 The Proverbs of Solomon son of David, who reigned in Israel;
[2] to know wisdom and instruction,
and to perceive words of understanding;
[3] to receive also hard sayings,
and to understand true justice,
and how to direct judgment;
[4] that he might give subtlety to the simple,
and to the young man discernment and understanding.
[5] For by the hearing of these a wise man will be wiser,
and the man of understanding will gain direction;
[6] and will understand a parable, and a dark speech;
the sayings of the wise also, and riddles.

[3] hard sayings: Gr. *turnings*, q.d. *knotty words*. See Heb.

[4] discernment: or, *discretion*

[7] The fear of the Lord is the beginning of wisdom;
and there is good understanding to all that practise it:
and piety toward God is the beginning of discernment;
but the ungodly will set at nought wisdom and instruction.
[8] Hear, my son, the instruction of thy father,
and reject not the rules of thy mother.
[9] For thou shalt receive for thy head a crown of graces,
and a chain of gold round thy neck.

[7] beginning of wisdom: or, *sum of wisdom*, or, *top of wisdom*

[10] My son, let not ungodly men lead thee astray,
neither consent thou to them.
[11] If they should exhort thee, saying, Come with us, partake in blood,
and let us unjustly hide the just man in the earth:
[12] and let us swallow him alive, as Hades would,
and remove the memorial of him from the earth:
[13] let us seize on his valuable property,
and let us fill our houses with spoils:
[14] but do thou cast in thy lot with us,
and let us all provide a common purse,
and let us have one pouch:
[15] go not in the way with them,
but turn aside thy foot from their paths: [16] for their feet run
to do evil, and are swift to shed blood;
[17] for nets are not without cause spread for birds.
[18] For they that are concerned in murder store up evils for themselves;
and the overthrow of transgressors is evil.
[19] These are the ways of all that perform lawless deeds;
for by ungodliness they destroy their own life.

[16] Vat. omits this verse

[20] Wisdom singeth aloud in passages,
and in the broad places speaketh boldly.
[21] And she maketh proclamation on the top of the walls,
and sitteth by the gates of princes;
and at the gates of the city boldly saith,
[22] So long as the simple cleave to justice, they shall not be ashamed:
but the foolish being lovers of haughtiness,
having become ungodly have hated knowledge,
and are become subject to reproofs.
[23] Behold, I will bring forth to you the utterance of my breath,
and I will instruct you in my speech.

[24] Since I called, and ye did not hearken;
and I spoke at length, and ye gave no heed;
[25] but ye set at nought my counsels,
and disregarded my reproofs;
[26] therefore I also will laugh at your destruction;
and I will rejoice against you when ruin cometh upon you:
[27] yea when dismay suddenly cometh upon you,
and your overthrow shall arrive like a tempest;
and when tribulation and distress shall come upon you,
or when ruin shall come upon you.
[28] For it shall be that when ye call upon me, I will not hearken to you:
wicked men shall seek me, but shall not find me.
[29] For they hated wisdom,
and did not choose the word of the Lord:
[30] neither would they attend to my counsels,
but derided my reproofs.
[31] Therefore shall they eat the fruits of their own way,
and shall be filled with their own ungodliness.
[32] For because they wronged the simple, they shall be slain;
and an inquisition shall ruin the ungodly.
[33] But he that hearkeneth to me shall dwell in confidence,
and shall rest securely from all evil.

[33] confidence: Gr. *hope*. See Ps. 15

2 My son, if thou wilt receive the utterance of my
commandment, and hide it with thee;
[2] thy ear shall hearken to wisdom;
thou shalt also apply thy heart to understanding,
and shalt apply it to the instruction of thy son.

[3] For if thou shalt call to wisdom,
and utter thy voice for understanding;
[4] and if thou shalt seek it as silver,
and search diligently for it as for treasures;
[5] then shalt thou understand the fear of the Lord,
and find the knowledge of God.

[6] For the Lord giveth wisdom;
and from his presence come knowledge and understanding,
[7] and he treasureth up salvation for them that walk uprightly:
he will protect their way;
[8] that he may guard the righteous ways:
and he will preserve the way of them that fear him.
[9] Then shalt thou understand righteousness, and judgment;
and shalt direct all thy course aright.

[9] all thy course: lit. *all good axles*

[10] For if wisdom shall come into thy understanding,
and discernment shall seem pleasing to thy soul,
[11] good counsel shall guard thee,
and holy understanding shall keep thee;
[12] to deliver thee from the evil way,
and from the man that speaketh nothing faithfully.

[13] Alas for those who forsake right paths,
to walk in ways of darkness;
[14] who rejoice in evils,
and delight in wicked perverseness;
[15] whose paths are crooked,
and their courses winding;
[16] to remove thee far from the straight way,
and to estrange thee from a righteous purpose.
My son, let not evil counsel overtake thee,
[17] of her who hath forsaken the instruction of her youth,
and forgotten the covenant of God.
[18] For she hath fixed her house near death,
and guided her wheels near Hades with the giants.
[19] None that go by her shall return,
neither shall they take hold of right paths,
for they are not apprehended of the years of life.
[20] For had they gone in good paths,
they would have found the paths of righteousness easy.
[21] For the upright shall dwell in the earth,
and the holy shall be left behind in it.
[22] The paths of the ungodly shall perish out of the earth,
and transgressors shall be driven away from it.

[15] courses: lit. *wheel tracks.* Compare Heb. 12:13

[18] giants: see Heb.

[19] years of life: singular variation from Heb.
[20] easy: Gr. *smooth*

3 My son, forget not my laws;
but let thy heart keep my words:
[2] for length of existence, and years of life,
and peace, shall they add to thee.
[3] Let not mercy and truth forsake thee;
but bind them about thy neck:
[4] so shalt thou find favour: and write them on the table of thy
heart; and do thou provide things honest

[4] and write them on the table of thy heart: Vat. omits
[4] provide things honest in the sight: see Rom. 12:17

in the sight of the Lord, and of men.

[5] Trust in God with all thy heart;
and be not exalted in thy own wisdom.
[6] In all thy ways acquaint thyself with her,
that she may rightly direct thy paths.
[7] Be not wise in thy own conceit;
but fear God, and depart from all evil.
[8] Then shall there be health to thy body,
and good keeping to thy bones.

[6] direct: Gr. *divide*. See 2 Tim. 2:15

[9] Honour the Lord with thy just labours,
and give him the first of thy fruits of righteousness:
[10] that thy storehouses may be completely filled with corn,
and that thy presses may burst forth with wine.

[11] Heb. 12:5–6

[11] My son, despise not the chastening of the Lord;
nor faint when thou art rebuked of him:
[12] for whom the Lord loveth, he rebuketh,
and scourgeth every son whom he receiveth.

[13] Blessed is the man who hath found wisdom,
and the mortal who knoweth prudence.
[14] For it is better to traffic for her,
than for treasures of gold and silver.
[15] And she is more valuable than precious stones:
no evil thing shall resist her:
she is well known to all that approach her,
and no precious thing is equal to her in value.
[16] For length of existence and years of life are in her right hand;
and in her left hand are wealth and glory:
[16a] out of her mouth proceedeth righteousness,
and she carrieth law and mercy upon her tongue.
[17] Her ways are good ways,
and all her paths are peaceful.
[18] She is a tree of life to all that lay hold upon her;
and she is a secure help to all that stay themselves
on her, as on the Lord.

[19] God by wisdom founded the earth,
and by prudence he prepared the heavens.
[20] By understanding were the depths broken up,
and the clouds dropped water.

[21] pass from thee: see Heb. 2:1

[21] My son, let them not pass from thee,
but keep my counsel and understanding:
[22] that thy soul may live,

and that there may be grace round thy neck;
22a and it shall be health to thy flesh,
and safety to thy bones:
23 that thou mayest go confidently in peace in all thy ways,
and that thy foot may not stumble.
24 For if thou rest, thou shalt be undismayed;
and if thou sleep, thou shalt slumber sweetly.
25 And thou shalt not be afraid of alarm coming upon thee,
neither of approaching attacks of ungodly men.
26 For the Lord shall be over all thy ways,
and shall establish thy foot that thou be not moved.

27 Forbear not to do good to the poor,
whensoever thy hand may have power to help him.
28 Say not, Come back another time, tomorrow I will give;
while thou art able to do him good:
for thou knowest not what the next day will bring forth.
29 Devise not evil against thy friend,
living near thee and trusting in thee.

30 Be not ready to quarrel with a man without a cause,
lest he do thee some harm.

31 Procure not the reproaches of bad men,
neither do thou covet their ways.
32 For every transgressor is unclean before the Lord;
neither doth he sit among the righteous.
33 The curse of God is in the houses of the ungodly;
but the habitations of the just are blessed.
34 The Lord resisteth the proud;
but he giveth grace to the humble.
35 The wise shall inherit glory;
but the ungodly have exalted their own dishonour.

24 rest: Gr. *sit down*

34 James 4:6
34 See 1 Pet. 5:5

4 Hear, ye children, the instruction of a father,
and attend to know understanding.
2 For I give you a good gift;
forsake ye not my law.
3 For I also was a son obedient to my father,
and loved in the sight of my mother:
4 who spoke and instructed me, saying,
Let our speech be fixed in thy heart,
keep our commandments, forget them not:
5 and do not neglect the speech of my mouth. Get wisdom,
get understanding, forget not, nor decline from
the words of my mouth.
6 And forsake it not, and it shall cleave to thee:

5 Get wisdom, get understanding, forget not, nor decline from the words of my mouth: Vat. omits

love it, and it shall keep thee.
[8] Secure it, and it shall exalt thee:
honour it, that it may embrace thee;
[9] that it may give unto thy head a crown of graces,
and may cover thee with a crown of delight.

[8] Secure it: lit. *dig a trench about her*, see Heb.

[10] Hear, my son, and receive my words;
and the years of thy life shall be increased,
that the resources of thy life may be many.
[11] For I teach thee the ways of wisdom;
and I cause thee to go in right paths.
[12] For when thou goest, thy steps shall not be straitened;
and when thou runnest, thou shalt not be distressed.
[13] Take hold of my instruction; let it not go—
but keep it for thyself for thy life.

[11] paths: Gr. *wheel-tracks*, see chapter 2:18; Heb. 12:13

[14] Go not in the ways of the ungodly,
neither covet the ways of transgressors.
[15] In whatever place they shall pitch their camp, go not thither;
but turn from them, and pass away.
[16] For they cannot sleep, unless they have done evil:
their sleep is taken away, and they rest not.
[17] For these live upon the bread of ungodliness,
and are drunken with wine of transgression.
[18] But the ways of the righteous shine like light;
they go on and shine, until the day be fully come.
[19] But the ways of the ungodly are dark;
they know not how they stumble.

[18] be fully come: Gr. *order itself aright*

[20] My son, attend to my speech;
and apply thy ear to my words:
[21] that thy fountains may not fail thee;
keep them in thy heart.
[22] For they are life to those that find them,
and health to all their flesh.
[23] Keep thy heart with the utmost care;
for out of these are the issues of life.
[24] Remove from thee a froward mouth,
and put far away from thee unjust lips.
[25] Let thy eyes look right on,
and let thy eyelids assent to just things.
[26] Make straight paths for thy feet,
and order thy ways aright.
[27] Turn not aside to the right hand nor to the left,
but turn away thy foot from an evil way:
[27a] [for God knoweth the ways on the right hand,
but those on the left are crooked:]

[22] health: or, *healing*

[27a] Heb. omits

[27b] and he will make thy ways straight,
and will guide thy steps in peace.

5 My son, attend to my wisdom,
and apply thy ear to my words;
[2] that thou mayest keep good understanding,
and the discretion of my lips giveth thee a charge.

Give no heed to a worthless woman;
[3] for honey droppeth from the lips of a harlot,
who for a season pleaseth thy palate:
[4] but afterwards thou wilt find her more bitter than gall,
and sharper than a two-edged sword.
[5] For the feet of folly lead
those who deal with her down to the grave with death;
and her steps are not established.
[6] For she goeth not upon the paths of life;
but her ways are slippery, and not easily known.

[7] Now then, my son, hear me,
and make not my words of none effect.
[8] Remove thy way far from her;
draw not near to the doors of her house:
[9] lest thou give away thy life to others,
and thy substance to the merciless:
[10] lest strangers be filled with thy strength,
and thy labours come into the houses of strangers;
[11] and thou repent at last,
when the flesh of thy body is consumed,
[12] and thou shalt say, How have I hated instruction,
and my heart avoided reproofs!
[13] I heard not the voice of him that instructed me, and taught me,
neither did I apply my ear.
[14] I was almost in all evil
in the midst of the congregation and assembly.

[15] Drink waters out of thy own vessels,
and out of thy own springing wells.
[16] Let not waters out of thy fountain be spilled by thee,
but let thy waters go into thy streets.
[17] Let them be only thine own,
and let no stranger partake with thee.
[18] Let thy fountain of water be truly thine own;
and rejoice with the wife of thy youth.
[19] Let thy loving hart and thy graceful colt company with thee,
and let her be considered thine own, and be with thee at all times;
for ravished with her love thou shalt be greatly increased.

[4] more bitter: Gr. *a more bitter thing*

[13] I heard not the voice: Alex. omits *not*

[20] Be not intimate with a strange woman,
neither fold thyself in the arms of a woman not thine own.
[21] For the ways of a man are before the eyes of God,
and he looketh on all his paths.
[22] Iniquities ensnare a man,
and every one is bound in the chains of his own sins.
[23] Such a man dieth with the uninstructed;
and he is cast forth from the abundance of his own substance,
and hath perished through folly.

6 My son, if thou become surety for thy friend,
thou shalt deliver thy hand to an enemy.
[2] For a man's own lips become a strong snare to him,
and he is caught with the lips of his own mouth.
[3] My son, do what I command thee, and deliver thyself;
for on thy friend's account thou art come into the power of evil men:
faint not,
but stir up even thy friend for whom thou art become surety.
[4] Give not sleep to thy eyes,
nor slumber with thy eyelids;
[5] that thou mayest deliver thyself as a doe out of the toils,
and as a bird out of a snare.

[6] Go to the ant, O sluggard;
and see, and emulate his ways,
and become wiser than he.
[7] For whereas he hath no husbandry,
nor anyone to compel him,
and is under no master,
[8] he prepareth food for himself in the summer,
and layeth by abundant store in harvest.
[8a] Or go to the bee,
and learn how diligent she is,
and how earnestly she is engaged in her work;
[8b] whose labours kings and private men use for health,
and she is desired and respected by all:
[8c] though weak in body,
she is advanced by honouring wisdom.
[9] How long wilt thou lie, O sluggard?
and when wilt thou awake out of sleep?
[10] Thou sleepest a little, and thou restest a little, and thou slumberest a short time,
and thou foldest thy arms over thy breast a little.
[11] Then poverty cometh upon thee as an evil traveller,
and want as a swift courier:
[11a] but if thou be diligent, thy harvest shall arrive as a fountain,
and poverty shall flee away as a bad courier.

[8c] body: Gr. *strength*

[12] A foolish man and a transgressor
goeth in ways that are not good.
[13] And the same winketh with the eye, and maketh a sign with his foot,
and teacheth with the beckonings of his fingers.
[14] His perverse heart deviseth evils:
at all times such a one causeth troubles to a city.
[15] Therefore his destruction shall come suddenly;
overthrow and irretrievable ruin.

[15] Compare Heb.

[16] For he rejoiceth in all things which God hateth,
and he is ruined by reason of impurity of soul.
[17] The eye of the haughty, a tongue unjust,
hands shedding the blood of the just;
[18] and a heart devising evil thoughts,
and feet hastening to do evil—are hateful to God.
[19] An unjust witness kindleth falsehoods,
and bringeth on quarrels between brethren.

[19] bringeth on quarrels: Gr. *sendeth forth judgments*

[20] My son, keep the laws of thy father,
and reject not the ordinances of thy mother:
[21] but bind them upon thy soul continually,
and hang them as a chain about thy neck.
[22] Whensoever thou walkest, lead this along and let it be with thee;
and when thou sleepest let it keep thee;
that it may talk with thee when thou wakest.
[23] For the commandment of the law is a lamp and a light;
a way of life; reproof also and correction:
[24] to keep thee continually from a married woman,
and from the calumny of a strange tongue.

[25] Let not the desire of beauty overcome thee,
neither be thou caught by thy eyes,
neither be captivated with her eyelids.
[26] For the value of a harlot is as much as of one loaf;
and a woman hunteth for the precious souls of men.
[27] Shall anyone bind fire in his bosom,
and not burn his garments?
[28] or will anyone walk on coals of fire,
and not burn his feet?
[29] So is he that goeth in to a married woman;
he shall not be held guiltless, neither anyone that toucheth her.
[30] It is not to be wondered at if one should be taken stealing,
for he stealeth that when hungry he may satisfy his soul:
[31] but if he should be taken, he shall repay sevenfold,
and shall deliver himself by giving all his goods.
[32] But the adulterer through want of sense procureth
destruction to his soul.

[33] He endureth both pain and disgrace,
and his reproach shall never be wiped off.
[34] For the soul of her husband is full of jealousy:
he will not spare in the day of vengeance.
[35] He will not forego his enmity for any ransom:
neither will he be reconciled for many gifts.

7 My son, keep my words,
and hide with thee my commandments.
[1a] My son, honour the Lord, and thou shalt be strong;
and fear none but him:
[2] keep my commandments, and thou shalt live;
and keep my words as the pupils of thy eyes.
[3] And bind them on thy fingers,
and write them on the table of thy heart.

[4] Say that wisdom is thy sister,
and gain prudence as an acquaintance for thyself;
[5] that she may keep thee from the strange and wicked woman,
if she should assail thee with flattering words.

[6] For she looketh from a window out of her house into the streets,
at one whom she may see of the senseless ones,
a young man void of understanding,
[7] passing by the corner in the passages near her house,
[8] and speaking, in the dark of the evening,
[9] when there happeneth to be the stillness of night and of darkness:
[10] and the woman meeteth him having the appearance of a harlot,
that causeth the hearts of young men to flutter.
[11] And she is fickle, and debauched,
and her feet abide not at home.
[12] For at one time she wandereth without,
and at another time she lieth in wait in the streets, at every corner.
[13] Then she caught him, and kissed him,
and with an impudent face said to him,
[14] I have a peace-offering;
today I pay my vows:
[15] therefore I came forth to meet thee, desiring thy face;
and I have found thee.
[16] I have spread my bed with sheets,
and I have covered it with double tapestry from Egypt.
[17] I have sprinkled my couch with saffron,
and my house with cinnamon.
[18] Come, and let us enjoy love until the morning;
come, and let us embrace in love.
[19] For my husband is not at home,
but is gone on a long journey,

[7] near: Gr. *of*

[20] having taken in his hand a bundle of money:
after many days he will return to his house.

[21] So with much converse she prevailed on him to go astray,
and with the snares of her lips she forced him from the right path.
[22] And he followed her, being gently led on,
and that as an ox is led to the slaughter,
and as a dog to bonds,
or as a hart shot in the liver with an arrow:
[23] and he hasteneth as a bird into a snare,
not knowing that he is running for his life.

[24] Now then, my son, hearken to me,
and attend to the words of my mouth.
[25] Let not thy heart turn aside to her ways: and stray not in her paths;
[26] for she hath wounded and cast down many,
and those whom she hath slain are innumerable.
[27] Her house is the way of hell,
leading down to the chambers of death.

[25] and stray not in her paths: Vat. omits

[27] way: Gr. *ways*

8 Thou shalt proclaim wisdom,
that understanding may be obedient to thee.
[2] For she is on lofty eminences,
and standeth in the midst of the ways.
[3] For she sitteth by the gates of princes,
and singeth in the entrances, saying,
[4] You, O men, I exhort;
and utter my voice to the sons of men.
[5] O ye simple, [a]understand subtlety,
and ye that are untaught, imbibe knowledge.
[6] Hearken to me; for I will speak solemn truths;
and will produce right sayings from my lips.
[7] For my throat shall meditate truth;
and false lips are an abomination before me.
[8] All the words of my mouth are in righteousness;
there is nothing in them wrong or perverse.
[9] They are all evident to those that understand,
and right to those that find knowledge.
[10] Receive instruction, and not silver;
and knowledge rather than tried gold.
[11] For wisdom is better than precious stones;
and no valuable substance is of equal worth with it.

[12] I wisdom have dwelt with counsel and knowledge,

[a] It is frequently the case in Proverbs that ἄκακος is used in a bad sense, and πανοῦργος in a good one. For ἄκακος see chapter 1:4, 22; 8:5; 14:15; 21:11. For πανοῦργος, 12:16; 13:1, 16; 14:8, 15, 18; 15:5; 21:11; 22:3; 27:12; 28:2.

and I have called upon understanding.
[13] The fear of the Lord hateth unrighteousness,
and insolence, and pride, and the ways of wicked men;
and I hate the perverse ways of bad men.
[14] Counsel and safety are mine:
prudence is mine, and strength is mine.
[15] By me kings reign,
and princes decree justice.
[16] By me nobles become great,
and monarchs by me rule over the earth.
[17] I love those that love me;
and they that seek me shall find me.

[18] Wealth and glory belong to me;
yea, abundant possessions and righteousness.
[19] It is better to have my fruit than to have gold and precious stones;
and my produce is better than choice silver.
[20] I walk in ways of righteousness,
and am conversant with the paths of judgment;
[21] that I may divide substance to them that love me,
and may fill their treasures with good things.
[21a] If I declare to you the things that daily happen,
I will remember also to recount the things of old.

[22] The Lord made me the beginning of his ways for his works.
[23] He established me before time was in the beginning,
before he made the earth: [24] even before he made the depths;
before the fountains of water came forth:
[25] before the mountains were settled,
and before all hills, he begetteth me.
[26] The Lord made countries and uninhabited tracts,
and the highest inhabited parts of the world.
[27] When he prepared the heaven, I was present with him;
and when he prepared his throne upon the winds:
[28] and when he strengthened the clouds above;
and when he secured the fountains of the earth: when he set to the sea its bound, and the waters shall not pass his decree;
[29] and when he strengthened the foundations of the earth:
[30] I was by him, suiting myself to him,
I was that wherein he took delight;
and daily I rejoiced in his presence continually.
[31] For he rejoiced when he had completed the world,
and rejoiced among the children of men.

[23] before time was: Gr. *before the age*

[27] prepared his throne: or, *marked out*
[28] when he set to the sea its bound, and the waters shall not pass his decree: Vat. omits
[30] suiting myself to him: or, *arranging all things*

32 Now then, my son, hear me: [a]And blessed are they that keep my ways.
Hear wisdom and be wise, and be not strangers to it.
Blessed is the man who shall hearken to me,
and the mortal who shall keep my ways;
34 watching daily at my doors,
waiting at the posts of my entrances.
35 For my outgoings are the outgoings of life,
and in them is prepared favour from the Lord.
36 But they that sin against me act wickedly against their own souls:
and they that hate me love death.

9 Wisdom hath built a house for herself,
and set up seven pillars.
2 She hath killed her beasts;
she hath mingled her wine in a bowl,
and prepared her table.
3 She hath sent forth her servants,
calling with a loud proclamation to the feast, saying,
4 Whoso is foolish, let him turn aside to me:
and to them that want understanding she saith,
5 Come, eat of my bread,
and drink wine which I have mingled for you.

6 Leave folly, that ye may reign for ever;
and seek wisdom that ye may live,
and improve understanding by knowledge.
7 He that reproveth evil men shall get dishonour to himself;
and he that rebuketh an ungodly man shall disgrace himself.
8 Rebuke not evil men, lest they should hate thee:
rebuke a wise man, and he will love thee.
9 Give an opportunity to a wise man, and he will be wiser:
instruct a just man, and he will receive more instruction.
10 The fear of the Lord is the beginning of wisdom,
and the counsel of saints is understanding:
10a for to know the law is the character of a sound mind.
11 For in this way thou shalt live long,
and years of thy life shall be added to thee.

12 Son, if thou be wise for thyself, thou shalt also be
wise for thy neighbours;
and if thou shouldst prove wicked, thou alone wilt bear the evil.
12a He that stayeth himself upon falsehoods, attempteth to rule the winds,
and the same will pursue birds in their flight:
12b for he hath forsaken the ways of his own vineyard,
and he hath caused the axles of his own husbandry to go astray;

6 that ye may live: Vat. omits

10 beginning: or, *summit*

12a Heb. omits to beginning of verse 13

[a] And blessed are they that keep my ways. Hear wisdom and be wise, and be not strangers to it: Vat. omits

[12c] and he goeth through a dry desert,
and a land appointed to drought,
and he gathereth barrenness with his hands.

[13] A foolish and bold woman, who knoweth not modesty,
cometh to want a morsel.
[14] She sitteth at the doors of her house,
on a seat openly in the streets,
[15] calling to passers by,
and to those that are going right on their ways; [16] saying,
Whoso is most senseless of you, let him turn aside to me;
and I exhort those that want prudence, saying,
[17] Take and enjoy secret bread,
and the sweet water of theft.

[18] But he knoweth that mighty men die by her,
and he falleth in with a snare of hell.
[18a] But hasten away, delay not in the place,
neither fix thy eye upon her:
[18b] for thus shalt thou go through strange water;
[18c] but do thou abstain from strange water,
and drink not of a strange fountain,
[18d] that thou mayest live long,
and years of life may be added to thee.

10 A wise son maketh his father glad:
but a foolish son is a grief to his mother.
[2] Treasures shall not profit the lawless:
but righteousness shall deliver from death.
[3] The Lord will not famish a righteous soul:
but he will overthrow the life of the ungodly.

[4] Poverty bringeth a man low:
but the hands of the vigorous make rich.
[4a] A son who is instructed shall be wise,
and shall use the fool for a servant.
[5] A wise son is saved from heat:
but a lawless son is blighted of the winds in harvest.

[6] The blessing of the Lord is upon the head of the just:
but untimely grief shall cover the mouth of the ungodly.
[7] The memory of the just is praised;
but the name of the ungodly man is extinguished.
[8] A wise man in heart will receive commandments;
but he that is unguarded in his lips shall be overthrown
in his perverseness.
[9] He that walketh simply, walketh confidently;

but he that perverteth his ways shall be known.
[10] He that winketh with his eyes deceitfully, procureth griefs for men;
but he that reproveth boldly is a peacemaker.
[11] There is a fountain of life in the hand of a righteous man;
but destruction shall cover the mouth of the ungodly.

[12] Hatred stirreth up strife;
but affection covereth all that do not love strife.
[13] He that bringeth forth wisdom from his lips
smiteth the fool with a rod.
[14] The wise will hide discretion;
but the mouth of the hasty draweth near to ruin.
[15] The wealth of rich men is a strong city;
but poverty is the ruin of the ungodly.
[16] The works of the righteous produce life;
but the fruits of the ungodly produce sins.
[17] Instruction keepeth the right ways of life;
but instruction unchastened goeth astray.

[12] James 5:20; 1 Pet. 4:8

[13] fool: lit. *heartless man,* Hebraism

[18] Righteous lips cover enmity;
but they that utter railings are most foolish.
[19] By a multitude of words thou shalt not escape sin;
but if thou refrain thy lips thou wilt be prudent.
[20] The tongue of the just is tried silver;
but the heart of the ungodly shall fail.
[21] The lips of the righteous know sublime truths:
but the foolish die in want.
[22] The blessing of the Lord is upon the head of the righteous;
it enricheth him, and grief of heart shall not be added to it.

[23] A fool doth mischief in sport;
but wisdom bringeth forth prudence for a man.

[23] sport: Gr. *laughter*

[24] The ungodly is engulfed in destruction;
but the desire of the righteous is acceptable.
[25] When the storm passeth by, the ungodly vanisheth away;
but the righteous turneth aside and escapeth for ever.
[26] As a sour grape is hurtful to the teeth, and smoke to the eyes,
so iniquity hurteth those that practise it.
[27] The fear of the Lord addeth length of days:
but the years of the ungodly shall be shortened.
[28] Joy resteth long with the righteous:
but the hope of the ungodly shall perish.
[29] The fear of the Lord is a stronghold of the saints:
but ruin cometh to them that work wickedness.

[30] The righteous shall never fail:

but the ungodly shall not dwell in the earth.
31 The mouth of the righteous droppeth wisdom:
but the tongue of the unjust shall perish.
32 The lips of just men drop grace:
but the mouth of the ungodly is perverse.

11 False balances are an abomination before the Lord:
but a just weight is acceptable unto him.
2 Wherever pride entereth, there will be also disgrace:
but the mouth of the lowly meditateth wisdom.
3 [a]The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions will not profit in a day of wrath, but righteousness will deliver from death. When a just man dieth he leaveth regret:
but the destruction of the ungodly is speedy, and causeth joy.
5 Righteousness traceth out blameless paths:
but ungodliness encountereth unjust dealing.

6 The righteousness of upright men delivereth them:
but transgressors are caught in their own destruction.
7 At the death of a just man his hope doth not perish:
but the boast of the ungodly perisheth.
8 A righteous man escapeth from a snare,
and the ungodly man is delivered up in his place.
9 In the mouth of ungodly men is a snare to citizens:
but the understanding of righteous men is prosperous.
10 In the prosperity of righteous men a city prospereth:
but at the destruction of the wicked there is exultation. 11 At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown.

12 A man void of understanding sneereth at his fellow citizens:
but a sensible man is quiet.
13 A double-tongued man discloseth the secret counsels of an assembly:
but he that is faithful in spirit concealeth matters.
14 They that have no guidance fall like leaves:
but in much counsel there is safety.

15 A bad man doth harm wherever he meeteth a just man:
and he hateth the sound of safety.
16 A gracious wife bringeth glory to her husband:
but a woman hating righteousness is a theme of dishonour.
The slothful come to want:
but the diligent support themselves with wealth.

3 leaveth regret: compare Heb.
5 traceth out: Gr. *rightly divideth.* See 2 Tim. 2:15
10 but at the destruction of the wicked there is exultation: Vat. omits
11 At the blessing of the upright a city shall be exalted: Vat. omits
13 faithful in spirit concealeth matters: see chapter 20:27
14 guidance: or, *governance*
16 bringeth: Gr. *raiseth*
16 diligent: Gr. *manly*

[a] The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions will not profit in a day of wrath, but righteousness will deliver from death: Vat. omits

17 A merciful man doth good to his own soul:
but the merciless destroyeth his own body.

18 An ungodly man performeth unrighteous works:
but the seed of the righteous is a reward of truth.
19 A righteous son is born for life:
but the persecution of the ungodly endeth in death.
20 Perverse ways are an abomination to the Lord:
but all they that are blameless in their ways are acceptable to him.
21 He that unjustly striketh hands shall not be unpunished:
but he that soweth righteousness shall receive a faithful reward.
22 As an ornament in a swine's snout,
so is beauty to an ill-minded woman.
23 All the desire of the righteous is good:
but the hope of the ungodly shall perish.

24 There are some who scatter their own, and make it more:
and there are some also who gather, yet have less.
25 Every sincere soul is blessed:
but a passionate man is not graceful.
26 May he that hoardeth corn leave it to the nation:
but blessing be on the head of him that giveth it.
27 He that deviseth good counsels seeketh good favour:
but as for him that seeketh after evil, evil shall overtake him.
28 He that trusteth in wealth shall fall;
but he that helpeth righteous men shall rise.
29 He that dealeth not graciously with his own house
shall inherit the wind;
and the fool shall be servant to the wise man.
30 Out of the fruit of righteousness groweth a tree of life;
but the souls of transgressors are cut off before their time.
31 If the righteous scarcely be saved,
where shall the ungodly and the sinner appear?

24 less: Gr. *diminished*

28 See 1 Tim. 5:8

31 See 1 Pet. 4:18

12 He that loveth instruction loveth sense,
but he that hateth reproofs is a fool.
2 He that hath found favour with the Lord is made better;
but a transgressor shall be passed over in silence.
3 A man shall not prosper by wickedness;
but the roots of the righteous shall not be taken up.
4 A virtuous woman is a crown to her husband;
but as a worm in wood, so a bad woman destroyeth her husband.

2 He that hath found favour with the Lord is made better: or, *better is he,* etc.

5 The thoughts of the righteous are true judgments;
but ungodly men devise deceits.

6 The words of ungodly men are crafty;

but the mouth of the upright shall deliver them.
7 When the ungodly is overthrown, he vanisheth away;
but the houses of the just remain.
8 The mouth of an understanding man is praised by a man;
but he that is dull of heart is had in derision.
9 Better is a man in dishonour serving himself,
than one honouring himself and wanting bread.

10 A righteous man hath pity for the lives of his cattle;
but the bowels of the ungodly are unmerciful.
11 He that tilleth his own land shall be satisfied with bread;
but they that pursue vanities are void of understanding.
11a He that enjoyeth himself in banquets of wine,
shall leave dishonour in his own strongholds.

12 The desires of the ungodly are evil;
but the roots of the godly are firmly set.
13 For the sin of his lips a sinner falleth into snares;
but a righteous man escapeth from them.
13a He whose looks are gentle shall be pitied,
but he that contendeth in the gates will afflict souls.
14 The soul of a man shall be filled with good from the fruits of his mouth;
and the recompense of his lips shall be given to him.
15 The ways of fools are right in their own eyes;
but a wise man hearkeneth to counsels.
16 A fool declareth his wrath the same day;
but a prudent man hideth his own disgrace.
17 A righteous man declareth the open truth;
but an unjust witness is deceitful.

18 Some wound as they speak, like swords;
but the tongues of the wise heal.
19 True lips establish testimony;
but a hasty witness hath an unjust tongue.
20 There is deceit in the heart of him that imagineth evil;
but they that love peace shall rejoice.
21 No injustice will please a just man;
but the ungodly will be filled with mischief.
22 Lying lips are an abomination to the Lord;
but he that dealeth faithfully is accepted with him.
23 An understanding man is a throne of wisdom;
but the heart of fools shall meet with curses.

24 The hand of chosen men shall easily obtain rule;
but the deceitful shall be for a prey.
25 A terrible word troubleth the heart of a righteous man;
but a good message rejoiceth him.

[26] A just arbitrator shall be his own friend;
but mischief shall pursue sinners;
and the way of ungodly men shall lead them astray.
[27] A deceitful man shall catch no game;
but a blameless man is a precious possession.
[28] In the ways of righteousness is life;
but the ways of those that remember injuries lead to death.

[27] blameless: Gr. *pure*

13 A wise son is obedient to his father:
but a disobedient son will be destroyed.
[2] A good man shall eat of the fruits of righteousness:
but the lives of transgressors shall perish before their time.
[3] He that keepeth his own mouth keepeth his own life:
but he that is hasty with his lips shall bring terror upon himself.
[4] Every slothful man desireth,
but the hands of the active are diligent.
[5] A righteous man hateth an unjust word:
but an ungodly man is ashamed, and will have no confidence.
[6] Righteousness preserveth the simple in the way, but
sin maketh worthless the ungodly.
[7] There are some who, having nothing, enrich themselves:
and there are some who bring themselves down in
the midst of much wealth.

[6] Vat. omits this verse

[8] A man's own wealth is the ransom of his life:
but the poor endureth not threatening.
[9] The righteous always have light:
but the light of the ungodly is quenched.
[9a] Crafty souls go astray in sins:
but just men pity, and are merciful.
[10] A bad man doth evil with insolence:
but they that are judges of themselves are wise.
[11] Wealth gotten hastily with iniquity is diminished:
but he that gathereth for himself with godliness shall be increased.
The righteous is merciful, and lendeth.
[12] Better is he that beginneth to help heartily,
than he that promiseth and leadeth another to hope:
for a good desire is a tree of life.
[13] He that slighteth a matter shall be slighted of it:
but he that feareth the commandment hath health of soul.
[13a] To a crafty son there shall be nothing good:
but a wise servant shall have prosperous doings,
and his way shall be directed aright.

[8] endureth not: or, *cometh not in for*

[14] The law of the wise is a fountain of life:
but the man void of understanding shall die by a snare.
[15] Sound discretion giveth favour,

and to know the law is the part of a sound understanding:
but the ways of scorners tend to destruction.

16 Every prudent man acteth with knowledge:
but the fool displayeth his own mischief.
17 A rash king shall fall into mischief:
but a wise messenger shall deliver him.
18 Instruction removeth poverty and disgrace:
but he that attendeth to reproofs shall be honoured.
19 The desires of the godly gladden the soul,
but the works of the ungodly are far from knowledge.
20 If thou walkest with wise men thou shalt be wise:
but he that walketh with fools shall be known.
21 Evil shall pursue sinners;
but good shall overtake the righteous.
22 A good man shall inherit children's children;
and the wealth of ungodly men is laid up for the just.
23 The righteous shall spend many years in wealth:
but the unrighteous shall perish suddenly.

24 He that spareth the rod hateth his son:
but he that loveth, carefully chasteneth him.
25 A just man eateth and satisfieth his soul:
but the souls of the ungodly are in want.

14 Wise women build houses:
but a foolish one diggeth hers down with her hands.
2 He that walketh uprightly feareth the Lord;
but he that is perverse in his ways shall be dishonoured.
3 Out of the mouth of fools cometh a rod of pride;
but the lips of the wise preserve them.
4 Where no oxen are, the cribs are clean;
but where there is abundant produce, the strength
of the ox is apparent.
5 A faithful witness doth not lie;
but an unjust witness kindleth falsehoods.
6 Thou shalt seek wisdom with bad men, and shalt not find it;
but discretion is easily available with the prudent.

7 All things are adverse to a foolish man;
but wise lips are the weapons of discretion.
8 The wisdom of the prudent will understand their ways;
but the folly of fools leadeth astray.
9 The houses of transgressors will need purification;
but the houses of the just are acceptable.

10 If a man's mind is intelligent, his soul is sorrowful;

[9] will need: Gr. *shall owe*. See Job 6:21
[10] mind is intelligent: or, *heart be sensitive*

and when he rejoiceth, he hath no fellowship with pride.
11 The houses of ungodly men shall be utterly destroyed;
but the tabernacles of them that walk uprightly shall stand.
12 There is a way which seemeth to be right with men,
but the ends of it reach to the depth of hell.
13 Grief mingleth not with mirth;
and joy in the end cometh to grief.
14 A stout-hearted man shall be filled with his own ways;
and a good man with his own thoughts.
15 The simple believeth every word:
but the prudent man betaketh himself to after-thought.
16 A wise man feareth, and departeth from evil;
but the fool trusteth in himself, and joineth himself
with the transgressor.
17 A passionate man acteth inconsiderately;
but a sensible man beareth up under many things.

18 Fools shall have mischief for their portion;
but the prudent shall take fast hold of understanding.
19 Evil men shall fall before the good;
and the ungodly shall attend at the gates of the righteous.
20 Friends will hate poor friends;
but the friends of the rich are many.
21 He that dishonoureth the needy sinneth:
but he that hath pity on the poor is most blessed.
22 They that go astray devise evils:
but the good devise mercy and truth.
The framers of evil do not understand mercy and truth:
but compassion and faithfulness are with the framers of good.
23 With every one who is careful there is abundance:
but the pleasure-taking and indolent shall be in want.
24 A prudent man is the crown of the wise:
but the occupation of fools is evil.

25 A faithful witness shall deliver a soul from evil:
but a deceitful man kindleth falsehoods.
26 In the fear of the Lord is strong confidence:
and he leaveth his children a support.
27 The commandment of the Lord is a fountain of life;
and it causeth men to turn aside from the snare of death.

28 In a populous nation is the glory of a king:
but in the failure of people is the ruin of a prince.
29 A man slow to wrath aboundeth in wisdom:
but a man of impatient spirit is very foolish.
30 A meek-spirited man is a healer of the heart:
but a sensitive heart is a corruption of the bones.

12 reach: Gr. *come*

14 stout-hearted: lit. *bold-hearted*

[31] He that oppresseth the needy provoketh his Maker:
but he that honoureth him hath pity upon the poor.
[32] The ungodly shall be driven away in his wickedness:
but he who is secure in his own holiness is just.

[32] he who is secure: compare Heb.

[33] There is wisdom in the good heart of a man:
but in the heart of fools it is not discerned.
[34] Righteousness exalteth a nation:
but sins diminish tribes.
[35] An understanding servant is acceptable to a king;
and by his good behaviour he removeth disgrace.

15 Anger slayeth even wise men;
yet a submissive answer turneth away wrath:
but a grievous word stirreth up anger.
[2] The tongue of the wise knoweth what is good:
but the mouth of the foolish telleth out evil things.

[3] The eyes of the Lord behold
both the evil and the good in every place.
[4] The wholesome tongue is a tree of life,
and he that keepeth it shall be filled with understanding.
[5] A fool scorneth his father's instruction:
but he that keepeth his commandments is more prudent.
In abounding righteousness is great strength:
but the ungodly shall utterly perish from the earth.

[4] The wholesome tongue: Gr. *the healing of the tongue*
[4] understanding: Gr. *spirit*

[5] utterly: Gr. *with the roots wholly torn up*

[6] In the houses of the righteous is much strength:
but the fruits of the ungodly shall perish.
[7] The lips of the wise are bound by discretion:
but the hearts of the foolish are not safe.
[8] The sacrifices of the ungodly are an abomination to the Lord;
but the prayers of them that walk honestly are acceptable with him.
[9] The ways of an ungodly man are an abomination to the Lord;
but he loveth those that follow after righteousness.
[10] The instruction of the simple is known by them that pass by;
but they that hate reproofs die disgracefully.

[11] Hell and destruction are manifest to the Lord;
how shall not also be the hearts of men?
[12] An uninstructed person will not love those that reprove him;
neither will he associate with the wise.
[13] When the heart rejoiceth the countenance is cheerful;
but when it is in sorrow, the countenance is sad.
[14] An upright heart seeketh discretion;
but the mouth of the uninstructed will experience evils.

15 The eyes of the wicked are always looking for evil things;
but the good are always quiet.
16 Better is a small portion with the fear of the Lord,
than great treasures without the fear of the Lord.
17 Better is an entertainment of herbs with friendliness and kindness,
than a feast of calves, with enmity.
18 A passionate man stirreth up strife;
but he that is slow to anger appeaseth even a rising one.
18a A man slow to anger will extinguish quarrels;
but an ungodly man rather stirreth them up.
19 The ways of sluggards are strewn with thorns;
but those of the diligent are made smooth.
20 A wise son gladdeneth his father;
but a foolish son sneereth at his mother.
21 The ways of a foolish man are void of sense;
but a wise man proceedeth on his way aright.
22 They that honour not councils put off deliberation;
but counsel abideth in the hearts of counsellors.

23 A bad man will by no means attend to counsel;
neither will he say anything seasonable, or good
for the common weal.

24 The thoughts of the wise are ways of life,
that he may turn aside and escape from hell.
25 The Lord pulleth down the houses of scorners;
but he establisheth the border of the widow.
26 An unrighteous thought is abomination to the Lord;
but the sayings of the pure are held in honour.
27 A receiver of bribes destroyeth himself;
but he that hateth the receiving of bribes is safe.
27a [By alms and by faithful dealings [a]sins are purged away;]
but by the fear of the Lord every one departeth from evil.

28 The hearts of the righteous meditate faithfulness;
but the mouth of the ungodly answereth evil things.
28a The ways of righteous men are acceptable with the Lord;
and through them even enemies become friends.
29 God is far from the ungodly;
but he hearkeneth to the prayers of the righteous.
29a Better are small receipts with righteousness,
than abundant fruits with unrighteousness.

29b Let the heart of a man think justly,
that his steps may be rightly ordered of God.

18 rising: Gr. *future*

23 attend: or, *obey*

[a] By alms and by faithful dealings sins are purged away: Observe, this is not in the Heb. nor any such doctrine.

30 The eye that seeth rightly rejoiceth the heart;
and a good report fatteneth the bones.
32 He that rejecteth instruction hateth himself;
but he that mindeth reproofs loveth his soul.
33 The fear of the Lord is instruction and wisdom;
and the highest honour will correspond therewith. The
humble advanceth in glory.

33 The humble advanceth in glory: Vat. omits

16 All the works of the humble man are manifest with God;
but the ungodly shall perish in an evil day.
5 Every one that is proud in heart is unclean before God,
and he that unjustly striketh hands with hand shall
not be held guiltless.
7 The beginning of a good way is to do justly;
and it is more acceptable with God than to offer sacrifices.
8 He that seeketh the Lord shall find knowledge with righteousness:
and they that rightly seek him shall find peace.
9 All the works of the Lord are done with righteousness;
and the ungodly man is kept for the evil day.

10 There is an oracle upon the lips of a king;
and his mouth shall not err in judgment.
11 The poise of the balance is righteousness with the Lord;
and his works are righteous measures.
12 An evil-doer is an abomination to a king;
for the throne of rule is established by righteousness.
13 Righteous lips are acceptable to a king;
and he loveth right words.
14 The anger of a king is a messenger of death;
but a wise man will pacify him.
15 The son of a king is in the light of life;
and they that are in favour with him are as a cloud of latter rain.
16 The brood of wisdom is more to be chosen than gold,
and the brood of prudence more to be chosen than silver.
17 The paths of life turn aside from evil;
and the ways of righteousness are length of life.
He that receiveth instruction shall be in prosperity;
and he that regardeth reproofs shall be made wise.
He that keepeth his ways, preserveth his own soul;
and he that loveth his life will spare his mouth.

16 brood of wisdom is: or, *abodes of wisdom are.* Compare Heb. See Luke 13:34

18 Pride goeth before destruction,
and folly before a fall.
19 Better is a meek-spirited man with lowliness,
than one who divideth spoils with the proud.
20 He who is skilful in business findeth good:
but he that trusteth in God is most blessed.

19 lowliness: or, *affliction*

21 Men call the wise and understanding evil:
but they that are pleasing in speech shall hear more.
22 Understanding is a fountain of life to its possessors;
but the instruction of fools is evil.
23 The heart of the wise will discern the things which
proceed from his own mouth;
and on his lips he will wear knowledge.
24 Good words are honeycombs,
and the sweetness thereof is a healing of the soul.

25 There are ways that seem to be right to a man,
but the end of them looketh to the depth of hell.
26 A man who laboureth, laboureth for himself, and driveth
from him his own ruin.
27 But the perverse beareth destruction upon his own mouth:
a foolish man diggeth up evil for himself,
and treasureth fire on his own lips.
28 A perverse man spreadeth mischief,
and will kindle a torch of deceit with mischiefs; and
he separateth friends.
29 A transgressor trieth to ensnare friends,
and leadeth them in ways that are not good.

30 And the man that fixeth his eyes deviseth perverse things,
and marketh out with his lips all evils:
he is a furnace of wickedness.
31 Old age is a crown of honour,
but it is found in the ways of righteousness.
32 A man slow to anger is better than a strong man;
and he that governeth his temper better than he that taketh a city.
33 All evils come upon the ungodly into their bosoms;
but all righteous things come of the Lord.

31 honour: Gr. *boasting*

17 Better is a morsel with pleasure in peace,
than a house full of many good things and unjust
sacrifices, with strife.
2 A wise servant shall have rule over foolish masters,
and shall divide portions among brethren.
3 As silver and gold are tried in a furnace,
so are choice hearts with the Lord.
4 A bad man hearkeneth to the tongue of transgressors:
but a righteous man attendeth not to false lips.
5 He that laugheth at the poor provoketh him that made him;
and he that rejoiceth at the destruction of another
shall not be held guiltless:
but he that hath compassion shall find mercy.

[6] Children's children are the crown of old men;
and their fathers are the glory of children.
[6a] The faithful hath the whole world full of wealth;
but the faithless not even a farthing.
[7] Faithful lips will not suit a fool;
nor lying lips a just man.
[8] Instruction is to them that use it a gracious reward:
and whithersoever it may turn, it shall prosper.
[9] He that concealeth injuries seeketh love;
but he that hateth to hide them separateth friends and kindred.
[10] A threat breaketh down the heart of a wise man;
but a fool, though scourged, understandeth not.
[11] Every bad man stirreth up strifes:
but the Lord will send out against him an unmerciful messenger.

[9] kindred: compare Heb.

[12] Care may befall a man of understanding;
but fools will meditate evils.
[13] Whoso rewardeth evil for good,
evil shall not be removed from his house.
[14] Rightful rule giveth power to words;
but sedition and strife precede poverty.
[15] He that pronounceth the unjust just, and the just unjust,
is unclean and abominable with God.
[16] Why hath the fool wealth?
for a senseless man will not be able to purchase wisdom.
[16a] He that exalteth his own house seeketh ruin;
and he that turneth aside from instruction shall fall into mischiefs.
[17] Have thou a friend for every time,
and let brethren be useful in distress;
for on this account are they born.
[18] A foolish man applaudeth and rejoiceth over himself,
as he also that becometh surety would make himself
responsible for his own friends.

[19] A lover of sin rejoiceth in strifes;
[20] and the hard-hearted man cometh not in for good.
A man of a changeful tongue will fall into mischiefs;
[21] and the heart of a fool is grief to its possessor.
A father rejoiceth not over an uninstructed son;
but a wise son gladdeneth his mother.
[22] A glad heart promoteth health;
but the bones of a sorrowful man dry up.
[23] The ways of a man who unjustly receiveth gifts in his
bosom do not prosper;
and an ungodly man perverteth the ways of righteousness.
[24] The countenance of a wise man is sensible;
but the eyes of a fool go to the ends of the earth.

[20] cometh not in for good: or, *meeteth not with good men*

[25] A foolish son is a cause of anger to his father,
and grief to her that bore him.

[26] It is not right to punish a righteous man,
nor is it holy to plot against righteous princes.
[27] He that forbeareth to utter a hard word is discreet,
and a patient man is wise.
[28] Wisdom shall be imputed to a fool who asketh after wisdom:
and he who holdeth his peace shall seem to be sensible.

18 A man who wisheth to separate from friends seeketh excuses;
but at all times he will be liable to reproach.
[2] A senseless man feeleth no need of wisdom,
for he is rather led by folly.
[3] When an ungodly man cometh into a depth of evils, he despiseth them;
but dishonour and reproach come upon him.
[4] A word in the heart of a man is a deep water,
and a river and fountain of life spring forth.
[5] It is not good to accept the person of the ungodly,
nor is it holy to pervert justice in judgment.

[6] The lips of a fool bring him into troubles,
and his bold mouth calleth for death.
[7] A fool's mouth is ruin to him,
and his lips are a snare to his soul.
[8] Fear casteth down the slothful;
and the souls of the effeminate shall hunger.
[9] A man who helpeth not himself by his labour
is brother of him that ruineth himself.
[10] The name of the Lord is of great strength;
and the righteous running to it are exalted.
[11] The wealth of a rich man is a strong city;
and its glory casteth a broad shadow.
[12] Before ruin a man's heart is exalted,
and before honour it is humble.
[13] Whoso answereth a word before he heareth a cause,
it is folly and reproach to him.
[14] A wise servant calmeth a man's anger;
but who can endure a faint-hearted man?
[15] The heart of the sensible man purchaseth discretion;
and the ears of the wise seek understanding.
[16] A man's gift enlargeth him,
and seateth him among princes.
[17] A righteous man accuseth himself at the beginning of his speech,
but when he hath entered upon the attack, the adversary is reproved.

[18] A silent man quelleth strifes,

[10] running: Gr. *having run*

[16] enlargeth him: see Ps. 118:32

[17] when he hath entered: compare Mark 14:72 and margin, with 2 Tim. 4:14–17

and determineth between great powers.
[19] A brother helped by a brother is as a strong and high city;
and is as strong as a well-founded palace.
[20] A man filleth his belly with the fruits of his mouth;
and he shall be satisfied with the fruits of his lips.
[21] Life and death are in the power of the tongue;
and they that rule it shall eat the fruits thereof.
[22] He that hath found a good wife hath found favours,
and hath received gladness from God.
[22a] [He that putteth away a good wife, putteth away a good thing,
and he that keepeth an adulteress is foolish and ungodly.]

[22a] Heb. omits this verse
[22a] good thing: Gr. plural

19 The folly of a man spoileth his ways:
and he blameth God in his heart.

[4] Wealth acquireth many friends;
but the poor is deserted even of the friend he hath.
[5] A false witness shall not be unpunished,
and he that accuseth unjustly shall not escape.
[6] Many court the favour of kings;
but every bad man becometh a reproach to another man.
[7] Every one who hateth his poor brother
shall also be far from friendship.
Good understanding will draw near to them that know it,
and a sensible man will find it.
He that doth much harm perfecteth mischief;
and he that useth provoking words shall not escape.

[8] He that procureth wisdom loveth himself;
and he that keepeth wisdom shall find good.
[9] A false witness shall not be unpunished;
and whosoever shall kindle mischief shall perish by it.
[10] Delight doth not suit a fool,
nor is it seemly if a servant should begin to rule with haughtiness.
[11] A merciful man is long-suffering;
and his triumph overtaketh transgressors.
[12] The threatening of a king is like the roaring of a lion;
but as dew on the grass, so is his favour.

[11] triumph overtaketh: Gr. *boasting cometh upon*

[13] A foolish son is a disgrace to his father:
vows paid out of the hire of a harlot are not pure.
[14] Fathers divide house and substance to their children:
but a wife is suited to a man by the Lord.
[15] Cowardice possesseth the effeminate man;
and the soul of the sluggard shall hunger.
[16] He that keepeth the commandment keepeth his own soul;
but he that despiseth his ways shall perish.

[15] possesseth: or, *keepeth down*

[17] He that hath pity on the poor lendeth to the Lord;
and he will recompense to him according to his gift.
[18] Chasten thy son, for so he shall be hopeful;
and be not exalted in thy soul to haughtiness.
[19] A malicious man shall be severely punished,
and if he commit injury, he shall also lose his life.

[20] Hear, son, the instruction of thy father,
that thou mayest be wise at thy latter end.
[21] There are many thoughts in a man's heart;
but the counsel of the Lord abideth for ever.
[22] Mercy is a fruit to a man:
and a poor man is better than a rich liar.
[23] The fear of the Lord is life to a man:
and he shall lodge without fear in places where
knowledge is not seen.
[24] He that unjustly hideth his hands in his bosom,
will not even bring them up to his mouth.
[25] When a pestilent character is scourged, a simple man is made wiser:
and if thou reprove a wise man, he will understand discretion.

[23] and he shall lodge without fear: or, *but he that is without fear* (sc. of the Lord) *shall dwell* etc.

[26] He that dishonoureth his father, and driveth away his mother,
shall be disgraced and shall be exposed to reproach.
[27] A son who ceaseth to attend to the instruction of a father
will cherish evil designs.
[28] He that becometh surety for a foolish child will despise the ordinance:
and the mouth of ungodly men shall drink down judgments.
[29] Scourges are preparing for the intemperate,
and punishments likewise for fools.

20 Wine is an intemperate thing, and strong drink full of violence:
but every fool is entangled with them.
[2] The threat of a king differeth not from the rage of a lion;
and he that provoketh him sinneth against his own soul.
[3] It is a glory to a man to turn aside from railing;
but every fool is entangled with such matters.
[4] A sluggard when reproached is not ashamed:
so also he who borroweth corn in harvest.

[5] Counsel in a man's heart is deep water;
but a prudent man will draw it out.
[6] A man is valuable, and a merciful man precious:
but it is hard to find a faithful man.
[7] He that walketh blameless in justice,
shall leave his children blessed.
[8] Whenever a righteous king sitteth on the throne,
no evil thing can stand before his presence.

[9] Who will boast that he hath a pure heart?
or who will boldly say that he is pure from sins?
[9a] The lamp of him that revileth father or mother shall be put out,
and his eyeballs shall see darkness.

[9b] A portion hastily gotten at first
shall not be blessed in the end.
[9c] Say not, I will avenge myself on my enemy;
but wait on the Lord, that he may help thee.

[10] diverse: Gr. *double*

[10] A large and small weight, and diverse measures,
are even both of them unclean before the Lord;
and so is he that maketh them.
[11] A youth when in company with a godly man, will be
restrained in his devices,
and then his way will be straight.
[12] The ear heareth, and the eye seeth:
even both of them are the Lord's work.
[13] Love not to speak ill, lest thou be cut off:
open thy eyes, and be filled with bread.

[23] A double weight is an abomination to the Lord;
and a deceitful balance is not good in his sight.
[24] A man's goings are directed of the Lord:
how then can a mortal understand his ways?
[25] It is a snare to a man hastily to consecrate some of his own property:
for in that case repentance cometh after vowing.
[26] A wise king utterly crusheth the ungodly,
and will bring a wheel upon them.

[27] spirit of man: compare chapter 11:13

[27] The spirit of man is a light of the Lord,
who searcheth the inmost parts of the belly.
[28] Mercy and truth are a guard to a king,
and will surround his throne with righteousness.
[29] Wisdom is an ornament to young men;
and grey hairs are the glory of old men.
[30] Bruises and contusions befall bad men;
and plagues shall come into the inward parts of their belly.

21 As a rush of water, so is the king's heart in God's hand:
he turneth it whithersoever he may desire to point out.
[2] Every man seemeth to himself righteous;
but the Lord directeth the hearts.
[3] To do justly and to speak truth,
are more pleasing to God than the blood of sacrifices.
[4] A high-minded man is stout-hearted in his pride;
and the lamp of the wicked is sin.

[6] He that gathereth treasures with a lying tongue
pursueth vanity on to the snares of death.
[7] Destruction shall lodge with the ungodly;
for they refuse to do justly.
[8] To the froward God sendeth froward ways;
for his works are pure and right.
[9] It is better to dwell in a corner on the house-top,
than in plastered rooms with unrighteousness, and
in an open house.
[10] The soul of the ungodly shall not be pitied by any man.
[11] When an intemperate man is punished the simple becometh wiser:
and a wise man understanding will receive knowledge.
[12] A righteous man understandeth the hearts of the ungodly:
and despiseth the ungodly for their wickedness.

[13] He that stoppeth his ears from hearing the poor,
himself also shall cry, and there shall be none to hear him.
[14] A secret gift calmeth anger:
but he that forbeareth to give stirreth up strong wrath.
[15] It is the joy of the righteous to do judgment:
but a holy man is abominable with evil-doers.
[16] A man that wandereth out of the way of righteousness,
shall rest in the congregation of giants.
[17] A poor man loveth mirth,
loving wine and oil in abundance;
[18] and a transgressor is the abomination of a righteous man.
[19] It is better to dwell in a wilderness
than with a quarrelsome and talkative and passionate woman.
[20] A desirable treasure will rest on the mouth of the wise;
but foolish men will swallow it up.
[21] The way of righteousness and mercy will find life and glory.
[22] A wise man assaulteth strong cities,
and demolisheth the fortress in which the ungodly trusted.
[23] He that keepeth his mouth and his tongue
keepeth his soul from trouble.

[24] A bold and self-willed and insolent man is called a pest:
and he that remembereth injuries is a transgressor.
[25] Desires kill the sluggard;
for his hands do not choose to do anything.
[26] An ungodly man entertaineth evil desires all the day:
but the righteous is unsparingly merciful and compassionate.
[27] The sacrifices of the ungodly are abomination to the Lord,
for they offer them wickedly.
[28] A false witness shall perish;
but an obedient man will speak cautiously.
[29] An ungodly man impudently withstandeth with his face;

[9] on the house-top: Gr. *in the open air*

[16] giants: Heb. *Rephaim*. See note on 2 Kgdms. 5:18
[18] abomination: Gr. *off-scouring*; perhaps *ransom*, q.d. that which cleans

[27] wickedly: or, *unlawfully*
[29] impudently withstandeth with his face: see Alex. *ungodly*

but the upright man himself understandeth his ways.
30 There is no wisdom, there is no courage,
there is no counsel against the ungodly.
31 A horse is prepared for the day of battle;
but help is of the Lord.

22 A fair name is better than much wealth,
and good favour is above silver and gold.
2 The rich and the poor meet together;
but the Lord made them both.
3 An intelligent man seeing a bad man severely punished
is himself instructed,
but fools pass by and are punished.
4 The fear of the Lord is the offspring of wisdom,
and wealth, and glory, and life.
5 Thistles and snares are in perverse ways;
but he that keepeth his soul will refrain from them.
7 The rich will rule over the poor,
and servants will lend to their own masters.

8 He that soweth wickedness shall reap troubles;
and shall fully receive the punishment of his deeds.
8a God loveth a cheerful and liberal man;
but a man shall fully prove the folly of his works.
9 He that hath pity on the poor shall himself be maintained;
for he hath given of his own bread to the poor.
9a He that giveth liberally secureth victory and honour;
but he taketh away the life of them that possess them.
10 Cast out a pestilent person from the council, and strife
shall go out with him;
for when he sitteth in the council he dishonoureth all.

11 The Lord loveth holy hearts,
and all blameless persons are acceptable with him:
a king ruleth with his lips.
12 But the eyes of the Lord preserve discretion;
but the transgressor despiseth wise words.
13 The sluggard maketh excuses, and saith,
There is a lion in the ways, and murderers in the streets.
14 The mouth of a transgressor is a deep pit;
and he that is hated of the Lord shall fall into it.
14a Evil ways are before a man,
and he doth not like to turn away from them;
but it is needful to turn aside from a perverse and bad way.
15 Folly is attached to the heart of a child,
but the rod and instruction are then far from him.

8a 2 Cor. 9:7
8a See 2 Cor. 9:7. Compare Heb.

[16] He that oppresseth the poor, increaseth his own substance,
yet giveth to the rich so as to make it less.

[17] Incline thy ear to the words of wise men:
hear also my word, and apply thy heart,
[18] that thou mayest know that they are good:
and if thou lay them to heart,
they shall also gladden thee on thy lips.
[19] That thy hope may be in the Lord,
and he may make thy way known to thee.
[20] And do thou too repeatedly record them for thyself
on the table of thy heart, for counsel and knowledge.
[21] I therefore teach thee truth, and knowledge good to hear;
that thou mayest answer words of truth to them that question thee.

[21] question thee: see 1 Pet. 3:15

[22] Do no violence to the poor, for he is needy:
neither dishonour the helpless man in the gates.
[23] For the Lord will plead his cause,
and thou shalt deliver thy soul in safety.

[24] Be not companion to a furious man;
neither lodge with a passionate man:
[25] lest thou learn of his ways,
and get snares to thy soul.

[26] Become not surety from respect of a man's person.
[27] For if those have not whence to give compensation,
they will take the bed that is under thee.
[28] Remove not the old landmarks, which thy fathers placed.

[28] old: Gr. *eternal*

[29] It is fit that an observant man and one diligent in his business
should attend on kings,
and not attend on slothful men.

23 If thou sit to sup at the table of a prince,
consider attentively the things set before thee:
[2] and apply thy hand,
knowing that it behoveth thee to prepare such meats:
but if thou art very insatiable, [3] desire not his provisions;
for these belong to a false life.

[4] If thou art poor, measure not thyself with a rich man;
but refrain thyself in thy wisdom.
[5] If thou shouldst fix thy eye upon him, he will disappear;
for wings like an eagle's are prepared for him,
and he returneth to the house of his master.
[6] Sup not with an envious man,

neither desire thou his meats:
7 so he eateth and drinketh
as if anyone should swallow a hair,
and do not bring him in to thyself, nor eat thy morsel with him:
8 for he will vomit it up, and spoil thy fair words.

9 Say nothing in the ears of a fool,
lest at any time he sneer at thy wise words.
10 Remove not the ancient landmarks;
and enter not upon the possession of the fatherless:
11 for the Lord is their redeemer;
he is mighty, and will plead their cause with thee.
12 Apply thy heart to instruction,
and prepare thy ears for words of discretion.

13 Refrain not from chastening a child;
for if thou beat him with the rod, he shall not die.
14 For thou shalt beat him with the rod,
and shalt deliver his soul from death.

15 Son, if thy heart be wise,
thou shalt also gladden my heart;
16 and thy lips shall converse with my lips,
if they be right.
17 Let not thy heart envy sinners:
but be thou in the fear of the Lord all the day.
18 For if thou shouldst keep these things, thou shalt have posterity;
and thy hope shall not be removed.

19 Hear, my son, and be wise,
and rightly direct the thoughts of thy heart.
20 Be not a wine-bibber,
neither continue long at feasts, and purchases of flesh:
21 for every drunkard and whoremonger shall be poor;
and every sluggard shall clothe himself with tatters
and ragged garments.

22 Hearken, my son, to thy father which begot thee,
and despise not thy mother because she is grown old.
24 A righteous father bringeth up his children well;
and his soul rejoiceth over a wise son.
25 Let thy father and thy mother rejoice over thee,
and let her that bore thee be glad.

26 My son, give me thy heart,
and let thy eyes observe my ways.
27 For a strange house is a vessel full of holes;

and a strange well is narrow.
28 For such a one shall perish suddenly;
and every transgressor shall be cut off.

29 Who hath woe? who trouble? who hath quarrels?
and who vexations and disputes?
who hath bruises without a cause?
whose eyes are livid?
30 Are not those of them that stay long at wine?
are not those of them that haunt the places where banquets are?
Be not drunk with wine; but converse with just men,
and converse with them openly.
31 For if thou shouldst set thy eyes on bowls and cups,
thou shalt afterwards go more naked than a pestle.
32 But at last such a one stretcheth himself out as one
smitten by a serpent,
and venom is diffused through him as by a horned serpent.

33 Whenever thy eyes shall behold a strange woman,
then thy mouth shall speak perverse things.
34 And thou shalt lie as in the midst of the sea,
and as a pilot in a great storm.
35 And thou shalt say, They smote me, and I was not pained;
and they mocked me, and I knew it not:
when will it be morning, that I may go and seek those
with whom I may go in company?

30 openly: Gr. *in public walks*

24 My son, envy not bad men,
nor desire to be with them.
2 For their heart meditateth falsehoods,
and their lips speak mischiefs.
3 A house is built by wisdom,
and is set up by understanding.
4 By discretion the chambers are filled
with all precious and excellent wealth.
5 A wise man is better than a strong man;
and a man who hath prudence than a large estate.
6 War is carried on with generalship,
and aid is supplied to the heart of a counsellor.

7 Wisdom and good understanding are in the gates of the wise:
the wise turn not aside from the mouth of the Lord,
8 but deliberate in council.
Death befalleth uninstructed men.
9 The fool also dieth in sins;
and uncleanness attacheth to a pestilent man.
10 He shall be defiled in the evil day,

and in the day of affliction, until he be utterly consumed.

[11] Deliver them that are led away to death,
and redeem them that are appointed to be slain; spare not thy help.
[12] But if thou shouldst say, I know not this man;
know that the Lord knoweth the hearts of all;
and he that formed breath for all, he knoweth all things,
who rendereth to every man according to his works.
[13] My son, eat honey, for the honeycomb is good,
that thy throat may be sweetened.
[14] Thus shalt thou perceive wisdom in thy soul:
for if thou find it, thy end shall be good,
and hope shall not fail thee.

[15] Bring not an ungodly man into the dwelling of the righteous:
neither be deceived by the feeding of the belly.
[16] For a righteous man will fall seven times, and rise again:
but the ungodly shall be without strength in troubles.
[17] If thy enemy should fall, rejoice not over him,
neither be elated at his overthrow.
[18] For the Lord will see it, and it will not please him,
and he will turn away his wrath from him.
[19] Rejoice not in evil-doers,
neither be envious of sinners.
[20] For the evil man shall have no posterity:
and the light of the wicked shall be put out.

[21] My son, fear God and the king;
and do not disobey either of them.
[22] For they will suddenly punish the ungodly,
and who can know the vengeance inflicted by both?

[22a] Heb. omits to the end
[22a] escape: lit. *be outside of*

[22a] [A son that keepeth the commandment shall escape destruction;
for such an one hath fully received it.
[22b] Let no falsehood be spoken by the king from the tongue;
yea, let no falsehood proceed from his tongue.
[22c] The king's tongue is a sword, and not one of flesh;
and whosoever shall be given up to it shall be destroyed:
[22d] for if his wrath should be provoked,
he destroyeth men with cords,
[22e] and devoureth men's bones,
and burneth them up as a flame,
so that they are not even fit to be eaten by the young eagles.

[22f] Heb. has this passage at 30:1–14

[22f] My son, reverence my words, and receive them, and repent.]
These things saith the man to them that trust in God; and I cease.

[22g] For I am the most simple of all men,
and there is not in me the wisdom of men.
[22h] God hath taught me wisdom,
and I know the knowledge of the holy.
[22i] Who hath gone up to heaven, and come down?
who hath gathered the winds in his bosom?
who hath wrapped up the waters in a garment?
who hath dominion of all the ends of the earth?
what is his name? or what is the name of his children?
[22k] For all the words of God are tried in the fire,
and he defendeth those that reverence him.
[22l] Add not unto his words,
lest he reprove thee, and thou be made a liar.

[22m] Two things I ask of thee;
take not favour from me before I die.
[22n] Remove far from me vanity and falsehood:
and give me not wealth or poverty;
but appoint me what is needful and sufficient:
[22o] lest I be filled and become false, and say, Who seeth me?
or be poor and steal, and swear vainly by the name of God.

[22p] Deliver not a servant into the hands of his master,
lest he curse thee, and thou be utterly destroyed.
[22q] A wicked generation curse their father,
and do not bless their mother.
[22r] A wicked generation judge themselves to be just,
but do not cleanse their way.
[22s] A wicked generation have lofty eyes,
and exalt themselves with their eyelids.
[22t] A wicked generation have swords for teeth and jaw-teeth as knives,
so as to destroy and devour the lowly from the earth,
and the poor of them from among men.

[23] And this thing I say to you that are wise for you to learn:
It is not good to have respect of persons in judgment.
[24] He that saith of the ungodly, He is righteous,
shall be cursed by peoples, and hateful among the nations.
[25] But they that reprove him shall appear more excellent,
and blessing shall come upon them;
[26] and men will kiss lips that answer well.
[27] Prepare thy works for thy going forth,
and prepare thyself for the field;
and come after me,
and thou shalt rebuild thy house.
[28] Be not a false witness against thy fellow citizen,
neither exaggerate with thy lips.

[29] Say not, As he hath treated me, so will I treat him,
and I will avenge myself on him for that wherein he hath injured me.
[30] A foolish man is like a farm,
and a senseless man is like a vineyard.
[31] If thou let him alone, he will altogether remain barren
and covered with weeds;
and he becometh destitute,
and his stone walls are broken down.
[32] Afterwards I reflected,
I looked that I might receive instruction.
[33] The sluggard saith, I slumber a little, and I sleep a little,
and for a little while I fold my arms across my breast.
[34] But if thou do this, thy poverty will come speedily;
and thy want like a swift courier.

[31] weeds: Gr. *grass*

[35] The horse-leech had three dearly-beloved daughters:
and these three did not satisfy her;
and the fourth was not contented so as to say, Enough.
[36] The grave, and the love of a woman,
and the earth not filled with water;
water also and fire will not say, It is enough.

[35] Heb. has this passage at 30:15–33

[37] The eye that laugheth to scorn a father, and dishonoureth
the old age of a mother,
let the ravens of the valleys pick it out,
and let the young eagles devour it.
[38] Moreover there are three things impossible for me to comprehend,
and the fourth I know not:
[39] the track of a flying eagle;
and the ways of a serpent on a rock;
and the paths of a ship passing through the sea;
and the ways of a man in youth.
[40] Such is the way of an adulterous woman,
who having washed herself from what she hath done,
saith she hath done nothing amiss.

[41] By three things the earth is troubled,
and the fourth it cannot bear:
[42] if a servant reign;
or a fool be filled with food;
[43] or if a maid-servant should cast out her own mistress;
and if a hateful woman should marry a good man.

[44] And there are four very little things upon the earth,
but these are wiser than the wise:
[45] the ants which are weak,
and yet prepare their food in summer;

[46] the rabbits also are a feeble race,
who make their houses in the rocks.
[47] The locusts have no king,
and yet march orderly at one command.
[48] And the eft, which supporteth itself by its hands, and is easily taken,
dwelleth in the fortresses of kings.

[49] And there are three things which go well,
and a fourth which passeth along finely.
[50] A lion's whelp, stronger than all other beasts,
which turneth not away, nor feareth any beast;
[51] and a cock walking in boldly among the hens,
and a goat leading the herd;
and a king publicly speaking before a nation.

[52] If thou abandon thyself to mirth,
and stretch forth thy hand in a quarrel, thou shalt be disgraced.
[53] Milk out milk, and there shall be butter,
and if thou wring one's nostrils there shall come out blood:
so if thou extort words, there will come forth quarrels and strifes.

[54] My words have been spoken by God—the oracular answer of a king, whom his mother instructed.

[54] Heb. has this passage at 31:1–9

[55] What wilt thou keep, my son, what? the words of God.
My firstborn son, I speak to thee:
what? son of my womb?
what? son of my vows?
[56] Give not thy wealth to women,
nor thy mind and living to remorse.
Do all things with counsel:
drink wine with counsel.
[57] Princes are prone to anger:
let them then not drink wine:
[58] lest they drink, and forget wisdom,
and be not able to judge the poor rightly.
[59] Give strong drink to those that are in sorrow,
and the wine to drink to those in pain:
[60] that they may forget their poverty,
and may not remember their troubles any more.
[61] Open thy mouth with the word of God,
and judge all fairly.
[62] Open thy mouth and judge justly,
and plead the cause of the poor and weak.

25 These are the miscellaneous instructions of Solomon, which the friends of Hezekias king of Judea copied out.

[1] miscellaneous: possibly *genuine,* q.d. *beyond doubt*

[2] The glory of God concealeth a matter:
but the glory of a king honoureth business.
[3] Heaven is high, and earth is deep,
and a king's heart is unsearchable.
[4] Beat the drossy silver,
and it shall be made entirely pure.
[5] Slay the ungodly from before the king,
and his throne shall prosper in righteousness.

[6] Be not boastful in the presence of the king,
and remain not in the places of princes;
[7] for it is better for thee that it should be said, Come up to me,
than that one should humble thee in the presence of the prince;
speak of that which thy eyes have seen.

[8] Get not suddenly into a quarrel,
lest thou repent at last.
[9] Whenever thy friend shall reproach thee,
retreat backward, despise him not;
[10] lest thy friend continue to reproach thee,
so thy quarrel and enmity shall not depart,
but shall be to thee like death.
[10a] Favour and friendship set a man free,
which do thou keep for thyself, lest thou be made liable to reproach;
but take heed to thy ways peaceably.

[11] As a golden apple in a necklace of sardius,
so is it to speak a wise word.
[12] In an ear-ring of gold a precious sardius is also set;
so is a wise word to an obedient ear.
[13] As a fall of snow in the time of harvest is good against heat,
so a faithful messenger refresheth those that send him;
for he helpeth the souls of his employers.

[14] As winds and clouds and rains are most evident objects,
so is he that boasteth of a false gift.
[15] In long-suffering is prosperity to kings,
and a soft tongue breaketh the bones.
[16] Having found honey, eat only what is enough,
lest haply thou be filled, and vomit it up.
[17] Enter sparingly into thy friend's house,
lest he be satiated with thy company, and hate thee.
[18] As a club, and a dagger, and a pointed arrow,
so also is a man who beareth false witness against his friend.
[19] The way of the wicked and the foot of the transgressor
shall perish in an evil day.

[20] As vinegar is bad for a sore,
so trouble befalling the body afflicteth the heart.
[20a] As a moth in a garment, and a worm in wood,
so the grief of a man hurteth the heart.

[21] If thy enemy hunger, feed him;
if he thirst, give him drink;
[22] for so doing thou shalt heap coals of fire upon his head,
and the Lord shall reward thee with good.
[23] The north wind raiseth clouds;
so an impudent face provoketh the tongue.
[24] It is better to dwell on a corner of the roof,
than with a railing woman in an open house.
[25] As cold water is agreeable to a thirsting soul,
so is a good message from a land far off.
[26] As if one should stop a well, and corrupt a spring of water,
so is it unseemly for a righteous man to fall before an ungodly man.
[27] It is not good to eat much honey;
but it is right to honour venerable sayings.
[28] As a city whose walls are broken down, and which is unfortified,
so is a man who doth anything without counsel.

26 As dew in harvest, and as rain in summer,
so honour is not seemly for a fool.
[2] As birds and sparrows fly,
so a curse shall not come upon anyone without a cause.
[3] As a whip for a horse, and a goad for an ass,
so is a rod for a simple nation.
[4] Answer not a fool according to his folly,
lest thou become like him.
[5] Yet answer a fool according to his folly,
lest he seem wise in his own conceit.
[6] He that sendeth a message by a foolish messenger
procureth for himself a reproach from his own ways.
[7] As well take away the motion of the legs,
as transgression from the mouth of fools.
[8] He that bindeth up a stone in a sling,
is like one that giveth glory to a fool.
[9] Thorns grow in the hand of a drunkard,
and servitude in the hand of fools.
[10] All the flesh of fools endureth much hardship;
for their fury is brought to nought.
[11] As when a dog goeth to his own vomit, and becometh abominable,
so is a fool who returneth in his wickedness to his own sin.
[11a] [There is a shame that bringeth sin:
and there is a shame that is glory and grace.]
[12] I have seen a man who seemed to himself to be wise;

[21] Rom. 12:20 (LXX ≠ Heb.)

[9] grow in the hand: compare Heb.

[10] great variation from Hebrew here

[11] 2 Pet. 2:22

[12] to himself: Gr. *by himself*

but a fool had more hope than he.
13 A sluggard when sent on a journey saith,
There is a lion in the ways,
and there are murderers in the streets.

14 As a door turneth on the hinge,
so doth a sluggard on his bed.
15 A sluggard having hid his hand in his bosom,
will not be able to bring it up to his mouth.
16 A sluggard seemeth to himself wiser
than one who most satisfactorily bringeth back a message.

16 most satisfactorily bringeth back a message: compare Heb.

17 As he that layeth hold of a dog's tail,
so is he that maketh himself the champion of another's cause.
18 As those who need correction put forth fair words to men,
and he that first falleth in with the proposal will be overthrown;
19 so are all that lay wait for their own friends,
and when they are discovered, say, I did it in jest.
20 With much wood fire increaseth;
but where there is not a double-minded man, strife ceaseth.
21 A hearth for coals, and wood for fire;
and a railing man for the tumult of strife.
22 The words of cunning knaves are soft;
but they smite even to the inmost parts of the bowels.

23 Silver dishonestly given is to be considered as a potsherd:
smooth lips cover a grievous heart.
24 A weeping enemy promiseth all things with his lips,
but in his heart he contriveth deceit.
25 Though thy enemy entreat thee with a loud voice, consent not:
for there are seven abominations in his heart.
26 He that hideth enmity frameth deceit: but being easily discerned,
exposeth his own sins in the public assemblies.
27 He that diggeth a pit for his neighbour shall fall into it:
and he that rolleth a stone, rolleth it upon himself.
28 A lying tongue hateth the truth;
and an unguarded mouth causeth tumults.

27 Boast not of tomorrow;
for thou knowest not what the next day shall bring forth.
2 Let thy neighbour, and not thy own mouth, praise thee;
a stranger, and not thy own lips.
3 A stone is heavy, and sand cumbersome;
but a fool's wrath is heavier than both.
4 Wrath is merciless, and anger sharp:
but envy can bear nothing.
5 Open reproofs are better than secret love.

[6] The wounds of a friend are more to be trusted
than the spontaneous kisses of an enemy.

[7] A full soul scorneth honeycombs;
but to a hungry soul even bitter things appear sweet.
[8] As when a bird flieth down from its own nest,
so a man is brought into bondage whenever he estrangeth
himself from his own place.
[9] The heart delighteth in ointments and wines and perfumes:
but the soul is broken by calamities.

[10] Thy own friend, and thy father's friend, forsake not;
and when thou art in distress go not into thy brother's house:
better is a friend that is near than a brother living far off.
[11] Son, be wise, that thy heart may rejoice;
and remove thou from thyself reproachful words.
[12] A wise man, when evils are approaching, hideth himself;
but fools pass on, and will be punished.
[13] Take away the man's garment (for a scorner hath passed by)
whoever layeth waste another's goods.
[14] Whosoever shall bless a friend in the morning with a loud voice,
shall seem to differ nothing from one who curseth him.

[15] On a stormy day drops of rain drive a man out of his house;
so also doth a railing woman drive a man out of his own house.
[16] The north wind is sharp,
but it is called by name propitious.
[17] Iron sharpeneth iron;
and a man sharpeneth his friend's countenance.
[18] He that planteth a fig-tree shall eat the fruits of it:
so he that waiteth on his own master shall be honoured.
[19] As faces are not like other faces,
so neither are the thoughts of men.
[20] Hell and destruction are not filled;
so also are the eyes of men insatiable.
[20a] [He that fixeth his eye is an abomination to the Lord;
and the uninstructed do not restrain their tongue.]
[21] Fire is the trial for silver and gold;
and a man is tried by the mouth of them that praise him.
[21a] The heart of the transgressor seeketh after mischiefs;
but an upright heart seeketh knowledge.
[22] Though thou scourge a fool, disgracing him in the midst of the council,
thou wilt still in no wise remove his folly from him.

[23] Do thou thoroughly know the number of thy flock,
and pay attention to thy herds.
[24] For a man hath not strength and power for ever;

[20a] Heb. omits to verse 21

neither doth he transmit it from generation to generation.
25 Take care of the herbage in the field, and thou shalt cut grass,
and gather the mountain hay;
26 that thou mayest have wool of sheep for clothing:
pay attention to the land, that thou mayest have lambs.
27 My son, thou hast from me words very useful for thy life,
and for the life of thy servants.

28 The ungodly man fleeth when no one pursueth:
but the righteous is confident as a lion.
2 By reason of the sins of ungodly men quarrels arise;
but a wise man will quell them.
3 A bold man oppresseth the poor by ungodly deeds.
As an impetuous and unprofitable rain,
4 so they that forsake the law praise ungodliness;
but they that love the law fortify themselves with a wall.
5 Evil men will not understand judgment:
but they that seek the Lord will understand everything.

2 quell: Gr. *quench*

5 everything: Gr. *in everything*

6 A poor man walking in truth is better than a rich liar.
7 A wise son keepeth the law:
but he that keepeth up debauchery dishonoureth his father.
8 He that increaseth his wealth by usuries and unjust gains,
gathereth it for him that pitieth the poor.
9 He that turneth away his ear from hearing the law,
even he hath made his prayer abominable.

9 made his prayer abominable: or, *abhorred his prayer*

10 He that causeth upright men to err in an evil way,
himself shall fall into destruction:
transgressors also shall pass by prosperity,
but shall not enter into it.
11 A rich man is wise in his own conceit;
but an intelligent poor man will condemn him.
12 By reason of the help of righteous men great glory ariseth:
but in the places of the ungodly men are caught.

13 He that covereth his own ungodliness shall not prosper:
but he that blameth himself shall be loved.
14 Blessed is the man who religiously feareth always:
but the hard of heart shall fall into mischiefs.
15 A hungry lion and a thirsty wolf is he,
who, being poor, ruleth over a poor nation.
16 A king in need of revenues is a great oppressor:
but he that hateth injustice shall live a long time.

14 always: Gr. *all things*

17 He that becometh surety for a man charged with murder
shall be an exile, and not in safety.

17a Chasten thy son, and he shall love thee,
and give honour to thy soul:
he shall not obey a sinful nation.
18 He that walketh justly is assisted:
but he that walketh in crooked ways shall be entangled therein.
19 He that tilleth his own land shall be satisfied with bread:
but he that followeth idleness shall have plenty of poverty.

19 bread: Gr. plural

20 A man worthy of credit shall be much blessed:
but the wicked shall not be unpunished.
21 He that reverenceth not the persons of the just is not good:
such a one will sell a man for a morsel of bread.
22 An envious man maketh haste to be rich,
and knoweth not that the merciful man will have
the mastery over him.

23 He that reproveth a man's ways
shall have more favour than he that flattereth with the tongue.
24 He that casteth off father or mother, and thinketh he sinneth not;
the same is partaker with an ungodly man.
25 An unbelieving man judgeth rashly:
but he that trusteth in the Lord will act carefully.
26 He that trusteth to a bold heart, such an one is a fool:
but he that walketh in wisdom shall be safe.
27 He that giveth to the poor shall not be in want:
but he that turneth away his eye from him shall be in great distress.
28 In the places of ungodly men the righteous mourn:
but in their destruction the righteous shall be multiplied.

24 See Mark 7:11

28 mourn: Gr. *groan*

29 A reprover is better than a stiff-necked man:
for when the latter is suddenly set on fire, there
shall be no remedy.
2 When the righteous are praised, the people will rejoice:
but when the ungodly rule, men mourn.
3 When a man loveth wisdom, his father rejoiceth:
but he that keepeth harlots will waste wealth.
4 A righteous king establisheth a country:
but a transgressor destroyeth it.
5 He that prepareth a net in the way of his own friend,
entangleth his own feet in it.
6 A great snare is spread for a sinner:
but the righteous shall be in joy and gladness.
7 A righteous man knoweth how to judge for the poor:
but the ungodly understandeth not knowledge;
and the poor man hath not an understanding mind.

8 Lawless men burn down a city:

but wise men turn away wrath.
9 A wise man shall judge nations:
but a worthless man being angry laugheth and feareth not.
10 Bloody men hate a holy person,
but the upright will seek his soul.
11 A fool uttereth all his mind:
but the wise reserveth his in part.
12 When a king hearkeneth to unjust language,
all his subjects are transgressors.
13 When the creditor and debtor meet together,
the Lord overseeth them both.
14 When a king judgeth the poor in truth,
his throne shall be established for a testimony.
15 Stripes and reproofs give wisdom:
but an erring child disgraceth his parents.
16 When the ungodly abound, sins abound:
but when they fall, the righteous are warned.

17 Chasten thy son, and he shall give thee rest;
and he shall give honour to thy soul.
18 There shall be no interpreter to a sinful nation:
but he that observeth the law is blessed.
19 A stubborn servant will not be reproved by words:
for even if he understand, still he will not obey.
20 If thou see a man hasty in his words,
know that the fool hath hope rather than he.
21 He that liveth wantonly from a child, shall be a servant,
and in the end shall grieve over himself.
22 A furious man stirreth up strife,
and a passionate man diggeth up sin.
23 Pride bringeth a man low,
but the Lord upholdeth the humble-minded with honour.

24 He that shareth with a thief, hateth his own soul:
and if any having heard an oath uttered tell not of it,
25 they fearing and reverencing men unreasonably have been overthrown,
but he that trusteth in the Lord shall rejoice.
Ungodliness causeth a man to stumble:
but he that trusteth in his master shall be safe.
26 Many wait on the favour of rulers;
but justice cometh to a man from the Lord.
27 A righteous man is an abomination to an unrighteous man,
and the direct way is an abomination to the sinner.

31 Who shall find a virtuous woman?
for such a one is more valuable than precious stones.
11 The heart of her husband trusteth in her:

14 for a testimony: Heb. *for ever*. See Amos 1:11; Mich. 7:18; in the Greek

18 blessed: or, *most blessed*

25 in his master: possibly, *in the Lord*. See 2 Pet. 2:1

27 Heb. has here the verses printed at 24:22f–t, 24:35–53 and 24:54–62

such a one shall stand in no need of fine spoils.
12 For she employeth all her living for her husband's good.
13 Gathering wool and flax, she maketh it serviceable with her hands.
14 She is like a ship trading from a distance:
so she procureth her livelihood.
15 And she riseth by night,
and giveth food to her household,
and appointed tasks to her maidens.
16 She vieweth a farm, and buyeth it:
and with the fruit of her hands she planteth a possession.
17 She strongly girdeth her loins,
and strengtheneth her arms for work.
18 And she findeth by experience that working is good;
and her candle goeth not out all night.
19 She reacheth forth her arms to needful works,
and applieth her hands to the spindle.
20 And she openeth her hands to the needy,
and reacheth out fruit to the poor.

21 Her husband is not anxious about those at home when
he tarrieth anywhere abroad:
for all her household are clothed.
22 She maketh for her husband clothes of double texture,
and garments for herself of fine linen and scarlet.
23 And her husband becometh a distinguished person in the gates,
when he sitteth in council with the old inhabitants of the land.
24 She maketh fine linens,
and selleth girdles to the Canaanites:
she openeth her mouth heedfully and with propriety,
and controlleth her tongue.
25 She putteth on strength and honour;
and rejoiceth in the last days.
26 The ways of her household are careful,
and she eateth not the bread of idleness.
27 But she openeth her mouth wisely, and according to law.
28 And her kindness to them setteth up her children for
them, and they grow rich,
and her husband praiseth her.
29 Many daughters have obtained wealth,
many have wrought valiantly;
but thou hast exceeded, thou hast surpassed all.
30 Charms are false, and woman's beauty is vain:
for it is a wise woman that is blessed,
and let her praise the fear of the Lord.
31 Give her of the fruit of her lips;
and let her husband be praised in the gates.

21 her household: Gr. *those with her*
22 clothes of double texture: compare Heb. and Authorized Version

Ecclesiastes,

or, The Preacher

1 The words of the Preacher, the son of David, king of Israel in Jerusalem.
[2] Vanity of vanities, said the Preacher, vanity of vanities; all is vanity.
[3] What advantage is there to a man in all his labour that he taketh under
the sun? [4] A generation goeth, and a generation cometh: but the earth
standeth for ever. [5] And the sun ariseth, and the sun goeth down and
draweth toward its place; [6] arising there it proceedeth southward, and
goeth round toward the north. The wind goeth round and round, and
the wind returneth to its circuits. [7] All the rivers run into the sea; and yet
the sea is not filled: to the place whence the rivers come, thither they re-
turn again. [8] All things are full of labour; a man will not be able to speak of
them: neither shall the eye be satisfied with seeing, neither shall the ear
be filled with hearing.
[9] What is that which hath been? the very thing which shall be: and what
is that which hath been done? the very thing which shall be done: and
there is no new thing under the sun. [10] Who is he that shall speak and
say, Behold, this is new? it hath already been in the ages that have passed
before us. [11] There is no memorial to the first things; neither to the things
that have been last shall their memorial be with them that shall be at the
last time.
[12] I the Preacher was king over Israel in Jerusalem. [13] And I applied my
heart to seek out and examine by wisdom concerning all things that are
done under heaven, for God hath given to the sons of men an evil trouble
to be troubled therewith.
[14] I beheld all the works that were wrought under the sun; and, behold,
all were vanity and waywardness of spirit. [15] That which is crooked can-
not be made straight: and deficiency cannot be numbered. [16] I spoke in
my heart, saying, Behold, I am increased, and have acquired wisdom be-
yond all who were before me in Jerusalem: also I applied my heart to
know wisdom and knowledge. [17] And my heart knew much—wisdom, and
knowledge, parables and understanding: I perceived that this also is way-
wardness of spirit. [18] For in the abundance of wisdom is abundance of
knowledge; and he that increaseth knowledge will increase sorrow.
2 I said in my heart, Come now, I will prove thee with mirth, and behold
thou good: and, behold, this is also vanity. [2] I said to laughter, Madness:
and to mirth, Why doest thou this?
[3] And I examined whether my heart would excite my flesh as with wine
(though my heart guided me in wisdom), and I desired to lay hold of mirth,
until I should see of what kind is the good to the sons of men, which they
should do under the sun all the days of their life. [4] I enlarged my work;
I built me houses; I planted me vineyards. [5] I made me gardens and or-
chards, and planted in them every kind of fruit-tree. [6] I made me pools of
water, to water from them the timber-bearing wood. [7] I got servants and

maidens, and servants were born to me in the house: also I had abundant possession of flocks and herds, beyond all who were before me in Jerusalem. [8] Moreover I collected for myself both silver and gold also, and the peculiar treasures of kings and provinces: I procured me singing men and singing women, and delights of the sons of men, a butler and female cupbearers.

[9] So I became great, and advanced beyond all that were before me in Jerusalem: also my wisdom was established to me. [10] And whatever my eyes desired, I withheld not from them, I withheld not my heart from all my mirth: for my heart rejoiced in all my labour; and this was my portion of all my labour. [11] And I looked on all my works which my hands had wrought, and on my labour which I laboured to perform: and, behold, all was vanity and waywardness of spirit, and there is no advantage under the sun.

[12] Then I looked on to see wisdom, and madness, and folly: for who is the man who will follow after counsel, in all things wherein he employeth it? [13] And I saw that wisdom excelleth folly, as much as light excelleth darkness. [14] The wise man's eyes are in his head; but the fool walketh in darkness: and I perceived, even I, that one event shall happen to them all.

[15] And I said in my heart, As the event of the fool is, so shall it be to me, even to me; and to what purpose have I gained wisdom? I said moreover in my heart, This is also vanity, because the fool speaketh of his abundance. [16] For there is no remembrance of the wise man with the fool for ever; forasmuch as now in the coming days all things are forgotten: and how shall the wise man die with the fool?

[17] So I hated life; because the work that was wrought under the sun was evil before me: for all is vanity and waywardness of spirit. [18] And I hated the whole of my labour which I took under the sun; because I must leave it to the man who will come after me. [19] And who knoweth whether he will be a wise man or a fool? and whether he will have power over all my labour in which I laboured, and wherein I grew wise under the sun? this is also vanity. [20] So I went about to dismiss from my heart all my labour wherein I had laboured under the sun. [21] For there is such a man that his labour is in wisdom, and in knowledge, and in fortitude; yet this man shall give his portion to one who hath not laboured therein. This is also vanity and great evil. [22] For it happeneth to a man in all his labour, and in the purpose of his heart wherein he laboureth under the sun. [23] For all his days are days of sorrows, and vexation of spirit is his; in the night also his heart resteth not. This is also vanity.

[24] A man hath nothing really good to eat, and to drink, and to show his soul as good in his trouble. This also I saw, that it is from the hand of God. [25] For who shall eat, or who shall drink, without him? [26] For God hath given to the man who is good in his sight, wisdom, and knowledge, and joy: but he hath given to the sinner trouble, to add and to heap up, that he may give to him that is good before God; for this is also vanity and waywardness of spirit.

3 To all things there is a time,
and a season for every matter under heaven.
[2] A time of birth, and a time to die;
a time to plant, and a time to pluck up what hath been planted;
[3] a time to kill, and a time to heal;
a time to pull down, and a time to build up;
[4] a time to weep, and a time to laugh;
a time to lament, and a time to dance;
[5] a time to throw stones, and a time to gather stones together;
a time to embrace, and a time to abstain from embracing;
[6] a time to seek, and a time to lose;
a time to keep, and a time to cast away;
[7] a time to rend, and a time to sew;
a time to be silent, and a time to speak;
[8] a time to love, and a time to hate;
a time of war, and a time of peace.

[9] What advantage hath he that worketh in those things
wherein he laboureth?

[10] I have seen all the trouble, which God hath given to the sons of men
to be troubled with. [11] All the things which he hath made are beautiful in
his time: he hath also set the whole world in their heart, that man might
not find out the work which God hath wrought from the beginning even
to the end. [12] I know that there is no good in them, except for a man to
rejoice, and to do good in his life.
[13] Also in the case of every man who shall eat and drink, and see good
in all his labour, this is a gift of God. [14] I know that whatsoever things
God hath done, they shall be for ever: it is impossible to add to it, and it
is impossible to take away from it: and God hath done it, that men may
fear before him. [15] That which hath been is now; and whatever things are
appointed to be have already been; and God will seek out that which is
past.
[16] And moreover I saw under the sun the place of judgment, there was
the ungodly one; and the place of righteousness, there was the godly one.
[17] And I said in my heart, God will judge the righteous and the ungodly:
for there is a time there for every action and for every work.
[18] I said in my heart, concerning the speech of the sons of man, God will
judge them, and that to show that they are beasts. [19] Also to them is the
event of the sons of man, and the event of the brute; one event befalleth
them: as is the death of the one, so also the death of the other; and there is
one breath to all: and what hath the man more than the brute? nothing; for
all is vanity. [20] All go to one place; all were formed of the dust, and all will
return to dust. [21] And who hath seen the spirit of the sons of man, whether
it goeth upward? and the spirit of the beast, whether it goeth downward
to the earth? [22] And I saw that there was no good, but that wherein a man

shall rejoice in his works, for it is his portion, for who shall bring him to
see anything of that which shall be after him?

4 So I returned, and saw all the oppressions that were done under the
sun: and behold the tear of the oppressed, and they had no comforter;
and on the side of them that oppressed them was power; but they had no
comforter: [2] and I praised all the dead that had already died more than
the living, as many as are alive until now. [3] Better also than both these is
he who hath not yet been, who hath not seen all the evil work that is done
under the sun.

[4] And I saw all labour, and all the diligent work, that this is a man's envy
from his neighbour. This is also vanity and waywardness of spirit. [5] The
fool foldeth his hands together, and eateth his own flesh. [6] Better is a hand-
ful of rest than two handfuls of trouble and waywardness of spirit.

[7] So I returned, and saw vanity under the sun. [8] There is one alone, and
there is not a second; yea, he hath neither son nor brother: yet there is
no end to all his labour; neither is his eye satisfied with wealth; and for
whom do I labour, and deprive my soul of good? this is also vanity, and
an evil trouble. [9] Two are better than one, seeing they have a good reward
for their labour. [10] For if they fall, the one will lift up his fellow: but woe
to him that is alone when he falleth, and there is not a second to lift him
up. [11] Also if two should lie together, they also get heat: but how shall one
be warmed alone? [12] And if one should prevail against him, the two shall
withstand him; and a threefold cord shall not be quickly broken.

[13] Better is a poor and wise child than an old and foolish king, who
knoweth not how to take heed any longer. [14] For he shall come forth out
of the house of the prisoners to reign, because he also that was in his king-
dom hath become poor. [15] I beheld all the living who were walking under
the sun, with the second youth who shall stand up in each one's place.
[16] There is no end to all the people, to all who were before them: and the
last shall not rejoice in him: for this also is vanity and waywardness of
spirit.

[17] Keep thy foot, whensoever thou goest to the house of God; and when
thou art near to hear, let thy sacrifice be better than the gift of fools: for
they know not that they are doing evil.

5 Be not hasty with thy mouth, and let not thy heart be swift to utter
anything before God; for God is in heaven above, and thou upon earth:
therefore let thy words be few. [2] For through the multitude of trial a dream
cometh; and a fool's voice is with a multitude of words.

[3] Whenever thou shalt vow a vow to God, defer not to pay it; for he hath
no pleasure in fools: pay thou therefore whatsoever thou shalt have vowed.
[4] It is better that thou shouldst not vow, than that thou shouldst vow and
not pay. [5] Suffer not thy mouth to lead thy flesh to sin; and say not in
the presence of God, It was an error: lest God be angry at thy voice, and
destroy the works of thy hands. [6] For there is evil in a multitude of dreams
and vanities and many words: but fear thou God.

[7] If thou shouldst see the oppression of the poor, and the wresting of
judgment and of justice in the land, wonder not at the matter: for there is

a high one to watch over him that is high, and high ones over them. [8] Also
the abundance of the earth is for every one: the king is dependent on the
tilled field.
[9] He that loveth silver shall not be satisfied with silver: and who hath
loved gain, in the abundance thereof? this is also vanity. [10] In the multitude
of good they are increased that eat it: and what virtue hath the owner, but
the right of beholding it with his eyes? [11] The sleep of a servant is sweet,
whether he eat little or much: but to one who is satiated with wealth, there
is none that suffereth him to sleep.
[12] There is an infirmity which I have seen under the sun, namely, wealth
kept for its owner to his hurt. [13] And that wealth shall perish in an evil
trouble: and the man begetteth a son, and there is nothing in his hand.
[14] As he came forth naked from his mother's womb, he shall return back
as he came, and he shall receive nothing for his labour, that it should go
with him in his hand. [15] And this is also an evil infirmity: for as he came, so
also shall he return: and what is his gain, for which he vainly laboureth?
[16] Yea, all his days are in darkness, and in mourning, and much sorrow,
and infirmity, and wrath.
[17] Behold, I have seen good, that it is a fine thing for a man to eat and to
drink, and to see good in all his labour in which he may labour under the
sun, all the number of the days of his life which God hath given to him:
for it is his portion. [18] Yea, and as for every man to whom God hath given
wealth and possessions, and hath given him power to eat thereof, and
to receive his portion, and to rejoice in his labour; this is the gift of God.
[19] For he shall not much remember the days of his life; for God troubleth
him in the mirth of his heart.

6 There is an evil which I have seen under the sun, and it is abundant
with man: [2] a man to whom God shall give wealth, and substance, and
honour, and he wanteth nothing for his soul of all things that he shall
desire, yet God shall not give him power to eat of it, for a stranger shall
devour it: this is vanity, and an evil infirmity.
[3] If a man beget a hundred children, and live many years, yea, however
abundant the days of his years shall be, yet if his soul shall not be satisfied
with good, and also he have no burial; I said, An untimely birth is better
than he. [4] For he came in vanity, and departeth in darkness, and his name
shall be covered in darkness. [5] Moreover he hath not seen the sun, nor
known rest: there is no more rest to this one than another. [6] Though he
hath lived to the return of a thousand years, yet he hath seen no good: do
not all go to one place?
[7] All the labour of a man is for his mouth, and yet the appetite shall not
be satisfied. [8] For what advantage hath the wise man over the fool, since
even the poor knoweth how to walk in the direction of life? [9] The sight of
the eyes is better than that which wandereth in soul: this is also vanity,
and waywardness of spirit.
[10] If anything hath been, its name hath already been called: and it is
known what man is; neither can he contend with him who is stronger
than he. [11] For there are many things which increase vanity.

12 What advantage hath a man? for who knoweth what is good for a man
in his life, during the number of the life of the days of his vanity? and he
hath spent them as a shadow; for who shall tell a man what shall be after
him under the sun?

7 A good name is better than good oil; and the day of death than the
day of birth. 2 It is better to go to the house of mourning, than to go
to the banquet house: since this is the end of every man; and the living
man will apply good warning to his heart. 3 Sorrow is better than laughter:
for by the sadness of the countenance the heart will be made better. 4 The
heart of the wise is in the house of mourning; but the heart of fools is in
the house of mirth.

5 It is better to hear a reproof of a wise man, than for a man to hear the
song of fools. 6 As the sound of thorns under a cauldron, so is the laughter
of fools: this is also vanity.

7 For oppression maketh a wise man mad, and destroyeth his noble
heart. 8 The end of a matter is better than the beginning thereof: the pa-
tient is better than the high-minded. 9 Be not hasty in thy spirit to be angry:
for anger will rest in the bosom of fools. 10 Say not, What hath happened,
that the former days were better than these? for thou dost not enquire in
wisdom concerning this.

11 Wisdom is good with an inheritance: and there is an advantage by it
to them that see the sun. 12 For wisdom in its shadow is as the shadow of
silver: and the excellence of the knowledge of wisdom will give life to him
that hath it.

13 Behold the works of God: for who shall be able to straighten him whom
God hath made crooked? 14 In the day of prosperity live joyfully, and con-
sider in the day of adversity: consider, I say, God also hath caused the one
to agree with the other for this reason, that man should find nothing after
him.

15 I have seen all things in the days of my vanity: there is a just man
perishing in his justice, and there is an ungodly man remaining in his
wickedness. 16 Be not very just; neither be very wise: lest thou be con-
founded. 17 Be not very wicked; and be not stubborn: lest thou shouldst
die before thy time. 18 It is well for thee to hold fast by this; also by this
defile not thy hand: for to them that fear God all things shall come forth
well.

19 Wisdom will help the wise man more than ten mighty men which are
in the city. 20 For there is not a righteous man in the earth, who will do
good, and not sin. 21 Also take no heed to all the words which ungodly
men shall speak; lest thou hear thy servant cursing thee. 22 For many times
he shall trespass against thee, and repeatedly shall he afflict thy heart;
for thus also hast thou cursed others. 23 All these things have I proved in
wisdom: I said, I will be wise; but it was far from me. 24 That which is far
beyond what was, and a great depth, who shall find it out?

25 I and my heart went round about to know, and to examine, and to seek
wisdom, and the account of things, and to know the folly and trouble and
madness of the ungodly man.

20 Rom. 3:10 (Heb. + LXX)

[26] And I find her to be, and I will pronounce to be more bitter than death
the woman which is a snare, and her heart nets, who hath a band in her
hands: he that is good in the sight of God shall be delivered from her; but
the sinner shall be caught by her. [27] Behold, this have I found, said the
Preacher, seeking by one at a time to find out the account, [28] which my
soul sought after, but I found not: for I have found one man of a thousand;
but a woman in all these I have not found. [29] But, behold, this have I found,
that God made man upright; but they have sought out many devices.

Who knoweth the wise? and who knoweth the interpretation of a saying?
8 A man's wisdom will lighten his countenance; but a man of shameless
countenance will be hated.

[2] Observe the commandment of the king, and that because of the word
of the oath of God. [3] Be not hasty; thou shalt go forth out of his presence:
stand not in an evil matter; for he will do whatsoever he shall please, [4] even
as a king having power: and who will say to him, What doest thou?

[5] He that keepeth the commandment shall not know an evil thing: and
the heart of the wise knoweth the time of judgment. [6] For to everything
there is time and judgment; for the knowledge of a man is great to him.
[7] For there is no one that knoweth what is going to be: for who shall tell
him how it shall be?

[8] There is no man that hath power over the spirit to retain the spirit; and
there is no power in the day of death: and there is no discharge in the day
of battle; neither shall ungodliness save her votary.

[9] So I saw all this, and I applied my heart to every work that hath been
done under the sun; all the things wherein man hath power over man
to afflict him. [10] And then I saw the ungodly carried into the tombs, and
that out of the holy place: and they departed, and were praised in the city,
because they had done thus: this also is vanity.

[11] Because there is no contradiction made on the part of those who do
evil quickly, therefore the heart of the children of men is fully determined
in them to do evil. [12] He that hath sinned hath done evil from that time,
and long from beforehand: nevertheless I know, that it is well with them
that fear God, that they may fear before him: [13] but it shall not be well with
the ungodly, and he shall not prolong his days, which are as a shadow;
forasmuch as he feareth not before God.

[14] There is a vanity which is done upon the earth; that there are righteous
persons to whom it happeneth according to the doing of the ungodly; and
there are ungodly men, to whom it happeneth according to the doing of
the just: I said, This is also vanity. [15] Then I praised mirth, because there
is no good for a man under the sun, but to eat, and drink, and be merry:
and this shall attend him in his labour all the days of his life, which God
hath given him under the sun.

[16] Whereupon I set my heart to know wisdom, and to perceive the trou-
ble that was wrought upon the earth: for there is that neither by day nor
night seeth sleep with his eyes. [17] And I beheld all the works of God, that
a man shall not be able to discover the work which is wrought under the
sun; whatsoever things a man shall endeavour to seek, however a man

may labour to seek it, yet he shall not find it; yea, how much soever a
wise man may speak of knowing it, he shall not be able to find it: for I
applied all this to my heart, and my heart hath seen all this.

9 I saw that the righteous, and the wise, and their works, are in the hand
of God: yea, there is no man that knoweth either love or hatred, though
all are before their face. [2] Vanity is in all: there is one event to the righteous,
and to the wicked; to the good, and to the bad; both to the pure, and to
the impure; both to him that sacrificeth, and to him that sacrificeth not:
as is the good, so is the sinner: as is the swearer, even so is he that feareth
an oath.

[3] There is this evil in all that is done under the sun, that there is one event
to all: yea, the heart of the sons of men is filled with evil, and madness
is in their heart during their life, and after that they go to the dead. [4] For
who is he that hath fellowship with all the living? there is hope of him: for
a living dog is better than a dead lion. [5] For the living will know that they
shall die: but the dead know nothing, and there is no longer any reward
to them; for their memory is lost. [6] Also their love, and their hatred, and
their envy, have now perished; yea, there is no portion for them any more
for ever in all that is done under the sun.

[7] Go, eat thy bread with mirth, and drink thy wine with a joyful heart;
for now God hath favourably accepted thy works. [8] Let thy garments be
always white; and let not oil be wanting on thy head. [9] And see life with
the wife whom thou lovest all the days of the life of thy vanity, which are
given thee under the sun: for that is thy portion in thy life, and in thy
labour wherein thou labourest under the sun.

[10] Whatsoever thy hand shall find to do, do with all thy might; for there is
no work, nor device, nor knowledge, nor wisdom, in Hades whither thou
goest.

[11] I returned, and saw under the sun, that the race is not to the swift,
nor the battle to the strong, nor yet bread to the wise, nor yet wealth to
men of understanding, nor yet favour to men of knowledge; for time and
chance will happen to them all. [12] For surely man also knoweth not his
time: as fishes that are taken in an evil net, and as birds that are caught
in a snare; even thus the sons of men are snared at an evil time, when it
falleth suddenly upon them.

[13] This I also saw to be wisdom under the sun, and it is great before me:
[14] suppose there were a little city, and few men in it; and there should
come against it a great king, and surround it, and build great mounds
against it; [15] and should find in it a poor wise man, and he should save
the city through his wisdom: yet no man would remember that poor man.
[16] And I said, Wisdom is better than power: yet the wisdom of the poor
man is set at nought, and his words not listened to.

[17] The words of the wise are heard in quiet more than the cry of them
that rule in folly.

[18] Wisdom is better than weapons of war: and one sinner will destroy
much good.

10 Pestilent flies will corrupt a preparation of sweet ointment: and a
little wisdom is more precious than great glory of folly.
[2] A wise man's heart is at his right hand; but a fool's heart at his left. [3] Yea,
and whenever a fool walketh by the way, his heart will fail him, and all that
he thinketh of is folly.
[4] If the spirit of the ruler rise up against thee, leave not thy place; for
soothing will put an end to great offences. [5] There is an evil which I have
seen under the sun, wherein an error hath proceeded from the ruler. [6] The
fool hath been set in very high places, while rich men would sit in a low
one. [7] I have seen servants upon horses, and princes walking as servants
on the earth.
[8] He that diggeth a pit shall fall into it; and him that breaketh down a
hedge a serpent shall bite.
[9] He that removeth stones shall be troubled thereby; he that cleaveth
wood shall be endangered thereby.
[10] If the axe-head should fall off, then the man troubleth his counte-
nance, and he must put forth more strength: and in that case skill is of no
advantage to a man.
[11] If a serpent bite when there is no charmer's whisper, then there is no
advantage to the charmer. [12] The words of a wise mouth are gracious: but
the lips of a fool will swallow him up. [13] The beginning of the words of
his mouth is folly: and the end of his talk mischievous madness. [14] A fool
moreover multiplieth words: man knoweth not what hath been, nor what
will be: who shall tell him what will come after him? [15] The labour of fools
will afflict them, as that of one who knoweth not to go to the city.
[16] Woe to thee, O city, whose king is young, and thy princes eat in
the morning! [17] Blessed art thou, O land, whose king is a son of nobles,
and whose princes shall eat seasonably, for strength, and shall not be
ashamed.
[18] By slothful neglect a building will be brought low: and by idleness of
the hands the house will fall to pieces.
[19] Men prepare bread for laughter, and wine and oil that the living should
rejoice: but to money all things will humbly yield obedience.
[20] Even in thy conscience, curse not the king; and curse not the rich in
thy bedchamber: for a bird of the air shall carry thy voice, and that which
hath wings shall report thy speech.

11 Send forth thy bread upon the face of the water: for thou shalt find it
after many days. [2] Give a portion to seven, and also to eight; for thou
knowest not what evil there shall be upon the earth. [3] If the clouds be filled
with rain, they pour it out upon the earth: and if a tree fall southward, or
if it fall northward, in the place where the tree shall fall, there it shall be.
[4] He that observeth the wind soweth not; and he that looketh at the clouds
will not reap. [5] Among whom none knoweth what is the way of the wind:
as the bones are hid in the womb of a pregnant woman, so thou shalt not
know the works of God, even all things whatsoever he shall do. [6] In the
morning sow thy seed, and in the evening let not thy hand be slack: for

thou knowest not what sort shall prosper, whether this or that, or whether
both shall be good alike.
[7] Moreover the light is sweet, and it is good for the eyes to see the sun.
[8] For even if a man should live many years, and rejoice in them all; yet
let him remember the days of darkness; for they shall be many. All that
cometh is vanity.
[9] Rejoice, O young man, in thy youth; and let thy heart cheer thee in the
days of thy youth, and walk in the ways of thy heart blameless, but not in
the sight of thy eyes: yet know that for all these things God will bring thee
into judgment. [10] Therefore remove sorrow from thy heart, and put away
evil from thy flesh: for youth and folly are vanity.
12 And remember thy Creator in the days of thy youth, before the days
of evil come, and the years overtake thee in which thou shalt say, I
have no pleasure in them. [2] While the sun and light are not darkened, nor
the moon and the stars; nor the clouds return after the rain: [3] in the day
wherein the keepers of the house shall tremble, and the mighty men shall
become bent, and the grinding women cease because they have become
few, and the women looking out at the windows be dark; [4] and they shall
shut the doors in the market-place, because of the weakness of the voice
of her that grindeth at the mill; and he shall rise up at the voice of the
sparrow, and all the daughters of song shall be brought low; [5] and they
shall look up, and fears shall be in the way, and the almond tree shall
blossom, and the locust shall increase, and the caper shall be scattered:
because man hath gone to his eternal home, and the mourners have gone
about the market: [6] before the silver cord be let go, or the choice gold be
broken, or the pitcher be broken at the fountain, or the wheel run down
to the cistern; [7] before the dust also return to the earth as it was, and the
spirit return to God who gave it.
[8] Vanity of vanities, said the Preacher; all is vanity. [9] And because the
Preacher was wise above others, so it was that he taught man excellent
knowledge, and the ear will trace out the parables. [10] The Preacher sought
diligently to find out acceptable words, and a correct writing, even words
of truth. [11] The words of the wise are as goads, and as nails firmly fastened,
which have been given from one shepherd by agreement. [12] And moreover,
my son, guard thyself by means of them: of making many books there is
no end; and much study is a weariness of the flesh.
[13] Hear the end of the matter, the sum: Fear God, and keep his com-
mandments: for this is the whole man. [14] For God will bring every work
into judgment, with everything that hath been overlooked, whether it be
good, or whether it be evil.

The Song of Songs

1 The Song of songs, which is Solomon's.

[2] Let him kiss me with the kisses of his mouth:
for thy breasts are better than wine.
[3] And the smell of thy ointments is better than all spices:
thy name is ointment poured forth;
therefore do the young maidens love thee.
[4] They have drawn thee:
we will run after thee, for the smell of thy ointments:
the king hath brought me into his closet:
let us rejoice and be glad in thee;
we will love thy breasts more than wine:
righteousness loveth thee.

[5] I am black, but beautiful,
ye daughters of Jerusalem,
as the tents of Kedar, as the curtains of Solomon.
[6] Look not upon me, because I am dark,
because the sun hath looked unfavourably upon me:
my mother's sons strove with me;
they made me keeper in the vineyards;
I have not kept my own vineyard.

[7] Tell me, thou whom my soul loveth,
where thou tendest thy flock, where thou causest
them to rest at noon,
lest I become as one that is veiled by the flocks of thy companions.

[8] If thou know not thyself, thou fair one among women,
go thou forth by the footsteps of the flocks,
and feed thy kids by the shepherds' tents.
[9] I have likened thee, my companion,
to my horses in the chariots of Pharaoh.
[10] How are thy cheeks beautiful as those of a dove,
thy neck as chains!
[11] We will make thee figures of gold
with studs of silver.

[12] So long as the king was at table,
my spikenard gave forth its smell.
[13] My kinsman is to me a bundle of myrrh;
he shall lie between my breasts.
[14] My kinsman is to me a cluster of camphor

in the vineyards of Engaddi.

[15] Behold, thou art fair, my companion;
behold, thou art fair; thy eyes are doves.
[16] Behold, thou art fair, my kinsman,
yea, beautiful, overshadowing our bed.
[17] The beams of our house are cedars,
our ceilings are of cypress.

2 I am a flower of the plain,
a lily of the valleys.

[2] As a lily among thorns,
so is my companion among the daughters.

[3] As the apple among the trees of the wood,
so is my kinsman among the sons.
I desired his shadow, and sat down,
and his fruit was sweet in my throat.
[4] Bring me into the wine house;
set love before me.
[5] Strengthen me with perfumes,
stay me with apples: for I am wounded with love.
[6] His left hand shall be under my head,
and his right hand shall embrace me.

[7] I have charged you, ye daughters of Jerusalem,
by the powers and by the virtues of the field,
that ye do not rouse or wake my love, until he please.

[8] The voice of my kinsman! behold, he cometh leaping over
the mountains, bounding over the hills.

[9] My kinsman is like a roe
or a young hart on the mountains of Bethel:
behold, he is behind our wall,
looking through the windows,
peeping through the lattices.
[10] My kinsman answereth, and saith to me,
Rise up, come, my companion, my fair one, my dove.
[11] For, behold, the winter is past,
the rain is gone, it hath departed.
[12] The flowers are seen in the land;
the time of pruning hath arrived;
the voice of the turtle-dove hath been heard in our land.
[13] The fig-tree hath put forth its young figs,
the vines put forth the tender grape, they yield a smell:

arise, come, my companion, my fair one, my dove; yea, come.

[14] Thou art my dove, in the shelter of the rock,
near the wall:
show me thy face,
and cause me to hear thy voice;
for thy voice is sweet,
and thy countenance is beautiful.

[15] Take us the little foxes that spoil the vines:
for our vines put forth tender grapes.

[16] My kinsman is mine, and I am his:
he feedeth his flock among the lilies.

[17] Until the day dawn, and the shadows depart,
turn, my kinsman,
be thou like to a roe or young hart
on the mountains of the ravines.

3 By night on my bed
I sought him whom my soul loveth:
I sought him, but found him not;
I called him, but he hearkened not to me.
[2] I will rise now, and go about in the city,
in the market-places, and in the streets,
and I will seek him whom my soul loveth:
I sought him, but I found him not.
[3] The watchmen who go their rounds in the city found me.
I said, Have ye seen him whom my soul loveth?
[4] It was as a little while after I parted from them,
that I found him whom my soul loveth:
I held him, and did not let him go,
until I brought him into my mother's house,
and into the chamber of her that conceived me.

[5] I have charged you, O daughters of Jerusalem,
by the powers and by the virtues of the field,
that ye rouse not nor awake my love, until he please.

[6] Who is this that cometh up from the wilderness
as pillars of smoke,
perfumed with myrrh and frankincense,
with all powders of the perfumer?
[7] Behold Solomon's bed;
sixty mighty men of the mighty ones of Israel are round about it.
[8] They all hold a sword,

being expert in war:
every man hath his sword upon his thigh
because of fear by night.

9 King Solomon made himself a litter of woods of Lebanon.
10 He made the pillars of it silver,
the bottom of it gold,
the covering of it scarlet,
in the midst of it a pavement of love,
for the daughters of Jerusalem.
11 Go forth, ye daughters of Sion,
and behold king Solomon,
with the crown wherewith his mother crowned him,
in the day of his espousals,
and in the day of the gladness of his heart.

4 Behold, thou art fair, my companion;
behold, thou art fair;
thy eyes are doves,
beside thy veil:
thy hair is as flocks of goats,
that have appeared from Galaad.
2 Thy teeth are as flocks of shorn sheep,
that have gone up from the washing;
all of them bearing twins,
and there is not a barren one among them.
3 Thy lips are as a thread of scarlet,
and thy speech is comely:
like the rind of a pomegranate
is thy cheek without thy veil.
4 Thy neck is as the tower of David,
that was built for an armoury:
a thousand shields hang upon it,
and all darts of mighty men.
5 Thy two breasts are as two twin fawns,
that feed among the lilies.
6 Until the day dawn, and the shadows depart,
I will betake me to the mountain of myrrh,
and to the hill of frankincense.
7 Thou art all fair, my companion,
and there is no spot in thee.

8 Come from Lebanon, my bride, come from Lebanon:
thou shalt come and pass from the top of Faith,
from the top of Sanir and Hermon,
from the lions' dens, from the mountains of the leopards.
9 My sister, my spouse,

thou hast ravished my heart;
thou hast ravished my heart with one of thy eyes,
with one chain of thy neck.
10 How beautiful are thy breasts, my sister, my spouse!
how much more beautiful are thy breasts than wine,
and the smell of thy garments than all spices!
11 Thy lips drop honeycomb, my spouse:
honey and milk are under thy tongue;
and the smell of thy garments is as the smell of Lebanon.
12 My sister, my spouse is a garden enclosed;
a garden enclosed, a fountain sealed.
13 Thy shoots are a garden of pomegranates, with the
fruit of choice berries;
camphor, with spikenard:
14 spikenard and saffron,
calamus and cinnamon;
with all woods of Lebanon,
myrrh, aloes, with all chief spices:
15 a fountain of a garden,
and a well of water springing and gurgling from Lebanon.

16 Awake, O north wind; and come, O south;
and blow through my garden, and let my spices flow out.

5 Let my kinsman come down into his garden,
and eat the fruit of his choice berries.
I am come into my garden, my sister, my spouse:
I have gathered my myrrh with my spices;
I have eaten my bread with my honey;
I have drunk my wine with my milk.
Eat, O friends, and drink;
yea, brethren, drink abundantly.

2 I sleep, but my heart is awake:
the voice of my kinsman knocketh at the door, saying,
Open, open to me, my companion, my sister,
my dove, my perfect one:
for my head is filled with dew,
and my locks with the drops of the night.
3 I have put off my coat; how shall I put it on?
I have washed my feet, how shall I defile them?
4 My kinsman put forth his hand by the hole of the door,
and my belly was moved for him.
5 I rose up to open to my kinsman;
my hands dropped myrrh,
my fingers choice myrrh,
on the handles of the lock.

[6] I opened to my kinsman;
my kinsman was gone:
my soul failed at his speech:
I sought him, but found him not;
I called him, but he answered me not.
[7] The watchmen that go their rounds in the city found me,
they smote me, they wounded me;
the keepers of the walls took away my veil from me.
[8] I have charged you, O daughters of Jerusalem,
by the powers and the virtues of the field:
if ye should find my kinsman, what are ye to say to him?
That I am wounded with love.

[9] What is thy kinsman more than another kinsman,
O thou beautiful among women?
what is thy kinsman more than another kinsman,
that thou hast so charged us?

[10] My kinsman is white and ruddy,
chosen out from myriads.
[11] His head is as very fine gold,
his locks are flowing, black as a raven.
[12] His eyes are as doves, by the pools of waters,
washed with milk,
sitting by the pools.
[13] His cheeks are as bowls of spices pouring forth perfumes:
his lips are lilies, dropping choice myrrh.
[14] His hands are as turned gold set with beryl:
his belly is an ivory tablet on a sapphire stone.
[15] His legs are marble pillars set on golden sockets:
his form is as Lebanon, choice as the cedars.
[16] His throat is most sweet, and altogether desirable.
This is my kinsman,
and this is my companion,
O daughters of Jerusalem.

6 Whither is thy kinsman gone,
thou beautiful among women?
whither hath thy kinsman turned aside?
tell us, and we will seek him with thee.

[2] My kinsman is gone down to his garden, to the beds of spice,
to feed his flock in the gardens, and to gather lilies.
[3] I am my kinsman's, and my kinsman is mine,
who feedeth among the lilies.

[4] Thou art fair, my companion, as Pleasure,

beautiful as Jerusalem,
terrible as armies set in array.
5 Turn away thy eyes from before me,
for they have ravished me:
thy hair is as flocks of goats
which have appeared from Galaad.
6 Thy teeth are as flocks of shorn sheep,
that have gone up from the washing,
all of them bearing twins,
and there is none barren among them:
thy lips are as a thread of scarlet,
and thy speech is comely.
7 Thy cheek is like the rind of a pomegranate,
being seen without thy veil.

8 There are sixty queens, and eighty concubines,
and maidens without number.
9 My dove, my perfect one is one;
she is the only one of her mother;
she is the choice of her that bore her.
The daughters saw her, and the queens will pronounce her blessed,
yea, and the concubines, and they will praise her.
10 Who is this that looketh forth as the morning,
fair as the moon, choice as the sun,
terrible as armies set in array?

11 I went down to the garden of nuts,
to look at the fruits of the valley,
to see if the vine flowered,
if the pomegranates blossomed.
12 There I will give thee my breasts:
my soul knew it not:
it made me as the chariots of Aminadab.

7 Return, return, O Sunamite;
return, return, and we will look at thee.

What will ye see in the Sunamite?
She cometh as bands of armies.

2 Thy steps are beautiful in shoes,
O daughter of the prince:
the joints of thy thighs are like chains,
the work of the craftsman.
3 Thy navel is as a turned bowl,
not wanting liquor;
thy belly is as a heap of wheat

set about with lilies.
4 Thy two breasts are as two twin fawns.
5 Thy neck is as an ivory tower;
thy eyes are as pools in Esebon,
by the gates of the daughter of many:
thy nose is as the tower of Lebanon,
looking toward Damascus.
6 Thy head upon thee is as Carmel,
and the curls of thy hair like scarlet;
the king is bound in the galleries.
7 How beautiful art thou,
and how sweet art thou, my love!
8 This is thy greatness in thy delights:
thou wast made like a palm tree,
and thy breasts to clusters.
9 I said, I will go up to the palm tree,
I will take hold of its high boughs:
and now shall thy breasts be as clusters of the vine,
and the smell of thy nose as apples;
10 and thy throat as good wine,
going well with my kinsman,
suiting my lips and teeth.

11 I am my kinsman's,
and his desire is toward me.
12 Come, my kinsman, let us go forth into the field;
let us lodge in the villages.
13 Let us go early into the vineyards;
let us see if the vine hath flowered,
if the blossoms have appeared,
if the pomegranates have blossomed;
there will I give thee my breasts.
14 The mandrakes have given a smell,
and at our doors are all kinds of choice fruits, new and old.
O my kinsman, I have kept them for thee.

8 I would that thou, O my kinsman, wert he that sucked
the breasts of my mother;
when I found thee without, I would kiss thee;
yea, they should not despise me.
2 I would take thee, I would bring thee into my mother's house,
and into the chamber of her that conceived me;
I would make thee to drink of spiced wine,
of the juice of my pomegranates.

3 His left hand should be under my head,
and his right hand should embrace me.

[4] I have charged you, ye daughters of Jerusalem,
by the virtues of the field,
that ye stir not up, nor awake my love, until he please.

[5] Who is this that cometh up all white,
leaning on her kinsman?
I raised thee up under an apple-tree;
there thy mother brought thee forth;
there she that bore thee brought thee forth.

[6] Set me as a seal upon thy heart,
as a seal upon thy arm;
for love is strong as death;
jealousy is cruel as the grave,
her shafts are shafts of fire, even the flames thereof.

[7] Much water will not be able to quench love,
and rivers shall not drown it;
if a man would give all his substance for love,
men would utterly despise it.

[8] Our sister is little, and hath no breasts;
what shall we do for our sister,
in the day wherein she shall be spoken for?
[9] If she is a wall, let us build upon her silver bulwarks;
and if she is a door, let us carve for her cedar panels.
[10] I am a wall, and my breasts are as towers;
I was in their eyes as one that found peace.
[11] Solomon had a vineyard in Beelamon;
he let his vineyard to keepers;
every one was to bring for its fruit a thousand pieces of silver.
[12] My vineyard, even mine, is before me;
Solomon shall have a thousand,
and they that keep its fruit two hundred.

[13] Thou that dwellest in the gardens,
the companions hearken to thy voice:
make me hear it.

[14] Away, my kinsman, and be like a doe
or a fawn on the mountains of spices.

The Wisdom of Solomon

1 [a]Love righteousness, ye that be judges of the earth:
think of the Lord with a good (heart),
and in simplicity of heart seek him.
[2] For he will be found of them that tempt him not;
and showeth himself unto such as do not distrust him.
[3] For froward thoughts separate from God:
and his power, when it is tried, reproveth the unwise.

[4] For into a malicious soul wisdom shall not enter:
nor dwell in the body that is subject unto sin.
[5] For the holy spirit of discipline will flee deceit,
and remove from thoughts that are without understanding,
and will not abide when unrighteousness cometh in.

[6] For wisdom is a loving spirit;
and will not acquit a blasphemer of his words:
for God is witness of his reins,
and a true beholder of his heart,
and a hearer of his tongue.
[7] For the Spirit of the Lord filleth the world:
and that which containeth all things hath knowledge of the voice.

[8] Therefore he that speaketh unrighteous things cannot be hidden:
neither shall vengeance, when it punisheth, pass by him.
[9] For inquisition shall be made into the counsels of the ungodly:
and the sound of his words shall come unto the Lord
for the manifestation of his wicked deeds.
[10] For the ear of jealousy heareth all things:
and the noise of murmurings is not hid.

[11] Therefore beware of murmuring, which is unprofitable;
and refrain your tongue from backbiting:
for there is no word so secret, that shall go for nought:
and the mouth that belieth slayeth the soul.

[12] Seek not death in the error of your life:
and pull not upon yourselves destruction with the
works of your hands.

[a] This book is one of the most beautiful and important in the Apocrypha. Its first portion (1:1–11:4) is distinguished for the singular beauty of its style, its noble teaching on immortality, and its panegyric on Wisdom. The second portion of the book is very inferior to the first, from a literary point of view. It contains a pictorial commentary on the story of the Exodus. The book was, without doubt, written in Greek by an Alexandrian Jew, probably a short while before the Christian era.

13 For God made not death:
neither hath he pleasure in the destruction of the living.
14 For he created all things, that they might have their being:
and the generations of the world were healthful;
and there is no poison of destruction in them,
nor the kingdom of death upon the earth
15 (for righteousness is immortal):
16 but ungodly men with their works and words called it to them:
for when they thought to have it their friend,
they consumed to nought, and made a covenant with it,
because they are worthy to take part with it.

2 For the ungodly said, reasoning with themselves, but not aright,
Our life is short and tedious,
and in the death of a man there is no remedy:
neither was there any man known to have returned from the grave.
2 For we are born at all adventure:
and we shall be hereafter as though we had never been:
for the breath in our nostrils is as smoke,
and a little spark in the moving of our heart:
3 which being extinguished, our body shall be turned to ashes,
and our spirit shall vanish as the soft air,
4 and our name shall be forgotten in time,
and no man shall have our works in remembrance,
and our life shall pass away as the trace of a cloud,
and shall be dispersed as a mist,
that is driven away with the beams of the sun,
and overcome with the heat thereof.

5 For our time is a very shadow that passeth away;
and after our end there is no returning:
for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present:
and let us speedily use the creatures like as in youth.
7 Let us fill ourselves with costly wine and ointments:
and let no flower of the spring pass by us.
8 Let us crown ourselves with rosebuds, before they be withered:
9 let none of us go without his part of our voluptuousness:
let us leave tokens of our joyfulness in every place:
for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man,
let us not spare the widow,
nor reverence the ancient grey hairs of the aged.
11 Let our strength be the law of justice:
for that which is feeble is found to be nothing worth.

[12] Therefore let us lie in wait for the righteous; because
he is not for our turn,
and he is clean contrary to our doings:
he upbraideth us with our offending the law,
and objecteth to our infamy the transgressings of our education.
[13] He professeth to have the knowledge of God:
and he calleth himself the child of the Lord.
[14] He was made to reprove our thoughts.
[15] He is grievous unto us even to behold:
for his life is not like other men's,
his ways are of another fashion.
[16] We are esteemed of him as counterfeits:
he abstaineth from our ways as from filthiness:
he pronounceth the end of the just to be blessed,
and maketh his boast that God is his father.

[17] Let us see if his words be true:
and let us prove what shall happen in the end of him.
[18] For if the just man be the son of God, he will help him,
and deliver him from the hand of his enemies.
[19] Let us examine him with despitefulness and torture,
that we may know his meekness,
and prove his patience.
[20] Let us condemn him with a shameful death:
for by his own saying he shall be respected.

[21] Such things they did imagine, and were deceived:
for their own wickedness hath blinded them.
[22] As for the mysteries of God, they knew them not:
neither hoped they for the wages of righteousness,
nor discerned a reward for blameless souls.

[23] For God created man to be immortal,
and made him to be an image of his own eternity.
[24] Nevertheless through envy of the devil came death into the world:
and they that are of his side do find it.

3 But the souls of the righteous are in the hand of God,
and there shall no torment touch them.
[2] In the sight of the unwise they seemed to die:
and their departure is taken for misery,
[3] and their going from us to be utter destruction:
but they are in peace.
[4] For though they be punished in the sight of men,
yet is their hope full of immortality.

[5] And having been a little chastised, they shall be greatly rewarded:

for God proved them,
and found them worthy for himself.
[6] As gold in the furnace hath he tried them,
and received them as a burnt offering.

[7] And in the time of their visitation they shall shine,
and run to and fro like sparks among the stubble.
[8] They shall judge the nations, and have dominion over the people,
and their Lord shall reign for ever.
[9] They that put their trust in him shall understand the truth:
and such as be faithful in love shall abide with him:
for grace and mercy is to his saints,
and he hath care for his elect.
[10] But the ungodly shall be punished according to their own imaginations,
which have neglected the righteous, and forsaken the Lord.

[11] For whoso despiseth wisdom and nurture, he is miserable,
and their hope is vain, their labours unfruitful,
and their works unprofitable:
[12] their wives are foolish,
and their children wicked:

[13] Their offspring is cursed.
Wherefore blessed is the barren that is undefiled,
which hath not known the sinful bed:
she shall have fruit in the visitation of souls.

[14] And blessed is the eunuch, which with his hands
hath wrought no iniquity,
nor imagined wicked things against God:
for unto him shall be given the special gift of faith,
and an inheritance in the temple of the Lord more
acceptable to his mind.
[15] For glorious is the fruit of good labours:
and the root of wisdom shall never fall away.

[16] As for the children of adulterers, they shall not come to their perfection,
and the seed of an unrighteous bed shall be rooted out.
[17] For though they live long, yet shall they be nothing regarded:
and their last age shall be without honour.
[18] Or, if they die quickly, they have no hope,
neither comfort in the day of trial.
[19] For horrible is the end of the unrighteous generation.

4 Better it is to have no children, and to have virtue:
for the memorial thereof is immortal:
because it is known with God, and with men.

[2] When it is present, men take example at it;
and when it is gone, they desire it:
it weareth a crown, and triumpheth for ever,
having gotten the victory, striving for undefiled rewards.

[3] But the multiplying brood of the ungodly shall not thrive,
nor take deep rooting from bastard slips,
nor lay any fast foundation.
[4] For though they flourish in branches for a time;
yet standing not fast, they shall be shaken with the wind,
and through the force of winds they shall be rooted out.
[5] The imperfect branches shall be broken off,
their fruit unprofitable, not ripe to eat,
yea, meet for nothing.
[6] For children begotten of unlawful beds
are witnesses of wickedness against their parents in their trial.
[7] But though the righteous be prevented with death,
yet shall he be in rest.

[8] For honourable age is not that which standeth in length of time,
nor that is measured by number of years.
[9] But wisdom is the grey hair unto men,
and an unspotted life is old age.
[10] He pleased God, and was beloved of him:
so that living among sinners he was translated.
[11] Yea, speedily was he taken away, lest that wickedness
should alter his understanding,
or deceit beguile his soul.
[12] For the bewitching of naughtiness doth obscure things that are honest;
and the wandering of concupiscence doth undermine
the simple mind.
[13] He, being made perfect in a short time, fulfilled a long time:
[14] for his soul pleased the Lord:
therefore hasted he to take him away from among the wicked.
[15] This the people saw, and understood not,
neither laid they up this in their minds,
That his grace and mercy is with his saints,
and that he hath respect unto his chosen.

[16] Thus the righteous that is dead shall condemn the
ungodly which are living;
and youth that is soon perfected the many years and
old age of the unrighteous.
[17] For they shall see the end of the wise,
and shall not understand what God in his counsel
hath decreed of him,
and to what end the Lord hath set him in safety.

[18] They shall see him, and despise him;
but God shall laugh them to scorn;
and they shall hereafter be a vile carcase,
and a reproach among the dead for evermore.
[19] For he shall rend them, and cast them down headlong,
that they shall be speechless;
and he shall shake them from the foundation;
and they shall be utterly laid waste,
and be in sorrow;
and their memorial shall perish.
[20] And when they cast up the account of their sins, they
shall come with fear:
and their own iniquities shall convince them to their face.

5 Then shall the righteous man stand in great boldness
before the face of such as have afflicted him,
and made no account of his labours.
[2] When they see it, they shall be troubled with terrible fear,
and shall be amazed at the strangeness of his salvation,
so far beyond all that they looked for.
[3] And they repenting and groaning for anguish of spirit
shall say within themselves,

This was he, whom we had sometimes in derision,
and a proverb of reproach:
[4] we fools accounted his life madness,
and his end to be without honour:
[5] how is he numbered among the children of God,
and his lot is among the saints!
[6] Therefore have we erred from the way of truth,
and the light of righteousness hath not shone unto us,
and the sun of righteousness rose not upon us.
[7] We wearied ourselves in the way of wickedness and destruction:
yea, we have gone through deserts, where there lay no way:
but as for the way of the Lord, we have not known it.

[8] What hath pride profited us?
or what good hath riches with our vaunting brought us?
[9] All those things are passed away like a shadow,
and as a post that hasted by;
[10] and as a ship that passeth over the waves of the water,
which when it is gone by, the trace thereof cannot be found,
neither the pathway of the keel in the waves:
[11] or as when a bird hath flown through the air,
there is no token of her way to be found,
but the light air being beaten with the stroke of her wings,
and parted with the violent noise and motion of them,

is passed through, and therein afterwards no sign
where she went is to be found;
12 or like as when an arrow is shot at a mark,
it parteth the air, which immediately cometh together again,
so that a man cannot know where it went through:
13 even so we in like manner, as soon as we were born,
began to draw to our end,
and had no sign of virtue to show;
but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown
away with the wind;
like a thin froth that is driven away with the storm;
like as the smoke which is dispersed here and there with a tempest,
and passeth away as the remembrance of a guest
that tarrieth but a day.

15 But the righteous live for evermore;
their reward also is with the Lord,
and the care of them is with the most High.
16 Therefore shall they receive a glorious kingdom,
and a beautiful crown from the Lord's hand:
for with his right hand shall he cover them,
and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour,
and make the creature his weapon for the revenge of his enemies.
18 He shall put on righteousness as a breastplate,
and true judgment instead of a helmet.
19 He shall take holiness for an invincible shield.
20 His severe wrath shall he sharpen for a sword,
and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad;
and from the clouds, as from a well-drawn bow,
shall they fly to the mark.
22 And hailstones full of wrath shall be cast as out of a stone-bow,
and the water of the sea shall rage against them,
and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them,
and like a storm shall blow them away:
thus iniquity shall lay waste the whole earth,
and ill dealing shall overthrow the thrones of the mighty.

6 Hear therefore, O ye kings, and understand;
learn, ye that be judges of the ends of the earth.

[2] Give ear, ye that rule the people,
and glory in the multitude of nations.
[3] For power is given you of the Lord,
and sovereignty from the Highest,
who shall try your works, and search out your counsels.
[4] Because, being ministers of his kingdom, ye have not judged aright,
nor kept the law,
nor walked after the counsel of God;
[5] horribly and speedily shall he come upon you:
for a sharp judgment shall be to them that be in high places.
[6] For mercy will soon pardon the meanest:
but mighty men shall be mightily tormented.
[7] For he which is Lord over all shall fear no man's person,
neither shall he stand in awe of any man's greatness:
for he hath made the small and great,
and careth for all alike.
[8] But a sore trial shall come upon the mighty.

[9] Unto you therefore, O kings, do I speak,
that ye may learn wisdom, and not fall away.
[10] For they that keep holiness holily shall be judged holy:
and they that have learned such things shall find what to answer.
[11] Wherefore set your affection upon my words;
desire them, and ye shall be instructed.

[12] Wisdom is glorious, and never fadeth away:
yea, she is easily seen of them that love her,
and found of such as seek her.

[13] She preventeth them that desire her,
in making herself first known unto them.
[14] Whoso seeketh her early shall have no great travail:
for he shall find her sitting at his doors.
[15] To think therefore upon her is the perfection of wisdom:
and whoso watcheth for her shall quickly be without care.
[16] For she goeth about seeking such as are worthy of her,
showeth herself favourably unto them in the ways,
and meeteth them in every thought.
[17] For the very true beginning of her is the desire of discipline;
and the care of discipline is love;
[18] and love is the keeping of her laws;
and the giving heed unto her laws is the assurance of incorruption;
[19] and incorruption maketh us near unto God:
[20] therefore the desire of wisdom bringeth to a kingdom.

[21] If your delight be then in thrones and sceptres, O ye kings of the people,
honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you,
and will not hide mysteries from you:
but will seek her out from the beginning of her nativity,
and bring the knowledge of her into light,
and will not pass over the truth.
23 Neither will I go with consuming envy;
for such a man shall have no fellowship with wisdom.
24 But the multitude of the wise is the welfare of the world:
and a wise king is the upholding of the people.
25 Receive therefore instruction through my words,
and it shall do you good.

7 I myself also am a mortal man, like to all,
and the offspring of him that was first made of the earth,
2 and in my mother's womb was fashioned to be flesh
in the time of ten months, being compacted in blood,
of the seed of man, and the pleasure that came with sleep.
3 And when I was born, I drew in the common air,
and fell upon the earth, which is of like nature,
and the first voice which I uttered was crying, as all others do.
4 I was nursed in swaddling clothes, and that with cares.
5 For there is no king that had any other beginning of birth.
6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me:
I called upon God, and the spirit of wisdom came to me.
8 I preferred her before sceptres and thrones,
and esteemed riches nothing in comparison of her.
9 Neither compared I unto her any precious stone,
because all gold in respect of her is as a little sand,
and silver shall be counted as clay before her.
10 I loved her above health and beauty,
and chose to have her instead of light:
for the light that cometh from her never goeth out.

11 All good things together came to me with her,
and innumerable riches in her hands.
12 And I rejoiced in them all, because wisdom goeth before them:
and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally:
I do not hide her riches.
14 For she is a treasure unto men that never faileth:
which they that use become the friends of God,
being commended for the gifts that come from learning.

15 God hath granted me to speak as I would,

and to conceive as is meet for the things that are given me:
because it is he that leadeth unto wisdom,
and directeth the wise.
[16] For in his hand are both we and our words;
all wisdom also, and knowledge of workmanship.
[17] For he hath given me certain knowledge of the things that are,
namely, to know how the world was made, and the
operation of the elements:
[18] the beginning, ending, and midst of the times:
the alterations of the turning of the sun, and change of seasons:
[19] the circuits of years, and positions of stars:
[20] the natures of living creatures, and the furies of wild beasts:
the violence of winds, and the reasonings of men:
the diversities of plants, and the virtues of roots:
[21] and all such things as are either secret or manifest, them I know.

[22] For wisdom, which is the worker of all things, taught me:
for in her is an understanding spirit, holy,
one only, manifold, subtle,
lively, clear, undefiled,
plain, not subject to hurt, loving the thing that is good, quick,
which cannot be letted, ready to do good, [23] kind to man,
steadfast, sure, free from care,
having all power, overseeing all things,
and going through all understanding,
pure, and most subtle, spirits.

[24] For wisdom is more moving than any motion:
she passeth and goeth through all things by reason of her pureness.
[25] For she is the breath of the power of God,
and a pure influence flowing from the glory of the Almighty:
therefore can no defiled thing fall into her.
[26] For she is the brightness of the everlasting light,
the unspotted mirror of the power of God,
and the image of his goodness.
[27] And being but one, she can do all things:
and remaining in herself, she maketh all things new:
and in all ages entering into holy souls,
she maketh them friends of God, and prophets.

[28] For God loveth none but him that dwelleth with wisdom.
[29] For she is more beautiful than the sun,
and above all the order of stars:
being compared with the light, she is found before it.
[30] For after this cometh night:
but vice shall not prevail against wisdom.

8 Wisdom reacheth from one end to another mightily;
and sweetly doth she order all things.

[2] I loved her, and sought her out from my youth,
I desired to make her my spouse,
and I was a lover of her beauty.
[3] In that she is conversant with God, she magnifieth her nobility:
yea, the Lord of all things himself loved her.
[4] For she is privy to the mysteries of the knowledge of God,
and a lover of his works.

[5] If riches be a possession to be desired in this life;
what is richer than wisdom, that worketh all things?
[6] And if prudence work;
who of all that are is a more cunning workman than she?
[7] And if a man love righteousness,
her labours are virtues:
for she teacheth temperance and prudence,
justice and fortitude:
which are such things, as men can have nothing
more profitable in their life.
[8] If a man desire much experience,
she knoweth things of old, and conjectureth aright what is to come:
she knoweth the subtleties of speeches, and can
expound dark sentences:
she foreseeth signs and wonders,
and the events of seasons and times.

[9] Therefore I purposed to take her to me to live with me,
knowing that she would be a counsellor of good things,
and a comfort in cares and grief.
[10] For her sake I shall have estimation among the multitude,
and honour with the elders, though I be young.
[11] I shall be found of a quick conceit in judgment,
and shall be admired in the sight of great men.
[12] When I hold my tongue, they shall bide my leisure,
and when I speak, they shall give good ear unto me:
if I talk much, they shall lay their hands upon their mouth.

[13] Moreover by the means of her I shall obtain immortality,
and leave behind me an everlasting memorial to
them that come after me.
[14] I shall set the people in order,
and the nations shall be subject unto me.
[15] Horrible tyrants shall be afraid when they do but hear of me;
I shall be found good among the multitude, and valiant in war.
[16] After I am come into my house, I will repose myself with her:

for her conversation hath no bitterness:
and to live with her hath no sorrow,
but mirth and joy.

17 Now when I considered these things in myself,
and pondered them in my heart,
how that to be allied unto wisdom is immortality;
18 and great pleasure it is to have her friendship;
and in the works of her hands are infinite riches;
and in the exercise of conference with her, prudence;
and in talking with her, a good report;
I went about seeking how to take her to me.

19 For I was a witty child,
and had a good spirit.
20 Yea rather, being good, I came into a body undefiled.
21 Nevertheless, when I perceived that I could not otherwise
obtain her, except God gave her me;
and that was a point of wisdom also to know whose gift she was;
I prayed unto the Lord, and besought him,
and with my whole heart I said,

9 O God of my fathers, and Lord of mercy,
who hast made all things with thy word,
2 and ordained man through thy wisdom,
that he should have dominion over the creatures
which thou hast made,
3 and order the world according to equity and righteousness,
and execute judgment with an upright heart:
4 give me wisdom, that sitteth by thy throne;
and reject me not from among thy children:
5 for I thy servant and son of thy handmaid
am a feeble person, and of a short time,
and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men,
yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people,
and a judge of thy sons and daughters:
8 thou hast commanded me to build a temple upon thy holy mount,
and an altar in the city wherein thou dwellest,
a resemblance of the holy tabernacle, which thou hast
prepared from the beginning.
9 And wisdom was with thee: which knoweth thy works,
and was present when thou madest the world,
and knew what was acceptable in thy sight,

and right in thy commandments.
10 O send her out of thy holy heavens,
and from the throne of thy glory,
that being present she may labour with me,
that I may know what is pleasing unto thee.
11 For she knoweth and understandeth all things,
and she shall lead me soberly in my doings,
and preserve me in her power.
12 So shall my works be acceptable,
and then shall I judge thy people righteously,
and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God?
or who can think what the will of the Lord is?
14 For the thoughts of mortal men are miserable,
and our devices are but uncertain.
15 For the corruptible body presseth down the soul,
and the earthy tabernacle weigheth down the mind
that museth upon many things.
16 And hardly do we guess aright at things that are upon earth,
and with labour do we find the things that are before us:
but the things that are in heaven who hath searched out?
17 And thy counsel who hath known, except thou give wisdom,
and send thy Holy Spirit from above?
18 For so the ways of them which lived on the earth were reformed,
and men were taught the things that are pleasing unto thee,
and were saved through wisdom.

10 She preserved the first formed father of the world,
that was created alone,
and brought him out of his fall,
2 and gave him power to rule all things.

3 But when the unrighteous went away from her in his anger,
he perished also in the fury wherewith he murdered his brother.
4 For whose cause the earth being drowned with the flood,
wisdom again preserved it,
and directed the course of the righteous in a piece
of wood of small value.
5 Moreover, the nations in their wicked conspiracy being confounded,
she found out the righteous, and preserved him blameless unto God,
and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man,
who fled from the fire which fell down upon the five cities.
7 Of whose wickedness, even to this day the waste land
that smoketh is a testimony,

and plants bearing fruit that never come to ripeness:
and a standing pillar of salt is a monument of an unbelieving soul.
[8] For regarding not wisdom,
they gat not only this hurt, that they knew not the
things which were good;
but also left behind them to the world a memorial
of their foolishness:
so that in the things wherein they offended they
could not so much as be hid.
[9] But wisdom delivered from pain those that attended upon her.

[10] When the righteous fled from his brother's wrath,
she guided him in right paths, showed him the kingdom of God,
and gave him knowledge of holy things,
made him rich in his travels,
and multiplied the fruit of his labours.
[11] In the covetousness of such as oppressed him she stood by him,
and made him rich.
[12] She defended him from his enemies,
and kept him safe from those that lay in wait,
and in a sore conflict she gave him the victory;
that he might know that godliness is stronger than all.

[13] When the righteous was sold, she forsook him not,
but delivered him from sin:
she went down with him into the pit,
[14] and left him not in bonds,
till she brought him the sceptre of the kingdom,
and power against those that oppressed him:
as for them that had accused him, she showed them to be liars,
and gave him perpetual glory.

[15] She delivered the righteous people and blameless seed
from the nation that oppressed them.

[16] She entered into the soul of the servant of the Lord,
and withstood dreadful kings in wonders and signs;
[17] rendered to the righteous a reward of their labours,
guided them in a marvellous way,
and was unto them for a cover by day,
and a light of stars in the night season;
[18] brought them through the Red Sea,
and led them through much water:
[19] but she drowned their enemies,
and cast them up out of the bottom of the deep.
[20] Therefore the righteous spoiled the ungodly,
and praised thy holy name, O Lord,

and magnified with one accord thy hand, that fought for them.
[21] For wisdom opened the mouth of the dumb,
and made the tongues of them that cannot speak eloquent.

11 She prospered their works in the hand of the holy prophet.
[2] They went through the wilderness that was not inhabited,
and pitched tents in places where there lay no way.
[3] They stood against their enemies, and were avenged
of their adversaries.
[4] When they were thirsty, they called upon thee,
and water was given them out of the flinty rock,
and their thirst was quenched out of the hard stone.
[5] For by what things their enemies were punished,
by the same they in their need were benefited.
[6] For instead of a fountain of a perpetual running river
troubled with foul blood,
[7] for a manifest reproof of that commandment, whereby
the infants were slain,
thou gavest unto them abundance of water by a means
which they hoped not for:
[8] declaring by that thirst then how
thou hadst punished their adversaries.

[9] For when they were tried, albeit but in mercy chastised,
they knew how the ungodly were judged in wrath and tormented,
thirsting in another manner than the just.
[10] For these thou didst admonish and try, as a father:
but the others, as a severe king, thou didst condemn and punish.
[11] Whether they were absent or present, they were vexed alike.
[12] For a double grief came upon them,
and a groaning for the remembrance of things past.
[13] For when they heard by their own punishments the
other to be benefited,
they had some feeling of the Lord.
[14] For whom they rejected with scorn, when he was long before
thrown out at the casting forth of the infants,
him in the end, when they saw what came to pass, they admired.

[15] But for the foolish devices of their wickedness,
wherewith being deceived they worshipped serpents
void of reason, and vile beasts,
thou didst send a multitude of unreasonable beasts
upon them for vengeance:
[16] that they might know, that wherewithal a man sinneth,
by the same shall he be punished.

[17] For thy Almighty hand,

that made the world of matter without form,
wanted not means to send among them a multitude
of bears, or fierce lions,
18 or unknown wild beasts, full of rage, newly created,
breathing out either a fiery vapour,
or filthy scents of scattered smoke,
or shooting horrible sparkles out of their eyes:
19 whereof not only the harm might dispatch them at once,
but also the terrible sight utterly destroy them.
20 Yea, and without these might they have fallen down with one blast,
being persecuted of vengeance,
and scattered abroad through the breath of thy power:
but thou hast ordered all things in measure and number and weight.
21 For thou canst show thy great strength at all times when thou wilt;
and who may withstand the power of thy arm?
22 For the whole world before thee is as a little grain of the balance,
yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things,
and winkest at the sins of men, because they should amend.
24 For thou lovest all the things that are,
and abhorrest nothing which thou hast made:
for never wouldst thou have made anything, if thou hadst hated it.
25 And how could anything have endured, if it had not been thy will?
or been preserved, if not called by thee?
26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

12 For thy incorruptible Spirit is in all things.
2 Therefore chastenest thou them by little and little that offend,
and warnest them by putting them in remembrance
wherein they have offended,
that leaving their wickedness they may believe on thee, O Lord.
3 For it was thy will to destroy by the hands of our fathers
both those old inhabitants of thy holy land,
4 whom thou hatedst for doing
most odious works of witchcrafts, and wicked sacrifices;
5 and also those merciless murderers of children,
and devourers of man's flesh, and the feasts of blood,
6 with their priests out of the midst of their idolatrous crew,
and the parents, that killed with their own hands
souls destitute of help:
7 that the land, which thou esteemedst above all other,
might receive a worthy colony of God's children.

8 Nevertheless even those thou sparedst as men,
and didst send wasps, forerunners of thy host,
to destroy them by little and little.

[9] Not that thou wast unable to bring the ungodly under the
hand of the righteous in battle,
or to destroy them at once with cruel beasts, or with one rough word:
[10] but executing thy judgments upon them by little and little,
thou gavest them place of repentance,
not being ignorant that they were a naughty generation,
and that their malice was bred in them,
and that their cogitation would never be changed.
[11] For it was a cursed seed from the beginning;
neither didst thou for fear of any man give them pardon
for those things wherein they sinned.
[12] For who shall say, What hast thou done?
or who shall withstand thy judgment?
or who shall accuse thee for the nations that perish,
whom thou hast made?
or who shall come to stand against thee, to be revenged
for the unrighteous men?
[13] For neither is there any God but thou that careth for all,
to whom thou mightest show that thy judgment is not unright.

[14] Neither shall king or tyrant be able to set his face against
thee for any whom thou hast punished.
[15] Forasmuch then as thou art righteous thyself, thou
orderest all things righteously:
thinking it not agreeable with thy power
to condemn him that hath not deserved to be punished.
[16] For thy power is the beginning of righteousness,
and because thou art the Lord of all, it maketh thee
to be gracious unto all.
[17] For when men will not believe that thou art of a full
power, thou showest thy strength,
and among them that know it thou makest their boldness manifest.
[18] But thou, mastering thy power, judgest with equity,
and orderest us with great favour:
for thou mayest use power when thou wilt.

[19] But by such works hast thou taught thy people
that the just man should be merciful,
and hast made thy children to be of a good hope
that thou givest repentance for sins.
[20] For if thou didst punish the enemies of thy children, and the
condemned to death, with such deliberation,
giving them time and place whereby they might be
delivered from their malice:
[21] with how great circumspection didst thou judge thy own sons,
unto whose fathers thou hast sworn, and made
covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our
enemies a thousand times more,
to the intent that, when we judge, we should carefully
think of thy goodness,
and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously,
thou hast tormented them with their own abominations.
24 For they went astray very far in the ways of error,
and held them for gods, which even among the beasts
of their enemies were despised,
being deceived, as children of no understanding.
25 Therefore unto them, as to children without the use of reason,
thou didst send a judgment to mock them.
26 But they that would not be reformed by that correction,
wherein he dallied with them,
shall feel a judgment worthy of God.
27 For, look, for what things they grudged, when they were punished,
that is, for them whom they thought to be gods; [now]
being punished in them,
when they saw it, they acknowledged him to be the true
God, whom before they denied to know;
and therefore came extreme damnation upon them.

13 Surely vain are all men by nature, who are ignorant of God,
and could not out of the good things that are seen know him that is:
neither by considering the works did they acknowledge
the workmaster;
2 but deemed either fire, or wind, or the swift air,
or the circle of the stars, or the violent water,
or the lights of heaven, to be the gods which govern the world.
3 With whose beauty if they being delighted took them to be gods;
let them know how much better the Lord of them is:
for the first author of beauty hath created them.
4 But if they were astonished at their power and virtue,
let them understand by them, how much mightier
he is that made them.

5 For by the greatness and beauty of the creatures
proportionably the maker of them is seen.
6 But yet for this they are the less to be blamed:
for they peradventure err,
seeking God, and desirous to find him.
7 For being conversant in his works they search him diligently,
and believe their sight: because the things are
beautiful that are seen.
8 Howbeit neither are they to be pardoned.

[9] For if they were able to know so much,
that they could aim at the world;
how did they not sooner find out the Lord thereof?

[10] But miserable are they, and in dead things is their hope,
who called them gods, which are the works of men's hands,
gold and silver, to show art in,
and resemblances of beasts,
or a stone good for nothing, the work of an ancient hand.
[11] Now a carpenter that felleth timber, after he hath sawn
down a tree meet for the purpose,
and taken off all the bark skilfully round about,
and hath wrought it handsomely,
and made a vessel thereof fit for the service of man's life;
[12] and after spending the refuse of his work to dress his
meat, hath filled himself;
[13] and taking the very refuse among those which served to no use,
being a crooked piece of wood, and full of knots,
hath carved it diligently when he had nothing else to do,
and formed it by the skill of his understanding,
and fashioned it to the image of a man;
[14] or made it like some vile beast,
laying it over with vermilion, and with paint colouring it red,
and colouring every spot therein;
[15] and when he had made a convenient room for it,
set it in a wall, and made it fast with iron:
[16] for he provided for it that it might not fall,
knowing that it was unable to help itself;
for it is an image, and hath need of help.

[17] Then maketh he prayer for his goods, for his wife and children,
and is not ashamed to speak to that which hath no life.
[18] For health he calleth upon that which is weak:
for life prayeth to that which is dead:
for aid humbly beseecheth that which hath least means to help:
and for a good journey he asketh of that which
cannot set a foot forward:
[19] and for gaining and getting, and for good success of his hands,
asketh ability to do of him, that is most unable to do anything.

14 Again, one preparing himself to sail, and about to
pass through the raging waves,
calleth upon a piece of wood more rotten than the
vessel that carrieth him.
[2] For verily desire of gain devised that,
and the workman built it by his skill.
[3] But thy providence, O Father, governeth it:

for thou hast made a way in the sea,
and a safe path in the waves;
4 showing that thou canst save from all danger:
yea, though a man went to sea without art.
5 Nevertheless thou wouldst not that the works of thy
wisdom should be idle,
and therefore do men commit their lives to a small piece of wood,
and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished,
the hope of the world governed by thy hand escaped
in a weak vessel,
and left to all ages a seed of generation.
7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well
it, as he that made it:
he, because he made it: and it, because, being
corruptible, it was called God.
9 For the ungodly and his ungodliness are both alike hateful unto God.
10 For that which is made shall be punished together
with him that made it.
11 Therefore even upon the idols of the Gentiles shall there be a visitation:
because in the creature of God they are become an abomination,
and stumblingblocks to the souls of men,
and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication,
and the invention of them the corruption of life.
13 For neither were they from the beginning, neither shall they be for ever.
14 For by the vain glory of men they entered into the world,
and therefore shall they come shortly to an end.
15 For a father afflicted with untimely mourning,
when he hath made an image of his child soon taken away,
now honoured him as a god, which was then a dead man,
and delivered to those that were under him
ceremonies and sacrifices.
16 Thus in process of time an ungodly custom grown
strong was kept as a law,
and graven images were worshipped by the
commandments of kings.
17 Whom men could not honour in presence, because they dwelt far off,
they took the counterfeit of his visage from far,
and made an express image of a king whom they honoured,
to the end that by this their forwardness they might flatter
him that was absent, as if he were present.

[18] Also the singular diligence of the artificer
did help to set forward the ignorant to more superstition.
[19] For he, peradventure willing to please one in authority,
forced all his skill to make the resemblance of the best fashion.
[20] And so the multitude, allured by the grace of the work,
took him now for a god, which a little before was
but honoured as a man.
[21] And this was an occasion to deceive the world:
for men, serving either calamity or tyranny,
did ascribe unto stones and stocks the incommunicable name.

[22] Moreover this was not enough for them, that they erred
in the knowledge of God;
but whereas they lived in the great war of ignorance,
those so great plagues called they peace.
[23] For whilst they slew their children in sacrifices, or
used secret ceremonies,
or made revellings of strange rites;
[24] they kept neither lives nor marriages any longer undefiled:
but either one slew another traitorously or grieved him by adultery.
[25] So that there reigned in all men without exception, blood,
manslaughter, theft, and dissimulation,
corruption, unfaithfulness, tumults, perjury,
[26] disquieting of good men, forgetfulness of good turns,
defiling of souls, changing of kind,
disorder in marriages, adultery, and shameless uncleanness.
[27] For the worshipping of idols not to be named
is the beginning, the cause, and the end, of all evil.
[28] For either they are mad when they be merry, or prophesy lies,
or live unjustly, or else lightly forswear themselves.
[29] For insomuch as their trust is in idols which have no life,
though they swear falsely, yet they look not to be hurt.

[30] Howbeit for both causes shall they be justly punished:
both because they thought not well of God, giving heed unto idols,
and also unjustly sware in deceit, despising holiness.
[31] For it is not the power of them by whom they swear:
but it is the just vengeance of sinners,
that punisheth always the offence of the ungodly.

15 But thou, our God, art gracious and true,
long-suffering, and in mercy ordering all things.
[2] For if we sin, we are thine, knowing thy power:
but we will not sin, knowing that we are counted thine.
[3] For to know thee is perfect righteousness:
yea, to know thy power is the root of immortality.
[4] For neither did the mischievous invention of men deceive us,

nor an image spotted with divers colours,
the painter's fruitless labour;
5 the sight whereof enticeth fools to lust after it,
and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and
they that worship them,
are lovers of evil things, and are worthy to have
such things to trust upon.
7 For the potter, tempering soft earth,
fashioneth every vessel with much labour for our service:
yea, of the same clay he maketh
both the vessels that serve for clean uses,
and likewise also all such as serve to the contrary:
but what is the use of either sort, the potter himself is the judge.
8 And employing his labours lewdly, he maketh a vain
god of the same clay,
even he which a little before was made of earth himself,
and within a little while after returneth to the same,
out of the which he was taken,
when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour,
nor that his life is short:
but striveth to excel goldsmiths and silversmiths,
and endeavoureth to do like the workers in brass,
and counteth it his glory to make counterfeit things.
10 His heart is ashes, his hope is more vile than earth,
and his life of less value than clay:
11 forasmuch as he knew not his Maker,
and him that inspired into him an active soul,
and breathed in a living spirit.
12 But they counted our life a pastime,
and our time here a market for gain:
for, say they, we must be getting every way, though
it be by evil means.
13 For this man, that of earthly matter maketh brittle
vessels and graven images,
knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection,
are most foolish, and are more miserable than very babes.
15 For they counted all the idols of the heathen to be gods:
which neither have the use of eyes to see,
nor noses to draw breath,
nor ears to hear,
nor fingers of hands to handle;

and as for their feet, they are slow to go.
16 For man made them,
and he that borrowed his own spirit fashioned them:
but no man can make a god like unto himself.
17 For being mortal, he worketh a dead thing with wicked hands:
for he himself is better than the things which he worshippeth:
whereas he lived once, but they never.
18 Yea, they worshipped those beasts also that are most hateful:
for being compared together, some are worse than others.
19 Neither are they beautiful, so much as to be desired in respect of beasts:
but they went without the praise of God and his blessing.

16 Therefore by the like were they punished worthily,
and by the multitude of beasts tormented.
2 Instead of which punishment, dealing graciously with thy own people,
thou preparedst for them meat of a strange taste,
even quails to stir up their appetite:
3 to the end that they, desiring food,
might for the ugly sight of the beasts sent among them
loathe even that, which they must needs desire;
but these, suffering penury for a short space,
might be made partakers of a strange taste.
4 For it was requisite, that upon them exercising tyranny should
come penury, which they could not avoid:
but to these it should only be shown how their
enemies were tormented.
5 For when the horrible fierceness of beasts came upon these,
and they perished with the stings of crooked serpents,
thy wrath endured not for ever:

6 But they were troubled for a small season, that they
might be admonished,
having a sign of salvation, to put them in remembrance
of the commandment of thy law.
7 For he that turned himself toward it was not saved by
the thing that he saw,
but by thee, that art the Saviour of all.
8 And in this thou madest thy enemies confess,
that it is thou who deliverest from all evil:
9 for them the bitings of grasshoppers and flies killed,
neither was there found any remedy for their life:
for they were worthy to be punished by such.
10 But thy sons not the very teeth of venomous dragons overcame:
for thy mercy was by them, and healed them.
11 For they were pricked, that they should remember thy words;
and were quickly saved,
that not falling into deep forgetfulness,

they might be continually mindful of thy goodness.

[12] For it was neither herb, nor mollifying plaster, that
restored them to health:
but thy word, O Lord, which healeth all things.
[13] For thou hast power of life and death:
thou leadest to the gates of hell, and bringest up again.
[14] A man indeed killeth through his malice:
and the spirit, when it is gone forth, returneth not;
neither the soul received up cometh again.
[15] But it is not possible to escape thy hand.

[16] For the ungodly, that denied to know thee,
were scourged by the strength of thy arm:
with strange rains, hails, and showers, were they persecuted,
that they could not avoid,
and through fire were they consumed.

[17] For, which is most to be wondered at,
the fire had more force in the water, that quencheth all things:
for the world fighteth for the righteous.
[18] For sometimes the flame was mitigated,
that it might not burn up the beasts that were sent
against the ungodly;
but themselves might see and perceive that they were
persecuted with the judgment of God.
[19] And at another time it burneth even in the midst of water
above the power of fire,
that it might destroy the fruits of an unjust land.
[20] Instead whereof thou feddest thy own people with angels' food,
and didst send them from heaven bread prepared
without their labour,
able to content every man's delight, and agreeing to every taste.
[21] For thy sustenance declared thy sweetness unto thy children,
and serving to the appetite of the eater,
tempered itself to every man's liking.
[22] But snow and ice endured the fire, and melted not,
that they might know that fire burning in the hail,
and sparkling in the rain,
did destroy the fruits of the enemies.

[23] But this again did even forget his own strength,
that the righteous might be nourished.
[24] For the creature that serveth thee, who art the Maker,
increaseth his strength against the unrighteous for
their punishment,

and abateth his strength for the benefit of such as
put their trust in thee.

25 Therefore even then was it altered into all fashions,
and was obedient to thy grace, that nourisheth all things,
according to the desire of them that had need:
26 that thy children, O Lord, whom thou lovest, might know,
that it is not the growing of fruits that nourisheth man:
but that it is thy word, which preserveth them that
put their trust in thee.

27 For that which was not destroyed of the fire,
being warmed with a little sunbeam, soon melted away:
28 that it might be known, that we must prevent the sun
to give thee thanks,
and at the dayspring pray unto thee.
29 For the hope of the unthankful shall melt away as
the winter's hoar frost,
and shall run away as unprofitable water.

17 For great are thy judgments, and cannot be expressed:
therefore unnurtured souls have erred.
2 For when unrighteous men thought to oppress the holy nation;
they being shut up in their houses, the prisoners of darkness,
and fettered with the bonds of a long night,
lay [there] exiled from the eternal providence.
3 For while they supposed to lie hid in their secret sins,
they were scattered under a dark veil of forgetfulness,
being horribly astonished,
and troubled with [strange] apparitions.
4 For neither might the corner that held them keep them from fear:
but noises [as of waters] falling down sounded about them,
and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light:
neither could the bright flames of the stars
endure to lighten that horrible night.
6 Only there appeared unto them
a fire kindled of itself, very dreadful:
for being much terrified, they thought the things which they saw
to be worse than the sight they saw not.
7 As for the illusions of art magic, they were put down,
and their vaunting in wisdom was reproved with disgrace.
8 For they, that promised to drive away terrors and
troubles from a sick soul,
were sick themselves of fear, worthy to be laughed at.

[9] For though no terrible thing did fear them;
yet being scared with beasts that passed by, and hissing of serpents,
[10] they died for fear,
denying that they saw the air, which could of no side be avoided.

[11] For wickedness, condemned by her own witness, is very timorous,
and being pressed with conscience, always forecasteth
grievous things.
[12] For fear is nothing else but a betraying of the succours
which reason offereth.
[13] And the expectation from within, being less,
counteth the ignorance more than the cause which
bringeth the torment.
[14] But they sleeping the same sleep that night,
which was indeed intolerable,
and which came upon them out of the bottoms of inevitable hell,
[15] were partly vexed with monstrous apparitions,
and partly fainted, their heart failing them:
for a sudden fear, and not looked for, came upon them.
[16] So then whosoever there fell down was straitly kept,
shut up in a prison without iron bars.
[17] For whether he were husbandman, or shepherd,
or a labourer in the field,
he was overtaken, and endured that necessity, which
could not be avoided:
for they were all bound with one chain of darkness.

[18] Whether it were a whistling wind,
or a melodious noise of birds among the spreading branches,
or a pleasing fall of water running violently,
[19] or a terrible sound of stones cast down,
or a running that could not be seen of skipping beasts,
or a roaring voice of most savage wild beasts,
or a rebounding echo from the hollow mountains:
these things made them to swoon for fear.
[20] For the whole world shone with clear light,
and none were hindered in their labour:
[21] over them only was spread a heavy night,
an image of that darkness which should afterward receive them:
but yet were they unto themselves more grievous than the darkness.

18 Nevertheless thy saints had a very great light,
whose voice they hearing, and not seeing their shape,
because they also had not suffered the same things,
they counted them happy.
[2] But for that they did not hurt them now, of whom they had
been wronged before, they thanked them,

and besought them pardon for that they had been enemies.
[3] Instead whereof thou gavest them a burning pillar of fire,
both to be a guide of the unknown journey,
and a harmless sun to entertain them honourably.
[4] For they were worthy to be deprived of light, and
imprisoned in darkness,
who had kept thy sons shut up,
by whom the incorrupt light of the law was to be
given unto the world.

[5] And when they had determined to slay the babes of the saints,
one child being cast forth, and saved,
to reprove them, thou tookest away the multitude of their children,
and destroyedst them all together in a mighty water.
[6] Of that night were our fathers certified afore,
that assuredly knowing unto what oaths they had given
credence, they might afterwards be of good cheer.

[7] So of thy people was accepted both the salvation of the righteous,
and destruction of the enemies.
[8] For wherewith thou didst punish our adversaries,
by the same thou didst glorify us, whom thou hadst called.
[9] For the righteous children of good men did sacrifice secretly,
and with one consent made a holy law,
that the saints should be like partakers
of the same good and evil,
the fathers now singing out the songs of praise.

[10] But on the other side there sounded an ill according cry of the enemies,
and a lamentable noise was carried abroad for
children that were bewailed.
[11] The master and the servant were punished after one manner;
and like as the king, so suffered the common person.

[12] So they all together had innumerable dead with one kind of death;
neither were the living sufficient to bury them:
for in one moment the noblest offspring of them was destroyed.
[13] For whereas they would not believe anything by reason
of the enchantments;
upon the destruction of the firstborn, they acknowledged
this people to be the sons of God.
[14] For while all things were in quiet silence,
and that night was in the midst of her swift course,
[15] thy Almighty word leapt from heaven out of thy royal throne,
as a fierce man of war into the midst of a land of destruction,
[16] and brought thy unfeigned commandment as a sharp sword,
and standing up filled all things with death;

and it touched the heaven, but it stood upon the earth.
[17] Then suddenly visions of horrible dreams troubled them sore,
and terrors came upon them unlooked for.
[18] And one thrown here, and another there, half dead,
showed the cause of his death.
[19] For the dreams that troubled them did foreshow this,
lest they should perish, and not know why they were afflicted.

[20] Yea, the tasting of death touched the righteous also,
and there was a destruction of the multitude in the wilderness:
but the wrath endured not long.
[21] For then the blameless man made haste, and stood
forth to defend them;
and bringing the shield of his proper ministry,
even prayer, and the propitiation of incense,
set himself against the wrath, and so brought the calamity to an end,
declaring that he was thy servant.

[22] So he overcame the destroyer, not with might of body,
nor force of arms,
but with a word subdued him that punished,
alleging the oaths and covenants made with the fathers.
[23] For when the dead were now fallen down by heaps one upon another,
standing between, he stayed the wrath,
and parted the way to the living.
[24] For in the long garment was the whole world,
and in the four rows of the stones was the glory of the fathers graven,
and thy Majesty upon the diadem of his head.
[25] Unto these the destroyer gave place, and they were afraid of them:
for it was enough that they only tasted of the wrath.

19 As for the ungodly, wrath came upon them without
mercy unto the end:
for he knew before what they would do;
[2] how that having given them leave to depart,
and sent them hastily away,
they would repent and pursue them.
[3] For whilst they were yet mourning
and making lamentation at the graves of the dead,
they added another foolish device,
and pursued them as fugitives, whom they had entreated to be gone.
[4] For the destiny, whereof they were worthy, drew them unto this end,
and made them forget the things that had already happened,
that they might fulfil the punishment which was
wanting to their torments:
[5] and that thy people might pass through a wonderful way:
but they might find a strange death.

[6] For the whole creature in his proper kind was fashioned again anew,
serving the peculiar commandments that were given unto them,
that thy children might be kept without hurt:
[7] as namely, a cloud shadowing the camp;
and where water stood before, dry land appeared;
and out of the Red Sea a way without impediment;
and out of the violent stream a green field:
[8] through which all the people went that were defended with thy hand,
seeing thy marvellous strange wonders.
[9] For they went at large like horses,
and leapt like lambs, praising thee, O Lord, who
hadst delivered them.
[10] For they were yet mindful of the things that were done while
they sojourned in the strange land,
how the ground brought forth flies instead of cattle,
and how the river cast up a multitude of frogs instead of fishes.

[11] But afterward they saw a new generation of fowls,
when, being led with their appetite, they asked delicate meats.
[12] For quails came up unto them from the sea for their contentment.
[13] And punishments came upon the sinners
not without former signs by the force of thunders:
for they suffered justly according to their own wickedness,
insomuch as they used a more hard and hateful
behaviour toward strangers.
[14] For the Sodomites did not receive those, whom they
knew not when they came:
but these brought friends into bondage, that had
well deserved of them.
[15] And not only so, but peradventure some respect shall be had of those,
because they used strangers not friendly:
[16] but these very grievously afflicted them,
whom they had received with feastings,
and were already made partakers of the same laws with them.
[17] Therefore even with blindness were these stricken,
as those were at the doors of the righteous man:
when, being compassed about with horrible great darkness,
every one sought the passage of his own doors.

[18] For the elements were changed in themselves by a kind of harmony,
like as in a psaltery notes change the name of the tune,
and yet are always sounds;
which may well be perceived by the sight of the
things that have been done.
[19] For earthly things were turned into watery,
and the things, that before swam in the water, now
went upon the ground.

[20] The fire had power in the water, forgetting his own virtue:
and the water forgat his own quenching nature.
[21] On the other side, the flames wasted not the flesh of
the corruptible living things,
though they walked therein;
neither melted they the icy kind of heavenly meat,
that was of nature apt to melt.
[22] For in all things, O Lord, thou didst magnify thy
people, and glorify them,
neither didst thou lightly regard them: but didst assist
them in every time and place.

The Wisdom of
Jesus, the Son of Sirach,
or, Ecclesiasticus

The Prologue to the Wisdom of Jesus the son of Sirach

1 [a]Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom: and whereof not only the readers must needs become skilful themselves, [1a] but also they that desire to learn be able to profit them which are without, both by speaking and by writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, [1b] and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law.

[1c] Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, [1d] which we have laboured to interpret; for the same things uttered in Hebrew, and translated into another tongue, have not the same force in them. And not only these things, but the law itself, and the prophets, [1e] and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: [1f] therefore I thought it most necessary for me to bestow some diligence and travail to interpret it: using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, [1g] being prepared before in manners to live after the law.

[1h] All wisdom cometh from the Lord,
and is with him for ever.
[2] Who can number the sand of the sea, and the drops of rain,
and the days of eternity?
[3] Who can find out the height of heaven, and the breadth of the earth,

[a] This book was originally written in Hebrew by Jesus, the Son of Sirach of Jerusalem a few years before the outbreak of the Maccabean persecution. It was translated by his grandson into Greek, and until recently the book was known only in its Greek form, but by a surprising series of discoveries nearly the whole of the work is now extant in a Hebrew text. The book falls into two distinct and unequal divisions. The first forty-three chapters comprise, in the main, a text-book of morals, which is of great value as reflecting the manners and customs of the age. The last eight chapters are occupied chiefly with the beautiful prose-hymn known as *The Praise of Famous Men.* The title *Ecclesiasticus* marks the book as the most important or the most popular of the Ecclesiastical Books.

and the deep, and wisdom?

[4] Wisdom hath been created before all things,
and the understanding of prudence from everlasting.
[6] To whom hath the root of wisdom been revealed?
or who hath known her wise counsels?

[8] There is one wise and greatly to be feared,
the Lord sitting upon his throne.
[9] He created her, and saw her, and numbered her,
and poured her out upon all his works.
[10] She is with all flesh according to his gift,
and he hath given her to them that love him.

[11] The fear of the Lord is honour, and glory,
and gladness, and a crown of rejoicing.
[12] The fear of the Lord maketh a merry heart,
and giveth joy, and gladness, and long life.
[13] Whoso feareth the Lord, it shall go well with him at the last,
and he shall find favour in the day of his death.

[14] To fear the Lord is the beginning of wisdom:
and it was created with the faithful in the womb.
[15] She hath built an everlasting foundation with men,
and she shall continue with their seed.
[16] To fear the Lord is fulness of wisdom,
and filleth men with her fruits.
[17] She filleth all their house with things desirable,
and the garners with her increase.
[18] The fear of the Lord is a crown of wisdom,
making peace and perfect health to flourish.
[19] Wisdom raineth down skill and knowledge of understanding,
and exalteth them to honour that hold her fast.

[20] The root of wisdom is to fear the Lord,
and the branches thereof are long life.
[22] A furious man cannot be justified;
for the sway of his fury shall be his destruction.
[23] A patient man will bear for a time,
and afterward joy shall spring up unto him.
[24] He will hide his words for a time,
and the lips of many shall declare his wisdom.
[25] The parables of knowledge are in the treasures of wisdom:
but godliness is an abomination to a sinner.
[26] If thou desire wisdom, keep the commandments,
and the Lord shall give her unto thee.
[27] For the fear of the Lord is wisdom and instruction:

and faith and meekness are his delight.

[28] Distrust not the fear of the Lord when thou art poor;
and come not unto him with a double heart.
[29] Be not a hypocrite in the sight of men,
and take good heed what thou speakest.
[30] Exalt not thyself, lest thou fall,
and bring dishonour upon thy soul,
and so the Lord discover thy secrets,
and cast thee down in the midst of the congregation,
because thou camest not in truth to the fear of the Lord,
but thy heart is full of deceit.

2 My son, if thou come to serve the Lord God,
prepare thy soul for temptation.
[2] Set thy heart aright, and constantly endure,
and make not haste in time of trouble.
[3] Cleave unto him, and depart not away,
that thou mayest be increased at thy last end.
[4] Whatsoever is brought upon thee take cheerfully,
and be patient when thou art changed to a low estate.
[5] For gold is tried in the fire,
and acceptable men in the furnace of adversity.
[6] Believe in him, and he will help thee;
order thy way aright, and trust in him.
[7] Ye that fear the Lord, wait for his mercy;
and go not aside, lest ye fall.
[8] Ye that fear the Lord, believe him;
and your reward shall not fail.
[9] Ye that fear the Lord, hope for good,
and for everlasting joy and mercy.

[10] Look at the generations of old, and see;
did ever any trust in the Lord, and was confounded?
or did any abide in his fear, and was forsaken?
or whom did he ever despise, that called upon him?
[11] For the Lord is full of compassion and mercy,
longsuffering, and very pitiful, and forgiveth sins,
and saveth in time of affliction.
[12] Woe be to fearful hearts, and faint hands,
and the sinner that goeth two ways!

[13] Woe unto him that is fainthearted! for he believeth not;
therefore shall he not be defended.
[14] Woe unto you that have lost patience!
and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word;
and they that love him will keep his ways.
16 They that fear the Lord will seek that which is well pleasing unto him;
and they that love him shall be filled with the law.
17 They that fear the Lord will prepare their hearts,
and humble their souls in his sight,
18 saying, We will fall into the hands of the Lord, and not
into the hands of men:
for as his majesty is, so is his mercy.

3 Hear me your father, O children,
and do thereafter, that ye may be safe.
2 For the Lord hath given the father honour over the children,
and hath confirmed the authority of the mother over the sons.
3 Whoso honoureth his father maketh an atonement for his sins:
4 and he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children;
and when he maketh his prayer, he shall be heard.
6 He that honoureth his father shall have a long life;
and he that is obedient unto the Lord shall be a
comfort to his mother,
7 and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed,
that a blessing may come upon thee from them.
9 For the blessing of the father establisheth the houses of children;
but the curse of the mother rooteth out foundations.
10 Glory not in the dishonour of thy father;
for thy father's dishonour is no glory unto thee.
11 For the glory of a man is from the honour of his father;
and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age,
and grieve him not as long as he liveth.
13 And if his understanding fail, have patience with him;
and despise him not when thou art in thy full strength.
14 For the relieving of thy father shall not be forgotten:
and instead of sins it shall be added to build thee up.
15 In the day of thy affliction it shall be remembered;
thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer;
and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness;
so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself,
and thou shalt find favour before the Lord.
20 For the power of the Lord is great,
and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee,
neither search the things that are above thy strength.
22 But what is commanded thee, think thereupon with reverence;
for it is not needful for thee to see with thy eyes
the things that are in secret.
23 Be not curious in unnecessary matters;
for more things are shown unto thee than men understand.
24 For many are deceived by their own vain opinion;
and an evil suspicion hath overthrown their judgment.

26 A stubborn heart shall fare evil at the last;
and he that loveth danger shall perish therein.
27 An obstinate heart shall be laden with sorrows;
and the wicked man shall heap sin upon sin.
28 In the punishment of the proud there is no remedy;
for the plant of wickedness hath taken root in him.
29 The heart of the prudent will understand a parable;
and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire;
and alms maketh an atonement for sins.
31 And he that requiteth good turns is mindful of that
which may come hereafter;
and when he falleth, he shall find a stay.

4 My son, defraud not the poor of his living,
and make not the needy eyes to wait long.
2 Make not a hungry soul sorrowful;
neither provoke a man in his distress.
3 Add not more trouble to a heart that is vexed;
and defer not to give to him that is in need.
4 Reject not the supplication of the afflicted;
neither turn away thy face from a poor man.
5 Turn not away thy eye from the needy,
and give him none occasion to curse thee:
6 for if he curse thee in the bitterness of his soul,
his prayer shall be heard of him that made him.
7 Get thyself the love of the congregation,
and bow thy head to a great man.
8 Let it not grieve thee to bow down thy ear to the poor,
and give him a friendly answer with meekness.

[9] Deliver him that suffereth wrong from the hand of the oppressor;
and be not fainthearted when thou sittest in judgment.
[10] Be as a father unto the fatherless,
and instead of a husband unto their mother:
so shalt thou be as the son of the most High,
and he shall love thee more than thy mother doth.

[11] Wisdom exalteth her children,
and layeth hold of them that seek her.
[12] He that loveth her loveth life;
and they that seek to her early shall be filled with joy.

[13] He that holdeth her fast shall inherit glory;
and wheresoever she entereth, the Lord will bless.
[14] They that serve her shall minister to the Holy One:
and them that love her the Lord doth love.
[15] Whoso giveth ear unto her shall judge the nations:
and he that attendeth unto her shall dwell securely.
[16] If a man commit himself unto her, he shall inherit her;
and his generation shall hold her in possession.
[17] For at the first she will walk with him by crooked ways,
and bring fear and dread upon him,
and torment him with her discipline,
until she may trust his soul,
and try him by her laws.
[18] Then will she return the straight way unto him,
and comfort him, and show him her secrets.
[19] But if he go wrong, she will forsake him,
and give him over to his own ruin.

[20] Observe the opportunity, and beware of evil;
and be not ashamed when it concerneth thy soul.
[21] For there is a shame that bringeth sin;
and there is a shame which is glory and grace.
[22] Accept no person against thy soul,
and let not the reverence of any man cause thee to fall.
[23] And refrain not to speak, when there is occasion to do good,
and hide not thy wisdom in her beauty.
[24] For by speech wisdom shall be known:
and learning by the word of the tongue.
[25] In no wise speak against the truth;
but be abashed of the error of thy ignorance.
[26] Be not ashamed to confess thy sins;
and force not the course of the river.
[27] Make not thyself an underling to a foolish man;
neither accept the person of the mighty.
[28] Strive for the truth unto death,

and the Lord shall fight for thee.

29 Be not hasty in thy tongue,
and in thy deeds slack and remiss.
30 Be not as a lion in thy house,
nor frantic among thy servants.
31 Let not thy hand be stretched out to receive,
and shut when thou shouldst repay.

5 Set not thy heart upon thy goods;
and say not, I have enough for my life.
2 Follow not thy own mind and thy strength,
to walk in the ways of thy heart:
3 and say not, Who shall control me for my works?
for the Lord will surely revenge thy pride.
4 Say not, I have sinned, and what harm hath happened unto me?
for the Lord is longsuffering, he will in no wise let thee go.
5 Concerning propitiation, be not without fear
to add sin unto sin:
6 and say not, His mercy is great;
he will be pacified for the multitude of my sins:
for mercy and wrath come from him,
and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord,
and put not off from day to day:
for suddenly shall the wrath of the Lord come forth,
and in thy security thou shalt be destroyed,
and perish in the day of vengeance.
8 Set not thy heart upon goods unjustly gotten;
for they shall not profit thee in the day of calamity.

9 Winnow not with every wind,
and go not into every way:
for so doth the sinner that hath a double tongue.
10 Be steadfast in thy understanding;
and let thy word be the same.
11 Be swift to hear; and let thy life be sincere;
and with patience give answer.
12 If thou hast understanding, answer thy neighbour;
if not, lay thy hand upon thy mouth.
13 Honour and shame is in talk:
and the tongue of man is his fall.
14 Be not called a whisperer, and lie not in wait with thy tongue:
for a foul shame is upon the thief,
and an evil condemnation upon the double tongue.
15 Be not ignorant of anything in a great matter or a small.

6 Instead of a friend become not an enemy;
for [thereby] thou shalt inherit an ill name, shame, and reproach:
even so shall a sinner that hath a double tongue.
[2b] Extol not thyself in the counsel of thy own heart:
that thy soul be not torn in pieces as a bull [straying alone].
[3] Thou shalt eat up thy leaves,
and lose thy fruit,
and leave thyself as a dry tree.

[4] A wicked soul shall destroy him that hath it,
and shall make him to be laughed to scorn of his enemies.
[5] Sweet language will multiply friends:
and a fairspeaking tongue will increase kind greetings.
[6] Be in peace with many:
nevertheless have but one counsellor of a thousand.

[7] If thou wouldst get a friend, prove him first,
and be not hasty to credit him.
[8] For some man is a friend for his own occasion,
and will not abide in the day of thy trouble.
[9] And there is a friend, who being turned to enmity and strife
will discover thy reproach.
[10] Again, some friend is a companion at the table,
and will not continue in the day of thy affliction.
[11] But in thy prosperity he will be as thyself,
and will be bold over thy servants.
[12] If thou be brought low, he will be against thee,
and will hide himself from thy face.

[13] Separate thyself from thy enemies,
and take heed of thy friends.
[14] A faithful friend is a strong defence:
and he that hath found such an one hath found a treasure.
[15] Nothing doth countervail a faithful friend,
and his excellency is invaluable.
[16] A faithful friend is the medicine of life;
and they that fear the Lord shall find him.
[17] Whoso feareth the Lord shall direct his friendship aright:
for as he is, so shall his neighbour be also.

[18] My son, gather instruction from thy youth up:
so shalt thou find wisdom till thy old age.
[19] Come unto her as one that plougheth and soweth,
and wait for her good fruits:
for thou shalt not toil much in labouring about her,
but thou shalt eat of her fruits right soon.
[20] She is very unpleasant to the unlearned:

he that is without understanding will not remain with her.
[21] She will lie upon him as a mighty stone of trial;
and he will cast her from him ere it be long.
[22] For wisdom is according to her name,
and she is not manifest unto many.

[23] Give ear, my son, receive my advice,
and refuse not my counsel,
[24] and put thy feet into her fetters,
and thy neck into her chain.
[25] Bow down thy shoulder, and bear her,
and be not grieved with her bonds.
[26] Come unto her with thy whole heart,
and keep her ways with all thy power.
[27] Search, and seek, and she shall be made known unto thee:
and when thou hast got hold of her, let her not go.
[28] For at the last thou shalt find her rest,
and that shall be turned to thy joy.
[29] Then shall her fetters be a strong defence for thee,
and her chains a robe of glory.
[30] For there is a golden ornament upon her,
and her bands are purple lace.
[31] Thou shalt put her on as a robe of honour,
and shalt put her about thee as a crown of joy.

[32] My son, if thou wilt, thou shalt be taught:
and if thou wilt apply thy mind, thou shalt be prudent.
[33] If thou love to hear, thou shalt receive understanding:
and if thou bow thy ear, thou shalt be wise.
[34] Stand in the multitude of the elders;
and cleave unto him that is wise.
[35] Be willing to hear every godly discourse:
and let not the parables of understanding escape thee.
[36] And if thou seest a man of understanding, get thee betimes unto him,
and let thy foot wear the steps of his door.
[37] Let thy mind be upon the ordinances of the Lord,
and meditate continually in his commandments:
he shall establish thy heart,
and give thee wisdom at thy own desire.

7 Do no evil, so shall no harm come unto thee.
[2] Depart from the unjust, and iniquity shall turn away from thee.

[3] My son, sow not upon the furrows of unrighteousness,
and thou shalt not reap them sevenfold.
[4] Seek not of the Lord preeminence,
neither of the king the seat of honour.

[5] Justify not thyself before the Lord;
and boast not of thy wisdom before the king.
[6] Seek not to be judge, being not able to take away iniquity;
lest at any time thou fear the person of the mighty,
and lay a stumblingblock in the way of thy uprightness.
[7] Offend not against the multitude of a city,
and then thou shalt not cast thyself down among the people.
[8] Bind not one sin upon another;
for in one thou shalt not be unpunished.
[9] Say not, God will look upon the multitude of my oblations,
and when I offer to the most high God, he will accept it.
[10] Be not fainthearted when thou makest thy prayer,
and neglect not to give alms.

[11] Laugh no man to scorn in the bitterness of his soul:
for there is one which humbleth and exalteth.
[12] Devise not a lie against thy brother;
neither do the like to thy friend.
[13] Use not to make any manner of lie:
for the custom thereof is not good.
[14] Use not many words in a multitude of elders,
and make not much babbling when thou prayest.
[15] Hate not laborious work,
neither husbandry, which the most High hath ordained.
[16] Number not thyself among the multitude of sinners,
but remember that wrath will not tarry long.
[17] Humble thy soul greatly:
for the vengeance of the ungodly is fire and worms.
[18] Change not a friend for any good by no means;
neither a faithful brother for the gold of Suphir.
[19] Forego not a wise and good woman:
for her grace is above gold.
[20] Whereas thy servant worketh truly, entreat him not evil,
nor the hireling that bestoweth himself wholly for thee.

[21] Let thy soul love a good servant,
and defraud him not of liberty.
[22] Hast thou cattle? have an eye to them:
and if they be for thy profit, keep them with thee.
[23] Hast thou children? instruct them,
and bow down their neck from their youth.
[24] Hast thou daughters? have a care of their body,
and show not thyself cheerful toward them.
[25] Marry thy daughter, and so shalt thou have performed
a weighty matter:
but give her to a man of understanding.
[26] Hast thou a wife after thy mind? forsake her not.

[27] Honour thy father with thy whole heart,
and forget not the sorrows of thy mother.
[28] Remember that thou wast begotten of them;
and how canst thou recompense them the things
that they have done for thee?
[29] Fear the Lord with all thy soul,
and reverence his priests.
[30] Love him that made thee with all thy strength,
and forsake not his ministers.
[31] Fear the Lord, and honour the priest:
and give him his portion, as it is commanded thee:
the first-fruits, and the trespass offering, and the
gift of the shoulders,
and the sacrifice of sanctification, and the first-fruits
of the holy things.
[32] And stretch thy hand unto the poor,
that thy blessing may be perfected.
[33] A gift hath grace in the sight of every man living;
and for the dead detain it not.
[34] Fail not to be with them that weep,
and mourn with them that mourn.
[35] Be not slow to visit the sick:
for that shall make thee to be beloved.
[36] Whatsoever thou takest in hand, remember the end,
and thou shalt never do amiss.

8 Strive not with a mighty man,
lest thou fall into his hands.
[2] Be not at variance with a rich man, lest he overweigh thee:
for gold hath destroyed many,
and perverted the hearts of kings.
[3] Strive not with a man that is full of tongue,
and heap not wood upon his fire.
[4] Jest not with a rude man,
lest thy ancestors be disgraced.
[5] Reproach not a man that turneth from sin,
but remember that we are all worthy of punishment.
[6] Dishonour not a man in his old age:
for even some of us wax old.
[7] Rejoice not over thy greatest enemy being dead,
but remember that we die all.
[8] Despise not the discourse of the wise,
but acquaint thyself with their proverbs:
for of them thou shalt learn instruction,
and how to serve great men with ease.

[9] Miss not the discourse of the elders:

for they also learned of their fathers,
and of them thou shalt learn understanding,
and to give answer as need requireth.
[10] Kindle not the coals of a sinner,
lest thou be burnt with the flame of his fire.
[11] Rise not up [in anger] at the presence of an injurious person,
lest he lie in wait to entrap thee in thy words.
[12] Lend not unto him that is mightier than thyself;
for if thou lendest him, count it but lost.
[13] Be not surety above thy power:
for if thou be surety, take care to pay it.
[14] Go not to law with a judge;
for they will judge for him according to his honour.
[15] Travel not by the way with a bold fellow,
lest he become grievous unto thee:
for he will do according to his own will,
and thou shalt perish with him through his folly.

[16] Strive not with an angry man,
and go not with him into a solitary place:
for blood is as nothing in his sight;
and where there is no help, he will overthrow thee.
[17] Consult not with a fool;
for he cannot keep counsel.
[18] Do no secret thing before a stranger:
for thou knowest not what he will bring forth.
[19] Open not thy heart to every man,
lest he requite thee with a shrewd turn.

9 Be not jealous over the wife of thy bosom,
and teach her not an evil lesson against thyself.
[2] Give not thy soul unto a woman
to set her foot upon thy substance.
[3] Meet not with a harlot,
lest thou fall into her snares.
[4] Use not much the company of a woman that is a singer,
lest thou be taken with her attempts.
[5] Gaze not on a maid,
that thou fall not by those things that are precious in her.
[6] Give not thy soul unto harlots,
that thou lose not thy inheritance.
[7] Look not round about thee in the streets of the city,
neither wander thou in the solitary places thereof.
[8] Turn away thy eye from a beautiful woman,
and look not upon another's beauty;
for many have been deceived by the beauty of a woman;
for herewith love is kindled as a fire.

[9] Sit not at all with another man's wife,
nor sit down with her in thy arms,
and spend not thy money with her at the wine;
lest thy heart incline unto her,
and so through thy desire thou fall into destruction.
[10] Forsake not an old friend;
for the new is not comparable to him:
a new friend is as new wine;
when it is old, thou shalt drink it with pleasure.
[11] Envy not the glory of a sinner:
for thou knowest not what shall be his end.
[12] Delight not in the thing that the ungodly have pleasure in;
but remember they shall not go unpunished unto their grave.
[13] Keep thee far from the man that hath power to kill:
so shalt thou not doubt the fear of death:
and if thou come unto him, make no fault,
lest he take away thy life presently:
remember that thou goest in the midst of snares,
and that thou walkest upon the battlements of the city.

[14] As near as thou canst, guess at thy neighbour,
and consult with the wise.
[15] Let thy talk be with the wise,
and all thy communication in the law of the most High.
[16] And let just men eat and drink with thee;
and let thy glorying be in the fear of the Lord.
[17] For the hand of the artificer the work shall be commended;
and the wise ruler of the people for his speech.
[18] A man of an ill tongue is dangerous in his city;
and he that is rash in his talk shall be hated.

10 A wise judge will instruct his people;
and the government of a prudent man is well ordered.
[2] As the judge of the people is himself, so are his officers;
and what manner of man the ruler of the city is, such
are all they that dwell therein.
[3] An unwise king destroyeth his people;
but through the prudence of them which are in authority
the city shall be inhabited.
[4] The power of the earth is in the hand of the Lord,
and in due time he will set over it one that is profitable.
[5] In the hand of God is the prosperity of man:
and upon the person of the scribe shall he lay his honour.

[6] Bear not hatred to thy neighbour for every wrong;
and do nothing at all by injurious practices.
[7] Pride is hateful before God and man:

and by both doth one commit iniquity.
[8] Because of unrighteous dealings, injuries, and riches got by deceit,
the kingdom is translated from one people to another.

[9] Why is earth and ashes proud?
There is not a more wicked thing than a covetous man:
for such an one setteth his own soul to sale;
because while he liveth he casteth away his bowels.
[10] The physician cutteth off a long disease:
and he that is today a king tomorrow shall die.
[11] For when a man is dead,
he shall inherit creeping things, beasts, and worms.
[12] The beginning of pride is when one departeth from God,
and his heart is turned away from his Maker.
[13] For pride is the beginning of sin,
and he that hath it shall pour out abomination:
and therefore the Lord brought upon them strange calamities,
and overthrew them utterly.

[14] The Lord hath cast down the thrones of proud princes,
and set up the meek in their stead.
[15] The Lord hath plucked up the roots of the proud nations,
and planted the lowly in their place.
[16] The Lord overthrew countries of the heathen,
and destroyed them to the foundations of the earth.
[17] He took some of them away, and destroyed them,
and hath made their memorial to cease from the earth.
[18] Pride was not made for men,
nor furious anger for them that are born of a woman.
[19] They that fear the Lord are a sure seed,
and they that love him an honourable plant:
they that regard not the law are a dishonourable seed;
they that transgress the commandments are a deceivable seed.
[20] Among brethren he that is chief is honourable;
so are they that fear the Lord in his eyes.
[22] Whether he be rich, noble or poor,
their glory is the fear of the Lord.

[23] It is not meet to despise the poor man that hath understanding;
neither is it convenient to magnify a sinful man.
[24] Great men, and judges, and potentates, shall be honoured;
yet is there none of them greater than he that feareth the Lord.
[25] Unto the servant that is wise shall they that are free do service:
and he that hath knowledge will not grudge when he is reformed.
[26] Be not overwise in doing thy business;
and boast not thyself in the time of thy distress.
[27] Better is he that laboureth, and aboundeth in all things,

than he that boasteth himself, and wanteth bread.

[28] My son, glorify thy soul in meekness,
and give it honour according to the dignity thereof.
[29] Who will justify him that sinneth against his own soul?
and who will honour him that dishonoureth his own life?
[30] The poor man is honoured for his skill,
and the rich man is honoured for his riches.
[31] He that is honoured in poverty, how much more in riches?
and he that is dishonourable in riches, how much more in poverty?

11 Wisdom lifteth up the head of him that is of low degree,
and maketh him to sit among great men.
[2] Commend not a man for his beauty;
neither abhor a man for his outward appearance.
[3] The bee is little among such as fly;
but her fruit is the chief of sweet things.
[4] Boast not of thy clothing and raiment,
and exalt not thyself in the day of honour:
for the works of the Lord are wonderful,
and his works among men are hidden.
[5] Many kings have sat down upon the ground;
and one that was never thought of hath worn the crown.
[6] Many mighty men have been greatly disgraced;
and the honourable delivered into other men's hands.
[7] Blame not before thou hast examined the truth:
understand first, and then rebuke.
[8] Answer not before thou hast heard the cause:
neither interrupt men in the midst of their talk.
[9] Strive not in a matter that concerneth thee not;
and sit not in judgment with sinners.

[10] My son, meddle not with many matters:
for if thou meddle much, thou shalt not be innocent;
and if thou follow after, thou shalt not obtain,
neither shalt thou escape by fleeing.
[11] There is one that laboureth, and taketh pains, and maketh haste,
and is so much the more behind.
[12] Again, there is another that is slow, and hath need of help,
wanting ability, and full of poverty;
yet the eye of the Lord looked upon him for good,
and set him up from his low estate,
[13] and lifted up his head from misery;
so that many that saw it marvelled at him.

[14] Prosperity and adversity, life and death,
poverty and riches, come of the Lord.

[17] The gift of the Lord remaineth with the godly,
and his favour bringeth prosperity for ever.
[18] There is that waxeth rich by his wariness and pinching,
and this is the portion of his reward:
[19] whereas he saith, I have found rest,
and now will eat continually of my goods;
and yet he knoweth not what time shall come upon him,
and that he must leave those things to others, and die.
[20] Be steadfast in thy covenant, and be conversant therein,
and wax old in thy work.
[21] Marvel not at the works of sinners;
but trust in the Lord, and abide in thy labour:
for it is an easy thing in the sight of the Lord on the
sudden to make a poor man rich.

[22] The blessing of the Lord is in the reward of the godly,
and suddenly he maketh his blessing to flourish.
[23] Say not, What profit is there of my service?
and what good things shall I have hereafter?
[24] Again, say not, I have enough, and possess many things,
and what evil can come to me hereafter?
[25] In the day of prosperity there is a forgetfulness of affliction:
and in the day of affliction there is no more
remembrance of prosperity.
[26] For it is an easy thing unto the Lord in the day of death
to reward a man according to his ways.
[27] The affliction of an hour maketh a man forget pleasure:
and in his end his deeds shall be discovered.
[28] Judge none blessed before his death:
for a man shall be known in his children.

[29] Bring not every man into thy house:
for the deceitful man hath many trains.
[30] Like as a partridge taken [and kept] in a cage, so is
the heart of the proud:
and like as a spy, watcheth he for thy fall:
[31] for he lieth in wait, and turneth good into evil,
and in things worthy praise will lay blame upon thee.
[32] Of a spark of fire a heap of coals is kindled:
and a sinful man layeth wait for blood.
[33] Take heed of a mischievous man, for he worketh wickedness:
lest he bring upon thee a perpetual blot.
[34] Receive a stranger into thy house, and he will disturb thee,
and turn thee out of thine own.

12 When thou wilt do good, know to whom thou doest it;
so shalt thou be thanked for thy benefits.

[2] Do good to the godly man, and thou shalt find a recompense;
and if not from him, yet from the most High.
[3] There can no good come to him that is always occupied in evil,
nor to him that giveth no alms.
[4] Give to the godly man,
and help not a sinner.
[5] Do well unto him that is lowly, but give not to the ungodly:
hold back thy bread, and give it not unto him, lest
he overmaster thee thereby:
for [else] thou shalt receive twice as much evil
for all the good thou shalt have done unto him.
[6] For the most High hateth sinners,
and will repay vengeance unto the ungodly,
and keepeth them against the mighty day of their punishment.

[7] Give unto the good,
and help not the sinner.
[8] A friend cannot be known in prosperity:
and an enemy cannot be hidden in adversity.
[9] In the prosperity of a man enemies will be grieved:
but in his adversity even a friend will depart.
[10] Never trust thy enemy:
for like as iron rusteth, so is his wickedness.
[11] Though he humble himself, and go crouching,
yet take good heed and beware of him,
and thou shalt be unto him as if thou hadst wiped a looking-glass,
and thou shalt know that his rust hath not been
altogether wiped away.
[12] Set him not by thee,
lest, when he hath overthrown thee, he stand up in thy place;
neither let him sit at thy right hand,
lest he seek to take thy seat,
and thou at the last remember my words,
and be pricked therewith.

[13] Who will pity a charmer that is bitten with a serpent,
or any such as come nigh wild beasts?
[14] So one that goeth to a sinner,
and is defiled with him in his sins, who will pity?
[15] For a while he will abide with thee,
but if thou begin to fall, he will not tarry.
[16] An enemy speaketh sweetly with his lips,
but in his heart he imagineth how to throw thee into a pit:
he will weep with his eyes,
but if he find opportunity, he will not be satisfied with blood.
[17] If adversity come upon thee, thou shalt find him there first;
and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands,
and whisper much, and change his countenance.

13 He that toucheth pitch shall be defiled therewith;
and he that hath fellowship with a proud man
shall be like unto him.
2 Burden not thyself above thy power while thou livest;
and have no fellowship with one that is mightier
and richer than thyself:
for how agree the kettle and the earthen pot together?
for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal:
the poor is wronged, and he must entreat also.
4 If thou be for his profit, he will use thee;
but if thou have nothing, he will forsake thee.
5 If thou have anything, he will live with thee:
yea, he will make thee bare, and will not be sorry for it.
6 If he have need of thee, he will deceive thee,
and smile upon thee, and put thee in hope;
he will speak thee fair, and say, What wantest thou?
7 And he will shame thee by his meats,
until he have drawn thee dry twice or thrice,
and at the last he will laugh thee to scorn:
afterward, when he seeth thee, he will forsake thee,
and shake his head at thee.
8 Beware that thou be not deceived,
and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself,
and so much the more will he invite thee.
10 Press thou not upon him, lest thou be put back;
stand not far off, lest thou be forgotten.
11 Affect not to be made equal unto him in talk,
and believe not his many words:
for with much communication will he tempt thee,
and smiling upon thee will get out thy secrets:
12 but cruelly he will lay up thy words,
and will not spare to do thee hurt, and to put thee in prison.
13 Observe, and take good heed,
for thou walkest in peril of thy overthrowing:
when thou hearest these things, awake in thy sleep.

15 Every beast loveth his like,
and every man loveth his neighbour.
16 All flesh consorteth according to kind,
and a man will cleave to his like.

[17] What fellowship hath the wolf with the lamb?
so the sinner with the godly.
[18] What agreement is there between the hyena and a dog?
and what peace between the rich and the poor?
[19] As the wild ass is the lion's prey in the wilderness:
so the rich eat up the poor.
[20] As the proud hate humility:
so doth the rich abhor the poor.

[21] A rich man beginning to fall is held up of his friends:
but a poor man being down is thrust also away by his friends.
[22] When a rich man is fallen, he hath many helpers:
he speaketh things not to be spoken, and yet men justify him:
the poor man slipped, and yet they rebuked him too;
he spake wisely, and could have no place.
[23] When a rich man speaketh, every man holdeth his tongue,
and, look, what he saith, they extol it to the clouds:
but if the poor man speak, they say, What fellow is this?
and if he stumble, they will help to overthrow him.
[24] Riches are good unto him that hath no sin,
and poverty is evil in the mouth of the ungodly.

[25] The heart of a man changeth his countenance, whether
it be for good or evil.
[26] A cheerful countenance is a token of a heart that is in prosperity;
and the finding out of parables is a wearisome labour of the mind.

14 Blessed is the man that hath not slipped with his mouth,
and is not pricked with the multitude of sins.
[2] Blessed is he whose conscience hath not condemned him,
and who is not fallen from his hope in the Lord.

[3] Riches are not comely for a niggard:
and what should an envious man do with money?
[4] He that gathereth by defrauding his own soul gathereth for others
that shall spend his goods riotously.
[5] He that is evil to himself, to whom will he be good?
he shall not take pleasure in his goods.
[6] There is none worse than he that envieth himself;
and this is a recompense of his wickedness.
[7] And if he doeth good, he doeth it unwillingly;
and at the last he will declare his wickedness.
[8] The envious man hath a wicked eye;
he turneth away his face, and despiseth men.
[9] A covetous man's eye is not satisfied with his portion;
and the iniquity of the wicked drieth up his soul.
[10] A wicked eye envieth [his] bread,

and he is a niggard at his table.

[11] My son, according to thy ability do good to thyself,
and give the Lord his due offering.
[12] Remember that death will not be long in coming,
and that the covenant of the grave is not shown unto thee.
[13] Do good unto thy friend before thou die,
and according to thy ability stretch out thy hand and give to him.
[14] Defraud not thyself of the good day,
and let not the part of a good desire overpass thee.
[15] Shalt thou not leave thy travails unto another?
and thy labours to be divided by lot?
[16] Give, and take, and sanctify thy soul;
for there is no seeking of dainties in the grave.
[17] All flesh waxeth old as a garment:
for the covenant from the beginning is, Thou shalt die the death.
[18] As of the green leaves on a thick tree,
some fall, and some grow:
so is the generation of flesh and blood,
one cometh to an end, and another is born.
[19] Every work rotteth and consumeth away,
and the worker thereof shall go withal.

[20] Blessed is the man that doth meditate good things in wisdom,
and that reasoneth of holy things by his understanding.
[21] He that considereth her ways in his heart
shall also have understanding in her secrets.
[22] Go after her as one that traceth,
and lie in wait in her ways.
[23] He that prieth in at her windows
shall also hearken at her doors.
[24] He that doth lodge near her house
shall also fasten a pin in her walls.
[25] He shall pitch his tent nigh unto her,
and shall lodge in a lodging where good things are.
[26] He shall set his children under her shelter,
and shall lodge under her branches.
[27] By her he shall be covered from heat,
and in her glory shall he dwell.

15 He that feareth the Lord will do good;
and he that hath the knowledge of the law shall obtain her;
[2] and as a mother shall she meet him,
and receive him as a wife married of a virgin.
[3] With the bread of understanding shall she feed him,
and give him the water of wisdom to drink.
[4] He shall be stayed upon her, and shall not be moved;

and shall rely upon her, and shall not be confounded.
5 She shall exalt him above his neighbours,
and in the midst of the congregation shall she open his mouth.
6 He shall find joy and a crown of gladness,
and she shall cause him to inherit an everlasting name.
7 But foolish men shall not attain unto her,
and sinners shall not see her.
8 For she is far from pride,
and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner,
for it was not sent him of the Lord.
10 For praise shall be uttered in wisdom,
and the Lord will prosper it.
11 Say not thou, It is through the Lord that I fell away:
for thou oughtest not to do the things that he hateth.
12 Say not thou, He hath caused me to err:
for he hath no need of the sinful man.

13 The Lord hateth all abomination;
and they that fear God love it not.
14 He himself made man from the beginning,
and left him in the hand of his counsel;
15 if thou wilt, to keep the commandments,
and to perform acceptable faithfulness.
16 He hath set fire and water before thee:
stretch forth thy hand unto whether thou wilt.
17 Before man is life and death;
and whether he liketh shall be given him.
18 For the wisdom of the Lord is great,
and he is mighty in power, and beholdeth all things:
19 and his eyes are upon them that fear him,
and he knoweth every work of man.
20 He hath commanded no man to do wickedly,
neither hath he given any man licence to sin.

16 Desire not a multitude of unprofitable children,
neither delight in ungodly sons.
2 Though they multiply, rejoice not in them,
except the fear of the Lord be with them.
3 Trust not thou in their life,
neither respect their multitude:
for one that is just is better than a thousand;
and better it is to die without children, than to have
them that are ungodly.
4 For by one that hath understanding shall the city be replenished:
but the kindred of the wicked shall speedily become desolate.

[5] Many such things have I seen with my eyes,
and my ear hath heard greater things than these.

[6] In the congregation of the ungodly shall a fire be kindled;
and in a rebellious nation wrath is set on fire.
[7] He was not pacified toward the old giants,
who fell away in the strength of their foolishness.
[8] Neither spared he the place where Lot sojourned,
but abhorred them for their pride.
[9] He pitied not the people of perdition,
who were taken away in their sins:
[10] nor the six hundred thousand footmen,
who were gathered together in the hardness of their hearts.
[11] And if there be one stiffnecked among the people,
it is marvel if he escape unpunished:
for mercy and wrath are with him;
he is mighty to forgive and to pour out displeasure.

[12] As his mercy is great, so is his correction also:
he judgeth a man according to his works.
[13] The sinner shall not escape with his spoils:
and the patience of the godly shall not be frustrate.
[14] Make way for every work of mercy:
for every man shall find according to his works.

[17] Say not thou, I will hide myself from the Lord:
shall any remember me from above?
I shall not be remembered among so many people:
for what is my soul among such an infinite number of creatures?
[18] Behold, the heaven, and the heaven of heavens,
the deep, and the earth, and all that therein is,
shall be moved when he shall visit.
[19] The mountains also and foundations of the earth
shall be shaken with trembling, when he looketh upon them.
[20] No heart can think upon these things worthily:
and who is able to conceive his ways?
[21] It is a tempest which no man can see:
for the most part of his works are hid.
[22] Who can declare the works of his justice? or who can endure them?
for his covenant is afar off.
[23] He that wanteth understanding will think upon vain things:
and a foolish man erring imagineth follies.

[24] My son, hearken unto me, and learn knowledge,
and mark my words with thy heart.
[25] I will show forth doctrine in weight,
and declare his knowledge exactly.

[26] The works of the Lord are done in judgment from the beginning:
and from the time he made them he disposed the parts thereof.
[27] He garnished his works for ever,
and the chief of them unto all generations:
they neither labour, nor are weary, nor cease from their works.
[28] None of them hindereth another,
and they shall never disobey his word.
[29] After this the Lord looked upon the earth,
and filled it with his blessings.
[30] With all manner of living things hath he covered the face thereof;
and they shall return into it again.

17 The Lord created man of the earth,
and turned him into it again.
[2] He gave them few days, and a short time,
and power also over the things therein.
[3] He endued them with strength by themselves,
and made them according to his image,
[4] and put the fear of man upon all flesh,
and gave him dominion over beasts and fowls.
[6] Counsel, and a tongue, and eyes,
ears, and a heart, gave he them to understand.
[7] Withal he filled them with the knowledge of understanding,
and showed them good and evil.
[8] He set his eye upon their hearts,
that he might show them the greatness of his works;
[10] and they shall praise his holy name,
that they may search out his marvellous works.

[11] Besides this he gave them knowledge,
and the law of life for a heritage.
[12] He made an everlasting covenant with them,
and showed them his judgments.
[13] Their eyes saw the majesty of his glory,
and their ears heard his glorious voice.
[14] And he said unto them,
Beware of all unrighteousness;
and he gave every man commandment concerning his neighbour.
[15] Their ways are ever before him,
and shall not be hid from his eyes.
[17] For in the division of the nations of the whole earth
he set a ruler over every people;
but Israel is the Lord's portion:
[19] Therefore all their works are as the sun before him,
and his eyes are continually upon their ways.
[20] None of their unrighteous deeds are hid from him,
but all their sins are before the Lord.

[22] The alms of a man is as a signet with him,
and he will keep the good deeds of man as the apple of the eye,
and give repentance to his sons and daughters.
[23] Afterwards he will rise up and reward them,
and render their recompense upon their heads.
[24] But unto them that repent, he granted them return,
and comforted those that failed in patience.

[25] Return unto the Lord, and forsake thy sins,
make thy prayer before his face, and offend less.
[26] Turn again to the most High, and turn away from iniquity:
for he will lead thee out of darkness into the light of health,
and hate thou abomination vehemently.
[27] Who shall praise the most High in the grave,
instead of them which live and give thanks?
[28] Thanksgiving perisheth from the dead, as from one that is not:
the living and sound in heart shall praise the Lord.
[29] How great is the lovingkindness of the Lord our God,
and his compassion unto such as turn unto him in holiness!
[30] For all things cannot be in men,
because the son of man is not immortal.

[31] What is brighter than the sun? yet the light thereof faileth:
and flesh and blood will imagine evil.
[32] He vieweth the power of the height of heaven;
and all men are but earth and ashes.

18 He that liveth for ever created all things in general.
[2] The Lord only is righteous.
[4] To none hath he given power to declare his works;
and who shall find out his noble acts?
[5] Who shall number the strength of his majesty?
and who shall also tell out his mercies?

[6] As for the wondrous works of the Lord, there may
nothing be taken from them,
neither may anything be put unto them, neither can
the ground of them be found out.
[7] When a man hath done, then he beginneth;
and when he leaveth off, then he shall be doubtful.
[8] What is man, and whereto serveth he;
what is his good, and what is his evil?
[9] The number of a man's days at the most is a hundred years.
[10] As a drop of water unto the sea, and a gravel-stone in
comparison of the sand;
so are a thousand years to the days of eternity.
[11] Therefore is God patient with them,

and poureth forth his mercy upon them.
12 He saw and perceived their end to be evil;
therefore he multiplied his compassion.
13 The mercy of man is toward his neighbour;
but the mercy of the Lord is upon all flesh:
he reproveth, and nurtureth, and teacheth,
and bringeth again, as a shepherd his flock.
14 He hath mercy on them that receive discipline,
and that diligently seek after his judgments.

15 My son, blemish not thy good deeds,
neither use uncomfortable words when thou givest anything.
16 Shall not the dew assuage the heat?
so is a word better than a gift.
17 Lo, is not a word better than a gift?
but both are with a gracious man.
18 A fool will upbraid churlishly,
and a gift of the envious consumeth the eyes.
19 Learn before thou speak,
and use physic or ever thou be sick.
20 Before judgment examine thyself,
and in the day of visitation thou shalt find mercy.
21 Humble thyself before thou be sick,
and in the time of sins show repentance.

22 Let nothing hinder thee to pay thy vow in due time,
and defer not until death to be justified.
23 Before thou prayest, prepare thyself;
and be not as one that tempteth the Lord.
24 Think upon the wrath that shall be at the end,
and the time of vengeance, when he shall turn away his face.
25 When thou hast enough, remember the time of hunger:
and when thou art rich, think upon poverty and need.
26 From the morning until the evening the time is changed,
and all things are soon done before the Lord.

27 A wise man will fear in everything,
and in the day of sinning he will beware of offence:
but a fool will not observe time.
28 Every man of understanding knoweth wisdom,
and will give praise unto him that found her.
29 They that had understanding in sayings became also wise themselves,
and poured forth exquisite parables.

30 Go not after thy lusts,
but refrain thyself from thy appetites.
31 If thou givest thy soul the desires that please her,

she will make thee a laughingstock to thy enemies that malign thee.
32 Take not pleasure in much good cheer,
neither be tied to the expence thereof.
33 Be not made a beggar by banqueting upon borrowing,
when thou hast nothing in thy purse.

19 A labouring man that is given to drunkenness shall not be rich:
and he that contemneth small things shall fall by little and little.
2 Wine and women will make men of understanding to fall away:
and he that cleaveth to harlots will become impudent.
3 Moths and worms shall have him to heritage,
and a bold man shall be taken away.

4 He that is hasty to give credit is light-minded;
and he that sinneth shall offend against his own soul.
5 Whoso taketh pleasure in wickedness shall be condemned:
6 but he that hateth babbling hath less of evil.

7 Rehearse not unto another that which is told unto thee,
and thou shalt fare never the worse.
8 Whether it be to friend or foe, talk not of other men's lives;
and if thou canst not without offence, reveal them not.
9 For he heard and observed thee,
and when time cometh he will hate thee.
10 If thou hast heard a word, let it die with thee;
and be bold, it will not burst thee.
11 A fool travaileth with a word,
as a woman in labour of a child.
12 As an arrow that sticketh in a man's thigh,
so is a word within a fool's belly.
13 Admonish a friend, it may be he hath not done it:
and if he have done it, that he do it no more.
14 Admonish thy friend, it may be he hath not said it:
and if he have, that he speak it not again.
15 Admonish a friend: for many times it is a slander,
and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart;
and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him;
and give place to the law of the most High.
20 The fear of the Lord is all wisdom;
and in all wisdom is the performance of the law.
22 The knowledge of wickedness is not wisdom,
neither at any time the counsel of sinners prudence.
23 There is a wickedness, and the same an abomination;

and there is a fool wanting in wisdom.

[24] He that hath small understanding, and feareth God,
is better than one that hath much wisdom, and transgresseth
the law of the most High.
[25] There is an exquisite subtlety, and the same is unjust;
and there is one that turneth aside to make judgment appear.
[26] There is a wicked man that hangeth down his head sadly;
but inwardly he is full of deceit,
[27] casting down his countenance, and making as if he heard not:
where he is not known, he will do thee a mischief
before thou be aware.
[28] And if for want of power he be hindered from sinning,
yet when he findeth opportunity he will do evil.
[29] A man may be known by his look,
and one that hath understanding by his countenance,
when thou meetest him.
[30] A man's attire, and excessive laughter,
and gait, show what he is.

20 There is a reproof that is not comely:
again, some man holdeth his tongue, and he is wise.

[2] It is much better to reprove, than to be angry secretly:
[3] and he that confesseth his fault shall be preserved from hurt.
[4] As is the lust of an eunuch to deflower a virgin;
so is he that executeth judgment with violence.

[5] There is one that keepeth silence, and is found wise:
and another by much babbling becometh hateful.
[6] Some man holdeth his tongue, because he hath not to answer:
and some keepeth silence, knowing his time.
[7] A wise man will hold his tongue till he see opportunity:
but a babbler and a fool will regard no time.
[8] He that useth many words shall be abhorred;
and he that taketh to himself authority therein shall be hated.
[9] There is a sinner that hath good success in evil things;
and there is a gain that turneth to loss.
[10] There is a gift that shall not profit thee;
and there is a gift whose recompense is double.
[11] There is an abasement because of glory;
and there is that lifteth up his head from a low estate.
[12] There is that buyeth much for a little,
and repayeth it sevenfold.

[13] A wise man by his words maketh himself beloved:
but the graces of fools shall be poured out.

[14] The gift of a fool shall do thee no good when thou hast it;
neither yet of the envious for his necessity:
for he looketh to receive many things for one.
[15] He giveth little, and upbraideth much;
he openeth his mouth like a crier;
today he lendeth, and tomorrow will he ask it again:
such an one is to be hated of God and man.
[16] The fool saith, I have no friends,
I have no thank for all my good deeds,
and they that eat my bread speak evil of me.
[17] How oft, and of how many shall he be laughed to scorn!

[18] To slip upon a pavement is better than to slip with the tongue:
so the fall of the wicked shall come speedily.
[19] An unseasonable tale
will always be in the mouth of the unwise.
[20] A wise sentence shall be rejected when it cometh out of a fool's mouth;
for he will not speak it in due season.
[21] There is that is hindered from sinning through want:
and when he taketh rest, he shall not be troubled.
[22] There is that destroyeth his own soul through bashfulness,
and by accepting of persons overthroweth himself.
[23] There is that for bashfulness promiseth to his friend,
and maketh him his enemy for nothing.
[24] A lie is a foul blot in a man,
yet it is continually in the mouth of the untaught.

[25] A thief is better than a man that is accustomed to lie:
but they both shall have destruction to heritage.
[26] The disposition of a liar is dishonourable,
and his shame is ever with him.

[27] A wise man shall promote himself to honour with his words:
and he that hath understanding will please great men.
[28] He that tilleth his land shall increase his heap:
and he that pleaseth great men shall get pardon for iniquity.
[29] Presents and gifts blind the eyes of the wise,
and stop up his mouth that he cannot reprove.
[30] Wisdom that is hid, and treasure that is hoarded up,
what profit is in them both?
[31] Better is he that hideth his folly
than a man that hideth his wisdom.

21 My son, hast thou sinned? do so no more,
but ask pardon for thy former sins.
[2] Flee from sin as from the face of a serpent:
for if thou comest too near it, it will bite thee:

the teeth thereof are as the teeth of a lion,
slaying the souls of men.
3 All iniquity is as a two-edged sword,
the wounds whereof cannot be healed.
4 To terrify and do wrong will waste riches:
thus the house of proud men shall be made desolate.
5 A prayer out of a poor man's mouth reacheth to the ears of God,
and his judgment cometh speedily.
6 He that hateth reproof is in the way of sinners:
but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near;
but a man of understanding knoweth when he slippeth.
8 He that buildeth his house with other men's money
is like one that gathereth himself stones for the tomb of his burial.
9 The congregation of the wicked is like tow wrapped together:
and the end of them is a flame of fire to destroy them.
10 The way of sinners is made plain with stones,
but at the end thereof is the pit of hell.
11 He that keepeth the law of the Lord getteth the understanding thereof:
and the perfection of the fear of the Lord is wisdom.
12 He that is not wise will not be taught:
but there is a wisdom which multiplieth bitterness.
13 The knowledge of a wise man shall abound like a flood:
and his counsel is like a pure fountain of life.
14 The inner parts of a fool are like a broken vessel,
and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word,
he will commend it, and add unto it:
but when one of no understanding heareth it, it displeaseth him,
and he casteth it behind his back.
16 The talking of a fool is like a burden in the way:
but grace shall be found in the lips of the wise.
17 They enquire at the mouth of the wise man in the congregation,
and they shall ponder his words in their heart.
18 As a house that is destroyed, so is wisdom to a fool:
and the knowledge of the unwise is as talk without sense.
19 Doctrine unto fools is as fetters on the feet,
and like manacles on the right hand.
20 A fool lifteth up his voice with laughter;
but a wise man doth scarce smile a little.
21 Learning is unto a wise man as an ornament of gold,
and like a bracelet upon his right arm.

22 A foolish man's foot is soon in [his neighbour's] house:
but a man of experience is ashamed of him.

[23] A fool will peep in at the door into the house:
but he that is well nurtured will stand without.
[24] It is the rudeness of a man to hearken at the door:
but a wise man will be grieved with the disgrace.
[25] The lips of talkers will be telling such things as pertain not unto them:
but the words of such as have understanding are
weighed in the balance.
[26] The heart of fools is in their mouth:
but the mouth of the wise is in their heart.
[27] When the ungodly curseth Satan,
he curseth his own soul.

[28] A whisperer defileth his own soul,
and is hated wheresoever he dwelleth.

22 A slothful man is compared to a filthy stone,
and every one will hiss him out to his disgrace.
[2] A slothful man is compared to the filth of a dunghill:
every man that taketh it up will shake his hand.
[3] An evil-nurtured son is the dishonour of his father that begat him:
and a [foolish] daughter is born to his loss.
[4] A wise daughter shall bring an inheritance to her husband:
but she that liveth dishonestly is her father's heaviness.
[5] She that is bold dishonoureth both her father and her husband,
and they both shall despise her.

[6] A tale out of season [is as] music in mourning:
but stripes and correction of wisdom are never out of time.
[9] Whoso teacheth a fool is as one that glueth a potsherd together,
and as he that waketh one from a sound sleep.
[10] He that telleth a tale to a fool speaketh to one in a slumber:
when he hath told his tale, he will say, What is the matter?
[11] Weep for the dead, for he hath lost the light:
and weep for the fool, for he wanteth understanding:
make little weeping for the dead, for he is at rest:
but the life of the fool is worse than death.
[12] Seven days do men mourn for him that is dead;
but for a fool and an ungodly man all the days of his life.

[13] Talk not much with a fool,
and go not to him that hath no understanding:
beware of him, lest thou have trouble,
and thou shalt never be defiled with his fooleries:
depart from him, and thou shalt find rest,
and never be disquieted with madness.
[14] What is heavier than lead?
and what is the name thereof, but a fool?

[15] Sand, and salt, and a mass of iron, are easier to bear,
than a man without understanding.

[16] As timber girt and bound together in a building cannot
be loosed with shaking:
so the heart that is established by advised counsel
shall fear at no time.
[17] A heart settled upon a thought of understanding
is as a fair plastering on the wall of a gallery.
[18] Pales set on a high place will never stand against the wind:
so a fearful heart in the imagination of a fool cannot
stand against any fear.

[19] He that pricketh the eye will make tears to fall:
and he that pricketh the heart maketh it to show her knowledge.
[20] Whoso casteth a stone at the birds frayeth them away:
and he that upbraideth his friend breaketh friendship.
[21] Though thou drewest a sword at thy friend, yet despair not:
for there may be a returning [to favour].
[22] If thou hast opened thy mouth against thy friend, fear not;
for there may be a reconciliation:
except for upbraiding, or pride, or disclosing of secrets,
or a treacherous wound:
for for these things every friend will depart.

[23] Be faithful to thy neighbour in his poverty,
that thou mayest rejoice in his prosperity:
abide steadfast unto him in the time of his trouble,
that thou mayest be heir with him in his heritage.
[24] As the vapour and smoke of a furnace goeth before the fire;
so reviling before blood.
[25] I will not be ashamed to defend a friend;
neither will I hide myself from him;
[26] and if any evil happen unto me by him,
every one that heareth it will beware of him.
[27] Who shall set a watch before my mouth,
and a seal of wisdom upon my lips,
that I fall not suddenly by them,
and that my tongue destroy me not?

23 O Lord, Father and Governor of my life,
leave me not to their counsels,
and let me not fall by them.
[2] Who will set scourges over my thoughts,
and the discipline of wisdom over my heart?
that they spare me not for my ignorances,
and it pass not by my sins:

[3] lest my ignorances increase,
and my sins abound to my destruction,
and I fall before my adversaries,
and my enemy rejoice over me,
whose hope is far from thy mercy.

[4] O Lord, Father and God of my life,
give me not a proud look.
[5] Turn away concupiscence from me.
[6] Let not the greediness of the belly nor lust of the flesh take hold of me;
and give me not over into an impudent mind.

[7] Hear, O ye children, the discipline of the mouth:
he that keepeth it shall never be taken in his lips.
[8] The sinner shall be left in his foolishness:
both the evil speaker and the proud shall fall thereby.
[9] Accustom not thy mouth to swearing;
neither use thyself to the naming of the Holy One.
[10] For as a servant that is continually beaten shall not
be without a blue mark:
so he that sweareth and nameth God continually
shall not be faultless.
[11] A man that useth much swearing shall be filled with iniquity,
and the plague shall never depart from his house:
if he shall offend, his sin shall be upon him:
and if he acknowledge not his sin, he maketh a double offence:
and if he swear in vain, he shall not be innocent,
but his house shall be full of calamities.
[12] There is a word that is clothed about with death:
God grant that it be not found in the heritage of Jacob;
for all such things shall be far from the godly,
and they shall not wallow in their sins.
[13] Use not thy mouth to intemperate swearing,
for therein is the word of sin.

[14] Remember thy father and thy mother,
when thou sittest among great men.
Be not forgetful before them,
and so thou by thy custom become a fool,
and wish that thou hadst not been born,
and curse the day of thy nativity.
[15] The man that is accustomed to opprobrious words
will never be reformed all the days of his life.

[16] Two sorts of men multiply sin,
and the third will bring wrath:
a hot mind is as a burning fire,

it will never be quenched till it be consumed:
a fornicator in the body of his flesh
will never cease till he hath kindled a fire.
17 All bread is sweet to a whoremonger,
he will not leave off till he die.

18 A man that breaketh wedlock,
saying thus in his heart, Who seeth me?
I am compassed about with darkness,
the walls cover me,
and no body seeth me; what need I to fear?
the most High will not remember my sins:
19 such a man only feareth the eyes of men,
and knoweth not that the eyes of the Lord are ten thousand
times brighter than the sun,
beholding all the ways of men,
and considering the most secret parts.
20 He knew all things ere ever they were created;
so also after they were perfected he looked upon them all.
21 This man shall be punished in the streets of the city,
and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband,
and bringeth in an heir by another.
23 For first, she hath disobeyed the law of the most High;
and secondly, she hath trespassed against her own husband;
and thirdly, she hath played the whore in adultery,
and brought children by another man.
24 She shall be brought out into the congregation,
and inquisition shall be made of her children.
25 Her children shall not take root,
and her branches shall bring forth no fruit.
26 She shall leave her memory to be cursed,
and her reproach shall not be blotted out.
27 And they that remain shall know that there is nothing
better than the fear of the Lord,
and that there is nothing sweeter than to take heed unto
the commandments of the Lord.

24 Wisdom shall praise herself,
and shall glory in the midst of her people.
2 In the congregation of the most High shall she open her mouth,
and triumph before his power.
3 I came out of the mouth of the most High,
and covered the earth as a cloud.
4 I dwelt in high places,
and my throne is in a cloudy pillar.

[5] I alone compassed the circuit of heaven,
and walked in the bottom of the deep.
[6] In the waves of the sea, and in all the earth,
and in every people and nation, I got a possession.

[7] With all these I sought rest:
and in whose inheritance shall I abide?
[8] So the Creator of all things gave me a commandment,
and he that made me caused my tabernacle to rest,
and said, Let thy dwelling be in Jacob,
and thy inheritance in Israel.
[9] He created me from the beginning before the world,
and I shall never fail.

[10] In the holy tabernacle I served before him;
and so was I established in Sion.
[11] Likewise in the beloved city he gave me rest,
and in Jerusalem was my power.
[12] And I took root in an honourable people,
even in the portion of the Lord's inheritance.
[13] I was exalted like a cedar in Lebanon,
and as a cypress tree upon the mountains of Hermon.
[14] I was exalted like a palm tree on the sea shore,
and as a rose plant in Jericho,
as a fair olive tree in a plain,
and grew up as a plane tree.
[15] I gave a sweet smell like cinnamon and aspalathus,
and I yielded a pleasant odour like the best myrrh,
as galbanum, and onyx, and sweet storax,
and as the fume of frankincense in the tabernacle.
[16] As the turpentine tree I stretched out my branches,
and my branches are the branches of honour and grace.
[17] As the vine brought I forth pleasant savour,
and my flowers are the fruit of honour and riches.
[19] Come unto me, all ye that be desirous of me,
and fill yourselves with my fruits.
[20] For my memorial is sweeter than honey,
and my inheritance than the honeycomb.
[21] They that eat me shall yet be hungry,
and they that drink me shall yet be thirsty.
[22] He that obeyeth me shall never be confounded,
and they that work by me shall not do amiss.

[23] All these things are the book of the covenant of the most high God,
even the law which Moses commanded
for a heritage unto the congregations of Jacob.
[25] He filleth all things with his wisdom,

as Phison and as Tigris in the time of the new fruits.
[26] He maketh the understanding to abound like Euphrates,
and as Jordan in the time of the harvest.
[27] He maketh the doctrine of knowledge appear as the light,
and as Geon in the time of vintage.

[28] The first man knew her not perfectly:
no more shall the last find her out.
[29] For her thoughts are more than the sea,
and her counsels profounder than the great deep.
[30] I also came out as a brook from a river,
and as a conduit into a garden.
[31] I said, I will water my best garden,
and will water abundantly my garden bed:
and, lo, my brook became a river,
and my river became a sea.
[32] I will yet make doctrine to shine as the morning,
and will send forth her light afar off.
[33] I will yet pour out doctrine as prophecy,
and leave it to all ages for ever.
[34] Behold that I have not laboured for myself only,
but for all them that seek wisdom.

25 In three things I was beautified,
and stood up beautiful both before God and men:
the unity of brethren, the love of neighbours,
a man and a wife that agree together.

[2] Three sorts of men my soul hateth,
and I am greatly offended at their life:
a poor man that is proud, a rich man that is a liar,
and an old adulterer that doateth.

[3] If thou hast gathered nothing in thy youth,
how canst thou find anything in thy age?

[4] O how comely a thing is judgment for grey hairs,
and for ancient men to know counsel!
[5] O how comely is the wisdom of old men,
and understanding and counsel to men of honour!
[6] Much experience is the crown of old men,
and the fear of God is their glory.

[7] There be nine things which I have judged in my heart to be happy,
and the tenth I will utter with my tongue:
A man that hath joy of his children;
and he that liveth to see the fall of his enemy.

[8] Well is he that dwelleth with a wife of understanding,
and that hath not slipped with his tongue,
and that hath not served a man more unworthy than himself.
[9] Well is he that hath found prudence,
and he that speaketh in the ears of them that will hear:
[10] O how great is he that findeth wisdom!
yet there is none above him that feareth the Lord.
[11] But the love of the Lord passeth all things for illumination:
he that holdeth it, whereto shall he be likened?

[13] [Give me] any plague, but the plague of the heart:
and any wickedness, but the wickedness of a woman:
[14] and any affliction, but the affliction from them that hate me:
and any revenge, but the revenge of enemies.
[15] There is no head above the head of a serpent;
and there is no wrath above the wrath of an enemy.

[16] I had rather dwell with a lion and a dragon,
than to keep house with a wicked woman.
[17] The wickedness of a woman changeth her face,
and darkeneth her countenance like sackcloth.
[18] Her husband shall sit among his neighbours;
and when he heareth it shall sigh bitterly.
[19] All wickedness is but little to the wickedness of a woman;
let the portion of a sinner fall upon her.

[20] As the climbing up a sandy way is to the feet of the aged,
so is a wife full of words to a quiet man.
[21] Stumble not at the beauty of a woman,
and desire her not for pleasure.
[22] A woman, if she maintain her husband,
is full of anger, impudence, and much reproach.
[23] A wicked woman abateth the courage, maketh a heavy
countenance and a wounded heart:
a woman that will not comfort her husband in distress
maketh weak hands and feeble knees.
[24] Of the woman came the beginning of sin,
and through her we all die.
[25] Give the water no passage;
neither a wicked woman liberty to gad abroad.
[26] If she go not as thou wouldst have her,
cut her off from thy flesh,
and give her a bill of divorce, and let her go.

26 Blessed is the man that hath a virtuous wife,
for the number of his days shall be double.
[2] A virtuous woman rejoiceth her husband,

and he shall fulfil the years of his life in peace.
3 A good wife is a good portion,
which shall be given in the portion of them that fear the Lord.
4 Whether a man be rich or poor, if he have a good heart toward the Lord,
he shall at all times rejoice with a cheerful countenance.

5 There be three things that my heart feareth;
and for the fourth I was sore afraid:
the slander of a city, the gathering together of an unruly multitude,
and a false accusation: all these are worse than death.
6 But a grief of heart and sorrow is a woman that is jealous
over another woman,
and a scourge of the tongue which communicateth with all.
7 An evil wife is a yoke shaken to and fro:
he that hath hold of her is as though he held a scorpion.
8 A drunken woman and a gadder abroad causeth great anger,
and she will not cover her own shame.
9 The whoredom of a woman may be known in her
haughty looks and eyelids.
10 If thy daughter be shameless, keep her in straitly,
lest she abuse herself through overmuch liberty.
11 Watch over an impudent eye:
and marvel not if she trespass against thee.
12 She will open her mouth, as a thirsty traveller when
he hath found a fountain,
and drink of every water near her:
by every hedge will she sit down,
and open her quiver against every arrow.

13 The grace of a wife delighteth her husband,
and her discretion will fatten his bones.
14 A silent and loving woman is a gift of the Lord;
and there is nothing so much worth as a mind well instructed.
15 A shamefast and faithful woman is a double grace,
and her continent mind cannot be valued.
16 As the sun when it ariseth in the high heaven;
so is the beauty of a good wife in the ordering of her house.
17 As the clear light is upon the holy candlestick:
so is the beauty of the face in ripe age.
18 As the golden pillars are upon the sockets of silver;
so are the fair feet with a constant heart.

28 There be two things that grieve my heart;
and the third maketh me angry:
a man of war that suffereth poverty;
and men of understanding that are not set by:
and one that returneth from righteousness to sin;

the Lord prepareth such an one for the sword.
[29] A merchant shall hardly keep himself from doing wrong;
and a huckster shall not be freed from sin.

27 Many have sinned for a small matter;
and he that seeketh for abundance will turn his eyes away.
[2] As a nail sticketh fast between the joinings of the stones;
so doth sin stick close between buying and selling.
[3] Unless a man hold himself diligently in the fear of the Lord,
his house shall soon be overthrown.
[4] As when one sifteth with a sieve, the refuse remaineth;
so the filth of man in his talk.
[5] The furnace proveth the potter's vessels;
so the trial of man is in his reasoning.
[6] The fruit declareth if the tree have been dressed;
so is the utterance of a conceit in the heart of man.

[7] Praise no man before thou hearest him speak;
for this is the trial of men.
[8] If thou followest righteousness, thou shalt obtain her,
and put her on, as a glorious long robe.
[9] The birds will resort unto their like;
so will truth return unto them that practise in her.
[10] As the lion lieth in wait for the prey;
so sin for them that work iniquity.
[11] The discourse of a godly man is always with wisdom;
but a fool changeth as the moon.
[12] If thou be among the indiscreet, observe the time;
but be continually among men of understanding.
[13] The discourse of fools is irksome,
and their sport is the wantonness of sin.
[14] The talk of him that sweareth much maketh the hair stand upright;
and their brawls make one stop his ears.
[15] The strife of the proud is bloodshedding,
and their revilings are grievous to the ear.

[16] Whoso discovereth secrets loseth his credit;
and shall never find friend to his mind.
[17] Love thy friend, and be faithful unto him:
but if thou betrayest his secrets, follow no more after him.
[18] For as a man hath destroyed his enemy;
so hast thou lost the love of thy neighbour.
[19] As one that letteth a bird go out of his hand,
so hast thou let thy neighbour go, and shalt not get him again.
[20] Follow after him no more, for he is too far off;
he is as a roe escaped out of the snare.
[21] As for a wound, it may be bound up;

and after reviling there may be reconcilement:
but he that betrayeth secrets is without hope.
22 He that winketh with the eyes worketh evil:
and he that knoweth him will depart from him.
23 When thou art present, he will speak sweetly,
and will admire thy words:
but at the last he will writhe his mouth,
and slander thy sayings.
24 I have hated many things, but nothing like him;
for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head;
and a deceitful stroke shall make wounds.
26 Whoso diggeth a pit shall fall therein:
and he that setteth a trap shall be taken therein.
27 He that worketh mischief, it shall fall upon him,
and he shall not know whence it cometh.
28 Mockery and reproach are from the proud;
but vengeance, as a lion, shall lie in wait for him.
29 They that rejoice at the fall of the righteous shall be taken in the snare;
and anguish shall consume them before they die.
30 Malice and wrath, even these are abominations;
and the sinful man shall have them both.

28 He that revengeth shall find vengeance from the Lord,
and he will surely keep his sins [in remembrance].
2 Forgive thy neighbour the hurt that he hath done unto thee,
so shall thy sins also be forgiven when thou prayest.
3 One man beareth hatred against another,
and doth he seek pardon from the Lord?
4 He showeth no mercy to a man, which is like himself:
and doth he ask forgiveness of his own sins?
5 If he that is but flesh nourish hatred,
who will entreat for pardon of his sins?
6 Remember thy end, and let thy enmity cease;
[remember] corruption and death, and abide in
the commandments.
7 Remember the commandments, and bear no malice to thy neighbour:
[remember] the covenant of the Highest, and wink at ignorance.
8 Abstain from strife, and thou shalt diminish thy sins:
for a furious man will kindle strife.

9 A sinful man disquieteth friends,
and maketh debate among them that be at peace.
10 As the matter of the fire is, so it burneth:
and as a man's strength is, so is his wrath;
and according to his riches his anger riseth;

and the stronger they are which contend, the more
they will be inflamed.
[11] A hasty contention kindleth a fire:
and a hasty fighting sheddeth blood.
[12] If thou blow the spark, it shall burn:
if thou spit upon it, it shall be quenched:
and both these come out of thy mouth.

[13] Curse the whisperer and double-tongued:
for such have destroyed many that were at peace.
[14] A backbiting tongue hath disquieted many,
and driven them from nation to nation:
strong cities hath it pulled down,
and overthrown the houses of great men.
[15] A backbiting tongue hath cast out virtuous women,
and deprived them of their labours.
[16] Whoso hearkeneth unto it shall never find rest,
and never dwell quietly.

[17] The stroke of the whip maketh marks in the flesh:
but the stroke of the tongue breaketh the bones.
[18] Many have fallen by the edge of the sword:
but not so many as have fallen by the tongue.
[19] Well is he that is defended from it,
and hath not passed through the venom thereof,
who hath not drawn the yoke thereof,
nor hath been bound in her bands.
[20] For the yoke thereof is a yoke of iron,
and the bands thereof are bands of brass.
[21] The death thereof is an evil death,
the grave were better than it.
[22] It shall not have rule over them that fear God,
neither shall they be burned with the flame thereof.
[23] Such as forsake the Lord shall fall into it;
and it shall burn in them, and not be quenched;
it shall be sent upon them as a lion,
and devour them as a leopard.
[24] Look that thou hedge thy possession about with thorns,
and bind up thy silver and gold,
[25] and weigh thy words in a balance,
and make a door and bar for thy mouth.
[26] Beware thou slide not by it,
lest thou fall before him that lieth in wait.

29 He that is merciful will lend unto his neighbour;
and he that strengtheneth his hand keepeth the commandments.
[2] Lend to thy neighbour in time of his need,

and pay thou thy neighbour again in due season.
3 Keep thy word, and deal faithfully with him,
and thou shalt always find the thing that is necessary for thee.
4 Many, when a thing was lent them, reckoned it to be found,
and put them to trouble that helped them.
5 Till he hath received, he will kiss a man's hand;
and for his neighbour's money he will speak submissively:
but when he should repay, he will prolong the time,
and return words of grief,
and complain of the time.
6 If he prevail, he shall hardly receive the half,
and he will count as if he had found it:
if not, he hath deprived him of his money,
and he hath gotten him an enemy without cause:
he payeth him with cursings and railings;
and for honour he will pay him disgrace.
7 Many therefore have refused to lend for other men's ill dealing,
fearing to be defrauded.
8 Yet have thou patience with a man in poor estate,
and delay not to show him mercy.
9 Help the poor for the commandment's sake,
and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend,
and let it not rust under a stone to be lost.
11 Lay up thy treasure according to the commandments of the most High,
and it shall bring thee more profit than gold.
12 Shut up alms in thy storehouses:
and it shall deliver thee from all affliction.
13 It shall fight for thee against thy enemies
better than a mighty shield and strong spear.
14 An honest man is surety for his neighbour:
but he that is impudent will forsake him.
15 Forget not the friendship of thy surety,
for he hath given his life for thee.
16 A sinner will overthrow the good estate of his surety:
17 and he that is of an unthankful mind will leave him [in
danger] that delivered him.

18 Suretyship hath undone many of good estate,
and shaken them as a wave of the sea:
mighty men hath it driven from their houses,
so that they wandered among strange nations.
19 A wicked man transgressing the commandments of the
Lord shall fall into suretyship:
and he that undertaketh and followeth other men's
business for gain shall fall into suits.

[20] Help thy neighbour according to thy power,
and beware that thou thyself fall not into the same.

[21] The chief thing for life is water, and bread,
and clothing, and a house to cover shame.
[22] Better is the life of a poor man in a mean cottage,
than delicate fare in another man's house.
[23] Be it little or much, hold thee contented,
[24] for it is a miserable life to go from house to house:
for where thou art a stranger, thou darest not open thy mouth.
[25] Thou shalt entertain, and feast, and have no thanks:
moreover thou shalt hear bitter words:
[26] Come, thou stranger, and furnish a table,
and feed me of that thou hast ready.
[27] Give place, thou stranger, to an honourable man;
my brother cometh to be lodged, and I have need of my house.
[28] These things are grievous to a man of understanding;
the upbraiding of houseroom, and reproaching of the lender.

30 He that loveth his son causeth him oft to feel the rod,
that he may have joy of him in the end.
[2] He that chastiseth his son shall have joy in him,
and shall rejoice of him among his acquaintance.
[3] He that teacheth his son grieveth the enemy:
and before his friends he shall rejoice of him.
[4] Though his father die, yet he is as though he were not dead:
for he hath left one behind him that is like himself.
[5] While he lived, he saw and rejoiced in him:
and when he died, he was not sorrowful.
[6] He left behind him an avenger against his enemies,
and one that shall requite kindness to his friends.

[7] He that maketh too much of his son shall bind up his wounds;
and his bowels will be troubled at every cry.
[8] A horse not broken becometh headstrong:
and a child left to himself will be wilful.
[9] Cocker thy child, and he shall make thee afraid:
play with him, and he will bring thee to heaviness.
[10] Laugh not with him, lest thou have sorrow with him,
and lest thou gnash thy teeth in the end.
[11] Give him not liberty in youth.
[12] Beat his sides while he is still young,
lest becoming stubborn, he disobey thee.
[13] Train up thy son, and exercise him with work,
lest by thy looseness thou stumble.
[13a] And overlook not his ignorance.
[13b] Bow down his neck in his youth.

[14] Better is the poor, being sound and strong of constitution,
than a rich man that is afflicted in his body.
[15] Health and good estate of body are above all gold,
and a strong body above infinite wealth.
[16] There is no riches above a sound body,
and no joy above the joy of the heart.
[17] Death is better than a bitter life
or continual sickness.
[18] Delicacies poured upon a mouth shut up
are as messes of meat set upon a grave.

[19] What good doeth the offering unto an idol?
for neither can it eat nor smell:
so is he that is persecuted of the Lord.
[20] He seeth with his eyes and groaneth,
as an eunuch that embraceth a virgin and sigheth.
[21] Give not over thy mind to heaviness,
and afflict not thyself in thy own counsel.
[22] The gladness of the heart is the life of man,
and the joyfulness of a man prolongeth his days.
[23] Love thy own soul,
and comfort thy heart,
remove sorrow far from thee:
for sorrow hath killed many,
and there is no profit therein.
[24] Envy and wrath shorten the life,
and carefulness bringeth age before the time.

[25] I awaked up last of all,
as one that gathereth after the grape-gatherers:
by the blessing of the Lord I profited,
[26] and filled my winepress like a gatherer of grapes.
Consider that I laboured not for myself only,
but for all them that seek learning.
[27] Hear me, O ye great men of the people,
and hearken with your ears, ye rulers of the congregation.
[28] Give not thy son and wife, thy brother and friend, power
over thee while thou livest,
and give not thy goods to another,
lest it repent thee, and thou entreat for the same again.
[29] As long as thou livest and hast breath in thee,
give not thyself over to any.
[30] For better it is that thy children should seek to thee,
than that thou shouldst stand to their courtesy.
[31] In all thy works keep to thyself the preeminence;
leave not a stain in thy honour.
[32] At the time when thou shalt end thy days,

and finish thy life, distribute thy inheritance.

[33] Fodder, a stick, and burdens, are for the ass;
and bread, correction, and work, for a servant.
[34] If thou set thy servant to labour, thou shalt find rest:
but if thou let him go idle, he will seek liberty.
[35] A yoke and a collar do bow the neck:
so are tortures and torments for an evil servant.
[36] Send him to labour, that he be not idle;
for idleness teacheth much evil.
[37] Set him to work, as is fit for him:
if he be not obedient, put on more heavy fetters.

[38] But be not excessive toward any;
and without discretion do nothing.
[39] If thou have a servant, let him be unto thee as thyself,
because thou hast bought him with a price.
[40] If thou have a servant, entreat him as a brother:
for thou hast need of him, as of thy own soul:
if thou entreat him evil, and he run from thee,
which way wilt thou go to seek him?

31 The hopes of a man void of understanding are vain and false:
and dreams lift up fools.
[2] Whoso regardeth dreams
is like him that catcheth at a shadow,
and followeth after the wind.
[3] The vision of dreams is the resemblance of one thing to another,
even as the likeness of a face to a face.
[4] Of an unclean thing what can be cleansed?
and from that thing which is false what truth can come?
[5] Divinations, and soothsayings, and dreams, are vain:
and the heart fancieth, as a woman's heart in travail.
[6] If they be not sent from the most High in thy visitation,
set not thy heart upon them.
[7] For dreams have deceived many,
and they have failed that put their trust in them.
[8] The law shall be found perfect without lies:
and wisdom is perfection to a faithful mouth.
[9] A man that hath travelled knoweth many things:
and he that hath much experience will declare wisdom.
[10] He that hath no experience knoweth little:
but he that hath travelled is full of prudence.
[11] When I travelled, I saw many things;
and I understand more than I can express.
[12] I was oft-times in danger of death:
yet I was delivered because of these things.

[13] The spirit of those that fear the Lord shall live;
for their hope is in him that saveth them.
[14] Whoso feareth the Lord shall not fear
nor be afraid; for he is his hope.
[15] Blessed is the soul of him that feareth the Lord:
to whom doth he look?
and who is his strength?
[16] For the eyes of the Lord are upon them that love him,
he is their mighty protection and strong stay,
a defence from heat, and a cover from the sun at noon,
a preservation from stumbling, and a help from falling;
[17] he raiseth up the soul, and lighteneth the eyes:
he giveth health, life, and blessing.

[18] He that sacrificeth of a thing wrongfully gotten, his
offering is ridiculous;
and the gifts of unjust men are not accepted.
[19] The most High is not pleased with the offerings of the wicked;
neither is he pacified for sin by the multitude of sacrifices.
[20] Whoso bringeth an offering of the goods of the poor
doeth as one that killeth the son before his father's eyes.
[21] The bread of the needy is their life:
he that defraudeth him thereof is a man of blood.
[22] He that taketh away his neighbour's living slayeth him;
and he that defraudeth the labourer his hire is a bloodshedder.

[23] When one buildeth, and another pulleth down,
what profit have they then but labour?
[24] When one prayeth, and another curseth,
whose voice will the Lord hear?
[25] He that washeth himself after the touching of a dead
body, if he touch it again,
what availeth his washing?
[26] So is it with a man that fasteth for his sins,
and goeth again, and doeth the same:
who will hear his prayer?
or what doth his humbling profit him?

32 He that keepeth the law bringeth offerings enough:
he that taketh heed to the commandment offereth
a peace offering.
[2] He that requiteth a good turn offereth fine flour;
and he that giveth alms sacrificeth praise.
[3] To depart from wickedness is a thing pleasing to the Lord;
and to forsake unrighteousness is a propitiation.

[4] Thou shalt not appear empty before the Lord.

[5] For all these things [are to be done] because of the commandment.
[6] The offering of the righteous maketh the altar fat,
and the sweet savour thereof is before the most High.
[7] The sacrifice of a just man is acceptable,
and the memorial thereof shall never be forgotten.

[8] Give the Lord his honour with a good eye,
and diminish not the first-fruits of thy hands.
[9] In all thy gifts show a cheerful countenance,
and dedicate thy tithes with gladness.
[10] Give unto the most High according as he hath enriched thee;
and as thou hast gotten, give with a cheerful eye.
[11] For the Lord recompenseth,
and will give thee seven times as much.
[12] Do not think to corrupt with gifts: for such he will not receive:
and trust not to unrighteous sacrifices;
for the Lord is judge,
and with him is no respect of persons.
[13] He will not accept any person against a poor man,
but will hear the prayer of the oppressed.
[14] He will not despise the supplication of the fatherless;
nor the widow, when she poureth out her complaint.
[15] Do not the tears run down the widow's cheeks?
and is not her cry against him that causeth them to fall?

[16] He that serveth the Lord shall be accepted with favour,
and his prayer shall reach unto the clouds.
[17] The prayer of the humble pierceth the clouds:
and till it come nigh, he will not be comforted;
and will not depart, till the most High shall behold
to judge righteously, and execute judgment.
[18] For the Lord will not be slack,
neither will the Mighty be patient toward them,
till he have smitten in sunder the loins of the unmerciful,
and repaid vengeance to the heathen;
till he have taken away the multitude of the proud,
and broken the sceptre of the unrighteous;
[19] till he have rendered to every man according to his deeds,
and to the works of men according to their devices;
till he have judged the cause of his people,
and made them to rejoice in his mercy.
[20] Mercy is seasonable in the time of affliction,
as clouds of rain in the time of drought.

33 Have mercy upon us, O Lord God of all, and behold us:
[2] and send thy fear upon all the nations that seek not after thee.
[3] Lift up thy hand against the strange nations,

and let them see thy power.
4 As thou wast sanctified in us before them:
so be thou magnified among them before us.
5 And let them know thee, as we have known thee,
that there is no God but only thou, O God.

6 Show new signs, and make other strange wonders:
glorify thy hand and thy right arm,
that they may set forth thy wondrous works.
7 Raise up indignation, and pour out wrath:
take away the adversary, and destroy the enemy.
8 Make the time short, remember the covenant,
and let them declare thy wonderful works.
9 Let him that escapeth be consumed by the rage of the fire;
and let them perish that oppress the people.
10 Smite in sunder the heads of the rulers of the heathen,
that say, There is none other but we.
11 Gather all the tribes of Jacob together.

12 A cheerful and good heart will have a care of his meat and diet.

34 Watching for riches consumeth the flesh,
and the care thereof driveth away sleep.
2 Watching care will not let a man slumber,
as a sore disease breaketh sleep.
3 The rich hath great labour in gathering riches together;
and when he resteth, he is filled with his delicacies.
4 The poor laboureth in his poor estate;
and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified,
and he that followeth corruption shall have enough thereof.
6 Gold hath been the ruin of many,
and their destruction was present.
7 It is a stumblingblock unto them that sacrifice unto it,
and every fool shall be taken therewith.
8 Blessed is the rich that is found without blemish,
and hath not gone after gold.
9 Who is he? and we will call him blessed:
for wonderful things hath he done among his people.
10 Who hath been tried thereby, and found perfect?
then let him glory.
Who might offend, and hath not offended?
or done evil, and hath not done it?
11 His goods shall be established,
and the congregation shall declare his alms.

[12] If thou sit at a bountiful table,
be not greedy upon it,
and say not, There is much meat on it.
[13] Remember that a wicked eye is an evil thing:
and what is created more wicked than an eye?
therefore it weepeth upon every occasion.
[14] Stretch not thy hand whithersoever it looketh,
and thrust it not with him into the dish.
[15] Judge of thy neighbour by thyself:
and be discreet in every point.
[16] Eat, as it becometh a man, those things which are set before thee;
and devour not, lest thou be hated.
[17] Leave off first for manners' sake;
and be not insatiable, lest thou offend.
[18] When thou sittest among many,
reach not thy hand out first of all.
[19] A very little is sufficient for a man well nurtured,
and he fetcheth not his wind short upon his bed.
[20] Sound sleep cometh of moderate eating:
he riseth early, and his wits are with him:
but the pain of watching, and choler, and pangs of the
belly, are with an insatiable man.
[21] And if thou hast been forced to eat,
arise, go forth, vomit, and thou shalt have rest.

[22] My son, hear me, and despise me not,
and at the last thou shalt find as I told thee:
in all thy works be quick,
so shall there no sickness come unto thee.
[23] Whoso is liberal of his meat, men shall speak well of him;
and the report of his good housekeeping will be believed.
[24] But against him that is a niggard of his meat the whole
city shall murmur;
and the testimonies of his niggardness shall not be doubted of.

[25] Show not thy valiantness in wine;
for wine hath destroyed many.
[26] The furnace proveth the edge by dipping:
so doth wine the hearts of the proud by drunkenness.
[27] Wine is as good as life to a man, if it be drunk moderately:
what life is then to a man that is without wine?
for it was made to make men glad.
[28] Wine measurably drunk and in season
bringeth gladness of the heart, and cheerfulness of the mind:
[29] but wine drunken with excess maketh bitterness of the mind,
with brawling and quarrelling.
[30] Drunkenness increaseth the rage of a fool till he offend:

it diminisheth strength, and maketh wounds.
31 Rebuke not thy neighbour at the wine,
and despise him not in his mirth:
give him no despiteful words,
and press not upon him with urging him [to drink].

35 If thou be made the master [of a feast], lift not thyself up,
but be among them as one of the rest;
take diligent care for them, and so sit down.
2 And when thou hast done all thy office, take thy place,
that thou mayest be merry with them,
and receive a crown for thy well ordering of the feast.
3 Speak, thou that art the elder, for it becometh thee,
but with sound judgment;
and hinder not music.
4 Pour not out words where there is a musician,
and show not forth wisdom out of time.
5 A concert of music in a banquet of wine
is as a signet of carbuncle set in gold.
6 As a signet of an emerald set in a work of gold,
so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee:
and yet scarcely when thou art twice asked.
8 Let thy speech be short, comprehending much in few words;
be as one that knoweth and yet holdeth his tongue.
9 If thou be among great men, make not thyself equal with them;
and when ancient men are in place, use not many words.
10 Before the thunder goeth lightning;
and before a shamefast man shall go favour.
11 Rise up betimes, and be not the last;
but get thee home without delay.
12 There take thy pastime, and do what thou wilt:
but sin not by proud speech.
13 And for these things bless him that made thee,
and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline;
and they that seek him early shall find favour.
15 He that seeketh the law shall be filled therewith:
but the hypocrite will be offended thereat.
16 They that fear the Lord shall find judgment,
and shall kindle justice as a light.
17 A sinful man will not be reproved,
but findeth an excuse according to his will.
18 A man of counsel will be considerate;
but a strange and proud man is not daunted with fear,

even when of himself he hath done without counsel.
[19] Do nothing without advice;
and when thou hast once done, repent not.

[20] Go not in a way wherein thou mayest fall,
and stumble not among the stones.
[21] Be not confident in a plain way.
[22] And beware of thy own children.
[23] In every good work trust thy own soul;
for this is the keeping of the commandments.
[24] He that believeth in the Lord taketh heed to the commandment;
and he that trusteth in him shall fare never the worse.

36 There shall no evil happen unto him that feareth the Lord;
but in temptation even again he will deliver him.
[2] A wise man hateth not the law;
but he that is a hypocrite therein is as a ship in a storm.
[3] A man of understanding trusteth in the law;
and the law is faithful unto him, as an oracle.
[4] Prepare what to say, and so thou shalt be heard:
and bind up instruction, and then make answer.
[5] The heart of the foolish is like a cartwheel;
and his thoughts are like a rolling axle-tree.
[6] A stallion horse is as a mocking friend,
he neigheth under every one that sitteth upon him.

[7] Why doth one day excel another,
when as all the light of every day in the year is of the sun?
[8] By the knowledge of the Lord they were distinguished:
and he altered seasons and feasts.
[9] Some of them hath he made high days, and hallowed them,
and some of them hath he made ordinary days.

[10] And all men are from the ground,
and Adam was created of earth.
[11] In much knowledge the Lord hath divided them,
and made their ways diverse.
[12] Some of them hath he blessed and exalted,
and some of them hath he sanctified, and set near himself:
but some of them hath he cursed and brought low,
and turned out of their places.
[13] As the clay is in the potter's hand,
to fashion it at his pleasure:
so man is in the hand of him that made him,
to render to them as liketh him best.
[14] Good is set against evil, and life against death:
so is the godly against the sinner,

and the sinner against the godly.
15 So look upon all the works of the most High;
and there are two and two, one against another.

16 Though I was the last to wake up,
yet I received their inheritance as from the beginning.
17 O Lord have mercy upon the people that is called by thy name,
and upon Israel, whom thou hast named thy firstborn.
18 O be merciful unto Jerusalem, thy holy city,
the place of thy rest.
19 Fill Sion with thy unspeakable oracles,
and thy people with thy glory.
20 Give testimony unto those that thou hast possessed
from the beginning,
and raise up prophets that have been in thy name.
21 Reward them that wait for thee,
and let thy prophets be found faithful.
22 O Lord, hear the prayer of thy servants,
according to the blessing of Aaron over thy people,
that all they which dwell upon the earth may know
that thou art the Lord, the eternal God.
23 The belly devoureth all meats,
yet is one meat better than another.
24 As the palate tasteth divers kinds of venison:
so doth a heart of understanding false speeches.
25 A froward heart causeth heaviness:
but a man of experience will recompense him.

26 A woman will receive every man,
yet is one daughter better than another.
27 The beauty of a woman cheereth the countenance,
and a man loveth nothing better.
28 If there be kindness, meekness, and comfort, in her tongue,
then is not her husband like other men.

29 He that getteth a wife beginneth a possession,
a help like unto himself, and a pillar of rest.
30 Where no hedge is, there the possession is spoiled:
and he that hath no wife will wander up and down mourning.
31 Who will trust a thief well appointed,
that skippeth from city to city?
so [who will believe] a man that hath no house,
and lodgeth wheresoever the night taketh him?

37 Every friend saith, I am his friend also:
but there is a friend, which is only a friend in name.
2 Is it not a grief unto death,

when a companion and friend is turned to an enemy?
[3] O wicked imagination, whence camest thou in
to cover the earth with deceit?
[4] There is a companion, which rejoiceth in the prosperity of a friend,
but in the time of trouble will be against him.
[5] There is a companion, which helpeth his friend for the belly,
and taketh up the buckler against the enemy.
[6] Forget not thy friend in thy mind,
and be not unmindful of him in thy riches.

[7] Every counsellor extolleth counsel;
but there is some that counselleth for himself.
[8] Beware of a counsellor,
and know before what need he hath;
for he will counsel for himself;
lest he cast the lot upon thee,
[9] and say unto thee, Thy way is good:
and afterward he stand on the other side, to see
what shall befall thee.
[10] Consult not with one that suspecteth thee:
and hide thy counsel from such as envy thee.
[11] Neither consult with a woman touching her of whom she is jealous;
neither with a coward in matters of war;
nor with a merchant concerning exchange;
nor with a buyer of selling;
nor with an envious man of thankfulness;
nor with an unmerciful man touching kindness;
nor with the slothful for any work;
nor with a hireling for a year of finishing work;
nor with an idle servant of much business:
hearken not unto these in any matter of counsel.

[12] But be continually with a godly man,
whom thou knowest to keep the commandments of the Lord,
whose mind is according to thy mind,
and will sorrow with thee, if thou shalt miscarry.
[13] And let the counsel of thy own heart stand:
for there is no man more faithful unto thee than it;
[14] for a man's mind is sometimes wont to tell him more
than seven watchmen, that sit above in a high tower.
[15] And above all this pray to the most High,
that he will direct thy way in truth.
[16] Let reason go before every enterprize,
and counsel before every action.

[17] The countenance is a sign of changing of the heart.
[18] Four manners of things appear: good and evil, life and death:

but the tongue ruleth over them continually.
[19] There is one that is wise and teacheth many,
and yet is unprofitable to himself.
[20] There is one that showeth wisdom in words, and is hated:
he shall be destitute of all food.
[21] For grace is not given him from the Lord;
because he is deprived of all wisdom.
[22] Another is wise to himself;
and the fruits of understanding are commendable in his mouth.

[23] A wise man instructeth his people;
and the fruits of his understanding fail not.
[24] A wise man shall be filled with blessing;
and all they that see him shall count him happy.
[25] The days of the life of man may be numbered;
but the days of Israel are innumerable.
[26] A wise man shall inherit glory among his people,
and his name shall be perpetual.

[27] My son, prove thy soul in thy life,
and see what is evil for it,
and give not that unto it.
[28] For all things are not profitable for all men,
neither hath every soul pleasure in everything.
[29] Be not insatiable in any dainty thing,
nor too greedy upon meats:
[30] for excess of meats bringeth sickness,
and surfeiting will turn into choler.
[31] By surfeiting have many perished;
but he that taketh heed prolongeth his life.

38 Honour a physician with the honour due unto him for
the uses which ye may have of him:
for the Lord hath created him.
[2] For of the most High cometh healing,
and he shall receive honour of the king.
[3] The skill of the physician shall lift up his head:
and in the sight of great men he shall be in admiration.
[4] The Lord hath created medicines out of the earth;
and he that is wise will not abhor them.
[5] Was not the water made sweet with wood,
that the virtue thereof might be known?
[6] And he hath given men skill,
that he might be honoured in his marvellous works.
[7] With such doth he heal [men,]
and taketh away their pains.
[8] Of such doth the apothecary make a confection;

and of his works there is no end;
and from him is peace over all the earth.

[9] My son, in thy sickness be not negligent:
but pray unto the Lord, and he will make thee whole.
[10] Leave off from sin, and order thy hands aright,
and cleanse thy heart from all wickedness.
[11] Give a sweet savour, and a memorial of fine flour;
and make a fat offering, as not being.
[12] Then give place to the physician, for the Lord hath created him:
let him not go from thee, for thou hast need of him.
[13] There is a time when in their hands there is good success.
[14] For they shall also pray unto the Lord, that he would prosper
that which they give for ease and remedy to prolong life.
[15] He that sinneth before his Maker,
let him fall into the hand of the physician.

[16] My son, let tears fall down over the dead,
and begin to lament, as if thou hadst suffered great harm thyself;
and then cover his body according to the custom,
and neglect not his burial.
[17] Weep bitterly, and make great moan,
and use lamentation, as he is worthy,
and that a day or two, lest thou be evil spoken of:
and then comfort thyself for thy heaviness;
[18] for of heaviness cometh death,
and the heaviness of the heart breaketh strength.
[19] In affliction also sorrow remaineth:
and the life of the poor is the curse of the heart.
[20] Take no heaviness to heart:
drive it away, and remember the last end.
[21] Forget him not, for there is no turning again:
thou shalt not do him good, but hurt thyself.
[22] Remember his judgment: for thine also shall be so;
yesterday for me, and today for thee.
[23] When the dead is at rest, let his remembrance rest;
and be comforted for him when his spirit is departed from him.

[24] The wisdom of a learned man cometh by opportunity of leisure:
and he that hath little business shall become wise.
[25] How can he get wisdom that holdeth the plough,
and that glorieth in the goad,
that driveth oxen, and is occupied in their labours,
and whose talk is of bullocks?
[26] He giveth his mind to make furrows;
and is diligent to give the kine fodder.
[27] So every carpenter and workmaster,

that laboureth night and day:
and they that cut and grave seals,
and are diligent to make great variety,
and give themselves to counterfeit imagery,
and watch to finish a work:

28 The smith also sitting by the anvil,
and considering the iron work,
the vapour of the fire wasteth his flesh,
and he fighteth with the heat of the furnace:
the noise of the hammer and the anvil is ever in his ears,
and his eyes look still upon the pattern of the thing that he maketh;
he setteth his mind to finish his work,
and watcheth to polish it perfectly:

29 So doth the potter sitting at his work,
and turning the wheel about with his feet,
who is always carefully set at his work,
and maketh all his work by number;
30 he fashioneth the clay with his arm,
and boweth down his strength before his feet;
he applieth himself to lead it over;
and he is diligent to make clean the furnace:
31 all these trust to their hands;
and every one is wise in his work.
32 Without these cannot a city be inhabited:
and they shall not dwell where they will, nor go up and down:
33 they shall not be sought for in public counsel,
nor sit high in the congregation:
they shall not sit on the judges' seat,
nor understand the sentence of judgment:
they cannot declare justice and judgment;
and they shall not be found where parables are spoken.
34 But they will maintain the state of the world,
and [all] their desire is in the work of their craft.

But he that giveth his mind to the law of the most High,
and is occupied in the meditation thereof,

39 will seek out the wisdom of all the ancients,
and be occupied in prophecies.
2 He will keep the sayings of the renowned men:
and where subtle parables are, he will be there also.
3 He will seek out the secrets of grave sentences,
and be conversant in dark parables.
4 He shall serve among great men,
and appear before princes:

he will travel through strange countries;
for he hath tried the good and the evil among men.
[5] He will give his heart to resort early to the Lord that made him,
and will pray before the most High,
and will open his mouth in prayer,
and make supplication for his sins.

[6] When the great Lord will,
he shall be filled with the spirit of understanding:
he shall pour out wise sentences,
and give thanks unto the Lord in his prayer.
[7] He shall direct his counsel and knowledge,
and on his secrets shall he meditate.
[8] He shall show forth that which he hath learned,
and shall glory in the law of the covenant of the Lord.
[9] Many shall commend his understanding;
and so long as the world endureth, it shall not be blotted out;
his memorial shall not depart away,
and his name shall live from generation to generation.
[10] Nations shall show forth his wisdom,
and the congregation shall declare his praise.
[11] If he die, he shall leave a greater name than a thousand:
and if he live, he shall increase it.
[12] Yet have I more to say, which I have thought upon;
for I am filled as the moon at the full.

[13] Hearken unto me, ye holy children,
and bud forth as a rose growing by the brook of the field:
[14] and give ye a sweet savour as frankincense,
and flourish as a lily,
send forth a smell, and sing a song of praise,
bless the Lord in all his works.
[15] Magnify his name,
and show forth his praise
with the songs of your lips, and with harps,
and in praising him ye shall say after this manner:
[16] All the works of the Lord are exceeding good,
and whatsoever he commandeth shall be accomplished
in due season.
[17] For at time convenient they shall all be sought out:
at his commandment the waters stood as a heap,
and at the words of his mouth, the receptacles of waters.
[18] At his commandment is done whatsoever pleaseth him;
and none can hinder, when he will save.
[19] The works of all flesh are before him,
and nothing can be hid from his eyes.
[20] He seeth from everlasting to everlasting;

and there is nothing wonderful before him.

[21] A man need not to say, What is this? wherefore is that?
for he hath made all things for their uses.
[22] His blessing covered the dry land as a river,
and watered it as a flood.
[23] As he hath turned the waters into saltness:
so shall the heathen inherit his wrath.

[24] As his ways are plain unto the holy;
so are they stumbling-blocks unto the wicked.
[25] For the good are good things created from the beginning:
so evil things for sinners.
[26] The principal things for the whole use of man's life
are water, fire, iron, and salt,
flour of wheat, honey, milk,
and the blood of the grape, and oil, and clothing.
[27] All these things are for good to the godly:
so to the sinners they are turned into evil.

[28] There be spirits that are created for vengeance,
which in their fury lay on sore strokes;
in the time of destruction they pour out their force,
and appease the wrath of him that made them.
[29] Fire, and hail, and famine, and death,
all these were created for vengeance;
[30] teeth of wild beasts, and scorpions, serpents,
and the sword, punishing the wicked to destruction,
[31] shall rejoice in his commandment,
and they shall be ready upon earth, when need is;
and when their time is come, they shall not go beyond his word.

[32] Therefore from the beginning I was resolved,
and thought upon these things, and have left them in writing.
[33] All the works of the Lord are good:
and he will give every needful thing in due season.
[34] So that a man cannot say, This is worse than that:
for in time they shall all be well approved.
[35] And therefore praise ye the Lord with the whole heart and mouth,
and bless the name of the Lord.

40 Great travail is created for every man,
and a heavy yoke is upon the sons of Adam,
from the day that they go out of their mother's womb,
till the day that they return to the mother of all things.
[2] Their imagination of things to come, and the day of death,
[trouble] their thoughts, and [cause] fear of heart;

[3] from him that sitteth on a throne of glory,
unto him that is humbled in earth and ashes;
[4] from him that weareth purple and a crown,
unto him that is clothed with a linen frock.
[5] Wrath, and envy, trouble, and unquietness, fear of
death, and anger, and strife,
and in the time of rest upon his bed his night sleep,
do change his knowledge.
[6] Little or nothing is his rest,
and afterward he is in his sleep as in a day of keeping watch,
troubled in the vision of his heart,
as if he were escaped out of a battle.
[7] When all is safe, he awaketh,
and marvelleth that the fear was nothing.

[8] [Such things happen] unto all flesh, both man and beast,
and sevenfold more upon sinners.
[9] Death, and bloodshed, strife, and sword,
calamities, famine, tribulation, and the scourge;
[10] these things are created for the wicked,
and through them came the flood.
[11] All things that are of the earth do turn to the earth again:
and that which is of the waters doth return into the sea.
[12] All bribery and injustice shall be blotted out:
but true dealing shall endure for ever.
[13] The goods of the unjust shall be dried up like a river,
and shall vanish with noise, like a great thunder in rain.

[14] While he openeth his hand he shall rejoice:
so shall transgressors come to nought.
[15] The children of the ungodly shall not bring forth many branches:
but are as unclean roots upon a hard rock.
[16] The weed growing upon every water and bank of a river
shall be pulled up before all grass.

[17] Bountifulness is as a most fruitful garden,
and mercifulness endureth for ever.
[18] To labour, and to be content with that a man hath, is a sweet life:
but he that findeth a treasure is above them both.
[19] Children and the building of a city continue a man's name:
but a blameless wife is counted above them both.
[20] Wine and music rejoice the heart:
but the love of wisdom is above them both.

[21] The pipe and the psaltery make sweet melody:
but a pleasant tongue is above them both.
[22] Thy eye desireth favour and beauty:

but more than both the first sprouting of corn.
23 A friend and companion never meet amiss:
but above both is a wife with her husband.
24 Brethren and help are against time of trouble:
but alms shall deliver more than them both.
25 Gold and silver make the foot stand sure;
but counsel is esteemed above them both.
26 Riches and strength lift up the heart:
but the fear of the Lord is above them both:
there is no want in the fear of the Lord,
and it needeth not to seek help.
27 The fear of the Lord is a fruitful garden,
and covereth him above all glory.

28 My son, lead not a beggar's life;
for better it is to die than to beg.
29 The life of him that dependeth on another man's table
is not to be counted for a life;
for he polluteth himself with other men's meat:
but a wise man well nurtured will beware thereof.
30 Begging is sweet in the mouth of the shameless:
but in his belly there shall burn a fire.

41 O death, how bitter is the remembrance of thee to a man
that liveth at rest in his possessions,
unto the man that hath nothing to vex him, and that
hath prosperity in all things:
yea, unto him that is yet able to receive meat!
2 O death, acceptable is thy sentence unto the needy,
and unto him whose strength faileth, that is now in the last age,
and is vexed with all things,
and to him that despaireth, and hath lost patience!
3 Fear not the sentence of death,
remember them that have been before thee, and that come after;
for this is the sentence of the Lord over all flesh.
4 And why art thou against the pleasure of the most High?
there is no inquisition in the grave,
whether thou have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children,
and they that are conversant in the dwelling of the ungodly.
6 The inheritance of sinners' children shall perish,
and from their posterity shall be a perpetual reproach.
7 The children will complain of an ungodly father,
because they will be reproached for his sake.
8 Who be unto you, ungodly men,
which have forsaken the law of the most high God!

for if ye increase, it shall be to your destruction:
[9] and if ye be born, ye shall be born to a curse:
and if ye die, a curse shall be your portion.

[10] All that are of the earth shall turn to earth again:
so the ungodly shall go from a curse to destruction.
[11] The mourning of men is about their bodies:
but an ill name of sinners shall be blotted out.
[12] Have regard to thy name; for that shall continue with thee
above a thousand great treasures of gold.
[13] A good life hath but few days:
but a good name endureth for ever.

[14] My children, keep discipline in peace:
for wisdom that is hid, and a treasure that is not seen,
what profit is in them both?
[15] A man that hideth his foolishness is better
than a man that hideth his wisdom.
[16] Therefore be shamefast according to my word:
for it is not good to retain all shamefastness;
neither is it altogether approved in everything.

[17] Be ashamed of whoredom before father and mother:
and of a lie before a prince and a mighty man;
[18] of an offence before a judge and ruler;
of iniquity before a congregation and people;
of unjust dealing before thy partner and friend;
[19] and of theft in regard of the place where thou sojournest,
and in regard of the truth of God and his covenant;
and to lean with thy elbow upon the meat;
and of scorning to give and take;
[20] and of silence before them that salute thee;
and to look upon a harlot;
[21] and to turn away thy face from thy kinsman;
or to take away a portion or a gift;
or to gaze upon another man's wife;
[22] or to be overbusy with his maid,
and come not near her bed;
or of upbraiding speeches before friends;
and after thou hast given, upbraid not;

[23] Or of iterating and speaking again that which thou hast heard;
and of revealing of secrets;
[24] so shalt thou be truly shamefast,
and find favour before all men.

42 Of these things be not thou ashamed,
and accept no person to sin thereby:
[2] of the law of the most High, and his covenant;
and of judgment to justify the ungodly;
[3] of reckoning with thy partners and travellers;
or of the gift of the heritage of friends;
[4] of exactness of balance and weights;
or of getting much or little;
[5] and of merchants' indifferent selling;
of much correction of children;
and to make the side of an evil servant to bleed.

[6] Sure keeping is good, where an evil wife is;
and locked up, where many hands are.
[7] Deliver all things in number and weight;
and put all in writing that thou givest out, or receivest in.
[8] Be not ashamed to inform the unwise and foolish,
and the extreme aged that contendeth with those that are young:
thus shalt thou be truly learned,
and approved of all men living.

[9] A daughter is a wakeful care to a father;
and the care for her taketh away sleep:
when she is young, lest she pass away the flower of her age;
and being married, lest she should be hated:
[10] in her virginity, lest she should be defiled
and gotten with child in her father's house;
and having a husband, lest she should misbehave herself;
and when she is married, lest she should be barren.
[11] Keep a sure watch over a shameless daughter,
lest she make thee a laughingstock to thy enemies,
and a byword in the city, and a reproach among the people,
and make thee ashamed before the multitude.
[12] Behold not everybody's beauty,
and sit not in the midst of women.
[13] For from garments cometh a moth,
and from women wickedness.
[14] Better is the churlishness of a man than a courteous woman,
a woman, I say, which bringeth shame and reproach.

[15] I will now remember the works of the Lord,
and declare the things that I have seen:
In the words of the Lord are his works.
[16] The sun that giveth light looketh upon all things,
and the work thereof is full of the glory of the Lord.

[17] The Lord hath not given power to the saints to declare
all his marvellous works,
which the Almighty Lord firmly settled,
that whatsoever is might be established for his glory.
[18] He seeketh out the deep, and the heart,
and considereth their crafty devices:
for the Lord knoweth all that can be known,
and he beholdeth the signs of the world,
[19] declaring the things that are past, and for to come,
and revealing the steps of hidden things.
[20] No thought escapeth him,
neither any word is hidden from him.

[21] He hath garnished the excellent works of his wisdom,
and he is from everlasting to everlasting:
unto him may nothing be added, neither can he be diminished,
and he hath no need of any counsellor.
[22] O how desirable are all his works!
and that a man may see even to a spark.
[23] All these things live and remain for ever for all uses,
and they are all obedient.
[24] All things are double one against another:
and he hath made nothing imperfect.
[25] One thing establisheth the good of another:
and who shall be filled with beholding his glory?

43 The pride of the height, the clear firmament,
the beauty of heaven, with his glorious show;
[2] the sun when it appeareth, declaring at his rising
a marvellous instrument, the work of the most High:
[3] at noon it parcheth the country,
and who can abide the burning heat thereof?
[4] A man blowing a furnace is in works of heat,
but the sun burneth the mountains three times more;
breathing out fiery vapours,
and sending forth bright beams, it dimmeth the eyes.
[5] Great is the Lord that made it;
and at his commandment it runneth hastily.
[6] He made the moon also to serve in her season
for a declaration of times, and a sign of the world.
[7] From the moon is the sign of feasts, a light that
decreaseth in her perfection.
[8] The month is called after her name, increasing
wonderfully in her changing,
being an instrument of the armies above, shining in
the firmament of heaven;
[9] the beauty of heaven, the glory of the stars,

an ornament giving light in the highest places of the Lord.
[10] At the commandment of the Holy One they will stand in their order,
and never faint in their watches.
[11] Look upon the rainbow, and praise him that made it;
very beautiful it is in the brightness thereof.
[12] It compasseth the heaven about with a glorious circle,
and the hands of the most High have bent it.
[13] By his commandment he maketh the snow to fall apace,
and sendeth swiftly the lightnings of his judgment.
[14] Through this the treasures are opened:
and clouds fly forth as fowls.
[15] By his great power he maketh the clouds firm,
and the hailstones are broken small.

[16] At his sight the mountains are shaken,
and at his will the south wind bloweth.
[17] The noise of the thunder maketh the earth to tremble:
so doth the northern storm and the whirlwind:
as birds flying he scattereth the snow,
and the falling down thereof is as the lighting of grasshoppers:
[18] the eye marvelleth at the beauty of the whiteness thereof,
and the heart is astonished at the raining of it.
[19] The hoarfrost also as salt he poureth on the earth,
and being congealed, it becometh sharp peaks.

[20] When the cold north wind bloweth,
and the water is congealed into ice,
it abideth upon every gathering together of water,
and clotheth the water as with a breastplate.
[21] It devoureth the mountains, and burneth the wilderness,
and consumeth the grass as fire.
[22] A present remedy of all is a mist coming speedily:
a dew coming after heat refresheth.

[23] By his counsel he appeaseth the deep,
and planteth islands therein.
[24] They that sail on the sea tell of the danger thereof;
and when we hear it with our ears, we marvel thereat.
[25] For therein be strange and wondrous works,
variety of all kinds of beasts, the race of whales.
[26] By him the end of them hath prosperous success,
and by his word all things consist.

[27] We may speak much, and yet come short;
wherefore in sum, he is all.
[28] How shall we be able to magnify him?
for he is great above all his works.

[29] The Lord is terrible and very great,
and marvellous is his power.
[30] When ye glorify the Lord, exalt him as much as ye can;
for even yet will he far exceed:
and when ye exalt him, put forth all your strength,
and be not weary; for ye can never go far enough.
[31] Who hath seen him, that he might tell us?
and who can magnify him as he is?
[32] There are yet hid greater things than these be,
for we have seen but a few of his works.
[33] For the Lord hath made all things;
and to the godly hath he given wisdom.

44 Let us now praise famous men,
and our fathers that begat us.
[2] The Lord hath wrought great glory by them
through his great power from the beginning.
[3] Such as did bear rule in their kingdoms,
men renowned for their power,
giving counsel by their understanding,
and declaring prophecies:
[4] leaders of the people by their counsels,
and by their knowledge of learning meet for the people,
wise and eloquent in their instruction:
[5] such as found out musical tunes,
and recited verses in writing:
[6] rich men furnished with ability,
living peaceably in their habitations:
[7] all these were honoured in their generations,
and were the glory of their times.
[8] There be of them that have left a name behind them,
that their praises might be reported.
[9] And some there be, which have no memorial;
who are perished, as though they had never been;
and are become as though they had never been born;
and their children after them.

[10] But these were merciful men,
whose righteousness hath not been forgotten.
[11] With their seed shall continually remain a good inheritance,
and their children are within the covenant.
[12] Their seed standeth fast, and their children for their sakes.
[13] Their seed shall remain for ever,
and their glory shall not be blotted out.
[14] Their bodies are buried in peace;
but their name liveth for evermore.
[15] The people will tell of their wisdom,

and the congregation will show forth their praise.

[16] Enoch pleased the Lord, and was translated,
being an example of repentance to all generations.
[17] Noah was found perfect and righteous;
in the time of wrath he was taken in exchange [for the world;]
therefore was he left as a remnant unto the earth,
when the flood came.
[18] An everlasting covenant was made with him,
that all flesh shall perish no more by the flood.

[19] Abraham was a great father of many people:
in glory was there none like unto him;
[20] who kept the law of the most High,
and was in covenant with him:
he established the covenant in his flesh;
and when he was proved, he was found faithful.
[21] Therefore he assured him by an oath,
that he would bless the nations in his seed,
and that he would multiply him as the dust of the earth,
and exalt his seed as the stars,
and cause them to inherit from sea to sea,
and from the river unto the utmost part of the land.

[22] With Isaac did he establish likewise, for Abraham his father's sake,
the blessing of all men, and the covenant,
[23] and made it rest upon the head of Jacob.
He acknowledged him in his blessing,
and gave him a heritage,
and divided his portions;
among the twelve tribes did he part them.

45 And he brought out of him a merciful man,
which found favour in the sight of all flesh;
even Moses, beloved of God and men,
whose memorial is blessed.
[2] He made him like to the glorious saints,
and magnified him, so that his enemies stood in fear of him.
[3] By his words he caused the wonders to cease,
and he made him glorious in the sight of kings,
and gave him a commandment for his people,
and showed him part of his glory.
[4] He sanctified him in his faithfulness and meekness,
and chose him out of all men.
[5] He made him to hear his voice,
and brought him into the dark cloud,
and gave him commandments before his face,

even the law of life and knowledge,
that he might teach Jacob his covenants,
and Israel his judgments.

[6] He exalted Aaron, a holy man like unto him,
even his brother, of the tribe of Levi.
[7] An everlasting covenant he made with him,
and gave him the priesthood among the people;
he beautified him with comely ornaments,
and clothed him with a robe of glory.
[8] He put upon him perfect glory;
and strengthened him with rich garments,
with breeches, with a long robe, and the ephod.
[9] And he compassed him with pomegranates
and with many golden bells round about,
that as he went there might be a sound,
and a noise made that might be heard in the temple
for a memorial to the children of his people;
[10] with a holy garment, with gold, and blue silk,
and purple, the work of the embroiderer,
with a breastplate of judgment, with the revealers of truth;
[11] with twisted scarlet, the work of the cunning workman,
with precious stones graven like seals,
and set in gold, the work of the jeweller,
with a writing engraved for a memorial,
after the number of the tribes of Israel.
[12] He set a crown of gold upon the mitre,
wherein was engraven Holiness,
an ornament of honour, a costly work,
the desires of the eyes, goodly and beautiful.

[13] Before him there were none such,
neither did ever any stranger put them on,
but only his children
and his children's children perpetually.
[14] Their sacrifices shall be wholly consumed every day twice continually.

[15] Moses consecrated him, and anointed him with holy oil;
this was appointed unto him by an everlasting covenant,
and to his seed, so long as the heavens should remain,
that they should minister unto him, and execute the
office of the priesthood,
and bless the people in his name.

[16] He chose him out of all men living
to offer sacrifices to the Lord,
incense, and a sweet savour, for a memorial,

to make reconciliation for his people.
[17] He gave unto him his commandments,
and authority in the statutes of judgments,
that he should teach Jacob the testimonies,
and inform Israel in his laws.

[18] Strangers conspired together against him,
and maligned him in the wilderness,
even the men that were of Dathan's and Abiron's side,
and the congregation of Core, with fury and wrath.

[19] This the Lord saw, and it displeased him,
and in his wrathful indignation were they consumed:
he did wonders upon them, to consume them with the fiery flame.
[20] But he made Aaron more honourable,
and gave him a heritage,
and divided unto him the first-fruits of the increase;
especially he prepared bread in abundance:
[21] for they eat of the sacrifices of the Lord,
which he gave unto him and his seed.
[22] Howbeit in the land of the people he had no inheritance,
neither had he any portion among the people:
for the Lord himself is his portion and inheritance.

[23] The third in glory is Phineas the son of Eleazar,
because he had zeal in the fear of the Lord,
and stood up with good courage of heart when the
people were turned back,
and made reconciliation for Israel.
[24] Therefore was there a covenant of peace made with him,
that he should be the chief of the sanctuary and of his people,
and that he and his posterity should have the dignity
of the priesthood for ever:
[25] according to the covenant made with David son of
Jesse, of the tribe of Judah,
that the inheritance of the king should be to his posterity alone:
so the inheritance of Aaron should also be unto his seed.
[26] God give you wisdom in your heart
to judge his people in righteousness,
that their good things be not abolished,
and that their glory may endure for ever.

46 Jesus the son of Nave was valiant in the wars,
and was the successor of Moses in prophecies,
who according to his name was made great
for the saving of the elect of God,
and taking vengeance of the enemies that rose up against them,

that he might set Israel in their inheritance.
[2] How great glory gat he, when he did lift up his hands,
and stretched out his sword against the cities!
[3] Who before him hath so stood?
for the Lord himself brought his enemies over to him.
[4] Did not the sun go back by his means?
and was not one day as long as two?
[5] He called upon the most high Lord,
when the enemies pressed upon him on every side;
and the great Lord heard him.
[6] And with hailstones of mighty power
he made the battle to fall violently upon the nations,
and by their falling he destroyed them that resisted,
that the nations might know all their strength,
because he fought in the sight of the Lord,
and he followed the Mighty One.

[7] In the time of Moses also he did a work of mercy,
he and Caleb the son of Jephunne,
in that they withstood the enemy,
and withheld the people from sin,
and appeased the wicked murmuring.
[8] And of six hundred thousand people on foot, they two
alone were preserved
to bring them into the heritage,
even unto the land that floweth with milk and honey.

[9] The Lord gave strength also unto Caleb,
which remained with him unto his old age:
so that he entered upon the high places of the land,
and his seed obtained it for a heritage:
[10] that all the children of Israel might see
that it is good to follow the Lord.
[11] And concerning the judges, every one by name,
whose heart went not a whoring,
nor departed from the Lord,
let their memory be blessed.
[12] Let their bones flourish out of their place,
and let the name of them that were honoured be
continued upon their children.

[13] Samuel, the prophet of the Lord, beloved of his Lord,
established a kingdom, and anointed princes over his people.
[14] By the law of the Lord he judged the congregation,
and the Lord had respect unto Jacob.
[15] By his faithfulness he was found a true prophet,
and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord,
when his enemies pressed upon him on every side,
when he offered the sucking lamb.
17 And the Lord thundered from heaven,
and with a great noise made his voice to be heard.
18 And he destroyed the rulers of the Tyrians,
and all the princes of the Philistines.

19 And before his long sleep he made protestation in the sight
of the Lord and his anointed,
I have not taken any man's goods, so much as a shoe:
and no man did accuse him.
20 And after his death he prophesied,
and showed the king his end,
and lifted up his voice from the earth in prophecy,
to blot out the wickedness of the people.

47 And after him rose up Nathan to prophesy in the time of David.
2 As is the fat taken away from the peace offering,
so was David chosen out of the children of Israel.
3 He played with lions as with kids,
and with bears as with lambs.
4 Slew he not a giant, when he was yet but young?
and did he not take away reproach from the people,
when he lifted up his hand with the stone in the sling,
and beat down the boasting of Goliath?
5 for he called upon the most high Lord;
and he gave him strength in his right hand
to slay that mighty warrior,
and set up the horn of his people.

6 So the people honoured him with ten thousands,
and praised him in the blessings of the Lord
in that he gave him a crown of glory.
7 For he destroyed the enemies on every side,
and brought to nought the Philistines his adversaries,
and brake their horn in sunder unto this day.
8 In all his works he praised the Holy One most high with words of glory;
with his whole heart he sang songs,
and loved him that made him.
9 He set singers also before the altar,
that by their voices they might make sweet melody,
and daily sing praises in their songs.
10 He beautified their feasts,
and set in order the solemn times until the end,
that they might praise his holy name,

and that the temple might sound from morning.

[11] The Lord took away his sins,
and exalted his horn for ever:
he gave him a covenant of kings,
and a throne of glory in Israel.
[12] After him rose up a wise son,
and for his sake he dwelt at large.
[13] Solomon reigned in a peaceable time, and was honoured;
for God made all quiet round about him,
that he might build a house in his name,
and prepare his sanctuary for ever.
[14] How wise wast thou in thy youth,
and, as a flood, filled with understanding!
[15] Thy soul covered the whole earth,
and thou filledst it with dark parables.

[16] Thy name went far unto the islands;
and for thy peace thou wast beloved.
[17] The countries marvelled at thee for thy songs,
and proverbs, and parables, and interpretations.
[18] By the name of the Lord God,
which is called the Lord God of Israel,
thou didst gather gold as tin,
and didst multiply silver as lead.
[19] Thou didst bow thy loins unto women,
and by thy body thou wast brought into subjection.
[20] Thou didst stain thy honour,
and pollute thy seed:
so that thou broughtest wrath upon thy children,
and wast grieved for thy folly.
[21] So the kingdom was divided,
and out of Ephraim ruled a rebellious kingdom.

[22] But the Lord will never leave off his mercy,
neither shall any of his works perish,
neither will he abolish the posterity of his elect,
and the seed of him that loveth him he will not take away:
wherefore he gave a remnant unto Jacob,
and out of him a root unto David.

[23] Thus rested Solomon with his fathers,
and of his seed he left behind him Roboam,
even the foolishness of the people, and one that
had no understanding,
who turned away the people through his counsel.
There was also Jeroboam the son of Nebat,

who caused Israel to sin,
and showed Ephraim the way of sin:
24 and their sins were multiplied exceedingly,
that they were driven out of the land.
25 For they sought out all wickedness,
till the vengeance came upon them.

48 Then stood up Elias the prophet as fire,
and his word burned like a lamp.
2 He brought a sore famine upon them,
and by his zeal he diminished their number.
3 By the word of the Lord he shut up the heaven,
and also three times brought down fire.
4 O Elias, how wast thou honoured in thy wondrous deeds!
and who may glory like unto thee!
5 Who didst raise up a dead man from death,
and his soul from the place of the dead, by the
word of the most High:
6 who broughtest kings to destruction,
and honourable men from their bed:
7 who heardest the rebuke of the Lord in Sinai,
and in Horeb the judgment of vengeance:
8 who anointedst kings to take revenge,
and prophets to succeed after him:
9 who wast taken up in a whirlwind of fire,
and in a chariot of fiery horses:
10 who wast ordained for reproofs in their times,
to pacify the wrath of the Lord's judgment, before
it brake forth into fury,
and to turn the heart of the father unto the son,
and to restore the tribes of Jacob.
11 Blessed are they that saw thee,
and slept in love;
for we shall surely live.

12 Elias it was, who was covered with a whirlwind;
and Elisseus was filled with his spirit:
whilst he lived, he was not moved with the presence of any prince,
neither could any bring him into subjection.
13 No word could overcome him;
and after his death his body prophesied.
14 He did wonders in his life,
and at his death were his works marvellous.

15 For all this the people repented not,
neither departed they from their sins,
till they were spoiled and carried out of their land,

and were scattered through all the earth:
yet there remained a small people,
and a ruler in the house of David:
16 of whom some did that which was pleasing to God,
and some multiplied sins.

17 Hezekias fortified his city,
and brought in water into the midst thereof:
he digged the hard rock with iron,
and made wells for waters.
18 In his time Sennacherib came up,
and sent Rabsaces,
and lifted up his hand against Sion,
and boasted proudly.
19 Then trembled their hearts and hands,
and they were in pain, as women in travail.

20 But they called upon the Lord who is merciful,
and stretched out their hands toward him:
and immediately the Holy One heard them out of heaven,
and delivered them by the ministry of Esaias.
21 He smote the host of the Assyrians,
and his angel destroyed them.
22 For Hezekias had done the thing that pleased the Lord,
and was strong in the ways of David his father,
as Esaias the prophet, who was great
and faithful in his vision, had commanded him.
23 In his time the sun went backward,
and he lengthened the king's life.
24 He saw by an excellent spirit what should come to pass at the last,
and he comforted them that mourned in Sion.
25 He showed what should come to pass for ever,
and secret things or ever they came.

49 The remembrance of Josias is like the composition of the perfume
that is made by the art of the apothecary:
it is sweet as honey in all mouths,
and as music at a banquet of wine.
2 He behaved himself uprightly in the conversion of the people,
and took away the abominations of iniquity.
3 He directed his heart unto the Lord,
and in the time of the ungodly he established the worship of God.
4 All, except David and Hezekias and Josias, were defective:
for they forsook the law of the most High,
even the kings of Judah failed;
5 for they gave their power unto others,
and their glory to a strange nation.

[6] They burnt the chosen city of the sanctuary,
and made the streets desolate, according to the
prophecy of Jeremias.
[7] For they entreated him evil,
who nevertheless was a prophet, sanctified in his mother's womb,
that he might root out, and afflict, and destroy;
and that he might build up also, and plant.
[8] It was Ezekiel who saw the glorious vision,
which was shown him upon the chariot of the cherubim.
[9] For he made mention of the enemies under the figure of the rain,
and directed them that went right.
[10] And of the twelve prophets let the memorial be blessed,
and let their bones flourish again out of their place:
for they comforted Jacob,
and delivered them by assured hope.
[11] How shall we magnify Zorobabel?
he was even as a signet on the right hand:

[12] So was Jesus the son of Josedec:
who in their time builded the house,
and set up a holy temple to the Lord,
which was prepared for everlasting glory.
[13] And among the elect was Nehemias,
whose renown is great,
who raised up for us the walls that were fallen,
and set up the gates and the bars,
and raised up our ruins again.
[14] But upon the earth was no man created like Enoch;
for he was taken from the earth.
[15] Neither was there a man born like unto Joseph,
a governor of his brethren, a stay of the people,
whose bones were regarded of the Lord.
[16] Sem and Seth were in great honour among men,
and so was Adam above every living thing in the creation.

50 Simon the high priest, the son of Onias,
who in his life repaired the house again,
and in his days fortified the temple:
[2] and by him was built from the foundation the double height,
the high fortress of the wall about the temple:
[3] in his days the cistern to receive water, being in compass as
the sea, was covered with plates of brass:
[4] he took care of the temple that it should not fall,
and fortified the city against besieging:
[5] how was he honoured in the midst of the people
in his coming out of the sanctuary!
[6] He was as the morning star in the midst of a cloud,

and as the moon at the full:
7 as the sun shining upon the temple of the most High,
and as the rainbow giving light in the bright clouds:
8 and as the flower of roses in the spring of the year,
as lilies by the rivers of waters,
and as the branches of the frankincense tree in the time of summer:
9 as fire and incense in the censer,
and as a vessel of beaten gold
set with all manner of precious stones:
10 and as a fair olive tree budding forth fruit,
and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour,
and was clothed with the perfection of glory,
when he went up to the holy altar,
he made the garment of holiness honourable.
12 When he took the portions out of the priests' hands,
he himself stood by the hearth of the altar,
compassed with his brethren round about,
as a young cedar in Lebanon;
and as palm trees compassed they him round about.
13 So were all the sons of Aaron in their glory,
and the oblations of the Lord in their hands,
before all the congregation of Israel.
14 And finishing the service at the altar,
that he might adorn the offering of the most high Almighty,
15 he stretched out his hand to the cup,
and poured of the blood of the grape,
he poured out at the foot of the altar
a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron,
and sounded the silver trumpets,
and made a great noise to be heard,
for a remembrance before the most High.
17 Then all the people together hasted,
and fell down to the earth upon their faces
to worship their Lord God Almighty, the most High.
18 The singers also sang praises with their voices,
with great variety of sounds was there made sweet melody.
19 And the people besought the Lord, the most High,
by prayer before him that is merciful,
till the solemnity of the Lord was ended,
and they had finished his service.

20 Then he went down, and lifted up his hands over the whole
congregation of the children of Israel,

to give the blessing of the Lord with his lips,
and to rejoice in his name.
[21] And they bowed themselves down to worship the second time,
that they might receive a blessing from the most High.
[22] Now therefore bless ye the God of all,
which only doeth wondrous things everywhere,
which exalteth our days from the womb,
and dealeth with us according to his mercy.
[23] He grant us joyfulness of heart,
and that peace may be in our days in Israel for ever:
[24] that he would confirm his mercy with us,
and deliver us at his time!

[25] There be two manner of nations which my heart abhorreth,
and the third is no nation:
[26] they that sit upon the mountain of Samaria,
and they that dwell among the Philistines,
and that foolish people that dwell in Sychem.

[27] Jesus the son of Sirach of Jerusalem
hath written in this book the instruction
of understanding and knowledge,
who out of his heart poured forth wisdom.
[28] Blessed is he that shall be exercised in these things:
and he that layeth them up in his heart shall become wise.
[29] For if he do them, he shall be strong to all things:
for the light of the Lord is his path.

51 I will thank thee, O Lord and King,
and praise thee, O God my Saviour:
I do give praise unto thy name:
[2] for thou art my defender and helper,
and hast preserved my body from destruction,
and from the snare of the slanderous tongue,
and from the lips that forge lies,
and hast been my helper against my adversaries:
[3] and hast delivered me, according to the multitude of thy
mercies and greatness of thy name,
from the teeth of them that were ready to devour me,
and out of the hands of such as sought after my life,
and from the manifold afflictions which I had;
[4] from the choking of fire on every side,
and from the midst of the fire which I kindled not;
[5] from the depth of the belly of hell,
from an unclean tongue, and from lying words.

[6] By an accusation to the king from an unrighteous tongue

my soul drew near even unto death,
my life was near to the hell beneath.
7 They compassed me on every side,
and there was no man to help me:
I looked for the succour of men, but there was none.
8 Then thought I upon thy mercy, O Lord,
and upon thy acts of old,
how thou deliverest such as wait for thee,
and savest them out of the hands of the enemies.
9 Then lifted I up my supplication from the earth,
and prayed for deliverance from death.
10 I called upon the Lord, the Father of my Lord,
that he would not leave me in the days of my trouble,
and in the time of the proud, when there was no help.
11 I will praise thy name continually,
and will sing praise with thanksgiving;
and so my prayer was heard:
12 for thou savedst me from destruction,
and deliveredst me from the evil time:
therefore will I give thanks, and praise thee,
and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad,
I desired wisdom openly in my prayer.
14 I prayed for her before the temple,
and will seek her out even to the end.
15 Even from the flower till the grape was ripe
hath my heart delighted in her:
my foot went the right way,
from my youth up sought I after her.
16 I bowed down my ear a little, and received her,
and gat much learning.
17 I profited therein,
therefore will I ascribe the glory unto him that giveth me wisdom.
18 For I purposed to do after her,
and earnestly I followed that which is good;
so shall I not be confounded.

19 My soul hath wrestled with her,
and in my doings I was exact:
I stretched forth my hands to the heaven above,
and bewailed my ignorances of her.
20 I directed my soul unto her,
and I found her in pureness:
I have had my heart joined with her from the beginning,
therefore shall I not be forsaken.
21 My heart was troubled in seeking her:

therefore have I gotten a good possession.
22 The Lord hath given me a tongue for my reward,
and I will praise him therewith.

23 Draw near unto me, ye unlearned,
and dwell in the house of learning.
24 Wherefore are ye slow, and what say ye of these things,
seeing your souls are very thirsty?
25 I opened my mouth, and said,
Buy her for yourselves without money.
26 Put your neck under the yoke,
and let your soul receive instruction:
she is hard at hand to find.
27 Behold with your eyes, how that I have had but little labour,
and have gotten unto me much rest.
28 Get learning with a great sum of money,
and get much gold by her.

29 Let your soul rejoice in his mercy,
and be not ashamed of his praise.
30 Work your work betimes,
and in his time he will give you your reward.

Hosea

1 The word of the Lord which came to Hosea the son of Beeri, in the
days of Ozias, and Joatham, and Ahaz, and Hezekias, kings of Judah,
and in the days of Jeroboam son of Joash, king of Israel.
2 The beginning of the word of the Lord by Hosea. And the Lord said to
Hosea, Go, take to thyself a wife of fornication, and children of fornication:
for the land will surely go a-whoring in departing from the Lord.
3 So he went and took Gomer, daughter of Debelaim; and she conceived,
and bore him a son. 4 And the Lord said to him, Call his name Jezrael; for
yet a little while, and I will avenge the blood of Jezrael on the house of
Judah, and will make to cease the kingdom of the house of Israel. 5 And
it shall be, in that day, that I will break the bow of Israel in the valley of
Jezrael.
6 And she conceived again, and bore a daughter. And he said to him, Call
her name, Unpitied: for I will no more have mercy on the house of Israel,
but will surely set myself in array against them. 7 But I will have mercy on
the house of Judah, and will save them by the Lord their God, and will not
save them with bow, nor with sword, nor by war, nor by horses, nor by
horsemen.
8 And she weaned Unpitied; and she conceived again, and bore a son.
9 And he said, Call his name, Not my people: for ye are not my people,
and I am not your God.

[1] Rom. 9:26

2 Yet the number of the children of Israel was as the sand of the sea,
which shall not be measured nor numbered; and it shall come to pass,
that in the place where it was said to them, Ye are not my people, even
they shall be called the sons of the living God. 2 And the children of Judah
shall be gathered, and the children of Israel together, and shall appoint
themselves one head, and shall come up out of the land: for great shall
be the day of Jezrael.
3 Say to your brother, My people, and to your sister, Pitied. 4 Plead with
your mother, plead: for she is not my wife, and I am not her husband: and
I will remove her fornication out of my presence, and her adultery from
between her breasts: 5 that I may strip her naked, and make her again as
she was at the day of her birth: and I will make her desolate, and make
her as a dry land, and will kill her with thirst. 6 And I will not have mercy
upon her children; for they are children of fornication. 7 And their mother
went a-whoring: she that bore them disgraced them: for she said, I will go
after my lovers, that give me my bread and my water, and my garments,
and my linen clothes, my oil and all my necessaries.
8 Therefore, behold, I hedge up her way with thorns, and will stop the
ways, and she shall not find her path. 9 And she shall follow after her lovers,
and shall not overtake them; and she shall seek them, but shall not find
them: and she shall say, I will go, and return to my former husband; for it
was better with me than now.

[10] And she knew not that I gave her her corn, and wine, and oil, and
multiplied silver to her: but she made silver and gold images for Baal.
[11] Therefore I will return, and take away my corn in its season, and my
wine in its time; and I will take away my raiment and my linen clothes,
so that she shall not cover her nakedness. [12] And now I will expose her
uncleanness before her lovers, and no one shall by any means deliver
her out of my hand. [13] And I will take away all her gladness, her feasts,
and her festivals at the new moon, and her sabbaths, and all her solemn
assemblies. [14] And I will utterly destroy her vines, and her fig-trees, all
things of which she said, These are my hire which my lovers have given
me: and I will make them a testimony, and the wild beasts of the field,
and the birds of the sky, and the reptiles of the earth shall devour them.
[15] And I will recompense on her the days of Baalim, wherein she sacrificed
to them, and put on her ear-rings, and her necklaces, and went after her
lovers, and forgot me, saith the Lord.

[16] Therefore, behold, I will cause her to err, and will make her as desolate,
and will speak comfortably to her. [17] And I will give her her possessions
from thence, and the valley of Achor to open her understanding: and she
shall be afflicted there according to the days of her infancy, and according
to the days of her coming up out of the land of Egypt.

[18] And it shall come to pass in that day, saith the Lord, that she shall
call me, My husband, and shall no longer call me Baalim. [19] And I will
take away the names of Baalim out of her mouth, and their names shall
be remembered no more at all. [20] And I will make for them in that day
a covenant with the wild beasts of the field, and with the birds of the
sky, and with the reptiles of the earth: and I will break the bow and the
sword and the battle from off the earth, and will cause thee to dwell safely.
[21] And I will betroth thee to myself for ever; yea, I will betroth thee to
myself in righteousness, and in judgment, and in mercy, and in tender
compassions; [22] and I will betroth thee to myself in faithfulness: and thou
shalt know the Lord.

[23] And it shall come to pass in that day, saith the Lord, I will hearken to
the heaven, and it shall hearken to the earth; [24] and the earth shall hearken
to the corn, and the wine, and the oil; and they shall hearken to Jezrael.
[25] And I will sow her to me on the earth; and will love her that was not
loved, and will say to that which was not my people, Thou art my people;
and they shall say, Thou art the Lord my God.

[25] Rom. 9:25 (Heb. + LXX)

3 And the Lord said to me, Go yet, and love a woman that loveth evil
things, and an adulteress, even as the Lord loveth the children of Israel,
and they have respect to strange gods, and love cakes of dried grapes. [2] So
I hired her to myself for fifteen pieces of silver, and a homer of barley, and
a flagon of wine. [3] And I said unto her, Thou shalt wait for me many days;
and thou shalt not commit fornication, neither shalt thou be for another
man; and I will be for thee.

[4] For the children of Israel shall abide many days without a king, and
without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations. [5] And afterward shall the

children of Israel return, and shall seek the Lord their God, and David
their king; and shall be amazed at the Lord and at his goodness in the
latter days.

4 Hear the word of the Lord, ye children of Israel: for the Lord hath
a controversy with the inhabitants of the land, because there is no
truth, nor mercy, nor knowledge of God in the land. [2] Cursing, and lying,
and murder, and theft, and adultery abound in the land, and they mingle
blood with blood. [3] Therefore shall the land mourn, and shall be diminished with all that dwell in it, with the wild beasts of the field, and the
reptiles of the earth, and with the birds of the sky, and the fish of the sea
shall fail: [4] that neither anyone may plead, nor anyone reprove another:
but my people are as a priest spoken against. [5] Therefore they shall fall
by day, and the prophet with thee shall fall: I have compared thy mother
unto night.

[6] My people are like as if they had no knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt not minister as
priest to me: and as thou hast forgotten the law of thy God, I also will forget thy children. [7] According to their multitude, so they sinned against me:
I will turn their glory into shame. [8] They will devour the sins of my people,
and will set their hearts on their iniquities. [9] And the priest shall be as the
people: and I will avenge on them their ways, and I will recompense to
them their counsels. [10] And they shall eat, and shall not be satisfied: they
have gone a-whoring, and shall by no means prosper: because they have
left off to take heed to the Lord.

[11] The heart of my people hath gladly engaged in fornication and wine
and strong drink. [12] They asked counsel by means of signs, and they reported answer to them by their staves: they have gone astray in a spirit of
whoredom, and gone grievously a-whoring from their God. [13] They have
sacrificed on the tops of the mountains, and on the hills they have sacrificed under the oak and poplar, and under the shady tree, because the
shade was good: therefore your daughters shall go a-whoring, and your
daughters-in-law shall commit adultery. [14] And I will not visit upon your
daughters when they shall commit fornication, nor your daughters-in-law
when they shall commit adultery: for they themselves mingled themselves
with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot.

[15] But thou, Israel, be not ignorant, and go ye not, men of Judah, to
Galgala; and go not up to the house of On, and swear not by the living
Lord. [16] For Israel was maddened like a mad heifer: now the Lord will
feed them as a lamb in a wide place. [17] Ephraim, joined with idols, hath
laid stumbling-blocks in his own way. [18] He hath chosen the Canaanites:
they have grievously gone a-whoring: they have loved dishonour through
her insolence. [19] Thou art a blast of wind in her wings, and they shall be
ashamed because of their altars.

5 Hear these things, ye priests; and attend, O house of Israel; and hearken, O house of the king; for the controversy is with you, because ye
have been a snare in Scopia, and as a net spread on Tabor, [2] which they

that hunt the prey have fixed: but I will correct you. [3] I know Ephraim,
and Israel is not far from me: for now Ephraim hath gone grievously a-
whoring, Israel is defiled. [4] They have not framed their counsels to return
to their God, for the spirit of fornication is in them, and they have not
known the Lord.

[5] And the pride of Israel shall be brought low before his face; and Israel
and Ephraim shall fall in their iniquities; and Judas also shall fall with
them. [6] They shall go with sheep and calves diligently to seek the Lord;
but they shall not find him, for he hath withdrawn himself from them.
[7] For they have forsaken the Lord; for strange children have been born to
them: now shall the cankerworm devour them and their heritages.

[8] Blow ye the trumpet on the hills, sound aloud on the heights: proclaim
in the house of On, Benjamin is amazed. [9] Ephraim hath come to nought
in the days of reproof: in the tribes of Israel I have shown faithful dealings.
[10] The princes of Judah became as they that removed the bounds: I will
pour out upon them my fury as water.

[11] Ephraim altogether prevailed against his adversary, he trod judgment
under foot, for he began to go after vanities. [12] Therefore I will be as
consternation to Ephraim, and as a goad to the house of Judah. [13] And
Ephraim saw his disease, and Judas his pain; then Ephraim went to the
Assyrians, and sent ambassadors to king Jarim: but he could not heal you,
and your pain shall in nowise cease from you. [14] Wherefore I am as a pan-
ther to Ephraim, and as a lion to the house of Judah: and I will tear, and
go away; and I will take, and there shall be none to deliver.

[15] I will go and return to my place, until they are brought to nought, and
then shall they seek my face.

In their affliction they will seek me early, saying,

6 Let us go, and return to the Lord our God; for he hath torn, and will
heal us; he will smite, and bind us up. [2] After two days he will heal us:
in the third day we shall arise, and live before him, and shall know him:
[3] let us follow on to know the Lord: we shall find him ready as the morning,
and he will come to us as the early and latter rain to the earth.

[4] What shall I do unto thee, Ephraim? What shall I do to thee, Judah?
whereas your mercy is as a morning cloud, and as the early dew that goeth
away. [5] Therefore have I mown down your prophets; I have slain them with
the word of my mouth: and my judgment shall go forth as the light.

[6] For I will have mercy rather than sacrifice, and the knowledge of God
rather than whole-burnt offerings. [7] But they are as a man transgressing a
covenant: [8] there the city Galaad despised me, working vanity, troubling
water. [9] And thy strength is that of a robber: the priests have hid the way,
they have murdered the people of Sychem; for they have wrought iniquity
in the house of Israel. [10] I have seen horrible things there, even the forni-
cation of Ephraim: Israel and Judah are defiled; [11] begin to gather grapes
for thyself, when I turn the captivity of my people.

[6] Matt. 9:13; 12:7

7 When I have healed Israel, then shall the iniquity of Ephraim be re-
vealed, and the wickedness of Samaria; for they have wrought false-
hood: and a thief shall come in to him, even a robber spoiling in his way;

[2] that they may concert together as men singing in their heart: I remember
all their wickedness: now have their own counsels compassed them about;
they came before my face. [3] They gladdened kings with their wickedness,
and princes with their lies. [4] They are all adulterers, as an oven glowing
with flame for hot-baking, on account of the kneading of the dough, until
it is leavened. [5] In the days of our kings, the princes began to be inflamed
with wine: he stretched out his hand with pestilent fellows. [6] Wherefore
their hearts are inflamed as an oven, while they rage all the night: Ephraim
is satisfied with sleep; the morning is come; he is burnt up as a flame of
fire. [7] They are all heated like an oven, and have devoured their judges: all
their kings are fallen; there was not among them one that called on me.

[8] Ephraim is mixed among his people; Ephraim became a cake not
turned. [9] Strangers devoured his strength, and he knew it not; and grey
hairs came upon him, and he knew it not. [10] And the pride of Israel shall
be brought down before his face: yet they have not returned to the Lord
their God, neither have they diligently sought him for all this.

[11] And Ephraim was as a silly dove, not having a heart: he called to Egypt,
and they went to the Assyrians. [12] Whenever they shall go, I will cast my
net upon them; I will bring them down as the birds of the sky, I will chasten
them with the rumour of their coming affliction.

[13] Woe to them! for they have started aside from me: they are cowards; for
they have sinned against me: yet I redeemed them, but they spoke false-
hoods against me. [14] And their hearts did not cry to me, but they howled
on their beds: they pined for oil and wine. [15] They were instructed by me,
and I strengthened their arms; and they devised evils against me. [16] They
turned aside to that which is not, they became as a bent bow: their princes
shall fall by the sword, by reason of the unbridled state of their tongue: this
is their setting at nought in the land of Egypt.

8 He shall come into their midst as the land, as an eagle against the
house of the Lord, because they have transgressed my covenant, and
have sinned against my law. [2] They shall soon cry out to me, saying, O God,
we know thee. [3] For Israel hath turned away from good things; they have
pursued an enemy. [4] They have made kings for themselves, but not by
me: they have ruled, but they did not make it known to me: of their silver
and their gold they have made images to themselves, that they might be
destroyed.

[5] Cast off thy calf, O Samaria; my anger is kindled against them: how long
will they be unable to purge themselves in Israel? [6] Whereas the workman
made it, and it is not God; wherefore thy calf, Samaria, was a deceiver: [7] for
they sowed blighted seed, and their destruction shall await them, a sheaf
of corn that availeth not to make meal; and even if it should produce
it, strangers shall devour it. [8] Israel is swallowed up: now is he become
among the nations as a worthless vessel. [9] For they have gone up to the
Assyrians: Ephraim hath been strengthened against himself; they loved
gifts. [10] Therefore shall they be delivered to the nations: now I will receive
them, and they shall cease a little to anoint a king and princes.

11 Because Ephraim hath multiplied altars, his beloved altars are become
sins to him. 12 I will write down a multitude of commands for him; but his
statutes are accounted strange things, even the beloved altars. 13 For if they
should offer a sacrifice, and eat flesh, the Lord will not accept them: now
will he remember their iniquities, and will take vengeance on their sins:
they have returned to Egypt, and they shall eat unclean things among the
Assyrians. 14 And Israel hath forgotten him that made him, and they have
built fanes, and Judah hath multiplied walled cities: but I will send fire on
his cities, and it shall devour their foundations.

9 Rejoice not, O Israel, neither make merry, as other nations: for thou
hast gone a-whoring from thy God; thou hast loved gifts upon every
threshing-floor. 2 The threshing-floor and wine-press knew them not, and
the wine disappointed them. 3 They dwelt not in the Lord's land: Ephraim
dwelt in Egypt, and they shall eat unclean things among the Assyrians.
4 They have not offered wine to the Lord, neither have their sacrifices been
sweet to him, but as the bread of mourning to them; all that eat them shall
be defiled; for their bread for their soul shall not enter into the house of
the Lord.

5 What will ye do in the day of the general assembly, and in the day of
the feast of the Lord? 6 Therefore, behold, they go forth from the trouble
of Egypt, and Memphis shall receive them, and Machmas shall bury them:
as for their silver, destruction shall inherit it; thorns shall be in their tents.

7 The days of vengeance are come, the days of thy recompense are come;
and Israel shall be afflicted as the prophet that is mad, as a man deranged:
by reason of the multitude of thy iniquities thy madness hath abounded.
8 The watchman of Ephraim was with God: the prophet is a crooked snare
in all his ways: they have established madness in the house of God. 9 They
have corrupted themselves according to the days of the hill: he will re-
member their iniquities, he will take vengeance on their sins.

10 I found Israel as grapes in the wilderness, and I saw their fathers
as an early watchman in a fig-tree: they went in to Beel-phegor, and
were shamefully estranged, and the abominable became as the beloved.
11 Ephraim hath flown away as a bird; their glories from the birth, and the
travail, and the conception. 12 For even if they should rear their children,
yet shall they be utterly bereaved: wherefore also there is woe to them,
though my flesh is of them. 13 Ephraim, even as I saw, gave their children
for a prey; yea, Ephraim was ready to bring out his children to slaughter.

14 Give them, O Lord: what wilt thou give them? a miscarrying womb,
and dry breasts. 15 All their wickedness is in Galgal: for there I hated them:
because of the wickedness of their practices, I will cast them out of my
house, I will not love them any more: all their princes are disobedient.
16 Ephraim is sick, he is dried up at his roots, he shall in no wise any more
bear fruit: wherefore even if they should beget children, I will kill the de-
sired fruit of their womb. 17 God shall reject them, because they have not
hearkened to him: and they shall be wanderers among the nations.

10 Israel is a vine with goodly branches, her fruit is abundant: accord-
ing to the multitude of her fruits she hath multiplied her altars; ac-

cording to the wealth of his land, he hath set up pillars. [2] They have divided their hearts; now shall they be utterly destroyed: he shall dig down their altars, their pillars shall mourn.

[3] Because now they shall say, We have no king, because we feared not the Lord: [4] and what should a king do for us, speaking false professions as his words? he will make a covenant: judgment shall spring up as a weed on the soil of the field. [5] The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him, they shall rejoice at his glory, because he hath departed from them. [6] And having bound it for the Assyrians, they carried it away as presents to king Jarim: Ephraim shall receive a gift, and Israel shall be ashamed of his counsel. [7] Samaria hath cast off her king as a twig on the surface of the water. [8] And the altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

[9] From the time the hills existed Israel hath sinned: there they stood: war waged against the children of iniquity [10] to chastise them shall not overtake them on the hill, the nations shall be gathered against them, when they are chastened for their two sins. [11] Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck: I will mount Ephraim; I will pass over Judah in silence; Jacob shall prevail against him.

[12] Sow to yourselves for righteousness, gather in for the fruit of life: light ye for yourselves the light of knowledge; seek the Lord till the fruits of righteousness come upon you. [13] Wherefore have ye passed over ungodliness in silence, and reaped the sins of it? ye have eaten false fruit; for thou hast trusted in thy sins, in the abundance of thy power. [14] Therefore shall destruction rise up among thy people, and all thy strong places shall be ruined: as prince Solomon departed out of the house of Jeroboam, in the days of battle they dashed the mother to the ground upon the children, [15] thus will I do to you, O house of Israel, because of the unrighteousness of your sins.

[1] Matt. 2:15 (Heb. ≠ LXX)

11 Early in the morning were they cast off, the king of Israel hath been cast off: for Israel is a child, and I loved him, and out of Egypt have I called his children. [2] As I called them, so they departed from my presence: they sacrificed to Baalim, and burnt incense to graven images. [3] Yet I bound the feet of Ephraim, I took him on my arm; but they knew not that I healed them. [4] When men were destroyed, I drew them with the bands of my love: and I will be to them as a man smiting another on his cheek: and I will have respect to him, I will prevail with him.

[5] Ephraim dwelt in Egypt; and as for the Assyrian, he was his king, because he would not return. [6] And in his cities he prevailed not with the sword, and he ceased to war with his hands: and they shall eat of the fruit of their own devices: [7] and his people shall cleave fondly to their habitation; but God shall be angry with his precious things, and shall not at all exalt him.

[8] How shall I deal with thee, Ephraim? how shall I protect thee, Israel? what shall I do with thee? I will make thee as Adama, and as Seboim; my

heart is turned at once, my repentance is powerfully excited. [9] I will not
act according to the fury of my wrath, I will not abandon Ephraim to be
utterly destroyed: for I am God, and not man; the Holy One within thee:
and I will not enter into the city. [10] I will go after the Lord: he shall utter
his voice as a lion: for he shall roar, and the children of the waters shall
be amazed. [11] They shall be amazed and fly as a bird out of Egypt, and as
a dove out of the land of the Assyrians: and I will restore them to their
houses, saith the Lord.

12 Ephraim hath compassed me with falsehood, and the house of Is-
rael and Judah with ungodliness: but now God knoweth them, and
they shall be called God's holy people.

[2] But Ephraim is an evil spirit, he hath chased the east wind all the day:
he hath multiplied empty and vain things, and made a covenant with the
Assyrians, and oil hath gone in the way of traffic into Egypt. [3] And the Lord
hath a controversy with Judah, in order to punish Jacob: according to his
ways and according to his practices will he recompense him.

[4] He took his brother by the heel in the womb, and in his labours he
had power with God. [5] And he prevailed with the angel and was strong:
they wept, and entreated me: they found me in the house of On, and
there a word was spoken to them. [6] But the Lord God Almighty shall be
his memorial. [7] Thou therefore shalt return to thy God: keep thou mercy
and judgment, and draw nigh to thy God continually.

[8] As for Canaan, in his hand is a balance of unrighteousness: he hath
loved to tyrannise. [9] And Ephraim said, Nevertheless I am rich, I have
found refreshment to myself. None of his labours shall be found available
to him, by reason of the sins which he hath committed. [10] But I the Lord
thy God brought thee up out of the land of Egypt: I will yet cause thee to
dwell in tabernacles, according to the days of the feast. [11] And I will speak
to the prophets, and I have multiplied visions, and by the means of the
prophets I was represented. [12] If Galaad existeth not, then the chiefs in
Galaad when they sacrificed were false, and their altars were as heaps on
the ground of the field.

[13] And Jacob retreated into the plain of Syria, and Israel served for a wife,
and waited for a wife. [14] And the Lord brought Israel out of the land of
Egypt by a prophet, and by a prophet was he preserved. [15] Ephraim was
angry and excited, therefore his blood shall be poured out upon him, and
the Lord shall recompense to him his reproach.

13 According to the word of Ephraim he adopted ordinances for him-
self in Israel; and he established them for Baal, and died. [2] And now
they have sinned increasingly, and have made for themselves a molten
image of their silver, according to the fashion of idols, the work of artifi-
cers accomplished for them: they say, Sacrifice men, for the calves have
come to an end. [3] Therefore shall they be as a morning cloud, and as the
early dew that passeth away, as chaff blown away from the threshing-floor,
and as a vapour from tears. [4] But I am the Lord thy God that establisheth
the heaven, and createth the earth, whose hands have framed the whole
host of heaven: but I showed them not to thee that thou shouldst go af-

ter them: and I brought thee up out of the land of Egypt, and thou shalt
know no God but me; and there is no Saviour besides me. [5] I tended thee
as a shepherd in the wilderness, in an uninhabited land. [6] According to
their pastures, so they were completely filled; and their hearts were ex-
alted; therefore they forgot me. [7] And I will be to them as a panther, and
as a leopard. [8] I will meet them by the way of the Assyrians, as a she-bear
excited, and I will rend the caul of their heart, and the lions' whelps of
the thicket shall devour them there; the wild beasts of the field shall rend
them in pieces.

[9] O Israel, who will aid thee in thy destruction? [10] Where is this thy king?
let him even save thee in all thy cities: let him judge thee, of whom thou
saidst, Give me a king and a prince. [11] And I gave thee a king in my anger,
and kept him back in my wrath.

[12] Ephraim hath framed a conspiracy of unrighteousness, his sin is hid-
den. [13] Pains as of a woman in travail shall come upon him: he is thy wise
son, because he shall not stay in the destruction of thy children. [14] I will
deliver them out of the power of Hades, and will redeem them from death:
where is thy penalty, O death? O Hades, where is thy sting? comfort is hid-
den from my eyes.

[14] 1 Cor. 15:55

[15] Forasmuch as he will cause a division among his brethren, the Lord
shall bring upon him an east wind from the desert, and shall dry up his
veins and quite drain his fountains: he shall dry up his land, and spoil all
his precious vessels.

14 Samaria shall be utterly destroyed: for she hath resisted her God;
they shall fall by the sword, and their sucklings shall be dashed
against the ground, and their women with child ripped up.

[2] Return, O Israel, to the Lord thy God; for the people have fallen through
thy iniquities. [3] Take with you words, and turn to the Lord your God: speak
to him, that ye may not receive the reward of unrighteousness, but that
ye may receive good things: and we will render in return the fruit of our
lips. [4] Assur shall never save us; we will not mount on horseback; we will
no longer say to the works of our hands, Our gods. He who is in thee shall
pity the orphan.

[5] I will restore their dwellings, I will love them truly: for he hath turned
away my wrath from him. [6] I will be as dew to Israel: he shall bloom as
the lily, and cast forth his roots as Lebanon. [7] His branches shall spread,
and he shall be as a fruitful olive, and his smell shall be as the smell of
Lebanon. [8] They shall return, and dwell under his shadow: they shall live
and be satisfied with corn, and he shall flower as a vine: his memorial
shall be to Ephraim as the wine of Lebanon. [9] What hath he to do any
more with idols? I have afflicted him, and I will strengthen him: I am as a
leafy juniper tree. From me is thy fruit found.

[10] Who is wise, and will understand these things? or prudent, and will
know them? for the ways of the Lord are straight, and the righteous shall
walk in them: but the ungodly shall fall therein.

Amos

1 The words of Amos which came to him in Accarim out of Thecue,
which he saw concerning Jerusalem, in the days of Ozias king of Ju-
dah, and in the days of Jeroboam the son of Joash king of Israel, two years
before the earthquake.
[2] And he said, The Lord hath spoken out of Sion, and hath uttered his
voice out of Jerusalem; and the pastures of the shepherds have mourned,
and the top of Carmel is dried up.
[3] And the Lord said, For three sins of Damascus, and for four, I will not
turn away from it; because they sawed with iron saws the women with
child of the Galaadites. [4] And I will send a fire on the house of Azael, and
it shall devour the foundations of the son of Ader. [5] And I will break to
pieces the bars of Damascus, and will destroy the inhabitants out of the
plain of On, and will cut in pieces a tribe out of the men of Charrhan: and
the famous people of Syria shall be led captive, saith the Lord.
[6] Thus saith the Lord; For three sins of Gaza, and for four, I will not turn
away from them; because they took prisoners the captivity of Solomon,
to shut them up into Idumea. [7] And I will send forth a fire on the walls of
Gaza, and it shall devour its foundations. [8] And I will destroy the inhabi-
tants out of Azotus, and a tribe shall be cut off from Ascalon, and I will
stretch out my hand upon Accaron: and the remnant of the Philistines
shall perish, saith the Lord.
[9] Thus saith the Lord; For three transgressions of Tyre, and for four, I will
not turn away from it; because they shut up the prisoners of Solomon into
Idumea, and remembered not the covenant of brethren. [10] And I will send
forth a fire on the walls of Tyre, and it shall devour the foundations of it.
[11] Thus saith the Lord; For three sins of Idumea, and for four, I will not
turn away from them; because they pursued their brother with the sword,
and destroyed the mother upon the earth, and summoned up his anger
for a testimony, and kept up his fury to the end. [12] And I will send forth a
fire upon Thaeman, and it shall devour the foundations of her walls.
[13] Thus saith the Lord; For three sins of the children of Ammon, and for
four, I will not turn away from him; because they ripped up the women
with child of the Galaadites, that they might widen their coasts. [14] And I
will kindle a fire on the walls of Rabbath, and it shall devour her founda-
tions with shouting in the day of war, and she shall be shaken in the days
of her destruction: [15] and her kings shall go into captivity, their priests and
their rulers together, saith the Lord.
2 Thus saith the Lord; For three sins of Moab, and for four, I will not turn
away from it; because they burnt the bones of the king of Idumea to
lime. [2] But I will send forth a fire on Moab, and it shall devour the foun-
dations of its cities: and Moab shall perish in weakness, with a shout, and
with the sound of a trumpet. [3] And I will destroy the judge out of her, and
slay all her princes with him, saith the Lord.

[4] Thus saith the Lord; For three sins of the children of Judah, and for four,
I will not turn away from him; because they have rejected the law of the
Lord, and have not kept his ordinances, and their vain idols which they
made, which their fathers followed, caused them to err. [5] And I will send
a fire on Judah, and it shall devour the foundations of Jerusalem.
[6] Thus saith the Lord; For three sins of Israel, and for four, I will not turn
away from him; because they sold the righteous for silver, and the poor
for sandals, [7] wherewith to tread on the dust of the earth, and they have
smitten upon the heads of the poor, and have perverted the way of the
lowly: and a son and his father have gone in to the same maid, that they
might profane the name of their God. [8] And binding their clothes with
cords they have made them curtains near the altar, and they have drunk
wine gained by extortion in the house of their God.
[9] Nevertheless I cut off the Amorite from before them, whose height was
as the height of a cedar, and he was strong as an oak; and I dried up his
fruit from above, and his roots from beneath. [10] And I brought you up
out of the land of Egypt, and led you about in the desert forty years, that
ye should inherit the land of the Amorites. [11] And I took of your sons for
prophets, and of your young men for consecration. Are not these things
so, ye sons of Israel? saith the Lord. [12] But ye gave the consecrated ones
wine to drink; and ye commanded the prophets, saying, Prophesy not.
[13] Therefore, behold, I roll under you, as a waggon full of straw is rolled.
[14] And flight shall perish from the runner, and the strong shall not hold
fast his strength, and the warrior shall not save his life: [15] and the archer
shall not withstand, and he that is swift of foot shall in no wise escape;
and the horseman shall not save his life. [16] And the strong shall find no
confidence in power: the naked shall flee away in that day, saith the Lord.

3 Hear ye this word, O house of Israel, which the Lord hath spoken con-
cerning you, and against the whole family whom I brought up out of
the land of Egypt, saying, [2] You especially have I known out of all the fam-
ilies of the earth: therefore will I take vengeance upon you for all your
sins.
[3] Shall two walk together at all, if they do not know one another? [4] Will
a lion roar out of his thicket if he hath no prey? will a lion's whelp utter
his voice at all out of his lair, if he have taken nothing? [5] Will a bird fall
on the earth without a fowler? will a snare be taken up from the earth
without having taken anything? [6] Shall the trumpet sound in the city, and
the people not be alarmed? shall there be evil in a city which the Lord
hath not wrought? [7] For the Lord God will do nothing, without revealing
instruction to his servants the prophets. [8] A lion shall roar, and who will
not be alarmed? the Lord God hath spoken, and who will not prophesy?
[9] Proclaim it to the regions among the Assyrians, and to the regions of
Egypt, and say, Gather yourselves to the mountain of Samaria, and behold
many wonderful things in the midst of it, and the oppression that is in it.
[10] And she knew not what things would come against her, saith the Lord,
even those that store up wrong and misery in their countries. [11] Therefore
thus saith the Lord God; O Tyre, thy land shall be made desolate round

about thee; and he shall bring down thy strength out of thee, and thy
countries shall be spoiled. [12] Thus saith the Lord; As when a shepherd
rescueth from the mouth of a lion two legs or a piece of an ear, so shall be
drawn forth the children of Israel who dwell in Samaria in the presence
of a foreign tribe, and in Damascus.
[13] Hear, O ye priests, and testify to the house of Jacob, saith the Lord
God Almighty. [14] For in the day wherein I shall take vengeance of the sins
of Israel upon him, I will also take vengeance on the altars of Bethel: and
the horns of the altar shall be broken down, and they shall fall upon the
ground. [15] I will crush and smite the turreted-house upon the summer-
house; and the ivory-houses shall be destroyed, and many other houses
also, saith the Lord.

4 Hear ye this word, ye heifers of the land of Basan that are in the moun-
tain of Samaria, that oppress the poor, and trample on the needy,
which say to their masters, Give us that we may drink.
[2] The Lord sweareth by his holiness, that, behold, the days come upon
you, when they shall take you with weapons, and fiery destroyers shall
cast those with you into boiling cauldrons. [3] And ye shall be brought forth
naked in the presence of each other; and ye shall be cast forth on the
mountain Romman, saith the Lord.
[4] Ye went into Bethel, and sinned, and ye multiplied sin at Galgala; and
ye brought your meat-offerings in the morning, and your tithes every third
day. [5] And they read the law without, and called for public professions:
proclaim aloud that the children of Israel have loved these things, saith
the Lord.
[6] And I will give you dulness of teeth in all your cities, and want of bread
in all your places: yet ye returned not to me, saith the Lord. [7] Also I with-
held from you the rain three months before the harvest: and I will rain
upon one city, and on another city I will not rain: one part shall be rained
upon, and the part on which I shall not rain shall be dried up. [8] And the
inhabitants of two or three cities shall be gathered to one city to drink wa-
ter, and they shall not be satisfied: yet ye have not returned to me, saith
the Lord. [9] I smote you with parching, and with blight: ye multiplied your
gardens, your vineyards, and your fig-grounds, and the cankerworm de-
voured your oliveyards: yet not even thus did ye return to me, saith the
Lord. [10] I sent pestilence among you by the way of Egypt, and slew your
young men with the sword, together with thy horses that were taken cap-
tive; and in my wrath against you I set fire to your camps: yet not even
thus did ye return to me, saith the Lord. [11] I overthrew you, as God over-
threw Sodom and Gomorrha, and ye became as a brand plucked out of
the fire: yet not even thus did ye return to me, saith the Lord.
[12] Therefore thus will I do to thee, O Israel: nay because I will do thus
to thee, prepare to call on thy God, O Israel. [13] For, behold, I am he that
strengtheneth the thunder, and createth the wind, and proclaimeth to
men his Christ, forming the morning and the darkness, and mounting on
the high places of the earth, The Lord God Almighty is his name.

5 Hear ye this word of the Lord, even a lamentation, which I take up
against you. The house of Israel is fallen; it shall no more rise. 2 The
virgin of Israel hath fallen upon his land; there is none that shall raise her
up. 3 Therefore thus saith the Lord God; The city out of which there went
forth a thousand, in it there shall be left a hundred, and in that out of
which there went forth a hundred, there shall be left ten to the house of
Israel.

4 Wherefore thus saith the Lord to the house of Israel, Seek ye me, and
ye shall live. 5 But seek not Bethel, and go not in to Galgala, and cross not
over to the Well of the Oath: for Galgala shall surely go into captivity, and
Bethel shall be as that which is not. 6 Seek ye the Lord, and ye shall live;
lest the house of Joseph blaze as fire, and it devour him, and there shall
be none to quench it for the house of Israel.

7 It is he that executeth judgment in the height above, and he hath estab-
lished justice on the earth: 8 who maketh all things, and changeth them,
and turneth darkness into the morning, and darkeneth the day into night:
who calleth for the water of the sea, and poureth it out on the face of
the earth: the Lord is his name: 9 who dispenseth ruin to strength, and
bringeth distress upon the fortress.

10 They hated him that reproved in the gates, and abhorred holy speech.
11 Therefore because they have smitten the poor with their fists, and ye
have received of them choice gifts; ye have built polished houses, but ye
shall not dwell in them; ye have planted desirable vineyards, but ye shall
not drink the wine of them. 12 For I know your many transgressions, and
your sins are great, trampling on the just, taking bribes, and turning aside
the judgment of the poor in the gates.

13 Therefore the prudent shall be silent at that time; for it is a time of evils.
14 Seek good, and not evil, that ye may live: and so the Lord God Almighty
shall be with you, as ye have said, 15 We have hated evil, and loved good:
and restore ye judgment in the gates; that the Lord God Almighty may
have mercy on the remnant of Joseph.

16 Therefore thus saith the Lord God Almighty; In all the streets shall be
lamentations; and in all the ways shall it be said, Woe, woe! the husband-
man shall be called to mourning and lamentation, and to them that are
skilled in complaining. 17 And there shall be lamentation in all the ways;
because I will pass through the midst of thee, saith the Lord.

18 Woe to you that desire the day of the Lord! what is this day of the Lord
to you? whereas it is darkness, and not light. 19 As if a man should flee
from the face of a lion, and a bear should meet him; and he should spring
into his house, and lean his hands upon the wall, and a serpent should
bite him. 20 Is not the day of the Lord darkness, and not light? and is not
this day gloom without brightness?

21 I hate, I reject your feasts, and I will not smell your meat-offerings in
your general assemblies. 22 Wherefore if ye should bring me your whole-
burnt-sacrifices and meat-offerings, I will not accept them: neither will I
have respect to your grand peace-offerings. 23 Remove from me the sound
of thy songs, and I will not hear the music of thy instruments. 24 But let

judgment roll down as water, and righteousness as an impassable torrent.
[25] Have ye offered to me victims and sacrifices, O house of Israel, forty years in the wilderness? [26] Yea, ye took up the tabernacle of Moloch, and the star of your god Ræphan, the images of them which ye made for yourselves. [27] And I will carry you away beyond Damascus, saith the Lord, the Almighty God is his name.

[25] Acts 7:42–43

6 Woe to them that set at nought Sion, and that trust in the mountain of Samaria: they have gathered the harvest of the heads of the nations, and they have gone in themselves. [2] O house of Israel, pass by all of you, and see; and pass by thence to Ematrabba; and thence descend to Geth of the Philistines, the chief of all these kingdoms, see if their coasts are greater than your coasts.

[3] Ye who are approaching the evil day, who are drawing near and adopting false sabbaths; [4] who sleep upon beds of ivory, and live delicately on their couches, and eat kids out of the flocks, and sucking calves out of the midst of the stalls; [5] who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting pleasures; [6] who drink strained wine, and anoint themselves with the best ointment: and have suffered nothing on occasion of the calamity of Joseph. [7] Therefore now shall they depart into captivity from the dominion of princes, and the neighing of horses shall be cut off from Ephraim.

[8] For the Lord hath sworn by himself, saying, Because I abhor all the pride of Jacob, I do also hate his countries, and I will cut off his city with all who inhabit it.

[9] And it shall come to pass, if there be ten men left in one house, that they shall die. [10] But a remnant shall be left behind, and their relations shall take them, and shall strenuously endeavour to carry forth their bones from the house: and one shall say to the heads of the house, Is there yet anyone else with thee? And he shall say, No one else. And the other shall say, Be silent, that thou name not the name of the Lord.

[11] For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with rents.

[12] Will horses run upon rocks? will they refrain from neighing at mares? for ye have turned judgment into poison, and the fruit of righteousness into bitterness: [13] ye who rejoice at vanity, who say, Have we not possessed horns by our own strength? [14] For behold, O house of Israel, I will raise up against you a nation, saith the Lord of hosts; and they shall afflict you so that ye shall not enter into Æmath, and as it were from the river of the wilderness.

7 Thus hath the Lord God shown me; and, behold, a swarm of locusts coming from the east; and, behold, one caterpillar, king Gog. [2] And it came to pass when he had finished devouring the grass of the land, that I said, Lord God, be merciful; who shall raise up Jacob? for he is small in number. [3] Repent, O Lord, for this. And this shall not be, saith the Lord.

[4] Thus hath the Lord shown me; and, behold, the Lord called for judgment by fire, and it devoured the great deep, and devoured the Lord's portion. [5] Then I said, O Lord, cease, I pray thee: who shall raise up Jacob?

for he is small in number. Repent, O Lord, for this. [6] This also shall not be,
saith the Lord.
[7] Thus the Lord showed me; and behold, he stood upon a wall of
adamant, and in his hand was an adamant. [8] And the Lord said to me,
What seest thou, Amos? And I said, An adamant. And the Lord said to me,
Behold, I appoint an adamant in the midst of my people Israel: I will not
pass by them any more. [9] And the joyful altars shall be abolished, and the
sacrifices of Israel shall be set aside; and I will rise up against the house
of Jeroboam with the sword.
[10] Then Amasias the priest of Bethel sent to Jeroboam king of Israel, sa-
ying, Amos is forming conspiracies against thee in the midst of the house
of Israel: the land will be utterly unable to bear all his words. [11] For thus
saith Amos, Jeroboam shall die by the sword, and Israel shall be led away
captive from his land.
[12] And Amasias said to Amos, Go, seer, remove thou into the land of
Judah, and live there, and thou shalt prophesy there: [13] but thou shalt no
longer prophesy at Bethel: for it is the king's sanctuary, and it is the royal
house.
[14] And Amos answered, and said to Amasias, I was not a prophet, nor the
son of a prophet; but I was a herdsman, and a gatherer of sycamore fruits.
[15] And the Lord took me from the sheep, and the Lord said to me, Go, and
prophesy to my people Israel. [16] And now hear the word of the Lord: Thou
sayest, Prophesy not to Israel, and raise not a tumult against the house
of Jacob. [17] Therefore thus saith the Lord; Thy wife shall be a harlot in the
city, and thy sons and thy daughters shall fall by the sword, and thy land
shall be measured with the line; and thou shalt die in an unclean land;
and Israel shall be led captive out of his land. Thus hath the Lord God
shown me.
8 And behold a fowler's basket. [2] And he said, What seest thou, Amos?
And I said, A fowler's basket. And the Lord said to me, The end is
come upon my people Israel; I will not pass by them any more. [3] And the
ceilings of the temple shall howl in that day, saith the Lord God: there
shall be many a fallen one in every place; I will bring silence upon them.
[4] Hear now this, ye that oppress the poor in the morning, and drive the
needy ones by tyranny from the earth, [5] saying, When will the month pass
away, and we shall sell, and the sabbath, and we shall open the treasure, to
make the measure small, and to enlarge the weight, and make the balance
unfair? [6] That we may buy the poor for silver, and the needy for shoes; and
we will trade in every kind of fruit. [7] The Lord sweareth against the pride
of Jacob, None of your works shall ever be forgotten. [8] And shall not the
land be troubled for these things, and shall not every one who dwelleth in
it mourn? whereas destruction shall come up as a river, and shall descend
as the river of Egypt.
[9] And it shall come to pass in that day, saith the Lord God, that the sun
shall go down at noon, and the light shall be darkened on the earth by
day: [10] and I will turn your feasts into mourning, and all your songs into
lamentation; and I will bring up sackcloth on all loins, and baldness on

every head; and I will make them as the mourning of a beloved friend,
and those with them as a day of grief.
[11] Behold, the days come, saith the Lord, that I will send forth a famine
on the land, not a famine of bread, nor a thirst for water, but a famine of
hearing the word of the Lord. [12] And the waters shall be troubled from sea
to sea, and from the north to the east shall men run hither and thither,
seeking the word of the Lord, and they shall not find it. [13] In that day shall
the fair virgins and the young men faint for thirst; [14] they who swear by
the propitiation of Samaria, and who say, Thy god, O Dan, liveth; and, Thy
god, O Bersabee, liveth; and they shall fall, and shall no more rise again.
9 I saw the Lord standing on the altar: and he said,
Smite the mercy-seat, and the porch shall be shaken: and cut through
into the heads of all; and I will slay the remnant of them with the sword:
no one of them fleeing shall escape, and no one of them striving to save
himself shall be delivered. [2] Though they hide themselves in hell, thence
shall my hand drag them forth; and though they go up to heaven, thence
will I bring them down. [3] If they hide themselves in the top of Carmel,
thence will I search them out and take them; and if they should go down
from my presence into the depths of the sea, there will I command the
serpent, and he shall bite them. [4] And if they should go into captivity be-
fore the face of their enemies, there will I command the sword, and it shall
slay them: and I will set my eyes against them for evil, and not for good.
[5] And the Lord, the Lord God Almighty, is he that taketh hold of the land,
and causeth it to shake, and all that inhabit it shall mourn; and its destruc-
tion shall go up as a river, and shall descend as the river of Egypt. [6] It is
he that buildeth his ascent up to the sky, and establisheth his promise on
the earth; who calleth the water of the sea, and poureth it out on the face
of the earth; the Lord Almighty is his name.
[7] Are not ye to me as the sons of the Ethiopians, O children of Israel?
saith the Lord. Did I not bring Israel up out of the land of Egypt, and the
Philistines from Cappadocia, and the Syrians out of the deep? [8] Behold,
the eyes of the Lord God are upon the kingdom of sinners, and I will cut
it off from the face of the earth; only I will not utterly cut off the house of
Jacob, saith the Lord. [9] For I will give commandment, and sift the house of
Israel among all the Gentiles, as corn is sifted in a sieve, and yet a fragment
shall not in any wise fall upon the earth. [10] All the sinners of my people
shall die by the sword, who say, Calamities shall certainly not draw near,
nor come upon us.
[11] In that day I will raise up the tabernacle of David that is fallen, and
will rebuild the ruins of it, and will set up the parts thereof that have been
broken down, and will build it up as in the ancient days: [12] that the rem-
nant of men, and all the Gentiles upon whom my name is called, may
earnestly seek me, saith the Lord who doth all these things.
[13] Behold, the days come, saith the Lord, when the harvest shall overtake
the vintage, and the grapes shall ripen at seedtime; and the mountains
shall drop sweet wine, and all the hills shall be planted. [14] And I will turn
the captivity of my people Israel, and they shall rebuild the ruined cities,

[11] Acts 15:16–17

and shall inhabit them; and they shall plant vineyards, and shall drink the
wine from them; and they shall form gardens, and eat the fruit of them.
15 And I will plant them on their land, and they shall no more be plucked
up from the land which I have given them, saith the Lord God Almighty.

Michaias

1 And the word of the Lord came to Michaias the son of Morasthi, in the
days of Joatham, and Ahaz, and Hezekias, kings of Judah, concerning
what he saw regarding Samaria and Jerusalem.
[2] Hear these words, ye people; and let the earth give heed, and all that
are in it: and the Lord God shall be among you for a testimony, the Lord
out of his holy habitation. [3] For, behold, the Lord cometh forth out of his
place, and will come down, and will go upon the high places of the earth.
[4] And the mountains shall be shaken under him, and the valleys shall melt
like wax before the fire, and as water rushing down a declivity.
[5] All these calamities are for the transgression of Jacob, and for the sin of
the house of Israel. What is the transgression of Jacob? is it not Samaria?
and what is the sin of the house of Judah? is it not Jerusalem? [6] Therefore I
will make Samaria as a storehouse of the fruits of the field, and as a plant-
ing of a vineyard: and I will utterly demolish her stones, and I will expose
her foundations. [7] And they shall cut in pieces all the graven images, and
all that she hath hired they shall burn with fire, and I will utterly destroy
all her idols: because she hath gathered of the hires of fornication, and of
the hires of fornication hath she amassed wealth.
[8] Therefore shall she lament and wail, she shall go barefooted, and being
naked she shall make lamentation as that of serpents, and mourning as of
the daughters of sirens. [9] For her plague hath become grievous; for it hath
come even to Judah; and hath reached to the gate of my people, even to
Jerusalem.
[10] Ye that are in Geth, exalt not yourselves, and ye Enakim, do not rebuild
from the ruins of the house in derision: sprinkle dust in the place of your
laughter. [11] The inhabitant of Sennaar, fairly inhabiting her cities, came
not forth to mourn for the house next to her: she shall receive of you the
stroke of grief.
[12] Who hath begun to act for good to her that dwelleth in sorrow? for
calamities have come down from the Lord upon the gates of Jerusalem,
[13] even a sound of chariots and horsemen: the inhabitants of Lachis, she
is the leader of sin to the daughter of Sion: for in thee were found the
transgressions of Israel. [14] Therefore shall he cause men to be sent forth
as far as the inheritance of Geth, even vain houses; they are become vanity
to the kings of Israel; [15] until they bring the heirs, O inhabitant of Lachis:
the inheritance shall reach to Odollam, even the glory of the daughter
of Israel. [16] Shave thy hair, and make thyself bald for thy delicate children;
increase thy widowhood as an eagle; for thy people are gone into captivity
from thee.
2 They meditated troubles, and wrought wickedness on their beds, and
they put it in execution with the daylight; for they have not lifted up
their hands to God. [2] And they desired fields, and plundered orphans, and

oppressed families, and spoiled a man and his house, even a man and his
inheritance.
[3] Therefore thus saith the Lord; Behold, I devise evils against this family,
out of which ye shall not lift up your necks, neither shall ye walk upright
speedily: for the time is evil.
[4] In that day shall a parable be taken up against you, and a plaintive
lamentation shall be uttered, saying, We are thoroughly miserable: the
portion of my people hath been measured out with a line, and there was
none to hinder him so as to turn him back; your fields have been divided.
[5] Therefore thou shalt have no one to cast a line for the lot. [6] Weep not
with tears in the assembly of the Lord, neither let any weep for these
things; for he shall not remove the reproaches, [7] who saith, The house
of Jacob hath provoked the Spirit of the Lord; are not these his practices?
Are not the Lord's words right with him? and have they not proceeded cor-
rectly? [8] Even beforetime my people withstood him as an enemy against
his peace; they have stripped off his skin to remove hope in the conflict
of war. [9] The leaders of my people shall be cast forth from their luxurious
houses; they are rejected because of their evil practices; draw ye near to
the everlasting mountains.
[10] Arise thou, and depart; for this is not thy rest because of uncleanness:
ye have been utterly destroyed; [11] ye have fled, no one pursuing you: thy
spirit hath framed falsehood, it hath dropped on thee for wine and strong
drink. But it shall come to pass, that out of the dropping of this people,
[12] Jacob shall be completely gathered with all his people: I will surely re-
ceive the remnant of Israel; I will cause them to return together, as sheep
in trouble, as a flock in the midst of their fold: they shall rush forth from
among men through the breach made before them: [13] they have broken
through, and passed the gate, and gone out by it: and their king hath gone
out before them, and the Lord shall lead them.
3 And he shall say, Hear now these words, ye heads of the house of Ja-
cob, and ye remnant of the house of Israel; is it not for you to know
judgment? [2] who hate good, and seek evil; who tear their skins off them,
and their flesh off their bones: [3] even as they devoured the flesh of my
people, and stripped their skins off them, and broke their bones, and di-
vided them as flesh for the cauldron, and as meat for the pot, [4] thus they
shall cry to the Lord, but he shall not hearken to them; and he shall turn
away his face from them at that time, because they have done wickedly
in their practices against themselves.
[5] Thus saith the Lord concerning the prophets that lead my people
astray, that bite with their teeth, and proclaim peace to them; and when
nothing was put into their mouth, they raised up war against them: [6] there-
fore there shall be night to you instead of a vision, and there shall be to
you darkness instead of prophecy; and the sun shall go down upon the
prophets, and the day shall be dark upon them. [7] And the seers of night-
visions shall be ashamed, and the prophets shall be laughed to scorn: and
all the people shall speak against them, because there shall be none to
hearken to them. [8] Surely I will strengthen myself with the Spirit of the

Lord, and of judgment, and of power, to declare to Jacob his transgressions, and to Israel his sins.

[9] Hear now these words, ye chiefs of the house of Jacob, and the remnant of the house of Israel, who hate judgment, and pervert all righteousness; [10] who build up Sion with blood, and Jerusalem with iniquity. [11] The heads thereof have judged for gifts, and the priests thereof have answered for hire, and her prophets have divined for silver: and yet they have rested on the Lord, saying, Is not the Lord among us? no evil shall come upon us. [12] Therefore on your account Sion shall be ploughed as a field, and Jerusalem shall be as a storehouse of fruits, and the mountain of the house as a grove of the forest.

4 And at the last days the mountain of the Lord shall be manifest, established on the tops of the mountains, and it shall be exalted above the hills; and the peoples shall hasten to it. [2] And many nations shall go, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and they shall show us his way, and we will walk in his paths: for out of Sion shall go forth a law, and the word of the Lord from Jerusalem. [3] And he shall judge among many peoples, and shall rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into sickles; and nation shall no more lift up sword against nation, neither shall they learn to war any more. [4] And every one shall rest under his vine, and every one under his fig-tree; and there shall be none to alarm them: for the mouth of the Lord Almighty hath spoken these words. [5] For all other nations shall walk every one in his own way, but we will walk in the name of the Lord our God for ever and ever.

[6] In that day, saith the Lord, I will gather her that is bruised, and will receive her that is cast out, and those whom I rejected. [7] And I will make her that was bruised a remnant, and her that was rejected a mighty nation: and the Lord shall reign over them in mount Sion from henceforth, even for ever.

[8] And thou, dark tower of the flock, daughter of Sion, on thee the dominion shall come and enter in, even the first kingdom from Babylon to the daughter of Jerusalem. [9] And now, why hast thou known calamities? was there not a king to thee? or hath thy counsel perished that pangs as of a woman in travail have seized upon thee? [10] Be in pain, and strengthen thyself, and draw near, O daughter of Sion, as a woman in travail: for now thou shalt go forth out of the city, and shalt lodge in the plain, and shalt reach even to Babylon: thence shall the Lord thy God deliver thee, and thence shall he redeem thee out of the hand of thy enemies.

[11] And now have many nations gathered against thee, saying, We will rejoice, and our eyes shall look upon Sion. [12] But they know not the thought of the Lord, and have not understood his counsel: for he hath gathered them as sheaves of the floor. [13] Arise, and thresh them, O daughter of Sion: for I will make thy horns iron, and I will make thy hoofs brass: and thou shalt utterly destroy many nations, and shalt consecrate their abundance to the Lord, and their strength to the Lord of all the earth.

[14] Now shall the daughter of Sion be completely hedged in: he hath laid siege against us: they shall smite the tribes of Israel with a rod upon the cheek.

[1] Matt. 2:6

5 And thou, Bethlehem, house of Ephratha, art few in number to be reckoned among the thousands of Judah; yet out of thee shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, even from eternity.

[2] Therefore shall he appoint them to wait till the time of her that travaileth: she shall bring forth, and then the remnant of their brethren shall return to the children of Israel. [3] And the Lord shall stand, and see, and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God: for now shall they be magnified to the ends of the earth.

[4] And she shall have peace when Assur shall come into your land, and when he shall come up upon your country; and there shall be raised up against him seven shepherds, and eight attacks of men. [5] And they shall tend the Assyrian with a sword, and the land of Nebrod with her trench: and he shall deliver you from the Assyrian, when he shall come upon your land, and when he shall invade your coasts.

[6] And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dew falling from the Lord, and as lambs on the grass; that none may assemble nor resist among the sons of men. [7] And the remnant of Jacob shall be among the Gentiles in the midst of many nations, as a lion in the forest among cattle, and as a lion's whelp among flocks of sheep, even as when he goeth through, and selecteth, and carrieth off his prey, and there is none to deliver. [8] Thy hand shall be lifted up against them that afflict thee, and all thy enemies shall be utterly destroyed.

[9] And it shall come to pass in that day, saith the Lord, that I will utterly destroy the horses out of the midst of thee, and destroy thy chariots: [10] and I will utterly destroy the cities of thy land, and demolish all thy strongholds: [11] and I will utterly destroy thy sorceries out of thy hands; and there shall be no soothsayers in thee. [12] And I will utterly destroy thy graven images, and thy statues out of the midst of thee; and thou shalt never any more worship the works of thy hands. [13] And I will cut off the groves out of the midst of thee, and I will abolish thy cities. [14] And I will execute vengeance on the heathen in anger and wrath, because they hearkened not.

6 Hear now a word: the Lord God hath said; Arise, plead with the mountains, and let the hills hear thy voice.

[2] Hear ye, O mountains, the controversy of the Lord, and ye valleys even the foundations of the earth: for the Lord hath a controversy with his people, and will plead with Israel. [3] O my people, what have I done to thee? or wherein have I grieved thee? or wherein have I troubled thee? answer me. [4] For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses, and Aaron, and Mariam.

[5] O my people, remember now, what counsel Balac king of Moab took
against thee, and what Balaam the son of Beor answered him, from the
reeds to Galgal; that the righteousness of the Lord might be known.
[6] Wherewithal shall I reach the Lord, and lay hold of my God most high?
shall I reach him by whole-burnt offerings, by calves of a year old? [7] Will
the Lord accept thousands of rams, or ten thousands of fat goats? should
I give my first-born for ungodliness, the fruit of my body for the sin of my
soul? [8] Hath it not been told thee, O man, what is good? or what doth the
Lord require of thee, but to do justice, and love mercy, and be ready to
walk with the Lord thy God?
[9] The Lord's voice shall be proclaimed in the city, and he shall save those
that fear his name: hear, O tribe; and who shall order the city? [10] Is there
not fire, and the house of the wicked heaping up wicked treasures, and
that with the pride of unrighteousness? [11] Shall the wicked be justified
by the balance, or deceitful weights in the bag, [12] whereby they have accu-
mulated their ungodly wealth, and they that dwell in the city have uttered
falsehoods, and their tongue hath been exalted in their mouth?
[13] Therefore will I begin to smite thee; I will destroy thee in thy sins.
[14] Thou shalt eat, and shalt not be satisfied; and there shall be darkness
upon thee; and he shall depart from thee, and thou shalt not escape; and
all that shall escape shall be delivered over to the sword. [15] Thou shalt
sow, but thou shalt not reap; thou shalt press the olive, but thou shalt not
anoint thyself with oil; and shalt make wine, but ye shall drink no wine:
and the ordinances of my people shall be utterly abolished. [16] For thou
hast kept the statutes of Zambri, and done all the works of the house of
Ahab; and ye have walked in their ways, that I might deliver thee to utter
destruction, and those that inhabit the city to hissing: and ye shall bear
the reproach of nations.
7 Alas for me! for I am become as one gathering straw in harvest, and as
one gathering grape-gleanings in the vintage, when there is no clus-
ter for me to eat the first-ripe fruit: alas my soul! [2] For the godly is per-
ished from the earth; and there is none among men that ordereth his way
aright: they all quarrel even to blood: they grievously afflict every one his
neighbour: [3] they prepare their hands for mischief, the prince asketh a
reward, and the judge speaketh flattering words; it is the desire of their
soul: [4] therefore I will take away their goods as a devouring moth, and as
one who acteth by a rigid rule in a day of visitation. Woe, woe, thy times
of vengeance are come; now shall be their lamentations. [5] Trust not in
friends, and confide not in guides: beware of thy wife, so as not to com-
mit anything to her. [6] For the son dishonoureth his father, the daughter
will rise up against her mother, the daughter-in-law against her mother-
in-law: those in his house shall be all a man's enemies.
[7] But I will look to the Lord; I will wait upon God my Saviour: my God
will hearken to me.
[8] Rejoice not against me, my enemy; for I have fallen yet shall arise; for
though I should sit in darkness, the Lord shall be a light to me. [9] I will bear
the indignation of the Lord, because I have sinned against him, until he

make good my cause: he also shall maintain my right, and shall bring me
out to the light, and I shall behold his righteousness. [10] And she that is my
enemy shall see it, and shall clothe herself with shame, who saith, Where
is the Lord thy God? my eyes shall look upon her: now shall she be for
trampling as mire in the ways.

[11] It is the day of making of brick; that day shall be thy utter destruction,
and that day shall utterly abolish thy ordinances. [12] And thy cities shall
be levelled, and parted among the Assyrians; and thy strong cities shall
be parted from Tyre to the river, and from sea to sea, and from mountain
to mountain. [13] And the land shall be utterly desolate together with them
that inhabit it, because of the fruit of their doings.

[14] Tend thy people with thy rod, the sheep of thy inheritance, those that
inhabit by themselves the thicket in the midst of Carmel: they shall feed
in the land of Basan, and in the land of Galaad, as in the days of old.

[15] And according to the days of thy departure out of Egypt shall ye see
marvellous things. [16] The nations shall see and be ashamed; and at all
their might they shall lay their hands upon their mouth, their ears shall
be deafened. [17] They shall lick the dust as serpents crawling on the earth,
they shall be confounded in their holes; they shall be amazed at the Lord
our God, and will be afraid of thee.

[18] Who is a God like thee, cancelling iniquities, and passing over the sins
of the remnant of his inheritance? and he hath not kept his anger for a
testimony, for he delighteth in mercy. [19] He will return and have mercy
upon us; he will sink our iniquities, and they shall be cast into the depths
of the sea, even all our sins. [20] He shall give blessings truly to Jacob, and
mercy to Abraham, as thou swarest to our fathers, according to the former
days.

Joel

1 The word of the Lord which came to Joel the son of Bathuel.
[2] Hear these words, ye elders, and hearken all ye that inhabit the land. Have such things happened in your days, or in the days of your fathers? [3] Tell your children concerning them, and let your children tell their children, and their children another generation. [4] The leavings of the [a]caterpillar hath the locust eaten, and the leavings of the locust hath the palmerworm eaten, and the leavings of the palmerworm hath the canker-worm eaten.

[5] Awake, ye drunkards, from your wine, and weep: mourn, all ye that drink wine to drunkenness: for joy and gladness are removed from your mouth. [6] For a strong and innumerable nation is come up against my land, their teeth are lion's teeth, and their back teeth those of a lion's whelp. [7] He hath ruined my vine, and utterly broken my fig-trees: he hath utterly searched my vine, and cast it down; he hath peeled its branches.

[8] Lament to me more than a virgin girded with sackcloth for the husband of her youth. [9] The meat-offering and drink-offering are removed from the house of the Lord: mourn, ye priests that serve at the altar of the Lord. [10] For the plains languish: let the land mourn, for the corn languisheth; the wine is dried up, the oil becometh scarce; [11] the husbandmen are consumed: mourn your property on account of the wheat and barley; for the harvest hath perished from off the field. [12] The vine is dried up, and the fig-trees are become few; the pomegranate, and palm-tree, and apple, and all the trees of the field are dried up: for the sons of men have abolished joy.

[13] Gird yourselves with sackcloth, and lament, ye priests: mourn, ye that serve at the altar: go in, sleep in sackcloths, ye that minister to God: for the meat-offering and drink-offering are withheld from the house of your God.

[14] Sanctify a fast, proclaim a solemn service, gather the elders and all the inhabitants of the land into the house of your God, and cry earnestly to the Lord,

[15] Alas, alas, alas for the day! for the day of the Lord is nigh, and it will come as trouble upon trouble. [16] Your meat hath been destroyed before your eyes, joy and gladness from out of the house of your God. [17] The heifers have started at their mangers, the treasures are abolished, the wine-presses are broken down; for the corn is withered. [18] What shall we store up for ourselves? the herds of cattle have mourned, because they had no pasture; and the flocks of sheep have been utterly destroyed. [19] To thee, O Lord, will I cry: for fire hath devoured the fair places of the wilderness, and a flame hath burnt up all the trees of the field. [20] And the cattle of the field have looked up to thee: for the fountains of waters have been dried up, and fire hath devoured the fair places of the wilderness.

[2] Have: Gr. *if*

[5] your wine: Gr. *their wine*

[7] peeled: Gr. *whitened*, Gen. 30:37

[8] husband of her youth: i.e., *one who married her as a virgin*

[11] harvest: or, *vintage*

[12] have abolished: Gr. *disfigured*, or, *disgraced*

[20] fountains: Gr. *issues*. See 2 Kgdms. 22:16; Ezek. 47:4

[a] It is difficult to assign the exact meaning of the Greek.

2 Sound the trumpet in Sion, make a proclamation in my holy mountain, and let all the inhabitants of the land be confounded: for the day
of the Lord is near; [2] for a day of darkness and gloominess is near, a day of
cloud and mist: a numerous and strong people shall be spread upon the
mountains as the morning; there hath not been from the beginning one
like it, and after it there shall not be again even to the years of many gen-
erations. [3] Before them is a consuming fire, and behind them is a flame
kindled: the land before them is as a paradise of delight, and behind them
a desolate plain: and there shall none of them escape.

[2] beginning: Gr. *age*
[3] Before them is a consuming fire: Gr. *it*, sc. *the people*
[3] of them: lit. *to him*, sc. *the people*

[4] Their appearance is as the appearance of horses; and as horsemen, so
shall they pursue. [5] As the sound of chariots on the tops of mountains shall
they leap, and as the sound of a flame of fire devouring stubble, and as a
numerous and strong people setting themselves in array for battle. [6] Be-
fore them shall the people be crushed: every face shall be as the blackness
of a cauldron. [7] As warriors shall they run, and as men of war shall they
mount on the walls; and each shall move in his right path, and they shall
not turn aside from their tracks: [8] and not one shall stand aloof from his
brother: they shall go on weighed down with their arms, and they fall upon
their weapons, yet shall they in no wise be destroyed. [9] They shall seize
upon the city, and run upon the walls, and go up upon the houses, and
enter in through the windows as thieves. [10] Before them the earth shall
be confounded, and the sky shall be shaken: the sun and the moon shall
be darkened, and the stars shall withdraw their light. [11] And the Lord shall
utter his voice before his host: for his camp is very great: for the execution
of his words is mighty: for the day of the Lord is great, very glorious, and
who shall be able to resist it?

[6] cauldron: or, *pot*

[11] execution: Gr. *works*
[11] able to resist it: Gr. *sufficient for it*?

[12] Now therefore, saith the Lord your God, turn to me with all your heart,
and with fasting, and with weeping, and with lamentation: [13] and rend
your hearts, and not your garments, and turn to the Lord your God: for
he is merciful and compassionate, long-suffering, and plenteous in mercy,
and repenteth of evils. [14] Who knoweth if he will return, and repent, and
leave a blessing behind him, even a meat-offering and a drink-offering to
the Lord your God?

[15] Sound the trumpet in Sion, sanctify a fast, proclaim a solemn ser-
vice: [16] gather the people, sanctify the congregation, assemble the elders,
gather the infants at the breast: let the bridegroom go forth of his cham-
ber, and the bride out of her closet. [17] Between the porch and the altar let
the priests that minister to the Lord weep, and say, Spare thy people, O
Lord, and give not thy heritage to reproach, that the heathen should rule
over them, lest they should say among the heathen, Where is their God?

[15] solemn service: see chapter 1:14
[17] porch: Gr. *base*

[18] But the Lord was jealous of his land, and spared his people. [19] And the
Lord answered and said to his people, Behold, I will send you corn, and
wine, and oil, and ye shall be satisfied with them: and I will no longer
make you a reproach among the Gentiles. [20] And I will chase away from
you the northern adversary, and will drive him away into a dry land, and
I will sink his face in the former sea, and his back parts in the latter sea,

[20] sink: Gr. *cause to disappear*

and his ill savour shall come up, and his stink shall come up, because he
hath wrought great things.
[21] Be of good courage, O land; rejoice and be glad: for the Lord hath
done great things. [22] Be of good courage, ye beasts of the plain, for the
plains of the wilderness have budded, for the trees have borne their fruit,
the fig-tree and the vine have yielded their strength. [23] Rejoice then and
be glad, ye children of Sion, in the Lord your God: for he hath given you
food fully, and he will rain on you the early and the latter rain, as before.
[24] And the floors shall be filled with corn, and the presses shall overflow
with wine and oil. [25] And I will recompense you for the years which the
locust, and the caterpillar, and the palmerworm, and the cankerworm
have eaten, even my great army, which I sent against you. [26] And ye shall
eat abundantly, and be satisfied, and shall praise the name of the Lord
your God for the things which he hath wrought wonderfully with you:
and my people shall not be ashamed for ever. [27] And ye shall know that I
am in the midst of Israel, and that I am the Lord your God, and that there
is none else besides me; and my people shall no more be ashamed for
ever.

[20] ill savour: Gr. *corruption*
[20] stink: see Job 6:7
[20] wrought great things: Gr. *magnified his works*

[23] fully: Gr. *to exactness*

3 And it shall come to pass afterward, that I will pour out of my Spirit
upon all flesh; and your sons and your daughters shall prophesy, and
your old men shall dream dreams, and your young men shall see visions.
[2] And on my servants and on my handmaids in those days will I pour out of
my Spirit. [3] And I will show wonders in heaven, and upon the earth, blood,
and fire, and vapour of smoke. [4] The sun shall be turned into darkness, and
the moon into blood, before the great and glorious day of the Lord come.
[5] And it shall come to pass that whosoever shall call on the name of the
Lord shall be saved: for in mount Sion and in Jerusalem shall the saved
one be as the Lord hath said, and they that have glad tidings preached to
them, whom the Lord hath called.

[1] Acts 2:17–21

[5] Rom. 10:13 (Heb. + LXX)

4 For, behold, in those days and at that time, when I shall have turned
the captivity of Judah and Jerusalem, [2] I will also gather all the Gentiles,
and bring them down to the valley of Josaphat, and will plead with them
there for my people and my heritage Israel, who have been dispersed
among the Gentiles; and these Gentiles have divided my land, [3] and cast
lots over my people, and have given their boys to harlots, and sold their
girls for wine, and have drunk.
[4] And what have ye to do with me, O Tyre, and Sidon, and all Galilee
of the Gentiles? do ye render me a recompense? or do ye bear malice
against me? quickly and speedily will I return your recompense on your
own heads: [5] because ye have taken my silver and my gold, and ye have
brought my choice ornaments into your temples; [6] and ye have sold the
children of Judah and the children of Jerusalem to the children of the
Greeks, that ye might expel them from their coasts. [7] Therefore, behold, I
will raise them up out of the place whither ye have sold them, and I will
return your recompense on your own heads. [8] And I will sell your sons and
your daughters into the hands of the children of Judah, and they shall sell
them into captivity to a far distant nation: for the Lord hath spoken it.

[2] all the Gentiles: or, *all the nations*. See Matt. 25:31

[4] Gentiles: ἀλλοφύλων, usually *Philistines*

[9] declare: Gr. *sanctify*
[10] spears: or, *daggers*
[11] timid: Gr. *meek*

[9] Proclaim these things among the Gentiles; declare war, arouse the warriors, draw near and go up, all ye men of war.
[10] Beat your ploughshares into swords, and your sickles into spears: let the weak say, I am strong. [11] Gather yourselves together, and go in, all ye nations round about, and gather yourselves there: let the timid become a warrior. [12] Let them be aroused, let all the nations go up to the valley of Josaphat: for there will I sit to judge all the Gentiles round about.
[13] Bring forth the sickles, for the vintage is come: go in, tread the grapes, for the press is full: cause the vats to overflow; for their wickedness is multiplied. [14] Noises have resounded in the valley of judgment: for the day of the Lord is near in the valley of judgment. [15] The sun and the moon shall be darkened, and the stars shall withdraw their light.
[16] And the Lord shall cry out of Sion, and shall utter his voice from Jerusalem; and the heaven and the earth shall be shaken, but the Lord shall spare his people, and shall strengthen the children of Israel. [17] And ye shall know that I am the Lord your God, who dwell in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall not pass through her any more.

[18] fountains of Judah: see chapter 1:20

[18] And it shall come to pass in that day that the mountains shall drop sweet wine, and the hills shall flow with milk, and all the fountains of Judah shall flow with water, and a fountain shall go forth of the house of the Lord, and water the valley of flags.
[19] Egypt shall be a desolation, and Idumea shall be a desolate plain, because of the wrongs of the children of Judah, because they have shed righteous blood in their land. [20] But Judea shall be inhabited for ever, and Jerusalem to all generations. [21] And I will make inquisition for their blood, and will by no means leave it unavenged: and the Lord shall dwell in Sion.

Abdias

1 The vision of Abdias. Thus saith the Lord God to Idumea; I have heard
a report from the Lord, and he hath sent forth a message to the nations.
2 Arise ye, and let us rise up against her to war. 3 Behold, I have made
thee small among the Gentiles: thou art greatly dishonoured. The pride
of thy heart hath elated thee, dwelling as thou dost in the holes of the
rocks, as one that exalteth his habitation, saying in his heart, Who will
bring me down to the ground? 4 If thou shouldst mount up as the eagle,
and if thou shouldst make thy nest among the stars, thence will I bring
thee down, saith the Lord. 5 If thieves came in to thee, or robbers by night,
where wouldst thou have been cast away? would they not have stolen just
enough for themselves? and if grape-gatherers went in to thee, would they
not leave a gleaning?
6 How hath Esau been searched out, and how have his hidden things
been detected? 7 They sent thee to thy coasts: all the men of thy covenant
have withstood thee; thy allies have prevailed against thee, they have set
snares under thee: they have no understanding.
8 In that day, saith the Lord, I will destroy the wise men out of Idumea,
and understanding out of the mount of Esau. 9 And thy warriors from Thæ-
man shall be dismayed, to the end that man may be cut off from the
mount of Esau. 10 Because of the slaughter and the sin committed against
thy brother Jacob, shame shall cover thee, and thou shalt be cut off for
ever. 11 From the day that thou stoodest in opposition to him, in the days
when foreigners were taking captive his forces, and strangers entered into
his gates, and cast lots on Jerusalem, thou also wast as one of them.
12 And thou shouldst not have looked on the day of thy brother in the day
of strangers; nor shouldst thou have rejoiced against the children of Judah
in the day of their destruction; neither shouldst thou have boasted in the
day of their affliction. 13 Neither shouldst thou have gone into the gates of
the people in the day of their troubles; nor yet shouldst thou have looked
upon their gathering in the day of their destruction, nor shouldst thou
have attacked their host in the day of their perishing. 14 Neither shouldst
thou have stood at the opening of their passages, to destroy utterly those
of them that were escaping; neither shouldst thou have shut up his fugi-
tives in the day of affliction.
15 For the day of the Lord is near upon all the Gentiles: as thou hast done,
so shall it be done to thee: thy recompense shall be returned on thy own
head. 16 For as thou hast drunk upon my holy mountain, so shall all the
nations drink wine; they shall drink, and go down, and be as if they were
not.
17 But on mount Sion there shall be deliverance, and there shall be a
sanctuary; and the house of Jacob shall take for an inheritance those that
took them for an inheritance. 18 And the house of Jacob shall be fire, and
the house of Joseph a flame, and the house of Esau shall be for stubble;

12 thou shouldst not have looked: or, *look not thou*, etc.

and Israel shall flame forth against them, and shall devour them, and
there shall not be a corn-field left to the house of Esau; because the Lord
hath spoken. [19] And they that dwell in the [a]south shall inherit the mount
of Esau, and they in the plain the Philistines: and they shall inherit the
mount of Ephraim, and the plain of Samaria, and Benjamin, and the land
of Galaad.
[20] And this shall be the domain of the captivity of the children of Israel,
the land of the Canaanites as far as Sarepta; and the captives of Jerusalem
shall inherit as far as Ephratha; they shall inherit the cities of the south.
[21] And they that escape shall come up from mount Sion, to take
vengeance on the mount of Esau; and the kingdom shall be the Lord's.

[a] south: The Gr. is the Hebrew word.

Jonas

1 Now the word of the Lord came to Jonas the son of Amathi, saying,
[2] Rise, and go to Nineveh, the great city, and preach in it; for the cry
of its wickedness is come up to me. [3] But Jonas rose up to flee to Tharsis
from the presence of the Lord. And he went down to Joppa, and found
a ship going to Tharsis: and he paid his fare, and went up into it, to sail
with them to Tharsis from the presence of the Lord.
[4] And the Lord raised up a wind on the sea; and there was a great storm
on the sea, and the ship was in danger of being broken. [5] And the sailors
were alarmed, and cried every one to his god, and cast out the wares that
were in the ship into the sea, that it might be lightened of them. But Jonas
was gone down into the hold of the ship, and was asleep, and snored.
[6] And the shipmaster came to him, and said to him, Why snorest thou?
arise, and call upon thy God, that God may save us, and we perish not.
[7] And each man said to his neighbour, Come, let us cast lots, and find out
for whose sake this mischief is upon us. So they cast lots, and the lot fell
upon Jonas.
[8] And they said to him, Tell us for whose cause this evil is upon us, what
is thy occupation, and whence comest thou, and of what country and
what people art thou? [9] And he said to them, I am a servant of the Lord;
and I worship the Lord God of heaven, who made the sea, and the dry
land. [10] Then the men feared exceedingly, and said to him, What is this
that thou hast done? for the men knew that he was fleeing from the face
of the Lord, because he had told them. [11] And they said to him, What shall
we do to thee, that the sea may be calm to us? for the sea rose, and lifted
its wave exceedingly. [12] And Jonas said to them, Take me up, and cast me
into the sea, and the sea shall be calm to you: for I know that for my sake
this great tempest is upon you.
[13] And the men tried hard to return to the land, and were not able: for
the sea rose and grew more and more tempestuous against them. [14] And
they cried to the Lord, and said, Forbid it, Lord: let us not perish for the
sake of this man's life, and bring not righteous blood upon us: for thou,
Lord, hast done as thou wouldst. [15] So they took Jonas, and cast him out
into the sea: and the sea ceased from its raging. [16] And the men feared the
Lord very greatly, and offered a sacrifice to the Lord, and vowed vows.
2 Now the Lord had commanded a great whale to swallow up Jonas: and
Jonas was in the belly of the whale three days and three nights.
[2] And Jonas prayed to the Lord his God out of the belly of the whale,
[3] and said,

I cried in my affliction to the Lord my God, and he hearkened to me,
even to my cry out of the belly of hell: thou heardest my voice.
[4] Thou didst cast me into the depths of the heart of the sea,
and the floods compassed me:

[5] hold: lit. *hollow*

[8] for whose cause this evil is upon us: Vat. omits

[11] rose: Gr. *went*

[13] rose and grew more and more: lit. *went and rose up more*
[14] Forbid it: Gr. *by no means.* See Acts 10:14

all thy billows and thy waves have passed upon me.
5 And I said, I am cast out of thy presence:
shall I indeed look again toward thy holy temple?
6 Water was poured around me to the soul:
the lowest deep compassed me,
my head went down 7 to the clefts of the mountains;
I went down into the earth, whose bars are the everlasting barriers:
yet, O Lord my God, let my ruined life be restored.

[6] lowest: Gr. *last*

8 When my soul was failing me, I remembered the Lord;
and may my prayer come to thee into thy holy temple.
9 They that observe vanities and lies have forsaken their own mercy.
10 But I will sacrifice to thee with the voice of praise and thanksgiving:
all that I have vowed I will pay to thee, the Lord of my salvation.

[8] me: Gr. *from me*

[9] vanities and lies: Gr. *vain and false things*

[10] the Lord of my salvation: or, *for a thank-offering to the Lord*

11 And the whale was commanded by the Lord, and it cast up Jonas on the dry land.

3 And the word of the Lord came to Jonas the second time, saying, 2 Rise, go to Nineveh, the great city, and preach in it according to the former preaching which I spoke to thee of. 3 And Jonas arose, and went to Nineveh, as the Lord had spoken. Now Nineveh was an exceeding great city, of about three days' journey. 4 And Jonas began to enter into the city about a day's journey, and he proclaimed, and said, Yet three days, and Nineveh shall be overthrown.

5 And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloths, from the greatest of them to the least of them. 6 And the word reached the king of Nineveh, and he arose from off his throne, and took off his raiment from him, and put on sackcloth, and sat on ashes.

7 And proclamation was made, and it was commanded in Nineveh by the king and by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste anything, nor feed, nor drink water. 8 So men and cattle were clothed with sackcloths, and cried earnestly to God; and they turned every one from their evil way, and from the iniquity that was in their hands, saying, 9 Who knoweth if God will repent, and turn from his fierce anger, and so we shall not perish?

10 And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did it not.

[3] an exceeding great city: lit. *a great city to God.* Acts 7:20

4 But Jonas was very deeply grieved, and he was confounded. 2 And he prayed to the Lord, and said, O Lord, were not these my words when I was yet in my land? therefore I made haste to flee to Tharsis; because I knew that thou art merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil. 3 And now, Lord God, take my life from me; for it is better for me to die than to live. 4 And the Lord said to Jonas, Art thou very much grieved?

5 And Jonas went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should

[2] made haste: Gr. *anticipate*

[3] Lord God: Gr. *sovereign Lord*

perceive what would become of the city. [6] And the Lord God commanded
a gourd, and it came up over the head of Jonas, to be a shadow over his
head, to shade him from his calamities: and Jonas rejoiced with great joy
for the gourd.

[7] And God commanded a worm the next morning, and it smote the
gourd, and it withered away. [8] And it came to pass at the rising of the
sun, that God commanded a burning east wind; and the sun smote on
the head of Jonas, and he fainted, and despaired of his life, and said, It
is better for me to die than to live. [9] And God said to Jonas, Art thou very
much grieved for the gourd? And he said, I am very much grieved, even
to death.

[10] And the Lord said, Thou hadst pity on the gourd, for which thou hast
not suffered, neither didst thou rear it; which came up before night, and
perished before another night: [11] and shall not I spare Nineveh, the great
city, in which dwell more than twelve myriads of human beings, who do
not know their right hand or their left hand; and also much cattle?

[10] before night: or, *little before night*

Nahum

1 The burden of Nineveh: the book of the vision of Nahum the Elkesite.
[2] God is jealous, and the Lord avengeth; the Lord avengeth with wrath;
the Lord taketh vengeance on his adversaries, and he cutteth off his en-
emies. [3] The Lord is long-suffering, and his power is great, and the Lord
will not hold any guiltless: his way is in destruction and in the whirlwind,
and the clouds are the dust of his feet. [4] He threateneth the sea, and dri-
eth it up, and exhausteth all the rivers: the land of Basan, and Carmel are
brought low, and the flourishing trees of Lebanon have come to nought.
[5] The mountains quake at him, and the hills are shaken, and the earth re-
coileth at his presence, even the world, and all that dwell in it. [6] Who shall
stand before his anger? and who shall withstand in the anger of his wrath?
his wrath bringeth to nought kingdoms, and the rocks are burst asunder
by him.

[7] The Lord is good to them that wait on him in the day of affliction; and
he knoweth them that reverence him. [8] But with an overrunning flood he
will make an utter end: darkness shall pursue those that rise up against
him and his enemies. [9] What do ye devise against the Lord? he will make
a complete end: he will not take vengeance by affliction twice at the same
time. [10] For the enemy shall be laid bare even to the foundation, and shall
be devoured as twisted yew, and as stubble fully dry.

[11] Out of thee shall proceed a device against the Lord, counselling evil
things hostile to him.

[12] Thus saith the Lord who ruleth over many waters, Even thus shall they
be sent away, and the report of thee shall not be heard any more. [13] And
now will I break his rod from off thee, and will burst thy bonds.

[14] And the Lord shall give a command concerning thee; there shall no
more of thy name be scattered: I will utterly destroy the graven images
out of the house of thy god, and the molten images: I will make thy grave;
for they are swift.

2 Behold upon the mountains the feet of him that bringeth glad tidings,
and publisheth peace! O Judah, keep thy feasts, pay thy vows: for they
shall no more pass through thee to thy decay.

[2] It is all over with him, he hath been removed, one who hath been de-
livered from affliction hath come up panting into thy presence, watch the
way, strengthen thy loins, be very valiant in thy strength.

[3] For the Lord hath turned aside the pride of Jacob, as the pride of Israel:
for they have utterly rejected them, and have destroyed their branches.
[4] They have destroyed the arms of their power from among men, their
mighty men sporting with fire: the reins of their chariots shall be de-
stroyed in the day of his preparation, and the horsemen shall be thrown
into confusion [5] in the ways, and the chariots shall clash together, and
shall be entangled in each other in the broad ways: their appearance is as
lamps of fire, and as gleaming lightnings.

[6] And their mighty men shall bethink themselves and flee by day; and
they shall be weak as they go; and they shall hasten to her walls, and shall
prepare their defences. [7] The gates of the cities have been opened, and the
palaces have fallen into ruin, [8] and the foundation hath been exposed; and
she hath gone up, and her maid-servants were led away as doves moaning
in their hearts. [9] And as for Nineveh, her waters shall be as a pool of water:
and they fled, and staid not, and there was none to look back.

[10] They plundered the silver, they plundered the gold, and there was no
end of their adorning; they were loaded with it upon all their pleasant
vessels. [11] There is thrusting forth, and shaking, and tumult, and heart-
breaking, and loosing of knees, and pangs on all loins; and the faces of all
are as the blackening of a pot.

[12] Where is the dwelling-place of the lions, and the pasture that belonged
to the whelps? where did the lion go, that the lion's whelp should enter in
there, and there was none to scare him away? [13] The lion seized enough
prey for his whelps, and strangled for his young lions, and filled his lair
with prey, and his dwelling-place with spoil.

[14] Behold, I am against thee, saith the Lord Almighty, and I will burn up
thy multitude in the smoke, and the sword shall devour thy lions; and I
will utterly destroy thy prey from off the land, and thy deeds shall no more
at all be heard of.

3 O city of blood, wholly false, full of unrighteousness; the prey shall
not be handled. [2] The noise of whips, and the noise of the rumbling
of wheels, and of the pursuing horse, and of the bounding chariot, [3] and
of the mounting rider, and of the glittering sword, and of the gleaming
arms, and of a multitude of slain, and of heavy falling: and there was no
end to her nations, but they shall be weak in their bodies [4] because of the
abundance of fornication: she is a fair harlot, and well-favoured, skilled
in sorcery, that selleth the nations by her fornication, and peoples by her
sorceries.

[5] Behold, I am against thee, saith the Lord God Almighty, and I will un-
cover thy skirts in thy presence, and I will show the nations thy shame,
and the kingdoms thy disgrace. [6] And I will cast abominable filth upon
thee according to thy unclean ways, and will make thee a public example.
[7] And it shall be that every one that seeth thee shall go down from thee,
and shall say, Wretched Nineveh! who shall lament for her? whence shall
I seek comfort for her?

[8] Prepare thee a portion, tune the chord, prepare a portion for Ammon:
she that dwelleth among the rivers, water is round about her, whose
dominion is the sea, and whose walls are water. [9] And Ethiopia is her
strength, and Egypt; and there was no limit of the flight of her enemies;
and the Libyans became her helpers. [10] Yet she shall go as a prisoner into
captivity, and they shall dash her infants against the ground at the top
of all her ways: and they shall cast lots upon all her glorious possessions,
and all her nobles shall be bound in chains. [11] And thou shalt be drunken,
and shalt be overlooked; and thou shalt seek for thyself strength because
of thy enemies. [12] All thy strongholds are as fig-trees having watchers: if

they be shaken, they shall fall into the mouth of the eater. [13] Behold, thy
people within thee are as women: the gates of thy land shall surely be
opened to thy enemies: the fire shall devour thy bars.
[14] Draw thee water for a siege, and well secure thy strongholds: enter
into the clay, and be thou trodden in the chaff, make the fortifications
stronger than brick. [15] There the fire shall devour thee; the sword shall ut-
terly destroy thee, it shall devour thee as the locust, and thou shalt be
pressed down as a palmerworm. [16] Thou hast multiplied thy merchan-
dise beyond the stars of heaven: the palmerworm hath attacked it, and
hath flown away. [17] Thy mixed multitude hath suddenly departed as the
grasshopper, as the locust perched on a hedge in a frosty day; the sun
ariseth, and it flieth off, and knoweth not its place: woe to them!
[18] Thy shepherds have slumbered, the Assyrian king hath laid low thy
mighty men: thy people departed to the mountains, and there was none
to receive them.
[19] There is no healing for thy bruise; thy wound hath rankled: all that
hear the report of thee shall clap their hands against thee; for upon whom
hath not thy wickedness passed continually?

Abbacum

1 The burden which the prophet Abbacum saw.
[2] How long, O Lord, shall I cry out, and thou wilt not hearken? how
long shall I cry out to thee being injured, and thou wilt not save? [3] Where-
fore hast thou shown me troubles and griefs to look upon, misery and
ungodliness? judgment is before me, and the judge receiveth a reward.
[4] Therefore the law is frustrated, and judgment proceedeth not effectually,
for the ungodly man prevaileth over the just; therefore perverse judgment
will proceed.
[5] Behold, ye despisers, and look, and wonder marvellously, and vanish: [5] Acts 13:41
for I work a work in your days, which ye will in no wise believe, though
a man declare it to you. [6] Wherefore, behold, I stir up the Chaldeans, the
bitter and hasty nation, that walketh upon the breadth of the earth, to
inherit tabernacles not his own. [7] He is terrible and famous; his judgment
shall proceed of himself, and his dignity shall come out of himself. [8] And
his horses shall bound more swiftly than leopards, and they are fiercer
than the wolves of Arabia: and his horsemen shall ride forth, and shall
rush from far; and they shall fly as an eagle hasting to eat. [9] Destruction
shall come upon ungodly men, resisting with their adverse front, and he
shall gather the captivity as the sand. [10] And he shall be at his ease with
kings, and princes are his toys, and he shall mock at every stronghold, and
shall cast a mound, and take possession of it. [11] Then shall he change his
spirit, and he shall pass through, and make an atonement, saying, This
strength belongeth to my god.
[12] Art not thou from the beginning, O Lord God, my Holy One? and surely
we shall not die. O Lord, thou hast established it for judgment, and he hath
formed me to chasten with his correction. [13] His eye is too pure to behold
evil doings, and to look upon grievous afflictions: wherefore dost thou
look upon despisers? wilt thou be silent when the ungodly swalloweth up
the just? [14] And wilt thou make men as the fishes of the sea, and as the
reptiles which have no guide? [15] He hath brought up destruction with a
hook, and drawn one with a casting net, and caught another in his drags:
therefore shall his heart rejoice and be glad. [16] Therefore will he sacrifice
to his drag, and burn incense to his casting-net, because by them he hath
made his portion fat, and his meats choice. [17] Therefore will he cast his
net, and will not spare to slay the nations continually.
2 I will stand upon my watch, and mount upon the rock, and watch
to see what he will say by me, and what I shall answer when I am
reproved.
[2] And the Lord answered me and said, Write the vision, and that plainly
on a tablet, that he that readeth it may run. [3] For the vision is yet for a time, [3] Heb. 10:37–38
and it shall shoot forth at the end, and not in vain: though he should tarry, (LXX ≠ Heb.)
wait for him; for he will surely come, and will not tarry.

[4] Rom. 1:17; Gal. 3:11

[4] If he should draw back, my soul hath no pleasure in him: but the just shall live by my faith. [5] But the arrogant man and the scorner, the boastful man, shall not finish anything; who hath enlarged his desire as the grave, and like death he is never satisfied, and he will gather to himself all the nations, and will receive to himself all the peoples. [6] Shall not all these take up a parable against him? and a proverb to tell against him? and they shall say, Woe to him that multiplieth to himself the possessions which are not his! how long? and who heavily loadeth his yoke. [7] For suddenly there shall arise up those that bite him, and they that plot against thee shall awake, and thou shalt be a plunder to them. [8] Because thou hast spoiled many nations, all the nations that are left shall spoil thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[9] Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evils. [10] Thou hast devised shame to thy house, thou hast utterly destroyed many nations, and thy soul hath sinned. [11] For the stone shall cry out of the wall, and the beetle out of the timber shall speak.

[12] Woe to him that buildeth a city with blood, and establisheth a city by unrighteousness. [13] Are not these things of the Lord Almighty? surely many people have been exhausted in the fire, and many nations have fainted. [14] For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water.

[15] Woe to him that giveth his neighbour to drink the thick lees of wine, and intoxicateth him, that he may look upon their secret parts. [16] Drink thou also thy fill of disgrace instead of glory: shake, O heart, and quake, the cup of the right hand of the Lord hath come round upon thee, and dishonour hath gathered upon thy glory. [17] For the ungodliness of Lebanon shall cover thee, and distress because of wild beasts shall dismay thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[18] What profiteth it the graven image, that they have graven it? one hath made it a molten work, a false image; for the maker hath trusted in his work, to make dumb idols.

[19] Woe to him that saith to the wood, Awake, arise; and to the stone, Be thou exalted! whereas it is an image, and this is a casting of gold and silver, and there is no breath in it. [20] But the Lord is in his holy temple: let all the earth fear before him.

A Prayer of the Prophet Abbacum, with a Song.

3 O Lord, I have heard thy report, and was afraid:
I considered thy works, and was amazed:
thou shalt be known between the two living creatures,
thou shalt be acknowledged when the years draw nigh;
thou shalt be manifested when the time is come;
when my soul is troubled, thou wilt in wrath remember mercy.

[3] God shall come from Thæman,
and the Holy One from the dark shady mount Pharan.
Pause.
[4] His excellence covered the heavens,
and the earth was full of his praise.
And his brightness shall be as light;
there were horns in his hands,
and he caused a mighty love of his strength.
[5] Before his face shall go a report,
and it shall go forth into the plains,
[6] the earth stood at his feet and trembled:
he beheld, and the nations melted away:
the mountains were violently burst through,
the everlasting hills melted at his everlasting going forth.
[7] Because of troubles I looked upon the tents of the Ethiopians:
the tabernacles also of the land of Madian shall be dismayed.

[8] Wast thou angry, O Lord, with the rivers?
or was thy wrath against the rivers,
or thy anger against the sea?
for thou wilt mount on thy horses,
and thy chariots are salvation.
[9] Surely thou didst bend thy bow
at sceptres, saith the Lord.
Pause.
The land of rivers shall be torn asunder.
[10] The nations shall see thee and be in pain,
as thou dost divide the moving waters:
the deep uttered her voice,
and raised her form on high.
[11] The sun was exalted, and the moon stood still in her course:
thy darts shall go forth at the light,
at the brightness of the gleaming of thy arms.
[12] Thou wilt bring low the land with threatening,
and in wrath thou wilt break down the nations.
[13] Thou wentest forth for the salvation of thy people,
to save thy anointed:
thou shalt bring death on the heads of transgressors;
thou hast brought bands upon their neck.
Pause.
[14] Thou didst cut asunder the heads of princes with amazement,
they shall tremble in it;
they shall burst their bridles,
they shall be as a poor man devouring in secret.
[15] And thou dost cause thy horses to enter the sea,
disturbing much water.

[16] I watched, and my belly trembled
at the sound of the prayer of my lips,
and trembling entered into my bones,
and my frame was troubled within me;
I will rest in the day of affliction,
from going up to the people of my sojourning.

[17] For though the fig-tree shall bear no fruit,
and there shall be no produce on the vines;
the labour of the olive shall fail,
and the fields shall produce no food:
the sheep have failed from the pasture,
and there are no oxen at the cribs;
[18] yet I will exult in the Lord,
I will joy in God my Saviour.
[19] The Lord God is my strength,
and he will perfectly strengthen my feet;
he mounteth me upon high places,
that I may conquer by his song.

Sophonias

1 The word of the Lord which came to Sophonias the son of Chusi, the
son of Godolias, the son of Amorias, the son of Hezekias, in the days
of Josias son of Ammon, king of Judah.
2 Let there be an utter cutting off from the face of the land, saith the
Lord. 3 Let man and cattle be cut off; let the birds of the air and the fishes
of the sea be cut off; and the ungodly shall fail, and I will take away the
transgressors from the face of the land, saith the Lord. 4 And I will stretch
out my hand upon Judah, and upon all the inhabitants of Jerusalem; and
I will remove the names of Baal out of this place, and the names of the
priests; 5 and them that worship the host of heaven upon the house-tops;
and them that worship and swear by the Lord, and them that swear by
their king; 6 and them that turn aside from the Lord, and them that seek
not the Lord, and them that cleave not to the Lord.
7 Fear ye before the Lord God; for the day of the Lord is near; for the Lord
hath prepared his sacrifice, and hath sanctified his guests. 8 And it shall
come to pass in the day of the Lord's sacrifice, that I will take vengeance
on the princes, and on the king's house, and upon all that wear strange
apparel. 9 And I will openly take vengeance on the porches in that day, on
the men that fill the house of the Lord their God with ungodliness and
deceit.
10 And there shall be in that day, saith the Lord, the sound of a cry from
the gate of men slaying, and a howling from the second gate, and a great
crashing from the hills. 11 Lament, ye that inhabit the city that hath been
broken down, for all the people hath become like Canaan; and all that
were exalted by silver have been utterly destroyed.
12 And it shall come to pass in that day, that I will search Jerusalem with
a candle, and will take vengeance on the men that despise the things com-
mitted to them; but they say in their hearts, The Lord will not do any good,
neither will he do any evil. 13 And their power shall be for a spoil, and
their houses for utter desolation; and they shall build houses, but shall
not dwell in them; and they shall plant vineyards, but shall not drink the
wine of them.
14 For the great day of the Lord is near, it is near, and very speedy; the
sound of the day of the Lord is made bitter and harsh. 15 A mighty day of
wrath is that day, a day of affliction and distress, a day of desolation and
destruction, a day of gloominess and darkness, a day of cloud and vapour,
16 a day of the trumpet and cry against the strong cities, and against the
high towers. 17 And I will greatly afflict the men, and they shall walk as
blind men, because they have sinned against the Lord; therefore he shall
pour out their blood as dust, and their flesh as dung. 18 And their silver and
their gold shall in nowise be able to rescue them in the day of the Lord's
wrath; but the whole land shall be devoured by the fire of his jealousy; for
he will bring a speedy destruction on all them that inhabit the land.

2 Be ye gathered and closely joined together, O unchastened nation;
2 before ye become as the flower that passeth away, before the anger
of the Lord come upon you, before the day of the wrath of the Lord come
upon you. 3 Seek ye the Lord, all ye meek of the earth; do judgment, and
seek justice, and answer accordingly; that ye may be hid in the day of the
wrath of the Lord.

4 For Gaza shall be utterly spoiled, and Ascalon shall be destroyed; and
Azotus shall be cast forth at noon-day, and Accaron shall be rooted up.
5 Woe to them that dwell on the border of the sea, neighbours of the Cre-
tans! the word of the Lord is against you, O Canaan, land of the Philistines,
and I will destroy you out of your dwelling-place. 6 And Crete shall be
a pasture of flocks, and a fold of sheep. 7 And the sea coast shall be for
the remnant of the house of Judah; they shall pasture upon them in the
houses of Ascalon; they shall rest in the evening because of the children
of Judah; for the Lord their God hath visited them, and he will turn away
their captivity.

8 I have heard the revilings of Moab, and the insults of the children of
Ammon, wherewith they have reviled my people, and magnified them-
selves against my coasts. 9 Therefore, as I live, saith the Lord of hosts, the
God of Israel, Moab shall be as Sodom, and the children of Ammon as
Gomorrha; and Damascus shall be left as a heap of the threshing-floor,
and desolate for ever: and the remnant of my people shall plunder them,
and the remnant of my nation shall inherit them. 10 This is their punish-
ment in return for their haughtiness, because they have reproached and
magnified themselves against the Lord Almighty. 11 The Lord shall appear
against them, and shall utterly destroy all the gods of the nations of the
earth; and they shall worship him every one from his place, even all the
islands of the nations.

12 Ye Ethiopians also are the slain of my sword.

13 And he shall stretch forth his hand against the north and destroy the
Assyrian, and make Nineveh a dry wilderness, even as a desert. 14 And
flocks, and all the wild beasts of the land, and chameleons shall feed in
the midst thereof: and hedgehogs shall lodge in the ceilings thereof; and
wild beasts shall cry in the breaches thereof, and ravens in her porches,
whereas her loftiness was as a cedar.

15 This is the scornful city that dwelleth securely, that saith in her heart, I
am, and there is no longer any to be after me: how is she become desolate,
a habitation of wild beasts! every one that passeth through her shall hiss,
and shake his hands.

3 Alas the glorious and ransomed city. 2 The dove hearkened not to the
voice; she received not correction; she trusted not in the Lord, and she
drew not near to her God. 3 Her princes within her were as roaring lions,
her judges as the wolves of Arabia; they remained not till the morrow. 4 Her
prophets are light and scornful men: her priests profane the holy things,
and sinfully transgress the law.

5 But the just Lord is in the midst of her, and he will never do an unjust
thing: morning by morning he will bring out his judgment to the light, and

it is not hidden, and he knoweth not injustice by extortion, nor injustice
in strife. [6] I have brought down the proud with destruction; their corners
are destroyed: I will make their ways completely waste, so that none shall
go through: their cities are come to an end, by reason of no man living or
dwelling in them. [7] I said, But do ye fear me, and receive instruction, and
ye shall not be cut off from the face of the land for all the vengeance I have
brought upon her: prepare thou, rise early: all their produce is spoilt.
[8] Therefore wait upon me, saith the Lord, until the day when I rise up for
a witness: because my judgment shall be on the gatherings of the nations,
to draw to me kings, to pour out upon them all my fierce anger: for the
whole earth shall be consumed with the fire of my jealousy.
[9] For then will I turn to the peoples a tongue for her generation, that all
may call on the name of the Lord, to serve him under one yoke. [10] From
the boundaries of the rivers of Ethiopia will I receive my dispersed ones;
they shall offer sacrifices to me. [11] In that day thou shalt not be ashamed
of all thy practices, wherein thou hast transgressed against me: for then
will I take away from thee thy disdainful pride, and thou shalt no more
magnify thyself upon my holy mountain. [12] And I will leave in thee a meek
and lowly people; [13] and the remnant of Israel shall fear the name of the
Lord, and shall do no iniquity, neither shall they speak vanity; neither
shall a deceitful tongue be found in their mouth: for they shall feed, and
lie down, and there shall be none to terrify them.
[14] Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; re-
joice and delight thyself with all thy heart, O daughter of Jerusalem. [15] The
Lord hath taken away thy iniquities, he hath ransomed thee from the hand
of thy enemies: the Lord, the King of Israel, is in the midst of thee: thou
shalt not see evil any more.
[16] At that time the Lord shall say to Jerusalem, Be of good courage, Sion;
let not thy hands be slack. [17] The Lord thy God is in thee; the Mighty One
shall save thee: he shall bring joy upon thee, and shall refresh thee with
his love; and he shall rejoice over thee with delight as in a day of feasting.
[18] And I will gather thy afflicted ones. Alas! who hath taken up a reproach
against her?
[19] Behold, I will work in thee for thy sake at that time, saith the Lord:
and I will save her that was oppressed, and receive her that was rejected;
and I will make them a praise, and honoured in all the earth. [20] And their
enemies shall be ashamed at that time, when I shall deal well with you,
and at the time when I shall receive you: for I will make you honoured
and a praise among all the nations of the earth, when I turn back your
captivity before you, saith the Lord.

Aggæus

1 In the second year of Darius the king, in the sixth month, on the first
day of the month, the word of the Lord came by the hand of the prophet
Aggeus, saying, Speak to Zorobabel the son of Salathiel, of the tribe of
Judah, and to Jesus the son of Josedec, the high priest, saying, [2] Thus saith
the Lord Almighty, saying, This people say, The time is not come to build
the house of the Lord. [3] And the word of the Lord came by the hand of the
prophet Aggeus, saying,

[1] Jesus: or, *Joshua*

[4] Is it time for you to dwell in your ceiled houses, whereas our house is
desolate?

[5] And now thus saith the Lord Almighty; Consider your ways, I pray you.
[6] Ye have sown much, but brought in little; ye have eaten, and are not satis-
fied; ye have drunk, and are not satisfied with drink, ye have clothed your-
selves, and have not become warm thereby: and he that earneth wages
hath gathered them into a bag full of holes.

[6] thereby: Gr. *in them*

[7] Thus saith the Lord Almighty; Consider your ways. [8] Go up to the moun-
tain, and cut timber; build the house, and I will take pleasure in it, and be
glorified, saith the Lord. [9] Ye looked for much, and there came little; and
it was brought into the house, and I blew it away. Therefore thus saith the
Lord Almighty, Because my house is desolate, and ye run every one into
his own house; [10] therefore shall the sky withhold dew, and the earth shall
keep back her produce. [11] And I will bring a sword upon the land, and
upon the mountains, and upon the corn, and upon the wine, and upon
the oil, and all that the earth produceth, and upon the men, and upon the
cattle, and upon all the labours of their hands.

[12] And Zorobabel the son of Salathiel, of the tribe of Judah, and Jesus
the son of Josedec, the high priest, and all the remnant of the people,
hearkened to the voice of the Lord their God, and the words of the prophet
Aggeus, according as the Lord their God had sent him to them, and the
people feared before the Lord. [13] And Aggeus the Lord's messenger spoke
among the messengers of the Lord to the people, saying, I am with you,
saith the Lord.

[14] And the Lord stirred up the spirit of Zorobabel the son of Salathiel,
of the tribe of Judah, and the spirit of Jesus the son of Josedec, the high
priest, and the spirit of the remnant of all the people; and they went in,
and wrought in the house of the Lord Almighty their God, [15] on the four
and twentieth day of the sixth month, in the second year of Darius the
king.

2 In the seventh month, on the twenty-first day of the month, the Lord
spoke by Aggeus the prophet, saying, [2] Speak now to Zorobabel the
son of Salathiel, of the tribe of Judah, and to Jesus the son of Josedec, the
high priest, and to all the remnant of the people, saying,

[2] Jesus: or, *Joshua*

[3] Who is there of you that saw this house in her former glory? and how
do ye now look upon it, as it were nothing before your eyes? [4] Yet now

[3] nothing: Gr. *not existing*

be strong, O Zorobabel, saith the Lord; and strengthen thyself, O Jesus
the high priest, the son of Josedec; and let all the people of the land
strengthen themselves, saith the Lord, and work, for I am with you, saith
the Lord Almighty; [5] and my Spirit remaineth in the midst of you; be of
good courage.

[6] For thus saith the Lord Almighty; Yet once I will shake the heaven, and
the earth, and the sea, and the dry land; [7] and I will shake all nations, and
the choice portions of all the nations shall come: and I will fill this house
with glory, saith the Lord Almighty. [8] Mine is the silver, and mine the gold,
saith the Lord Almighty. [9] For the glory of this house shall be great, the
latter more than the former, saith the Lord Almighty: and in this place will
I give peace, saith the Lord Almighty, even peace of soul for a possession
to every one that buildeth, to raise up this temple.

[10] On the four and twentieth day of the ninth month, in the second
year of Darius, the word of the Lord came to Aggeus the prophet, saying,
[11] Thus saith the Lord Almighty; Inquire now of the priests concerning the
law, saying, [12] If a man should take holy flesh in the skirt of his garment,
and the skirt of his garment should touch bread, or pottage, or wine, or
oil, or any meat, shall it be holy? And the priests answered and said, No.
[13] And Aggeus said, If a defiled person who is unclean by reason of a dead
body, touch any of these, shall it be defiled? And the priests answered
and said, It shall be defiled. [14] And Aggeus answered and said, So is this
people, and so is this nation before me, saith the Lord; and so are all the
works of their hands: and whosoever shall approach them, shall be defiled
[because of their early burdens: they shall be pained because of their toils;
and ye have hated him that reproved in the gates]. [15] And now consider,
I pray you, from this day and beforetime, before they laid a stone on a
stone in the temple of the Lord, what manner of men ye were. [16] When ye
cast into the corn-bin twenty measures of barley, and there were only ten
measures of barley: and ye went to the vat to draw out fifty measures, and
there were but twenty. [17] I smote you with barrenness, and with blasting,
and all the works of your hands with hail; yet ye returned not to me, saith
the Lord.

[18] Set your hearts now to think from this day and upward, from the
four and twentieth day of the ninth month, even from the day when the
foundation of the temple of the Lord was laid; [19] consider in your hearts,
whether this shall be known on the corn-floor, and whether yet the vine,
and the fig-tree, and the pomegranate, and the olive-trees that bear no
fruit are with you: from this day will I bless you.

[20] And the word of the Lord came the second time to Aggeus the prophet,
on the four and twentieth day of the month, saying, [21] Speak to Zorobabel
the son of Salathiel, of the tribe of Judah, saying,

I shake the heaven, and the earth, and the sea, and the dry land; [22] and
I will overthrow the thrones of kings, and I will destroy the power of the
kings of the nations; and I will overthrow chariots and riders; and the
horses and their riders shall come down, every one by the sword striving
against his brother. [23] In that day, saith the Lord Almighty, I will take thee,

[6] Heb. 12:26

[7] portions: or, *objects*

[9] a possession: or, *salvation*

[12] be holy: Gr. *be sanctified*

[14] because of their early burdens: not in Hebrew

[16] to the vat: Gr. *into the vat*

O Zorobabel, the son of Salathiel, my servant, saith the Lord, and will make thee as a seal: for I have chosen thee, saith the Lord Almighty.

Zacharias

1 In the eighth month, in the second year of the reign of Darius, the word
of the Lord came to Zacharias, the son of Barachias, the son of Addo,
the prophet, saying,
2 The Lord hath been very angry with your fathers. 3 And thou shalt say to
them, Thus saith the Lord Almighty; Turn to me, saith the Lord of hosts,
and I will turn to you, saith the Lord of hosts. 4 And be ye not as your
fathers, whom the prophets before charged, saying, Thus saith the Lord
Almighty: Turn ye from your evil ways, and from your evil practices: but
they hearkened not, and attended not to hearken to me, saith the Lord.
5 Where are your fathers, and the prophets? Will they live for ever? 6 But
do ye receive my words and my ordinances, all that I command by my
Spirit to my servants the prophets, who lived in the days of your fathers;
and they answered and said, As the Lord Almighty determined to do to us,
according to our ways, and according to our practices, so hath he done to
us.
7 On the twenty-fourth day in the eleventh month, this is the month
Sabat, in the second year of the reign of Darius, the word of the Lord came
to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,
8 I saw by night, and behold a man mounted on a red horse, and he
stood between the shady mountains; and behind him were red horses,
and grey, and piebald, and white. 9 And I said, What are these, my lord?
And the angel that spoke with me said to me, I will show thee what these
things are. 10 And the man that stood between the mountains answered,
and said to me, These are they whom the Lord hath sent forth to go round
the earth. 11 And they answered the angel of the Lord that stood between
the mountains, and said, We have gone round all the earth, and, behold,
all the earth is inhabited, and is at rest.
12 Then the angel of the Lord answered and said, O Lord Almighty, how
long wilt thou have no mercy on Jerusalem, and the cities of Judah, which
thou hast disregarded these seventy years? 13 And the Lord Almighty an-
swered the angel that spoke with me good words and consolatory sayings.
14 And the angel that spoke with me said to me, Cry out and say,
Thus saith the Lord Almighty; I have been jealous for Jerusalem and
Sion with great jealousy. 15 And I am very angry with the heathen that
combine to attack her: forasmuch as I indeed was a little angry, but they
combined to attack her for evil. 16 Therefore thus saith the Lord: I will
return to Jerusalem with compassion; and my house shall be rebuilt in
her, saith the Lord Almighty, and a measuring line shall yet be stretched
out over Jerusalem. 17 And the angel that spoke with me said to me, Cry yet,
and say, Thus saith the Lord Almighty; Yet shall cities be spread abroad
through prosperity; and the Lord shall yet have mercy upon Sion, and
shall choose Jerusalem.

12 these seventy years: Gr. *this seventieth year*

2 And I lifted up my eyes and looked, and behold four horns. [2] And I said to the angel that spoke with me, What are these things, my lord? And he said to me, These are the horns that have scattered Judah, and Israel, and Jerusalem. [3] And the Lord showed me four artificers. [4] And I said, What are these coming to do? And he said, These are the horns that scattered Judah, and they broke Israel in pieces, and none of them lifted up his head: and these are come forth to sharpen them for their hands, even the four horns, the nations that lifted up the horn against the land of the Lord to scatter it.

[5] And I lifted up my eyes, and looked, and behold a man, and in his hand a measuring line. [6] And I said to him, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth of it, and what is the length of it. [7] And, behold, the angel that spoke with me stood by, and another angel went forth to meet him, [8] and spoke to him, saying, Run and speak to that young man, saying,

Jerusalem shall be fully inhabited by reason of the abundance of men and cattle in the midst of her. [9] And I will be to her, saith the Lord, a wall of fire round about, and I will be for a glory in the midst of her.

[10] Ho, ho, flee from the land of the north, saith the Lord: for I will gather you from the four winds of heaven, saith the Lord, [11] even to Sion: deliver yourselves, ye that dwell with the daughter of Babylon. [12] For thus saith the Lord Almighty; After the glory hath he sent me to the nations that spoiled you: for he that toucheth you is as one that toucheth the apple of his eye. [13] For, behold, I bring my hand upon them, and they shall be a spoil to them that serve them: and ye shall know that the Lord Almighty hath sent me.

[14] Rejoice and be glad, O daughter of Sion: for, behold, I come, and will dwell in the midst of thee, saith the Lord. [15] And many nations shall flee for refuge to the Lord in that day, and they shall be for a people to him, and they shall dwell in the midst of thee: and thou shalt know that the Lord Almighty hath sent me to thee. [16] And the Lord shall inherit Judah his portion in the holy land, and he will yet choose Jerusalem. [17] Let all flesh fear before the Lord: for he hath risen up from his holy clouds.

3 And the Lord showed me Jesus the high priest standing before the angel of the Lord, and the Devil stood on his right hand to resist him. And the Lord said to the Devil,

[2] The Lord rebuke thee, O Devil, even the Lord that hath chosen Jerusalem rebuke thee: behold! is not this as a brand plucked from the fire?

[3] Now Jesus was clothed in filthy raiment, and stood before the angel. [4] And the Lord answered and spoke to those who stood before him, saying, Take away the filthy raiment from him: and he said to him, Behold, I have taken away thy iniquities: and clothe ye him with a long robe, [5] and place a pure mitre upon his head. So they placed a pure mitre upon his head, and clothed him with garments: and the angel of the Lord stood by. [6] And the angel of the Lord testified to Jesus, saying, [7] Thus saith the Lord Almighty;

[1] Devil stood: or, *accuser stood*

[2] See Jude 1:9

[3] filthy: or, *vile*, see James 2:2

[4] long: or, *full length*

If thou wilt walk in my ways, and take heed to my charges, then shalt
thou judge my house: and if thou wilt diligently keep my court, then will
I give thee men to walk in the midst of these that stand here. [8] Hear now,
Jesus the high priest, thou, and thy neighbours that are sitting before thee:
for they are diviners, for, behold, I bring forth my servant The Branch. [9] For
as for the stone which I have set before the face of Jesus, on the one stone
are seven eyes: behold, I am digging a trench, saith the Lord Almighty, and
I will search out all the iniquity of that land in one day. [10] In that day, saith
the Lord Almighty, ye shall call together every man his neighbour under
the vine and under the fig-tree.

[8] Branch: see Luke 1:78

4 And the angel that talked with me returned, and awakened me, as
when a man is awakened out of his sleep.
[2] And he said to me, What seest thou? And I said, I have seen, and be-
hold a candlestick all of gold, and its bowl upon it, and seven lamps upon
it, and seven oil funnels to the lamps upon it: [3] and two olive-trees above
it, one on the right of the bowl, and one on the left. [4] And I inquired, and
spoke to the angel that talked with me, saying, What are these things,
my lord? [5] And the angel that talked with me answered, and spoke to me,
saying, Knowest thou not what these things are? And I said, No, my lord.
[6] And he answered and spoke to me, saying, This is the word of the Lord
to Zorobabel, saying,

Not by mighty power, nor by strength, but by my Spirit, saith the Lord
Almighty. [7] Who art thou, the great mountain before Zorobabel, that thou
shouldst prosper? whereas I will bring out the stone of the inheritance,
the grace of it the equal of my grace.

[7] equal: Gr. *equality*, see John 1:16

[8] And the word of the Lord came to me, saying, [9] The hands of Zorobabel
have laid the foundation of this house, and his hands shall finish it: and
thou shalt know that the Lord Almighty hath sent me to thee. [10] For who
hath despised the small days? surely they shall rejoice, and shall see the
plummet of tin in the hand of Zorobabel: these are the seven eyes of the
Lord that look upon all the earth.

[10] of the Lord: Vat. omits

[11] And I answered, and said to him, What are these two olive-trees, which
are on the right and left hand of the candlestick? [12] And I asked the second
time, and said to him, What are the two branches of the olive-trees that are
by the side of the two golden pipes that pour into and communicate with
the golden oil funnels? [13] And he said to me, Knowest thou not what these
are? and I said, No, my lord. [14] And he said, These are the two anointed
ones that stand by the Lord of the whole earth.

[12] pipes: Gr. *nostrils*

[14] anointed ones: Gr. *sons of fatness*. Rev. 11:4

5 And I turned, and lifted up my eyes, and looked and behold a flying
sickle. [2] And he said to me, What seest thou? And I said, I see a flying
sickle, of the length of twenty cubits, and of the breadth of ten cubits.
[3] And he said to me,

This is the curse that goeth forth over the face of the whole earth: for ev-
ery thief shall be punished with death on this side, and every false swearer
shall be punished on that side. [4] And I will bring it forth, saith the Lord
Almighty, and it shall enter into the house of the thief, and into the house

of him that sweareth falsely by my name: and it shall rest in the midst of
his house, and shall consume it, and the timber of it, and the stones of it.
5 And the angel that talked with me went forth, and said to me, Lift up
thy eyes, and see this that goeth forth. 6 And I said, What is it? And he said,
This is the measure that goeth forth. And he said, This is their iniquity in
all the earth. 7 And behold a talent of lead lifted up: and behold a woman
sat in the midst of the measure. 8 And he said, This is iniquity. And he cast
it into the midst of the measure, and cast the weight of lead on the mouth
of it. 9 And I lifted up my eyes, and saw, and, behold, two women coming
forth, and the wind was in their wings; and they had stork's wings: and
they lifted up the measure between the earth and the sky. 10 And I said to
the angel that spoke with me, Whither do these carry away the measure?
11 And he said to me, To build it a house in the land of Babylon, and to
prepare a place for it; and they shall set it there on its own base.

7 a woman: Heb. and Gr. *one woman*. see verse 9

11 base: Gr. *preparation*

6 And I turned, and lifted up my eyes, and looked, and, behold, four
chariots coming out from between two mountains; and the mountains were brazen mountains. 2 In the first chariot were red horses; and in
the second chariot black horses; 3 and in the third chariot white horses;
and in the fourth chariot piebald and ash-coloured horses. 4 And I answered and said to the angel that talked with me, What are these, my
lord?
5 And the angel that talked with me answered and said, These are the
four winds of heaven, and they are going forth to stand before the Lord of
all the earth. 6 As for the chariot in which were the black horses, they went
out to the land of the north; and the white went out after them; and the
piebald went out to the land of the south. 7 And the ash-coloured went out,
and looked to go and compass the earth: and he said, Go, and compass
the earth. And they compassed the earth.
8 And he cried out and spoke to me, saying, Behold, these go out to the
land of the north, and they have quieted my anger in the land of the north.
9 And the word of the Lord came to me, saying, 10 Take the things of the
captivity from the chief men, and from the useful men of it, and from them
that have understood it; and thou shalt enter in that day into the house
of Josias the son of Sophonias that came out of Babylon. 11 And thou shalt
take silver and gold, and make crowns, and thou shalt put them upon the
head of Jesus the son of Josedec the high priest; 12 and thou shalt say to
him, Thus saith the Lord Almighty;
Behold the man whose name is The Branch; and he shall spring up from
his stem, and build the house of the Lord. 13 And he shall receive power,
and shall sit and rule upon his throne; and there shall be a priest on his
right hand, and a peaceable counsel shall be between them both.
14 And the crown shall be to them that wait patiently, and to the useful
men of the captivity, and to them that have known it, and for the favour
of the son of Sophonias, and for a psalm in the house of the Lord. 15 And
they that are far from them shall come and build in the house of the Lord,
and ye shall know that the Lord Almighty hath sent me to you: and this

7 he said: or, *one said*

10 the chief men: Heb. proper names. See Authorized Version

12 from his stem: Gr. *from beneath him*

13 power: lit. *virtue*

14 of the captivity: Gr. *of it*

shall come to pass, if ye will diligently hearken to the voice of the Lord
your God.
7 And it came to pass in the fourth year of Darius the king, that the word
of the Lord came to Zacharias on the fourth day of the ninth month,
which is Chaseleu. [2] And Sarasar and Arbeseer the king and his men sent
to Bethel, and that to propitiate the Lord, [3] speaking to the priests that
were in the house of the Lord Almighty, and to the prophets, saying, The
holy offering hath come in hither in the fifth month, as it hath done al-
ready many years.
[4] And the word of the Lord of hosts came to me, saying, [5] Speak to the
whole people of the land, and to the priests, saying, Though ye fasted
or lamented in the fifth or seventh months (yea, behold, these seventy
years) have ye at all fasted to me? [6] And if ye eat or drink, do ye not eat
and drink for yourselves? [7] Are not these the words which the Lord spoke
by the former prophets, when Jerusalem was inhabited and in prosperity,
and her cities round about her, and the hill country and the low country
was inhabited?
[8] And the word of the Lord came to Zacharias, saying, [9] Thus saith the
Lord Almighty;
Judge righteous judgment, and deal mercifully and compassionately ev-
ery one with his brother: [10] and oppress not the widow, or the fatherless,
or the stranger, or the poor; and let not one of you remember in his heart
the injury of his brother.
[11] But they refused to attend, and madly turned their back, and made
their ears heavy, so that they should not hear. [12] And they made their
heart disobedient, so as not to hearken to my law, and the words which
the Lord Almighty sent forth by his Spirit by the former prophets: so there
was great wrath from the Lord Almighty. [13] And it shall come to pass, that
as he spoke, and they hearkened not, so they shall cry, and I will not hear-
ken, saith the Lord Almighty. [14] And I will cast them out among all the
nations, whom they know not; and the land behind them shall be made
utterly destitute of any going through or returning: yea they have made
the choice land a desolation.
8 And the word of the Lord Almighty came, saying, [2] Thus saith the Lord
Almighty; I have been jealous for Jerusalem and for Sion with great
jealousy, and I have been jealous for her with great fury.
[3] Thus saith the Lord; I will return to Sion, and dwell in the midst of
Jerusalem: and Jerusalem shall be called a true city, and the mountain of
the Lord Almighty a holy mountain.
[4] Thus saith the Lord Almighty; There shall yet dwell old men and old
women in the streets of Jerusalem, every one holding his staff in his hand
for age. [5] And the broad places of the city shall be filled with boys and girls
playing in the streets thereof.
[6] Thus saith the Lord Almighty; If it shall be impossible in the sight of
the remnant of this people in those days, shall it also be impossible in my
sight? saith the Lord Almighty.

[7] Thus saith the Lord Almighty; Behold, I will save my people from the
east country, and the west country; [8] and I will bring them in, and cause
them to dwell in the midst of Jerusalem: and they shall be to me a people,
and I will be to them a God, in truth and in righteousness.
[9] Thus saith the Lord Almighty; Let your hands be strong, ye that hear
in these days these words out of the mouth of the prophets, from the day
that the house of the Lord Almighty was founded, and from the time that
the temple was built. [10] For before those days the wages of men could not
be profitable, and there could be no hire of cattle, and there could be no
peace by reason of the affliction to him that went out or to him that came
in: for I would have let loose all men, every one against his neighbour.
[11] But now I will not do to the remnant of this people according to the
former days, saith the Lord Almighty. [12] But I will show peace: the vine
shall yield her fruit, and the land shall yield her produce, and the heaven
shall give its dew: and I will give as an inheritance all these things to the
remnant of my people. [13] And it shall come to pass, as ye were a curse
among the nations, O house of Judah, and house of Israel; so will I save
you, and ye shall be a blessing: be of good courage, and strengthen your
hands.
[14] For thus saith the Lord Almighty; As I took counsel to afflict you when
your fathers provoked me, saith the Lord Almighty, and I repented not:
[15] so have I prepared and taken counsel in these days to do good to
Jerusalem and to the house of Judah: be ye of good courage. [16] These are
the things which ye shall do; speak truth every one with his neighbour;
judge truth and peaceable judgment in your gates: [17] and let none of you
devise evil in his heart against his neighbour; and love not a false oath:
for all these things I hate, saith the Lord Almighty.
[18] And the word of the Lord Almighty came to me, saying,
[19] Thus saith the Lord Almighty, The fourth fast, and the fifth fast, and
the seventh fast, and the tenth fast, shall be to the house of Judah for joy
and gladness, and for good feasts; and ye shall rejoice; and love ye the
truth and peace.
[20] Thus saith the Lord Almighty; Yet shall many peoples come, and the
inhabitants of many cities; [21] and the inhabitants of five cities shall come
together to one city, saying, Let us go to make supplication to the Lord,
and to seek the face of the Lord Almighty; I will go also. [22] And many peo-
ples and many nations shall come to seek earnestly the face of the Lord
Almighty in Jerusalem, and to obtain favour of the Lord.
[23] Thus saith the Lord Almighty; In those days my word shall be fulfilled
if ten men of all the languages of the nations should take hold—even take
hold of the hem of a Jew, saying, We will go with thee; for we have heard
that God is with you.

[22] obtain favour of the Lord: Gr. *conciliate the face of the Lord*

9 The burden of the word of the Lord in the land of Sedrach, and his
sacrifice shall be in Damascus; for the Lord looketh upon men, and
upon all the tribes of Israel. [2] And in Emath, even in her coasts, are Tyre
and Sidon, because they were very wise. [3] And Tyre built strongholds for

herself, and heaped up silver as dust, and gathered gold as the mire of the ways.

[4] And therefore the Lord will take them for a possession, and will smite her power in the sea; and she shall be consumed with fire. [5] Ascalon shall see, and fear; Gaza also, and shall be greatly pained, and Accaron; for she is ashamed of her hope; and the king shall perish from Gaza, and Ascalon shall not be inhabited. [6] And aliens shall dwell in Azotus, and I will bring down the pride of the Philistines. [7] And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Judah, and Accaron as a Jebusite. [8] And I will set up a defence for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with my eyes.

[9] Rejoice greatly, O daughter of Sion; proclaim it aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal. [10] And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and there shall be abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers to the ends of the earth.

[11] And thou by the blood of thy covenant hast sent forth thy prisoners out of the pit that hath no water. [12] Ye shall dwell in strongholds, ye prisoners of the congregation: and for one day of thy captivity I will recompense thee double. [13] For I have bent thee, O Judah, for myself as a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior. [14] And the Lord shall be over them, and his arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening. [15] The Lord Almighty shall protect them, and they shall destroy them, and overwhelm them with sling-stones; and they shall swallow them down as wine, and fill the altar as bowls. [16] And the Lord their God shall save them in that day, even his people as a flock; for holy stones are rolled upon his land. [17] For if he hath anything good, and if he hath anything fair, the young men shall have corn, and there shall be fragrant wine to the virgins.

10 Ask ye of the Lord rain in season, the early and the latter: the Lord hath given bright signs, and will give them abundant rain, to every one grass in the field. [2] For the speakers have uttered grievous things, and the diviners have seen false visions, and they have spoken false dreams, they have given vain comfort: therefore have they fallen away like sheep, and been afflicted, because there was no healing.

[3] My anger was kindled against the shepherds, and I will visit the lambs; and the Lord God Almighty shall visit his flock, the house of Judah, and he shall make them as his goodly horse in war. [4] And from him he looked, and from him he set the battle in order, and from him came the bow in anger, and from him shall come forth every oppressor together. [5] And they

[5] of her hope: Vat. *at her trespass*

[8] defence: or, *bulwark*. See Soph. 2:14

[9] Matt. 21:5; John 12:14–15
[9] a Saviour: Gr. *saving*

[12] captivity: or, *sojourning*
[13] Ephraim: or, *it with Ephraim*

[15] the altar as bowls: Vat. *the bowls as the altar*

[1] abundant: Gr. *stormy*
[2] seen: or, *related*
[2] fallen away: Gr. *been dried up*
[3] will visit: or, *will oversee*, or, *will look upon*
[3] shall visit: or, *shall oversee*, or, *shall look upon*
[4] oppressor: lit. *he that expelleth*

shall be as warriors treading clay in the ways in war; and they shall set the
battle in array, because the Lord is with them, and the riders on horses
shall be put to shame.
6 And I will strengthen the house of Judah, and save the house of Joseph,
and I will settle them; because I have loved them: and they shall be as if
I had not cast them off: for I am the Lord their God, and I will hear them.
7 And they shall be as the warriors of Ephraim, and their heart shall rejoice
as with wine: and their children also shall see it, and be glad; and their
heart shall rejoice in the Lord. 8 I will make a sign to them, and gather
them in; for I will redeem them, and they shall be multiplied according to
their number before.
9 And I will sow them among the people; and they that are afar off shall
remember me: they shall nourish their children, and they shall return.
10 And I will bring them again from the land of Egypt, and I will gather
them in from among the Assyrians; and I will bring them into the land
of Galaad and to Lebanon; and there shall not even one of them be left
behind. 11 And they shall pass through a narrow sea, they shall smite the
waves in the sea, and all the deep places of the rivers shall be dried up:
and all the pride of the Assyrians shall be taken away, and the sceptre of
Egypt shall be removed. 12 And I will strengthen them in the Lord their
God; and they shall boast in his name, saith the Lord.

11 Open thy doors, O Lebanon, and let the fire devour thy cedars. 2 Let
the pine howl, because the cedar hath fallen; for the mighty men
have been greatly afflicted: howl, ye oaks of the land of Basan; for the
thickly planted forest hath been torn down.
3 There is a voice of the shepherds mourning; for their greatness is
brought low: a voice of roaring lions; for the pride of Jordan is brought
down.
4 Thus saith the Lord Almighty, Feed the sheep of the slaughter; 5 which
their possessors have slain, and have not repented: and they that sold
them said, Blessed be the Lord; for we have become rich: and their shep-
herds have suffered no sorrow for them. 6 Therefore I will no longer have
mercy upon the inhabitants of the land, saith the Lord: but, behold, I will
deliver up the men every one into the hand of his neighbour, and into the
hand of his king; and they shall destroy the land, and I will not rescue out
of their hand.
7 And I will tend the flock of slaughter in the land of Canaan: and I will
take for myself two rods; the one I called Beauty, and the other I called
Line; and I will tend the flock. 8 And I will cut off three shepherds in
one month; and my soul shall grieve over them, for their souls cried out
against me. 9 And I said, I will not tend you: that which dieth, let it die;
and that which falleth off, let it fall off; and let the rest eat every one the
flesh of his neighbour.
10 And I will take my beautiful staff, and cast it away, that I may break
my covenant which I made with all the people. 11 And it shall be broken in
that day; and the Canaanites, the sheep that are kept for me, shall know
that it is the word of the Lord. 12 And I will say to them, If it be good in your

3 brought low: Gr. *distressed*
3 pride: or, *roaring*
8 grieve over them: or, *be sorely displeased with them.* Gr. *be weighed down upon them*
9 falleth off: or, *faileth*

eyes, give me my price, or refuse it. And they weighed for my price thirty
pieces of silver. [13] And the Lord said to me, Drop them into the furnace,
and I will see if it is good metal, as I was proved for their sakes. And I took
the thirty pieces of silver, and cast them into the furnace in the house of
the Lord.

[13] Matt. 27:9–10

[14] And I cast away my second rod, even Line, that I might break the
covenant between Judah and Israel.

[14] covenant: Vat. *possession*; compare the Heb. Alex. adds μου, *my*

[15] And the Lord said to me, Take yet to thee shepherd's implements be-
longing to an unskilful shepherd. [16] For, behold, I will raise up a shepherd
against the land: he shall not visit that which is perishing, and he shall not
seek that which is scattered, and he shall not heal that which is bruised,
nor guide that which is whole: but he shall devour the flesh of the choice
ones, and shall dislocate the joints of their necks.

[16] dislocate the joints of their necks: or, *wring their necks*

[17] Alas for the vain shepherds that have forsaken the sheep! the sword
shall be upon the arms of such a one, and upon his right eye: his arm shall
be completely withered, and his right eye shall be utterly darkened.

[17] the arms of such a one: Gr. *his arms*

12 The burden of the word of the Lord for Israel; saith the Lord, that
stretcheth out the sky, and layeth the foundation of the earth, and
formeth the spirit of man within him. [2] Behold, I will make Jerusalem as
trembling door-posts to all the nations round about, and in Judea there
shall be a siege against Jerusalem. [3] And it shall come to pass in that day
that I will make Jerusalem a trodden stone to all the nations: every one
that trampleth on it shall utterly mock at it, and all the nations of the earth
shall be gathered together against it. [4] In that day, saith the Lord Almighty,
I will smite every horse with amazement, and his rider with madness: but
I will open my eyes upon the house of Judah, and I will smite all the horses
of the nations with blindness.

[2] door-posts: or, *porches*, or, *door-posts shaken by*, etc.

[3] a trodden stone to all the nations: or, *a stone trodden by all*, etc.

[5] And the captains of thousands of Judah shall say in their hearts, We
shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty
their God. [6] In that day I will make the captains of thousands of Judah as
a firebrand among wood, and as a torch of fire in stubble; and they shall
devour on the right hand and on the left all the nations round about: and
Jerusalem shall dwell again by herself, even in Jerusalem. [7] And the Lord
shall save the tabernacles of Judah as at the beginning, that the boast of
the house of David, and the pride of the inhabitants of Jerusalem, may
not magnify themselves against Judah. [8] And it shall come to pass in that
day, that the Lord shall defend the inhabitants of Jerusalem; and the weak
one among them in that day shall be as David, and the house of David
as the house of God, as the angel of the Lord before them. [9] And it shall
come to pass in that day, that I will seek to destroy all the nations that
come against Jerusalem. [10] And I will pour upon the house of David, and
upon the inhabitants of Jerusalem, the spirit of grace and compassion:
and they shall look upon me, because they have mocked me, and they
shall make lamentation for him, as for a beloved friend, and they shall
grieve intensely, as for a first-born son.

[10] John 19:37

[11] In that day the lamentation in Jerusalem shall be very great, as the
mourning for the pomegranate grove cut down in the plain. [12] And the

[12] separate families: see a similar construction, Mark 6:39, 40

land shall lament in separate families, the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; [13] the family of the house of Levi by itself, and their wives by themselves; the family of Symeon by itself, and their wives by themselves; [14] all the families that are left, each family by itself, and their wives by themselves.

[1] separation: or, *departure*

13 In that day every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation.

[2] And it shall come to pass in that day, saith the Lord of hosts, that I will utterly destroy the names of the idols from off the land, and there shall be no longer any remembrance of them: and I will cut off the false prophets and the evil spirit from the land. [3] And it shall come to pass, if a man will yet prophesy, that his father and his mother which gave birth to him shall say to him, Thou shalt not live; for thou hast spoken lies in the name of the Lord: and his father and his mother who gave him birth shall bind him as he is prophesying.

[4] And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he prophesieth; and they shall clothe themselves with a garment of hair, because they have lied. [5] And one shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up thus from my youth. [6] And I will say to him, What are these wounds between thy hands? and he shall say, Those with which I was wounded in the house of my beloved.

[6] the house of my beloved: Vat. *my beloved house*

[7] Matt. 26:31; Mark 14:27

[7] against my shepherd: Vat. *against my shepherds*

[7] Awake, O sword, against my shepherd, and against the man who is my citizen, saith the Lord Almighty: smite the shepherds, and draw out the sheep: and I will bring my hand upon the little ones. [8] And it shall come to pass, that in all the land, saith the Lord, two parts thereof shall be cut off and perish; but the third shall be left therein. [9] And I will bring the third part through the fire, and I will try them as silver is tried, and I will prove them as gold is proved: they shall call upon my name, and I will hear them, and say, This is my people: and they shall say, The Lord is my God.

14 Behold, the days of the Lord come, and thy spoils shall be divided in thee. [2] And I will gather all the Gentiles to Jerusalem to war, and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity, but the rest of my people shall not be utterly cut off from the city.

[3] And the Lord shall go forth, and fight with those Gentiles as when he fought in the day of war. [4] And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave asunder, half of it toward the east and the west, a very great division; and half the mountain shall lean to the north, and half of it to the south. [5] And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined on to Jasod, and shall be blocked up as it was blocked up in the days of the earthquake, in the days of Ozias king of Judah; and the Lord my God shall come, and all the saints with him. [6] And it shall come to pass in that day that there shall be no light, [7] and

there shall be for one day cold and frost, and that day shall be known to
the Lord, and it shall not be day nor night: but towards evening it shall be
light.

[7] cold: Alex. ψύχος, *cold*, probably the right reading

[8] And in that day living water shall come forth out of Jerusalem; half of
it toward the former sea, and half of it toward the latter sea: and so shall it
be in summer and spring. [9] And the Lord shall be king over all the earth: in
that day there shall be one Lord, and his name one, [10] compassing all the
earth, and the wilderness from Gabe unto Remmon south of Jerusalem.
And Rama shall remain in its place. From the gate of Benjamin to the place
of the first gate, to the gate of the corners, and to the tower of Anameel,
as far as the king's wine-presses, [11] they shall dwell in it; and there shall
be no more any curse, and Jerusalem shall dwell securely.

[11] in it: Vat. *in the city*

[12] And this shall be the overthrow with which the Lord will smite all the
nations, as many as have fought against Jerusalem; their flesh shall consume away while they are standing upon their feet, and their eyes shall
melt out of their holes, and their tongue shall consume away in their
mouth. [13] And there shall be in that day a great astonishment from the
Lord upon them; and they shall lay hold every man of the hand of his
neighbour, and his hand shall be clasped with the hand of his neighbour.
[14] Judah also shall fight in Jerusalem; and God shall gather the strength of
all the nations round about, gold, and silver, and apparel, in great abundance. [15] And this shall be the overthrow of the horses, and mules, and
camels, and asses, and all the beasts that are in those camps, according
to this overthrow.

[13] astonishment: Vat. *panic*

[16] And it shall come to pass, that whosoever shall be left of all the nations
that came against Jerusalem, shall even come up every year to worship
the king, the Lord Almighty, and to keep the feast of tabernacles. [17] And it
shall come to pass, that whosoever of all the families of the earth shall not
come up to Jerusalem to worship the king, the Lord Almighty, even these
shall be added to the others. [18] And if the family of Egypt shall not go up,
nor come; then upon them shall be the overthrow with which the Lord
shall smite all the nations, whichever of them shall not come up to keep
the feast of tabernacles. [19] This shall be the sin of Egypt, and the sin of all
the nations, whosoever shall not come up to keep the feast of tabernacles.

[20] In that day there shall be upon the bridle of every horse Holiness to
the Lord Almighty; and the cauldrons in the house of the Lord shall be
as bowls before the altar. [21] And every pot in Jerusalem and in Judah shall
be holy to the Lord Almighty: and all that sacrifice shall come and take
of them, and shall seethe meat in them: and in that day there shall be no
more the Canaanite in the house of the Lord Almighty.

Malachias

1 The burden of the word of the Lord to Israel by the hand of his messenger. Lay it, I pray you, to heart.

[2] I have loved you, saith the Lord. And ye said, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, [3] and hated Esau, and laid waste his borders, and made his heritage as dwellings of the wilderness? [4] Because one will say, Idumea hath been overthrown, but let us return and rebuild the desolate places; thus saith the Lord Almighty, They shall build, but I will throw down; and they shall be called The borders of wickedness, and, The people against whom the Lord hath set himself for ever. [5] And your eyes shall see, and ye shall say, The Lord hath been magnified upon the borders of Israel.

[2] Rom. 9:13 (Heb. + LXX)

[3] laid waste his borders: lit. *appointed them for desolation*

[5] upon: Gr. *above*

[6] A son honoureth his father, and a servant his master: if then I am a father, where is my honour? and if I am a master, where is my fear? saith the Lord Almighty. Ye the priests are they that despise my name: yet ye said, Wherein have we despised thy name? [7] In that ye bring to my altar polluted bread; and ye said, Wherein have ye polluted it? In that ye say, The table of the Lord is polluted, and that which was set thereon ye have despised. [8] For if ye bring a blind victim for sacrifices, is it not evil? and if ye bring the lame or the sick, is it not evil? offer it now to thy ruler, and see if he will receive thee, if he will accept thy person, saith the Lord Almighty.

[9] And now entreat the face of your God, and make supplication to him. These things have been done by your hands; shall I accept you? saith the Lord Almighty. [10] Because even among you the doors shall be shut, and one will not kindle the fire of my altar for nothing, I have no pleasure in you, saith the Lord Almighty, and I will not accept a sacrifice at your hands. [11] For from the rising of the sun even to the going down thereof my name hath been glorified among the Gentiles; and in every place incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith the Lord Almighty.

[9] entreat: lit. *propitiate*

[12] But ye profane it, in that ye say, The table of the Lord is polluted, and his meats set thereon are despised. [13] And ye said, These services are troublesome: therefore I have utterly rejected them with scorn, saith the Lord Almighty: and ye brought in torn victims, and lame, and sick: if then ye should bring an offering, shall I accept them at your hands? saith the Lord Almighty. [14] And cursed is the man who had the power, and possessed a male in his flock, and whose vow is upon him, and who sacrificeth a corrupt thing to the Lord: for I am a great King, saith the Lord Almighty, and my name is glorious among the nations.

[13] utterly rejected them: Gr. *puffed at them*

2 And now, O priests, this commandment is to you. [2] If ye will not hearken, and if ye will not lay it to heart, to give glory to my name, saith the Lord Almighty, then I will send forth the curse upon you, and I will bring a curse upon your blessing: yea, I will curse it, and I will scatter your blessing, and it shall not exist among you, because ye lay not this

to heart. [3] Behold, I turn my back upon you, and I will scatter dung upon
your faces, the dung of your feasts, and I will carry you away at the same
time. [4] And ye shall know that I have sent this commandment to you, that
my covenant might be with the sons of Levi, saith the Lord Almighty.
[5] My covenant of life and peace was with him, and I gave it him that he
might reverently fear me, and that he might be awe-struck at my name.
[6] The law of truth was in his mouth, and iniquity was not found in his
lips: he walked before me directing his way in peace, and he turned many
from unrighteousness. [7] For the priest's lips should keep knowledge, and
they should seek the law at his mouth: for he is the messenger of the Lord
Almighty.
[8] But ye have turned aside from the way, and caused many to fail in
following the law: ye have corrupted the covenant of Levi, saith the Lord
Almighty. [9] And I have made you despised and cast out among all the people, because ye have not kept my ways, but have been partial in the law.
[10] Have ye not all one father? Did not one God create you? why have ye
forsaken every man his brother, to profane the covenant of your fathers?
[11] Judah hath been forsaken, and an abomination hath been committed
in Israel and in Jerusalem; for Judah hath profaned the holy things of the
Lord, which he delighted in, and hath gone after other gods. [12] The Lord
will utterly destroy the man that doth these things, until he be even cast
down from out of the tabernacles of Jacob, and from among them that
offer sacrifice to the Lord Almighty. [13] And these things which I hated, ye
did: ye covered with tears the altar of the Lord, and with weeping and
groaning because of troubles: is it meet for me to have respect to your
sacrifice, or to receive anything from your hands as welcome?
[14] Yet ye said, Wherefore? Because the Lord hath borne witness between
thee and the wife of thy youth, whom thou hast forsaken, and yet she
was thy partner, and the wife of thy covenant. [15] And did he not do well?
and there was the residue of his spirit. But ye said, What doth God seek
but a seed? But take ye heed to your spirit, and forsake not the wife of
thy youth. [16] But if thou shouldst hate thy wife and put her away, saith
the Lord God of Israel, then ungodliness shall cover thy thoughts, saith
the Lord Almighty: therefore take ye heed to your spirit, and forsake them
not, [17] ye that have provoked God with your words. But ye said, Wherein
have we provoked him? In that ye say, Every one that doth evil is a pleasing
object in the sight of the Lord, and he taketh pleasure in such; and where
is the God of justice?

3 Behold, I send forth my messenger, and he shall survey the way before
me: and the Lord, whom ye seek, shall suddenly come into his temple,
even the angel of the covenant, whom ye take pleasure in: behold, he
is coming, saith the Lord Almighty. [2] And who will abide the day of his
coming? or who will withstand at his appearing? for he is coming in as
the fire of a furnace and as the herb of fullers. [3] He shall sit to melt and
purify as it were silver, and as it were gold: and he shall purify the sons of
Levi, and refine them as gold and silver, and they shall offer to the Lord
an offering in righteousness.

[3] turn my back upon you: Gr. *separate the shoulder from you*
[5] it: or, *power*, or, *charge to fear me*, etc.
[5] be awe-struck at my name: see 2 Cor. 8:20
[7] should keep: Gr. *shall keep*
[9] been partial: Gr. *accepted persons*
[17] and where: or, *and, Where*, etc.
[1] Matt. 11:10; Mark 1:2; Luke 7:27 (Heb. + LXX)
[2] abide: or, *wait for*
[2] fullers: Gr. *them that wash*
[3] refine: Gr. *pour*

[4] And the sacrifice of Judah and Jerusalem shall be pleasing to the Lord,
according to the former days, and according to the former years. [5] And I
will draw near to you in judgment; and I will be a swift witness against
the witches, and against the adulteresses, and against them that swear
falsely by my name, and against them that keep back the hireling's wages,
and them that oppress the widow, and afflict orphans, and that wrest the
judgment of the stranger, and fear not me, saith the Lord Almighty. [6] For I
am the Lord your God, and I am not changed: [7] but ye, the sons of Jacob,
have not refrained from the iniquities of your fathers: ye have perverted
my statutes, and have not kept them.

[5] afflict: Gr. *beat with the fist*

Return to me, and I will return to you, saith the Lord Almighty. But ye
said, Wherein shall we return? [8] Will a man insult God? for ye insult me.
But ye say, Wherein have we insulted thee? In that the tithes and first-
fruits are with you still. [9] And ye do surely look off from me, and ye insult
me.

[10] The year is completed, and ye have brought all the produce into the
storehouses; but there shall be the plunder thereof in its house: return
now on this behalf, saith the Lord Almighty, see if I will not open to you
the torrents of heaven, and pour out my blessing upon you, until ye are sat-
isfied. [11] And I will appoint food for you, and I will not destroy the fruit of
your land; and your vine in the field shall not fail, saith the Lord Almighty.
[12] And all nations shall call you blessed: for ye shall be a desirable land,
saith the Lord Almighty.

[10] torrents: or, *windows*, see Gen. 7:11, there rendered *flood-gates*
[11] appoint food for you: or, *give a charge for you to be fed.* Alex. τὴν βρῶσιν

[13] Ye have spoken grievous words against me, saith the Lord. Yet ye said,
Wherein have we spoken against thee? [14] Ye said, He that serveth God
laboureth in vain: and what have we gained in that we have kept his or-
dinances, and in that we have walked as suppliants before the face of the
Lord Almighty? [15] And now we pronounce strangers blessed; and all they
who act unlawfully are built up; and they have resisted God, and yet have
been delivered.

[14] laboureth in vain: Gr. *is vain*

[16] Thus spoke they that feared the Lord, every one to his neighbour: and
the Lord gave heed, and hearkened, and he wrote a book of remembrance
before him for them that feared the Lord and reverenced his name. [17] And
they shall be mine, saith the Lord Almighty, in the day which I appoint for
a peculiar possession; and I will make choice of them, as a man maketh
choice of his son that serveth him. [18] Then shall ye return, and discern
between the righteous and the wicked, and between him that serveth God,
and him that serveth him not.

[17] mine: Gr. *for me*

4 For, behold, a day cometh burning as an oven, and it shall consume
them; and all the aliens, and all that do wickedly, shall be stubble: and
the day that is coming shall set them on fire, saith the Lord Almighty, and
there shall not be left of them root or branch.

[2] But to you that fear my name shall the Sun of righteousness arise, and
healing shall be in his wings: and ye shall go forth, and bound as young
calves let loose from bonds. [3] And ye shall trample the wicked; for they
shall be ashes underneath your feet in the day which I appoint, saith the
Lord Almighty. [4] And, behold, I will send to you Elias the Thesbite, before

the great and glorious day of the Lord cometh; [5] who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

[5] See Luke 1:17

[6] Remember the law of my servant Moses, accordingly as I charged him with it in Horeb for all Israel, even the commandments and ordinances.

The Book of the Prophet
Esaias

1 The vision which Esaias the son of Amos saw, which he saw against
Judah and against Jerusalem, in the reign of Ozias, and Joatham, and
Ahaz, and Hezekias, who reigned over Judea.
2 Hear, O heaven, and hearken, O earth: for the Lord hath spoken, saying,
I have begotten and reared up children, but they have rebelled against me.
3 The ox knoweth his owner, and the ass his master's crib: but Israel doth
not know me, and the people hath not regarded me.
4 Ah sinful nation, a people full of sins, an evil seed, lawless children:
ye have forsaken the Lord, and provoked the Holy One of Israel. 5 Why
should ye be smitten any more, transgressing more and more? the whole
head is pained, and the whole heart sad. 6 From the feet to the head, there
is no soundness in them; neither wound, nor bruise, nor festering ulcer
are healed: it is not possible to apply a plaster, nor oil, nor bandages. 7 Your
land is desolate, your cities burned with fire: your land, strangers devour it
in your presence, and it is made desolate, overthrown by strange nations.
8 The daughter of Sion shall be deserted as a tent in a vineyard, and as a
storehouse of fruits in a garden of cucumbers, as a besieged city. 9 And if
the Lord of Sabaoth had not left us a seed, we should have been as Sodom,
and we should have been made like to Gomorrha.
10 Hear the word of the Lord, ye rulers of Sodom; attend to the law of God,
thou people of Gomorrha. 11 Of what value to me is the abundance of your
sacrifices? saith the Lord: I am full of whole-burnt offerings of rams; and I
delight not in the fat of lambs, and the blood of bulls and goats: 12 neither
shall ye come with these to appear before me; for who hath required these
things at your hands? Ye shall no more tread my court. 13 Though ye bring
fine flour, it is vain; incense is an abomination to me; I cannot bear your
new moons, and your sabbaths, and the great day; 14 your fasting, and rest
from work, your new moons also, and your feasts my soul hateth: ye have
become loathsome to me; I will no more pardon your sins. 15 When ye
stretch forth your hands, I will turn away my eyes from you: and though
ye make many supplications, I will not hearken to you; for your hands are
full of blood.
16 Wash you, be clean; remove your iniquities from your souls before
my eyes; cease from your iniquities; 17 learn to do well; diligently seek
judgment, deliver him that is suffering wrong, plead for the orphan, and
obtain justice for the widow.
18 And come, let us reason together, saith the Lord: and though your
sins be as purple, I will make them white as snow; and though they be
as scarlet, I will make them white as wool. 19 And if ye be willing, and
hearken to me, ye shall eat the good of the land: 20 but if ye be not willing,
nor hearken to me, a sword shall devour you: for the mouth of the Lord
hath spoken this.

2 rebelled against me: or, *set me at nought*

9 Rom. 9:29 (LXX ≠ Heb.)

[21] How hath the faithful city Sion, once full of judgment, become a harlot!
wherein righteousness lodged, but now murderers. [22] Your silver is worth-
less, thy wine merchants mix the wine with water. [23] Thy princes are re-
bellious, companions of thieves, loving bribes, seeking after rewards; not
pleading for orphans, and not heeding the cause of widows.
[24] Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty
men of Israel; for my wrath shall not cease against my adversaries, and I
will execute judgment on my enemies. [25] And I will bring my hand upon
thee, and purge thee completely, and I will destroy the rebellious, and will
take away from thee all transgressors. [26] And I will establish thy judges as
before, and thy counsellors as at the beginning: and afterward thou shalt
be called the city of righteousness, the faithful mother-city Sion. [27] For her
captives shall be saved with judgment, and with mercy. [28] And the trans-
gressors and the sinners shall be crushed together, and they that forsake
the Lord shall be utterly consumed. [29] For they shall be ashamed of their
idols, which they delighted in, and they are made ashamed of the gardens
which they coveted. [30] For they shall be as a turpentine tree that hath cast
its leaves, and as a garden that hath no water. [31] And their strength shall
be as a thread of tow, and their works as sparks, and the transgressors and
the sinners shall be burnt up together, and there shall be none to quench
them.

[25] completely: Gr. *to pureness*

2 The word which came to Esaias the son of Amos concerning Judea,
and concerning Jerusalem.
[2] For in the last days the mountain of the Lord shall be glorious, and the
house of God shall be on the top of the mountains, and it shall be exalted
above the hills; and all nations shall come to it. [3] And many nations shall
go and say, Come, and let us go up to the mountain of the Lord, and to
the house of the God of Jacob; and he will tell us his way, and we will walk
in it: for out of Sion shall go forth the law, and the word of the Lord out
of Jerusalem. [4] And he shall judge among the nations, and shall rebuke
many people: and they shall beat their swords into ploughshares, and
their spears into sickles: and nation shall not take up sword against nation,
neither shall they learn to war any more.
[5] And now, O house of Jacob, come, and let us walk in the light of the Lord.
[6] For he hath forsaken his people the house of Israel, because their land is
filled as at the beginning with divinations, as the land of the [a]Philistines,
and many strange children were born to them. [7] For their land is filled
with silver and gold, and there was no number of their treasures; their
land also is filled with horses, and there was no number of their chariots.
[8] And the land is filled with abominations, even the works of their hands;
and they have worshipped the works which their fingers made. [9] And the
mean man bowed down, and the great man was humbled: and I will not
pardon them.

[2] glorious: or, *conspicuous*

[6] Philistines: or, *aliens*

[a] Philistines. The LXX generally render פלשתים by Φυλιστιεὶμ or Φυλιστιὶμ till about the middle of Judges, after which the word almost always used is ἀλλόφυλοι. In this there was probably some accommodation of sound to sense.

[10] Now therefore enter ye into the rocks, and hide yourselves in the earth,
for fear of the Lord, and by reason of the glory of his might, when he shall
arise to strike terribly the earth. [11] For the eyes of the Lord are high, but
man is low; and the haughtiness of men shall be brought low, and the
Lord alone shall be exalted in that day.
[12] For the day of the Lord of hosts shall be upon every one that is proud
and haughty, and upon every one that is high and towering, and they shall
be brought down; [13] and upon every cedar of Lebanon, of them that are
high and towering, and upon every oak of Basan, [14] and upon every high
mountain, and upon every high hill, [15] and upon every high tower, and
upon every high wall, [16] and upon every ship of the sea, and upon every
display of fine ships. [17] And every man shall be brought low, and the pride
of men shall fall: and the Lord alone shall be exalted in that day. [18] And
they shall hide all idols made with hands, [19] having carried them into the
caves, and into the clefts of the rocks, and into the caverns of the earth,
for fear of the Lord, and by reason of the glory of his might, when he shall
arise to strike terribly the earth. [20] For in that day a man shall cast forth
his silver and gold abominations, which they made in order to worship
vanities and bats; [21] to enter into the caverns of the solid rock, and into
the clefts of the rocks, for fear of the Lord, and by reason of the glory of
his might, when he shall arise to strike terribly the earth.

[19] by reason of the glory: see verse 10

3 Behold now, the Lord, the Lord of hosts, will take away from Jerusalem
and from Judea the mighty man and mighty woman, the strength of
bread, and the strength of water, [2] the great and mighty man, the warrior
and the judge, and the prophet, and the counsellor, and the elder, [3] the
captain of fifty also, and the honourable counsellor, and the wise artifi-
cer, and the intelligent hearer. [4] And I will make youths their princes, and
mockers shall have dominion over them. [5] And the people shall fall, man
upon man, and every man upon his neighbour: the child shall insult the
elder man, and the base the honourable. [6] For a man shall lay hold of his
brother, as one of his father's household, saying, Thou hast raiment, be
thou our ruler, and let my meat be under thee. [7] And he shall answer in
that day, and say, I will not be thy ruler; for I have no bread in my house,
nor raiment: I will not be the ruler of this people. [8] For Jerusalem is ruined,
and Judea hath fallen, and their tongues have spoken with iniquity, dis-
obedient as they are towards the Lord. [9] Wherefore now their glory hath
been brought low, and the shame of their countenance hath withstood
them, and they have proclaimed their sin as Sodom, and made it man-
ifest. [10] Woe to their soul, for they have devised an evil counsel against
themselves, saying against themselves, Let us bind the just, for he is bur-
densome to us: therefore shall they eat the fruits of their works. [11] Woe to
the transgressor! evils shall happen to him according to the works of his
hands. [12] O my people, your exactors strip you, and extortioners rule over
you: O my people, they that pronounce you blessed lead you astray, and
pervert the path of your feet.
[13] But now the Lord will stand up for judgment, and will enter into judg-
ment with his people. [14] The Lord himself shall enter into judgment with

[8] ruined: or, *forsaken*, or, *let go*

[12] strip you: Gr. *glean you*

the elders of the people, and with their rulers: but why have ye set my
vineyard on fire, and why is the spoil of the poor in your houses? [15] Why
do ye wrong my people, and shame the face of the poor?
[16] Thus saith the Lord, Because the daughters of Sion are haughty, and
have walked with an outstretched neck, and with winking of the eyes, and
motion of the feet, at the same time drawing their garments in trains, and
at the same time sporting with their feet: [17] therefore the Lord will humble
the chief daughters of Sion, and the Lord will expose their form in that
day; [18] and the Lord will take away the glory of their raiment, the curls
and the fringes, and the crescents, [19] and the chains, and the ornaments
of their faces, [20] and the array of glorious ornaments, and the armlets,
and the bracelets, and the wreathed work, and the finger-rings, and the
ornaments for the right hand, and the ear-rings, [21] and the garments with
scarlet borders, and the garments with purple grounds, [22] and the shawls
to be worn in the house, and the Spartan transparent dresses, [23] and those
made of fine linen, and the purple ones, and the scarlet ones, and the
fine linen, interwoven with gold and purple, and the light coverings for
couches. [24] And there shall be instead of a sweet smell, dust; and instead
of a girdle, thou shalt gird thyself with a rope; and instead of a golden
ornament for the head, thou shalt have baldness on account of thy works;
and instead of a tunic with a scarlet ground, thou shalt gird thyself with
sackcloth. [25] And thy most beautiful son whom thou lovest shall fall by the
sword; and your mighty men shall fall by the sword, and shall be brought
low. [26] And the stores of your ornaments shall mourn, and thou shalt be
left alone, and shalt be levelled with the ground.

[26] stores: Gr. *cases*, or, *repositories*

4 And seven women shall take hold of one man, saying, We will eat our
own bread, and wear our own raiment: only let thy name be called
upon us, and take away our reproach.
[2] And in that day God shall shine gloriously in counsel on the earth, to
exalt and glorify the remnant of Israel. [3] And it shall be, that the remnant
left in Sion, and the remnant left in Jerusalem, even all that are appointed
to life in Jerusalem, shall be called holy. [4] For the Lord shall wash away the
filth of the sons and daughters of Sion, and shall purge out the blood from
the midst of them, with the spirit of judgment, and the spirit of burning.
[5] And he shall come, and it shall be with regard to every place of mount
Sion, yea, all the region round about it shall a cloud overshadow by day,
and there shall be as it were the smoke and light of fire burning by night:
and upon all the glory shall be a defence. [6] And it shall be for a shadow
from the heat, and as a shelter and a hiding-place from inclemency of
weather and from rain.

[3] appointed to life: Gr. *written for life*

5 Now I will sing to my beloved a song of my beloved concerning my
vineyard.
My beloved had a vineyard on a high hill in a fertile place. [2] And I made
a hedge round it, and dug a trench, and planted a choice vine, and built
a tower in the midst of it, and dug a place for the wine-vat in it: and I
waited for it to bring forth grapes, and it brought forth thorns. [3] And now,
ye dwellers in Jerusalem, and every man of Judah, judge between me and

[1] high hill: Gr. *horn*, so Heb.

my vineyard. [4] What shall I do any more to my vineyard, that I have not
done to it? Whereas I expected it to bring forth grapes, but it hath brought
forth thorns. [5] And now I will tell you what I will do to my vineyard: I will
take away its hedge, and it shall be for a spoil; and I will pull down its walls,
and it shall be left to be trodden down. [6] And I will forsake my vineyard;
and it shall not be pruned, nor dug, and thorns shall come up upon it as
on barren land; and I will command the clouds to rain no rain upon it.
[7] For the vineyard of the Lord of hosts is the house of Israel, and the men
of Judah his beloved plant: I expected it to bring forth judgment, and it
brought forth iniquity; and not righteousness, but a cry.

[7] the men: Gr. *a man*

[8] Woe to them that join house to house, and add field to field, that they
may take away something of their neighbour's: will ye dwell alone upon
the land? [9] For these things have reached the ears of the Lord of hosts:
for though many houses should be built, many and fair houses shall be
desolate, and there shall be no inhabitants in them. [10] For where ten yoke
of oxen plough the land shall yield one jar-full, and he that soweth six
homers shall produce three measures.

[11] Woe to them that rise up in the morning, and follow strong drink; who
wait at it till the evening: for the wine shall inflame them. [12] For they drink
wine with harp, and psaltery, and drums, and pipes: but they regard not
the works of the Lord, and consider not the works of his hands.

[13] Therefore my people have been taken captive, because they know not
the Lord: and there hath been a multitude of dead bodies, because of
hunger and of thirst for water. [14] Therefore hell hath enlarged its desire
and opened its mouth without ceasing: and her glorious and great, and
her rich and her pestilent men shall go down into it. [15] And the mean
man shall be brought low, and the great man shall be disgraced, and the
lofty eyes shall be brought low. [16] But the Lord of hosts shall be exalted
in judgment, and the holy God shall be glorified in righteousness. [17] And
they that were spoiled shall be fed as bulls, and lambs shall feed on the
waste places of them that are taken away.

[14] hell: Gr. *Hades*

[18] Woe to them that draw sins to them as with a long rope, and iniquities
as with a thong of the heifer's yoke: [19] who say, Let him speedily hasten
what he will do, that we may see it: and let the counsel of the Holy One
of Israel come, that we may know it. [20] Woe to them that call evil good,
and good evil; who make darkness light, and light darkness; who make
bitter sweet, and sweet bitter. [21] Woe to them that are wise in their own
conceit, and knowing in their own sight. [22] Woe to the strong ones of you
that drink wine, and the mighty ones that mingle strong drink: [23] who
justify the ungodly for rewards, and take away the righteousness of the
righteous.

[24] Therefore as stubble shall be burnt by a coal of fire, and shall be con-
sumed by a violent flame, their root shall be as chaff, and their flower
shall go up as dust: for they rejected the law of the Lord of hosts, and in-
sulted the word of the Holy One of Israel. [25] Therefore the Lord of hosts was
greatly angered against his people, and he reached forth his hand upon
them, and smote them: and the mountains were troubled, and their car-

cases were as dung in the midst of the way: yet for all this his anger hath
not been turned away, but his hand is yet raised.

[25] raised: Gr. *high*

[26] Therefore shall he lift up a signal to the nations that are afar, and shall
hiss for them from the end of the earth; and, behold, they are coming very
quickly. [27] They shall not hunger nor be weary, neither shall they slumber
nor sleep; neither shall they loose their girdles from their loins, neither
shall their shoe-latchets be broken. [28] Whose arrows are sharp, and their
bows bent; their horses' hoofs are counted as solid rock: their chariot-
wheels are as a storm. [29] They rage as lions, and draw nigh as a lion's
whelps: and he shall seize, and roar as a wild beast, and he shall cast
them forth, and there shall be none to deliver them. [30] And he shall roar
on account of them in that day, as the sound of the swelling sea; and they
shall look to the land, and, behold, there shall be thick darkness in their
perplexity.

6 And it came to pass in the year in which king Ozias died, that I saw
the Lord sitting on a high and exalted throne, and the house was full
of his glory. [2] And seraphs stood round about him: each one had six wings:
and with two they covered their face, and with two they covered their feet,
and with two they flew. [3] And one cried to the other, and they said, Holy,
holy, holy, is the Lord of hosts: the whole earth is full of his glory.

[4] And the lintel shook at the voice they uttered, and the house was filled
with smoke. [5] And I said, Woe is me, for I am pricked to the heart; for being
a man, and having unclean lips, I dwell in the midst of a people having
unclean lips; and I have seen with my eyes the King, the Lord of hosts.
[6] And there was sent to me one of the seraphs, and he had in his hand a
coal, which he had taken off the altar with the tongs: [7] and he touched my
mouth, and said, Behold, this hath touched thy lips, and will take away
thy iniquities, and will purge off thy sins.

[4] shook: Gr. *was lifted*

[8] And I heard the voice of the Lord, saying, Whom shall I send, and who
will go to this people? And I said, Behold, I am here, send me. And he
said, Go, and say to this people, [9] Ye shall hear indeed, but ye shall not
understand; and ye shall see indeed, but ye shall not perceive. [10] For the
heart of this people hath become gross, and their ears are dull of hearing,
and their eyes have they closed; lest they should see with their eyes, and
hear with their ears, and understand with their heart, and be converted,
and I should heal them. [11] And I said, How long, O Lord? And he said,
Until the cities be deserted by reason of their not being inhabited, and
the houses by reason of there being no men, and the land shall be left
desolate. [12] And after this God shall remove the men far off, and they that
are left upon the land shall be multiplied. [13] And yet there shall be a tenth
upon it, and again it shall be for a spoil, as a turpentine tree, and as an
acorn when it falleth out of its husk.

[8] shall I send: or, *should I send*?
[9] Matt. 13:14–15; Acts 28:26–27 (LXX ≠ Heb.)
[9] Mark 4:12; Luke 8:10
[10] John 12:40
[10] See Matt. 13:15; Mark 4:12
[11] by reason of their not being inhabited: compare use of παρὰ, Jer. 40:10, 12; also 1 Cor. 12:15, 16
[13] there shall be: Gr. *is*

7 And it came to pass in the days of Ahaz the son of Joatham, the son of
Ozias, king of Judah, there came up Rasin king of Aram, and Phakee
son of Romelias, king of Israel, against Jerusalem to war against it, but
they could not take it. [2] And a message was brought to the house of David,
saying, Aram hath conspired with Ephraim. And his soul was amazed, and

[1] take: lit. *besiege*. See Heb.

the soul of his people, as in a wood a tree is moved by the wind. [3] And
the Lord said to Esaias, Go forth to meet Ahaz, thou, and thy son Jasub
who is left, to the pool of the upper way of the fuller's field. [4] And thou
shalt say to him, Take care to be quiet, and fear not, neither let thy soul
be disheartened because of these two smoking firebrands: for when my
fierce anger is over, I will heal again. [5] And as for the son of Aram, and the
son of Romelias, forasmuch as they have devised an evil counsel, saying,
[6] We will go up against Judea, and having conferred with them we will
turn them away to our side, and we will make the son of Tabeel king of
it; [7] thus saith the Lord of hosts, This counsel shall not abide, nor come
to pass. [8] But the head of Aram is Damascus, and the head of Damascus,
Rasim; and yet within sixty and five years the kingdom of Ephraim shall
cease from being a people. [9] And the head of Ephraim is Samaria, and the
head of Samaria the son of Romelias: but if ye believe not, neither will ye
at all understand.

[9] if ye believe not: compare Heb.

[10] And the Lord again spoke to Ahaz, saying, [11] Ask for thyself a sign of
the Lord thy God, in the depth or in the height. [12] And Ahaz said, I will not
ask, neither will I tempt the Lord. [13] And he said, Hear ye now, O house
of David; is it a little thing for you to contend with men? and how do ye
contend against the Lord? [14] Therefore the Lord himself shall give you a
sign; behold, a virgin shall conceive in the womb, and shall bring forth
a son, and thou shalt call his name Emmanuel. [15] Butter and honey shall
he eat, before he knoweth either to prefer evil, or choose the good. [16] For
before the child shall know good or evil, he refuseth evil, to choose the
good; and the land shall be forsaken which thou art afraid of because of
the two kings.

[14] Matt. 1:23

[17] But God shall bring upon thee, and upon thy people, and upon the
house of thy father, days which have never come, from the day that
Ephraim took away from Judah the king of the Assyrians. [18] And it shall
come to pass in that day that the Lord shall hiss for the flies, [a]which in-
sect shall rule over a part of the river of Egypt, and for the bee which is
in the land of the Assyrians. [19] And they all shall enter into the clefts of
the land, and into the holes of the rocks, and into the caves, and into ev-
ery ravine. [20] In that day the Lord shall shave with the hired razor of the
king of Assyria beyond the river the head, and the hairs of the feet, and
will remove the beard. [21] And it shall come to pass in that day, that a man
shall rear a heifer, and two sheep. [22] And it shall come to pass from their
giving an abundance of milk, that every one that is left on the land shall
eat butter and honey.

[22] giving: Vat. *drinking*

[23] And it shall come to pass in that day, for every place where there shall
be a thousand vines at a thousand shekels, they shall become barren land
and thorns. [24] Men shall enter thither with arrow and bow; for all the land
shall be barren ground and thorns. [25] And every mountain shall be cer-
tainly ploughed: there shall no fear come thither: for there shall be from

[23] barren land and thorns: Gr. *for land and for a thorn*

[a] which insect shall rule over a part of the river of Egypt: or, *which part of the enemy*, etc. *shall rule over the river of Egypt*; but according to Alex. the reading in the text is the right one

among the barren ground and thorns that whereon cattle shall feed and oxen shall tread.

8 And the Lord said to me, Take to thyself a volume of great new paper, and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand. [2] And make me witnesses of faithful men, Urias, and Zacharias the son of Barachias. [3] And I went in to the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily. [4] For before the child shall know how to call his father or his mother, one shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

[1] great new paper: Vat. *a great new book*

[5] And the Lord spoke to me yet again, saying, [6] Because this people chooseth not the water of Siloam that goeth softly, but willeth to have Rassin, and the son of Romelias to be king over you; [7] therefore, behold, the Lord bringeth up upon you the water of the river, strong and abundant, even the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours: [8] and he shall take away from Judah every man who shall be able to lift up his head, and every one able to accomplish anything; and his camp shall fill the breadth of thy land, O God with us.

[8] God with us: Heb. *Immanuel*

[9] Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered. [10] And whatsoever counsel ye shall take, the Lord shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us. [11] Thus saith the Lord, With a strong hand they revolt from the course of the way of this people, saying, [12] Let them not say, It is hard, for whatsoever this people saith, is hard: but fear not ye their fear, neither be dismayed. [13] Sanctify ye the Lord himself; and he shall be thy fear. [14] And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against him as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit. [15] Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely. [16] Then shall those who seal themselves that they may learn the law be made manifest.

[11] revolt: Gr. *disobey*
[12] 1 Pet. 3:14–15
[13] he shall be: or, *let him be*
[14] Rom. 9:33

[16] may learn: Vat. *may not learn*

[17] And one shall say, I will wait for God, who hath turned away his face from the house of Jacob, and I will trust in him. [18] Behold I and the children which God hath given me: and they shall be for signs and wonders in the house of Israel from the Lord of hosts, who dwelleth in mount Sion.

[17] Heb. 2:13 (Heb. + LXX)
[18] Heb. 2:13 (LXX ≠ Heb.)

[19] And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly: shall not a nation diligently seek to their God? why do they seek to the dead concerning the living? [20] For he hath given the law for a help, that they should not speak according to this word, concerning which there are no gifts to give for it.

[19] those who have in them a divining spirit: Gr. *ventriloquists*

[20] gifts to give for it: see Heb.

[21] And famine shall come sorely upon you, and it shall come to pass, that when ye shall be hungry, ye shall be grieved, and ye shall speak ill of

the prince and your fathers' ordinances: and they shall look up to heaven above, [22] and they shall look on the earth below, and behold severe distress, and darkness, affliction, and anguish, and darkness so that one cannot see; and he that is in anguish shall not be distressed only for a time.

[23] Drink this first. Act quickly, O land of Zabulon, land of Nephthalim, and the rest inhabiting the sea-coast, and the land beyond Jordan, Galilee of the Gentiles.

9 O people walking in darkness, behold a great light: ye that dwell in the region and shadow of death, a light shall shine upon you. [2] The multitude of the people which thou hast brought down in thy joy, they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil. [3] Because the yoke that was laid upon them hath been taken away, and the rod that was on their neck: for he hath broken the rod of the exactors, as in the day of Madian. [4] For they shall compensate for every garment that hath been acquired by deceit, and all raiment with restitution; and they shall be willing, even if they were burnt with fire.

[5] For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel, [a]Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace, Father of the age to come: for I will bring peace upon the princes, and health to him. [6] His government shall be great, and of his peace there is no end: it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and for ever. The zeal of the Lord of hosts shall perform this.

[7] The Lord hath sent death upon Jacob, and it hath come upon Israel. [8] And all the people of Ephraim, and they that dwelt in Samaria shall know, who say in their pride and lofty heart, [9] The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower. [10] And God shall dash down them that rise up against him on mount Sion, and shall scatter his enemies; [11] even Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth. For all this his anger is not turned away, but still his hand is exalted.

[12] But the people turned not until they were smitten, and they sought not the Lord. [13] So the Lord took away from Israel the head and tail, great and small, in one day: [14] the old man, and them that respect persons, this is the head; and the prophet teaching unlawful things, he is the tail. [15] And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them. [16] Therefore the Lord shall not take pleasure in their young men, neither shall he have pity on their orphans or on their widows: for they are all transgressors and wicked, and every mouth speaketh unjustly. For all this his anger is not turned away, but his hand is yet exalted.

[22] and anguish: or, *and a strait*
[23] Matt. 4:15–16
[23] Act quickly: or, *do it quickly*, i.e., *drink*; See Hebrew
[1] Matt. 4:15–16

[2] multitude: Gr. *greatest part*

[4] restitution: Gr. *reconciliation*, or, *exchange*

[a] Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace, Father of the age to come: Vat. omits. Compare Heb. 2:2

[17] And iniquity shall burn as fire, and shall be devoured by fire as dry
grass: and it shall burn in the thickets of the wood, and shall devour all
that is round about the hills. [18] The whole earth is set on fire because of
the fierce anger of the Lord, and the people shall be as men burnt by fire:
no man shall pity his brother. [19] But one shall turn aside to the right hand,
for he shall be hungry; and shall eat on the left, and a man shall by no
means be satisfied with eating the flesh of his own arm. [20] For Manasses
shall eat the flesh of Ephraim, and Ephraim the flesh of Manasses; for they
shall besiege Judah together. For all this his anger is not turned away, but
his hand is yet exalted.

10 Woe to them that write wickedness; for when they write they do
write wickedness, [2] perverting the cause of the poor, violently wrest-
ing the judgment of the needy ones of my people, that the widow may be
a prey to them, and the orphan a spoil. [3] And what will they do in the day
of visitation? for affliction shall come to you from afar: and to whom will
ye flee for help? and where will ye leave your glory, [4] that ye may not fall
into captivity? And they shall fall under the slain.

For all this his wrath is not turned away, but his hand is yet exalted.

[4] And they shall fall under the slain: Heb. agrees. Vat. omits

[5] Woe to the Assyrians; the rod of my wrath, and anger are in their hands.
[6] I will send my wrath against a sinful nation, and I will charge my people
to take plunder and spoil, and to trample the cities, and to make them
dust. [7] But he meant not thus, neither did he devise thus in his soul: but
his mind shall change, and that to destroy nations not a few. [8] And if
they should say to him, Thou alone art ruler; [9] then shall he say, Have
I not taken the country above Babylon and Chalanes, where the tower
was built? and have I not taken Arabia, and Damascus, and Samaria? [10] As
I have taken them, I will also take all the kingdoms: howl, ye idols in
Jerusalem, and in Samaria. [11] For as I did to Samaria and her idols, so will I
do also to Jerusalem and her idols. [12] And it shall come to pass, when the
Lord shall have finished doing all things on mount Sion and Jerusalem,
that I will visit upon the proud heart, even upon the ruler of the Assyri-
ans, and upon the boastful haughtiness of his eyes. [13] For he said, I will
act in strength, and in the wisdom of my understanding I will remove the
boundaries of nations, and will spoil their strength. [14] And I will shake the
inhabited cities: and I will take with my hand all the world as a nest: and I
will even take them as eggs that have been left; and there is none that shall
escape me, or contradict me. [15] Shall the axe glorify itself without him that
heweth with it? or shall the saw lift up itself without him that useth it, as if
one should lift a rod or staff? but it shall not be so; [16] but the Lord of hosts
shall send dishonour upon thy honour, and burning fire shall be kindled
upon thy glory. [17] And the light of Israel shall be for a fire, and he shall
sanctify him with burning fire, and it shall devour the wood as grass. [18] In
that day the mountains shall be consumed, and the hills, and the forests,
and fire shall devour both soul and body: and he that fleeth shall be as
one fleeing from burning flame. [19] And they that are left of them shall be
a small number, and a child shall write them.

[12] proud heart: Gr. *great mind*

[20] And it shall come to pass in that day that the remnant of Israel shall
no more join themselves with, and the saved of Jacob shall no more trust
in, them that injured them; but they shall trust in the Holy God of Israel,
in truth. [21] And the remnant of Jacob shall trust on the mighty God. [22] And
though the people of Israel be as the sand of the sea, a remnant of them
shall be saved. [23] He will finish the work, and cut it short in righteousness:
because the Lord will make a short work in all the world.

[20] join themselves with: or, *repeat their offence*
[22] Rom. 9:27–28

[23] He will finish the work, and cut it short: Gr. *finishing — cutting*

[24] Therefore thus saith the Lord of hosts, Be not afraid, my people who
dwell in Sion, of the Assyrians, because he shall smite thee with a rod: for
I am bringing a stroke upon thee, that thou mayest see the way of Egypt.
[25] For yet a little while, and the indignation shall cease: but my wrath shall
be against their council. [26] And God will stir up enemies against them,
according to the stroke of Madian in the place of affliction: and his wrath
shall be by the way of the sea, even to the way that leadeth to Egypt. [27] And
it shall come to pass in that day, that his yoke shall be taken away from
thy shoulder, and his fear from thee, and the yoke shall be destroyed from
off your shoulders.

[25] their council: sc. *of their enemies*

[28] For he shall arrive at the city of Angai, and shall pass on to Maggedo,
and shall lay up his stores in Machmas. [29] And he shall pass by the valley,
and shall arrive at Angai: fear shall seize upon Rama, the city of Saul. [30] The
daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth.
[31] Madebena also is amazed, and the inhabitants of Gibbir.

[32] Exhort ye them today to remain in the way: exhort ye beckoning with
the hand the mountain, the daughter of Sion, even ye hills that are in
Jerusalem.

[33] Behold, the Lord, the Lord of hosts, will mightily confound the glorious
ones; and the haughty in pride shall be crushed, and the lofty shall be
brought low: [34] and the lofty ones shall fall by the sword, and Lebanon
shall fall with his lofty ones.

11 And there shall come forth a rod out of the root of Jesse, and a blos-
som shall come up from his root: [2] and the Spirit of God shall rest
upon him, the spirit of wisdom and understanding, the spirit of counsel
and strength, the spirit of knowledge and godliness shall fill him; [3] the
spirit of the fear of God. He shall not judge according to appearance, nor
reprove according to report: [4] but he shall judge the cause of the lowly,
and shall reprove the lowly of the earth: and he shall smite the earth with
the word of his mouth, and with the breath of his lips shall he destroy the
ungodly one. [5] And he shall have his loins girt with righteousness, and his
sides clothed with truth.

[1] Matt. 2:23 (Heb. + LXX)
[1] See Rom. 15:12

[6] And the wolf shall feed with the lamb, and the leopard shall lie down
with the kid; and the young calf and bull and lion shall feed together; and
a little child shall lead them. [7] And the ox and bear shall feed together;
and their young shall be together: and the lion shall eat straw like the ox.
[8] And an infant shall put his hand on the holes of asps, and on the nest
of young asps. [9] And they shall not hurt, nor shall they at all be able to
destroy anyone on my holy mountain: for the whole world is filled with
the knowledge of the Lord, as much water covereth the seas. [10] And in

[9] covereth: Gr. *may cover*
[10] Rom. 15:12 (LXX ≠ Heb.)

that day there shall be a root of Jesse, and he that shall arise to rule over
the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious.
11 And it shall be in that day, that the Lord shall again show his hand, to
be zealous for the remnant that is left of the people, which shall be left
by the Assyrians, and that from Egypt, and from the country of Babylon,
and from Ethiopia, and from the Elamites, and from the rising of the sun,
and out of Arabia. 12 And he shall lift up a standard for the nations, and
he shall gather the lost ones of Israel, and he shall gather the dispersed
of Judah from the four corners of the earth. 13 And the envy of Ephraim
shall be taken away, and the enemies of Judah shall perish: Ephraim shall
not envy Judah, and Judah shall not afflict Ephraim. 14 And they shall fly
in the ships of the Philistines: they shall at the same time spoil the sea,
and them that come from the east, and Idumea: and they shall lay their
hands on Moab first; but the children of Ammon shall first obey them.

14 the sea: sc. *the west*

15 And the Lord shall make desolate the sea of Egypt; and he shall lay
his hand on the river with a strong wind, and he shall smite the seven
channels, so that men shall pass through it dry-shod. 16 And there shall
be a passage for my people that is left in Egypt: and it shall be to Israel as
the day when he came forth out of the land of Egypt.

15 smite: q.d. *form by smiting*

12 And in that day thou shalt say, I will bless thee, O Lord; for thou
wast angry with me, but thou hast turned aside thy wrath, and hast
pitied me. 2 Behold, my God is my Saviour; I will trust in him, and not be
afraid: for the Lord is my glory and my praise, and is become my salva-
tion. 3 Draw ye therefore water with joy out of the wells of salvation. 4 And
in that day thou shalt say, Sing to the Lord, call aloud upon his name,
proclaim his glorious deeds among the Gentiles; make mention that his
name is exalted. 5 Sing praise to the name of the Lord; for he hath done
great things: declare this in all the earth. 6 Exalt and rejoice, ye that dwell
in Sion: for the Holy One of Israel is exalted in the midst of thee.

6 of thee: Heb. agrees. Vat. *of her*

The Vision which Esaias son of Amos saw against Babylon.

13 Lift up a standard on the mountain of the plain, exalt the voice to
them, beckon with the hand, open the gates, ye rulers. 3 I give com-
mand, and I bring them: giants are coming to fulfil my wrath, rejoicing at
the same time and insulting. 4 A voice of many nations on the mountains,
even like to that of many nations; a voice of kings and nations gathered
together: the Lord of hosts hath given command to a war-like nation, 5 to
come from a land afar off, from the utmost foundation of heaven; the Lord
and his warriors are coming to destroy all the world.

4 a war-like nation: lit. *fighting with armour* or *weapons*

6 Howl ye, for the day of the Lord is near, and destruction from God shall
arrive. 7 Therefore every hand shall become powerless, and every soul of
man shall be dismayed. 8 The elders shall be troubled, and pangs shall
seize them, as of a woman in travail: and they shall mourn one to another,
and shall be amazed, and shall change their countenance as a flame. 9 For
behold! the day of the Lord is coming which cannot be escaped, a day of

9 escaped: Gr. *healed*

wrath and anger, to make the world desolate, and to destroy sinners out
of it. [10] For the stars of heaven, and Orion, and all the host of heaven,
shall not give their light; and it shall be dark at sunrise, and the moon
shall not give her light. [11] And I will command evils for the whole world,
and will visit their sins on the ungodly: and I will destroy the pride of
transgressors, and will bring low the pride of the haughty. [12] And they that
are left shall be more precious than gold tried in the fire; and a man shall
be more precious than the stone that is in Suphir. [13] For the heaven shall
be enraged, and the earth shall be shaken from her foundation, because
of the fierce anger of the Lord of hosts, in the day in which his wrath shall
come on. [14] And they that are left shall be as a fleeing fawn, and as a stray
sheep, and there shall be none to gather them: so that a man shall turn
back to his people, and a man shall flee to his own land. [15] For whosoever
shall be taken shall be overcome; and they that are gathered together shall
fall by the sword. [16] And they shall dash their children before their eyes;
and they shall spoil their houses, and shall take their wives.

[17] Behold, I will stir up against you the Medes, who do not regard silver,
neither have they need of gold. [18] They shall break the bows of the young
men; and they shall have no mercy on your children; nor shall their eyes
spare thy children. [19] And Babylon, which is called glorious by the king of
the Chaldeans, shall be as when God overthrew Sodom and Gomorrha.
[20] It shall never be inhabited, neither shall any enter into it for many gen-
erations: neither shall the Arabians pass through it; nor shall shepherds
at all rest in it. [21] But wild beasts shall rest there; and the houses shall be
filled with howling; and monsters shall rest there, and devils shall dance
there, [22] and satyrs shall dwell there; and hedgehogs shall make their nests
in their houses. It will come soon, and will not tarry.

[21] monsters: see Job 30:29; Esai. 34:13, etc.
[22] It will come soon: see Heb. 10:37; Abb. 2:3

14 And the Lord will have mercy on Jacob, and will yet choose Israel,
and they shall rest on their land: and the stranger shall be added to
them, yea, shall be added to the house of Jacob. [2] And the Gentiles shall
take them, and bring them into their place: and they shall inherit them,
and they shall be multiplied upon the land for servants and handmaidens:
and they that took them captives shall become captives to them; and they
that had lordship over them shall be under their rule.

[2] they shall inherit: i.e., *the Israelites*
[2] they shall be multiplied: i.e., *the Gentiles*

[3] And it shall come to pass in that day, that the Lord shall give thee rest
from thy sorrow and vexation, and from thy hard servitude wherein thou
didst serve them. [4] And thou shalt take up this lamentation against the
king of Babylon, and thou shalt say in that day,

[4] and thou shalt say in that day: Vat. omits this clause

How hath the extortioner ceased, and the taskmaster ceased! [5] The Lord
hath broken the yoke of sinners, the yoke of princes. [6] Having smitten a
nation in wrath, with an incurable plague, smiting a nation with a wrathful
plague, which spared them not, he rested in quiet. [7] All the earth crieth
aloud with joy: [8] the trees also of Lebanon rejoice against thee, and the
cedar of Lebanon, saying, From the time that thou hast been laid low,
no one hath come up to cut us down. [9] Hell from beneath is provoked
to meet thee: all the great ones that have ruled over the earth have risen
up together against thee, they that have raised up from their thrones all

the kings of the nations. [10] All shall answer and say to thee, Thou also
hast been taken, even as we; and thou art numbered among us. [11] Thy
glory hath come down to Hades, and thy great mirth: under thee they
shall spread corruption, and the worm shall be thy covering. [12] How hath
Lucifer, that rose in the morning, fallen from heaven! He that sent orders
to all the nations is crushed to the earth. [13] But thou saidst in thy heart,
I will go up to heaven, I will set my throne above the stars of heaven: I
will sit on a lofty mount, on the lofty mountains toward the north: [14] I
will go up above the clouds; I will be like the Most High. [15] But now thou
shalt go down to hell, even to the foundations of the earth. [16] They that
see thee shall wonder at thee, and say, This is the man that troubled the
earth, that made kings to shake; [17] that made the whole world desolate,
and destroyed its cities; he loosed not those who were in captivity. [18] All
the kings of the nations lie in honour, every man in his house. [19] But thou
shalt be cast forth on the mountains, as a loathed carcase, with many
dead who have been pierced with swords, going down to the grave. [20] As
a garment defiled with blood shall not be pure, so neither shalt thou be
pure; because thou hast destroyed my land, and hast slain my people:
thou shalt not endure for ever—thou an evil seed. [21] Prepare thy children
to be slain for the sins of their father; that they arise not, and inherit the
earth, nor fill the earth with wars. [22] And I will rise up against them, saith
the Lord of hosts, and I will destroy their name, and remnant, and seed:
thus saith the Lord. [23] And I will make the region of Babylon desert, so
that hedgehogs shall dwell there, and it shall come to nothing: and I will
make it a pit of clay for destruction.

[24] Thus saith the Lord of hosts, As I have said, so it shall be: and as I
have purposed, so the matter shall remain: [25] even to destroy the Assyrians
upon my land, and upon my mountains: and they shall be for trampling;
and their yoke shall be taken away from them, and their glory shall be
taken away from their shoulders. [26] This is the purpose which the Lord
hath purposed upon the whole earth: and this the hand that is uplifted
against all the nations. [27] For what the Holy God hath purposed, who shall
frustrate? and who shall turn back his uplifted hand?

[28] In the year in which king Ahaz died this word came.

[29] Rejoice not, all ye Philistines, because the yoke of him that smote you
is broken: for out of the seed of the serpent shall come forth the young
of asps, and their young shall come forth flying serpents. [30] And the poor
shall be fed by him, and poor men shall rest in peace: but he shall destroy
thy seed with hunger, and shall destroy thy remnant. [31] Howl, ye gates of
cities; let the cities be troubled and cry, even all the Philistines: for smoke
is coming from the north, and there is no possibility of living. [32] And what
shall the kings of the nations answer? That the Lord hath founded Sion,
and by him the poor of the people shall be saved.

[16] troubled: see chapter 5:25

[31] of living: Gr. *of being*

The Word against the Land of Moab.

15 By night the land of Moab shall be destroyed; for by night the wall of
the land of Moab shall be destroyed. [2] Grieve for yourselves; for even
Debon, where your altar is, shall be destroyed: thither shall ye go up to
weep, over Nabau of the land of Moab: howl ye: baldness shall be on every
head, and all arms shall be wounded. [3] Gird yourselves with sackcloth in
her streets: and lament upon her roofs, and in her streets, and in her ways;
howl all of you with weeping. [4] For Esebon and Eleale have cried: their
voice was heard to Jassa: therefore the loins of the region of Moab cry
aloud; her soul shall know. [5] The heart of the region of Moab crieth within
her to Segor; for it is as a heifer of three years old: and on the ascent of
Luith they shall go up to thee weeping by the way of Aroniim: she crieth,
Destruction, and trembling. [6] The water of Nemerim shall be desolate, and
the grass thereof shall fail: for there shall be no green grass. [7] Shall Moab
even thus be delivered? for I will bring the Arabians upon the valley, and
they shall take it. [8] For the cry hath reached the border of the region of
Moab, even of Agalim; and her howling hath gone as far as the well of
Ælim. [9] And the water of Dimon shall be filled with blood: for I will bring
Arabians upon Dimon, and I will take away the seed of Moab, and Ariel,
and the remnant of Adama.

[2] wounded: Gr. *cut to pieces*

16 I will send as it were reptiles on the land: is not the mount of the
daughter of Sion a desolate rock? [2] For thou shalt be as a young bird
taken away from a bird that hath flown: even thou shalt be so, daughter of
Moab: and then do thou, O Arnon, [3] take further counsel, and continually
make thou a shelter from grief: they flee in darkness at mid-day; they are
amazed; be not thou led captive. [4] The fugitives of Moab shall sojourn with
thee; they shall be to you a shelter from the face of the pursuer: for thy
alliance hath been taken away, and the oppressing ruler hath perished
from off the earth. [5] And a throne shall be established with mercy; and
one shall sit upon it with truth in the tabernacle of David, judging, and
earnestly seeking judgments, and hasting righteousness.
[6] We have heard of the pride of Moab; he is very proud. I have cut off his
pride: thy prophecy shall not be thus, no not thus.
[7] Moab shall howl; for all shall howl in the land of Moab: but thou shalt
care for them that dwell in Seth, and thou shalt not be ashamed. [8] The
plains of Esebon shall mourn, the vine of Sebama: swallowing up the na-
tions, trample ye her vines, even to Jazer: ye shall not come together; wan-
der ye in the desert: they that were sent are deserted, for they have gone
over to the sea. [9] Therefore will I weep as with the weeping of Jazer for
the vine of Sebama; Esebon and Eleale have cast down thy trees; for I will
trample on thy harvest and on thy vintages, and all thy plants shall fall.
[10] And gladness and rejoicing shall be taken away from the vineyards; and
they shall not rejoice at all in thy vineyards; and they shall not at all tread
wine into the vats; for the vintage hath ceased. [11] Therefore my belly shall
sound as a harp for Moab, and thou hast repaired my inward parts as a
wall. [12] And it shall be to thy shame (for Moab is wearied at the altars) that

[11] thou hast repaired my inward parts as a wall: compare the Hebrew

he shall go in to the idols thereof to pray, but they shall not be at all able
to deliver him.
13 This is the word which the Lord spoke against Moab, when he spoke.
14 And now I say, In three years, of the years of a hireling, the glory of Moab
shall be dishonoured with all his great wealth; and he shall be left few in
number, and not honoured.

The Word against Damascus.

17 Behold, Damascus shall be taken away from among cities, and shall
become a ruin; 2 abandoned for ever, to be a fold and resting-place
for flocks, and there shall be none to go after them. 3 And she shall no
longer be a strong place for Ephraim to flee to, and there shall no longer
be a kingdom in Damascus, or a remnant of Syrians; for thou art no bet-
ter than the children of Israel, even than their glory; thus saith the Lord
of hosts. 4 There shall be in that day a failure of the glory of Jacob, and
the riches of his glory shall be shaken. 5 And it shall be as if one should
gather standing corn, and reap the grain of the ears; and it shall be as
if one should gather ears in a rich valley; 6 and as if there should be left
stubble therein, or as it were the berries of an olive tree, two or three on
the topmost bough, or as if four or five should be left on their branches;
thus saith the Lord, the God of Israel.
7 In that day a man shall trust in him that made him, and his eyes shall
have respect to the Holy One of Israel. 8 And they shall not at all trust in
their altars, nor in the works of their hands, which their fingers made; and
they shall not look to the trees, nor to their abominations.
9 In that day thy cities shall be deserted, as the Amorites and the Evæans
deserted theirs, because of the children of Israel; and they shall be deso-
late. 10 Because thou hast forsaken God thy Saviour, and hast not been
mindful of the Lord thy helper; therefore shalt thou plant a false plant,
and a false seed. 11 In the day wherein thou shalt plant thou shalt be de-
ceived; but if thou sow in the morning, the seed shall spring up for a crop
in the day wherein thou shalt obtain an inheritance, and as a man's father,
thou shalt obtain an inheritance for thy sons.
12 Woe to the multitude of many nations, as the swelling sea, so shall
ye be confounded; and the force of many nations shall sound like water;
13 many nations like much water, as when much water rusheth violently:
and they shall drive him away, and pursue him afar, as the dust of chaff
when men winnow before the wind, and as a storm whirling the dust of
the wheel.
14 Toward evening, and there shall be grief; before the morning, and he
shall not be. This is the portion of them that spoiled you, and the inheri-
tance to them that robbed you of your inheritance.
18 Woe to you, ye wings of the land of ships, beyond the rivers of
Ethiopia. 2 He sendeth messengers by the sea, and paper letters on
the water: for swift messengers shall go to a lofty nation, and to a strange

10 false plant: Gr. *faithless plant*

12 force: Gr. *back*; Complutensian Text reads ἦχος, *noise*

2 He sendeth: Gr. *he that sendeth*

and harsh people. Who is beyond it? a nation not looked for, and trodden
down. [3] Now all the rivers of the land shall be inhabited as an inhabited
country; their land shall be as when a signal is raised from a mountain;
it shall be audible as the sound of a trumpet. [4] For thus said the Lord to
me, There shall be security in my city, as the light of noonday heat, and it
shall be as a cloud of dew in the day of harvest. [5] Before the reaping time,
when the flower hath been completely formed, and the unripe grape hath
put forth its flower and blossomed, then shall he take away the little clus-
ters with pruning-hooks, and shall take away the small branches, and cut
them off; [6] and he shall leave them together to the birds of the sky, and
to the wild beasts of the earth: and the fowls of the sky shall be gathered
upon them, and all the beasts of the land shall come upon him. [7] In that
time shall presents be brought to the Lord of hosts from a people afflicted
and peeled, and from a people great from henceforth and for ever; a na-
tion hoping and yet trodden down, which is in a part of a river of his land,
to the place where is the name of the Lord of hosts, the mount Sion.

The Vision of Egypt.

19 Behold, the Lord sitteth on a swift cloud, and shall come to Egypt:
and the idols of Egypt shall be moved at his presence, and their
heart shall faint within them. [2] And the Egyptians shall be stirred up
against the Egyptians: and a man shall fight against his brother, and a
man against his neighbour, city against city, and district against district.
[3] And the spirit of the Egyptians shall be troubled within them; and I will
frustrate their counsel: and they shall enquire of their gods and their im-
ages, and them that speak out of the earth, and them that have in them
a divining spirit. [4] And I will deliver Egypt into the hands of men, of cruel
lords; and cruel kings shall rule over them: thus saith the Lord of hosts.
[5] And the Egyptians shall drink the water that is by the sea, but the river
shall fail, and be dried up. [6] And the streams shall fail, and the canals of the
river; and every reservoir of water shall be dried up, in every marsh also of
reed and papyrus. [7] And all the green herbage round about the river, and
everything sown by the side of the river, shall be blasted with the wind
and dried up. [8] And the fishermen shall groan, and all that cast a hook
into the river shall groan; they also that cast nets, and the anglers shall
mourn. [9] And shame shall come upon them that work fine flax, and them
that make fine linen. [10] And they that work at them shall be in pain, and
all that make beer shall be grieved, and be pained in their souls. [11] And
the princes of Tanis shall be fools: as for the king's wise counsellors, their
counsel shall be turned into folly: how will ye say to the king, We are sons
of wise men, sons of ancient kings? [12] Where are now thy wise men? and let
them declare to thee, and say, What hath the Lord of hosts purposed upon
Egypt? [13] The princes of Tanis have failed, and the princes of Memphis are
lifted up with pride, and they shall cause Egypt to wander by tribes. [14] For
the Lord hath prepared for them a spirit of error, and they have caused

[2] district against district: Vat. *law against law*; the Greek accent differs for *district* and *law*
[3] them that have in them a divining spirit: Gr. *the ventriloquists*
[6] reservoir: lit. *gathering*; See Gen. 1:9 also Jer. 28:32
[9] make: Gr. *work at*

Egypt to err in all their works, as one staggereth who is drunken and vomiteth also. [15] And there shall be no work to the Egyptians, which shall make head or tail, or beginning or end.

[16] But in that day the Egyptians shall be as women, in fear and in trembling because of the hand of the Lord of hosts, which he shall bring upon them. [17] And the land of the Jews shall be for a terror to the Egyptians: whosoever shall name it to them, they shall fear, because of the counsel which the Lord of hosts hath purposed concerning it. [18] In that day there shall be five cities in Egypt speaking the language of Canaan, and swearing by the name of the Lord of hosts; one city shall be called the city of Asedec. [19] In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border. [20] And it shall be for a sign to the Lord for ever in the land of Egypt: for they shall presently cry to the Lord by reason of them that afflict them, and he shall send them a man who shall save them; he shall judge and save them. [21] And the Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day; and they shall offer sacrifices, and shall vow vows to the Lord, and pay them. [22] And the Lord shall smite the Egyptians with a stroke, and shall completely heal them: and they shall return to the Lord, and he shall hear them, and thoroughly heal them. [23] In that day there shall be a way from Egypt to the Assyrians, and the Assyrians shall enter into Egypt, and the Egyptians shall go to the Assyrians, and the Egyptians shall serve the Assyrians. [24] In that day shall Israel be third with the Egyptians and the Assyrians, blessed in the land which the Lord of hosts hath blessed, [25] saying, Blessed be my people that is in Egypt, and that is among the Assyrians, and Israel my inheritance.

[18] city of Asedec: Heb. *city of destruction*

20 In the year when Tanathan came to Azotus, when he was sent by Arna king of the Assyrians, and warred against Azotus, and took it; [2] then the Lord spoke to Esaias the son of Amos, saying, Go and take the sackcloth off thy loins, and loose thy sandals from off thy feet, and do thus, going naked and barefoot. [3] And the Lord said, As my servant Esaias hath walked naked and barefoot three years, there shall be three years for signs and wonders to the Egyptians and Ethiopians; [4] for thus shall the king of the Assyrians lead the captivity of Egypt and the Ethiopians, young men and old, naked and barefoot, having the shame of Egypt exposed. [5] And the Egyptians being defeated shall be ashamed of the Ethiopians, in whom they had trusted; for they were their glory. [6] And they that dwell in this island shall say in that day, Behold, we trusted to flee to them for help, who could not save themselves from the king of the Assyrians: and how shall we be saved?

The Vision of the Desert.

21 As though a whirlwind should pass through the desert, coming from a desert, even from such a land, [2] so a fearful and a grievous vision was declared to me: he that is treacherous dealeth treacherously, the

transgressor transgresseth. The Elamites are upon me, and the ambassadors of the Persians come against me: now will I groan and comfort myself. [3] Therefore are my loins filled with feebleness, and pangs have seized me as a travailing woman: I dealt wrongfully that I might not hear; I hasted that I might not see. [4] My heart wandereth, and transgression overwhelmeth me; my soul is occupied with fear. [5] Prepare the table, eat, drink: arise, ye princes, and prepare your shields. [6] For thus said the Lord to me, Go and station a watchman for thyself, and declare whatever thou shalt see. [7] And I saw two mounted horsemen, and a rider on an ass, and a rider on a camel. [8] Hearken with great attention, and call thou Urias to the watch-tower: the Lord hath spoken. I stood continually during the day, and I stood in the camp all the night: [9] and, behold, he cometh riding in a chariot and pair: and he answered and said, Babylon is fallen, is fallen; and all her images and her idols have been crushed to the ground. [10] Hear, ye that are left, and ye that are in pain, hear what things I have heard of the Lord of hosts which the God of Israel hath declared to us.

[4] overwhelmeth: lit. *baptizeth*

[11] *The Vision of Idumea.*

Call to me out of Seir; guard ye the bulwarks. [12] I watch in the morning and the night: if thou wouldst enquire, enquire, and dwell by me. [13] Thou mayest lodge in the forest in the evening, or in the way of Dædan.

[13] in the evening: Heb. *of Arabia*

[14] Ye that dwell in the country of Thæman, bring water to meet him that is thirsty; [15] meet the fugitives with bread, because of the multitude of the slain, and because of the multitude of them that lose their way, and because of the multitude of swords, and because of the multitude of bent bows, and because of the multitude of them that have fallen in war. [16] For thus said the Lord to me, Yet a year, as the year of a hireling, and the glory of the sons of Kedar shall fail: [17] and the remnant of the strong bows of the sons of Kedar shall be small: for the Lord God of Israel hath spoken it.

The Word of the Valley of Sion.

22 What hath happened to thee, that now ye are all gone up to the housetops which help you not? [2] The city is filled with shouting men: thy slain are not slain with swords, nor are thy dead those who have died in battle. [3] All thy princes have fled, and thy captives are tightly bound, and the mighty men in thee have fled far away. [4] Therefore I said, Let me alone, I will weep bitterly; labour not to comfort me for the breach of the daughter of my people. [5] For it is a day of trouble, and of destruction, and of treading down, and there is perplexity sent from the Lord of hosts: they wander in the valley of Sion; they wander from the least to the greatest on the mountains. [6] And the Elamites took their quivers, and there were men mounted on horses, and there was a gathering for battle. [7] And it shall be that thy choice valleys shall be filled with chariots, and

horsemen shall block up thy gates. [8] And they shall uncover the gates of
Judah, and they shall look in that day on the choice houses of the city.
[9] And they shall uncover the secret places of the houses of the citadel of
David: and they saw that they were many, and that one had turned the
water of the old pool into the city; [10] and that they had pulled down the
houses of Jerusalem, to fortify the wall of the city. [11] And ye procured to
yourselves water between the two walls within the ancient pool: but ye
looked not to him that made it from the beginning, and regarded not him
that created it. [12] And the Lord, the Lord of hosts, called in that day for
weeping, and lamentation, and baldness, and for girding with sackcloth:
[13] but they engaged in joy and gladness, slaying calves, and killing sheep,
so as to eat flesh, and drink wine; saying, Let us eat and drink; for tomor-
row we die. [14] And these things are revealed in the ears of the Lord of hosts:
for this sin shall not be forgiven you, until ye die.

[12] baldness: Gr. *shaving*
[13] 1 Cor. 15:32 (LXX ≠ Heb.)

[15] Thus saith the Lord of hosts, Go into the chamber, to Somnas the
treasurer, and say to him, Why art thou here? [16] and what hast thou to do
here, that thou hast here hewn thyself a sepulchre, and madest thyself a
sepulchre on high, and hast graven for thyself a dwelling in the rock? [17] Be-
hold now, the Lord of hosts casteth forth and will utterly destroy such a
man, and will take away thy robe and thy glorious crown, [18] and will cast
thee into a great and unmeasured land, and there thou shalt die: and he
will bring thy fair chariot to shame, and the house of thy prince to be
trodden down. [19] And thou shalt be removed from thy stewardship, and
from thy place. [20] And it shall come to pass in that day, that I will call my
servant Eliakim the son of Chelcias: [21] and I will put on him thy robe, and
I will grant him thy crown with power, and I will give thy stewardship into
his hands: and he shall be as a father to them that dwell in Jerusalem, and
to them that dwell in Judah. [22] And I will give him the glory of David; and
he shall rule, and there shall be none to speak against him: and I will give
him the key of the house of David upon his shoulder; and he shall open,
and there shall be none to shut; and he shall shut, and there shall be none
to open. [23] And I will make him a ruler in a sure place, and he shall be for
a glorious throne of his father's house. [24] And every one that is glorious
in the house of his father shall trust in him, from the least to the great-
est; and they shall depend upon him in that day. [25] Thus saith the Lord of
hosts, The man that is fastened in the sure place shall be removed and be
taken away, and shall fall; and the glory that is upon him shall be utterly
destroyed: for the Lord hath spoken it.

[15] treasurer: or, *steward*

[22] the key of the house of David: see Rev. 3:7

The Word concerning Tyre.

23 Howl, ye ships of Carthage; for she hath perished, and men no
longer arrive from the land of the Citians: she is led captive. [2] To
whom are the dwellers in the island become like, the merchants of Phoeni-
cia, passing over the sea [3] in great waters, a generation of merchants? as
when the harvest is gathered in, so are these traders with the nations. [4] Be

ashamed, O Sidon: the sea hath said, yea, the strength of the sea hath said,
I have not travailed, nor brought forth, nor have I brought up young men,
nor reared virgins. [5] Moreover when it shall be heard in Egypt, sorrow shall
seize them for Tyre. [6] Depart ye to Carthage; howl, ye that dwell in this is-
land. [7] Was not this your pride from the beginning, before she was given
up? [8] Who hath devised this counsel against Tyre? Is she inferior? or hath
she no strength? her merchants were the glorious princes of the earth.

[9] The Lord of hosts hath purposed to bring down all the pride of the
glorious ones, and to disgrace every glorious thing on the earth. [10] Till
thy land; for ships no more come out of Carthage. [11] And thy hand pre-
vaileth no more by sea, which troubled kings: the Lord of hosts hath given
a command concerning Canaan, to destroy the strength thereof. [12] And
men shall say, Ye shall no longer at all continue to insult and injure the
daughter of Sidon: and if thou depart to the Citians, neither there shalt
thou have rest. [13] And if thou depart to the land of the Chaldeans, this
also is laid waste by the Assyrians, for her wall is fallen. [14] Howl, ye ships
of Carthage: for your stronghold is destroyed.

[11] troubled kings: see chapter 5:25; 14:16

[15] And it shall come to pass in that day, that Tyre shall be left seventy
years, as the time of a king, as the time of a man: and it shall come to
pass after seventy years, that Tyre shall be as the song of a harlot. [16] Take
a harp, go about, O city, thou harlot that hast been forgotten; play well
on the harp, sing many songs, that thou mayest be remembered. [17] And it
shall come to pass after the seventy years, that God will visit Tyre, and she
shall be again restored to her primitive state, and she shall be a mart for
all the kingdoms of the world on the face of the earth. [18] And her trade and
her gain shall be holiness to the Lord: it shall not be gathered for them,
but for those that dwell before the Lord, even all her trade, to eat and
drink and be filled, and for a covenant and a memorial before the Lord.

24 Behold, the Lord is about to lay waste the world, and will make it
desolate, and will lay bare the surface of it, and scatter them that
dwell therein. [2] And the people shall be as the priest, and the servant as
the lord, and the maid as the mistress; the buyer shall be as the seller, the
lender as the borrower, and the debtor as his creditor.

[3] The earth shall be completely laid waste, and the earth shall be ut-
terly spoiled: for the mouth of the Lord hath spoken these things. [4] The
earth mourneth, and the world is ruined, the lofty ones of the earth are
mourning. [5] And she hath sinned by reason of her inhabitants; because
they have transgressed the law, and changed the ordinances, even the ev-
erlasting covenant. [6] Therefore a curse shall consume the earth, because
the inhabitants thereof have sinned: therefore the dwellers in the earth
shall be poor, and few men shall be left. [7] The wine shall mourn, the vine
shall mourn, all the merry-hearted shall sigh. [8] The mirth of timbrels hath
ceased, the sound of the harp hath ceased. [9] They are ashamed, they have
not drunk wine; strong drink hath become bitter to them that drink it.
[10] All the city hath become desolate: one shall shut his house so that none
shall enter. [11] There is a howling for the wine everywhere; all the mirth of

the land hath ceased, all the mirth of the land hath departed. [12] And cities
shall be left desolate, and houses being left shall fall to ruin.
[13] All this shall be in the land in the midst of the nations, as if one should
strip an olive tree, so shall they strip them; but when the vintage is done,
[14] these shall cry aloud; and they that are left on the land shall rejoice
together in the glory of the Lord: the water of the sea shall be troubled.
[15] Therefore shall the glory of the Lord be in the isles of the sea; the name
of the Lord shall be glorious.
[16] O Lord God of Israel, from the ends of the earth we have heard won-
derful things, and there is hope to the godly: but they shall say, Woe to
the despisers, that despise the law. [17] Fear, and a pit, and a snare, are
upon you that dwell on the earth. [18] And it shall come to pass, that he
that fleeth from the fear shall fall into the pit; and he that cometh up out
of the pit shall be caught by the snare: for windows have been opened
in heaven, and the foundations of the earth shall be shaken, [19] the earth
shall be utterly confounded, and the earth shall be completely perplexed.
[20] It reeleth as a drunkard and one oppressed with wine, and the earth
shall be shaken as a storehouse of fruits; for iniquity hath prevailed upon
it, and it shall fall, and shall not be able to rise.
[21] And God shall bring his hand upon the host of heaven, and upon the
kings of the earth. [22] And they shall gather the multitude thereof into pris-
ons, and they shall shut them into a stronghold: after many generations
they shall be visited. [23] And the brick shall decay, and the wall shall fall;
for the Lord shall reign in Sion, and in Jerusalem, and shall be glorified
before his elders.

[23] in Sion, and in Jerusalem: Heb. agrees. Vat. *from out of Sion, and out of Jerusalem*

25 O Lord God, I will glorify thee, I will sing to thy name; for thou
hast done wonderful things, even an ancient and faithful counsel.
So be it. [2] For thou hast made cities a heap, even cities made strong that
their foundations should not fall: the city of ungodly men shall not be
built for ever. [3] Therefore shall the poor people bless thee, and cities of
injured men shall bless thee. [4] For thou hast been a helper to every lowly
city, and a shelter to them that were disheartened by reason of poverty:
thou shalt deliver them from wicked men: thou hast been a shelter of
them that thirst, and a refreshing air to injured men.
[5] We were as faint-hearted men thirsting in Sion, by reason of ungodly
men to whom thou didst deliver us. [6] And the Lord of hosts shall make a
feast for all the nations: on this mount they shall drink gladness, they shall
drink wine: [7] they shall anoint themselves with ointment in this mountain.
Impart thou all these things to the nations; for this is God's counsel upon
all the nations. [8] Death hath prevailed and swallowed men up; but again
the Lord God hath taken away every tear from every face. He hath taken
away the reproach of his people from all the earth: for the mouth of the
Lord hath spoken it. [9] And in that day they shall say, Behold our God in
whom we have trusted, and he shall save us: this is the Lord; we have
waited for him, and we have exulted, and will rejoice in our salvation.

[8] 1 Cor. 15:54

[10] God will give rest on this mountain, and the country of Moab shall be
trodden down, as they tread the floor with waggons. [11] And he shall spread

forth his hands, even as he also bringeth down man to destroy him: and
he shall bring low his pride in regard to the thing on which he hath laid
his hands. [12] And he shall bring down the height of the refuge of the wall,
and it shall come down even to the ground.

26 In that day they shall sing this song in the land of Judea; Behold
a strong city; and he shall make salvation its wall and bulwark.
[2] Open ye the gates, let the nation enter that keepeth righteousness, and
keepeth truth, [3] supporting truth, and keeping peace: for on thee, O Lord,
[4] they have trusted with confidence for ever, the great, the eternal God;
[5] who hast humbled and brought down them that dwell on high, thou
shalt cast down strong cities, and bring them to the ground. [6] And the feet
of the meek and lowly shall trample them.

[7] The way of the godly is made straight: the way of the godly is also pre-
pared. [8] For the way of the Lord is judgment: we have hoped in thy name,
and on the remembrance of thee, [9] which our soul longeth for: my spirit
seeketh thee very early in the morning, O God, for thy commandments
are a light on the earth: learn righteousness, ye that dwell upon the earth.
[10] For the ungodly one is put down: no one who will not learn righteous-
ness on the earth, shall be able to do the truth: let the ungodly be taken
away, that he see not the glory of the Lord. [11] O Lord, thy arm is exalted,
yet they knew it not: but when they know they shall be ashamed: jealousy
shall seize upon an untaught nation, and now fire shall devour the adver-
saries. [12] O Lord our God, give us peace: for thou hast rendered to us all
things. [13] O Lord our God, take possession of us: O Lord, we know not any
other besides thee: we name thy name.

[14] physicians: see Job 26:5

[14] But the dead shall not see life, neither shall physicians by any means
raise them up: therefore thou hast brought wrath upon them, and slain
them, and hast taken away every male of them. Bring more evils upon
them, O Lord; [15] bring more evils on the glorious ones of the earth.

[16] Lord, in affliction I remembered thee; thy chastening was to us with
small affliction. [17] And as a woman in travail draweth nigh to be delivered,
and crieth out in her pain; so have we been to thy beloved. [18] We have
conceived, O Lord, because of thy fear, and have been in pain, and have
brought forth the breath of thy salvation, which we have wrought upon
the earth: we shall not fall, but all that dwell upon the land shall fall. [19] The
dead shall rise, and they that are in the tombs shall be raised, and they
that are in the earth shall rejoice: for the dew from thee is healing to them:
but the land of the ungodly shall perish. [20] Go, my people, enter into thy
closets, shut thy door, hide thyself for a little season, until the anger of the
Lord have passed away. [21] For, behold, the Lord is bringing wrath from his
holy place upon the dwellers on the earth: the earth also shall disclose
her blood, and shall not cover her slain.

[19] the dew from thee: see Ps. 109

27 In that day God shall bring his holy and great and strong sword
upon the dragon, even the serpent that fleeth, upon the dragon,
the crooked serpent: he shall destroy the dragon. [2] In that day there shall
be a fair vineyard, and a desire to commence a song concerning it. [3] I am
a strong city, a city in a siege: in vain shall I water it; for it shall be taken

by night, and by day the wall shall fall. [4] There is no woman that hath not
taken hold of it; who will set me to watch stubble in the field? because of
this enemy I have set her aside; therefore on this account the Lord hath
done all that he appointed. [5] I am burnt up; they that dwell in her shall cry,
Let us make peace with him, let us make peace, [6] they that are coming are
the children of Jacob. Israel shall bud and blossom, and the world shall
be filled with his fruit.

[7] Shall he himself be thus smitten, even as he smote? and as he slew,
shall he be thus slain? [8] Fighting and reproaching he will dismiss them;
didst thou not meditate with a harsh spirit, to slay them with a wrathful
spirit? [9] Therefore shall the iniquity of Jacob be taken away; and this is
his blessing, when I shall have taken away his sin; when they shall have
broken to pieces all the stones of the altars as fine dust, and their trees
shall not remain, and their idols shall be cut off, as a thicket afar off. [10] The
flock that dwelt there shall be left, as a deserted flock; and the ground shall
be for a long time for pasture, and there shall flocks lie down to rest. [11] And
after a time there shall be in it no green thing because of the grass being
parched. Come hither, ye women that come from a sight; for it is a people
of no understanding; therefore he that made them shall have no pity upon
them, and he that formed them shall have no mercy upon them.

[9] Rom. 11:26–27

[11] from a sight: see Heb.

[12] And it shall come to pass in that day that God shall fence men off
from the channel of the river as far as Rhinocorura; but do ye gather one
by one the children of Israel. [13] And it shall come to pass in that day, that
they shall blow the great trumpet, and the lost ones in the land of the
Assyrians shall come, and the lost ones in Egypt, and shall worship the
Lord on the holy mountain in Jerusalem.

28 Woe to the crown of pride, the hirelings of Ephraim, the flower
that hath fallen from the glory of the top of the fertile mountain,
they that are drunken without wine. [2] Behold, the anger of the Lord is
strong and severe, as descending hail where there is no shelter, violently
descending; as a great body of water sweeping away the soil, he shall make
rest for the land. [3] The crown of pride, the hirelings of Ephraim, shall be
beaten down with the hands and with the feet. [4] And the fading flower of
the glorious hope on the top of the high mountain shall be as the early fig;
he that seeth it, before he taketh it into his hand, will desire to swallow it
down.

[4] glorious hope: Gr. *hope of glory*

[5] In that day the Lord of hosts shall be the crown of hope, the woven
crown of glory, to the remnant of the people. [6] They shall be left in the
spirit of judgment for judgment, and for the strength of them that hinder
slaying. [7] For these have trespassed through wine; they have erred through
strong drink: the priest and the prophet are mad through strong drink,
they are swallowed up by reason of wine, they have staggered through
drunkenness; they have erred: this is their vision. [8] A curse shall devour
this counsel, for this is their counsel for the sake of covetousness. [9] To
whom have we reported evils? and to whom have we reported a message?
even to those that are weaned from the milk, who are drawn from the
breast. [10] Expect thou affliction on affliction, hope upon hope: yet a little,

[7] through drunkenness: lit. *from drunkenness*

[11] 1 Cor. 14:21

and yet a little, [11] by reason of the contemptuous words of the lips, by means of another language: for they shall speak to this people, saying to them, [12] This is the rest to him that is hungry, and this is the calamity: but they would not hear.

[13] Therefore the oracle of God shall be to them affliction on affliction, hope on hope, yet a little, and yet a little, that they may go and fall backward; and they shall be crushed and shall be in danger, and shall be taken.

[14] Therefore hear ye the word of the Lord, ye afflicted men, and ye princes of this people that is in Jerusalem. [15] Because ye have said, We have made a covenant with Hades, and agreements with death; if the rushing storm should pass, it shall not come upon us: we have made falsehood our hope, and by falsehood shall we be protected: [16] therefore thus saith the Lord, even the Lord,

[16] Rom. 9:33; 10:11; 1 Pet. 2:6

Behold, I lay for the foundations of Sion a costly stone, a choice, a cornerstone, a precious stone, for its foundations; and he that believeth on him shall by no means be ashamed. [17] And I will cause judgment to be for hope, and my compassion shall be for just measures, and ye that trust vainly in falsehood shall fall: for the storm shall by no means pass by you, [18] except it also take away your covenant of death, and your trust in Hades shall by no means stand: if the rushing storm should come upon you, ye shall be beaten down by it. [19] Whenever it shall pass by, it shall take you; morning by morning it shall pass by in the day, and in the night there shall be an evil hope.

[18] except it also: or, *shall it not also*? etc.

Learn to hear, [20] ye that are distressed; we cannot fight, but we are ourselves too weak for you to be gathered. [21] The Lord shall rise up as a mountain of ungodly men, and shall be in the valley of Gabaon; he shall perform his works with wrath, even a work of bitterness, and his wrath shall deal strangely, and his destruction shall be strange. [22] Therefore do not ye rejoice, neither let your bands be made strong; for I have heard of works finished and cut short by the Lord of hosts, which he will execute upon all the earth.

[23] Hearken, and hear my voice; attend, and hear my words. [24] Will the ploughman plough all the day? or will he prepare the seed beforehand, before he tilleth the ground? [25] Doth he not, when he hath levelled the surface thereof, then sow the small black poppy, or cumin, and afterward sow wheat, and barley, and millet, and bread-corn in thy borders? [26] So thou shalt be chastened by the judgment of thy God, and shalt rejoice. [27] For the black poppy is not cleansed with harsh treatment, nor will a waggon-wheel pass over the cumin; but the black poppy is threshed with a rod, and the cumin shall be eaten with bread; [28] for I will not be wroth with you for ever, neither shall the voice of my anger crush you. [29] And these signs came forth from the Lord of hosts. Take counsel, exalt vain comfort.

[28] I will: Gr. *I am*
[28] anger crush you: Gr. *bitterness trample you*

29 Alas for the city Ariel, which David besieged. Gather ye fruits year by year; eat ye, for ye shall eat with Moab. [2] For I will grievously afflict Ariel: and her strength and her wealth shall be mine. [3] And I will compass thee about like David, and will raise a mound about thee, and

[1] Alas for: or, *woe to*
[1] besieged: see Heb.

set up towers round thee. [4] And thy words shall be brought down to the
earth, and thy words shall sink down to the earth, and thy voice shall be
as they that speak out of the earth, and thy voice shall be lowered to the
ground. [5] But the wealth of the ungodly shall be as dust from a wheel, and
the multitude of them that oppress thee as flying chaff, and it shall be
suddenly as a moment, [6] from the Lord of hosts: for there shall be a visita-
tion with thunder, and earthquake, and a loud noise, a rushing tempest,
and devouring flame of fire. [7] And the wealth of all the nations together, as
many as have fought against Ariel, and all they that war against Jerusalem,
and all who are gathered against her, and they that distress her, shall be
as one that dreameth in sleep by night. [8] And as men drink and eat in
sleep, and when they have arisen, the dream is vain: and as a thirsty man
dreameth as if he drank, and having arisen is still thirsty, and his soul hath
desired in vain: so shall be the wealth of all the nations, as many as have
fought against the mount Sion.

[4] be lowered: Gr. *become weak*

[6] noise: Gr. *voice*

[9] Faint ye, and be amazed, and be overpowered, not with strong drink
nor with wine. [10] For the Lord hath made you to drink a spirit of deep
sleep; and he shall close their eyes, and the eyes of their prophets and of
their rulers, who see secret things. [11] And all these things shall be to you
as the words of this sealed book, which if they shall give to a learned man,
saying, Read this, he shall then say, I cannot read it, for it is sealed. [12] And
this book shall be given into the hands of a man that is unlearned, and
one shall say to him, Read this; and he shall say, I am not learned.

[10] Rom. 11:8

[13] And the Lord hath said, This people draw nigh to me with their mouth,
and they honour me with their lips, but their heart is far from me: but in
vain do they worship me, teaching the commandments and doctrines of
men. [14] Therefore behold I will proceed to remove this people, and I will
remove them: and I will destroy the wisdom of the wise, and will hide the
understanding of the prudent. [15] Woe to them that deepen their counsel,
and not by the Lord. Woe to them that take secret counsel, and whose
works are in darkness, and they say, Who hath seen us? and who shall
know us, or what we do? [16] Shall ye not be counted as clay of the potter?
Shall the thing formed say to him that formed it, Thou didst not form me?
or the work to the maker, Thou hast not made me wisely? [17] Is it not yet
a little while, and Lebanon shall be changed as the mountain of Chermel,
and Chermel shall be reckoned as a forest? [18] And in that day the deaf shall
hear the words of the book, and they that are in darkness, and they that are
in mist: the eyes of the blind shall see, [19] and the poor shall rejoice with joy
because of the Lord, and they that had no hope among men shall be filled
with joy. [20] The lawless man hath come to nought, and the proud man
hath perished, and they that transgress mischievously have been utterly
destroyed: [21] and they that cause men to sin by a word: and men shall
make all that reprove in the gates an offence, because they have unjustly
turned aside the righteous.

[13] Matt. 15:8–9; Mark 7:6–7

[14] 1 Cor. 1:19

[15] are: Gr. *shall be*

[16] Shall the thing formed say to him: see Rom. 9:20

[22] Therefore thus saith the Lord concerning the house of Jacob, whom he
set apart from Abraham, Jacob shall not now be ashamed, neither shall he
now change countenance. [23] But when their children shall have seen my

works, they shall sanctify my name for my sake, and they shall sanctify
the Holy One of Jacob, and shall fear the God of Israel. [24] And they that
erred in spirit shall know understanding, and the murmurers shall learn
obedience, and the stammering tongues shall learn to speak peace.

30 Woe to the apostate children, saith the Lord: ye have framed coun-
sel, not by me, and covenants not by my Spirit, to add sins to sins:
[2] even they that proceed to go down into Egypt, but they have not en-
quired of me, that they might be helped by Pharaoh, and protected by
the Egyptians. [3] For the protection of Pharaoh shall be to you a disgrace,
and there shall be a reproach to them that trust in Egypt. [4] For there are
princes in Tanis, evil messengers. [5] In vain shall they labour in seeking to
a people, which shall not profit them for help, but shall be for a shame
and reproach.

[6] *The Vision of the Quadrupeds in the Desert.*

In affliction and distress, where are the lion and lion's whelp, thence
come also asps, and the young of flying asps, there shall they be who
bore their wealth on asses and camels to a nation which shall not profit
them. [7] The Egyptians shall help you utterly in vain: tell them, This your
consolation is vain.

[8] Now then sit down and write these words on a tablet, and in a book;
for these things shall be for days of seasons, and for ever. [9] For the people
is disobedient, false children, who would not hear the law of God: [10] who
say to the prophets, Report not to us; and to them that see visions, Speak
them not to us, but speak and report to us another error; [11] and turn us
aside from this way; remove from us this path, and remove from us the
oracle of Israel.

[8] for days of seasons, and for ever: Vat. *for many long days, and even for ever*

[12] Therefore thus saith the Holy One of Israel, Because ye have refused to
obey these words, and have trusted in falsehood; and because thou hast
murmured, and been confident in this respect: [13] therefore shall this sin
be to you as a wall suddenly falling when a strong city hath been taken,
of which the fall is very near at hand. [14] And the fall thereof shall be as the
breaking of an earthen vessel, as small fragments of a pitcher, so that thou
shouldst not find among them a sherd, with which thou mightest take up
fire, and with which thou shouldst draw a little water.

[15] Thus saith the Lord, the Holy Lord of Israel; When thou shalt turn and
mourn, then thou shalt be saved; and thou shalt know where thou wast,
when thou didst trust in vanities: then your strength became vain, yet
ye would not hearken: [16] but ye said, We will flee upon horses; therefore
shall ye flee: and, We will be aided by swift riders; therefore shall they that
pursue you be swift. [17] A thousand shall flee because of the voice of one,
and many shall flee on account of the voice of five; until ye be left as a
signal-post upon a mountain, and as one bearing an ensign upon a hill.

[18] And the Lord will again wait, that he may pity you, and will therefore
be exalted that he may have mercy upon you: because the Lord your God
is a judge: blessed are they that stay themselves upon him.
[19] For the holy people shall dwell in Sion: and whereas Jerusalem hath
wept bitterly, saying, Pity me; he shall pity thee: when he perceived the
voice of thy cry, he hearkened to thee. [20] And though the Lord shall give
you the bread of affliction and scant water, yet they that cause thee to err
shall no more at all draw nigh to thee; for thy eyes shall see those that
cause thee to err, [21] and thy ears shall hear the words of them that went
after thee to lead thee astray, who say, This is the way, let us walk in it,
whether to the right or to the left. [22] And thou shalt pollute the plated
idols, and thou shalt grind to powder the gilt ones, and shalt scatter them
as the water of a removed woman, and thou shalt thrust them forth as
dung. [23] Then shall there be rain to the seed of thy land; and the bread of
the fruit of thy land shall be plenteous and rich: and thy cattle shall feed in
that day in a fertile and spacious place. [24] Your bulls and your oxen that till
the ground, shall eat chaff mixed with winnowed barley. [25] And there shall
be upon every lofty mountain and upon every high hill, water running in
that day, when many shall perish, and when the towers shall fall. [26] And
the light of the moon shall be as the light of the sun, and the light of the
sun shall be sevenfold in the day when the Lord shall heal the breach of
his people, and shall heal the pain of thy wound.
[27] Behold, the name of the Lord cometh after a long time, burning wrath:
the word of his lips is with glory, a word full of anger, and the anger of his
wrath shall devour as fire. [28] And his breath, as rushing water in a valley,
shall reach as far as the neck, and be divided, to confound the nations for
their vain error: error also shall pursue them, and overtake them. [29] Must
ye always rejoice, and go into my holy places continually, as they that
keep a feast? and must ye go with a pipe, as those that rejoice, into the
mountain of the Lord, to the God of Israel? [30] And the Lord shall make his
glorious voice to be heard, and the wrath of his arm, to make a display
with wrath and anger and devouring flame: he shall lighten terribly, and
his wrath shall be as water and violent hail. [31] For by the voice of the Lord
the Assyrians shall be overcome, even by the stroke wherewith he shall
smite them. [32] And it shall happen to him from every side, that they from
whom their hope of assistance was, in which he trusted, themselves shall
war against him in turn with drums and with harp. [33] For thou shalt be
required before thy time: hath it been prepared for thee also to reign? nay,
God hath prepared for thee a deep trench, wood piled, fire and much
wood: the wrath of the Lord shall be as a trench kindled with sulphur.

31 Woe to them that go down to Egypt for help, who trust in horses
and chariots, for they are many; and in horses, which are a great
multitude; and have not trusted in the Holy One of Israel, and have not
sought the Lord. [2] Therefore he hath wisely brought evils upon them, and
his word shall not be frustrated; and he shall rise up against the houses
of wicked men, and against their vain hope, [3] even an Egyptian, a man,
and not God; the flesh of horses, and there is no help in them: but the

[18] stay themselves upon: or, *wait for*

[19] bitterly: Gr. *with weeping*

[28] overtake them: Gr. *take them to their face*

Lord shall bring his hand upon them, and the helpers shall fail, and all
shall perish together. [4] For thus said the Lord to me, As a lion would roar,
or a lion's whelp over prey which he hath taken, and cry over it, until the
mountains are filled with his voice, and the animals are awe-struck and
tremble at the fierceness of his wrath: so the Lord of hosts shall descend
to fight upon the mount Sion, even upon her mountains. [5] As birds flying,
so shall the Lord of hosts defend; he shall defend Jerusalem, and he shall
rescue, and save and deliver. [6] Turn, ye children of Israel, who devise a
deep and sinful counsel. [7] For in that day men shall renounce their silver
idols and their golden idols, which their hands made. [8] And the Assyrian
shall fall: not the sword of a great man, nor the sword of a mean man
shall devour him; neither shall he flee from the face of the sword: but the
young men shall be overthrown: [9] for they shall be compassed with rocks
as with a trench, and shall be worsted; and he that fleeth shall be taken.
Thus saith the Lord, Blessed is he that hath a seed in Sion, and household
friends in Jerusalem.

32 For, behold, a righteous king shall reign, and princes shall govern
with judgment. [2] And a man shall hide his words, and be hidden, as
from rushing water, and shall appear in Sion as a rushing river, glorious in
a thirsty land. [3] And they shall no more trust in men, but they shall incline
their ears to hear. [4] And the heart of the weak ones shall attend to hear,
and the stammering tongues shall soon learn to speak peace. [5] And they
shall no more at all tell a fool to rule, and thy servants shall no more at all
say, Be silent. [6] For the fool shall speak foolish words, and his heart shall
meditate vanities, and to perform lawless deeds and to speak error against
the Lord, to scatter hungry souls, and he will cause the thirsty souls to be
empty. [7] For the counsel of the wicked will devise iniquity, to destroy the
poor with unjust words, and ruin the cause of the poor in judgment. [8] But
the godly have devised wise measures, and this counsel shall stand.

[9] Rise up, ye rich women, and hear my voice; ye confident daughters,
hearken to my words. [10] Remember for a full year in pain, yet with hope:
the vintage hath been cut off, it hath ceased, it shall by no means come
again. [11] Be amazed, be pained, ye confident ones: strip you, bare your-
selves, gird your loins; [12] and beat on your breasts, because of the pleas-
ant field, and the fruit of the vine. [13] As for the land of my people, the
thorn and grass shall come upon it, and joy shall be removed from every
house. [14] As for the rich city, the houses are deserted; they shall aban-
don the wealth of the city, and the pleasant houses: and the villages shall
be caves for ever, the joy of wild asses, shepherds' pastures; [15] until the
Spirit shall come upon you from on high, and Chermel shall be desert,
and Chermel shall be counted for a forest. [16] Then judgment shall abide in
the wilderness, and righteousness shall dwell in Carmel. [17] And the works
of righteousness shall be peace; and righteousness shall ensure rest, and
the righteous shall be confident for ever. [18] And his people shall inhabit
a city of peace, and dwell in it in confidence, and they shall rest with
wealth. [19] And if the hail should come down, it shall not come upon you;
and they that dwell in the forests shall be in confidence, as those in the

[7] ruin the cause: Gr. *disperse the words*
[9] confident daughters: Gr. *daughters in hope*

plain country. [20] Blessed are they that sow by every water, where the ox
and ass tread.

33 Woe to them that afflict you; but no one maketh you miserable: and
he that dealeth perfidiously with you doth not deal perfidiously:
they that deal perfidiously shall be taken and given up, and as a moth on
a garment, so shall they be spoiled.

[2] Lord, have mercy upon us; for we have trusted in thee: the seed of the
rebellious is gone to destruction, but our deliverance was in a time of
affliction. [3] By reason of the terrible sound the nations were dismayed for
fear of thee, and the heathen were scattered.

[4] And now shall the spoils of your small and great be gathered: as if one
should gather locusts, so shall they mock you. [5] The God who dwelleth
on high is holy: Sion is filled with judgment and righteousness. [6] They
shall be delivered up to the law: our salvation is our treasure: there are
wisdom and knowledge and piety toward the Lord; these are the treasures
of righteousness.

[7] Behold now, these shall be terrified with fear of you: those whom ye
feared shall cry out because of you: messengers shall be sent, bitterly
weeping, entreating for peace. [8] For the ways of these shall be made deso-
late: the terror of the nations hath been made to cease, and the covenant
with these is taken away, and ye shall by no means deem them men. [9] The
land mourneth; Lebanon is ashamed: Saron is become marshes; Galilee
shall be laid bare, and Chermel.

[9] laid bare: Gr. *manifest*

[10] Now will I arise, saith the Lord, now will I be glorified; now will I be
exalted. [11] Now shall ye see, now shall ye perceive; the strength of your
breath shall be vain; fire shall devour you. [12] And the nations shall be burnt
up; as a thorn in the field cast out and burnt up.

[13] They that are afar off shall hear what I have done; they that draw nigh
shall know my strength. [14] The sinners in Sion have departed; trembling
shall seize the ungodly. Who will tell you that a fire is kindled? Who will
tell you of the eternal place?

[15] He that walketh in righteousness, speaking rightly, hating transgres-
sion and iniquity, and shaking his hands from gifts, stopping his ears that
he should not hear the judgment of blood, shutting his eyes that he should
not see injustice; [16] he shall dwell in a high cave of a strong rock: bread
shall be given him, and his water shall be sure. [17] Ye shall see a king with
glory: your eyes shall behold a land from afar. [18] Your soul shall meditate
terror. Where are the scribes? where are the counsellors, where is he that
numbereth them that are growing up, [19] even the small and great people?
with whom he took not counsel, neither did he understand a people of
deep speech, so that a despised people should not hear, and there is no
understanding to him that heareth.

[20] Behold the city Sion, our refuge: thy eyes shall behold Jerusalem, a rich
city, tabernacles which shall not be shaken, neither shall the pins of her
tabernacle be moved for ever, neither shall her cords be at all broken: [21] for
the name of the Lord is great to you: ye shall have a place, even rivers and
wide and spacious channels: thou shalt not go this way, neither a vessel

[20] refuge: or, *salvation*

with oars go thereby. [22] For my God is great: the Lord our judge shall not
pass me by: the Lord is our prince, the Lord is our king; the Lord, he shall
save us.
[23] Thy cords are broken, for they had no strength: thy mast hath given
way, it shall not spread the sails, it shall not bear a signal, until it be given
up for plunder; therefore shall many lame men take spoil. [24] And the peo-
ple dwelling among them shall by no means say, I am in pain: for their
sin shall be forgiven them.

[24] I am in pain: or, *I am sick*

34 Draw near, ye nations; and hearken, ye princes; let the earth hear,
and they that are in it; the world, and the people that are therein.
[2] For the wrath of the Lord is upon all nations, and his anger upon the
number of them, to destroy them, and give them up to slaughter. [3] And
their slain shall be cast forth, and their corpses; and their ill savour shall
come up, and the mountains shall be made wet with their blood. [4] And all
the powers of the heavens shall melt, and the sky shall be rolled up like a
scroll: and all the stars shall fall like leaves from a vine, and as leaves fall
from a fig-tree.
[5] My sword hath been made drunk in heaven: behold, it shall come down
upon Idumea, and with judgment upon the people doomed to destruc-
tion. [6] The sword of the Lord is filled with blood, it is glutted with fat,
with the blood of goats and lambs, and with the fat of goats and rams:
for the Lord hath a sacrifice in Bosor, and a great slaughter in Idumea.
[7] And the mighty ones shall fall with them, and the rams and the bulls;
and the land shall be soaked with blood, and shall be filled with their
fat. [8] For it is the day of the judgment of the Lord, and the year of the
recompense of Sion in judgment. [9] And her valleys shall be turned into
pitch, and her land into sulphur; and her land shall be as pitch burning
night and day; [10] and it shall never be quenched, and her smoke shall
go up: it shall be made desolate throughout her generations, [11] and for
a long time birds and hedgehogs, and ibises and ravens shall dwell in
it: and the measuring line of desolation shall be cast over it, and satyrs
shall dwell in it. [12] Her princes shall be no more; for her kings and her
great men shall be destroyed. [13] And thorns shall spring up in their cities,
and in her strongholds: and they shall be habitations of monsters, and
a court for ostriches. [14] And devils shall meet with satyrs, and they shall
cry one to the other: there shall satyrs rest, having found for themselves
a place of rest. [15] There hath the hedgehog made its nest, and the earth
hath safely preserved its young: there have the deer met, and seen one
another's faces. [16] They passed by in full number, and not one of them
perished: they sought not one another; for the Lord commanded them,
and his Spirit gathered them. [17] And he shall cast lots for them, and his
hand hath portioned out their pasture, saying, Ye shall inherit the land for
ever: they shall rest on it through all generations.

[7] soaked: Gr. *made drunken*

[11] satyrs: vide supra, 13:22

[13] monsters: vide supra, Job 30:29; Esai. 13:21, etc.

35 Be glad, thou thirsty desert: let the wilderness exult, and flower as
the lily. [2] And the desert places of Jordan shall blossom and rejoice;
the glory of Lebanon hath been given to it, and the honour of Carmel; and
my people shall see the glory of the Lord, and the majesty of God.

[3] Be strong, ye relaxed hands and palsied knees. [4] Comfort one another, ye faint-hearted; be strong, fear not; behold, our God rendereth judgment, and he will render it; he will come and save us. [5] Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. [6] Then shall the lame man leap as a hart, and the tongue of the stammerers shall speak plainly; for water hath burst forth in the desert, and a channel of water in a thirsty land. [7] And the dry land shall become pools, and a fountain of water shall be poured into the thirsty land; there shall there be a joy of birds, ready habitations and marshes. [8] There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. [9] And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf, shall walk in it, [10] and shall return, and come to Sion with joy, and everlasting joy shall be over their head; for on their head shall be praise and exultation, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

[3] See Heb. 12:12

36 Now it came to pass in the fourteenth year of the reign of Hezekias, that Sennacherib, king of the Assyrians, came up against the strong cities of Judea, and took them. [2] And the king of the Assyrians sent Rabsaces out of Laches to Jerusalem to king Hezekias with a large force: and he stood by the conduit of the upper pool in the way of the fuller's field. [3] And there went forth to him Heliakim the steward, the son of Chelcias, and Somnas the scribe, and Joach the son of Asaph, the recorder.

[2] by: Gr. *in*

[4] And Rabsaces said to them, Say to Hezekias, Thus saith the great king, the king of the Assyrians, Why art thou secure? [5] Is war carried on with counsel and mere words of the lips? and now on whom dost thou trust, that thou rebellest against me? [6] Behold, thou trustest on this bruised staff of reed, on Egypt: as soon as a man leaneth upon it, it shall go into his hand, and pierce it: so is Pharaoh king of Egypt and all that trust in him. [7] But if ye say, We trust in the Lord our God; [8] yet now make an agreement with my lord the king of the Assyrians, and I will give you two thousand horses, if ye shall be able to set riders upon them. [9] And how can ye then turn to the face of the satraps? They that trust on the Egyptians for horse and rider are our servants. [10] And now, Have we come up against this land to fight against it without the Lord? The Lord said to me, Go up against this land, and destroy it.

[9] satraps: or, *local governors*

[11] Then Eliakim and Somnas and Joach said to him, Speak to thy servants in the Syrian tongue; for we understand it: and speak not to us in the Jewish tongue: and wherefore speakest thou in the ears of the men on the wall? [12] And Rabsaces said to them, Hath my lord sent me to your lord or to you, to speak these words? hath he not sent me to the men that sit on the wall, that they may eat dung, and drink their water together with you?

[13] And Rabsaces stood, and cried with a loud voice in the Jewish language, and said, Hear ye the words of the great king, the king of the Assyrians: [14] thus saith the king, Let not Hezekias deceive you with words: he will not be able to deliver you. [15] And let not Hezekias say to you, That God

will deliver you, and this city will not at all be delivered into the hand of
the king of the Assyrians. [16] Hearken not to Hezekias: thus saith the king
of the Assyrians, If ye wish to be blessed, come out to me: and ye shall eat
every one of his vine and his fig-trees, and ye shall drink water out of your
own cisterns; [17] until I come and take you to a land, like your own land,
a land of corn and wine, and bread and vineyards. [18] Let not Hezekias
deceive you, saying, God will deliver you. Have the gods of the nations
delivered each one his own land out of the hand of the king of the Assyr-
ians? [19] Where is the god of Emath, and Arphath? and where is the god
of Eppharuaim? have they been able to deliver Samaria out of my hand?
[20] Which is the god of all these nations, that hath delivered his land out
of my hand, that God should deliver Jerusalem out of my hand? [21] And
they were silent, and none answered him a word; because the king had
commanded that none should answer.

[22] And Heliakim the son of Chelcias, the steward, and Somnas the
military scribe, and Joach the son of Asaph, the recorder, came in to
Hezekias, having their garments rent, and they reported to him the words
of Rabsaces.

37 And it came to pass, when king Hezekias heard it, that he rent his
clothes, and put on sackcloth, and went up to the house of the
Lord.

[2] And he sent Heliakim the steward, and Somnas the scribe, and the el-
ders of the priests clothed with sackcloth, to Esaias the son of Amos, the
prophet. And they said to him, Thus saith Hezekias, [3] Today is a day of
affliction, and reproach, and rebuke, and anger: for the pangs are come
upon the travailing woman, but she hath not strength to bring forth. [4] May
the Lord thy God hear the words of Rabsaces, which the king of the As-
syrians hath sent, to reproach the living God, even to reproach with the
words which the Lord thy God hath heard: therefore thou shalt pray to thy
Lord for these that are left.

[5] So the servants of king Hezekias came to Esaias. [6] And Esaias said to
them, Thus shall ye say to your master, Thus saith the Lord, Be not thou
afraid at the words which thou hast heard, wherewith the ambassadors of
the king of the Assyrians have reproached me. [7] Behold, I will send a blast
upon him, and he shall hear a report, and return to his own country, and
he shall fall by the sword in his own land.

[8] So Rabsaces returned, and found the king of the Assyrians besieging
Lobna: for he had heard that he had departed from Lachis. [9] And Tharaca
king of the Ethiopians went forth to attack him. And when he heard it,
he turned aside, and sent messengers to Hezekias, saying, [10] Thus shall
ye say to Hezekias king of Judea, Let not thy God, in whom thou trustest,
deceive thee, saying, Jerusalem shall not be delivered into the hand of the
king of the Assyrians.

[9] attack: Gr. *be-siege*

[11] Hast thou not heard what the kings of the Assyrians have done, how
they have destroyed the whole earth? and shalt thou be delivered? [12] Have
the gods of the nations which my fathers destroyed delivered them, both
Gozan, and Charrhan, and Rapheth, which are in the land of Theemath?

[13] Where are the kings of Emath? and where is the king of Arphath? and
where is the king of the city of Eppharuaim, and of Anagugana?
[14] And Hezekias received the letter from the messengers, and read it, and
went up to the house of the Lord, and opened it before the Lord. [15] And
Hezekias prayed to the Lord, saying,
[16] O Lord of hosts, God of Israel, who sittest upon the cherubs, thou
alone art the God of every kingdom of the world: thou hast made heaven
and earth. [17] Incline thy ear, O Lord, hearken, O Lord; open thy eyes, O
Lord, look, O Lord: and behold the words of Sennacherib, which he hath
sent to reproach the living God. [18] For of a truth, Lord, the kings of the As-
syrians have laid waste the whole world, and the countries thereof, [19] and
have cast their idols into the fire: for they were no gods, but the work of
men's hands, wood and stone; and they have cast them away. [20] But now,
O Lord our God, deliver us from his hands, that every kingdom of the
earth may know that thou art God alone.
[21] And Esaias the son of Amos was sent to Hezekias, and said to him,
Thus saith the Lord, the God of Israel, I have heard thy prayer to me con-
cerning Sennacherib king of the Assyrians. [22] This is the word which God
hath spoken concerning him; The virgin daughter of Sion hath despised
thee, and mocked thee; the daughter of Jerusalem hath shaken her head
at thee. [23] Whom hast thou reproached and provoked? and against whom
hast thou lifted up thy voice? and hast thou not lifted up thy eyes on high
against the Holy One of Israel? [24] For thou hast reproached the Lord by
messengers; for thou hast said, With the multitude of chariots have I as-
cended to the height of mountains, and to the sides of Lebanon; and I
have cropped the height of his cedars and the beauty of his cypresses;
and I entered into the height of the forest region: [25] and I have made a
bridge, and dried up the waters, and every pool of water.

[24] cropped: Gr. *cut*

[26] Hast thou not heard of these things which I did of old? I appointed
them from ancient times; but now have I manifested my purpose of des-
olating nations in their strongholds, and them that dwell in strong cities.
[27] I weakened their hands, and they withered; and they became as dry
grass on the house-tops, and as grass. [28] But now I know thy rest, and thy
going out, and thy coming in. [29] And thy wrath wherewith thou hast been
enraged, and thy rancour hath come up to me; therefore I will put a hook
in thy nose, and a bit in thy lips, and will turn thee back by the way by
which thou camest.
[30] And this shall be a sign to thee, Eat this year what thou hast sown; and
the second year that which is left: and the third year sow, and reap, and
plant vineyards, and eat the fruit of them. [31] And they that are left in Judea
shall take root downward, and bear fruit upward: [32] for out of Jerusalem
there shall be a remnant, and the saved ones out of mount Sion: the zeal
of the Lord of hosts shall perform this. [33] Therefore thus saith the Lord
concerning the king of the Assyrians, He shall not enter into this city, nor
cast a weapon against it, nor bring a shield against it, nor make a rampart
round it. [34] But by the way by which he came, by it shall he return, and

[32] a remnant: lit. *the left men*

shall not enter into this city: thus saith the Lord. [35] I will protect this city
to save it for my own sake, and for my servant David's sake.
[36] And the angel of the Lord went forth, and slew out of the camp of
the Assyrians a hundred and eighty-five thousand: and they arose in the
morning and found all these bodies dead. [37] And Sennacherib king of the
Assyrians turned and departed, and dwelt in Nineveh. [38] And while he was
worshipping Nasarach his country's god in the house, Adramelech and
Sarasar his sons smote him with swords; and they escaped into Armenia:
and Asordan his son reigned in his stead.

38 And it came to pass at that time, that Hezekias was sick even to
death. And Esaias the prophet the son of Amos came to him, and
said to him, Thus saith the Lord, Give orders concerning thy house: for
thou shalt die, and not live. [2] And Hezekias turned his face to the wall, and
prayed to the Lord, saying, [3] Remember, O Lord, how I have walked before
thee in truth, with a true heart, and have done that which was pleasing in
thy sight. And Hezekias wept bitterly. [4] And the word of the Lord came to
Esaias, saying, Go, and say to Hezekias, [5] Thus saith the Lord, the God of
David thy father, I have heard thy prayer, and seen thy tears: behold, I will
add to thy time fifteen years. [6] And I will deliver thee and this city out of
the hand of the king of the Assyrians: and I will defend this city. [7] And this
shall be a sign to thee from the Lord, that God will do this thing; [8] behold,
I will turn back the shadow of the degrees of the dial by which ten degrees
on the house of thy father the sun hath gone down—I will turn back the
sun the ten degrees; so the sun went back the ten degrees by which the
shadow had gone down.

[9] had been sick: Gr. *was sick*

[9] *The Prayer of Hezekias king of Judea, when he had been sick, and was recovered from his sickness.*

[10] I said in the end of my days, I shall go to the gates of the grave: I shall
part with the remainder of my years. [11] I said, I shall no more at all see
the salvation of God in the land of the living: I shall no more at all see
the salvation of Israel on the earth: I shall no more at all see man. [12] My
life hath failed from among my kindred: I have parted with the remainder
of my life: it hath gone forth and departed from me, as one that having
pitched a tent taketh it down again: my breath was with me as a weaver's
web, when she that weaveth draweth nigh to cut off the thread. [13] In that
day I was given up as to a lion until the morning: so hath he broken all my
bones: for I was so given up from day even to night. [14] As a swallow, so will
I cry, and as a dove, so do I mourn: for my eyes have failed with looking to
the height of heaven to the Lord, who hath delivered me, [15] and removed
the sorrow of my soul. [16] Yea, O Lord, for it was told thee concerning this;
and thou hast revived my breath; and I am comforted, and live. [17] For
thou hast chosen my soul, that it should not perish: and thou hast cast all
my sins behind me. [18] For they that are in the grave shall not praise thee,
neither shall the dead bless thee, neither shall they that are in Hades hope

for thy mercy. [19] The living shall bless thee, as I also do: for from this day
shall I beget children, who shall declare thy righteousness, [20] O God of my
salvation; and I will not cease blessing thee with the psaltery all the days
of my life before the house of God.
[21] Now Esaias had said to Hezekias; Take a cake of figs, and mash them,
and apply them as a plaster, and thou shalt be well. [22] And Hezekias said,
This is a sign to Hezekias, that I shall go up to the house of God.

39 At that time Marodach Baladan, the son of Baladan, the king of
Babylonia, sent letters and ambassadors and gifts to Hezekias: for
he had heard that he had been sick even to death, and was recovered.
[2] And Hezekias was glad of their coming, and he showed them the house of
his spices, and of silver, and gold, and myrrh, and incense, and ointment,
and all the houses of his treasures, and all that he had in his stores: and
there was nothing in his house, nor in all his dominion, which Hezekias
did not show.
[3] And Esaias the prophet came to king Hezekias, and said to him, What
say these men? and whence came they to thee? and Hezekias said, They
are come to me from a land afar off, from Babylon. [4] And Esaias said, What
have they seen in thy house? and Hezekias said, They have seen every-
thing in my house; and there is nothing in my house which they have not
seen: yea, also the possessions in my treasuries. [5] And Esaias said to him,
Hear the word of the Lord of hosts: [6] Behold, the days come, when they
shall take all the things that are in thy house, and all that thy fathers have
gathered until this day, shall go to Babylon; and they shall not leave any-
thing at all: and God hath said, [7] that they shall take also of thy children
whom thou shalt beget; and they shall make them eunuchs in the house
of the king of the Babylonians. [8] And Hezekias said to Esaias, Good is the
word of the Lord, which he hath spoken: let there, I pray, be peace and
righteousness in my days.

40 Comfort ye, comfort ye my people, saith God. [2] Speak, ye priests,
to the heart of Jerusalem; comfort her, for her humiliation is ac-
complished, her sin is put away: for she hath received of the Lord's hand
double the amount of her sins.
[3] The voice of one crying in the wilderness, Prepare ye the way of the
Lord, make straight the paths of our God. [4] Every valley shall be filled, and
every mountain and hill shall be brought low: and all the crooked ways
shall become straight, and the rough places smooth ways. [5] And the glory
of the Lord shall appear, and all flesh shall see the salvation of God: for
the Lord hath spoken it.
[6] The voice of one saying, Cry; and I said, What shall I cry? All flesh is
grass, and all the glory of man as the flower of grass. [7] The grass withereth,
and the flower fadeth: [8] but the word of our God abideth for ever.
[9] O thou that bringest glad tidings to Sion, go up on the high mountain;
lift up thy voice with strength, thou that bringest glad tidings to Jerusalem;
lift it up, fear not; say unto the cities of Judah, Behold your God! [10] Behold
the Lord! The Lord is coming with strength, and his arm is with power:
behold, his reward is with him, and his work before him. [11] He shall tend

[1] had been: Gr. *was*

[3] Matt. 3:3; Mark 1:3; Luke 3:4–6; John 1:23
[4] smooth ways: Vat. *plains*

[6] 1 Pet. 1:24–25

his flock as a shepherd, and he shall gather the lambs with his arm, and
shall soothe them that are with young. [12] Who hath measured the water
in his hand, and the heaven with a span, and all the earth in a handful?
Who hath weighed the mountains in scales, and the forests in a balance?
[13] Who hath known the mind of the Lord? and who hath been his counsel-
lor, to instruct him? [14] Or with whom hath he taken counsel, and he hath
instructed him? or who hath taught him judgment, or who hath taught
him the way of understanding? [a]Or who hath first given to him, and it
shall be recompensed to him again; [15] since all the nations are counted
as a drop from a bucket, and as the turning of a balance, and shall be
counted as spittle? [16] And Lebanon is not enough to burn, nor all beasts
enough for a whole-burnt offering: [17] and all the nations are as nothing,
and counted as nothing.

[13] Rom. 11:34 (LXX ≠ Heb.)
[13] 1 Cor. 2:16

[18] To whom have ye compared the Lord? and with what likeness have ye
compared him? [19] Hath not the artificer made an image, or the goldsmith
having melted gold, gilt it over, and made it a similitude? [20] For the artificer
chooseth out a wood that will not rot, and will wisely enquire how he shall
set up his image, and that so that it should not be moved. [21] Will ye not
know? will ye not hear? hath it not been told you of old? Have ye not
known the foundations of the earth? [22] It is he that comprehendeth the
circle of the earth, and the inhabitants in it are as grasshoppers; he that
set up the heaven as a chamber, and stretched it out as a tent to dwell in:
[23] he that appointeth princes to rule as nothing, and hath made the earth
as nothing. [24] For they shall not plant, neither shall they sow, neither shall
their root be fixed in the ground: he hath blown upon them, and they are
withered, and a storm shall carry them away like sticks.

[25] Now then to whom have ye compared me, that I may be exalted? saith
the Holy One. [26] Lift up your eyes on high, and see, who hath displayed
all these things? even he that bringeth forth his host by number: he shall
call them all by name by means of his great glory, and by the power of his
might: nothing hath escaped thee.

[27] For say not thou, O Jacob, and why hast thou spoken, Israel, saying,
My way is hid from God, and my God hath taken away my judgment, and
hath departed? [28] And now, hast thou not known? hast thou not heard? the
eternal God, the God that formed the ends of the earth, shall not hunger,
nor be weary, and there is no searching of his understanding. [29] He giveth
strength to the hungry, and sorrow to them that are not suffering. [30] For
the young men shall hunger, and the youths shall be weary, and the choice
men shall be powerless: [31] but they that wait on God shall renew their
strength; they shall put forth new feathers like eagles; they shall run, and
not be weary; they shall walk, and not hunger.

41 Hold a feast to me, ye islands: for the princes shall renew their
strength: let them draw nigh and speak together: then let them de-
clare judgment.

[a] Or who hath first given to him, and it shall be recompensed to him again: Vat. and Heb. omit. Rom. 11:35

[2] Who raised up righteousness from the east, and called it to his feet,
so that it should go? shall appoint it an adversary of Gentiles, and shall
dismay kings, and bury their swords in the earth, and cast forth their bows
and arrows as sticks? [3] And he shall pursue them; the way of his feet shall
proceed in peace. [4] Who hath wrought and done these things? he hath
called it who called it from the generations of old; I God, the first and to
all futurity, I AM.

[4] the first and to all futurity: see Rev. 1:17

[5] The nations saw, and feared; the ends of the earth drew nigh, and
came together, [6] every one judging for his neighbour and that to assist
his brother: and one will say, [7] The artificer hath become strong, and the
coppersmith that smiteth with the hammer, and forgeth also: sometimes
he will say, It is a piece well joined: they have fastened them with nails;
they will fix them, and they shall not be moved.

[8] But thou, Israel, art my servant Jacob, and he whom I have chosen, the
seed of Abraham, whom I have loved: [9] whom I have taken hold of from
the ends of the earth, and from the high places of it I have called thee,
and said to thee, Thou art my servant; I have chosen thee, and I have
not forsaken thee. [10] Fear not; for I am with thee: wander not; for I am
thy God, who have strengthened thee; and I have helped thee, and have
established thee with my just right hand.

[11] Behold, all thy adversaries shall be ashamed and confounded; for they
shall be as if they were not: and all thy opponents shall perish. [12] Thou
shalt seek them, and thou shalt not find the men who shall insolently
rage against thee: for they shall be as if they were not, and they that war
against thee shall not be. [13] For I am thy God, who holdeth thy right hand,
who saith to thee, [14] Fear not, Jacob, and thou Israel few in number; I have
helped thee, saith thy God, he that redeemeth thee, O Israel. [15] Behold, I
have made thee as new saw-shaped threshing wheels of a waggon; and
thou shalt thresh the mountains, and beat the hills to powder, and make
them as chaff: [16] and thou shalt winnow them, and the wind shall carry
them away, and a tempest shall scatter them: but thou shalt rejoice in the
holy ones of Israel.

[12] insolently rage against: lit. *transgress by wine against*

[17] And the poor and the needy shall exult; for when they shall seek water,
and there shall be none, and their tongue is parched with thirst, I the Lord
God, I the God of Israel will hear, and will not forsake them: [18] but I will
open rivers on the mountains, and fountains in the midst of plains: I will
make the desert pools of water, and a thirsty land watercourses. [19] I will
plant in the dry land the cedar and box, the myrtle and cypress, and white
poplar: [20] that they may see, and know, and perceive, and understand to-
gether, that the hand of the Lord hath wrought these works, and the Holy
One of Israel hath displayed them.

[21] Your judgment draweth nigh, saith the Lord God; your counsels have
drawn nigh, saith the King of Jacob. [22] Let them draw nigh, and declare
to you what things shall come to pass; or tell us what things were of old,
and we will apply our understanding, and we shall know what are the last
and the future things: [23] tell us, declare ye to us the things that are coming
on at the last time, and we shall know that ye are gods: do good, and do

evil, and we shall wonder, and see at the same time [24] whence ye are, and
whence is your work: they have chosen you an abomination out of the
earth.

[25] But I have raised up him that cometh from the north, and him that
cometh from the rising of the sun: they shall be called by my name: let the
princes come, and as potter's clay, and as a potter treading clay, so shall ye
be trodden down. [26] For who will declare the things from the beginning,
that we may know also the former things, and we will say that they are
true? there is no one that speaketh beforehand, nor anyone that heareth
your words. [27] I will give dominion to Sion, and will comfort Jerusalem by
the way. [28] For from among the nations, behold, there was no one; and of
their idols there was none to declare anything: and if I should ask them,
Whence are ye? they could not answer me. [29] For these are your makers,
as ye think, and they that cause you to err in vain.

[26] and we will say: or, *and say*

42 Jacob is my servant, I will help him: Israel is my chosen, my soul
hath accepted him; I have put my Spirit upon him; he shall bring
forth judgment to the Gentiles. [2] He shall not cry, nor lift up his voice, nor
shall his voice be heard without. [3] A bruised reed shall he not break, and
smoking flax shall he not quench; but he shall bring forth judgment to
truth. [4] He shall shine out, and shall not be discouraged, until he have set
judgment on the earth: and in his name shall the Gentiles trust.

[1] Matt. 12:18–21

[4] discouraged: lit. *broken*

[5] Thus saith the Lord God, who made the heaven, and established it; who
settled the earth, and the things in it, and giveth breath to the people on
it, and spirit to them that tread on it: [6] I the Lord God have called thee
in righteousness, and will hold thy hand, and will strengthen thee: and
I have given thee for the covenant of a race, for a light of the Gentiles;
[7] to open the eyes of the blind, to bring the bound and them that sit in
darkness out of bonds and the prison-house.

[8] I am the Lord God: that is my name: I will not give my glory to another,
nor my praises to graven images. [9] Behold, the ancient things have come
to pass, and so will the new things which I tell you: yea, before I tell them
they are made known to you.

[10] Sing a new hymn to the Lord: ye who are his dominion, glorify his
name from the end of the earth: ye that go down to the sea, and sail upon
it; the islands, and they that dwell in them. [11] Rejoice, thou wilderness,
and the villages thereof, the hamlets, and the dwellers in Kedar: the in-
habitants of the rock shall rejoice, they shall shout from the top of the
mountains. [12] They shall give glory to God, and shall proclaim his praises
in the islands.

[13] The Lord God of hosts shall go forth, and crush the war: he shall stir
up jealousy, and shall shout mightily against his enemies. [14] I have been
silent: shall I also always be silent and forbear? I have endured like a tra-
vailing woman: I will now amaze and wither at once. [15] I will make desolate
mountains and hills, and will dry up all their grass; and I will make the
rivers islands, and dry up the pools. [16] And I will bring the blind by a way
that they knew not, and I will cause them to tread paths which they have
not known: I will turn darkness into light for them, and crooked things

into straight. These things will I do, and will not forsake them. [17] But they
are turned back: be ye utterly ashamed that trust in graven images, who
say to the molten images, Ye are our gods.
[18] Hear, ye deaf, and look up, ye blind, to see. [19] And who is blind, but
my servants? and deaf, but they that rule over them? yea, the servants
of God have been made blind. [20] Ye have often seen, and have not taken
heed; your ears have been opened, and ye have not heard. [21] The Lord
God hath taken counsel that he might be justified, and might magnify
his praise. [22] And I beheld, and the people were spoiled and plundered:
for there is a snare in the secret chambers everywhere, and in the houses
also, where they have hidden them: they became a spoil, and there was
no one that delivered the prey, and there was none who said, Restore.
[23] Who is there among you that will give ear to these things? hearken ye
to the things which are coming to pass. [24] For what did he give Jacob up
to spoil, and Israel to them that plundered him? Did not God do it against
whom they sinned? and they would not walk in his ways, nor hearken to
his law. [25] So he brought upon them the fury of his wrath; and the war,
and those that burnt round about them, prevailed against them; yet no
one of them knew it, neither did they lay it to heart.

[24] what: some read τίς, *who*

43 And now thus saith the Lord God that made thee, O Jacob, and
formed thee, O Israel, Fear not: for I have redeemed thee, I have
called thee by thy name; thou art mine. [2] And if thou pass through water, I
am with thee; and the rivers shall not overflow thee: and if thou go through
fire, thou shalt not be burned; the flame shall not burn thee. [3] For I am the
Lord thy God, the Holy One of Israel, that saveth thee: I have made Egypt
and Ethiopia thy ransom, and given Soene for thee. [4] Since thou becamest
precious in my sight, thou hast become glorious, and I have loved thee:
and I will give men for thee, and princes for thy life. [5] Fear not; for I am
with thee: I will bring thy seed from the east, and will gather thee from
the west. [6] I will say to the north, Bring; and to the south, Keep not back;
bring my sons from the land afar off, and my daughters from the ends of
the earth; [7] even all who are called by my name: for I have prepared him
for my glory, and I have formed him, and have made him: [8] and I have
brought forth the blind people; for their eyes are alike blind, and they
that have ears are deaf.

[4] life: Gr. *head*

[9] All the nations are gathered together, and princes shall be gathered out
of them: who will declare these things? or who will declare to you things
from the beginning? let them bring forth their witnesses, and be justified;
and let them hear, and declare the truth.
[10] Be ye my witnesses, and I too am a witness, saith the Lord God, and my
servant whom I have chosen: that ye may know, and believe, and understand that I am he: before me there was no other God, and after me there
shall be none. [11] I am God; and besides me there is no Saviour. [12] I have
declared, and have saved; I have reproached, and there was no strange
god among you: ye are my witnesses, and I am the Lord God, [13] even from
the beginning; and there is none that can deliver out of my hands: I will
work, and who shall turn it back?

[14] Thus saith the Lord God that redeemeth you, the Holy One of Israel;
For your sakes I will send to Babylon, and I will stir up all that flee, and
the Chaldeans shall be bound in ships. [15] I am the Lord God, your Holy
One, who have appointed for Israel your king.

[16] Thus saith the Lord, who maketh a way in the sea, and a path in the
mighty water; [17] who brought forth chariots and horse, and a mighty mul-
titude: but they have lain down, and shall not rise: they are extinct, as
quenched flax.

[17] lain down: or, *gone to sleep*; See Ps. 75:6, 7

[18] Remember ye not the former things, and consider not the ancient
things. [19] Behold, I will do new things, which shall presently spring forth,
and ye shall know them: and I will make a way in the wilderness, and
rivers in the dry land. [20] The beasts of the field shall bless me, the owls
and young ostriches; for I have given water in the wilderness, and rivers
in the dry land, to give drink to my chosen race, [21] even my people whom
I have preserved to tell forth my praises.

[22] I have not now called thee, O Jacob; neither have I made thee weary, O
Israel. [23] Thou hast not brought me the sheep of thy whole-burnt offering;
neither hast thou glorified me with thy sacrifices. I have not caused thee to
serve with sacrifices, neither have I wearied thee with frankincense. [24] Nei-
ther hast thou purchased for me victims for silver, neither have I desired
the fat of thy sacrifices: but thou didst stand before me in thy sins, and in
thy iniquities. [25] I, even I, am he that blotteth out thy transgressions for
my own sake, and thy sins; and I will not remember them. [26] But do thou
remember, and let us plead together: do thou first confess thy transgres-
sions, that thou mayest be justified. [27] Your fathers first, and your princes
have transgressed against me. [28] And the princes have defiled my sanctu-
aries: so I gave Jacob to enemies to destroy, and Israel to reproach.

[25] I, even I: Gr. *I am, I am*

44 But now hear, Jacob my servant; and Israel, whom I have chosen.
[2] Thus saith the Lord God that made thee, and he that formed thee
from the womb; Thou shalt yet be helped: fear not, my servant Jacob; and
beloved Israel, whom I have chosen. [3] For I will give water to the thirsty
that walk in a dry land: I will put my Spirit upon thy seed, and my blessings
upon thy children: [4] and they shall spring up as grass between brooks, and
as willows on the banks of running water. [5] One shall say, I am God's; and
another shall call himself by the name of Jacob; and another shall write
with his hand, I am God's, and shall call himself by the name of Israel.

[6] Thus saith God the King of Israel, and the God of hosts that delivered
him; I am the first, and I am hereafter: besides me there is no God. [7] Who
is like me? let him stand, and call, and declare, and prepare for me from
the time that I made man for ever; and let them tell you the things that
are coming before they arrive. [8] Hide not yourselves, nor go astray: have
ye not heard from the beginning, and have not I told you? ye are witnesses
if there is a God besides me.

[6] I am the first: see Rev. 1:17

[9] But they that framed false gods did not then hearken; and they that
graved images are all vain, performing their own desires, which shall not
profit them, but they shall be ashamed [10] that form a god, and all that
grave worthless things: [11] and all by whom they were made are withered:

yea, let all the deaf be gathered from among men, and let them stand
together; and let them be ashamed and confounded together:
12 For the artificer sharpeneth the iron; he fashioneth the idol with an
axe, and fixeth it with an awl, and fashioneth it with the strength of his
arm: and he will be hungry and weak, and will drink no water. 13 The arti-
ficer having chosen a piece of wood, marketh it out with a rule, and fitteth
it with glue, and maketh it as the form of a man, and as the beauty of a
man, to set it up in the house. 14 He cutteth wood out of the forest, which
the Lord planted, even a pine tree, and the rain made it grow, 15 that it
might be for men to burn: and having taken part of it he warmeth him-
self; yea, they burn part of it, and bake loaves thereon; and of the rest
they make for themselves gods, and they worship them. 16 Half thereof he
burneth in the fire, and with half of it he baketh loaves on the coals; and
having roasted flesh on it he eateth, and is satisfied, and having warmed
himself he saith, I am comfortable, for I have warmed myself, and have
seen the fire. 17 And the rest he maketh a graven god, and worshippeth,
and prayeth, saying, Deliver me; for thou art my God.
18 They have no understanding to perceive; for they have been blinded
so that they should not see with their eyes, nor perceive with their heart.
19 And one hath not considered in his mind, nor known in his understand-
ing, that he hath burnt up half of it in the fire, and baked loaves on the
coals thereof and hath roasted and eaten flesh, and of the rest of it he
hath made an abomination, and they worship it. 20 Know thou that their
heart is ashes, and they err, and no one is able to deliver his soul: see, ye
will not say, There is a lie in my right hand.
21 Remember these things, O Jacob and Israel; for thou art my servant;
I have formed thee to be my servant: and do thou, Israel, not forget me.
22 For behold, I have blotted out as a cloud thy transgressions, and thy sin
as darkness: turn to me, and I will redeem thee.
23 Rejoice, ye heavens; for God hath had mercy upon Israel: sound the
trumpet, ye foundations of the earth: ye mountains, shout with joy, ye
hills, and all the trees therein: for God hath redeemed Jacob, and Israel
shall be glorified.
24 Thus saith the Lord that redeemeth thee, and who formed thee from
the womb, I am the Lord that performeth all things: I stretched out the
heaven alone, and established the earth. 25 Who else will frustrate the to-
kens of those that have divining spirits, and prophecies from the heart
of man? turning the wise back, and making their counsel foolishness;
26 and confirming the word of his servant, and verifying the counsel of
his messengers: who saith to Jerusalem, Thou shalt be inhabited; and to
the cities of Idumea, Ye shall be built, and her desert places shall spring
forth. 27 Who saith to the deep, Thou shalt be dried up, and I will dry up
the rivers. 28 Who biddeth Cyrus be wise, and he shall perform all my will:
who saith to Jerusalem, Thou shalt be built, and I will lay the foundation
of my holy house.

45 Thus saith the Lord God to my anointed Cyrus, whose right hand
I have held, that nations might be obedient before him; and I will

25 those that have divining spirits: Gr. *ventriloquists*
25 from the heart of man: see Heb.

break through the strength of kings; I will open doors before him, and
cities shall not be closed. [2] I will go before thee, and will level mountains:
I will break to pieces brazen doors, and will burst iron bars. [3] And I will
give thee the treasures of darkness, I will open to thee hidden, unseen
treasures, that thou mayest know that I, the Lord thy God, that call thee
by name, am the God of Israel. [4] For the sake of my servant Jacob, and
Israel my elect, I will call thee by thy name, and accept thee: but thou
hast not known me. [5] For I am the Lord God, and there is no other God
besides me; I strengthened thee, and thou hast not known me. [6] That they
that come from the east and they that come from the west may know that
there is no God but me. I am the Lord God, and there is none besides. [7] I
am he that prepared light, and formed darkness; who make peace, and
create evil; I am the Lord God, that doth all these things.

[8] Let the heaven rejoice from above, and let the clouds rain righteous-
ness: let the earth bring forth, and blossom with mercy, and bring forth
righteousness likewise: I am the Lord that created thee.

[9] What excellent thing have I prepared as clay of the potter? Will the
ploughman plough the earth all day? shall the clay say to the potter, What
art thou doing that thou dost not work, nor hast hands? shall the thing
formed answer him that formed it? [10] As though one should say to his fa-
ther, What wilt thou beget me? and to his mother, What art thou bringing
forth?

[9] shall the clay say to the potter: see Rom. 9:20

[11] For thus saith the Lord God, the Holy One of Israel, who hath formed
the things that are to come, Enquire of me concerning my sons, and con-
cerning the works of my hands command me. [12] I have made the earth,
and man upon it: I with my hand have established the heaven; I have
given commandment to all the stars. [13] I have raised him up to be a king
with righteousness, and all his ways are right: he shall build my city, and
shall turn the captivity of my people, not for ransoms, nor for rewards,
saith the Lord of hosts.

[13] for ransoms: Gr. *with ransoms*

[14] Thus saith the Lord of hosts, Egypt hath laboured for thee; and the
merchandise of the Ethiopians, and the Sabeans, men of stature, shall
pass over to thee, and shall be thy servants; and they shall follow after
thee bound in fetters, and shall pass over to thee, and shall do obeisance
to thee, and make supplication to thee: because God is in thee; and there
is no God besides thee, O Lord. [15] For thou art God, yet we knew it not, the
God of Israel, the Saviour. [16] All that are opposed to him shall be ashamed
and confounded, and shall walk in shame: ye isles, keep a feast to me.
[17] Israel is saved by the Lord with an everlasting salvation: they shall not
be ashamed nor confounded for evermore.

[16] keep a feast to me: see chapter 41:1

[18] Thus saith the Lord that made the heaven, this God that created the
earth, and made it; he marked it out, he made it not in vain, but formed
it to be inhabited: I am the Lord, and there is none besides. [19] I have not
spoken in secret, nor in a dark place of the earth: I said not to the seed
of Jacob, Seek vanity: I, even I, am the Lord, speaking righteousness, and
proclaiming truth.

[18] created: Gr. *showed*

[19] I, even I: Gr. *I am, I am*

[20] Assemble yourselves and come; take counsel together, ye that escape
of the nations: they that set up wood, even their graven image, have no
knowledge, nor they who pray to gods that do not save. [21] If they will de-
clare, let them draw nigh, that they may know together, who hath caused
these things to be heard from the beginning: then was it told you. I am
God, and there is not another besides me; a just God and a Saviour; there
is none but me. [22] Turn ye to me, and ye shall be saved, ye that come
from the end of the earth: I am God, and there is none other. [23] By myself
I swear, righteousness shall surely proceed out of my mouth; my words
shall not be frustrated; that to me every knee shall bend, and every tongue
shall swear by God, [24] saying, Righteousness and glory shall come to him:
and all that remove them from their borders shall be ashamed. [25] By the
Lord shall they be justified, and in God shall all the seed of the children
of Israel be glorified.

[23] Rom. 14:11

46 Bel hath fallen, Nabo is broken to pieces, their graven images are
gone to the wild beasts and the cattle: ye take them packed up as
a burden to the weary, exhausted, hungry, and at the same time helpless
man; [2] who will not be able to save themselves from war, but they them-
selves are led away captive.

[3] Hear me, O house of Jacob, and all the remnant of Israel, who are borne
by me from the womb, and taught by me from infancy, even to old age:
[4] I am he; and until ye shall have grown old, I am he: I bear you, I have
made, and I will relieve, I will take up and save you.

[4] relieve: or, *put up with*

[5] To whom have ye compared me? see, consider, ye that go astray. [6] They
that furnish gold out of a purse, and silver by weight, will weigh it in a scale,
and they hire a goldsmith and make idols, and bow down, and worship
them. [7] They bear it upon the shoulder, and go; and if they put it upon
its place, it remaineth, it cannot move: and whosoever shall cry to it, it
cannot hear; it cannot save him from trouble.

[6] idols: Gr. *things made with hands*

[8] Remember ye these things, and groan: repent, ye that have gone astray,
return in your heart; [9] and remember the former things that were of old:
for I am God, and there is none other besides me, [10] telling beforehand
the latter events before they come to pass, and they are accomplished
together: and I said, All my counsel shall stand, and I will do all things
that I have planned: [11] calling a bird from the east, and from a land afar
off, for the things which I have planned: I have spoken, and brought him;
I have created and made him; I have brought him, and prospered his way.

[12] Hearken to me, ye senseless ones, that are far from righteousness: [13] I
have brought near my righteousness, and I will not be slow with the sal-
vation that is from me: I have given salvation in Sion to Israel for glory.

47 Come down, sit on the ground, O virgin daughter of Babylon: sit on
the ground, O daughter of the Chaldeans: for thou shalt no more
be called tender and luxurious. [2] Take a millstone, grind meal: remove thy
veil, uncover thy white hairs, make bare the leg, pass through the rivers.
[3] Thy shame shall be uncovered, thy reproaches shall be brought to light:
I will exact of thee due vengeance, I will no longer deliver thee to men.

[4] Thy deliverer is the Lord of hosts, the Holy One of Israel is his name.

[5] Sit thou down pierced with woe, go into darkness, O daughter of the
Chaldeans: thou shalt no more be called the strength of a kingdom. [6] I
have been provoked with my people; thou hast defiled my inheritance: I
gave them into thy hand, but thou didst not extend mercy to them: thou
madest the yoke of the aged man very heavy, [7] and saidst, I shall be a
princess for ever: thou didst not perceive these things in thy heart, nor
didst thou remember the latter end.

[8] But now hear these words, thou luxurious one, who art the one that
sitteth at ease, that is secure, that saith in her heart, I am, and there is
not another; I shall not sit a widow, neither shall I know bereavement.
[9] But now these two things shall come upon thee suddenly in one day,
the loss of children and widowhood shall come suddenly upon thee, for
thy sorcery, for the strength of thy enchantments, [10] for thy trusting in
wickedness: for thou saidst, I am, and there is not another: know thou,
the understanding of these things and thy harlotry shall be thy shame;
for thou saidst in thy heart, I am, and there is not another.

[10] thy trusting in wickedness: Gr. *the hope of thy wickedness*

[11] And destruction shall come upon thee, and thou shalt not be aware;
there shall be a pit, and thou shalt fall into it: and grief shall come upon
thee, and thou shalt not be able to be clear; and destruction shall come
suddenly upon thee, and thou shalt not know. [12] Stand now with thy en-
chantments, and with the abundance of thy sorcery, which thou hast
learned from thy youth; if thou canst be profited. [13] Thou art wearied in
thy counsels. Let now the astrologers of the heaven stand and deliver thee,
let them that see the stars tell thee what is about to come upon thee. [14] Be-
hold, they all shall be burnt up as sticks in the fire; neither shall they at all
deliver their life from the flame. Because thou hast coals of fire, sit thou
upon them; [15] these shall be thy help. Thou hast wearied thyself with traf-
fic from thy youth: every man hath wandered to his own home, but thou
shalt have no deliverance.

[11] clear: or, *pure*

48 Hear these words, ye house of Jacob, who are called by the name of
Israel, and have come forth out of Judah, who swear by the name
of the Lord God of Israel, making mention of it, but not with truth, nor
with righteousness; [2] maintaining also the name of the holy city, and stay-
ing themselves on the God of Israel: the Lord of hosts is his name. The
former things I have already declared; [3] and they have proceeded out of
my mouth, and it became well known; I wrought suddenly, and the events
came to pass.

[4] I know that thou art stubborn, and thy neck is an iron sinew, and thy
forehead brazen. [5] And I told thee the ancient things before they came
upon thee; I made it known to thee, lest thou shouldst say, My idols have
done it for me; and shouldst say, My graven and molten images have com-
manded me. [6] Ye have heard all this, but ye have not known: yet I have
made known to thee the new things from henceforth, which are coming
to pass, and thou saidst not, [7] Now they come to pass, and not formerly:
and thou heardest not of them in former days: say not thou, Yea, I know
them. [8] Thou hast neither known, nor understood, neither from the be-

[5] the ancient things before they came: Vat. *of old what should be before it came*
[6] made known: or, *made audible*

ginning have I opened thy ears: for I knew that thou wouldst surely deal
treacherously, and wouldst be called a transgressor even from the womb.
[9] For my own sake will I show thee my wrath, and will bring before thee
my glorious acts, that I may not utterly destroy thee. [10] Behold, I have
sold thee, but not for silver; but I have rescued thee from the furnace of
affliction. [11] For my own sake I will do this for thee, because my name is
profaned; and I will not give my glory to another.
[12] Hear me, O Jacob, and Israel whom I call; I am the first, and I endure
for ever. [13] My hand also hath founded the earth, and my right hand hath
fixed the sky: I will call them, and they shall stand together. [14] And all shall
be gathered, and shall hear: who hath told them these things? Out of love
to thee I have fulfilled thy desire on Babylon, to abolish the seed of the
Chaldeans. [15] I have spoken, I have called, I have brought him, and made
his way prosperous.
[16] Draw nigh to me, and hear ye these words; I have not spoken in secret
from the beginning: when it took place, there was I, and now the Lord,
even the Lord, and his Spirit, hath sent me. [17] Thus saith the Lord that
delivered thee, the Holy One of Israel; I am thy God, I have shown thee
how thou shouldst find the way wherein thou shouldst walk. [18] And if thou
hadst hearkened to my commandments, then would thy peace have been
like a river, and thy righteousness as a wave of the sea. [19] Thy seed also
would have been as the sand, and the offspring of thy belly as the dust
of the ground: neither now shalt thou by any means be utterly destroyed,
neither shall thy name perish before me.
[20] Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud
a voice of joy, and let this be made known, proclaim it to the end of the
earth; say ye, The Lord hath delivered his servant Jacob. [21] And if they shall
thirst, he shall lead them through the desert; he shall bring forth water to
them out of the rock: the rock shall be cloven, and the water shall flow
forth, and my people shall drink. [22] There is no joy, saith the Lord, to the
ungodly.

49 Hearken to me, ye islands; and attend, ye Gentiles; after a long time
it shall come to pass, saith the Lord: from my mother's womb he
hath called my name: [2] and he hath made my mouth as a sharp sword,
and he hath hid me under the shadow of his hand; he hath made me as
a choice shaft, and he hath hid me in his quiver; [3] and said to me, Thou
art my servant, O Israel, and in thee I will be glorified. [4] Then I said, I
have laboured in vain, I have given my strength for vanity and for nothing:
therefore is my judgment with the Lord, and my labour before my God.
[5] And now, thus saith the Lord that formed me from the womb to be his
own servant, to gather Jacob to him and Israel. I shall be gathered and
glorified before the Lord, and my God shall be my strength. [6] And he said
to me, It is a great thing for thee to be called my servant, to establish
the tribes of Jacob, and to recover the dispersion of Israel: behold, I have
given thee for the covenant of a race, for a light of the Gentiles, that thou
shouldst be for salvation to the end of the earth.

[12] endure: Gr. *am*

[6] Acts 13:47

[6] the covenant of a race: Gr. *a perpetual covenant*

[7] Thus saith the Lord that delivered thee, the God of Israel, Sanctify him
that despiseth his life, him that is abhorred by the nations that are the
servants of princes: kings shall behold him, and princes shall arise, and
shall worship him, for the Lord's sake: for the Holy One of Israel is faithful,
and I have chosen thee.

[8] 2 Cor. 6:2 (Heb. + LXX)

[8] Thus saith the Lord, In an acceptable time have I heard thee, and in a
day of salvation have I succoured thee: and I have formed thee, and given
thee for a covenant of the nations, to establish the earth, and to cause to
inherit the desert heritages: [9] saying to them that are in bonds, Go forth;
and bidding them that are in darkness show themselves. They shall be
fed in all the ways, and in all the paths shall be their pasture. [10] They shall
not hunger, neither shall they thirst; neither shall the heat nor the sun
smite them; but he that hath mercy on them shall comfort them, and by
fountains of waters shall he lead them. [11] And I will make every mountain
a way, and every path a pasture to them. [12] Behold, these shall come from
far: and these from the north and the west, and others from the land of
the Persians.

[10] See Rev. 7:16

[13] Rejoice, ye heavens; and let the earth be glad: let the mountains break
forth with joy; for the Lord hath had mercy on his people, and hath com-
forted the lowly ones of his people.

[14] But Sion said, The Lord hath forsaken me, and, The Lord hath for-
gotten me. [15] Will a woman forget her child, so as not to have compassion
upon the offspring of her womb? but if a woman should even forget these,
yet I will not forget thee, saith the Lord.

[16] Behold, I have painted thy walls on my hands, and thou art continually
before me. [17] And thou shalt soon be built by those by whom thou wert
destroyed, and they that made thee desolate shall go forth of thee.

[18] Lift up thy eyes round about, and look on them all; behold, they are
gathered together, and are come to thee. As I live, saith the Lord, thou
shalt clothe thyself with them all as with an ornament, and put them on
as a bride her attire. [19] For thy desert and marred and ruined places shall
now be too narrow by reason of the inhabitants, and they that devoured
thee shall be removed far from thee. [20] For thy sons whom thou hast lost
shall say in thy ears, The place is too narrow for me: make room for me
that I may dwell. [21] And thou shalt say in thy heart, Who hath begotten
me these? whereas I was childless, and a widow; but who hath brought
up these for me? and I was left alone; but whence came these to me?

[22] Thus saith the Lord, even the Lord, Behold, I lift up my hand to the
nations, and I will lift up my signal to the islands: and they shall bring
thy sons in their bosom, and shall bear thy daughters on their shoulders.
[23] And kings shall be thy nursing-fathers, and their princesses thy nurses,
they shall bow down to thee on the face of the earth, and shall lick the
dust of thy feet; and thou shalt know that I am the Lord, and they that
wait on me shall not be ashamed.

[24] Will anyone take spoils from a giant? and if one should take a man
captive unjustly, shall he be delivered? [25] For thus saith the Lord, If one
should take a giant captive, he shall take spoils, and he who taketh them

from a mighty man shall be delivered: for I will plead thy cause, and I will
deliver thy children. [26] And they that afflicted thee shall eat their own flesh;
and they shall drink their own blood as new wine, and shall be drunken:
and all flesh shall perceive that I am the Lord that delivereth thee, and
that upholdeth the strength of Jacob.

50 Thus saith the Lord, Of what kind is your mother's bill of divorce-
ment, by which I put her away? or to which debtor have I sold you?
Behold, ye are sold for your sins, and for your iniquities have I put your
mother away. [2] Why did I come, and there was no man? why did I call,
and there was none to hearken? Is not my hand strong to redeem? or can
I not deliver? behold, by my rebuke I will dry up the sea, and make rivers
a wilderness; and their fish shall be dried up because there is no water,
and shall die for thirst. [3] I will clothe the sky with darkness, and will make
its covering as sackcloth.

[4] The Lord even God giveth me the tongue of instruction, to know when
it is fit to speak a word: he hath appointed for me early, he hath given me
an ear to hear: [5] and the instruction of the Lord, even the Lord, openeth my
ears, and I do not disobey, nor dispute. [6] I gave my back to scourges, and
my cheeks to blows; and I turned not away my face from the shame of spit-
ting: [7] but the Lord God became my helper; therefore I was not ashamed,
but I set my face as a solid rock; and I know that I shall never be ashamed,
[8] for he that hath justified me draweth near; who is he that pleadeth with
me? let him stand up against me at the same time: yea, who is he that
pleadeth with me? let him draw nigh to me. [9] Behold, the Lord, the Lord,
will help me; who will hurt me? behold, all ye shall wax old as a garment,
and a moth shall devour you.

[10] Who is among you that feareth the Lord? let him hearken to the voice
of his servant: ye that walk in darkness, and have no light, trust in the
name of the Lord, and stay upon God. [11] Behold, ye all kindle a fire, and
feed a flame: walk in the light of your fire, and in the flame which ye
have kindled. This hath happened to you for my sake; ye shall lie down in
sorrow.

51 Hearken to me, ye that follow after righteousness, and seek the Lord:
look to the solid rock, which ye have hewn, and to the hole of the
pit which ye have dug. [2] Look to Abraham your father, and to Sarah that
bore you: for he was alone when I called him, and blessed him, and loved
him, and multiplied him. [3] And now I will comfort thee, O Sion: and I
have comforted all her desert places; and I will make her desert places as
a garden, and her western places as the garden of the Lord; they shall find
in her gladness and exultation, thanksgiving and the voice of praise.

[4] Hear me, hear me, my people; and ye kings, hearken to me: for a law
shall proceed from me, and my judgment shall be for a light of the nations.
[5] My righteousness speedily draweth nigh, and my salvation shall go forth,
and on my arm shall the Gentiles trust: the isles shall wait for me, and on
my arm shall they trust. [6] Lift up your eyes to the sky, and look on the
earth beneath: for the sky was darkened like smoke, and the earth shall

[4] The Lord even God: Gr. *the Lord the Lord.* See on 3 Kgdms. 8:53

[3] western places: Heb. ערב ambiguous

[4] the nations: or, *the Gentiles*

[5] go forth: Vat. *go forth as light.* Heb. omits *as light*

wax old like a garment, and the inhabitants shall die in like manner: but
my righteousness shall not fail.
7 Hear me, ye that know judgment, the people in whose heart is my law:
fear not the reproach of men, and be not overcome by their contempt.
8 For as a garment will be devoured by time, and as wool will be devoured
by a moth, so shall they be consumed; but my righteousness shall be for
ever, and my salvation for all generations.
9 Awake, awake, O Jerusalem, and put on the strength of thy arm; awake
as in the early time, as the ancient generation. 10 Art thou not it that dried
the sea, the water, even the abundance of the deep; that made the depths
of the sea a way of passage for the delivered and redeemed? 11 for by the
help of the Lord they shall return, and come to Sion with joy and everlast-
ing exultation, for praise and joy shall come upon their head: pain, and
grief, and groaning, have fled away.
12 I, even I, am he that comforteth thee: consider who thou art, that thou
wast afraid of mortal man, and of the son of man, who are withered as
grass. 13 And thou hast forgotten God who made thee, who made the sky
and founded the earth; and thou wert continually afraid because of the
wrath of him that afflicted thee: for whereas he counselled to take thee
away, yet now where is the wrath of him that afflicted thee? 14 For in thy
deliverance he shall not halt, nor tarry; 15 for I am thy God, that troubleth
the sea, and causeth the waves thereof to roar: the Lord of hosts is my
name. 16 I will put my words into thy mouth, and I will shelter thee under
the shadow of my hand, with which I fixed the sky, and founded the earth:
and the Lord shall say to Sion, Thou art my people.
17 Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of
the Lord the cup of his fury: for thou hast drunk out and drained the cup
of calamity, the cup of wrath: 18 and there was none to comfort thee of all
the children whom thou borest; and there was none to take hold of thy
hand, not even of all the children whom thou hast reared. 19 Wherefore
these things are against thee; who shall sympathise with thee in thy grief?
downfall, and destruction, famine, and sword: who shall comfort thee?
20 Thy sons are the perplexed ones, that sleep at the top of every street as
a half-boiled beet; they that are full of the anger of the Lord, caused to
faint by the Lord God.
21 Therefore hear, thou afflicted one, and drunken, but not with wine;
22 thus saith the Lord God that judgeth his people, Behold, I have taken
out of thy hand the cup of calamity, the cup of my wrath; and thou shalt
not drink it any more. 23 And I will give it into the hands of them that
injured thee, and them that afflicted thee; who said to thy soul, Bow down,
that we may pass over: and thou didst level thy body with the ground to
them passing by without.

52 Awake, awake, Sion; put on thy strength, O Sion; and do thou put
on thy glory, Jerusalem the holy city: there shall no more pass
through thee the uncircumcised and unclean. 2 Shake off the dust and
arise; sit down, Jerusalem: put off the band of thy neck, captive daughter
of Sion.

9 the early time: Gr. *the beginning of day*

[3] For thus saith the Lord, Ye have been sold for nought; and ye shall
not be ransomed with silver. [4] Thus saith the Lord, My people went down
before to Egypt to sojourn there; and were carried away forcibly to the
Assyrians. [5] And now why are ye here? Thus saith the Lord, Because my
people was taken for nothing, wonder ye and howl. Thus saith the Lord,
On account of you my name is continually blasphemed among the Gentiles. [6] Therefore shall my people know my name in that day, for I am he
that speaketh: I am present, [7] as [a]a season of beauty upon the mountains,
as the feet of one preaching glad tidings of peace, as one preaching good
news: for I will publish thy salvation, saying, O Sion, thy God shall reign.
[8] For the voice of them that guard thee is exalted, and with the voice together they shall rejoice: for eyes shall look to eyes, when the Lord shall
have mercy upon Sion. [9] Let the waste places of Jerusalem break forth in
joy together, because the Lord hath had mercy upon her, and hath delivered Jerusalem. [10] And the Lord shall reveal his holy arm in the sight of
all the nations; and all the ends of the earth shall see the salvation that
cometh from our God.

[5] Rom. 2:24

[7] Rom. 10:15

[11] Depart ye, depart, go out from thence, and touch not the unclean
thing; go ye out from the midst of her; separate yourselves, ye that bear
the vessels of the Lord. [12] For ye shall not go forth with tumult, neither go
by flight: for the Lord shall go first in advance of you; and the God of Israel
shall be he that bringeth up your rear.

[11] 2 Cor. 6:17

[12] bringeth up your rear: Gr. *gathereth you*

[13] Behold, my servant shall understand, and be exalted, and glorified
exceedingly. [14] As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory shall not be honoured by the sons of
men. [15] Thus shall many nations wonder at him; and kings shall keep their
mouths shut: for they to whom no report was brought concerning him,
shall see; and they who have not heard, shall consider.

[15] Rom. 15:21 (LXX ≠ Heb.)

53 O Lord, who hath believed our report? and to whom hath the arm
of the Lord been revealed? [2] We brought a report as of a child before
him; he is as a root in a thirsty land: he hath no form nor comeliness; and
we saw him, but he had no form nor beauty. [3] But his form was ignoble,
and inferior to that of the children of men; he was a man in suffering, and
acquainted with the bearing of sickness, for his face is turned from us: he
was dishonoured, and not esteemed. [4] He beareth our sins, and is pained
for us: yet we accounted him to be in trouble, and in suffering, and in
affliction. [5] But he was wounded on account of our sins, and was bruised
because of our iniquities: the chastisement of our peace was upon him;
and by his bruises we were healed. [6] All we as sheep have gone astray;
every one hath gone astray in his way; and the Lord gave him up for our
sins.

[1] John 12:38; Rom. 10:16 (LXX ≠ Heb.)

[4] Matt. 8:17

[5] 1 Pet. 2:24 (Heb. + LXX)

[5] bruised: or, *made sick*

[5] bruises: Gr. *bruise*. 1 Pet. 2:24

[7] And he, because of his affliction, openeth not his mouth: he was led as
a sheep to the slaughter, and as a lamb before the shearer is dumb, so he
openeth not his mouth. [8] In his humiliation his judgment was taken away:

[7] Acts 8:32–33 (LXX ≠ Heb.)

[a] a season of beauty upon the mountains: Rom. 10:15. Another reading is *How beautiful are the feet*, etc. Lit. *Why have the feet been made beautiful*? See also Joel 2:2, *the morning [spread] upon the mountains*

who shall declare his generation? for his life is taken away from the earth:
[9] 1 Pet. 2:22 (Heb. + LXX)
because of the iniquities of my people he was led to death. [9] And I will
give the wicked for his burial, and the rich for his death; for he practised
no iniquity, nor craft with his mouth. [10] The Lord also is pleased to purge
him from his stroke. If ye can give an offering for sin, your soul shall see
a long-lived seed: [11] the Lord also is pleased to take away from the travail
of his soul, to show him light, and to form him with understanding; to
justify the just one who serveth many well; and he shall bear their sins.
[12] Mark 15:28; Luke 22:37 (Heb. ≠ LXX)
[12] Therefore he shall inherit many, and he shall divide the spoils of the
mighty; because his soul was delivered to death: and he was numbered
among the transgressors; and he bore the sins of many, and was delivered
because of their iniquities.

[1] Gal. 4:27 (LXX ≠ Heb.)
54 Rejoice, thou barren that bearest not; break forth and cry, thou that
dost not travail: for more are the children of the desolate than of
her that hath a husband: for the Lord hath said, [2] Enlarge the place of thy
tent, and of thy curtains: fix the pins, spare not, lengthen thy cords, and
strengthen thy pins; [3] spread forth thy tent yet to the right and the left: for
thy seed shall inherit the Gentiles, and thou shalt make the desolate cities
to be inhabited. [4] Fear not, because thou hast been put to shame, neither
be confounded, because thou wast reproached: for thou shalt forget thy
[4] former: Gr. *ancient*, or, *everlasting*
former shame, and shalt no more at all remember the reproach of thy
widowhood. [5] For it is the Lord that made thee; the Lord of hosts is his
name: and he that delivered thee, he is the God of Israel, and shall be
called so by the whole earth. [6] The Lord hath not called thee as a deserted
and faint-hearted woman, nor as a woman hated from her youth, saith
thy God.

[7] For a little while I left thee: but with great mercy will I have compassion
upon thee. [8] In a little wrath I turned away my face from thee; but with
everlasting mercy will I have compassion upon thee, saith the Lord that
delivereth thee.

[9] From the time of the water of Noah this is my purpose: as I sware to him
at that time, saying of the earth, I will no more be wroth with thee, neither
when thou art threatened, [10] shall the mountains depart, nor shall thy hills
be removed: so neither shall my mercy fail thee, nor shall the covenant
[10] the Lord: Alex. Κύριος for Κύριε adopted here. Compare Matt. 16:22, with this passage
of thy peace be at all removed: for the Lord who is gracious to thee hath
spoken it.

[11] Afflicted and outcast thou hast not been comforted: behold, I will pre-
pare carbuncle for thy stones, and sapphire for thy foundations; [12] and I
will make thy buttresses jasper, and thy gates crystal, and thy border pre-
cious stones. [13] And I will cause all thy sons to be taught of God, and thy
[13] John 6:45
children to be in great peace. [14] And thou shalt be built in righteousness:
abstain from injustice, and thou shalt not fear; and trembling shall not
come nigh thee. [15] Behold, strangers shall come to thee by me, and shall
sojourn with thee, and shall run to thee for refuge.

[16] Behold, I have created thee, not as the coppersmith blowing coals, and
bringing out a vessel fit for work; but I have created thee, not for ruin, that
[17] weapon: Gr. *instrument*
I should destroy thee. [17] I will not suffer any weapon formed against thee

to prosper; and every voice that shall rise up against thee for judgment,
thou shalt vanquish them all; and thy adversaries shall be condemned
thereby. There is an inheritance to them that serve the Lord, and ye shall
be righteous before me, saith the Lord.

55 Ye that thirst, go to the water, and all that have no money, go
and buy; and eat and drink wine and fat without money or price.
2 Wherefore do ye value at the price of money, and give your labour for
that which will not satisfy? hearken to me, and ye shall eat that which is
good, and your soul shall feast itself on good things.

3 Give heed with your ears, and follow my ways: hearken to me, and
your soul shall live in prosperity; and I will make with you an everlasting
covenant, the sure mercies of David. 4 Behold, I have made him a testi-
mony among the Gentiles, a prince and commander to the Gentiles. 5 Na-
tions which know thee not, shall call upon thee, and peoples which are
not acquainted with thee, shall flee to thee for refuge, for the sake of the
Lord thy God, the Holy One of Israel; for he hath glorified thee.

6 Seek ye the Lord, and when ye find him, call upon him; and when he
shall draw nigh to you, 7 let the ungodly leave his ways, and the transgres-
sor his counsels: and let him return to the Lord, and he shall find mercy;
for he shall abundantly pardon your sins. 8 For my counsels are not as
your counsels, nor are my ways as your ways, saith the Lord. 9 But as the
heaven is distant from the earth, so is my way distant from your ways,
and your thoughts from my mind. 10 For as rain shall come down, or snow,
from heaven, and shall not return until it have saturated the earth, and
it bring forth, and bud, and give seed to the sower, and bread for food:
11 so shall my word be, whatever shall proceed out of my mouth, it shall
by no means turn back, until all the things which I willed shall have been
accomplished; and I will make thy ways prosperous, and will effect my
commands. 12 For ye shall go forth with joy, and shall be taught with glad-
ness: for the mountains and the hills shall exult to welcome you with joy,
and all the trees of the field shall applaud with their branches. 13 And in-
stead of the bramble shall come up the cypress, and instead of the nettle
shall come up the myrtle: and the Lord shall be for a name, and for an
everlasting sign, and shall not fail.

56 Thus saith the Lord, Keep ye judgment, and do justice: for my sal-
vation is near to come, and my mercy to be revealed. 2 Blessed is
the man that doth these things, and the man that holdeth by them, and
keepeth the sabbaths from profaning them, and keepeth his hands from
doing unrighteousness.

3 Let not the stranger who attacheth himself to the Lord, say, Surely the
Lord will separate me from his people: and let not the eunuch say, I am a
dry tree. 4 Thus saith the Lord to the eunuchs, as many as shall keep my
sabbaths, and choose the things which I take pleasure in, and take hold
of my covenant; 5 I will give to them in my house and within my walls
an honourable place, better than sons and daughters: I will give them an
everlasting name, and it shall not fail. 6 And I will give it to the strangers
that attach themselves to the Lord, to serve him, and to love the name of

2 for that which will not satisfy: see Col. 2:23

3 Acts 13:34 (Heb. + LXX)

10 give seed to the sower: see 2 Cor. 9:10

the Lord, to be to him servants and handmaids; and as for all that keep
my sabbaths from profaning them, and that take hold of my covenant;
[7] I will bring them to my holy mountain, and gladden them in my house
of prayer: their whole-burnt offerings and their sacrifices shall be accept-
able upon my altar; for my house shall be called a house of prayer for all
nations, [8] saith the Lord that gathereth the dispersed of Israel; for I will
gather to him a congregation.

[7] Matt. 21:13; Mark 11:17; Luke 19:46 (Heb. + LXX)

[9] All ye beasts of the field, come, devour, all ye beasts of the forest. [10] See
how they are all blinded: they have not known; they are dumb dogs that
will not bark; dreaming of rest, loving to slumber. [11] Yea, they are insatiable
dogs, that know not what it is to be filled, and they are wicked, having no
understanding: all have followed their own ways, each according to his
own will.

57 See how the just man hath perished, and no one layeth it to heart:
and righteous men are taken away, and no one considereth: for the
righteous hath been removed out of the way of injustice. [2] His burial shall
be in peace: he hath been removed out of the way.

[3] But draw ye near hither, ye lawless children, the seed of adulterers and
the harlot. [4] Wherein have ye been rioting? and against whom have ye
opened your mouth, and against whom have ye loosed your tongue? are
ye not children of perdition? a lawless seed? [5] who call upon idols under
the leafy trees, slaying your children in the valleys among the rocks? [6] That
is thy portion, this is thy lot: and to them hast thou poured forth drink-
offerings, and to these hast thou offered meat-offerings. Shall I not there-
fore be angry for these things?

[5] your: Gr. *their*

[7] On a lofty and high mountain, there is thy bed, and thither thou car-
riedst up thy meat-offerings: [8] and behind the posts of thy door thou didst
place thy memorials. Didst thou think that if thou shouldst depart from
me, thou wouldst gain? thou hast loved those that lay with thee; [9] and
thou hast multiplied thy whoredom with them, and thou hast increased
the number of them that are far from thee, and hast sent ambassadors
beyond thy borders, and hast been debased even to hell. [10] Thou hast
wearied thyself with thy many ways; yet thou saidst not, I will cease to
strengthen myself: for thou hast done these things; therefore thou hast
not supplicated me.

[11] Through dread of whom hast thou feared, and lied against me, and
hast not remembered, nor considered me, nor regarded me, yea, though
when I see thee I pass thee by, yet thou hast not feared me.

[11] considered me, nor regarded me: Gr. *taken me into thy mind, not into thy heart*

[12] And I will declare thy righteousness, and thy sins, which shall not
profit thee. [13] When thou criest out, let them deliver thee in thy affliction:
for all these the wind shall take, and the tempest shall carry them away:
but they that cleave to me shall possess the land, and shall inherit my holy
mountain. [14] And they shall say, Clear the ways before him, and take up
the stumbling-blocks out of the way of my people.

[14] Clear: lit. *purge*

[15] Thus saith the Most High, who dwelleth on high for ever, Holy in the
holies, is his name, the Most High resting in the holies, and giving patience
to the faint-hearted, and giving life to the broken-hearted: [16] I will not take

[15] Holy in the holies: or, *Most Holy*

vengeance on you for ever, neither will I be always angry with you: for my
Spirit shall go forth from me, and I have created all breath. [17] On account
of sin for a little while I grieved him, and smote him, and turned away
my face from him; and he was grieved, and he went on sorrowful in his
ways. [18] I have seen his ways, and healed him, and comforted him, and
given him true comfort; [19] peace upon peace to them that are far off, and
to them that are nigh: and the Lord hath said, I will heal them.

[20] But the unrighteous shall be tossed as troubled waves, and shall not
be able to rest. [21] There is no joy to the ungodly, said God.

[21] joy to the ungodly: see chapter 48:22

58 Cry aloud, and spare not; lift up thy voice as with a trumpet, and
declare to my people their sins, and to the house of Jacob their
iniquities. [2] They seek me day by day, and desire to know my ways, as a
people that had done righteousness, and had not forsaken the judgment
of their God: they now ask of me righteous judgment, and desire to draw
nigh to God, [3] saying, Why have we fasted, and thou regardest not? why
have we afflicted our souls, and thou didst not know it?

Nay, in the days of your fasts ye find your pleasures, and all them that
are under your power ye wound. [4] If ye fast for quarrels and strifes, and
smite the lowly with your fists, wherefore do ye fast to me as ye do this day,
so that your voice may be heard in crying? [5] I have not chosen this fast,
nor such a day for a man to afflict his soul; neither though thou shouldst
bend down thy neck as a ring, and spread under thee sackcloth and ashes,
neither thus shall ye call a fast acceptable. [6] I have not chosen such a
fast, saith the Lord; but do thou loose every burden of iniquity, do thou
untie the knots of hard bargains, set the bruised free, and cancel every
unjust account. [7] Break thy bread to the hungry, and lead the unsheltered
poor to thy house: if thou seest one naked, clothe him, and thou shalt not
disregard the relations of thy own seed.

[8] Then shall thy light break forth as the morning, and thy health shall
speedily spring forth: and thy righteousness shall go before thee, and the
glory of God shall compass thee. [9] Then shalt thou cry, and God shall
hearken to thee; while thou art yet speaking he will say, Behold, I am
here. If thou remove from thee the band, and the stretching forth of the
hands, and murmuring speech; [10] and if thou give bread to the hungry
from thy heart, and satisfy the afflicted soul; then shall thy light spring
up in darkness, and thy darkness shall be as noon-day: [11] and thy God
shall be with thee continually, and thou shalt be satisfied according as
thy soul desireth; and thy bones shall be made fat, and shall be as a well-
watered garden, and as a fountain from which the water hath not failed.
[12] And thy old waste desert places shall be built up, and thy foundations
shall last through all generations; and thou shalt be called a repairer of
breaches, and thou shalt cause thy paths between to be in peace.

[13] If thou turn away thy foot from the sabbath, so as not to do thy
pleasure on the holy days, and shalt call the sabbaths delightful, holy to
God; if thou shalt not lift up thy foot to work, nor speak a word in anger
out of thy mouth, [14] then shalt thou trust on the Lord; and he shall bring

[13] pleasure: Gr. *pleasures*

thee up to the good places of the land, and feed thee with the heritage of
Jacob thy father: for the mouth of the Lord hath spoken this.

59 Hath the hand of the Lord no power to save? or hath he made his
ear heavy, so that he should not hear? [2] Nay, your iniquities sepa-
rate between you and God, and because of your sins hath he turned away
his face from you, so as not to have mercy upon you. [3] For your hands are
defiled with blood, and your fingers with sins; your lips also have spoken
iniquity, and your tongue meditateth unrighteousness.

[4] None speaketh justly, neither is there true judgment: they trust in van-
ities, and speak empty words; for they conceive trouble, and bring forth
iniquity. [5] They have hatched asps' eggs, and weave a spider's web: and
he that is going to eat of their eggs, having crushed an addled egg, hath
found also in it a basilisk. [6] Their web shall not become a garment, nor
shall they at all clothe themselves with their works; for their works are
works of iniquity. [7] And their feet run to wickedness, swift to shed blood;
their thoughts also are thoughts of fools; destruction and misery are in
their ways; [8] and the way of peace they know not, neither is there judg-
ment in their ways; for their paths by which they go are crooked, and they
know not peace.

[7] Rom. 3:15–17

[7] of fools: Vat. *of murder*. Gr. *from murders*

[9] Therefore hath judgment departed from them, and righteousness shall
not overtake them: while they waited for light, darkness came upon them;
while they waited for brightness, they walked in perplexity. [10] They shall
feel for the wall as blind men, and shall feel for it as if they had no eyes: and
they shall feel at noon-day as at midnight; they shall groan as dying men.
[11] They shall proceed together as a bear and as a dove: we have waited for
judgment, and there is no salvation, it is gone far from us.

[12] For our iniquity is great before thee, and our sins have risen up against
us: for our iniquities are in us, and we know our unrighteous deeds. [13] We
have sinned, and dealt falsely, and revolted from our God: we have spo-
ken unrighteous words, and have been disobedient; we have conceived
and uttered from our heart unrighteous words. [14] And we have turned
judgment back, and righteousness hath departed afar off: for truth is con-
sumed in their ways, and they could not pass by a straight path. [15] And
truth hath been taken away, and they have turned aside their mind from
understanding.

And the Lord saw it, and it pleased him not that there was no judgment.
[16] And he looked, and there was no man, and he observed, and there
was none to help: so he defended them with his arm, and established
them with his mercy. [17] And he put on righteousness as a breast-plate,
and placed the helmet of salvation on his head; and he clothed himself
with the garment of vengeance, and with his cloak, [18] as one about to ren-
der a recompense, even reproach to his adversaries. [19] So shall they of the
west fear the name of the Lord, and they that come from the rising of the
sun his glorious name: for the wrath of the Lord shall come as a mighty
river, it shall come with fury.

[20] Rom. 11:26–27

[20] And the deliverer shall come for Sion's sake, and shall turn away un-
godliness from Jacob. [21] And this shall be my covenant with them, said

the Lord; My Spirit which is upon thee, and the words which I have put
in thy mouth, shall never fail from thy mouth, nor from the mouth of thy
seed, for the Lord hath spoken it, henceforth and for ever.

60 Be enlightened, be enlightened, O Jerusalem, for thy light is come, [1] See Eph. 5:14
and the glory of the Lord is risen upon thee. [2] Behold, darkness
shall cover the earth, and there shall be gross darkness on the nations:
but the Lord shall appear upon thee, and his glory shall be seen upon
thee. [3] And kings shall walk in thy light, and nations in thy brightness.

[4] Lift up thy eyes round about, and behold thy children gathered: all
thy sons have come from far, and thy daughters shall be borne on men's
shoulders. [5] Then shalt thou see, and fear, and be amazed in thy heart; for
the wealth of the sea shall come round to thee, and of nations and peo-
ples; and herds of camels shall come to thee, [6] and the camels of Madian
and Gæpha shall cover thee: all from Saba shall come bearing gold, and
shall bring frankincense, and they shall publish the salvation of the Lord.
[7] And all the flocks of Kedar shall be gathered, and the rams of Nabæoth
shall come; and acceptable sacrifices shall be offered on my altar, and my
house of prayer shall be glorified.

[8] Who are these that fly as clouds, and as doves with young ones to me?
[9] The isles have waited for me, and the ships of Tharsis among the first,
to bring thy children from afar, and their silver and their gold with them,
and that for the sake of the holy name of the Lord, and because the Holy
One of Israel is glorified. [10] And strangers shall build thy walls, and their
kings shall wait upon thee: for by reason of my wrath I smote thee, and by
reason of mercy I loved thee. [11] And thy gates shall be opened continually;
they shall not be shut day nor night; to bring in to thee the power of the
Gentiles, and their kings as captives. [12] For the nations and the kings which
will not serve thee shall perish; and those nations shall be made utterly
desolate.

[13] And the glory of Lebanon shall come to thee, with the cypress, and
pine, and cedar together, to glorify my holy place.

[14] And the sons of them that afflicted thee, and of them that provoked
thee, shall come to thee in fear; and thou shalt be called Sion, the city of [14] in fear: lit. *having feared*
the Holy One of Israel. [15] Because thou hast become desolate and hated,
and there was no helper, therefore I will make thee a perpetual gladness,
a joy of many generations.

[16] And thou shalt suck the milk of the Gentiles, and shalt eat the wealth
of kings: and shalt know that I am the Lord that saveth thee and delivereth
thee, the Holy One of Israel. [17] And for brass I will bring thee gold, and for
iron I will bring thee silver, and instead of wood I will bring thee brass,
and instead of stones, iron; and I will make thy princes peaceable, and
thy overseers righteous. [18] And injustice shall no more be heard in thy
land, nor destruction nor misery in thy coasts; but thy walls shall be called
Salvation, and thy gates Sculptured Work. [19] And thou shalt no more have [19] See Rev. 21:23–27
the sun for a light by day, nor shall the rising of the moon lighten thy night;
but the Lord shall be thy everlasting light, and God thy glory. [20] For the
sun shall no more set, nor shall the moon be eclipsed; for the Lord shall

be thy everlasting light, and the days of thy mourning shall be completed.
21 Thy people also shall be all righteous; they shall inherit the land for ever,
preserving that which they have planted, even the works of their hands,
for glory. 22 The little one shall become thousands, and the least a great
nation; I the Lord will gather them in due time.

22 little one: or, *people few in number*

61 The Spirit of the Lord is upon me, because he hath anointed me;
he hath sent me to preach glad tidings to the poor, to heal the bro-
ken in heart, to proclaim liberty to the captives, and recovery of sight to
the blind; 2 to declare the acceptable year of the Lord, and the day of rec-
ompense; to comfort all that mourn; 3 that there should be given to them
that mourn in Sion glory instead of ashes, the oil of joy to the mourners,
the garment of glory for the spirit of heaviness: and they shall be called
generations of righteousness, the planting of the Lord for glory.

1 Luke 4:18–19

3 the garment of glory: Alex. reads καταστολὴν as one word

3 oil: or, *anointing*

4 And they shall build the old waste places, they shall raise up those that
were before made desolate, and shall renew the desert cities, even those
that had been desolate for many generations. 5 And strangers shall come
and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers.
6 But ye shall be called priests of the Lord, the ministers of God: ye shall
eat the strength of nations, and shall be admired because of their wealth.
7 Thus shall they inherit the land a second time, and everlasting joy shall
be upon their head. 8 For I am the Lord who love righteousness, and hate
robberies of injustice; and I will give their labour to the just, and will make
an everlasting covenant with them. 9 And their seed shall be known among
the Gentiles, and their offspring in the midst of peoples: every one that
seeth them shall take notice of them, that they are a seed blessed of God;
10 and they shall greatly rejoice in the Lord.

9 take notice of: or, *acknowledge*

Let my soul rejoice in the Lord; for he hath clothed me with the robe
of salvation, and the garment of joy: he hath put a mitre on me as on a
bridegroom, and adorned me with ornaments as a bride.

11 And as the earth putting forth her flowers, and as a garden its seed;
so shall the Lord, even the Lord, cause righteousness to spring forth, and
exultation before all nations.

62 For Sion's sake I will not hold my peace, and for Jerusalem's sake
I will not rest, until her righteousness go forth as light, and my
salvation burn as a torch. 2 And the Gentiles shall see thy righteousness,
and kings thy glory: and one shall call thee by a new name, which the
Lord shall name. 3 And thou shalt be a crown of beauty in the hand of
the Lord, and a royal diadem in the hand of thy God. 4 And thou shalt
no more be called Forsaken; and thy land shall no more be called Desert:
for thou shalt be called My Pleasure, and thy land Inhabited: for the Lord
hath taken pleasure in thee, and thy land shall be inhabited.

1 rest: Gr. *relax*

5 And as a young man liveth with a virgin, so shall thy sons dwell in thee:
and it shall come to pass that as a bridegroom will rejoice over a bride, so
will the Lord rejoice over thee.

6 And on thy walls, O Jerusalem, have I set watchmen all day and all night,
who shall never cease making mention of the Lord. 7 For there is none like
you, when he shall have established, and made Jerusalem a praise on the

earth. [8] For the Lord hath sworn by his glory, and by the might of his arm,
I will no more give thy corn and thy provisions to thy enemies; nor shall
strangers any more drink thy wine, for which thou hast laboured. [9] But
they that have gathered them shall eat them, and they shall praise the
Lord; and they that have gathered the grapes shall drink thereof in my
holy courts.

[10] Go through my gates, and make a way for my people; and cast the
stones out of the way; lift up a standard for the Gentiles. [11] For behold,
the Lord hath proclaimed to the end of the earth, say ye to the daughter
of Sion, Behold, thy Saviour hath come to thee, having his reward and
his work before his face. [12] And one shall call them the holy people, the
redeemed of the Lord: and thou shalt be called a city sought out, and not
forsaken.

[11] say ye to the daughter of Sion: see Matt. 21:5

63 Who is this that is come from Edom, with red garments from
Bosor? thus fair in his apparel, with mighty strength? I speak of
righteousness and saving judgment.

[1] speak of: Gr. *discourse, reason about*

[2] Wherefore are thy garments red, and thy raiment as if fresh from a
trodden wine-press? [3] I am full of trodden grape, and of the nations there
is not a man with me; and I trampled them in my fury, and dashed them
to pieces as earth, and brought down their blood to the earth. [4] For the
day of recompense hath come upon them, and the year of redemption
is at hand. [5] And I looked, and there was no helper; and I observed, and
none upheld: therefore my arm delivered them, and my anger drew nigh.
[6] And I trampled them in my anger, and brought down their blood to the
earth.

[7] I remembered the mercy of the Lord, the praises of the Lord in all things
wherein he recompenseth us. The Lord is a good judge to the house of
Israel; he dealeth with us according to his mercy, and according to the
abundance of his righteousness.

[7] praises of the Lord: see 1 Pet. 2:9

[8] And he said, Is it not my people? the children surely will not be rebel-
lious: and he became to them deliverance [9] out of all their affliction: not
an ambassador, nor a messenger, but himself saved them, because he
loved them and spared them: he himself redeemed them, and took them
up, and lifted them up all the days of old.

[9] all the days of old: Gr. *all the days of the age*

[10] But they disobeyed, and provoked his Holy Spirit: so he turned to be
an enemy, he himself contended against them. [11] Then he remembered
the ancient days, saying, Where is he that brought up from the sea the
shepherd of the sheep? where is he that put his Holy Spirit in them? [12] who
led Moses with his right hand, the arm of his glory? he forced the water
to separate from before him, to make himself an everlasting name. [13] He
led them through the deep, as a horse through the wilderness, and they
fainted not, [14] and as cattle through a plain: the Spirit came down from
the Lord, and guided them: thus thou leddest thy people, to make thyself
a glorious name.

[15] Turn from heaven, and look from thy holy habitation and from thy
glory: where is thy zeal and thy strength? where is the abundance of thy
mercy and of thy compassions, that thou hast withheld thyself from us?

[16] For thou art our Father; for though Abraham knew us not, and Israel
did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy
name hath been upon us from the beginning.
[17] Why hast thou caused us to err, O Lord, from thy way? and hast hard-
ened our hearts, that we should not fear thee? Return for thy servants'
sake, for the sake of the tribes of thy inheritance, [18] that we may inherit a
small part of thy holy mountain: our adversaries have trodden down the
sanctuary. [19] We are become as at the beginning, when thou didst not rule
over us, and thy name was not called upon us.

[18] our adversaries have trodden down the sanctuary: Heb. agrees. Vat. omits

If thou wouldst open the heaven, trembling will take hold upon the
mountains from thee, and they shall melt,

64 as wax melteth before the fire; and fire shall burn up the enemies,
and thy name shall be manifest among the adversaries: at thy pres-
ence the nations shall be troubled, [2] whenever thou shalt work gloriously;
trembling from thee shall take hold upon the mountains.
[3] From of old we have not heard, neither have our eyes seen a God be-
sides thee, and thy works which thou wilt perform to them that wait for
mercy. [4] For these blessings shall happen to them that work righteous-
ness, and they shall remember thy ways: behold, thou wast angry and we
have sinned; therefore we have erred, [5] and we are all become as unclean,
and all our righteousness as a filthy rag: and we have fallen as leaves be-
cause of our iniquities; thus the wind shall carry us away. [6] And there is
none that calleth upon thy name, or that remembereth to take hold on
thee: for thou hast turned thy face away from us, and hast delivered us
up because of our sins.

[3] 1 Cor. 2:9

[5] fallen: Heb. and Lit. *flowed out*

[7] And now, O Lord, thou art our Father, and we are clay, all of us the
work of thy hands. [8] Be not very wroth with us, and remember not our
sins [a]for ever; but now look on us, for we are all thy people. [9] The city
of thy holiness hath become desolate, Sion hath become as a wilderness,
Jerusalem a curse. [10] The house, our sanctuary, and the glory which our
fathers blessed, hath been burnt with fire: and all our glorious things have
gone to ruin. [11] And for all these things thou, O Lord, hast withheld thyself,
and been silent, and hast brought us very low.

[1] Rom. 10:20–21 (LXX ≠ Heb.)

65 I became manifest to them that asked not for me; I was found of
them that sought me not: I said, Behold, I am here, to a nation,
who called not on my name. [2] I have stretched forth my hands all day
to a disobedient and gainsaying people, to them that walked in a way
that was not good, but after their sins. [3] This is the people that provoketh
me continually in my presence; they offer sacrifices in gardens, and burn
incense on bricks to devils, which exist not. [4] They lie down to sleep in the
tombs and in the caves for the sake of dreams, even they that eat swine's
flesh, and the broth of their sacrifices: all their vessels are defiled: [5] who
say, Depart from me, draw not nigh to me, for I am pure.
This is the smoke of my wrath, a fire burneth with it continually. [6] Behold,
it is written before me: I will not be silent until I have recompensed into
their bosom, [7] their sins and the sins of their fathers, saith the Lord, who

[a] for ever: The Gr. ἐν καιρῷ is a Hebraism.

have burnt incense on the mountains, and reproached me on the hills: I
will recompense their works into their bosom.
[8] Thus saith the Lord, As a grape-stone shall be found in the cluster, and
they shall say, Destroy it not; for a blessing is in it: so will I do for the sake
of him that serveth me, for his sake I will not destroy them all. [9] And I
will lead forth the seed that came of Jacob and of Judah, and they shall
inherit my holy mountain: and my elect and my servants shall inherit it,
and shall dwell there. [10] And there shall be in the forest folds of flocks, and
the valley of Achor shall be for a resting-place of herds for my people, who
have sought me.
[11] But ye are they that have left me, and forget my holy mountain, and
prepare a table for the devil, and fill up the drink-offering to Fortune. [12] I
will deliver you up to the sword, ye shall all fall by slaughter: for I called
you, and ye hearkened not; I spoke, and ye refused to hear; and ye did evil
in my sight, and chose the things wherein I delighted not. [13] Therefore
thus saith the Lord, Behold, my servants shall eat, but ye shall hunger:
behold, my servants shall drink, but ye shall thirst: behold, my servants
shall rejoice, but ye shall be ashamed: [14] behold, my servants shall exult
with joy, but ye shall cry for the sorrow of your heart, and shall howl for
the vexation of your spirit. [15] For ye shall leave your name for a loathing to
my chosen, and the Lord shall destroy you: but my servants shall be called
by a new name, [16] which shall be blessed on the earth; for they shall bless
the true God: and they that swear upon the earth shall swear by the true
God; for they shall forget the former affliction, and it shall not come into
their mind.
[17] For there shall be a new heaven and a new earth: and they shall
not at all remember the former, neither shall they at all come into their
mind. [18] But they shall find in her joy and exultation; for, behold, I
make Jerusalem a rejoicing, and my people a joy. [19] And I will rejoice in
Jerusalem, and will be glad in my people: and there shall no more be heard
in her the voice of weeping, or the voice of crying. [20] Neither shall there be
there any more a child that dieth untimely, or an old man who shall not
complete his time: for the youth shall be a hundred years old, and the sin-
ner who dieth at a hundred years shall also be accursed: [21] and they shall
build houses, and themselves shall dwell in them; and they shall plant
vineyards, and themselves shall eat the fruit thereof. [22] They shall by no
means build, and others inhabit; and they shall by no means plant, and
others eat: for as the days of the tree of life shall be the days of my people,
they shall long enjoy the fruits of their labours. [23] My chosen shall not toil
in vain, neither shall they beget children to be cursed; for they are a seed
blessed of God, and their offspring with them.
[24] And it shall come to pass, that before they call, I will hearken to them;
while they are yet speaking, I will say, What is it? [25] Then wolves and lambs
shall feed together, and the lion shall eat chaff like the ox, and the serpent
earth as bread. They shall not injure nor destroy in my holy mountain,
saith the Lord.

[11] drink-offering: Gr. *mixture*

[1] Acts 7:49–50

66 Thus saith the Lord, Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind is to be the place of my rest? [2] For all these things are mine, saith the Lord: and to whom will I have respect, but to the humble and meek, and the man that trembleth at my words?

[3] But the transgressor that sacrificeth a calf to me, is as he that killeth a dog; and he that offereth fine flour, as one that offereth swine's blood; he that giveth frankincense for a memorial, is as a blasphemer.

Yet they have chosen their own ways, and their soul hath delighted in their abominations. [4] I also will choose their mockeries, and will recompense their sins upon them; because I called them, and they did not hearken to me; I spoke, and they heard not: and they did evil before me, and chose the things wherein I delighted not.

[5] our: Alex. ἡμῶν, but Heb. and Vat. *your*
[5] their: or, *your*

[5] Hear the words of the Lord, ye that tremble at his word; speak ye, our brethren, to them that hate you and abominate you, that the name of the Lord may be glorified, and may appear their joy; but they shall be ashamed.

[6] A voice of a cry from the city, a voice from the temple, a voice of the Lord rendering recompense to his adversaries. [7] Before she that travailed brought forth, before the travail-pain came on, she escaped it and brought forth a male. [8] Who hath heard such a thing? and who hath seen after this manner? Hath the earth travailed in one day? or hath even a nation been born at once, that Sion hath travailed, and brought forth her children? [9] But I have raised this expectation, yet thou hast not remembered me, saith the Lord: behold, have not I made the bearing and barren woman? saith thy God.

[10] Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly: rejoice greatly with her, all that now mourn over her: [11] that ye may suck, and be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the influx of her glory.

[12] turn: i.e., *turn myself*

[12] For thus saith the Lord, Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees. [13] As if his mother should comfort one, so will I also comfort you; and ye shall be comforted in Jerusalem. [14] And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass: and the hand of the Lord shall be known to them that fear him, and he shall threaten the disobedient.

[14] thrive: Gr. *spring up*

[15] For, behold, the Lord will come as fire, and his chariots as a storm, to render his vengeance with wrath, and his rebuke with a flame of fire. [16] For with the fire of the Lord all the earth shall be judged, and all flesh with his sword: many shall be slain by the Lord.

[17] They that sanctify themselves and purify themselves in the gardens, and eat swine's flesh in the porches, and the abominations, and the mouse, shall be consumed together, saith the Lord. [18] And I know their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory. [19] And I will leave a sign upon

them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles. [20] And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters drawn by mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord. [21] And I will take of them priests and Levites, saith the Lord.

[22] For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue. [23] And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith the Lord. [24] And they shall go forth, and see the carcases of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.

The Book of the Prophet
Jeremias

1 The word of God which came to Jeremias the son of Chelcias, of the
priests, who dwelt in Anathoth in the land of Benjamin: [2] accordingly
as the word of God came to him in the days of Josias son of Ammon king
of Judah, in the thirteenth year of his reign. [3] And it was in the days of
Joakim son of Josias king of Judah, until the eleventh year of Sedekias
king of Judah, even until the captivity of Jerusalem in the fifth month.
[4] And the word of the Lord came to him, saying, [5] Before I formed thee
in the belly, I knew thee; and before thou camest forth from the womb, I
sanctified thee; I appointed thee a prophet to the nations.
[6] And I said, O Lord, thou that art supreme Lord, behold, I know not how
to speak, for I am a child. [7] And the Lord said to me, Say not, I am a child:
for thou shalt go to all to whomsoever I shall send thee, and according to
all the words that I shall command thee, thou shalt speak. [8] Be not afraid
before them: for I am with thee to deliver thee, saith the Lord. [9] And the
Lord stretched forth his hand to me, and touched my mouth: and the Lord
said to me, Behold, I have put my words into thy mouth.
[10] Behold, I have appointed thee this day over nations and over king-
doms, to root out, and to pull down, and to destroy, and to rebuild, and
to plant.
[11] And the word of the Lord came to me, saying, What seest thou? And I
said, A rod of an almond tree. [12] And the Lord said to me, Thou hast well
seen: for I have watched over my words to perform them. [13] And the word
of the Lord came to me a second time, saying, What seest thou? And I
said, A cauldron on the fire; and the face of it is toward the north. [14] And
the Lord said to me, From the north shall flame forth evils upon all the
inhabitants of the land. [15] For, behold, I call together all the kingdoms of
the earth from the north, saith the Lord; and they shall come, and shall set
each one his throne at the entrance of the gates of Jerusalem, and against
all the walls round about her, and against all the cities of Judah. [16] And I
will speak to them in judgment, concerning all their iniquity, forasmuch
as they have forsaken me, and sacrificed to strange gods, and worshipped
the works of their own hands.
[17] And do thou gird up thy loins, and stand up, and speak all the words
that I shall command thee: be not afraid of their face, neither be thou
alarmed before them; for I am with thee to deliver thee, saith the Lord.
[18] Behold, I have made thee this day as a strong city, and as a brazen wall,
strong against all the kings of Judah, and the princes thereof, and the
people of the land. [19] And they shall fight against thee; but they shall by
no means prevail against thee; because I am with thee, to deliver thee,
saith the Lord.
2 And he said, Thus saith the Lord, I remember the kindness of thy
youth, and the love of thy espousals, in following the Holy One of
Israel, saith the Lord. [3] Israel was the holy people to the Lord, and the

first-fruits of his increase: all that devoured him shall offend; evils shall
come upon them, saith the Lord.
4 Hear the word of the Lord, O house of Jacob, and every family of the
house of Israel. 5 Thus saith the Lord, What trespass have your fathers
found in me, that they have revolted far from me, and gone after vanities,
and become vain? 6 And they said not, Where is the Lord, who brought us
up out of the land of Egypt, who guided us in the wilderness, in an untried
and trackless land, in a land which no man at all went through, and no
man dwelt there? 7 And I brought you to Carmel, that ye should eat the
fruits thereof, and the good thereof; and ye went in, and defiled my land,
and made my heritage an abomination. 8 The priests said not, Where is
the Lord? and they that held by the law knew me not: the shepherds also
sinned against me, and the prophets prophesied by Baal, and went after
that which profited not.
9 Therefore I will yet plead with you, and will plead with your children's
children. 10 For go to the isles of the Chettians, and see; and send to Kedar,
and observe accurately, and see if such things have been done; 11 if the
nations will change their gods, though they are not gods: but my people
have changed their glory, for that from which they shall not be profited.
12 The heaven is amazed at this, and is very exceedingly horror-struck,
saith the Lord. 13 For my people hath committed two faults, and evil ones:
they have forsaken me, the fountain of water of life, and hewn out for
themselves broken cisterns, which will not be able to hold water.
14 Is Israel a servant, or a home-born slave? why hath he become a spoil?
15 The lions roared upon him, and uttered their voice, which have made
his land a wilderness: and his cities are broken down, that they should not
be inhabited. 16 Also the children of Memphis and Taphnas have known
thee, and mocked thee. 17 Hath not thy forsaking me brought these things
upon thee? saith the Lord thy God.
18 And now what hast thou to do with the way of Egypt, to drink the water
of Geon? and what hast thou to do with the way of the Assyrians, to drink
the water of rivers? 19 Thy apostasy shall correct thee, and thy wickedness
shall reprove thee: know then, and see, that thy forsaking me hath been
bitter to thee, saith the Lord thy God; and I have taken no pleasure in thee,
saith the Lord thy God.
20 For of old thou hast broken thy yoke, and plucked asunder thy bands;
and thou hast said, I will not serve thee, but will go upon every high hill,
and under every shady tree, there will I indulge in my fornication. 21 Yet I
planted thee a fruitful vine, entirely of the right sort: how art thou a strange
vine turned to bitterness! 22 Though thou shouldst wash thyself with nitre,
and multiply to thyself soap, still thou art stained by thy iniquities before
me, saith the Lord.
23 How wilt thou say, I am not polluted, and have not gone after Baal?
behold thy ways in the burial-ground, and know what thou hast done:
her voice hath howled in the evening: 24 she hath extended her ways over
the waters of the desert; she was hurried along by the lusts of her soul;
she is given up to them, who will turn her back? none that seek her shall

be weary; at the time of her humiliation they shall find her. [25] Withdraw
thy foot from a rough way, and thy throat from thirst: but she said, I will
strengthen myself: for she loved strangers, and went after them.
[26] As is the shame of a thief when he is caught, so shall the children
of Israel be ashamed; they, and their kings, and their princes, and their
priests, and their prophets. [27] They said to a stock, Thou art my father; and
to a stone, Thou hast begotten me: and they have turned their backs to me,
and not their faces: yet in the time of their afflictions they will say, Arise,
and save us. [28] And where are thy gods, which thou madest for thyself?
will they arise and save in the time of thy affliction? for according to the
number of thy cities were thy gods, O Judah; and according to the number
of the streets of Jerusalem they sacrificed to Baal. [29] Wherefore do ye speak
unto me? ye all have been ungodly, and ye all have transgressed against
me, saith the Lord. [30] In vain have I smitten your children; ye have not
received correction: a sword hath devoured your prophets as a destroying
lion; yet ye feared not.
[31] Hear ye the word of the Lord: thus saith the Lord, Have I been a wilder-
ness or a dry land to Israel? wherefore hath my people said, We will not be
ruled over, and will not come to thee any more? [32] Will a bride forget her
ornaments, or a virgin her girdle? but my people hath forgotten me days
without number. [33] What fair device wilt thou yet employ in thy ways, so
as to seek love? it shall not be so; moreover thou hast done wickedly in
corrupting thy ways; [34] and in thy hands hath been found the blood of
innocent souls; I have not found them in holes, but on every oak. [35] Yet
thou saidst, I am innocent: only let his wrath be turned away from me.
Behold, I will plead with thee, whereas thou sayest, I have not sinned.
[36] For thou hast been so exceedingly contemptuous as to repeat thy ways;
but thou shalt be ashamed of Egypt, as thou wast ashamed of Assur. [37] For
thou shalt go forth thence also with thy hands upon thy head; for the Lord
hath rejected thy hope, and thou shalt not prosper in it.

3 If a man put away his wife, and she depart from him, and become
another man's, shall she return to him any more at all? shall not that
woman be utterly defiled? yet thou hast gone a-whoring with many shep-
herds, and hast returned to me, saith the Lord. [2] Lift up thy eyes to look
straight forward, and see where thou hast not been utterly defiled. Thou
hast sat for them by the wayside as a deserted crow, and hast defiled the
land with thy fornications and thy wickedness. [3] And thou didst retain
many shepherds for a stumbling-block to thyself: thou hadst a whore's
face, thou didst become shameless toward all.
[4] Hast thou not called me as it were a home, and the father and guide
of thy virgin-time? [5] Will God's anger continue for ever, or be preserved to
the end? Behold, thou hast spoken and done these bad things, and hadst
power to do them.
[6] And the Lord said to me in the days of Josias the king, Hast thou seen
what things the house of Israel hath done to me? they have gone on every
high mountain, and under every shady tree, and have committed fornica-
tion there. [7] And I said after she had committed all these acts of fornica-

tion, Turn again to me. Yet she returned not. And faithless Judah saw her
faithlessness. [8] And I saw that (for all the sins of which she was convicted,
wherein the house of Israel committed adultery, and I put her away, and
gave into her hands a bill of divorcement), yet faithless Judah feared not,
but went and herself also committed fornication. [9] And her fornication
was nothing accounted of; and she committed adultery with wood and
stone. [10] And for all these things faithless Judah turned not to me with all
her heart, but falsely.

[11] And the Lord said to me, Israel hath justified himself more than faith-
less Judah. [12] Go and read these words toward the north, and thou shalt
say, Return to me, O house of Israel, saith the Lord; and I will not set my
face against you: for I am merciful, saith the Lord, and I will not be angry
with you for ever. [13] Nevertheless, know thy iniquity, that thou hast sinned
against the Lord thy God, and hast scattered thy ways to strangers under
every shady tree, but thou didst not hearken to my voice, saith the Lord.
[14] Turn, ye children that have revolted, saith the Lord; for I will rule over
you: and I will take you one of a city, and two of a family, and I will bring
you in to Sion: [15] and I will give you shepherds after my heart, and they
shall certainly tend you with knowledge.

[16] And it shall come to pass that when ye are multiplied and increased
upon the land, saith the Lord, in those days they shall say no more, The
ark of the covenant of the Holy One of Israel: it shall not come to mind; it
shall not be named; neither shall it be visited; nor shall this be done any
more. [17] In those days and at that time they shall call Jerusalem the throne
of the Lord; and all the nations shall be gathered to it: and they shall not
walk any more after the imaginations of their evil heart.

[18] In those days the house of Judah shall come together to the house of
Israel, and they shall come, together, from the land of the north, and from
all the countries, to the land, which I caused their fathers to inherit. [19] And
I said, So be it, Lord, for thou saidst, I will set thee among children, and
will give thee a choice land, the inheritance of the Almighty God of the
Gentiles: and I said, Ye shall call me Father; and ye shall not turn away
from me. [20] But as a wife acteth treacherously against her husband, so
hath the house of Israel dealt treacherously against me, saith the Lord.

[21] A voice from the lips was heard, even of weeping and supplication of
the children of Israel: for they have dealt unrighteously in their ways, they
have forgotten God their Holy One. [22] Turn, ye children that are given to
turning, and I will heal your bruises.

Behold, we will be thy servants; for thou art the Lord our God. [23] Truly
the hills and the strength of the mountains were a lying refuge: but by the
Lord our God is the salvation of Israel. [24] But shame hath consumed the
labours of our fathers from our youth; their sheep and their calves, and
their sons and their daughters. [25] We have lain down in our shame, and our
disgrace hath covered us: because we and our fathers have sinned before
our God, from our youth until this day; and we have not hearkened to the
voice of the Lord our God.

4 If Israel will return to me, saith the Lord, he shall return: and if he will
remove his abominations out of his mouth, and fear before me, and
swear, [2] The Lord liveth, with truth, in judgment and righteousness, then
shall nations bless by him, and by him they shall praise God in Jerusalem.
[3] For thus saith the Lord to the men of Judah, and to the inhabitants
of Jerusalem, Break up fresh ground for yourselves, and sow not among
thorns. [4] Circumcise yourselves to your God, and circumcise your hard-
ness of heart, ye men of Judah, and inhabitants of Jerusalem: lest my wrath
go forth as fire, and burn, and there be none to quench it, because of the
evil of your devices.
[5] Declare ye in Judah, and let it be heard in Jerusalem: say ye, Sound
the trumpet in the land; cry ye aloud: say ye, Gather yourselves together,
and let us enter into the fortified cities. [6] Gather up your wares and flee to
Sion: hasten, stay not: for I will bring evils from the north, and great de-
struction. [7] The lion is gone up from his lair, he hath roused himself to the
destruction of the nations, and hath gone forth out of his place, to make
the land desolate; and the cities shall be destroyed, so as to be without in-
habitant. [8] For these things gird yourselves with sackclothes, and lament,
and howl: for the anger of the Lord is not turned away from you. [9] And it
shall come to pass in that day, saith the Lord, that the heart of the king
shall perish, and the heart of the princes; and the priests shall be amazed,
and the prophets shall wonder.
[10] And I said, O sovereign Lord, verily thou hast greatly deceived this
people and Jerusalem, saying, There shall be peace; whereas behold, the
sword hath reached even to their soul.
[11] At that time they shall say to this people and to Jerusalem, There is a
spirit of error in the wilderness: the way of the daughter of my people is
not to purity, nor to holiness. [12] But a spirit of full vengeance shall come
upon me; and now I declare my judgments against them. [13] Behold, he
shall come up as a cloud, and his chariots as a tempest: his horses are
swifter than eagles. Woe unto us! for we are in misery.
[14] Cleanse thy heart from wickedness, O Jerusalem, that thou mayest be
saved: how long will thy grievous thoughts be within thee? [15] For a voice of
one publishing from Dan shall come, and trouble out of mount Ephraim
shall be heard of. [16] Remind ye the nations; behold, they are come: pro-
claim it in Jerusalem, that bands are approaching from a land afar off, and
have uttered their voice against the cities of Judah. [17] As keepers of a field,
they have surrounded her; because thou, saith the Lord, hast neglected
me. [18] Thy ways and thy devices have brought these things upon thee; this
is thy wickedness, for it is bitter, for it hath reached to thy heart.
[19] I am pained in my bowels, my bowels, and the sensitive powers of my
heart; my soul is in great commotion, my heart is torn: I will not be silent,
for my soul hath heard the sound of a trumpet, the cry of war, and of
distress: it calleth on destruction; [20] for all the land is distressed: suddenly
my tabernacle is distressed, my curtains have been rent asunder. [21] How
long shall I see fugitives, and hear the sound of the trumpet?

22 For the princes of my people have not known me, they are foolish and
unwise children: they are wise to do evil, but how to do good they have
not known.
23 I looked upon the earth, and, behold, it was not; and to the sky, and
there was no light in it. 24 I beheld the mountains, and they trembled, and I
saw all the hills in commotion. 25 I looked, and, behold, there was no man,
and all the birds of the sky were scared. 26 I saw, and, behold, Carmel was
desert, and all the cities were burnt with fire at the presence of the Lord,
and at the presence of his fierce anger they were utterly destroyed.
27 Thus saith the Lord, The whole land shall be desolate; but I will not
make a full end. 28 For these things let the earth mourn, and let the sky
be dark above: for I have spoken, and I will not repent; I have purposed,
and I will not turn back from it. 29 The whole land hath recoiled from the
noise of the horseman and the bent bow; they have gone into the caves,
and have hidden themselves in the groves, and have gone up upon the
rocks: every city was abandoned, no man dwelt in them. 30 And what wilt
thou do? Though thou clothe thyself with scarlet, and adorn thyself with
golden ornaments; though thou adorn thy eyes with stibium, thy beauty
will be in vain: thy lovers have rejected thee, they seek thy life.
31 For I have heard thy groaning as the voice of a woman in travail, as
of her that bringeth forth her first child; the voice of the daughter of Sion
shall fail through weakness, and she shall lose the strength of her hands,
saying, Woe is me! for my soul fainteth because of the slain.
5 Run ye about in the streets of Jerusalem, and see, and know, and seek
in her broad places, if ye can find one, if there is anyone that doth
judgment, and seeketh faithfulness; and I will pardon them, saith the Lord.
2 The Lord liveth, they say; do they not therefore swear falsely? 3 O Lord,
thy eyes are upon faithfulness: thou hast scourged them, but they have not
grieved; thou hast consumed them; but they would not receive correction:
they have made their faces harder than a rock; and they would not return.
4 Then I said, It may be they are poor; for they are weak, for they know not
the way of the Lord, or the judgment of God. 5 I will go to the rich men,
and will speak to them; for they have known the way of the Lord, and the
judgment of God: but, behold, with one consent they have broken the
yoke, they have burst the bonds.
6 Therefore hath a lion out of the forest smitten them, and a wolf hath
destroyed them even to their houses, and a leopard hath watched against
their cities: all that go forth from them shall be hunted: for they have
multiplied their ungodliness, they have strengthened themselves in their
revoltings. 7 In what way shall I forgive thee for these things? Thy sons have
forsaken me, and sworn by them that are no gods: and I fed them to the
full, and they committed adultery, and lodged in harlots' houses. 8 They
became as wanton horses: they neighed each one after his neighbour's
wife. 9 Shall I not visit for these things? saith the Lord: and shall not my
soul be avenged on such a nation as this.
10 Go up upon her battlements, and break them down; but make not
a full end: leave her buttresses; for they are the Lord's. 11 For the house

of Israel have indeed dealt treacherously against me, saith the Lord: the
house of Judah also [12] have lied to their Lord, and they have said, These
things are not so; no evils shall come upon us; and we shall not see sword
or famine. [13] Our prophets became wind, and the word of the Lord was
not in them.

[14] Therefore thus saith the Lord Almighty, Because ye have spoken this
word, behold, I have made my words in thy mouth fire, and this people
wood, and it shall devour them. [15] Behold, I will bring upon you a nation
from far, O house of Israel, saith the Lord; a nation the sound of whose
language one shall not understand. [16] They are all mighty men: [17] and they
shall devour your harvest, and your bread; and shall devour your sons, and
your daughters; and they shall devour your sheep, and your calves, and
devour your vineyards, and your fig-plantations, and your olive yards: and
they shall utterly destroy your strong cities, wherein ye trusted, with the
sword. [18] And it shall come to pass in those days, saith the Lord thy God,
that I will not utterly destroy you.

[19] And it shall come to pass, when ye shall say, Wherefore hath the Lord
our God done all these things to us? that thou shalt say to them, Because
ye served strange gods in your land, so shall ye serve strangers in a land
that is not yours.

[20] Proclaim these things to the house of Jacob, and let them be heard in
the house of Judah. [21] Hear ye now these things, O foolish and senseless
people; who have eyes, and see not; and have ears, and hear not: [22] will
ye not be afraid of me? saith the Lord; and will ye not fear before me, who
have set the sand for a bound to the sea, as a perpetual ordinance, and it
shall not pass it: yea, it shall rage, but not prevail; and its waves shall roar,
but not pass over it.

[23] But this people hath a disobedient and rebellious heart; and they have
turned aside and gone back: [24] and they have not said in their heart, Let
us fear now the Lord our God, who giveth us the early and latter rain,
according to the season of the fulfilment of the ordinance of harvest, and
hath preserved it for us. [25] Your transgressions have turned away these
things, and your sins have removed good things from you. [26] For among
my people were found ungodly men; and they have set snares to destroy
men, and have caught them.

[27] As a snare which hath been set is full of birds, so are their houses full
of deceit: therefore have they grown great, and become rich: [28] and they
have transgressed the rule of judgment; they have not judged the cause
of the orphan, nor have they judged the cause of the widow. [29] Shall I not
visit for these things? saith the Lord: and shall not my soul be avenged on
such a nation as this?

[30] Shocking and horrible deeds have been done on the land; [31] the
prophets utter unrighteous prophecies, and the priests have clapped their
hands: and my people hath loved to have it thus: and what will ye do for
the future?

6 Strengthen yourselves, ye children of Benjamin, to flee out of the
midst of Jerusalem, and sound an alarm with the trumpet in Thecue,

and set up a signal over Bæthacharma: for evil threateneth from the north,
and a great destruction is coming. [2] And thy pride, O daughter of Sion,
shall be taken away. [3] The shepherds and their flocks shall come to her;
and they shall pitch their tents against her round about, and shall feed
their flocks each with his hand.

[4] Prepare yourselves for war against her; rise up, and let us go up against
her at noon. Woe to us! for the day hath gone down, for the shadows of
the day fail. [5] Rise, and let us go up against her by night, and destroy her
foundations.

[6] For thus saith the Lord, Hew down her trees, array a numerous force
against Jerusalem. O false city; there is all oppression in her. [7] As a cistern
cooleth water, so her wickedness cooleth her, ungodliness and misery
shall be heard in her, as continually before her.

[8] Thou shalt be chastened, O Jerusalem, with pain and the scourge, lest
my soul depart from thee; lest I make thee a desert land, which shall not
be inhabited.

[9] For thus saith the Lord, Glean, glean thoroughly as a vine the remnant
of Israel: turn back your hands as a grape-gatherer to his basket. [10] To
whom shall I speak, and testify, that he may hearken? behold, thy ears are
uncircumcised, and they shall not be able to hear: behold, the word of the
Lord is become to them a reproach, they will not at all desire it.

[11] And I allowed my wrath to come to the full, yet I kept it in, and did
not utterly destroy them: I will pour it out on the children without, and on
the assembly of young men together: for man and woman shall be taken
together, the old man with him that is full of days. [12] And their houses
shall be turned to others, with their fields and their wives together: for I
will stretch out my hand upon the inhabitants of this land, saith the Lord.

[13] For from the least of them even to the greatest they have all committed
iniquity; from the priest even to the false prophet they have all wrought
falsely. [14] And they healed the breach of my people imperfectly, making
light of it, and saying, Peace, peace: and where is peace? [15] They were
ashamed because they failed; yet they were not ashamed as those who
are truly ashamed, and they knew not their own disgrace: therefore shall
they utterly fall when they do fall, and in the time of visitation shall they
perish, said the Lord.

[16] Thus saith the Lord, Stand ye in the ways, and see, and ask for the old
paths of the Lord; and see what is the good way, and walk in it, and ye
shall find purification for your souls. But they said, We will not walk in
them. [17] I have set watchmen over you, saying, Hear ye the sound of the
trumpet. But they said, We will not hear it.

[18] Therefore have the nations heard, and they that feed their flocks.
[19] Hear, O earth: behold, I will bring evils upon this people, even the fruit
of their rebellions; for they have not heeded my words, and they have re-
jected my law. [20] Wherefore do ye bring me frankincense from Saba, and
cinnamon from a land afar off? your whole-burnt offerings are not accept-
able, and your sacrifices have not been pleasant to me. [21] Therefore thus
saith the Lord, Behold, I will bring weakness upon this people, and the fa-

thers and sons shall be weak together; the neighbour and his friend shall
perish.
22 Thus saith the Lord, Behold, a people cometh from the north, and
nations shall be stirred up from the end of the earth. 23 They shall lay hold
on bow and spear; the people is fierce, and will have no mercy; their voice
is as the roaring sea; they shall array themselves for war against thee as
fire on horses and chariots, O daughter of Sion.
24 We have heard the report of them: our hands are weakened: anguish
hath seized us, the pangs as of a woman in travail. 25 Go not forth into the
field, and walk not in the ways; for the sword of the enemy lingereth round
about. 26 O daughter of my people, gird thyself with sackcloth: sprinkle
thyself with ashes; make for thyself pitiable lamentation, as the mourning
for a beloved son: for misery will come suddenly upon you.
27 I have caused thee to be tried among tried nations, and thou shalt
know me when I have tried their way. 28 They are all disobedient, walking
perversely: they are brass and iron; they are all corrupted. 29 The bellows
have failed from the fire, the lead hath failed: the silversmith worketh at
his trade in vain; their wickedness is not consumed. 30 Call ye them repro-
bate silver, because the Lord hath rejected them.
7 Hear ye the word of the Lord, all Judea. 3 Thus saith the Lord God
of Israel, Correct your ways and your devices, and I will cause you to
dwell in this place. 4 Trust not in yourselves with lying words, for they shall
not profit you at all, saying, It is the temple of the Lord, the temple of the
Lord.
5 For if ye thoroughly correct your ways and your practices, and do in-
deed execute judgment between a man and his neighbour; 6 and oppress
not the stranger, and the orphan, and the widow, and shed not innocent
blood in this place, and go not after strange gods to your hurt: 7 then will
I cause you to dwell in this place, in the land which I gave to your fathers
of old and for ever.
8 But whereas ye have trusted in lying words, whereby ye shall not be
profited; 9 and ye murder, and commit adultery, and steal, and swear
falsely, and burn incense to Baal, and are gone after strange gods whom ye
know not, 10 so that it is evil with you; yet have ye come, and stood before
me in the house, whereon my name is called, and ye have said, We have
refrained from doing all these abominations. 11 Is my house, whereon my
name is called, a den of robbers in your eyes? And, behold, I have seen it,
saith the Lord. 12 For go ye to my place which is in Selo, where I caused my
name to dwell before, and see what I did to it because of the wickedness
of my people Israel.
13 And now, because ye have done all these deeds, and I spoke to you, but
ye hearkened not to me; and I called you, but ye answered not; 14 therefore
I also will do to the house whereon my name is called, wherein ye trust,
and to the place which I gave to you and to your fathers, as I did to Selo.
15 And I will cast you out of my sight, as I cast away your brethren, all the
seed of Ephraim.

11 Matt. 21:13; Mark 11:17; Luke 19:46

[16] Therefore pray not thou for this people, and intercede not for them
to be pitied, yea, pray not, and approach me not for them: for I will not
hearken unto thee. [17] Seest thou not what they do in the cities of Judah,
and in the streets of Jerusalem? [18] Their children gather wood, and their
fathers kindle a fire, and their women knead dough, to make cakes to the
host of heaven; and they have poured out drink-offerings to strange gods,
that they might provoke me to anger. [19] Do they provoke me to anger?
saith the Lord: do they not provoke themselves, that their faces may be
ashamed?

[20] Therefore thus saith the Lord; Behold, my anger and wrath shall be
poured out upon this place, and upon the men, and upon the cattle, and
upon every tree of their field, and upon the fruits of the land; and it shall
burn, and not be quenched.

[21] Thus saith the Lord, Gather your whole-burnt offerings with your
meat-offerings, and eat flesh. [22] For I spoke not to your fathers, and com-
manded them not in the day wherein I brought them up out of the land
of Egypt, concerning whole-burnt offerings and sacrifice: [23] but I com-
manded them this thing, saying, Hear ye my voice, and I will be to you a
God, and ye shall be to me a people: and walk ye in all my ways, which I
shall command you, that it may be well with you. [24] But they hearkened
not to me, and their ear gave no heed, but they walked in the imagina-
tions of their evil heart, and went backward, and not forward; [25] from the
day that their fathers went forth out of the land of Egypt, even until this
day. And I sent to you all my servants, the prophets, by day and early in
the morning: yea, I sent them, [26] but they hearkened not to me, and their
ear gave no heed; and they made their neck harder than their fathers.

[27] Therefore thou shalt speak this word to them; [28] This is the nation
which hath not hearkened to the voice of the Lord, nor received correction:
truth hath failed from their mouth.

[29] Cut off thy hair, and cast it away, and take up a lamentation on thy lips;
for the Lord hath reprobated and rejected the generation that doth these
things. [30] For the children of Judah have wrought evil before me, saith the
Lord; they have set their abominations in the house on which my name
is called, to defile it. [31] And they have built the altar of Tapheth, which is
in the valley of the son of Ennom, to burn their sons and their daughters
with fire; which I did not command them to do, neither did I design it in
my heart.

[32] Therefore, behold, the days come, saith the Lord, when they shall no
more say, The altar of Tapheth, and the valley of the son of Ennom, but,
The valley of the slain; and they shall bury in Tapheth, for want of room.
[33] And the dead bodies of this people shall be for food to the birds of the
sky, and to the wild beasts of the earth; and there shall be none to drive
them away. [34] And I will destroy out of the cities of Judah, and the streets
of Jerusalem, the voice of them that make merry, and the voice of them
that rejoice, the voice of the bridegroom, and the voice of the bride; for
the whole land shall become a desolation.

8 At that time, saith the Lord, they shall bring out the bones of the
kings of Judah, and the bones of his princes, and the bones of the
priests, and the bones of the prophets, and the bones of the inhabitants
of Jerusalem, out of their graves; [2] and they shall spread them out to the
sun, and the moon, and to all the stars, and to all the host of heaven, which
they have loved, and which they have served, and after which they have
walked, and to which they have held, and which they have worshipped;
they shall not be mourned for, neither shall they be buried; but they shall
be for an example on the face of the earth, [3] because they chose death
rather than life, even to all the remnant that are left of that family, in every place whither I shall drive them out.

[4] For thus saith the Lord, Shall not he that falleth arise? or he that turneth away, shall he not turn back again? [5] Wherefore hath this my people
turned away with a shameless revolting, and strengthened themselves in
their wilfulness, and refused to return? [6] Hearken, I pray you, and hear:
will they not speak thus, There is no man that repenteth of his wickedness, saying, What have I done? the runner hath failed from his course,
as a tired horse in his neighing. [7] Yea, the stork in the heaven knoweth
her time, also the turtle-dove and wild swallow; the sparrows observe the
times of their coming in; but this my people knoweth not the judgments
of the Lord.

[8] How will ye say, We are wise, and the law of the Lord is with us? In
vain have the scribes used a false pen. [9] The wise men are ashamed, and
alarmed, and taken; because they have rejected the word of the Lord; what
wisdom is there in them? [10] Therefore will I give their wives to others, and
their fields to new inheritors; and they shall gather their fruits, saith the
Lord. [13] There are no grapes on the vines, and there are no figs on the
fig-trees, and the leaves have fallen off.

[14] Why do we sit still? assemble yourselves, and let us enter into the
strong cities, and let us be cast out there: for God hath cast us out, and
made us drink water of gall, because we have sinned before him. [15] We
assembled for peace, but there was no prosperity; for a time of healing,
but behold anxiety.

[16] We shall hear the neighing of his swift horses out of Dan: the whole
land quaked at the sound of the neighing of his horses; and he shall come,
and devour the land and the fulness of it; the city, and them that dwell
in it. [17] For, behold, I send forth against you deadly serpents, which cannot be charmed, and they shall bite you [18] mortally with the pain of your
distressed heart.

[19] Behold, there is a sound of the cry of the daughter of my people from a
land afar off: Is not the Lord in Sion? is there not a king there? because they
have provoked me with their graven images, and with strange vanities.
[20] The summer is gone, the harvest is past, and we are not saved.

[21] For the breach of the daughter of my people I have been saddened: in
my perplexity pangs have seized upon me as of a woman in travail. [22] And
is there no balm in Galaad, or is there no physician there? why hath not
the healing of the daughter of my people taken place?

[23] Who will give water to my head, and a fountain of tears to my eyes?
then would I weep for this my people day and night, even for the slain of
the daughter of my people.

9 Who would give me a most distant lodge in the wilderness, that I
might leave my people, and depart from them? for they all commit
adultery, an assembly of treacherous men. [2] And they have bent their
tongue like a bow: falsehood and not faithfulness hath prevailed upon
the earth; for they have gone on from evil to evil, and have not known me,
saith the Lord. [3] Beware ye each of his neighbour, and trust ye not in your
brethren: for every one will surely supplant, and every friend will walk
craftily. [4] Every one will mock his friend; they will not speak truth: their
tongue hath learned to speak falsehoods; they have committed iniquity,
they ceased not, so as to return. [5] There is usury upon usury, and deceit
upon deceit: they would not know me, saith the Lord.

[6] Therefore thus saith the Lord, Behold, I will try them with fire, and
prove them; for I will do thus because of the wickedness of the daughter of
my people. [7] Their tongue is a wounding arrow; the words of their mouth
are deceitful: one speaketh peaceably to his neighbour, but in himself re-
taineth enmity. [8] Shall I not visit for these things? saith the Lord: and shall
not my soul be avenged on such a people as this? [9] Take up a lamentation
for the mountains, and a mournful dirge for the paths of the wilderness,
for they are desolate for want of men; they heard not the sound of life
from the birds of the sky, nor the cattle: they were amazed, they are gone.
[10] And I will remove the inhabitants of Jerusalem, and make it a dwelling-
place of dragons; and I will utterly waste the cities of Judah, so that they
shall not be inhabited.

[11] Who is the wise man, that he may understand this? and he that hath
the word of the mouth of the Lord addressed to him, let him tell you where-
fore the land hath been destroyed, hath been ravaged by fire like a desert,
so that no one passeth through it. [12] And the Lord said to me, Because they
have forsaken my law, which I set before them, and have not hearkened
to my voice; [13] but went after the lusts of their evil heart, and after the
idols which their fathers taught them to worship: [14] therefore thus saith
the Lord God of Israel, Behold, I will feed them with trouble and will cause
them to drink water of gall: [15] and I will scatter them among the nations,
to them whom neither they nor their fathers knew; and I will send a sword
upon them, until I have consumed them with it.

[16] Thus saith the Lord, Call ye the mourning women, and let them come;
and send to the wise women, and let them utter their voice; [17] and let them
take up a lamentation for you, and let your eyes pour down tears, and
your eyelids drop water. [18] For a voice of lamentation hath been heard in
Sion, How are we become wretched! we are greatly ashamed, for we have
forsaken the land, and have abandoned our tabernacles! [19] Hear now, ye
women, the word of God, and let your ears receive the words of his mouth,
and teach your daughters lamentation, and every woman her neighbour
a dirge. [20] For death hath come up through your windows, it hath entered
into our land, to destroy the infants without, and the young men from

the streets. [21] And the carcases of the men shall be for an example on the
face of the field of your land, like grass after the mower, and there shall
be none to gather them.
[22] Thus saith the Lord, Let not the wise man boast in his wisdom, and let
not the strong man boast in his strength, and let not the rich man boast
in his wealth; [23] but let him that boasteth boast in this, the understanding
and knowing that I am the Lord that exercise mercy, and judgment, and
righteousness, upon the earth; for in these things is my pleasure, saith the
Lord.

[23] 1 Cor. 1:31 (Heb. + LXX)

[24] Behold, the days come, saith the Lord, when I will visit upon all the
circumcised their uncircumcision; [25] on Egypt, and on Idumea, and on
Edom, and on the children of Ammon, and on the children of Moab, and
on every one that shaveth his face round about, even them that dwell in
the wilderness; for all the Gentiles are uncircumcised in flesh, and all the
house of Israel are uncircumcised in their hearts.

10 Hear ye the word of the Lord, which he hath spoken to you, O house
of Israel.
[2] Thus saith the Lord, Learn ye not the ways of the heathen, and be not
alarmed at the signs of the sky; for they are alarmed at them, falling on
their faces. [3] For the customs of the nations are vain; it is a tree cut out of
the forest, the work of the carpenter, or a molten image. [4] They are beau-
tified with silver and gold, they fix them with hammers and nails; [5] they
will set them up that they may not move; it is wrought silver, they will
not walk, [9] it is forged silver brought from Tharsis, gold will come from
Mophaz, and the work of goldsmiths: they are all the works of craftsmen,
they will clothe themselves with blue and scarlet. [9a] They must certainly
be borne, for they cannot ride of themselves. Fear them not; for they can-
not do any evil, and there is no good in them.
[11] Thus shall ye say to them, Let the gods which have not made heaven
and earth perish from off the earth, and from under this sky. [12] It is the
Lord that made the earth by his strength, who set up the world by his
wisdom, and by his understanding stretched out the sky, [13] and set abun-
dance of waters in the sky, and brought up clouds from the ends of the
earth; he made lightnings for the rain, and brought forth light out of his
treasures. [14] Every man is deprived of knowledge, every goldsmith is con-
founded because of his graven images; for he hath cast false gods, there
is no breath in them. [15] They are vain works, wrought in mockery; in the
time of their visitation they shall perish. [16] Such is not the portion of Jacob;
for he that formed all things, he is his inheritance; the Lord is his name.
[17] He hath gathered thy substance from without that lodged in choice
vessels. [18] For thus saith the Lord, Behold, I will overthrow the inhabitants
of this land with affliction, that thy plague may be discovered.
[19] Alas for thy ruin! thy plague is grievous: and I said, Surely this is thy
wound, and it hath overtaken thee. [20] Thy tabernacle is in a ruinous state,
it hath perished; and all thy curtains have been torn asunder: my children
and my cattle are no more: there is no more any place for my tabernacle,
nor place for my curtains. [21] For the shepherds have become foolish, and

have not sought the Lord; therefore the whole pasture hath failed, and the
sheep have been scattered. [22] Behold, there cometh a sound of a noise,
and a great earthquake from the land of the north, to make the cities of
Judah a desolation, and a resting-place for ostriches.
[23] I know, O Lord, that man's way is not his own; neither shall a man go,
and direct his going. [24] Chasten us, O Lord, but with judgment; and not in
wrath, lest thou make us few. [25] Pour out thy wrath upon the nations that
have not known thee, and upon the families that have not called upon thy
name: for they have devoured Jacob, and consumed him, and have made
his pasture desolate.

11 The word that came to Jeremias from the Lord, saying,
[2] Hear ye the words of this covenant, and thou shalt speak to the
men of Judah, and to the dwellers in Jerusalem; [3] and thou shalt say to
them, Thus saith the Lord God of Israel, Cursed is the man, who shall not
hearken to the words of this covenant, [4] which I commanded your fathers,
in the day wherein I brought them up out of the land of Egypt, out of the
iron furnace, saying, Hearken to my voice, and do all things that I shall
command you; so shall ye be to me a people, and I will be to you a God;
[5] that I may confirm my oath, which I sware to your fathers, to give them
a land flowing with milk and honey, as it is this day. Then I answered and
said, So be it, O Lord. [6] And the Lord said to me, Read these words in the
cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words
of this covenant, and do them. [8] But they did them not.
[9] And the Lord said to me, A conspiracy is found among the men of Ju-
dah, and among the dwellers in Jerusalem. [10] They are turned aside to the
iniquities of their fathers that were of old, who would not hearken to my
words: and, behold, they go after strange gods, to serve them: and the
house of Israel and the house of Judah have broken my covenant, which
I made with their fathers.
[11] Therefore thus saith the Lord, Behold, I bring evils upon this people,
out of which they shall not be able to come forth; and they shall presently
cry to me, but I will not hearken to them. [12] And the cities of Judah and
the dwellers in Jerusalem shall go, and cry to the gods to whom they burn
incense; which shall not deliver them in the time of their troubles. [13] For
according to the number of thy cities were thy gods, O Judah; and accord-
ing to the number of the streets of Jerusalem have ye set up altars to burn
incense to Baal.
[14] And thou, pray not for this people, and intercede not for them in sup-
plication and prayer: for I will not hear in the day in which they call upon
me, in the day of their affliction. [15] Why hath my beloved wrought abomi-
nation in my house? will prayers and holy offerings take away thy wicked-
ness from thee, or shalt thou escape by these things? [16] The Lord called
thy name a fair olive tree, of a goodly shade in appearance, at the noise of
its being lopped, fire was kindled against it; great is the affliction coming
upon thee: her branches are become good for nothing. [17] And the Lord
that planted thee hath pronounced evils against thee, because of the iniq-
uity of the house of Israel and the house of Judah, whatsoever they have

done against themselves to provoke me to anger by burning incense to
Baal.
[18] O Lord, teach me, and I shall know: then I saw their practices. [19] But
I as an innocent lamb led to the slaughter, knew not: against me they
devised an evil device, saying, Come and let us put wood into his bread,
and let us utterly destroy him from off the land of the living, and let his
name not be remembered any more. [20] O Lord, that judgest righteously,
trying the reins and hearts, let me see thy vengeance taken upon them,
for to thee I have declared my cause.
[21] Therefore thus saith the Lord concerning the men of Anathoth, that
seek my life, that say, Thou shalt not prophesy at all in the name of the
Lord, but if thou dost, thou shalt die by our hands: [22] behold, I will visit
them: their young men shall die by the sword; and their sons and their
daughters shall die of famine: [23] and there shall be no remnant left of
them; for I will bring evil upon the dwellers in Anathoth, in the year of
their visitation.

12 Righteous art thou, O Lord, that I may make my defence to thee,
yea, I will speak to thee of judgments. Why is it that the way of
ungodly men prospereth? that all that deal very treacherously are flour-
ishing? [2] Thou hast planted them, and they have taken root; they have
begotten children, and become fruitful; thou art near to their mouth, and
far from their reins. [3] But thou, Lord, knowest me; thou hast proved my
heart before thee; purify them for the day of their slaughter. [4] How long
shall the land mourn, and the grass of the field wither, for the wicked-
ness of them that dwell in it? the beasts and birds are utterly destroyed;
because the people said, God shall not see our ways.
[5] Thy feet run, and they cause thee to faint; how wilt thou prepare to
ride upon horses? and thou hast been confident in the land of thy peace?
how wilt thou do in the roaring of Jordan? [6] For even thy brethren and the
house of thy father, even these have dealt treacherously with thee; and
they have cried out, they are gathered together in pursuit of thee; trust
not thou in them, though they shall speak fair words to thee.
[7] I have forsaken my house, I have left my heritage; I have given my
beloved one into the hands of her enemies. [8] My inheritance hath become
to me as a lion in a forest; she hath uttered her voice against me; therefore
have I hated her. [9] Is not my inheritance to me a hyæna's cave, or a cave
round about her? Go ye, gather together all the wild beasts of the field,
and let them come to devour her.
[10] Many shepherds have destroyed my vineyard, they have defiled my
portion, they have made my desirable portion a trackless wilderness; [11] it
is made a complete ruin: for my sake the whole land hath been utterly
ruined, because there is none that layeth the matter to heart. [12] The rav-
agers are come to every passage in the wilderness: for the sword of the
Lord will devour from one end of the land to the other: no flesh hath any
peace. [13] Sow wheat, and reap thorns; their portions shall not profit them:
be ashamed of your boasting, because of reproach before the Lord.

[14] For thus saith the Lord concerning all the evil neighbours that touch
my inheritance, which I have divided to my people Israel; Behold, I will
draw them away from their land, and I will cast out Judah from the midst
of them.
[15] And it shall come to pass, after I have cast them out, that I will return,
and have mercy upon them, and will cause them to dwell every one in his
inheritance, and every one in his land. [16] And it shall be, if they will indeed
learn the way of my people, to swear by my name, saying, The Lord liveth;
as they taught my people to swear by Baal; then shall that nation be built
in the midst of my people. [17] But if they will not return, then will I cut off
that nation with utter ruin and destruction.

13 Thus saith the Lord, Go and procure for thyself a linen girdle, and
put it about thy loins, and let it not be put in water. [2] So I procured
the girdle according to the word of the Lord, and put it about my loins.
[3] And the word of the Lord came to me, saying, [4] Take the girdle that is
upon thy loins, and arise, and go to the Euphrates, and hide it there in
a hole of the rock. [5] So I went, and hid it by the Euphrates, as the Lord
commanded me. [6] And it came to pass after many days, that the Lord
said to me, Arise, go to the Euphrates, and take thence the girdle, which I
commanded thee to hide there. [7] So I went to the river Euphrates, and dug,
and took the girdle out of the place where I had buried it: and, behold, it
was rotten, utterly good for nothing.
[8] And the word of the Lord came to me, saying, Thus saith the Lord,
[9] Thus will I mar the pride of Judah, and the pride of Jerusalem; [10] even
this great pride of the men that will not hearken to my words, and have
gone after strange gods, to serve them, and to worship them: and they
shall be as this girdle, which can be used for nothing. [11] For as a girdle
cleaveth about the loins of a man, so have I caused to cleave to myself the
house of Israel, and the whole house of Judah; that they might be to me a
famous people, and a praise, and a glory: but they did not hearken to me.
[12] And thou shalt say to this people, Every bottle shall be filled with wine:
and it shall come to pass, if they shall say to thee, Shall we not certainly
know that every bottle shall be filled with wine? that thou shalt say to
them, [13] Thus saith the Lord, Behold, I will fill the inhabitants of this land,
and their kings the sons of David that sit upon their throne, and the priests,
and the prophets, and Judah and all the dwellers in Jerusalem, with strong
drink. [14] And I will scatter them a man and his brother, and their fathers
and their sons together: I will not have compassion, saith the Lord, and I
will not spare, neither will I pity to save them from destruction.
[15] Hear ye, and give ear, and be not proud: for the Lord hath spoken.
[16] Give glory to the Lord your God, before he cause darkness, and before
your feet stumble on the dark mountains, and ye shall wait for light, and
behold the shadow of death, and they shall be brought into darkness.
[17] But if ye will not hearken, your soul shall weep in secret because of
pride, and your eyes shall pour down tears, because the Lord's flock is
sorely bruised.

[18] Say ye to the king and the princes, Humble yourselves, and sit down;
for your crown of glory is removed from your head. [19] The cities toward
the south were shut, and there was none to open them: Judah is removed
into captivity, they have suffered a complete removal. [20] Lift up thy eyes, O
Jerusalem, and behold them that come from the north; where is the flock
that was given thee, the sheep of thy glory? [21] What wilt thou say when
they shall visit thee, for thou didst teach them lessons for rule against
thyself; shall not pangs seize thee as a woman in travail? [22] And if thou
shouldst say in thy heart, Wherefore have these things happened to me?
Because of the abundance of thy iniquity have thy skirts been discovered,
that thy heels might be exposed.

[23] If the Ethiopian shall change his skin, or the leopardess her spots, then
shall ye be able to do good, having learnt evil. [24] So I scattered them as
sticks carried by the wind into the wilderness. [25] Thus is thy lot, and the
reward of your disobedience to me, saith the Lord; as thou didst forget
me, and trust in lies, [26] I also will expose thy skirts upon thy face, and
thy shame shall be seen; [27] thy adultery also, and thy neighing, and the
looseness of thy fornication: on the hills and in the fields I have seen thy
abominations. Woe to thee, O Jerusalem, for thou hast not been purified
so as to follow me; how long yet shall it be?

And the Word of the Lord came to
Jeremias concerning the Drought.

14 Judea hath mourned, and her gates are emptied, and are darkened
upon the earth; and the cry of Jerusalem is gone up. [3] And her
nobles have sent their little ones to the water: they came to the wells,
and found no water: and brought back their vessels empty. [4] And the
labours of the land failed, because there was no rain: the husbandmen
were ashamed, they covered their heads. [5] And hinds calved in the field,
and forsook it, because there was no grass. [6] The wild asses stood by the
forests, and snuffed up the wind; their eyes failed, because there was no
grass.

[7] Our sins have risen up against us: O Lord, do thou for us for thy own
sake; for our sins are many before thee; for we have sinned against thee.
[8] O Lord, thou art the hope of Israel, and deliverest us in time of troubles;
why art thou become as a sojourner upon the land, or as one born in the
land, yet turning aside for a resting-place? [9] Wilt thou be as a man asleep,
or as a strong man that cannot save? yet thou art among us, O Lord, and
thy name is called upon us; forget us not.

[10] Thus saith the Lord to this people, They have loved to wander, and
they have not spared, therefore God hath not prospered them; now will
he remember their iniquity. [11] And the Lord said to me, Pray not for this
people for their good: [12] for though they fast, I will not hear their suppli-
cation; and though they offer whole-burnt offerings and sacrifices, I will

take no pleasure in them: for I will consume them with sword, and with
famine, and with pestilence.
[13] And I said, O ever living Lord! behold, their prophets prophesy, and
say, Ye shall not see a sword, nor shall famine be among you; for I will give
truth and peace on the land, and in this place.
[14] Then the Lord said to me, The prophets prophesy lies in my name:
I sent them not, and I commanded them not, and I spoke not to them:
for they prophesy to you false visions, and divinations, and auguries, and
devices of their own heart. [15] Therefore thus saith the Lord concerning
the prophets that prophesy lies in my name, and I sent them not, who
say, Sword and famine shall not be upon this land; they shall die by a
grievous death, and the prophets shall be consumed by famine. [16] And the
people to whom they prophesy, they also shall be cast out in the streets
of Jerusalem, because of the sword and famine; and there shall be none
to bury them: their wives also, and their sons, and their daughters shall
die thus; and I will pour out their wickedness upon them.
[17] And thou shalt speak this word to them; Let your eyes shed tears day
and night, and let them not cease: for the daughter of my people hath
been sorely bruised, and her plague is very grievous. [18] If I go forth into
the plain, then behold the slain by the sword! and if I enter into the city,
then behold the distress of famine! for priest and prophet have gone to a
land which they knew not.
[19] Hast thou utterly rejected Judah? and hath thy soul departed from
Sion? wherefore hast thou smitten us, and there is no healing for us? we
waited for peace, but there was no prosperity; for a time of healing, and
behold trouble! [20] We know, O Lord, our sins, and the iniquities of our
fathers: for we have sinned before thee. [21] Refrain for thy name's sake, de-
stroy not the throne of thy glory: remember, break not thy covenant with
us. [22] Is there any one among the idols of the Gentiles that can give rain?
and will the sky yield his fulness at their bidding? Art not thou he? we will
even wait on thee, O Lord: for thou hast made all these things.

15 And the Lord said to me, Though Moses and Samuel stood before
my face, my soul could not be toward them: dismiss this people,
and let them go forth. [2] And it shall be, if they say to thee, Whither shall
we go forth? then thou shalt say to them, Thus saith the Lord; As many as
are for death, to death; and as many as are for famine, to famine; and as
many as are for the sword, to the sword; and as many as are for captivity,
to captivity. [3] And I will punish them with four kinds of death, saith the
Lord, the sword to slay, and the dogs to tear, and the wild beasts of the
earth, and the birds of the sky to devour and destroy. [4] And I will deliver
them up for distress to all the kingdoms of the earth, because of Manasses
son of Hezekias king of Judah, for all that he did in Jerusalem.
[5] Who will spare thee, O Jerusalem? and who will fear for thee? or who
will turn back to ask for thy welfare? [6] Thou hast turned away from me,
saith the Lord, thou wilt go back: therefore I will stretch out my hand,
and will destroy thee, and will no more spare them. [7] And I will completely

scatter them; in the gates of my people they are bereaved of children: they
have destroyed my people because of their iniquities.
[8] Their widows have been multiplied more than the sand of the sea: I
have brought young men against the mother, even distress at noon-day: I
have suddenly cast upon her trembling and anxiety. [9] She that bore seven
is spent; her soul hath fainted under trouble; her sun is gone down while
it is yet noon; she is ashamed and disgraced: I will give the remnant of
them to the sword before their enemies.
[10] Woe is me, my mother! thou hast borne me as some man of strife, and
at variance with the whole earth; I have not helped others, nor hath any-
one helped me; my strength hath failed among them that curse me. [11] Be
it so, Lord, in their prosperity; surely I stood before thee in the time of
their calamities, and in the time of their affliction, for their good against
the enemy. [12] Will iron be known? whereas thy strength is a brazen cover-
ing. [13] Yea, I will give thy treasures for a spoil as a recompense, because
of all thy sins, and that in all thy borders. [14] And I will enslave thee to thy
enemies round about, in a land which thou hast not known; for a fire hath
been kindled out of my wrath; it shall burn upon you.
[15] O Lord, remember me, and visit me, and vindicate me before them
that persecute me; do not bear long with them; know how I have met with
reproach for thy sake, from those who set at nought thy words; [16] consume
them; and thy word shall be to me for the joy and gladness of my heart:
for thy name hath been called upon me, O Lord Almighty. [17] I have not
sat in the assembly of them as they mocked, but I feared because of thy
power: I sat alone, for I was filled with bitterness.
[18] Why do they that grieve me prevail against me? my wound is severe;
whence shall I be healed? it is indeed become to me as deceitful water,
that hath no faithfulness.
[19] Therefore thus saith the Lord, If thou wilt return, then will I restore
thee, and thou shalt stand before my face: and if thou wilt bring forth the
precious from the worthless, thou shalt be as my mouth: and they shall
return to thee; but thou shalt not return to them. [20] And I will make thee
to this people as a strong brazen wall; and they shall fight against thee,
but they shall by no means prevail against thee; [21] for I am with thee to
save thee, and to deliver thee out of the hand of wicked men; and I will
ransom thee out of the hand of pestilent men.

16 And thou shalt not take a wife, saith the Lord God of Israel: [2] and
there shall be no son born to thee, nor daughter in this place. [3] For
thus saith the Lord concerning the sons and concerning the daughters
that are born in this place, and concerning their mothers that have borne
them, and concerning their fathers that have begotten them in this land;
[4] They shall die of grievous death; they shall not be lamented, nor buried;
they shall be for an example on the face of the earth; and they shall be for
the wild beasts of the land, and for the birds of the sky: they shall fall by
the sword, and shall be consumed with famine.
[5] Thus saith the Lord, Enter not into their mourning feast, and go not to
lament, and mourn not for them: for I have removed my peace from this

people. [6] They shall not bewail them, nor make cuttings for them, and
they shall not shave themselves for them: [7] and there shall be no bread
broken in mourning for them for consolation over the dead: they shall
not give one to drink a cup for consolation over his father or his mother.
[8] Thou shalt not enter into the banquet-house, to sit with them to eat
and to drink. [9] For thus saith the Lord God of Israel; Behold, I will make
to cease out of this place before your eyes, and in your days, the voice of
joy, and the voice of gladness, the voice of the bridegroom, and the voice
of the bride.
[10] And it shall come to pass, when thou shalt report to this people all
these words, and they shall say to thee, Wherefore hath the Lord pro-
nounced against us all these evils? what is our unrighteousness? and what
is our sin which we have sinned before the Lord our God? [11] Then thou
shalt say to them, Because your fathers forsook me, saith the Lord, and
went after strange gods and served them, and worshipped them, and for-
sook me, and kept not my law [12] (and ye sinned worse than your fathers;
for, behold, ye walk every one after the lusts of your own evil heart, so as
not to hearken to me); [13] therefore I will cast you off from this good land
into a land which neither ye nor your fathers have known; and ye shall
serve there other gods, who shall have no mercy upon you.
[14] Therefore, behold, the days come, saith the Lord, when they shall no
more say, The Lord liveth, that brought up the children of Israel out of the
land of Egypt; [15] but, The Lord liveth, who brought up the house of Israel
from the land of the north, and from all the countries whither they were
thrust out: and I will restore them to their own land, which I gave to their
fathers.
[16] Behold, I will send many fishers, saith the Lord, and they shall fish
them; and afterward I will send many hunters, and they shall hunt them
upon every mountain, and upon every hill, and out of the holes of the
rocks. [17] For my eyes are upon all their ways; and their iniquities have
not been hidden from my eyes. [18] And I will recompense their mischiefs
doubly, and their sins, whereby they have profaned my land with the car-
cases of their abominations, and with their iniquities, whereby they have
trespassed against my inheritance.
[19] O Lord, thou art my strength, and my help, and my refuge in days of
evil: to thee the Gentiles shall come from the end of the earth, and shall
say, How vain were the idols which our fathers procured to themselves,
and there is no help in them. [20] Will a man make gods for himself, whereas
these are no gods? [21] Therefore, behold, I will at this time manifest my
hand to them, and will make known to them my power; and they shall
know that my name is the Lord.

17 Cursed is the man who trusteth in man, and will lean his arm of
flesh upon him, while his heart departeth from the Lord. [6] And he
shall be as the wild tamarisk in the desert: he shall not see when good
cometh; but he shall dwell in barren places, and in the wilderness, in a
salt land which is not inhabited. [7] But blessed is the man who trusteth in
the Lord, and whose hope the Lord shall be. [8] And he shall be as a thriving

tree by the waters, and he shall cast forth his root toward a moist place:
he shall not fear when heat cometh, and there shall be upon him shady
branches: he shall not fear in a year of drought, and he shall not fail to
bear fruit.
[9] The heart is deep beyond all things, and it is the man, and who can
know him? [10] I the Lord try the hearts, and prove the reins, to give to every
one according to his ways, and according to the fruits of his devices.
[11] The partridge uttereth her voice, she gathereth eggs which she did not
lay; so is a man gaining his wealth unjustly; in the midst of his days his
riches shall leave him, and at his latter end he will be a fool.
[12] An exalted throne of glory is our sanctuary. [13] O Lord, the hope of Is-
rael, let all that have left thee be ashamed, let them that have revolted be
written on the earth, because they have forsaken the fountain of life, the
Lord.
[14] Heal me, O Lord, and I shall be healed; save me, and I shall be saved;
for thou art my boast.
[15] Behold, they say to me, Where is the word of the Lord? let it come.
[16] But I have not been weary of following thee, nor have I desired the day
of man; thou knowest; the words that proceed out of my lips are before
thy face. [17] Be not to me a stranger, but spare me in the evil day. [18] Let them
that persecute me be ashamed, but let me not be ashamed: let them be
alarmed, but let me not be alarmed: bring upon them the evil day, crush
them with double destruction.
[19] Thus saith the Lord; Go and stand in the gates of the children of thy
people, by which the kings of Judah enter, and by which they go out, and
in all the gates of Jerusalem: [20] and thou shalt say to them, Hear the word
of the Lord, ye kings of Judah, and all Judea, and all Jerusalem, all who
go in at these gates: [21] thus saith the Lord; Take heed to your souls, and
take up no burdens on the sabbath-day, and go not forth through the
gates of Jerusalem; [22] and carry forth no burdens out of your houses on
the sabbath-day, and ye shall do no work: sanctify the sabbath-day, as
I commanded your fathers. [23] But they hearkened not, and inclined not
their ear, but stiffened their neck more than their fathers did, so as not to
hear me, and not to receive correction.
[24] And it shall come to pass, if ye will hearken to me, saith the Lord, to
carry in no burdens through the gates of this city on the sabbath-day, and
to sanctify the sabbath-day, so as to do no work upon it, [25] that there shall
enter through the gates of this city kings and princes sitting on the throne
of David, and riding on their chariots and horses, they, and their princes,
the men of Judah, and the dwellers in Jerusalem: and this city shall be
inhabited for ever. [26] And men shall come out of the cities of Judah, and
from round about Jerusalem, and out of the land of Benjamin, and out of
the plain country, and from the hill country, and from the south country,
bringing whole-burnt offerings, and sacrifices, and incense, and manna,
and frankincense, bringing praise to the house of the Lord.
[27] But it shall come to pass, if ye will not hearken to me to sanctify the
sabbath-day, to bear no burdens, nor go in with them by the gates of

Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof,
and it shall devour the streets of Jerusalem, and shall not be quenched.
18 The word that came from the Lord to [2] Jeremias, saying, Arise, and
go down to the potter's house, and there thou shalt hear my words.
[3] So I went down to the potter's house, and behold, he was making a vessel
on the stones. [4] And the vessel which he was making with his hands fell:
so he made it again another vessel, as it seemed good to him to make it.
[5] And the word of the Lord came to me, saying,

[6] Shall I not be able, O house of Israel, to do to you as this potter? behold,
as the clay of the potter are ye in my hands. [7] If I shall pronounce a decree
upon a nation, or upon a kingdom, to cut them off, and to destroy them;
[8] and that nation turn from all their sins, then will I repent of the evils
which I purposed to do to them. [9] And if I shall pronounce a decree upon
a nation and kingdom, to rebuild and to plant it; [10] and they do evil before
me, so as not to hearken to my voice, then will I repent of the good which
I spoke of, to do it to them.

[11] And now say to the men of Judah, and to the inhabitants of Jerusalem,
Behold, I prepare evils against you, and devise a device against you: let
every one turn now from his evil way, and amend your practices. [12] And
they said, We will quit ourselves like men, for we will pursue our perverse
ways, and we will perform each the lusts of his evil heart.

[13] Therefore thus saith the Lord; Enquire now among the nations, who
hath heard such very horrible things as the virgin of Israel hath done?
[14] Will fertilising streams fail to flow from a rock, or snow fail from
Lebanon? will water violently impelled by the wind turn aside? [15] For my
people have forgotten me, they have offered incense in vain, and they
fail in their ways, leaving the ancient tracks, to enter upon impassable
paths; [16] to make their land a desolation, and a perpetual hissing; all that
go through it shall be amazed, and shall shake their heads. [17] I will scatter
them before their enemies like an east wind; I will show them the day of
their destruction.

[18] Then they said, Come, and let us devise a device against Jeremias; for
the law shall not perish from the priest, nor counsel from the wise, nor
the word from the prophet. Come, and let us smite him with the tongue,
and we will hear all his words.

[19] Hear me, O Lord, and hear the voice of my pleading. [20] Forasmuch
as evil is rewarded for good; for they have spoken words against my soul,
and they have hidden the punishment they meant for me; remember that
I stood before thy face, to speak good for them, to turn away thy wrath
from them. [21] Therefore do thou deliver their sons to famine, and gather
them to the power of the sword: let their women be childless and widows;
and let their men be cut off by death, and their young men fall by the
sword in war. [22] Let there be a cry in their houses: thou shalt bring upon
them robbers suddenly: for they have formed a plan to take me, and have
hidden snares for me.

[23] And thou, Lord, knowest all their deadly counsel against me: account
not their iniquities guiltless, and blot not out their sins from before thee:

let their weakness come before thee; deal with them in the time of thy wrath.

19 Then said the Lord to me, Go and get an earthen bottle, the work of the potter, and thou shalt bring some of the elders of the people, and of the priests; [2] and thou shalt go forth to the burial-place of the sons of their children, which is at the entrance of the gate of Charsith; and do thou read there all these words which I shall speak to thee: [3] and thou shalt say to them,

Hear ye the word of the Lord, ye kings of Judah, and men of Judah, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Lord God of Israel; Behold, I will bring evil upon this place, so that the ears of every one that heareth it shall tingle. [4] Because they forsook me, and profaned this place, and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Judah have filled this place with innocent blood, [5] and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design them in my heart:

[6] Therefore, behold, the days come, saith the Lord, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter. [7] And I will destroy the counsel of Judah and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth. [8] And I will bring this city to desolation and make it a hissing; every one that passeth by it shall scowl, and hiss because of all her plague. [9] And they shall eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.

[10] And thou shalt break the bottle in the sight of the men that go forth with thee, [11] and thou shalt say, Thus saith the Lord, Thus will I break in pieces this people, and this city, even as an earthen vessel is broken in pieces which cannot be mended again. [12] Thus will I do, saith the Lord, to this place, and to the inhabitants of it, that this city may be given up, as one that is falling to ruin. [13] And the houses of Jerusalem, and the houses of the kings of Judah shall be as a ruinous place, because of their uncleannesses in all the houses, wherein they burnt incense upon their roofs to all the host of heaven, and poured drink-offerings to strange gods.

[14] And Jeremias came from the place of the Fall, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, Thus saith the Lord; [15] Behold, I bring upon this city, and upon all the cities belonging to it, and upon the villages of it, all the evils which I have spoken against it, because they have hardened their neck, that they might not hearken to my commands.

20 Now Paschor the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jeremias prophesying these words. [2] And he smote him, and cast him into the dungeon which

was by the gate of the upper house that was set apart, which was by the
house of the Lord.
[3] And Paschor brought Jeremias out of the dungeon: and Jeremias said
to him, The Lord hath not called thy name Paschor, but Exile. [4] For thus
saith the Lord, Behold, I will give thee up to captivity with all thy friends:
and they shall fall by the sword of their enemies, and thy eyes shall see it:
and I will give thee and all Judah into the hands of the king of Babylon,
and they shall carry them captives, and cut them in pieces with swords.
[5] And I will give all the strength of this city, and all the labours of it, and all
the treasures of the king of Judah, into the hands of his enemies, and they
shall bring them to Babylon. [6] And thou and all the dwellers in thy house
shall go into captivity: and thou shalt die in Babylon, and there thou and
all thy friends shall be buried, to whom thou hast prophesied lies.
[7] Thou hast deceived me, O Lord, and I have been deceived: thou hast
been strong, and hast prevailed: I am become a laughing-stock, I am continually mocked every day. [8] For I will laugh with my bitter speech, I will
call upon rebellion and misery: for the word of the Lord is become a reproach to me and a mockery all my days. [9] Then I said, I will by no means
name the name of the Lord, and I will no more at all speak in his name.
But it was as burning fire flaming in my bones, and I am utterly weakened on all sides, and cannot bear up. [10] For I have heard the reproach of
many gathering round, saying, Conspire ye, and let us conspire together
against him, even all his friends: watch his intentions, if perhaps he shall
be deceived, and we shall prevail against him, and we shall be avenged
on him.
[11] But the Lord was with me as a mighty man of war: therefore they persecuted me, but could not perceive anything against me; they were greatly
confounded, for they perceived not their disgrace, which shall never be
forgotten.
[12] O Lord, that provest just deeds, understanding the reins and hearts, let
me see thy vengeance upon them: for to thee I have revealed my cause.
[13] Sing ye to the Lord, sing praise to him: for he hath rescued the soul of
the poor from the hand of evil-doers.
[14] Cursed be the day wherein I was born: the day wherein my mother
brought me forth, let it not be blessed. [15] Cursed be the man who brought
the glad tidings to my father, saying, A male child is born to thee. [16] Let
that man rejoice as the cities which the Lord overthrew in wrath, and
repented not: let him hear crying in the morning, and loud lamentation
at noon; [17] because he slew me not in the womb, and my mother became
not my tomb, and her womb always great with me. [18] Why is it that I came
forth of the womb to see troubles and distresses, and my days are spent
in shame?

21 The Word that came from the Lord to Jeremias, when King
Sedekias sent to him Paschor the Son of Melchias, and Sophonias Son of Basæas, the Priest, saying,

[2] Enquire of the Lord for us; for the king of Babylon hath risen up against
us; if the Lord will do according to all his wonderful works, and the king
shall depart from us.
[3] And Jeremias said to them, Thus shall ye say to Sedekias king of Judah,
[4] Thus saith the Lord; Behold, I will turn back the weapons of war where-
with ye fight against the Chaldeans that have besieged you from outside
the wall, and I will gather them into the midst of this city. [5] And I will fight
against you with an outstretched hand and with a strong arm, with wrath
and great anger. [6] And I will smite all the dwellers in this city, both men
and cattle, with grievous pestilence: and they shall die. [7] And after this,
thus saith the Lord; I will give Sedekias king of Judah, and his servants,
and the people that is left in this city from the pestilence, and from the
famine, and from the sword, into the hands of their enemies, that seek
their lives: and they shall cut them in pieces with the edge of the sword: I
will not spare them, and I will not have compassion upon them.
[8] And thou shalt say to this people, Thus saith the Lord; Behold, I have
set before you the way of life, and the way of death. [9] He that remaineth
in this city shall die by the sword, and by famine: but he that goeth forth
to advance to the Chaldeans that have besieged you, shall live, and his
life shall be to him for a spoil, and he shall live. [10] For I have set my face
against this city for evil, and not for good: it shall be delivered into the
hands of the king of Babylon, and he shall consume it with fire.
[11] O house of the king of Judah, hear ye the word of the Lord. [12] O house
of David, thus saith the Lord; Judge judgment in the morning, and act
rightly, and rescue the spoiled one from the hand of him that wrongeth
him, lest my anger be kindled like fire, and it burn, and there be none to
quench it. [13] Behold, I am against thee that dwellest in the valley of Sor;
in the plain country, even against them that say, Who shall alarm us? or
who shall enter into our habitation? [14] And I will kindle a fire in the forest
thereof, and it shall devour all things round about it.

22 Thus saith the Lord; Go thou, and go down to the house of the king
of Judah, and thou shalt speak there this word, [2] and thou shalt say,
Hear the word of the Lord, O king of Judah, that sittest on the throne of
David, thou, and thy house, and thy people, and they that go in at these
gates: [3] thus saith the Lord; Execute ye judgment and justice, and rescue
the spoiled out of the hand of him that wrongeth him: and oppress not
the stranger, and orphan, and widow, and sin not, and shed no innocent
blood in this place. [4] For if ye will indeed perform this word, then shall
there enter in by the gates of this house kings sitting upon the throne of
David, and riding on chariots and horses, they, and their servants, and
their people. [5] But if ye will not perform these words, by myself have I
sworn, saith the Lord, that this house shall be brought to desolation.
[6] For thus saith the Lord concerning the house of the king of Judah; Thou
art Galaad to me, and the head of Lebanon: yet surely I will make thee a
desert, even cities that shall not be inhabited: [7] and I will bring upon thee
a destroying man, and his axe: and they shall cut down thy choice cedars,
and cast them into the fire. [8] And nations shall pass through this city, and

each shall say to his neighbour, Why hath the Lord done thus to this great
city? [9] And they shall say, Because they forsook the covenant of the Lord
their God, and worshipped strange gods, and served them.
[10] Weep not for the dead, nor lament for him: weep bitterly for him that
goeth away: for he shall return no more, nor see his native land. [11] For thus
saith the Lord concerning Sellem the son of Josias, who reigneth in the
place of Josias his father, who hath gone forth out of this place; He shall
not return thither any more: [12] but in that place whither I have carried
him captive, there shall he die, and shall see this land no more.
[13] He that buildeth his house not with justice, and his upper chambers
not with judgment, who worketh by means of his neighbour for noth-
ing, and will by no means give him his reward. [14] Thou hast built for thy-
self a well-proportioned house, airy chambers, fitted with windows, and
wainscoted with cedar, and painted with vermilion. [15] Shalt thou reign,
because thou art provoked with thy father Ahaz? they shall not eat, and
they shall not drink: it is better for thee to execute judgment and justice.
[16] They understood not, they judged not the cause of the afflicted, nor the
cause of the poor: is not this thy not knowing me? saith the Lord. [17] Behold,
thy eyes are not good, nor thy heart, but they go after thy covetousness,
and after the innocent blood to shed it, and after acts of injustice and
slaughter, to commit them.
[18] Therefore thus saith the Lord concerning Joakim son of Josias, king of
Judah, even concerning this man; they shall not bewail him, saying, Ah
brother! neither shall they at all weep for him, saying, Alas Lord. [19] He shall
be buried with the burial of an ass; he shall be dragged roughly along and
cast outside the gate of Jerusalem.
[20] Go up to Lebanon, and cry; and utter thy voice to Basan, and cry aloud
to the extremity of the sea: for all thy lovers are destroyed. [21] I spoke to thee
on occasion of thy trespass, but thou saidst, I will not hearken. This hath
been thy way from thy youth, thou hast not hearkened to my voice. [22] The
wind shall tend all thy shepherds, and thy lovers shall go into captivity;
for then shalt thou be ashamed and disgraced because of all thy lovers.
[23] O thou that dwellest in Lebanon, making thy nest in the cedars, thou
shalt groan heavily, when pangs as of a travailing woman are come upon
thee.
[24] As I live, saith the Lord, though Jechonias son of Joakim king of Ju-
dah were indeed the seal upon my right hand, thence would I pluck thee;
[25] and I will deliver thee into the hands of them that seek thy life, before
whom thou art afraid, into the hands of the Chaldeans. [26] And I will cast
forth thee, and thy mother that bore thee, into a land where thou wast
not born; and there ye shall die. [27] But they shall by no means return to
the land which they long for in their souls. [28] Jechonias is dishonoured as
a good-for-nothing vessel; for he is thrown out and cast forth into a land
which he knew not.
[29] Land, land, hear the word of the Lord. [30] Write ye this man an outcast:
for there shall none of his seed at all grow up to sit on the throne of David,
or as a prince yet in Judah.

23 Woe to the shepherds that destroy and scatter the sheep of their
pasture! [2] Therefore thus saith the Lord against them that tend my
people; Ye have scattered my sheep, and driven them out, and ye have not
visited them: behold, I will take vengeance upon you according to your
evil practices. [3] And I will gather in the remnant of my people in every
land, whither I have driven them out, and will set them in their pasture;
and they shall increase and be multiplied. [4] And I will raise up shepherds
to them, who shall feed them: and they shall fear no more, nor be alarmed,
saith the Lord.

[5] Behold, the days come, saith the Lord, when I will raise up to David a
righteous branch, and a king shall reign and understand, and shall execute
judgment and righteousness on the earth. [6] In his days both Judah shall
be saved, and Israel shall dwell securely: and this is his name, which the
Lord shall call him, Josedec among the prophets.

[9] My heart is broken within me; all my bones are shaken: I am become
as a broken-down man, and as a man overcome with wine, because of the
Lord, and because of the excellence of his glory. [10] For because of these
things the land mourneth; the pastures of the wilderness are dried up;
and their course is become evil, and so also their strength. [11] For priest
and prophet are defiled; and I have seen their iniquities in my house.
[12] Therefore let their way be to them slippery and dark: and they shall
be tripped up and fall in it: for I will bring evils upon them, in the year of
their visitation.

[13] And in the prophets of Samaria I have seen lawless deeds; they proph-
esied by Baal, and led my people Israel astray. [14] Also in the prophets of
Jerusalem I have seen horrible things: as they committed adultery, and
walked in lies, and strengthened the hands of many, that they should not
return each from his evil way: they are all become to me as Sodom, and
the inhabitants thereof as Gomorrha.

[15] Therefore thus saith the Lord; Behold, I will feed them with pain, and
give them bitter water to drink: for from the prophets of Jerusalem hath
defilement gone forth into all the land.

[16] Thus saith the Lord Almighty, Hearken not to the words of the
prophets: for they frame a vain vision for themselves; they speak from
their own heart, and not from the mouth of the Lord. [17] They say to them
that reject the word of the Lord, There shall be peace to you; and to all
that walk after their own lusts, and to every one that walketh in the error
of his heart, they have said, No evil shall come upon thee. [18] For who hath
stood in the counsel of the Lord, and seen his word? who hath hearkened,
and heard? [19] Behold, there is an earthquake from the Lord, and anger pro-
ceedeth to a convulsion, it shall come violently upon the ungodly. [20] And
the Lord's wrath shall return no more, until he have accomplished it, and
until he have established it, according to the purpose of his heart: at the
end of the days they shall understand it.

[21] I sent not the prophets, yet they ran: neither spoke I to them, yet they
prophesied. [22] But if they had stood in my counsel, and if they had hear-

kened to my words, then would they have turned my people from their
evil practices.
[23] I am a God nigh at hand, saith the Lord, and not a God afar off. [24] Shall
anyone hide himself in secret places, and I not see him? Do I not fill
heaven and earth? saith the Lord.
[25] I have heard what the prophets say, what they prophesy in my name,
saying falsely, I have seen a night vision. [26] How long shall these things be
in the heart of the prophets that prophesy lies, when they prophesy the
purposes of their own heart? [27] who devise that men may forget my law
by their dreams, which they have told every one to his neighbour, as their
fathers forgot my name in the worship of Baal. [28] The prophet who hath a
dream, let him tell his dream; and he in whom is my word spoken to him,
let him tell my word truly: what is the chaff to the corn? so are my words,
saith the Lord. [29] Behold, are not my words as fire? saith the Lord; and as
an axe cutting the rock?
[30] Behold, I am therefore against the prophets, saith the Lord God, that
steal my words every one from his neighbour. [31] Behold, I am against the
prophets that put forth prophecies of mere words, and slumber their sleep.
[32] Therefore, behold, I am against the prophets that prophesy false dreams,
and have not told them truly, and have caused my people to err by their
lies, and by their errors; yet I sent them not, and commanded them not;
therefore, they shall not profit this people at all.
[33] And if this people, or the priest, or the prophet, should ask, What is the
burden of the Lord? then thou shalt say to them, Ye are the burden, and I
will dash you down, saith the Lord. [34] As for the prophet, and the priests,
and the people, who shall say, The burden of the Lord, I will even take
vengeance on that man, and on his house. [35] Thus shall ye say every one to
his neighbour, and every one to his brother, What hath the Lord answered?
and, what hath the Lord said? [36] And do ye name no more the burden of
the Lord; for his own word shall be a man's burden. [37] But wherefore, say
ye, hath the Lord our God spoken? [38] Therefore thus saith the Lord our
God; Because ye have spoken this word, The burden of the Lord, and I
sent to you, saying, Ye shall not say, The burden of the Lord; [39] therefore,
behold, I will seize, and dash down you and the city which I gave to you
and your fathers. [40] And I will bring upon you an everlasting reproach, and
everlasting disgrace, which shall not be forgotten.
[40a] Therefore, behold, the days come, saith the Lord, when they shall no
more say, The Lord liveth, who brought up the house of Israel out of the
land of Egypt; [40b] but The Lord liveth, who hath gathered the whole seed
of Israel from the north land, and from all the countries whither he had
driven them out, and hath restored them into their own land.

24 The Lord showed me two baskets of figs, lying in front of the temple
of the Lord, after Nabuchodonosor king of Babylon had carried
captive Jechonias son of Joakim king of Judah, and the princes, and the
artificers, and the prisoners, and the rich men out of Jerusalem, and had
brought them to Babylon. [2] The one basket was full of very good figs, as
the early figs; and the other basket was full of very bad figs, which could

not be eaten, for their badness. [3] And the Lord said to me, What seest thou,
Jeremias? and I said, Figs; the good figs, very good; and the bad, very bad,
which cannot be eaten, for their badness.
[4] And the word of the Lord came to me, saying, [5] Thus saith the Lord, the
God of Israel; As these good figs, so will I acknowledge the Jews that have
been carried away captive, whom I have sent forth out of this place into
the land of the Chaldeans for good. [6] And I will fix my eyes upon them for
good, and I will restore them into this land for good: and I will build them
up, and not pull them down; and I will plant them, and not pluck them
up.
[7] And I will give them a heart to know me, that I am the Lord: and they
shall be to me a people, and I will be to them a God: for they shall turn to
me with all their heart.
[8] And as the bad figs, which cannot be eaten, for their badness; thus saith
the Lord, So will I deliver Sedekias king of Judah, and his nobles, and the
remnant of Jerusalem, them that are left in this land, and the dwellers in
Egypt. [9] And I will cause them to be dispersed into all the kingdoms of the
earth, and they shall be for a reproach, and a proverb, and an object of
hatred, and a curse, in every place whither I have driven them out. [10] And
I will send against them famine, and pestilence, and the sword, until they
are consumed from off the land which I gave them.

25 The Word that came to Jeremias concerning all the people of
Judah in the fourth year of Joakim, son of Josias, king of Judah;
[2] which he spoke to all the people of Judah, and to the inhabitants of
Jerusalem, saying,
[3] In the thirteenth year of Josias, son of Ammon, king of Judah, even
until this day for three and twenty years, I have both spoken to you, rising
early and speaking, [4] and I sent to you my servants the prophets, sending
them early (but ye hearkened not, and listened not with your ears), saying,
[5] Turn ye every one from his evil way, and from your evil practices, and ye
shall dwell in the land which I gave to you and your fathers, of old and for
ever. [6] Go ye not after strange gods, to serve them, and to worship them,
that ye provoke me not by the works of your hands, to do you hurt. [7] But
ye hearkened not to me.
[8] Therefore thus saith the Lord; Since ye believed not my words, [9] behold,
I will send and take a family from the north, and will bring them against
this land, and against the inhabitants of it, and against all the nations
round about it, and I will make them utterly waste, and make them a
desolation, and a hissing, and an everlasting reproach. [10] And I will destroy
from among them the voice of joy, and the voice of gladness, the voice of
the bridegroom, and the voice of the bride, the scent of ointment, and the
light of a candle. [11] And all the land shall be a desolation; and they shall
serve among the Gentiles seventy years.
[12] And when the seventy years are fulfilled, I will take vengeance on that
nation, and will make them a perpetual desolation. [13] And I will bring
upon that land all my words which I have spoken against it, even all things
that are written in this book.

[14] *THE PROPHECIES OF JEREMIAS AGAINST THE NATIONS OF ÆLAM.*

[15] Thus saith the Lord, The bow of Ælam is broken, even the chief of
their power. [16] And I will bring upon Ælam the four winds from the four
corners of heaven, and I will disperse them toward all these winds; and
there shall be no nation to which they shall not come—even the outcasts
of Ælam. [17] And I will put them in fear before their enemies that seek their
life; and I will bring evils upon them according to my great anger; and I
will send forth my sword after them, until I have utterly destroyed them.
[18] And I will set my throne in Ælam, and will send forth thence king and
rulers. [19] But it shall come to pass at the end of days, that I will turn the
captivity of Ælam, saith the Lord.

[20] In the beginning of the reign of king Sedekias, there came this word
concerning Ælam.

26 FOR EGYPT, AGAINST THE POWER OF PHARAOH NECHAO KING OF
EGYPT, who was by the river Euphrates in Charmis, whom Nabu-
chodonosor king of Babylon smote in the fourth year of Joakim king of
Judah.

[3] Take up arms and spears, and draw nigh to battle; [4] and harness the
horses: mount, ye horsemen, and stand ready in your helmets; advance
the spears, and put on your breast-plates.

[5] Why do they fear, and turn back? even because their mighty men shall
be slain: they have utterly fled, and being hemmed in they have not rallied,
saith the Lord. [6] Let not the swift flee, and let not the mighty man escape
to the north: the forces at Euphrates are become feeble, and they have
fallen.

[7] Who is this that shall come up as a river, and as rivers roll their waves?
[8] The waters of Egypt shall come up like a river: and he said, I will go up,
and will cover the earth, and will destroy the dwellers in it. [9] Mount ye
the horses, prepare the chariots; go forth, ye warriors of the Ethiopians,
and Libyans armed with shields; and mount, ye Lydians, bend the bow.
[10] And that day shall be to the Lord our God a day of vengeance, to take
vengeance on his enemies: and the sword of the Lord shall devour, and
be glutted, and be drunken with their blood: for the Lord hath a sacrifice
from the land of the north at the river Euphrates.

[11] Go up to Galaad, and take balm for the virgin daughter of Egypt: in
vain hast thou multiplied thy medicines; there is no help in thee. [12] The
nations have heard thy voice, and the land hath been filled with thy cry:
for the warriors have fainted fighting one against another, and both are
fallen together.

[13] THE WORDS WHICH THE LORD SPOKE by Jeremias, concerning the com-
ing of the king of Babylon to smite the land of Egypt.

[14] Proclaim it at Magdol, and declare it at Memphis: say ye, Stand up,
and prepare; for the sword hath devoured thy yew-tree.

[15] Wherefore hath Apis fled from thee? thy choice calf hath not remained;
for the Lord hath utterly weakened him. [16] And thy multitude hath fainted
and fallen; and each one said to his neighbour, Let us arise, and return into

our country to our people, from the Grecian sword. [17] Call ye the name of
Pharaoh Nechao king of Egypt, Saon esbeie moed. [18] As I live, saith the
Lord God, he shall come as Tabor among the mountains, and as Carmel
that is on the sea. [19] O daughter of Egypt dwelling at home, prepare thee
stuff for removing: for Memphis shall be utterly desolate, and shall be
called Woe, because there are no inhabitants in it.

[20] Egypt is a fair heifer, but destruction from the north is come upon her.
[21] Also her hired soldiers in the midst of her are as fatted calves fed in
her; for they also have turned, and fled with one accord: they stood not,
for the day of destruction was come upon them, and the time of their
retribution. [22] Their voice is as that of a hissing serpent, for they go upon
the sand; they shall come upon Egypt with axes, as men that cut wood.
[23] They shall cut down her forest, saith the Lord, for their number cannot
at all be conjectured, for it exceedeth the locust in multitude, and they
are innumerable. [24] The daughter of Egypt is confounded; she is delivered
into the hands of a people from the north.

[25] Behold, I will avenge Ammon her son upon Pharaoh, and upon them
that trust in him.

[27] But fear not thou, my servant Jacob, neither be thou alarmed, Israel:
for, behold, I will save thee from afar, and thy seed from their captivity;
and Jacob shall return, and be at ease, and sleep, and there shall be no one
to trouble him. [28] Fear not thou, my servant Jacob, saith the Lord; for I am
with thee: she that was without fear and in luxury, hath been delivered up:
for I will make a full end of every nation among whom I have thrust thee
forth; but I will not cause thee to fail: yet will I chastise thee in the way of
judgment, and will not hold thee entirely guiltless.

The Word of the Lord which He spoke against Babylon.

27 Proclaim ye among the Gentiles, and cause the tidings to be heard,
and suppress them not: say ye, Babylon is taken, Belus is con-
founded; the fearless, the luxurious Mærodach is delivered up. [3] For a na-
tion hath come up against her from the north, he shall utterly ravage her
land, and there shall be none to dwell in it, neither man nor beast.

[4] In those days, and at that time, the children of Israel shall come, they
and the children of Judah together; they shall proceed, weeping as they
go, seeking the Lord their God. [5] They shall ask the way till they come to
Sion, for that way shall they set their face; and they shall come and flee
for refuge to the Lord their God; for the everlasting covenant shall not be
forgotten.

[6] My people have been lost sheep: their shepherds thrust them out, they
caused them to wander on the mountains: they went from mountain
to hill, they forgot their resting-place. [7] All that found them consumed
them: their enemies said, Let us not leave them alone, because they have
sinned against the Lord: he that gathered their fathers had a pasture of
righteousness.

[8] Flee ye out of the midst of Babylon, and from the land of the Chaldeans,
and go forth, and be as serpents before sleep. [9] For, behold, I stir up against
Babylon the gatherings of nations out of the land of the north; and they
shall set themselves in array against her: thence shall she be taken, as the
dart of an expert warrior shall not return empty. [10] And Chaldea shall be
a spoil: all that spoil her shall be satisfied.
[11] Because ye rejoiced, and boasted, while plundering my heritage; be-
cause ye exulted as calves in the grass, and pushed with the horn as bulls.
[12] Your mother is greatly ashamed; your mother that bore you for prosper-
ity is confounded: she is the last of the nations, desolate, [13] by reason of
the Lord's anger: it shall not be inhabited, but it shall be all a desolation;
and every one that passeth through Babylon shall scowl, and they shall
hiss at all her plague.
[14] Set yourselves in array against Babylon round about, all ye that bend
the bow; shoot at her, spare not your arrows, [15] and prevail against her: her
hands are weakened, her bulwarks are fallen, and her wall is broken down:
for it is vengeance from God: take vengeance upon her; as she hath done,
do to her. [16] Utterly destroy seed out of Babylon, and him that holdeth a
sickle in time of harvest: for fear of the Grecian sword, they shall return
every one to his people, and every one shall flee to his own land.
[17] Israel is a wandering sheep; the lions have driven him out: the king
of Assyria first devoured him, and afterward this king of Babylon hath
gnawed his bones. [18] Therefore thus saith the Lord; Behold, I will take
vengeance on the king of Babylon, and upon his land, as I took vengeance
on the king of Assyria. [19] And I will restore Israel to his pasture, and he
shall feed on Carmel and on mount Ephraim and in Galaad, and his soul
shall be satisfied. [20] In those days, and at that time, they shall seek for the
iniquity of Israel, and there shall be none; and for the sins of Judah, and
they shall not be found: for I will be merciful to them that are left [21] on
the land, saith the Lord.
Go up against it roughly, and against them that dwell on it: avenge, O
sword, and destroy utterly, saith the Lord, and do according to all that I
command thee. [22] A sound of war, and great destruction in the land of the
Chaldeans! [23] How is the hammer of the whole earth broken and crushed!
How is Babylon become a desolation among the nations! [24] They shall
come upon thee, and thou shalt not know it, Babylon, that thou wilt even
be taken captive: thou art found and taken, because thou didst resist the
Lord.
[25] The Lord hath opened his treasury, and brought forth the weapons
of his anger: for the Lord God hath a work in the land of the Chaldeans.
[26] For her times are come: open ye her storehouses: search her as a cave,
and utterly destroy her: let there be no remnant of her. [27] Dry ye up all her
fruits, and let them go down to the slaughter: woe to them! for their day
is come, and the time of their retribution. [28] A voice of men fleeing and
escaping from the land of Babylon, to declare to Sion the vengeance that
cometh from the Lord our God.

[29] Summon many against Babylon, even every one that bendeth the bow:
camp against her round about; let no one of her people escape: render to
her according to her works; according to all that she hath done, do to her:
for she hath resisted the Lord, the Holy God of Israel. [30] Therefore shall
her young men fall in the streets, and all her warriors shall be cast down,
saith the Lord.
[31] Behold, I am against thee the haughty one, saith the Lord: for thy day
is come, and the time of thy retribution. [32] And thy pride shall fail, and
fall, and there shall be no one to set it up again: and I will kindle a fire in
her forest, and it shall devour all things round about her.
[33] Thus saith the Lord; The children of Israel and the children of Ju-
dah have been oppressed: all they that have taken them captive have
oppressed them together; for they would not let them go. [34] But their Re-
deemer is strong; the Lord Almighty is his name: he will enter into judg-
ment with his adversaries, that he may destroy the earth; [35] and he will
sharpen a sword against the Chaldeans, and against the inhabitants of
Babylon, and upon her nobles and upon her wise men; [36] a sword upon
her warriors, and they shall be weakened: a sword upon their horses, and
upon their chariots: [37] a sword upon their warriors, and upon the mixed
people in the midst of her; and they shall be as women: a sword upon the
treasures, and they shall be scattered upon her water, [38] and they shall
be ashamed: for it is a land of graven images; and in the islands, where
they boasted. [39] Therefore shall idols dwell in the islands, and the young
of monsters shall dwell in it: it shall not be inhabited any more for ever.
[40] As God overthrew Sodom and Gomorrha, and the cities bordering upon
them, saith the Lord: no man shall dwell there, and no son of man shall
sojourn there.
[41] Behold, a people cometh from the north, and a great nation, and many
kings shall be stirred up from the end of the earth; holding bow and dag-
ger: [42] the people is fierce, and will have no mercy: their voices shall sound
as the sea, they shall ride upon horses, prepared for war, like fire, against
thee, O daughter of Babylon. [43] The king of Babylon heard the sound of
them, and his hands were enfeebled: anguish overcame him, pangs as
of a woman in travail. [44] Behold, he shall come up as a lion from Jordan
to Gæthan; for I will speedily drive them from her, and I will set all the
youths against her: for who is like me? and who will resist me? and who
is this shepherd who will stand before me?
[45] Therefore hear ye the counsel of the Lord, which he hath taken against
Babylon; and his devices, which he hath devised upon the Chaldeans in-
habiting it: surely lambs of their flock shall be destroyed: surely pasture
shall be cut off from them. [46] For at the sound of the taking of Babylon the
earth shall quake, and a cry shall be heard among the nations.

28 Thus saith the Lord; Behold, I stir up against Babylon, and against
the Chaldeans dwelling therein, a deadly burning wind. [2] And I will
send forth against Babylon spoilers, and they shall spoil her, and shall rav-
age her land. Woe to Babylon round about her in the day of her affliction.
[3] Let the archer bend his bow, and him that hath armour put it on: and

spare ye not her young men, but destroy ye all her host. [4] And slain men
shall fall in the land of the Chaldeans, and men pierced through shall fall
without it.
[5] For Israel and Judah have not been forsaken of their God, of the Lord
Almighty; whereas their land was filled with iniquity against the holy
things of Israel. [6] Flee ye out of the midst of Babylon, and deliver every
one his soul: and be not overthrown in her iniquity; for it is the time of
her retribution from the Lord; he is rendering to her a recompense. [7] Baby-
lon hath been a golden cup in the Lord's hand, causing all the earth to be
drunken: the nations have drunk of her wine; therefore they were shaken.
[8] And Babylon is fallen suddenly, and is broken to pieces: lament for her;
take balm for her deadly wound, if by any means she may be healed. [9] We
tried to heal Babylon, but she was not healed: let us forsake her, and de-
part every one to his own country: for her judgment hath reached to the
heaven, it hath mounted up to the stars. [10] The Lord hath brought forth
his judgment: come, and let us declare in Sion the works of the Lord our
God.
[11] Prepare the arrows; fill the quivers: the Lord hath stirred up the spirit
of the king of the Medes: for his wrath is against Babylon, to destroy it
utterly; for it is the Lord's vengeance, it is the vengeance of his people.
[12] Lift up a standard on the walls of Babylon, prepare the quivers, rouse
the guards, prepare the weapons: for the Lord hath taken the work in hand,
and will execute what he hath spoken against the inhabitants of Babylon,
[13] dwelling on many waters, and amidst the abundance of her treasures;
thy end is come verily into thy bowels. [14] For the Lord hath sworn by his
arm, saying, I will fill thee with men as with locusts; and they that come
down shall cry against thee.
[15] The Lord made the earth by his power, preparing the world by his wis-
dom, by his understanding he stretched out the heaven. [16] At his voice he
maketh a sound of water in the heaven, and bringeth up clouds from the
extremity of the earth; he maketh lightnings for rain, and bringeth light
out of his treasures. [17] Every man hath completely lost understanding; ev-
ery goldsmith is confounded because of his graven images: for they have
cast false gods, there is no breath in them. [18] They are vain works, objects
of scorn; in the time of their visitation they shall perish. [19] Not such is Ja-
cob's portion; for he that formed all things, he is his inheritance; the Lord
is his name.
[20] Thou scatterest for me the weapons of war: and I will scatter nations by
thee, and will destroy kings by means of thee. [21] And by thee I will scatter
the horse and his rider; and by thee I will scatter chariots and them that
ride in them. [22] And by thee I will scatter youth and maid; and by thee I will
scatter man and woman. [23] And by thee I will scatter the shepherd and his
flock; and by thee I will scatter the husbandman and his husbandry; and
by thee I will scatter leaders and the captains. [24] And I will recompense to
Babylon and to all the Chaldeans that dwell there all their mischiefs that
they have done to Sion before your eyes, saith the Lord.

[25] Behold, I am against thee, the ruined mountain, that destroyeth the
whole earth; and I will stretch out my hand upon thee, and will roll thee
down upon the rocks, and will make thee as a burnt mountain. [26] And they
shall not take from thee a stone for a corner, nor a stone for a foundation:
for thou shalt be a desolation for ever, saith the Lord.
[27] Lift up a standard in the land, sound the trumpet among the nations,
consecrate the nations against her, raise up kings against her by me, and
that for the people of Achanaz; set against her engines of war; bring up
against her horses as a multitude of locusts. [28] Bring up nations against
her, even the king of the Medes and of the whole earth, his rulers, and
all his captains. [29] The earth hath quaked and been troubled, because the
purpose of the Lord hath risen up against Babylon, to make the land of
Babylon a desolation, and uninhabitable.
[30] The warrior of Babylon hath failed to fight; they shall sit there in the
siege; their power is broken; they are become like women; her tabernacles
have been set on fire; her bars are broken. [31] One shall rush, running to
meet another runner, and one shall go with tidings to meet another with
tidings, to bring tidings to the king of Babylon, that his city is taken. [32] At
the end of his passages they were taken, and his cisterns they have burnt
with fire, and his warriors are going forth.
[33] For thus saith the Lord, The houses of the king of Babylon shall be
threshed as a floor in the season; yet a little while, and her harvest shall
come.
[34] He hath devoured me, he hath torn me asunder, airy darkness hath
come upon me; Nabuchodonosor king of Babylon hath swallowed me up,
as a dragon hath he filled his belly with my delicacies. [35] My troubles and
my distresses have driven me out into Babylon, shall she that dwelleth in
Sion say; and my blood shall be upon the Chaldeans dwelling there, shall
Jerusalem say.
[36] Therefore thus saith the Lord, Behold, I will judge thy adversary, and
I will execute vengeance for thee; and I will waste her sea, and dry up her
fountain. [37] And Babylon shall be a desolation, and shall not be inhabited.
[38] For they rose up together as lions, and as lions' whelps. [39] In their heat
I will give them a draught, and make them drunk, that they may be stupi-
fied, and sleep an everlasting sleep, and not awake, saith the Lord. [40] And
bring thou them down as lambs to the slaughter, and rams with kids.
[41] How hath the boast of all the earth been taken and caught in a snare!
how hath Babylon become a desolation among the nations! [42] The sea
hath come up upon Babylon with the sound of its waves, and she is cov-
ered. [43] Her cities are become like a dry and trackless land; not so much
as one man shall dwell in it, neither shall a son of man lodge in it. [44] And
I will take vengeance on Babylon, and bring forth out of her mouth what
she hath swallowed down, and the nations shall no more be gathered to
her: [49] and in Babylon the slain men of all the earth shall fall. [50] Go forth
of the land, ye that escape, and stay not; ye that are afar off, remember
the Lord, and let Jerusalem come into your mind. [51] We are ashamed, be-

cause we have heard our reproach; disgrace hath covered our face; aliens
are come into our sanctuary, even into the house of the Lord.
52 Therefore, behold, the days come, saith the Lord, when I will take
vengeance upon her graven images: and slain men shall fall in all her
land. 53 For though Babylon should go up as the heaven, and though she
should strengthen her walls with her power, from me shall come they that
shall destroy her, saith the Lord. 54 A sound of a cry in Babylon, and great
destruction in the land of the Chaldeans: 55 for the Lord hath utterly de-
stroyed Babylon, and cut off from her the great voice sounding as many
waters: he hath consigned her voice to destruction. 56 For distress hath
come upon Babylon, her warriors are taken, their bows are useless: for
God recompenseth them. 57 The Lord recompenseth, and will make her
leaders and her wise men and her captains completely drunk, saith the
King, the Lord Almighty is his name.
58 Thus saith the Lord, The wall of Babylon was made broad, but it shall
be completely broken down, and her high gates shall be burnt with fire;
and the peoples shall not labour in vain, nor the nations fail in their rule.
59 THE WORD WHICH THE LORD COMMANDED THE PROPHET JEREMIAS to
say to Saræas son of Nerias, son of Maasæas, when he went from Sedekias
king of Judah to Babylon, in the fourth year of his reign. And Saræas was
over the bounties. 60 And Jeremias wrote in a book all the evils which
should come upon Babylon, even all these words that are written against
Babylon. 61 And Jeremias said to Saræas, When thou art come to Babylon,
and shalt see and read all these words; 62 then thou shalt say, O Lord God,
thou hast spoken against this place, to destroy it, and that there should be
none to dwell in it, neither man nor beast; for it shall be a desolation for
ever. 63 And it shall come to pass, when thou shalt cease from reading this
book, that thou shalt bind a stone upon it, and cast it into the midst of
Euphrates; 64 and shalt say, Thus shall Babylon sink, and not rise, because
of the evils which I bring upon it.

THUS SAITH THE LORD AGAINST THE PHILISTINES;

29 Behold, waters come up from the north, and shall become a sweep-
ing torrent, and it shall sweep away the land, and its fulness; the
city, and them that dwell in it: and men shall cry and all that dwell in the
land shall howl, 3 at the sound of his rushing, at the sound of his hoofs,
and at the rattling of his chariots, at the noise of his wheels: the fathers
turned not to their children because of the weakness of their hands, 4 in
the day that is coming to destroy all the Philistines: and I will utterly de-
stroy Tyre and Sidon, and all the rest of their allies: for the Lord will destroy
the remaining inhabitants of the islands. 5 Baldness is come upon Gaza;
Ascalon is cast away, and the remnant of the Enakim.
6 How long wilt thou smite, O sword of the Lord? how long will it be ere
thou art quiet? return into thy sheath, rest, and be removed.

[7] How shall it be quiet, whereas the Lord hath given it a commission
against Ascalon, and against the regions on the sea-coast, to awake
against the remaining countries!

30 CONCERNING IDUMEA, thus saith the Lord; There is no longer wis-
dom in Thæman, counsel hath perished from the wise ones, their
wisdom is gone, [2] their place hath been deceived. Dig deep for a dwelling,
ye that inhabit Dædam, for he hath wrought grievously: I brought trou-
ble upon him in the time at which I visited him. [3] For grape-gatherers are
come, who shall not leave thee a remnant; as thieves by night, they shall
lay their hand upon thy possessions.

[4] For I have stripped Esau, I have uncovered their secret places; they shall
have no power to hide themselves, they have perished each by the hand
of his brother, my neighbour, and it is impossible [5] for thy fatherless one
to be left to live, but I shall live, and the widows trust in me.

[6] For thus saith the Lord; They who were not appointed to drink the cup
have drunk it; and thou shalt by no means be cleared: [7] for by myself I have
sworn, saith the Lord, that thou shalt be in the midst of her an impassable
land, and a reproach, and a curse; and all her cities shall be desert for ever.

[8] I have heard a report from the Lord, and he hath sent messengers to
the nations, saying, Assemble yourselves, and come against her; rise ye up
to war. [9] I have made thee small among the nations, utterly contemptible
among men. [10] Thy insolence hath risen up against thee, the fierceness of
thy heart hath burst the holes of the rocks, it hath seized upon the strength
of a lofty hill; for as an eagle he set his nest on high: thence will I bring
thee down.

[11] And Idumea shall be a desert: every one that passeth by shall hiss at
it. [12] As Sodom was overthrown and Gomorrha and they that sojourned
in her, saith the Lord Almighty, no man shall dwell there, nor shall any
son of man inhabit there. [13] Behold, he shall come up as a lion out of the
midst of Jordan to the place of Ætham: for I will speedily drive them from
it, and do ye set the young men against her: for who is like me? and who
will withstand me? and who is this shepherd, who shall confront me?

[14] Therefore hear ye the counsel of the Lord, which he hath framed
against Idumea; and his device, which he hath devised against the inhab-
itants of Thæman: surely the least of the sheep shall be swept off; surely
their dwelling shall be made desolate for them. [15] For at the sound of their
fall the earth was scared, and the cry of the sea was not heard. [16] Behold,
he shall look upon her as an eagle, and spread forth his wings over her
strongholds; and the heart of the mighty men of Idumea shall be in that
day as the heart of a woman in her pangs.

[17] CONCERNING THE SONS OF AMMON thus saith the Lord, Are there no
sons in Israel? or have they no one to succeed them? wherefore hath Mel-
chol inherited Galaad, and why shall their people dwell in their cities?
[18] Therefore, behold, the days come, saith the Lord, when I will cause to
be heard in Rabbath a tumult of wars; and they shall become a waste and
ruined place, and her altars shall be burned with fire; then shall Israel suc-
ceed to his dominion. [19] Howl, O Esebon, for Gai hath perished; cry, ye

daughters of Rabbath, gird yourselves with sackclothes, and lament; for
Melchol shall go into banishment, his priests and his princes together.
[20] Why do ye exult in the plains of the Enakim, thou haughty daughter,
that trustest in thy treasures, that sayest, Who shall come in to me? [21] Be-
hold, I will bring terror upon thee, saith the Lord, from all the country
round about thee; and ye shall be scattered every one right before him,
and there is none to gather you.
[23] CONCERNING KEDAR THE QUEEN OF THE PALACE, WHOM NABU-
CHODONOSOR KING OF BABYLON SMOTE, thus saith the Lord;
Arise ye, and go up to Kedar, and fill the sons of Kedem. [24] They shall
take their tents and their sheep, they shall take for themselves their gar-
ments, and all their baggage and their camels; and summon ye destruc-
tion against them from every side. [25] Flee ye, dig very deep for a dwelling-
place, ye that dwell in the palace; for the king of Babylon hath framed a
counsel, and devised a device against you.
[26] Rise up, and go up against a nation settled and dwelling at ease, who
have no doors, nor bolts, nor bars, who dwell alone. [27] And their camels
shall be a spoil, and the multitude of their cattle shall be destroyed: and
I will scatter them as chaff with every wind, having their hair cut about
their foreheads, I will bring on their overthrow from all sides, saith the
Lord. [28] And the palace shall be a resting-place for ostriches, and desolate
for ever: no man shall abide there, and no son of man shall dwell there.
[29] CONCERNING DAMASCUS. Emath is brought to shame, and Arphath: for
they have heard an evil report: they are amazed, they are angry, they shall
be utterly unable to rest. [30] Damascus is utterly weakened, she is put to
flight; trembling hath seized upon her. [31] How hath she not left my city,
they have loved the village?
[32] Therefore shall the young men fall in thy streets, and all thy warriors
shall fall, saith the Lord. [33] And I will kindle a fire in the wall of Damascus,
and it shall devour the streets of the son of Ader.
31 Thus hath the Lord said concerning MOAB, Woe to Nabau! for it hath
perished: Cariathaim is taken: Amath and Agath are put to shame.
[2] There is no longer any healing for Moab, nor glorying in Esebon: he hath
devised evils against her: we have cut her off from being a nation, and she
shall be completely still: after thee shall go a sword; [3] for there is a voice of
men crying out of Oronaim, destruction and great ruin. [4] Moab is ruined,
proclaim it to Zogora: [5] for Aloth is filled with weeping: one shall go up
weeping by the way of Oronaim; ye have heard a cry of destruction.
[6] Flee ye, and save your lives, and ye shall be as a wild ass in the desert.
[7] Since thou hast trusted in thy stronghold, therefore thou shalt be taken:
and Chamos shall go forth into captivity, and his priests, and his princes
together. [8] And destruction shall come upon every city, it shall by no
means escape; the valley also shall perish, and the plain country shall be
completely destroyed, as the Lord hath said. [9] Set marks upon Moab, for
she shall be touched with a plague-spot, and all her cities shall become
desolate; whence shall there be an inhabitant for her? [10] Cursed is the man

that doth the works of the Lord carelessly, keeping back his sword from
blood.
[11] Moab hath been at ease from a child, and trusted in his glory; he
hath not poured out his liquor from vessel to vessel, and hath not gone
into banishment, therefore his taste remained in him, and his smell de-
parted not. [12] Therefore, behold, his days come, saith the Lord, when I
shall send upon him bad leaders, and they shall lead him astray, and they
shall utterly break in pieces his possessions, and shall cut his horns asun-
der. [13] And Moab shall be ashamed of Chamos, as the house of Israel was
ashamed of Bethel their hope, having trusted in them.
[14] How will ye say, We are strong, and men strong for war? [15] Moab is ru-
ined, even his city, and his choice young men have gone down to slaugh-
ter. [16] The day of Moab is near at hand, and his iniquity moveth swiftly to
vengeance. [17] Shake the head at him, all ye that are round about him; all
of you utter his name; say ye, How is the glorious staff broken to pieces,
the rod of magnificence!
[18] Come down from thy glory, and sit down in a damp place: Dæbon
shall be broken, because Moab is destroyed: there hath gone up against
thee one to ravage thy stronghold. [19] Stand by the way, and look, thou that
dwellest in Arer; and ask him that is fleeing, and him that escapeth, and
say, What hath happened?
[20] Moab is put to shame, because he is broken: howl and cry; proclaim
in Arnon, that Moab hath perished. [21] And judgment is coming against
the land of Misor, upon Chelon, and Rephas, and Mophas, [22] and upon
Dæbon, and upon Nabau, and upon the house of Dæthlathaim, [23] and
upon Cariathaim, and upon the house of Gæmol, and upon the house
of Maon, [24] and upon Carioth, and upon Bosor, and upon all the cities of
Moab, far and near. [25] The horn of Moab is broken, and his arm is crushed.
[26] Make ye him drunk; for he hath magnified himself against the Lord:
and Moab shall clap with his hand, and shall be also himself a laughing-
stock. [27] For surely Israel was to thee a laughing-stock, and was found
among thy thefts, because thou didst fight against him. [28] The inhabitants
of Moab have left the cities, and dwelt in rocks; they have become as doves
nestling in rocks, at the mouth of a cave.
[29] And I have heard of the pride of Moab, he hath greatly heightened his
pride and his haughtiness, and his heart hath been lifted up. [30] But I know
his works: is it not enough for him? hath he not done thus?
[31] Therefore howl ye for Moab on all sides; cry out against the shorn
men in a gloomy place. I will weep for thee, [32] O vine of Aserema, as with
the weeping of Jazer: thy branches are gone over the sea, they reached
the cities of Jazer: destruction hath come upon thy fruits, and upon thy
grape-gatherers. [33] Joy and gladness have been utterly swept off the land
of Moab: and though there was wine in thy presses, in the morning they
trod it not, neither in the evening did they raise the cry of joy. [34] From the
cry of Esebon even to Ætam their cities uttered their voice, from Zogor to
Oronaim, and their tidings as a heifer of three years old, for the water also
of Nebrin shall be dried up.

[35] And I will destroy Moab, saith the Lord, as he cometh up to the altar, and burneth incense to his gods. [36] Therefore the heart of Moab shall sound as pipes, my heart shall sound as a pipe for the shorn men; forasmuch as what every man hath gained hath perished from him. [37] They shall all have their heads shaved in every place, and every beard shall be shaved; and all hands shall beat the breasts, and on all loins shall be sackcloth. [38] And on all the housetops of Moab, and in his streets shall be mourning: for I have broken him, saith the Lord, as a vessel, which is useless. [39] How hath he changed! how hath Moab turned his back! Moab is put to shame, and become a laughing-stock, and an object of anger to all that are round about him.

[40] For thus said the Lord; [41] Carioth is taken, and the strongholds have been taken together. [42] And Moab shall perish from being a multitude, because he hath magnified himself against the Lord. [43] A snare, and fear, and the pit, are upon thee, O inhabitant of Moab. [44] He that fleeth from the terror shall fall into the pit, and he that cometh up out of the pit shall even be taken in the snare: for I will bring these things upon Moab in the year of their visitation.

32 Thus said the Lord God of Israel; Take the cup of this unmixed wine from my hand, and thou shalt cause all the nations to drink, to whom I send thee. [16] And they shall drink, and vomit, and be mad, because of the sword which I send among them.

[17] So I took the cup out of the Lord's hand, and caused the nations to whom the Lord sent me to drink: [18] Jerusalem, and the cities of Judah, and the kings of Judah, and his princes, to make them a desert place, a desolation, and a hissing; [19] and Pharaoh king of Egypt, and his servants, and his nobles, and all his people; [20] and all the mingled people, and all the kings of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus, [21] and Idumea, and the land of Moab, and the children of Ammon, [22] and the kings of Tyre, and the kings of Sidon, and the kings in the country beyond the sea, [23] and Dædan, and Thæman, and Ros, and every one that is shaved round about the face, [24] and all the mingled people lodging in the wilderness, [25] and all the kings of Ælam, and all the kings of the Persians, [26] and all the kings from the north, the far and the near, each one with his brother, and all the kingdoms which are on the face of the earth.

[27] And thou shalt say to them, Thus said the Lord Almighty; Drink ye, be ye drunken; and ye shall vomit, and shall fall, and shall in nowise rise, because of the sword which I send among you. [28] And it shall come to pass, when they refuse to take the cup out of thy hand, to drink it, that thou shalt say, Thus said the Lord; Ye shall surely drink. [29] For I am beginning to afflict the city whereon my name is called, and ye shall by no means be held guiltless: for I am calling a sword upon all that dwell upon the earth.

[30] And thou shalt prophesy against them these words, and shalt say, The Lord shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction is coming on them that dwell on

the earth, [31] even upon the extreme part of the earth; for the Lord hath a
controversy with the nations, he is pleading with all flesh, and the ungodly
are given to the sword, saith the Lord.
[32] Thus said the Lord; Behold, evils are proceeding from nation to nation,
and a great whirlwind goeth forth from the end of the earth. [33] And the
slain of the Lord shall be in the day of the Lord from one end of the earth
even to the other end of the earth: they shall not be buried; they shall be as
dung on the face of the earth. [34] Howl, ye shepherds, and cry; and lament,
ye rams of the flock: for your days have been completed for slaughter,
and ye shall fall as the choice rams. [35] And flight shall perish from the
shepherds, and safety from the rams of the flock. [36] A voice of the crying
of the shepherds, and a moaning of the sheep and the rams: for the Lord
hath destroyed their pastures. [37] And the peaceable abodes that remain
shall be destroyed before the fierceness of my anger. [38] He hath forsaken
his lair, as a lion: for their land is become desolate before the great sword.

33 In the beginning of the Reign of King Joakim Son of Josias
there came this Word from the Lord.
[2] Thus said the Lord; Stand in the court of the Lord's house, and thou
shalt declare to all the Jews, and to all that come to worship in the house of
the Lord, all the words which I commanded thee to speak to them; abate
not one word. [3] Peradventure they will hear, and turn every one from his
evil way: then I will cease from the evils which I purpose to do to them,
because of their evil practices. [4] And thou shalt say, Thus said the Lord; If
ye will not hearken to me, to walk in my statutes which I set before you,
[5] to hearken to the words of my servants the prophets, whom I send to
you early in the morning; yea, I sent them, but ye hearkened not to me;
[6] then will I make this house as Selo, and I will make this city a curse to
all the nations of all the earth.
[7] And the priests, and the false prophets, and all the people heard
Jeremias speaking these words in the house of the Lord. [8] And it came
to pass, when Jeremias had ceased speaking all that the Lord had ordered
him to speak to all the people, that the priests and the false prophets and
all the people took him, saying, [9] Thou shalt surely die, because thou hast
prophesied in the name of the Lord, saying, This house shall be as Selo,
and this city shall be made quite destitute of inhabitants.
And all the people assembled against Jeremias in the house of the Lord.
[10] And the princes of Judah heard this word, and they went up out of the
house of the king to the house of the Lord, and sat in the entrance of the
new gate. [11] Then the priests and the false prophets said to the princes
and to all the people, The judgment of death is due to this man; because
he hath prophesied against this city, as ye have heard with your ears.
[12] Then Jeremias spoke to the princes, and to all the people, saying, The
Lord sent me to prophesy against this house and against this city, all the
words which ye have heard. [13] And now amend your ways and your works,
and hearken to the voice of the Lord; and the Lord shall cease from the
evils which he hath pronounced against you. [14] And behold, I am in your
hands; do to me as is expedient, and as it is best for you. [15] But know for

a certainty, that if ye slay me, ye bring innocent blood upon yourselves,
and upon this city, and upon them that dwell in it; for in truth the Lord
hath sent me to you to speak in your ears all these words.
16 Then the princes and all the people said to the priests and to the false
prophets; Judgment of death is not due to this man; for he hath spoken to
us in the name of the Lord our God. 17 And there rose up men of the elders
of the land, and said to all the assembly of the people, 18 Michaias the
Morathite lived in the days of Hezekias king of Judah, and said to all the
people of Judah, Thus saith the Lord; Sion shall be ploughed as a field, and
Jerusalem shall become a desolation, and the mountain of the house shall
be a thicket of trees. 19 Did Hezekias and all Judah in any way slay him?
Was it not that they feared the Lord, and they made supplication before
the Lord, and the Lord ceased from the evils which he had pronounced
against them? whereas we have wrought great evil against our own souls.
20 And there was another man prophesying in the name of the Lord,
Urias the son of Samæas of Cariathiarim; and he prophesied concern-
ing this land according to all the words of Jeremias. 21 And king Joakim
and all the princes heard all his words, and sought to slay him; and Urias
heard it and went into Egypt. 22 And the king sent men into Egypt; 23 and
they brought him thence, and brought him in to the king; and he smote
him with the sword, and cast him into the sepulchre of the children of
his people. 24 Nevertheless the hand of Achicam son of Saphan was with
Jeremias, to prevent his being delivered into the hands of the people, or
being killed.

34 Thus said the Lord; Make to thyself bonds and yokes, and put them
about thy neck, 3 and thou shalt send them to the king of Idumea,
and to the king of Moab, and to the king of the children of Ammon, and to
the king of Tyre, and to the king of Sidon, by the hands of their messengers
that come to meet them at Jerusalem to Sedekias king of Judah. 4 And
thou shalt commission them to say to their lords, Thus said the Lord God
of Israel; Thus shall ye say to your lords; 5 I have made the earth by my
great power, and with my high arm, and I will give it to whomsoever it
shall seem good in my eyes. 6 I gave the earth to Nabuchodonosor king of
Babylon to serve him, and the wild beasts of the field to labour for him.
8 And the nation and kingdom, all that shall not put their neck under the
yoke of the king of Babylon, with sword and famine will I visit them, saith
the Lord, until they are consumed by his hand.
9 And hearken ye not to your false prophets, nor to them that divine
to you, nor to them that foretell events by dreams to you, nor to your
auguries, nor your sorcerers, that say, Ye shall by no means work for the
king of Babylon: 10 for they prophesy lies to you, to remove you far from
your land. 11 But the nation which shall put its neck under the yoke of the
king of Babylon, and serve him, I will even leave it upon its land, and it
shall serve him, and dwell in it.
12 I spoke also to Sedekias king of Judah according to all these words,
saying, Put your neck into the yoke, 14 and serve the king of Babylon. For
they prophesy unrighteous words to you, 15 for I sent them not, saith the

Lord; and they prophesy in my name unjustly, that I might destroy you,
and ye should perish, and your prophets, who unrighteously prophesy
lies to you.
[16] I spoke to you, and to all this people, and to the priests, saying, Thus
said the Lord; Hearken not to the words of the prophets that prophesy
to you, saying, Behold, the vessels of the Lord's house shall return from
Babylon: for they prophesy to you unrighteous words. I sent them not. [18] If
they are prophets, and if the word of the Lord is in them, let them meet
me, for thus hath the Lord said.
[19] And as for the remaining vessels, [20] which the king of Babylon took
not, when he carried Jechonias prisoner out of Jerusalem, [22] they shall go
into Babylon, saith the Lord.

35 And it came to pass in the fourth year of Sedekias king of Judah,
in the fifth month, that Ananias the false prophet, the son of Azor,
from Gabaon, spoke to me in the house of the Lord, in the sight of the
priests and all the people, saying, [2] Thus saith the Lord; I have broken
the yoke of the king of Babylon. [3] Yet two full years, and I will return into
this place the vessels of the house of the Lord, [4] and Jechonias, and the
captivity of Judah: for I will break the yoke of the king of Babylon.
[5] Then Jeremias spoke to Ananias in the sight of all the people, and in
the sight of the priests that stood in the house of the Lord, [6] and Jeremias
said, May the Lord indeed do thus; may he confirm thy word which thou
dost prophesy, to return the vessels of the house of the Lord, and all the
captivity, out of Babylon to this place. [7] Nevertheless hear ye the word of
the Lord which I speak in your ears, and in the ears of all the people. [8] The
prophets that were before me and before you of old, also prophesied over
much country, and against great kingdoms, concerning war. [9] As for the
prophet that hath prophesied for peace, when the word hath come to pass,
they shall know the prophet whom the Lord hath sent them in truth.
[10] Then Ananias took the yokes from the neck of Jeremias in the sight
of all the people, and broke them to pieces. [11] And Ananias spoke in the
presence of all the people, saying, Thus said the Lord; Thus will I break
the yoke of the king of Babylon from the necks of all the nations. And
Jeremias went his way.
[12] And the word of the Lord came to Jeremias, after that Ananias had
broken the yokes off his neck, saying, [13] Go and speak to Ananias, saying,
Thus saith the Lord; Thou hast broken the yokes of wood; but I will make
instead of them yokes of iron. [14] For thus said the Lord, I have put a yoke of
iron on the neck of all the nations, that they may serve the king of Babylon.
[15] And Jeremias said to Ananias, The Lord hath not sent thee; and thou
hast caused this people to trust in unrighteousness. [16] Therefore thus said
the Lord: Behold, I will cast thee off from the face of the earth: this year
thou shalt die. [17] So he died in the seventh month.

36 And these are the words of the book which Jeremias sent from
Jerusalem to the elders of the captivity, and to the priests, and to
the false prophets, even an epistle to Babylon for the captivity, and to
all the people [2] (after the departure of Jechonias the king and the queen,

and the eunuchs, and every freeman, and bondman, and artificer, out
of Jerusalem) [3] by the hand of Eleasan son of Saphan, and Gamarias son
of Chelcias (whom Sedekias king of Judah sent to the king of Babylon to
Babylon), saying,
[4] Thus said the Lord God of Israel concerning the captivity which I
caused to be carried away from Jerusalem; [5] Build ye houses, and inhabit
them; and plant gardens, and eat the fruits thereof; [6] and take ye wives,
and beget sons and daughters; and take wives for your sons, and give
your daughters to husbands, and be multiplied, and be not diminished.
[7] And seek the peace of the land into which I have carried you captive,
and ye shall pray to the Lord for the people: for in its peace ye shall have
peace.
[8] For thus saith the Lord; Let not the false prophets that are among you
persuade you, and let not your diviners persuade you, and hearken not
to your dreams which ye dream. [9] For they prophesy to you unrighteous
words in my name; and I sent them not. [10] For thus said the Lord; When
seventy years shall be on the point of being accomplished at Babylon, I
will visit you, and will confirm my words to you, to bring back your people
to this place. [11] And I will devise for you a device of peace, and not evil,
to bestow upon you these good things. [12] And do ye pray to me, and I will
hearken to you: and do ye earnestly seek me, and ye shall find me; [13] for ye
shall seek me with your whole heart. [14] And I will appear to you: [15] whereas
ye said, The Lord hath appointed for us prophets in Babylon:
[21] Thus saith the Lord concerning Achiab, and concerning Sedekias; Be-
hold, I will deliver them into the hands of the king of Babylon; and he
shall smite them in your sight. [22] And they shall make of them a curse in
all the captivity of Judah in Babylon, saying, The Lord do to thee as he
did to Sedekias, and as he did to Achiab, whom the king of Babylon fried
in the fire; [23] because of the iniquity which they wrought in Israel, and
because they committed adultery with the wives of their fellow-citizens,
and spoke a word in my name, which I did not command them to speak,
and I am witness, saith the Lord.
[24] And to Samæas the Ælamite thou shalt say, [25] I sent thee not in my
name: and to Sophonias the priest the son of Maasæas say thou, [26] The
Lord hath made thee priest in the place of Jodae the priest, to be ruler in
the house of the Lord over every prophet, and to every madman, and thou
shalt put them in prison, and into the dungeon. [27] And now wherefore
have ye reviled together Jeremias of Anathoth, who prophesied to you?
[28] Did he not send for this purpose? for in the course of this month he
sent to you to Babylon, saying, It is far off: build ye houses, and inhabit
them; and plant gardens, and eat the fruit of them. [29] And Sophonias read
the book in the ears of Jeremias.
[30] Then the word of the Lord came to Jeremias, saying, [31] Send to the
captivity, saying, Thus saith the Lord concerning Samæas the Ælamite,
Since Samæas hath prophesied to you, and I sent him not, and he hath
made you to trust in iniquity, [32] therefore thus saith the Lord; Behold, I
will visit Samæas, and his family: and there shall not be a man of them in

the midst of you to see the good which I will do to you: they shall not see it.

37 THE WORD THAT CAME TO JEREMIAS FROM THE LORD, SAYING, [2] Thus speaketh the Lord God of Israel, saying,

Write all the words which I have spoken to thee in a book. [3] For, behold, the days come, saith the Lord, when I will bring back the captivity of my people Israel and Judah, said the Lord: and I will bring them back to the land which I gave to their fathers, and they shall be lords of it.

[4] AND THESE ARE THE WORDS WHICH THE LORD SPOKE CONCERNING ISRAEL AND JUDAH:

[5] Thus said the Lord: Ye shall hear a sound of fear, there is fear, and there is not peace. [6] Enquire, and see if a male hath borne a child? and ask concerning the fear, wherein they shall hold their loins, and look for safety: for I have seen every man, and his hands are on his loins; their faces are turned to paleness. [7] For that day is great, and there is not such another; and it is a time of straitness to Jacob; but he shall be saved out of it. [8] In that day, said the Lord, I will break the yoke off their neck, and will burst their bonds, and they shall no longer serve strangers: [9] but they shall serve the Lord their God; and I will raise up to them David their king.

[12] Thus saith the Lord; I have brought on thee destruction; thy stroke is painful. [13] There is none to judge thy cause: thou hast been painfully treated for healing, there is no help for thee. [14] All thy friends have forgotten thee; they shall not ask about thee at all, for I have smitten thee with the stroke of an enemy, even severe correction: thy sins have abounded above all thy iniquity. [16] Therefore all that devour thee shall be eaten, and all thy enemies shall eat all their own flesh. Thy sins have abounded beyond the multitude of thy iniquities, therefore they have done these things to thee. And they that spoil thee shall become a spoil, and I will give up to be plundered all that have plundered thee. [17] For I will bring about thy healing, I will heal thee of thy grievous wound, saith the Lord; for thou art called Dispersed: she is your prey, for no one seeketh after her.

[18] Thus said the Lord; Behold, I will turn the captivity of Jacob, and will have pity upon his prisoners; and the city shall be built upon her hill, and the people shall settle after their manner. [19] And there shall go forth from them singers, even the sound of men making merry: and I will multiply them, and they shall not at all be diminished. [20] And their sons shall go in as before, and their testimonies shall be established before me, and I will visit them that afflict them. [21] And their mighty ones shall be over them, and their prince shall proceed of themselves; and I will gather them, and they shall return to me: for who is this that hath set his heart to return to me? saith the Lord.

[23] For the wrathful anger of the Lord hath gone forth, even a whirlwind of anger hath gone forth: it shall come upon the ungodly. [24] The fierce anger of the Lord shall not return, until he shall execute it, and until he shall establish the purpose of his heart: in the latter days ye shall know these things.

38 At that time, saith the Lord, I will be a God to the family of Israel,
and they shall be to me a people. [2] Thus saith the Lord, I found
him warm in the wilderness with them that were slain with the sword: go
ye and destroy not Israel. [3] The Lord appeared to him from afar, saying,
I have loved thee with an everlasting love: therefore have I drawn thee
in compassion. [4] For I will build thee, and thou shalt be built, O virgin
of Israel: thou shalt yet take thy timbrel, and go forth with the party of
them that make merry. [5] For ye have planted vineyards on the mountains
of Samaria: plant ye, and praise. [6] For it is a day when those that plead on
the mountains of Ephraim shall call, saying, Arise ye, and go up to Sion
to the Lord your God.

[7] For thus saith the Lord to Jacob; Rejoice ye, and exult over the head
of the nations: make proclamation, and praise ye: say, The Lord hath de-
livered his people, the remnant of Israel. [8] Behold, I bring them from the
north, and will gather them from the end of the earth to the feast of the
passover: and the people shall beget a great multitude, and they shall re-
turn hither. [9] They went forth with weeping, and I will bring them back
with consolation, causing them to lodge by the channels of waters in a
straight way, and they shall not err in it: for I am become a father to Is-
rael, and Ephraim is my first-born.

[10] Hear the words of the Lord, ye nations, and proclaim them to the is-
lands afar off; say, He that scattered Israel will also gather him, and keep
him as one that feedeth his flock. [11] For the Lord hath ransomed Jacob,
he hath rescued him out of the hand of them that were stronger than he.
[12] And they shall come, and shall rejoice in the mount of Sion, and shall
come to the good things of the Lord, even to a land of corn, and wine, and
fruits, and cattle, and sheep: and their soul shall be as a fruitful tree; and
they shall hunger no more. [13] Then shall the virgins rejoice in the assem-
bly of youth, and the old men shall rejoice; and I will turn their mourning
into joy, and will make them merry. [14] I will expand and cheer with wine
the soul of the priests the sons of Levi, and my people shall be satisfied
with my good things: thus saith the Lord.

[15] A voice was heard in Rama, of lamentation, and of weeping, and wail- [15] Matt. 2:18
ing; Rachel would not cease weeping for her children, because they are
not.

[16] Thus saith the Lord; Let thy voice cease from weeping, and thy eyes
from thy tears: for there is a reward for thy works; and they shall return
from the land of thy enemies. [17] There shall be an abiding home for thy
children.

[18] I have heard the sound of Ephraim lamenting, and saying, Thou hast
chastened me, and I was chastened; I as a calf was not willingly taught:
turn thou me, and I shall turn; for thou art the Lord my God. [19] For af-
ter my captivity I repented; and after I knew, I groaned for the day of
shame, and showed thee that I bore reproach from my youth. [20] Ephraim
is a beloved son, a pleasing child to me: for because my words are in him, I
will surely remember him: therefore I made haste to help him; I will surely
have mercy upon him, saith the Lord.

[21] Prepare thyself, O Sion; execute vengeance; look to thy ways: return,
O virgin of Israel, by the way by which thou wentest, return mourning
to thy cities. [22] How long, O disgraced daughter, wilt thou turn away? for
the Lord hath created safety for a new plantation: men shall go about in
safety.

[23] For thus saith the Lord; They shall yet speak this word in the land of
Judah, and in the cities thereof, when I shall turn his captivity; blessed be
the Lord on his righteous holy mountain! [24] And there shall be dwellers in
the cities of Judah, and in all his land, together with the husbandman, and
the shepherd shall go forth with the flock. [25] For I have saturated every
thirsting soul, and filled every hungry soul. [26] Therefore I awaked, and
beheld; and my sleep was sweet to me.

[27] Therefore, behold, the days come, saith the Lord, when I will sow the
house of Israel and the house of Judah with the seed of man, and the seed
of beast. [28] And it shall come to pass, that as I watched over them, to pull
down, and to afflict, so will I watch over them, to build, and to plant, saith
the Lord. [29] In those days they shall certainly not say, The fathers ate a sour
grape, and the children's teeth were set on edge. [30] But every one shall die
in his own sin; and the teeth of him that eateth the sour grape shall be set
on edge.

[31] Heb. 8:8–12

[31] Behold, the days come, saith the Lord, when I will make a new
covenant with the house of Israel, and with the house of Judah: [32] not ac-
cording to the covenant which I made with their fathers in the day when
I took hold of their hand to bring them out of the land of Egypt; for they
abode not in my covenant, and I disregarded them, saith the Lord. [33] For
this is my covenant which I will make with the house of Israel; after those
days, saith the Lord, I will surely put my laws into their mind, and write
them on their hearts; and I will be to them a God, and they shall be to
me a people. [34] And they shall not at all teach every one his fellow citizen,
and every one his brother, saying, Know the Lord: for all shall know me,
from the least of them to the greatest of them: for I will be merciful to
their iniquities, and their sins I will remember no more.

[33] Heb. 10:16–17

[35] Though the sky should be raised to a greater height, saith the Lord,
and though the ground of the earth should be sunk lower beneath, yet I
will not cast off the family of Israel, saith the Lord, for all that they have
done.

[36] Thus saith the Lord, who giveth the sun for a light by day, the moon
and the stars for a light by night, and maketh a roaring in the sea, so
that the waves thereof roar; the Lord Almighty is his name: [37] if these or-
dinances cease from before me, saith the Lord, then shall the family of
Israel cease to be a nation before me for ever.

[38] Behold, the days come, saith the Lord, when the city shall be built
to the Lord from the tower of Anameel to the gate of the corner. [39] And
the measurement of it shall proceed in front of them as far as the hills
of Gareb, and it shall be compassed with a circular wall of choice stones.
[40] And all the Asaremoth even to Nachal Kedron, as far as the corner of

the horse-gate eastward, shall be holiness to the Lord; and it shall not fail
any more, and shall not be destroyed for ever.

39 The word that came from the Lord to Jeremias in the tenth year of
king Sedekias, this is the eighteenth year of king Nabuchodonosor
king of Babylon.

2 And the host of the king of Babylon had made a rampart against
Jerusalem: and Jeremias was kept in the court of the prison, which is in
the king's house; 3 in which king Sedekias had shut him up, saying, Where-
fore dost thou prophesy, saying, Thus saith the Lord, Behold, I will give
this city into the hands of the king of Babylon, and he shall take it; 4 and
Sedekias shall by no means be delivered out of the hand of the Chaldeans,
for he shall certainly be given up into the hands of the king of Babylon,
and his mouth shall speak to his mouth, and his eyes shall look upon his
eyes; 5 and Sedekias shall go into Babylon, and dwell there?

6 And the Word of the Lord came to Jeremias, saying, 7 Behold,
Anameel the son of Salom thy father's brother is coming to thee, saying,
Buy thee my field that is in Anathoth: for thou hast the right to take it as
a purchase.

8 So Anameel the son of Salom my father's brother came to me into the
court of the prison, and said, Buy thee my field that is in the land of Ben-
jamin, in Anathoth: for thou hast a right to buy it, and thou art the elder.
So I knew that it was the word of the Lord. 9 And I bought the field of
Anameel the son of my father's brother, and I weighed him seventeen
shekels of silver. 10 And I wrote it in a book, and sealed it, and took the tes-
timony of witnesses, and weighed the money in the balance. 11 And I took
the book of the purchase that was sealed; 12 and I gave it to Baruch son
of Nerias, son of Maasæas, in the sight of Anameel my father's brother's
son, and in the sight of the men that stood by and wrote in the book of
the purchase, and in the sight of the Jews that were in the court of the
prison. 13 And I charged Baruch in their presence, saying, Thus saith the
Lord Almighty; 14 Take this book of the purchase, and the book that hath
been read; and thou shalt put it into an earthen vessel, that it may remain
many days. 15 For thus saith the Lord; There shall yet be bought fields and
houses and vineyards in this land.

16 And I prayed to the Lord after I had given the book of the purchase to
Baruch the son of Nerias, saying,

17 O ever living Lord! thou hast made the heaven and the earth by thy
great power, and with thy high and lofty arm: nothing can be hidden from
thee. 18 Granting mercy to thousands, and recompensing the sins of the
fathers into the bosoms of their children after them: the great, the strong
God; 19 the Lord of great counsel, and mighty in deeds, the great Almighty
God, and Lord of great name: thy eyes are upon the ways of the children
of men, to give to every one according to his way: 20 who hast wrought
signs and wonders in the land of Egypt even to this day, and in Israel,
and among the inhabitants of the earth; and thou didst make for thyself
a name, as at this day; 21 and thou didst bring out thy people Israel out of
the land of Egypt with signs, and with wonders, with a mighty hand, and

with a high arm, and with great sights; [22] and thou gavest them this land,
which thou didst swear to give to their fathers, a land flowing with milk
and honey; [23] and they went in, and took it; but they hearkened not to
thy voice, and walked not in thy ordinances; they did none of the things
which thou didst command them, and they caused all these calamities to
happen to them. [24] Behold, a multitude is come against the city to take it;
and the city is given into the hands of the Chaldeans that fight against it,
by the power of the sword, and the famine: as thou hast spoken, so hath
it happened. [25] And thou sayest to me, Buy thee the field for money; and I
wrote a book, and sealed it, and took the testimony of witnesses: and the
city is given into the hands of the Chaldeans.

[26] And the word of the Lord came to me, saying,

[27] I am the Lord, the God of all flesh: shall anything be hidden from
me! [28] Therefore thus saith the Lord God of Israel; This city shall certainly
be delivered into the hands of the king of Babylon, and he shall take it:
[29] and the Chaldeans shall come to war against this city, and they shall
burn this city with fire, and shall burn down the houses wherein they
burnt incense on the roofs thereof to Baal, and poured drink-offerings to
other gods, to provoke me. [30] For the children of Israel and the children
of Judah alone did evil in my sight from their youth. [31] For this city was
obnoxious to my anger and my wrath, from the day that they built it even
to this day; that I should remove it from my presence, [32] because of all
the wickedness of the children of Israel and Judah, which they wrought to
provoke me, they and their kings, and their princes, and their priests, and
their prophets, the men of Judah, and the dwellers in Jerusalem. [33] And
they turned the back to me, and not the face: whereas I taught them early
in the morning, but they hearkened no more to receive instruction. [34] And
they set their pollutions in the house, on which my name was called, by
their uncleannesses. [35] And they built to Baal the altars that are in the
valley of the son of Ennom, to offer their sons and their daughters to king
Moloch; which things I commanded them not, neither came it into my
mind that they should do this abomination, to cause Judah to sin.

[36] And now thus hath the Lord God of Israel said concerning this city,
of which thou sayest, It shall be delivered into the hands of the king of
Babylon by the sword, and by famine, and banishment. [37] Behold, I will
gather them out of every land, where I have scattered them in my anger,
and my wrath, and great fury; and I will bring them back into this place,
and will cause them to dwell safely: [38] and they shall be to me a people,
and I will be to them a God. [39] And I will give them another way, and
another heart, to fear me continually, and that for good to them and their
children after them. [40] And I will make with them an everlasting covenant,
which I will by no means turn away from them, and I will put my fear into
their heart, that they may not depart from me. [41] And I will visit them to
do them good, and I will plant them in this land in faithfulness, and with
all my heart, and with all my soul.

[42] For thus saith the Lord; As I have brought upon this people all these
great evils, so will I bring upon them all the good things which I pro-

nounced upon them. [43] And there shall yet be fields bought in the land,
of which thou sayest, It shall be destitute of man and beast; and they are
delivered into the hands of the Chaldeans. [44] And they shall buy fields for
money, and thou shalt write a book, and seal it, and shalt take the testi-
mony of witnesses in the land of Benjamin, and round about Jerusalem,
and in the cities of Judah, and in the cities of the mountain, and in the
cities of the plain, and in the cities of the south: for I will turn their
captivity.

40 And the word of the Lord came to Jeremias the second time, when
he was yet bound in the court of the prison, saying,

[2] Thus saith the Lord, who made the earth and formed it, to establish
it; the Lord is his name; [3] Cry to me, and I will answer thee, and I will
declare to thee great and mighty things, which thou knowest not. [4] For
thus saith the Lord concerning the houses of this city, and concerning the
houses of the king of Judah, which have been pulled down for mounds
and fortifications, [5] to fight against the Chaldeans, and to fill it with the
corpses of men, whom I smote in my anger and my wrath, and turned
away my face from them, for all their wickedness: [6] Behold, I bring upon
her healing and cure, and I will show myself to them, and will heal her,
and make both peace and security.

[7] And I will turn the captivity of Judah, and the captivity of Israel, and
will build them, even as before. [8] And I will cleanse them from all their
iniquities, whereby they have sinned against me, and will not remember
their sins, whereby they have sinned against me, and revolted from me.
[9] And it shall be for joy and praise, and for glory to all the people of the
earth, who shall hear all the good that I will do: and they shall fear and be
provoked for all the good things and for all the peace which I will bring
upon them.

[10] Thus saith the Lord; There shall yet be heard in this place, of which
ye say, It is destitute of men and cattle, in the cities of Judah, and in the
streets of Jerusalem, the places that have been made desolate for want of
men and cattle, [11] the voice of gladness, and the voice of joy, the voice of
the bridegroom, and the voice of the bride, the voice of men saying, Give
thanks to the Lord Almighty: for the Lord is good; for his mercy endureth
for ever: and they shall bring gifts into the house of the Lord; for I will turn
all the captivity of that land as before, said the Lord. [12] Thus saith the Lord
of hosts; There shall yet be in this place, that is desert for want of man and
beast, in all the cities thereof, resting-places for shepherds causing their
flocks to lie down. [13] In the cities of the hill country, and in the cities of
the valley, and in the cities of the south, and in the land of Benjamin, and
in the cities round about Jerusalem, and in the cities of Judah, flocks shall
yet pass under the hand of him that numbereth them, saith the Lord.

41 The word that came to Jeremias from the Lord (now Nabu-
chodonosor king of Babylon, and all his army, and all the country
of his dominion, were warring against Jerusalem, and against all the cities
of Judah), saying,

[2] Thus hath the Lord said; Go to Sedekias king of Judah, and thou shalt
say to him, Thus hath the Lord said, This city shall certainly be delivered
into the hands of the king of Babylon, and he shall take it, and shall burn
it with fire: [3] and thou shalt not escape out of his hand, but shalt certainly
be taken, and shalt be given into his hands; and thy eyes shall see his eyes,
and thou shalt enter into Babylon.
[4] But hear the word of the Lord, O Sedekias king of Judah; Thus saith
the Lord, [5] Thou shalt die in peace: and as they wept for thy fathers that
reigned before thee, they shall weep also for thee, saying, Ah lord! and
they shall lament for thee down to the grave: for I have spoken the word,
said the Lord.
[6] And Jeremias spoke to king Sedekias all these words in Jerusalem. [7] And
the host of the king of Babylon warred against Jerusalem, and against the
cities of Judah, and against Lachis, and against Azeca: for these strong
cities were left among the cities of Judah.
[8] The word that came from the Lord to Jeremias, after king Sedekias had
concluded a covenant with the people, to proclaim a release; [9] that every one should set at liberty his servant, and every one his handmaid,
the Hebrew man and Hebrew woman, that no man of Judah should be
a bondman. [10] Then all the nobles, and all the people who had entered
into the covenant, engaging to set free every one his man-servant, and every one his maid, turned, [11] and gave them over to be men-servants and
maid-servants.
[12] And the word of the Lord came to Jeremias, saying, [13] Thus saith the
Lord; I made a covenant with your fathers in the day wherein I took them
out of the land of Egypt, out of the house of bondage, saying, [14] When
six years are accomplished, thou shalt set free thy brother the Hebrew,
who shall be sold to thee: for he shall serve thee six years, and then thou
shalt let him go free: but they hearkened not to me, and inclined not their
ear. [15] And this day they turned to do that which was right in my sight, to
proclaim every one the release of his neighbour; and they had concluded
a covenant before me, in the house whereon my name is called. [16] But ye
turned and profaned my name, to bring back every one his servant, and
every one his handmaid, whom ye had sent forth free and at their own
disposal, to be to you men-servants and maid-servants.
[17] Therefore thus said the Lord; Ye have not hearkened to me, to proclaim
a release every one to his neighbour: behold, I proclaim a release to you,
to the sword, and to the pestilence, and to the famine; and I will give you
up to dispersion among all the kingdoms of the earth. [18] And I will give the
men that have transgressed my covenant, who have not kept my covenant,
which they made before me, the calf which they prepared to sacrifice with
it, [19] the princes of Judah, and the men in power, and the priests, and the
people; [20] I will even give them to their enemies, and their carcases shall
be food for the birds of the sky and for the wild beasts of the earth. [21] And
I will give Sedekias king of Judea, and their princes, into the hands of their
enemies, and the host of the king of Babylon shall come upon them that
run away from them. [22] Behold, I will give command, saith the Lord, and

will bring them back to this land; and they shall fight against it, and take it, and burn it with fire, and the cities of Judah; and I will make them desolate without inhabitants.

42 THE WORD THAT CAME TO JEREMIAS from the Lord in the days of Joakim, king of Judah, saying, [2] Go to the house of the Archabin, and thou shalt bring them to the house of the Lord, into one of the courts, and give them wine to drink.

[3] So I brought forth Jechonias the son of Jeremin the son of Chabasin, and his brethren, and his sons, and all the family of the Archabin; [4] and I brought them into the house of the Lord, into the chamber of the sons of Joanan, the son of Ananias, the son of Godolias, a man of God, who dwelleth near the house of the princes that are over the house of Maasæas the son of Selom, who kept the court. [5] And I set before them a jar of wine, and cups, and I said, Drink ye wine.

[6] But they said, We will on no account drink wine, for our father Jonadab the son of Rechab commanded us, saying, Ye shall on no account drink wine, neither ye, nor your sons for ever: [7] nor shall ye at all build houses, nor sow any seed, nor shall ye have a vineyard: for ye shall dwell in tents all your days; that ye may live many days upon the land, in which ye sojourn. [8] And we hearkened to the voice of Jonadab our father, so as to drink no wine all our days, we, and our wives, and our sons, and our daughters; [9] and so as to build no houses to dwell in: and we have had no vineyard, nor field, nor seed: [10] but we have dwelt in tents, and have hearkened, and done according to all that Jonadab our father commanded us. [11] And it came to pass, when Nabuchodonosor came up against the land, that we said we would come in; and we entered into Jerusalem, for fear of the host of the Chaldeans, and for fear of the host of the Assyrians: and we dwelt there.

[12] And the word of the Lord came to me, saying, [13] Thus saith the Lord, Go, and say to the men of Judah, and to them that dwell in Jerusalem, Will ye not receive correction to hearken to my words? [14] The sons of Jonadab the son of Rechab have kept the word which he commanded his children, that they should drink no wine; and they have not drunk it: but I spoke to you early, and ye hearkened not. [15] And I sent to you my servants the prophets, saying, Turn ye every one from his evil way, and amend your practices, and go not after other gods to serve them, and ye shall dwell upon the land which I gave to you and to your fathers: but ye inclined not your ears, and hearkened not. [16] But the sons of Jonadab the son of Rechab have kept the command of their father; but this people hath not hearkened to me. [17] Therefore thus saith the Lord; Behold, I will bring upon Judah and upon the inhabitants of Jerusalem all the evils which I pronounced against them.

[18] Therefore thus saith the Lord; Since the sons of Jonadab the son of Rechab have hearkened to the command of their father, to do as their father commanded them: [19] there shall never be wanting a man of the sons of Jonadab the son of Rechab to stand before my face while the earth remaineth.

43 In the fourth Year of Joakim son of Josias king of Judah, the
word of the Lord came to me, saying,
[2] Take thee a roll of a book, and write upon it all the words which I spoke
to thee against Jerusalem, and against Judah, and against all the nations,
from the day when I spoke to thee, from the days of Josias king of Judah,
even to this day. [3] Perhaps the house of Judah will hear all the evils which
I purpose to do to them; that they may turn from their evil way; and so I
will be merciful to their iniquities and their sins.
[4] So Jeremias called Baruch the son of Nerias: and he wrote from the
mouth of Jeremias all the words of the Lord, which he had spoken to him,
on a roll of a book. [5] And Jeremias commanded Baruch, saying, I am in
prison; I cannot enter into the house of the Lord: [6] so thou shalt read in
this roll in the ears of the people in the house of the Lord, on the fast day;
and in the ears of all Judah that come out of their cities, thou shalt read
to them. [7] Peradventure their supplication will come before the Lord, and
they will turn from their evil way: for great is the wrath and the anger of
the Lord, which he hath pronounced against this people.
[8] And Baruch did according to all that Jeremias commanded him—
reading in the book the words of the Lord in the Lord's house. [9] And it
came to pass in the eighth year of king Joakim, in the ninth month, all the
people in Jerusalem, and the house of Judah, proclaimed a fast before the
Lord. [10] And Baruch read in the book the words of Jeremias in the house of
the Lord, in the house of Gamarias son of Saphan the scribe, in the upper
court, in the entrance of the new gate of the house of the Lord, and in the
ears of all the people.
[11] And Michaias the son of Gamarias the son of Saphan heard all the
words of the Lord, out of the book. [12] And he went down to the king's
house, into the house of the scribe: and, behold, there were sitting there
all the princes, Elisama the scribe, and Dalæas the son of Selemias, and
Jonathan the son of Acchobor, and Gamarias the son of Saphan, and
Sedekias the son of Ananias, and all the princes. [13] And Michaias reported
to them all the words which he had heard Baruch reading in the ears of
the people.
[14] And all the princes sent to Baruch son of Nerias Judin the son of Natha-
nias, the son of Selemias, the son of Chusi, saying, Take in thy hand the
roll in which thou readest in the ears of the people, and come. So Baruch
took the roll, and went down to them. [15] And they said to him, Read it
again in our ears. And Baruch read it. [16] And it came to pass, when they
had heard all the words, that they took counsel each with his neighbour,
and said, Let us by all means tell the king all these words. [17] And they asked
Baruch, saying, Where didst thou write all these words? [18] And Baruch said,
Jeremias told me from his own mouth all these words, and I wrote them
in a book. [19] And they said to Baruch, Go, and hide, thou and Jeremias; let
no man know where ye are.
[20] And they went in to the king into the court, and gave the roll to one
to keep in the house of Elisama; and they told the king all these words.
[21] And the king sent Judin to fetch the roll: and he took it out of the house

of Elisama: and Judin read in the ears of the king, and in the ears of all
the princes who stood round the king. [22] Now the king was sitting in the
winter house: and there was a fire on the hearth before him. [23] And it came
to pass when Judin had read three or four leaves, he cut them off with a
penknife, and cast them into the fire that was on the hearth, until the
whole roll was consumed in the fire that was on the hearth. [24] And the
king and his servants that heard all these words sought not the Lord, and
rent not their garments. [25] But Elnathan and Godolias suggested to the
king that he should burn the roll.

[26] And the king commanded Jeremeel the king's son, and Saræas the son
of Esriel, to take Baruch and Jeremias: but they were hidden.

[27] Then the word of the Lord came to Jeremias, after the king had
burnt the roll, even all the words which Baruch wrote from the mouth of
Jeremias, saying, [28] Again take thou another roll, and write all the words
that were on the roll, which king Joakim hath burnt. [29] And thou shalt
say, Thus saith the Lord; Thou hast burnt this roll, saying, Why hast thou
written therein, saying, The king of Babylon shall certainly come in, and
destroy this land, and man and cattle shall fail from off it?

[30] Therefore thus saith the Lord concerning Joakim king of Judah; He
shall not have a man to sit on the throne of David: and his carcase shall
be cast forth in the heat by day, and in the frost by night. [31] And I will
visit him, and his family, and his servants: and I will bring upon him, and
upon the inhabitants of Jerusalem, and upon the land of Judah, all the
evils which I spoke of to them; and they hearkened not.

[32] And Baruch took another roll, and wrote upon it from the mouth of
Jeremias all the words of the book which Joakim had burnt: and there
were yet more words added to it like the former.

44 And Sedekias the son of Josias reigned instead of Joakim, whom
Nabuchodonosor appointed to reign over Judah. [2] And he and his
servants and the people of the land hearkened not to the words of the
Lord, which he spoke by Jeremias.

[3] And king Sedekias sent Joachal son of Selemias and Sophonias the
priest son of Maasæas to Jeremias, saying, Pray now for us to the Lord.
[4] Now Jeremias came and went through the midst of the city: for they had
not put him into the house of the prison. [5] And the host of Pharaoh was
come forth out of Egypt; and the Chaldeans heard the report of them, and
they went up from Jerusalem.

[6] And the word of the Lord came to Jeremias, saying, [7] Thus said the Lord;
Thus shalt thou say to the king of Judah who sent to thee, to seek me;
Behold, the army of Pharaoh which is come forth to help you: they shall
return to the land of Egypt: [8] and the Chaldeans themselves shall turn
again, and fight against this city, and take it, and burn it with fire. [9] For
thus saith the Lord; Suppose not in your hearts, saying, The Chaldeans
will certainly depart from us: for they shall not depart. [10] And though ye
should smite the whole host of the Chaldeans that fight against you, and
there should be left a few wounded men, these should rise up each in his
place, and burn this city with fire.

[11] And it came to pass, when the host of the Chaldeans had gone up
from Jerusalem for fear of the host of Pharaoh, [12] that Jeremias went forth
from Jerusalem to go into the land of Benjamin, to buy thence a property
in the midst of the people. [13] And he was in the gate of Benjamin, and
there was there a man with whom he lodged, Saruia the son of Selemias,
the son of Ananias; and he caught Jeremias, saying, Thou art fleeing to
the Chaldeans. [14] And he said, It is false; I do not flee to the Chaldeans.
But he hearkened not to him; and Saruia caught Jeremias, and brought
him to the princes. [15] And the princes were very angry with Jeremias, and
smote him, and sent him into the house of Jonathan the scribe: for they
had made this a prison.

[16] So Jeremias came into the dungeon, and into the cells, and he re-
mained there many days. [17] Then Sedekias sent, and called him; and the
king asked him secretly, saying, Is there a word from the Lord? and he
said, There is: thou shalt be delivered into the hands of the king of Baby-
lon. [18] And Jeremias said to the king, Wherein have I wronged thee, or thy
servants, or this people, that thou puttest me in prison? [19] And where are
your prophets who prophesied to you saying, The king of Babylon shall
not come against this land? [20] Now therefore, my lord the king, let my
supplication come before thy face: and why dost thou send me back to
the house of Jonathan the scribe? and let me not on any account die there.
[21] Then the king commanded, and they cast him into the prison, and gave
him a loaf a day out of the place where they bake, until the bread failed
out of the city. So Jeremias continued in the court of the prison.

45 And Saphanias the son of Nathan, and Godolias the son of Paschor,
and Joachal the son of Semelias, heard the words which Jeremias
spoke to the people, saying,

[2] Thus saith the Lord; He that remaineth in this city shall die by the
sword, and by the famine: but he that goeth out to the Chaldeans shall
live; and his soul shall be given him for a found treasure, and he shall live.
[3] For thus saith the Lord; This city shall certainly be delivered into the
hands of the host of the king of Babylon, and they shall take it. [4] And they
said to the king, Let that man, we pray thee, be slain, for he weakeneth
the hands of the fighting men that are left in the city, and the hands of all
the people, speaking to them according to these words: for this man doth
not prophesy peace to this people, but evil. [5] Then the king said, Behold,
he is in your hands. For the king could not resist them. [6] And they cast
him into the dungeon of Melchias the king's son, which was in the court
of the prison; and they let him down into the pit: and there was no water
in the pit, but mire: and he was in the mire.

[7] And Abdemelech the Ethiopian heard (now he was in the king's house-
hold) that they had put Jeremias into the dungeon; and the king was in the
gate of Benjamin: [8] and he went forth to him, and spoke to the king and
said, [9] Thou hast done evil in what thou hast done to slay this man with
hunger: for there is no more bread in the city. [10] And the king commanded
Abdemelech, saying, Take with thee hence thirty men, and bring him up
out of the dungeon, that he die not. [11] So Abdemelech took the men, and

went into the underground part of the king's house, and took thence old
rags and old ropes, and threw them to Jeremias into the dungeon. [12] And
he said, Put these under the ropes. And Jeremias did so. [13] And they drew
him with the ropes, and lifted him out of the dungeon: and Jeremias re-
mained in the court of the prison.
[14] Then the king sent, and called him to himself into the house of Aselisel,
which was in the house of the Lord: and the king said to him, I will ask
thee a question, and I pray thee hide nothing from me.
[15] And Jeremias said to the king, If I tell thee, wilt thou not certainly put
me to death? and if I give thee counsel, thou wilt not at all hearken to me.
[16] And the king sware to him, saying, As the Lord liveth who gave us this
soul, I will not slay thee, neither will I give thee into the hands of these
men.
[17] And Jeremias said to him, Thus saith the Lord; If thou wilt indeed go
forth to the captains of the king of Babylon, thy soul shall live, and this city
shall certainly not be burnt with fire; and thou shalt live, and thy house.
[18] But if thou wilt not go forth, this city shall be delivered into the hands
of the Chaldeans, and they shall burn it with fire, and thou shalt by no
means escape.
[19] And the king said to Jeremias, I consider the Jews that have gone over
to the Chaldeans, lest they deliver me into their hands, and they mock
me.
[20] And Jeremias said, They shall in no wise deliver thee up. Hear the word
of the Lord which I speak to thee; and it shall be better for thee, and thy
soul shall live. [21] But if thou wilt not go forth, this is the word which the
Lord hath shown me. [22] And, behold, all the women that are left in the
house of the king of Judah were brought forth to the princes of the king
of Babylon; and they said, The men who were at peace with thee have
deceived thee, and will prevail against thee; and they shall cause thy foot
to slide and fail, they have turned back from thee. [23] And they shall bring
forth thy wives and thy children to the Chaldeans: and thou shalt by no
means escape, for thou shalt be taken by the hand of the king of Babylon,
and this city shall be burnt.
[24] Then the king said to him, Let no man know any of these words, and
certainly thou shalt not die. [25] And if the princes shall hear that I have
spoken to thee, and they come to thee, and say to thee, Tell us, what said
the king to thee? hide it not from us, and we will in no wise slay thee, and
what said the king to thee? [26] Then thou shalt say to them, I brought my
supplication before the presence of the king, that he would not send me
back into the house of Jonathan, that I should die there.
[27] And all the princes came to Jeremias, and asked him: and he told
them according to all these words, which the king had commanded
him. And they were silent, because the word of the Lord was not heard.
[28] And Jeremias remained in the court of the prison, until the time when
Jerusalem was taken.

46 And it came to pass in the ninth month of Sedekias king of Ju-
dah, that Nabuchodonosor king of Babylon came, and all his host,

against Jerusalem, and they besieged it. [2] And in the eleventh year of
Sedekias, in the fourth month, on the ninth day of the month, the city
was broken up. [3] And all the leaders of the king of Babylon went in, and
sat in the middle gate, Marganasar, and Samagoth, and Nabusachar, and
Nabusaris, Nagargas, Naserrabamath, and the rest of the leaders of the
king of Babylon, [14] and they sent, and took Jeremias out of the court of
the prison, and gave him in charge to Godolias the son of Achicam, the
son of Saphan: and they brought him out, and he sat in the midst of the
people.

[15] And the word of the Lord came to Jeremias in the court of the prison,
saying, [16] Go and say to Abdemelech the Ethiopian, Thus said the Lord
God of Israel; Behold, I will bring my words upon this city for evil, and
not for good. [17] But I will save thee in that day, and I will by no means
deliver thee into the hands of the men before whom thou art afraid. [18] For
I will surely save thee, and thou shalt by no means fall by the sword; and
thou shalt find thy life, because thou didst trust in me, saith the Lord.

47 The word that came from the Lord to Jeremias, after that
Nabuzardan the captain of the guard had let him go out of Rama,
when he had taken him in manacles in the midst of the captivity of Judah,
even those who were carried to Babylon.

[2] And the chief captain of the guard took him, and said to him, The Lord
thy God hath pronounced all these evils upon this place: [3] and the Lord
hath done it; because ye sinned against him, and hearkened not to his
voice. [4] Behold, I have loosed thee from the manacles that were upon thy
hands. If it seem good to thee to go with me to Babylon, then will I set my
eyes upon thee. [5] But if not, depart; return to Godolias the son of Achicam,
the son of Saphan, whom the king of Babylon hath appointed governor
in the land of Judah, and dwell with him in the midst of the people in the
land of Judah: to whatsoever places it seemeth good in thy eyes to go, do
thou even go. And the captain of the guard made him presents, and let
him go. [6] And he came to Godolias to Massepha, and dwelt in the midst
of his people that was left in the land.

[7] And all the leaders of the host that was in the country, they and
their men, heard that the king of Babylon had appointed Godolias gov-
ernor in the land, and they committed to him the men and their wives,
whom Nabuchodonosor had not removed to Babylon. [8] And there came
to Godolias to Massepha Ishmael the son of Nathanias, and Joanan son
of Caree, and Saræas the son of Thanaemeth, and the sons of Jophe the
Netophathite, and Ezonias son of the Mochathite, they and their men.

[9] And Godolias sware to them and to their men, saying, Be not afraid
before the children of the Chaldeans: dwell in the land, and serve the
king of Babylon, and it shall be better for you. [10] And, behold, I dwell in
your presence at Massepha, to stand before the Chaldeans who shall come
against you: and do ye gather grapes, and fruits, and oil, and put them into
your vessels, and dwell in the cities which ye have obtained possession of.

[11] And all the Jews that were in Moab, and among the children of Ammon,
and those that were in Idumea, and those that were in all the rest of the

country, heard that the king of Babylon had granted a remnant to Judah,
and that he had appointed over them Godolias the son of Achicam. [12] And
they came to Godolias into the land of Judah, to Massepha, and gathered
grapes, and very much summer fruit, and oil.
[13] And Joanan the son of Caree, and all the leaders of the host, who were
in the fields, came to Godolias to Massepha, [14] and said to him, Dost thou
indeed know that king Beleissa son of Ammon hath sent Ishmael to thee to
slay thee? But Godolias believed them not. [15] And Joanan said to Godolias
secretly in Massepha, I will go now and smite Ishmael, and let no man
know it; lest he slay thee, and all the Jews that are gathered to thee be
dispersed, and the remnant of Judah perish. [16] But Godolias said to Joanan,
Do not the thing, for thou speakest lies concerning Ishmael.

48 Now it came to pass in the seventh month that Ishmael the son
of Nathanias the son of Eleasa of the seed royal, came, and ten
men with him, to Godolias to Massepha: and they ate bread there to-
gether. [2] And Ishmael rose up, and the ten men that were with him, and
smote Godolias, whom the king of Babylon had appointed governor over
the land, [3] and all the Jews that were with him in Massepha, and all the
Chaldeans that were found there.
[4] And it came to pass on the second day after he had smitten Godolias,
and no man knew of it, [5] that there came men from Sychem, and from
Salem, and from Samaria, even eighty men, having their beards shaven,
and their clothes rent, and beating their breasts, and they had manna
and frankincense in their hands, to bring them into the house of the Lord.
[6] And Ishmael went out to meet them; and they went on and wept: and he
said to them, Come in to Godolias. [7] And it came to pass, when they had
entered into the midst of the city, that he slew them and cast them into a
pit. [8] But ten men were found there, and they said to Ishmael, Slay us not:
for we have treasures in the field, wheat and barley, honey and oil. So he
passed by, and slew them not in the midst of their brethren.
[9] Now the pit into which Ishmael cast all whom he smote, is the great
pit, which king Asa had made for fear of Baasa king of Israel: even this
Ishmael filled with slain men.
[10] And Ishmael brought back all the people that were left in Massepha,
and the king's daughter, whom the captain of the guard had committed
in charge to Godolias the son of Achicam: and he went away beyond the
children of Ammon.
[11] And Joanan the son of Careë, and all the leaders of the host that were
with him, heard of all the evil deeds which Ishmael had done. [12] And they
brought all their army, and went to fight against him, and found him near
much water in Gabaon. [13] And it came to pass, when all the people that
was with Ishmael saw Joanan, and the leaders of the host that was with
him, [14] that they returned to Joanan. [15] But Ishmael escaped with eight
men and went to the children of Ammon.
[16] And Joanan, and all the leaders of the host that were with him, took
all the remnant of the people, whom he had brought back from Ishmael,
mighty men in war, and the women, and the other property, and the eu-

nuchs, whom they had brought back from Gabaon: [17] and they departed,
and dwelt in Gaberoch-amaa, that is by Bethlehem, to go into Egypt, for
fear of the Chaldeans: [18] for they were afraid of them, because Ishmael
had smitten Godolias, whom the king of Babylon made governor in the
land.

49 Then came all the leaders of the host, and Joanan, and Azarias the
son of Maasæas, and all the people great and small, [2] to Jeremias
the prophet, and said to him, Let now our supplication come before thy
face, and pray thou to the Lord thy God for this remnant; for we are left
few out of many, as thy eyes see. [3] And let the Lord thy God declare to us
the way wherein we should walk, and the thing which we should do.

[4] And Jeremias said to them, I have heard you; behold, I will pray for you
to the Lord our God, according to your words; and it shall come to pass,
that whatsoever word the Lord God shall answer, I will declare it to you; I
will not hide anything from you.

[5] And they said to Jeremias, Let the Lord be between us for a just and
faithful witness, if we do not according to every word which the Lord shall
send to us. [6] And whether it be good, or whether it be evil, we will hearken
to the voice of the Lord our God, to whom we send thee; that it may be
well with us, because we shall hearken to the voice of the Lord our God.

[7] And it came to pass after ten days, that the word of the Lord came to
Jeremias. [8] And he called Joanan, and the leaders of the host, and all the
people from the least even to the greatest, [9] and he said to them, Thus
saith the Lord; [10] If ye will indeed dwell in this land, I will build you, and
will not pull you down, but will plant you, and in no wise pluck you up:
for I have ceased from the calamities which I brought upon you. [11] Be not
afraid of the king of Babylon, of whom ye are afraid; be not afraid of him,
saith the Lord: for I am with you, to deliver you, and save you out of their
hand. [12] And I will grant you mercy, and pity you, and will restore you to
your land.

[13] But if ye say, We will not dwell in this land, that we may not hearken
to the voice of the Lord; [14] for we will go into the land of Egypt, and we
shall see no war, and shall not hear the sound of a trumpet, and we shall
not hunger for bread; and there we will dwell: [15] then hear the word of
the Lord; thus saith the Lord; [16] If ye set your face toward Egypt, and go
in there to dwell; then it shall be, that the sword which ye fear shall find
you in the land of Egypt, and the famine to which ye have regard, shall
overtake you, coming after you in Egypt; and there ye shall die. [17] And all
the men, and all the strangers who have set their face toward the land of
Egypt to dwell there, shall be consumed by the sword, and by the famine:
and there shall not one of them escape from the evils which I bring upon
them.

[18] For thus saith the Lord; As my wrath hath dropped upon the inhabi-
tants of Jerusalem, so shall my wrath drop upon you, when ye have en-
tered into Egypt: and ye shall be a desolation, and under the power of
others, and a curse and a reproach: and ye shall no more see this place.

[19] These are the words which the Lord hath spoken concerning you the
remnant of Judah; Enter ye not into Egypt: and now know ye for a cer-
tainty, [20] that ye have wrought wickedness in your hearts, when ye sent
me, saying, Pray thou for us to the Lord; and according to all that the
Lord shall speak to thee we will do. [21] And ye have not hearkened to the
voice of the Lord, with which he sent me to you. [22] Now therefore ye shall
perish by sword and by famine, in the place which ye desire to go into to
dwell there.

50 And it came to pass, when Jeremias ceased speaking to the people
all the words of the Lord, for which the Lord had sent him to them,
even all these words, [2] that Azarias son of Maasæas spoke, and Joanan,
the son of Careë, and all the men who had spoken to Jeremias, saying, It
is false: the Lord hath not sent thee to us, saying, Enter not into Egypt to
dwell there: [3] but Baruch the son of Nerias setteth thee against us, that
thou mayest deliver us into the hands of the Chaldeans, to kill us, and
that we should be carried away captives to Babylon. [4] So Joanan, and all
the leaders of the host, and all the people, refused to hearken to the voice
of the Lord, to dwell in the land of Judah.

[5] And Joanan, and all the leaders of the host, took all the remnant of Ju-
dah, who had returned to dwell in the land; [6] the mighty men, and the
women, and the children that were left, and the daughters of the king,
and the souls which Nabuzardan had left with Godolias the son of Achi-
cam, and Jeremias the prophet, and Baruch the son of Nerias. [7] And they
came into Egypt: for they hearkened not to the voice of the Lord: and they
entered into Taphnas.

[8] And the word of the Lord came to Jeremias in Taphnas, saying, [9] Take
thee great stones, and hide them in the entrance, at the gate of the house
of Pharaoh in Taphnas, in the sight of the men of Judah: [10] and thou shalt
say, Thus hath the Lord said; Behold, I will send, and will bring Nabu-
chodonosor king of Babylon, and he shall place his throne upon these
stones which thou hast hidden, and he shall lift up weapons against them.
[11] And he shall enter in, and smite the land of Egypt, delivering some for
death to death; and some for captivity to captivity; and some for the sword
to the sword. [12] And he shall kindle a fire in the houses of their gods, and
shall burn them, and shall carry them away captives: and shall search the
land of Egypt, as a shepherd searcheth his garment; and he shall go forth
in peace. [13] And he shall break to pieces the pillars of Heliopolis that are
in On, and shall burn their houses with fire.

51 The Word that came to Jeremias for all the Jews dwelling in the
land of Egypt, and for those settled in Magdolo and in Taphnas, and
in the land of Pathura, saying,

[2] Thus hath the Lord God of Israel said; Ye have seen all the evils which
I have brought upon Jerusalem, and upon the cities of Judah; and, be-
hold, they are desolate without inhabitants, [3] because of their wickedness,
which they have wrought to provoke me, by going to burn incense to other
gods, whom ye knew not. [4] Yet I sent to you my servants the prophets early

in the morning, and I sent, saying, Do not ye this abominable thing which
I hate.
[5] But they hearkened not to me, and inclined not their ear to turn from
their wickedness, so as not to burn incense to strange gods. [6] So my anger
and my wrath dropped upon them, and was kindled in the gates of Judah,
and in the streets of Jerusalem; and they became a desolation and a waste,
as at this day.
[7] And now thus hath the Lord Almighty said, Wherefore do ye commit
these great evils against your souls? to cut off man and woman of you,
infant and suckling from the midst of Judah, to the end that not one of
you should be left; [8] by provoking me with the works of your hands, to
burn incense to other gods in the land of Egypt, into which ye entered to
dwell there, that ye might be cut off, and that ye might become a curse
and a reproach among all the nations of the earth? [9] Have ye forgotten
the sins of your fathers, and the sins of the kings of Judah, and the sins of
your princes, and the sins of your wives, which they wrought in the land
of Judah, and in the streets of Jerusalem? [10] And have not ceased even to
this day, and they have not kept to my ordinances, which I set before their
fathers.
[11] Therefore thus saith the Lord; Behold, I do set my face against you [12] to
destroy all the remnant that are in Egypt; and they shall fall by the sword,
and by famine, and shall be consumed small and great: and they shall be
for reproach, and for destruction, and for a curse. [13] And I will visit them
that dwell in the land of Egypt, as I have visited Jerusalem, with sword
and with famine: [14] and there shall not one be preserved of the remnant
of Judah that sojourn in the land of Egypt, to return to the land of Judah,
to which they hope in their hearts to return: they shall not return, but only
they that escape.
[15] Then all the men that knew that their wives burned incense, and all
the women, a great multitude, and all the people that dwelt in the land of
Egypt, in Pathura, answered Jeremias, saying,
[16] As for the word which thou hast spoken to us in the name of the Lord,
we will not hearken to thee. [17] For we will surely perform every word
that shall proceed out of our mouth, to burn incense to the queen of
heaven, and to pour drink-offerings to her, as we and our fathers have
done, and our kings and princes, in the cities of Judah, and in the streets
of Jerusalem: and so we were filled with bread, and were well, and saw
no evils. [18] But since we left off to burn incense to the queen of heaven,
we have all been brought low, and have been consumed by sword and by
famine. [19] And whereas we burned incense to the queen of heaven, and
poured drink-offerings to her, did we make cakes to her, and pour drink-
offerings to her, without our husbands?
[20] Then Jeremias answered all the people, the mighty men, and the
women, and all the people that returned him these words for answer, sa-
ying, [21] Did not the Lord remember the incense which ye burned in the
cities of Judah, and in the streets of Jerusalem, ye, and your fathers, and
your kings, and your princes, and the people of the land? and came it

not into his heart? [22] And the Lord could no longer bear you, because of
the wickedness of your doings, and because of your abominations which
ye wrought; and so your land became a desolation and a waste, and a
curse, as at this day; [23] because of your burning incense, and because of
the things wherein ye sinned against the Lord: and ye have not hearkened
to the voice of the Lord, and have not walked in his ordinances, and in
his law, and in his testimonies; and so these evils have come upon you.
[24] And Jeremias said to the people, and to the women, Hear ye the word
of the Lord. [25] Thus hath the Lord God of Israel said; Ye women have spo-
ken with your mouth, and ye fulfilled it with your hands, saying, We will
surely perform our vows that we have vowed, to burn incense to the queen
of heaven, and to pour drink-offerings to her: full well did ye keep to your
vows, and ye have indeed performed them. [26] Therefore hear ye the word
of the Lord, all Jews dwelling in the land of Egypt; Behold, I have sworn by
my great name, saith the Lord, my name shall no longer be in the mouth
of every Jew to say, The Lord liveth, in all the land of Egypt. [27] For I have
watched over them, to hurt them, and not to do them good: and all the
Jews dwelling in the land of Egypt shall perish by sword and by famine,
until they are utterly consumed. [28] And they that escape the sword shall
return to the land of Judah few in number, and the remnant of Judah,
who have continued in the land of Egypt to dwell there, shall know whose
word shall stand.
[29] And this shall be a sign to you, that I will visit you for evil. [30] Thus said
the Lord; Behold, I will give Uaphres king of Egypt into the hands of his
enemy, and into the hands of one that seeketh his life; as I gave Sedekias
king of Judah into the hands of Nabuchodonosor king of Babylon, his
enemy, and who sought his life.
[31] THE WORD WHICH JEREMIAS THE PROPHET spoke to Baruch son of Ne-
rias, when he wrote these words in the book from the mouth of Jeremias,
in the fourth year of Joakim the son of Josias king of Judah.
[32] Thus hath the Lord said to thee, O Baruch. [33] Whereas thou hast said,
Alas! alas! for the Lord hath laid a grievous trouble upon me; I lay down in
groaning, I found no rest; [34] say thou to him, Thus saith the Lord; Behold,
I pull down those whom I have built up, and I pluck up those whom I have
planted. [35] And wilt thou seek great things for thyself? seek them not: for,
behold, I bring evil upon all flesh, saith the Lord: but I will give to thee
thy life for a spoil in every place whither thou shalt go.

52 It was the twenty-first year of Sedekias, when he began to reign,
and he reigned eleven years in Jerusalem. And his mother's name
was Amitaal, the daughter of Jeremias, of Lobena.
[4] And it came to pass in the ninth year of his reign, in the ninth month, on
the tenth day of the month, that Nabuchodonosor king of Babylon came,
and all his host, against Jerusalem, and they made a rampart round it, and
built a wall round about it with large stones.
[5] So the city was besieged, until the eleventh year of king Sedekias, [6] on
the ninth day of the month, and then the famine was severe in the city,
and there was no bread for the people of the land. [7] And the city was

broken up, and all the men of war went out by night by the way of the
gate, between the wall and the outworks, which were by the king's gar-
den; and the Chaldeans were by the city round about; and they went by
the way leading to the wilderness. [8] But the host of the Chaldeans pur-
sued after the king, and overtook him in the country beyond Jericho; and
all his servants were dispersed from about him. [9] And they took the king,
and brought him to the king of Babylon to Deblatha, and he judged him.
[10] And the king of Babylon slew the sons of Sedekias before his eyes; and
he slew all the princes of Judah in Deblatha. [11] And he put out the eyes of
Sedekias, and bound him in fetters; and the king of Babylon brought him
to Babylon, and put him into the grinding-house, until the day when he
died.

[12] And in the fifth month, on the tenth day of the month, Nabuzardan
the captain of the guard, who waited on the king of Babylon, came to
Jerusalem; [13] and he burnt the house of the Lord, and the king's house;
and all the houses of the city, and every great house he burnt with fire.
[14] And the host of the Chaldeans that was with the captain of the guard
pulled down all the wall of Jerusalem round about. [16] But the captain of the
guard left the remnant of the people to be vinedressers and husbandmen.

[17] And the Chaldeans broke in pieces the brazen pillars that were in the
house of the Lord, and the bases, and the brazen sea that was in the house
of the Lord, and they took the brass thereof, and carried it away to Babylon.
[18] Also the rim, and the bowls, and the flesh-hooks, and all the brazen
vessels, wherewith they ministered; [19] and the basins, and the snuffers,
and the oil-funnels, and the candlesticks, and the censers, and the cups,
the golden, of gold, and the silver, of silver, the captain of the guard took
away. [20] And the two pillars, and the one sea, and the twelve brazen oxen
under the sea, which things king Solomon made for the house of the Lord;
the brass of which articles was without weight.

[21] And as for the pillars, the height of one pillar was thirty-five cubits;
and a line of twelve cubits compassed it round; and the thickness of it
all round was four fingers. [22] And there was a brazen chapiter upon them,
and the length was five cubits, even the height of one chapiter; and there
were on the chapiter round about network and pomegranates, all of brass:
and correspondingly the second pillar had eight pomegranates to a cubit
for the twelve cubits. [23] And the pomegranates were ninety-six on a side;
and all the pomegranates on the network round about were a hundred.

[24] And the captain of the guard took the chief priest, and the second
priest, and those that kept the way; [25] and one eunuch, who was over the
men of war, and seven men of renown, who were in the king's presence,
that were found in the city; and the scribe of the forces, who did the part of
a scribe to the people of the land; and sixty men of the people of the land,
who were found in the midst of the city. [26] And Nabuzardan the captain of
the king's guard took them, and brought them to the king of Babylon to
Deblatha. [27] And the king of Babylon smote them in Deblatha, in the land
of Æmath.

[31] And it came to pass in the thirty-seventh year after that Joakim king
of Judah had been carried away captive, in the twelfth month, on the four
and twentieth day of the month, that Ulæmadachar king of Babylon, in
the year in which he began to reign, raised the head of Joakim king of
Judah, and shaved him, and brought him out of the house where he was
kept, [32] and spoke kindly to him, and set his throne above the kings that
were with him in Babylon, [33] and changed his prison garments: and he
ate bread continually before him all the days that he lived. [34] And his ap-
pointed portion was given him continually by the king of Babylon from
day to day, until the day when he died.

Baruch

1 [a]And these are the words of the book, which Baruch the son of Nerias,
the son of Maasias, the son of Sedecias, the son of Asadias, the son of
Chelcias, wrote in Babylon, [2] in the fifth year, and in the seventh day of
the month, what time as the Chaldeans took Jerusalem, and burnt it with
fire.

[3] And Baruch did read the words of this book in the hearing of Jechonias
the son of Joachim king of Judah, and in the ears of all the people that
came to hear the book, [4] and in the hearing of the nobles, and of the king's
sons, and in the hearing of the elders, and of all the people, from the
lowest unto the highest, even of all them that dwelt at Babylon by the
river Sud. [5] Whereupon they wept, fasted, and prayed before the Lord.

[6] They made also a collection of money according to every man's power:
[7] and they sent it to Jerusalem unto Joachim the high priest, the son of
Chelcias, son of Salom, and to the priests, and to all the people which
were found with him at Jerusalem, [8] at the same time when he received
the vessels of the house of the Lord, that were carried out of the temple,
to return them into the land of Judah, the tenth day of the month Sivan,
namely, silver vessels, which Sedecias the son of Josias king of Judah had
made, [9] after that Nabuchodonosor king of Babylon had carried away Je-
chonias, and the princes, and the captives, and the mighty men, and the
people of the land, from Jerusalem, and brought them unto Babylon.

[10] And they said, Behold, we have sent you money to buy you burnt of-
ferings, and sin offerings, and incense, and prepare ye manna, and of-
fer upon the altar of the Lord our God; [11] and pray for the life of Nabu-
chodonosor king of Babylon, and for the life of Balthasar his son, that
their days may be upon earth as the days of heaven: [12] and the Lord will
give us strength, and lighten our eyes, and we shall live under the shadow
of Nabuchodonosor king of Babylon, and under the shadow of Balthasar
his son, and we shall serve them many days, and find favour in their sight.

[13] Pray for us also unto the Lord our God, for we have sinned against the
Lord our God; and unto this day the fury of the Lord and his wrath is not
turned from us. [14] And ye shall read this book which we have sent unto
you, to make confession in the house of the Lord, upon the feasts and
solemn days.

[15] And ye shall say, To the Lord our God belongeth righteousness, but
unto us the confusion of faces, as it is come to pass this day, unto them
of Judah, and to the inhabitants of Jerusalem, [16] and to our kings, and to

[a] This book contains several minor writings, probably of the first century BC, having no connection with each other, but joined together in the first century AD by a compiler who prefixed a historical introduction (1:1–14), attributing the whole work to Baruch the prophet. The first portion of the book, ending at 3:8, was in all probability originally written in Hebrew; the second portion (3:9–4:4) in Aramaic; the third portion (4:5–5:9) in Greek. The book of Baruch is the only work in the Apocrypha modelled on the prophetic utterances of the Old Testament.

our princes, and to our priests, and to our prophets, and to our fathers:
[17] for we have sinned before the Lord, [18] and disobeyed him, and have not
hearkened unto the voice of the Lord our God, to walk in the command-
ments that he gave us openly: [19] since the day that the Lord brought our
forefathers out of the land of Egypt, unto this present day, we have been
disobedient unto the Lord our God, and we have been negligent in not
hearing his voice.

[20] Wherefore the evils cleaved unto us, and the curse, which the Lord
appointed by Moses his servant at the time that he brought our fathers
out of the land of Egypt, to give us a land that floweth with milk and honey,
like as it is to see this day. [21] Nevertheless we have not hearkened unto the
voice of the Lord our God, according unto all the words of the prophets,
whom he sent unto us: [22] but every man followed the imagination of his
own wicked heart, to serve strange gods, and to do evil in the sight of the
Lord our God.

2 Therefore the Lord hath made good his word, which he pronounced
against us, and against our judges that judged Israel, and against our
kings, and against our princes, and against the men of Israel and Judah,
[2] to bring upon us great plagues, such as never happened under the whole
heaven, as it came to pass in Jerusalem, according to the things that were
written in the law of Moses; [3] that a man should eat the flesh of his own
son, and the flesh of his own daughter. [4] Moreover he hath delivered them
to be in subjection to all the kingdoms that are round about us, to be as
a reproach and desolation among all the people round about, where the
Lord hath scattered them.

[5] Thus we were cast down, and not exalted, because we have sinned
against the Lord our God, and have not been obedient unto his voice.

[6] To the Lord our God appertaineth righteousness: but unto us and to
our fathers open shame, as appeareth this day. [7] For all these plagues are
come upon us, which the Lord hath pronounced against us. [8] Yet have
we not prayed before the Lord, that we might turn every one from the
imaginations of his wicked heart. [9] Wherefore the Lord watched over us
for evil, and the Lord hath brought it upon us: for the Lord is righteous in
all his works which he hath commanded us. [10] Yet we have not hearkened
unto his voice, to walk in the commandments of the Lord, that he hath
set before us.

[11] And now, O Lord God of Israel, that hast brought thy people out of
the land of Egypt with a mighty hand, and high arm, and with signs, and
with wonders, and with great power, and hast gotten thyself a name, as
appeareth this day: [12] O Lord our God, we have sinned, we have done
ungodly, we have dealt unrighteously in all thy ordinances.

[13] Let thy wrath turn from us: for we are but a few left among the heathen,
where thou hast scattered us.

[14] Hear our prayers, O Lord, and our petitions, and deliver us for thy
own sake, and give us favour in the sight of them which have led us away:
[15] that all the earth may know that thou art the Lord our God, because
Israel and his posterity is called by thy name.

[16] O Lord, look down from thy holy house, and consider us: bow down
thy ear, O Lord, to hear us.
[17] Open thy eyes, and behold; for the dead that are in the graves, whose
souls are taken from their bodies, will give unto the Lord neither praise nor
righteousness: [18] but the soul that is greatly vexed, which goeth stooping
and feeble, and the eyes that fail, and the hungry soul, will give thee praise
and righteousness, O Lord.
[19] Therefore we do not make our humble supplication before thee, O
Lord our God, for the righteousness of our fathers, and of our kings, [20] for
thou hast sent out thy wrath and indignation upon us, as thou hast spoken
by thy servants the prophets, saying,
[21] Thus saith the Lord, Bow down your shoulders to serve the king of
Babylon: so shall ye remain in the land that I gave unto your fathers. [22] But
if ye will not hear the voice of the Lord, to serve the king of Babylon, [23] I
will cause to cease out of the cities of Judah, and from without Jerusalem,
the voice of mirth, and the voice of joy, the voice of the bridegroom, and
the voice of the bride: and the whole land shall be desolate of inhabitants.
[24] But we would not hearken unto thy voice, to serve the king of Babylon:
therefore hast thou made good the words that thou spakest by thy ser-
vants the prophets, namely, that the bones of our kings, and the bones of
our fathers, should be taken out of their places.
[25] And lo, they are cast out to the heat of the day, and to the frost of
the night, and they died in great miseries by famine, by sword, and by
pestilence. [26] And the house which is called by thy name hast thou laid
waste, as it is to be seen this day, for the wickedness of the house of Israel
and the house of Judah.
[27] O Lord our God, thou hast dealt with us after all thy goodness, and
according to all that great mercy of thine, [28] as thou spakest by thy servant
Moses in the day when thou didst command him to write thy law before
the children of Israel, saying,
[29] If ye will not hear my voice, surely this very great multitude shall be
turned into a small number among the nations, where I will scatter them.
[30] For I knew that they would not hear me, because it is a stiffnecked
people: but in the land of their captivities they shall remember themselves,
[31] and shall know that I am the Lord their God: for I will give them a heart,
and ears to hear: [32] and they shall praise me in the land of their captivity,
and think upon my name, [33] and return from their stiff neck, and from
their wicked deeds: for they shall remember the way of their fathers, which
sinned before the Lord.
[34] And I will bring them again into the land which I promised with an
oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords
of it: and I will increase them, and they shall not be diminished. [35] And I
will make an everlasting covenant with them to be their God, and they
shall be my people: and I will no more drive my people of Israel out of the
land that I have given them.

3 O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit,
crieth unto thee. [2] Hear, O Lord, and have mercy; for thou art merciful:

and have pity upon us, because we have sinned before thee. [3] For thou
endurest for ever, and we perish utterly.
[4] O Lord Almighty, thou God of Israel, hear now the prayers of the dead
Israelites, and of their children, which have sinned before thee, and not
hearkened unto the voice of thee their God: for the which cause these
plagues cleave unto us. [5] Remember not the iniquities of our forefathers:
but think upon thy power and thy name now at this time. [6] For thou art
the Lord our God, and thee, O Lord, will we praise.
[7] And for this cause thou hast put thy fear in our hearts, to the intent that
we should call upon thy name, and praise thee in our captivity: for we have
called to mind all the iniquity of our forefathers, that sinned before thee.
[8] Behold, we are yet this day in our captivity, where thou hast scattered
us, for a reproach and a curse, and to be subject to payments, according
to all the iniquities of our fathers, which departed from the Lord our God.
[9] Hear, Israel, the commandments of life: give ear to understand wisdom.
[10] How happeneth it, Israel, that thou art in thy enemies' land, that thou
art waxen old in a strange country, that thou art defiled with the dead,
[11] that thou art counted with them that go down into the grave? [12] Thou
hast forsaken the fountain of wisdom. [13] For if thou hadst walked in the
way of God, thou shouldst have dwelt in peace for ever.
[14] Learn where is wisdom, where is strength, where is understanding;
that thou mayest know also where is length of days, and life, where is the
light of the eyes, and peace. [15] Who hath found out her place? or who hath
come into her treasures?
[16] Where are the princes of the heathen, and such as ruled the beasts
upon the earth; [17] they that had their pastime with the fowls of the air, and
they that hoarded up silver and gold, wherein men trust, and made no end
of their getting? [18] For they that wrought in silver, and were so careful, and
whose works are unsearchable, [19] they are vanished and gone down to the
grave, and others are come up in their stead.
[20] Young men have seen light, and dwelt upon the earth; but the way of
knowledge have they not known, [21] nor understood the paths thereof, nor
laid hold of it: their children were far off from that way. [22] It hath not been
heard of in Canaan, neither hath it been seen in Thaeman.
[23] The Agarenes that seek wisdom upon earth, the merchants of Meran
and of Thaeman, the authors of fables, and searchers out of understand-
ing; none of these have known the way of wisdom, or remembered her
paths.
[24] O Israel, how great is the house of God! and how large is the place of his
possession! [25] Great, and hath none end; high, and immeasurable. [26] There
were the giants famous from the beginning, that were of so great stature,
and so expert in war. [27] Those did not the Lord choose, neither gave he the
way of knowledge unto them: [28] but they were destroyed, because they had
no wisdom, and perished through their own foolishness.
[29] Who hath gone up into heaven, and taken her, and brought her down
from the clouds? [30] Who hath gone over the sea, and found her, and will

bring her for pure gold? [31] No man knoweth her way, nor thinketh of her path.

[32] But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts: [33] he that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. [34] The stars shone in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they showed light unto him that made them.

[35] This is our God, and there shall none other be accounted of in comparison of him. [36] He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. [37] Afterward did he show himself upon earth, and conversed with men.

4 This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die. [2] Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated. [3] Give not thy honour to another, nor the things that are profitable unto thee to a strange nation.

[4] O Israel, happy are we: for things that are pleasing to God are made known unto us. [5] Be of good cheer, my people, the memorial of Israel. [6] Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies. [7] For ye provoked him that made you by sacrificing unto devils and not to God. [8] Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

[9] For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning; [10] for I saw the captivity of my sons and daughters, which the Everlasting brought upon them. [11] With joy did I nourish them; but sent them away with weeping and mourning.

[12] Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God. [13] They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

[14] Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them. [15] For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child, [16] and they have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters. [17] But what can I help you? [18] For he that brought these plagues upon you will deliver you from the hands of your enemies. [19] Go your way, O my children, go your way: for I am left desolate. [20] I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

[21] Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

[22] For my hope is in the Everlasting, that he will save you: and joy is come
unto me from the Holy One, because of the mercy which shall soon come
unto you from the Everlasting your Saviour.
[23] For I sent you out with mourning and weeping: but God will give you
to me again with joy and gladness for ever. [24] Like as now the neighbours of
Sion have seen your captivity: so shall they see shortly your salvation from
your God, which shall come upon you with great glory, and brightness of
the Everlasting.
[25] My children, suffer patiently the wrath that is come upon you from
God: for thy enemy hath persecuted thee; but shortly thou shalt see his
destruction, and shalt tread upon his neck. [26] My delicate ones have gone
rough ways, and were taken away as a flock caught of the enemies.
[27] Be of good comfort, O my children, and cry unto God: for ye shall be
remembered of him that brought these things upon you. [28] For as it was
your mind to go astray from God: so, being returned, seek him ten times
more. [29] For he that hath brought these plagues upon you shall bring you
everlasting joy again with your salvation.
[30] Take a good heart, O Jerusalem: for he that gave thee that name will
comfort thee. [31] Miserable are they that afflicted thee, and rejoiced at thy
fall. [32] Miserable are the cities which thy children served: miserable is she
that received thy sons. [33] For as she rejoiced at thy ruin, and was glad of
thy fall: so shall she be grieved for her own desolation. [34] For I will take
away the rejoicing of her great multitude, and her pride shall be turned
into mourning. [35] For fire shall come upon her from the Everlasting, long
to endure; and she shall be inhabited of devils for a great time.
[36] O Jerusalem, look about thee toward the east, and behold the joy that
cometh unto thee from God. [37] Lo, thy sons come, whom thou sentest
away, they come gathered together from the east to the west by the word
of the Holy One, rejoicing in the glory of God.

5 Put off, O Jerusalem, the garment of thy mourning and affliction, and
put on the comeliness of the glory that cometh from God for ever.
[2] Cast about thee a double garment of the righteousness which cometh
from God; and set a diadem on thy head of the glory of the Everlasting.
[3] For God will show thy brightness unto every country under heaven. [4] For
thy name shall be called of God for ever The peace of righteousness, and
The glory of God's worship.
[5] Arise, O Jerusalem, and stand on high, and look about toward the east,
and behold thy children gathered from the west unto the east by the word
of the Holy One, rejoicing in the remembrance of God. [6] For they departed
from thee on foot, and were led away of their enemies: but God bringeth
them unto thee exalted with glory, as children of the kingdom.
[7] For God hath appointed that every high hill, and banks of long continu-
ance, should be cast down, and valleys filled up, to make even the ground,
that Israel may go safely in the glory of God. [8] Moreover even the woods
and every sweet-smelling tree shall overshadow Israel by the command-
ment of God. [9] For God shall lead Israel with joy in the light of his glory
with the mercy and righteousness that cometh from him.

The Lamentations of Jeremias

1 [And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem, and said]

Aleph.
How doth the city that was filled with people sit solitary!
she is become as a widow:
she that was magnified among the nations,
and princess among the provinces,
hath become tributary.

[2] *Beth.*
She weepeth sore in the night,
and her tears are on her cheeks;
and there is none of all her lovers to comfort her:
all that were her friends have dealt deceitfully with her,
they are become her enemies.

[3] *Gimel.*
Judea is gone into captivity by reason of her affliction,
and by reason of the abundance of her servitude:
she dwelleth among the nations,
she hath not found rest:
all her pursuers have overtaken her between her oppressors.

[4] *Daleth.*
The ways of Sion mourn,
because there are none that come to the feast:
all her gates are ruined:
her priests groan,
her virgins are led captive,
and she is in bitterness in herself.

[5] *He.*
Her oppressors are become the head,
and her enemies have prospered;
for the Lord hath afflicted her
because of the multitude of her sins:
her young children are gone into captivity
before the face of the oppressor.

[6] *Vau.*
And all her beauty hath been taken away

from the daughter of Sion:
her princes were as rams finding no pasture,
and are gone away in weakness
before the face of the pursuer.

[7] *Zain.*
Jerusalem remembered the days of her affliction,
and her rejection;
she thought on all her desirable things
which were from the days of old,
when her people fell into the hands of the oppressor,
and there was none to help her:
when her enemies saw it
they laughed at her habitation.

[8] *Heth.*
Jerusalem hath sinned a great sin;
therefore hath she come into tribulation,
all that used to honour her have afflicted her,
for they have seen her shame:
yea, she herself groaned, and turned backward.

[9] *Teth.*
Her uncleanness is before her feet;
she remembered not her last end;
she hath lowered her boasting tone,
there is none to comfort her.
Behold, O Lord, my affliction:
for the enemy hath magnified himself.

[10] *Jod.*
The oppressor hath stretched out his hand
on all her desirable things:
for she hath seen the Gentiles
entering into her sanctuary,
concerning whom thou didst command
that they should not enter into thy congregation.

[11] *Chaph.*
All her people groan,
seeking bread:
they have given their desirable things for meat,
to restore their soul:
behold, Lord, and look;
for she is become dishonoured.

[12] *Lamed.*
All ye that pass by the way,
turn, and see if there is sorrow like to my sorrow,
which hath happened to me.
The Lord who spoke by me
hath afflicted me in the day of his fierce anger.

[13] *Mem.*
He hath sent fire from his lofty habitation,
he hath brought it into my bones:
he hath spread a net for my feet,
he hath turned me back:
he hath made me desolate
and mourning all the day.

[14] *Nun.*
He hath watched over my sins,
they are twined about my hands,
they have come up on my neck:
my strength hath failed;
for the Lord hath laid pains on my hands,
I shall not be able to stand.

[15] *Samech.*
The Lord hath cut off
all my strong men from the midst of me:
he hath summoned against me a time
for crushing my choice men:
the Lord hath trodden a wine-press
for the virgin daughter of Judah:
for these things I weep.

[16] *Ain.*
My eye hath poured out water,
because he that should comfort me,
that should restore my soul,
hath been removed far from me:
my sons have been destroyed,
because the enemy hath prevailed.

[17] *Phe.*
Sion hath spread out her hand,
and there is none to comfort her:
the Lord hath commanded concerning Jacob,
his oppressors are round about him:
Jerusalem hath become among them as a removed woman.

18 *Tsade.*
The Lord is righteous;
for I have provoked his mouth:
hear, I pray you, all people,
and behold my grief:
my virgins and my young men
are gone into captivity.

19 *Koph.*
I called my lovers,
but they deceived me:
my priests and my elders
failed in the city;
for they sought meat
that they might restore their souls,
and found it not.

20 *Rhechs.*
Behold, O Lord; for I am afflicted:
my belly is troubled,
and my heart is turned within me;
for I have been grievously rebellious:
abroad the sword hath bereaved me,
even as death at home.

21 *Chsen.*
Hear, I pray you, for I groan:
there is none to comfort me:
all my enemies have heard of my afflictions,
and rejoice because thou hast done it:
thou hast brought on the day,
thou hast called the time:
they are become like to me.

22 *Thau.*
Let all their wickedness come before thy face;
and strip them, as they have made a gleaning for all my sins:
for my groans are many,
and my heart is grieved.

Aleph.
2 How hath the Lord darkened in his wrath
the daughter of Sion!
he hath cast down the glory of Israel
from heaven to earth,
and hath not remembered his footstool.

[2] *Beth.*
In the day of his wrath
the Lord hath overwhelmed her as in the sea,
and not spared:
he hath brought down in his fury
all the beautiful things of Jacob;
he hath brought down to the ground
the strongholds of the daughter of Judah:
he hath profaned her king and her princes.

[3] *Gimel.*
He hath broken in his fierce anger
all the horn of Israel:
he hath turned back his right hand
from the face of the enemy,
and hath kindled a flame in Jacob as fire,
and it hath devoured all things round about.

[4] *Daleth.*
He hath bent his bow as an opposing enemy:
he hath strengthened his right hand as an adversary,
and hath destroyed all the desirable things of my eyes
in the tabernacle of the daughter of Sion:
he hath poured forth his anger as fire.

[5] *He.*
The Lord is become as an enemy:
he hath overwhelmed Israel as in the sea,
he hath overwhelmed her palaces:
he hath destroyed his strongholds,
and hath multiplied the afflicted and humbled ones
to the daughter of Judah.

[6] *Vau.*
And he hath scattered his tabernacle as a vine,
he hath marred his feast:
the Lord hath forgotten the feast
and the sabbath which he appointed in Sion,
and in the fury of his wrath
hath vexed the king, and priest, and prince.

[7] *Zain.*
The Lord hath rejected his altar,
he hath cast off his sanctuary,
he hath broken by the hand of the enemy
the wall of her palaces;
they have uttered their voice in the house of the Lord

as on a feast day.

[8] *Heth.*
And he hath turned to destroy
the wall of the daughter of Sion:
he hath stretched out the measuring line,
he hath not turned back his hand from afflicting her:
therefore the bulwark mourned,
and the wall was weakened with it.

[9] *Teth.*
Her gates are sunk into the ground:
he hath destroyed and broken to pieces her bars,
and her king and her prince among the Gentiles:
there is no law,
nay, her prophets have seen no vision from the Lord.

[10] *Jod.*
The elders of the daughter of Sion
have sat upon the ground,
they have kept silence:
they have cast up dust upon their heads;
they have girded themselves with sackcloths:
they have brought down to the ground
the chief virgins in Jerusalem.

[11] *Chaph.*
My eyes have failed with tears,
my heart is troubled,
my glory is cast down to the ground,
for the destruction of the daughter of my people;
while the infant and suckling swoon
in the streets of the city.

[12] *Lamed.*
They said to their mothers,
Where is corn and wine?
while they fainted like wounded men
in the streets of the city,
while their souls were poured out
into their mother's bosom.

[13] *Mem.*
What shall I testify to thee,
or what shall I compare to thee,
O daughter of Jerusalem?
who shall save and comfort thee,

O virgin daughter of Sion?
for the cup of thy destruction is enlarged:
who shall heal thee?

[14] *Nun.*
Thy prophets have seen for thee
vanities and folly:
and they have not discovered thy iniquity,
to turn back thy captivity;
but they have seen for thee vain burdens,
and worthless visions.

[15] *Samech.*
All that go by the way
have clapped their hands at thee;
they have hissed and shaken their head
at the daughter of Jerusalem.
Is this the city, they say,
the crown of joy of all the earth?

[16] *Ain.*
All thy enemies have opened their mouth against thee:
they have hissed and gnashed their teeth,
and said, We have swallowed her up:
moreover this is the day which we looked for;
we have found it, we have seen it.

[17] *Phe.*
The Lord hath done that which he purposed;
he hath accomplished his word,
even the things which he commanded from the ancient days:
he hath thrown down, and hath not spared:
and he hath caused the enemy to rejoice over thee,
he hath exalted the horn of him that afflicted thee.

[18] *Tsade.*
Their heart cried to the Lord,
Ye walls of Sion,
pour down tears like torrents day and night:
give thyself no rest;
let not the apple of thy eyes cease.

[19] *Koph.*
Arise, rejoice in the night
at the beginning of thy watch:
pour out thy heart as water
before the face of the Lord:

lift up thy hands to him
for the life of thy infants,
who faint for hunger
at the top of all the streets.

[20] *Rhechs.*
Behold, O Lord,
and see for whom thou hast gathered thus.
Shall the women eat the fruit of their womb?
the cook hath made a gathering:
shall the infants sucking at the breasts be slain?
wilt thou slay the priest and prophet
in the sanctuary of the Lord?

[21] *Chsen.*
The child and old man
have lain down in the street:
my virgins and my young men
are gone into captivity:
thou hast slain them
with the sword and with famine;
in the day of thy wrath thou hast mangled them,
thou hast not spared.

[22] *Thau.*
He hath called my sojourners round about
to a solemn day,
and there was not in the day of the wrath of the Lord
anyone that escaped or was left;
whereas I have strengthened and multiplied all my enemies.

Aleph.
3 I am the man that seeth poverty,
through the rod of his wrath upon me.
[2] He hath taken me, and led me away into darkness,
and not into light.
[3] Nay, against me hath he turned his hand all the day.
[4] He hath made old my flesh and my skin;
he hath broken my bones.

[5] *Beth.*
He hath built against me, and compassed my head,
and brought travail upon me.
[6] He hath set me in dark places,
as them that have long been dead.
[7] He hath builded against me, and I cannot come forth:
he hath made my brazen chain heavy.

[8] *Gimel.*
Yea, though I cry and shout,
he shutteth out my prayer.

[9] *Daleth.*
He hath built up my ways,
he hath hedged my paths;
[10] he hath troubled me,
as a she-bear lying in wait:
he is to me as a lion in secret places.
[11] He pursued me after I departed,
and brought me to a stand:
he hath utterly ruined me.

[12] *He.*
He hath bent his bow,
and set me as a mark for the arrow.
[13] He hath caused the arrows of his quiver
to enter into my reins.
[14] I became a laughing-stock to all my people;
and their song all the day.

[15] *Vau.*
He hath filled me with bitterness,
he hath drenched me with gall.
[16] And he hath dashed out my teeth with gravel,
he hath fed me with ashes.
[17] He hath also removed my soul from peace:
I forgot prosperity.
[18] Therefore my success hath perished,
and my hope from the Lord.

[19] *Zain.*
I remembered by reason of my poverty,
and because of persecution my bitterness and gall
shall be remembered;
[20] and my soul shall meditate with me.
[21] [a]This will I lay up in my heart,
therefore will I endure.

[21] lay up: Gr. *commit to*

[21a] *Heth.*
It is the mercies of the Lord,
that he hath not failed me,
because his compassions are not exhausted.
Pity us, O Lord,

[a] This: Possibly πικρίαν agrees with ταύτην but the LXX frequently give a literal rendering of a Heb. feminine, whether a Gr. feminine noun occurs or not. See Job 6:17.

early every month:
for we are not brought to an end,
because his compassions are not exhausted.
21b They are new every morning:
great is thy faithfulness.
21c The Lord is my portion, saith my soul;
therefore will I wait for him.

25 *Teth.*
The Lord is good to them that wait for him:
the soul which shall seek him
26 is good, and shall wait for,
and quietly expect salvation of the Lord.

27 *Teth.*
It is good for a man
when he beareth a yoke in his youth.
28 He will sit alone, and be silent,
because he hath borne it upon him.

30 *Jod.*
He will give his cheek to him that smiteth him:
he will be filled full with reproaches.
31 For the Lord will not reject for ever.

32 *Chaph.*
For he that hath brought down will pity,
and that according to the abundance of his mercy.
33 He hath not answered in anger from his heart,
though he hath brought low the children of a man.

34 *Lamed.*
To bring down under his feet
all the prisoners of the earth,
35 to turn aside the judgment of a man
before the face of the Most High,
36 to condemn a man unjustly in his judgment,
the Lord hath not given commandment.
37 Who hath thus spoken, and it hath come to pass?
the Lord hath not commanded it.
38 Out of the mouth of the Most High
there shall not come forth evil and good.

39 *Mem.*
Why should a living man complain,
a man concerning his sin?

40 *Nun.*
Our way hath been searched out and examined,
and we will turn to the Lord.
41 Let us lift up our hearts with our hands
to the lofty One in heaven.
42 We have sinned,
we have transgressed;
and thou hast not pardoned.

43 *Samech.*
Thou hast visited us in wrath,
and driven us away:
thou hast slain,
thou hast not pitied.
44 Thou hast veiled thyself with a cloud
because of prayer,
that I might be blind,
45 and be cast off.
Ain.
Thou hast set us alone
in the midst of the nations.
46 All our enemies have opened their mouth against us.
47 Fear and wrath are come upon us,
suspense and destruction.
48 My eye shall pour down torrents of water,
for the destruction of the daughter of my people.

49 *Phe.*
My eye is drowned with tears,
and I will not be silent,
so that there shall be no rest,
50 until the Lord look down,
and behold from heaven.
51 My eye shall prey upon my soul,
because of all the daughters of the city.

52 *Tsade.*
The fowlers chased me as a sparrow,
all my enemies destroyed my life in a pit without cause,
53 and laid a stone upon me.
54 Water flowed over my head:
I said, I am cut off.

55 *Koph.*
I called upon thy name, O Lord,
out of the lowest dungeon.
56 Thou heardest my voice:

close not thy ears to my supplication.
57 Thou drewest nigh to my help:
in the day wherein I called upon thee
thou saidst to me, Fear not.

58 *Rechs.*
O Lord, thou hast pleaded the causes of my soul;
thou hast redeemed my life.
59 Thou hast seen, O Lord, my troubles:
thou hast judged my cause.
60 Thou hast seen all their vengeance,
thou hast looked on all their devices against me.

61 *Chsen.*
Thou hast heard their reproach
and all their devices against me;
62 the lips of them that rose up against me,
and their plots against me all the day;
63 their sitting down and their rising up:
look thou upon their eyes.
64 Thou wilt render them a recompense, O Lord,
according to the works of their hands.

65 *Thau.*
Thou wilt give them as a covering,
the grief of my heart.
66 Thou wilt persecute them in anger,
and wilt consume them from under the heaven, O Lord.

Aleph.
4 How will the gold be tarnished,
and the fine silver changed!
the sacred stones have been poured forth
at the top of all the streets.

2 *Beth.*
The precious sons of Sion,
who were equalled in value with gold,
how are they counted as earthen vessels,
the works of the hands of the potter!

3 *Gimel.*
Nay, serpents have drawn out the breasts,
they give suck to their young,
the daughters of my people are incurably cruel,
as an ostrich in a desert.

[4] *Daleth.*
The tongue of the sucking child
cleaveth to the roof of its mouth for thirst:
the little children ask for bread,
and there is none to break it to them.

[5] *He.*
They that feed on dainties
are desolate in the streets:
they that used to be nursed in scarlet
have clothed themselves with dung.

[6] *Vau.*
And the iniquity of the daughter of my people hath been increased
beyond the iniquities of Sodom,
the city that was overthrown very suddenly,
and none laboured against her with their hands.

[7] *Zain.*
Her Nazarites were made purer than snow,
they were whiter than milk,
they were purified as with fire,
their polishing was superior to sapphire stone.

[8] *Heth.*
Their countenance is become blacker than smoke;
they are not known in the streets:
their skin hath cleaved to their bones;
they are withered, they are become as a stick.

[9] *Teth.*
The slain with the sword were better
than they that were slain with hunger:
they have departed,
pierced through from want of the fruits of the field.

[10] *Jod.*
The hands of tender-hearted women
have seethed their own children:
they became meat for them
in the destruction of the daughter of my people.

[11] *Chaph.*
The Lord hath accomplished his wrath;
he hath poured out his fierce anger,
and hath kindled a fire in Sion,
and it hath devoured her foundations.

12 *Lamed.*
The kings of the earth,
even all that dwell in the world,
believed not that an enemy and oppressor would enter
through the gates of Jerusalem.

13 *Mem.*
For the sins of her prophets,
and iniquities of her priests,
who shed righteous blood
in the midst of her,
14 *Nun.*
her watchmen staggered in the streets,
they were defiled with blood in their weakness,
they touched their raiment with it.

15 *Samech.*
Depart ye from the unclean ones:
call ye them: depart, depart, touch them not:
for they are on fire, yea, they stagger:
say ye among the nations,
They shall no more sojourn there.

16 *Ain.*
The presence of the Lord was their portion;
but he will not again look upon them:
they regarded not the person of the priests,
they pitied not the prophets.

17 *Phe.*
While we yet lived our eyes failed,
while we looked in vain for our help.
Tsade.
We looked to a nation that could not save.
18 We have hunted for our little ones,
that they should not walk in our streets.
Koph.
Our time hath drawn nigh,
our days are fulfilled,
our time is come.
19 Our pursuers were swifter than the eagles of the sky,
they flew on the mountains,
in the wilderness they laid wait for us.

20 *Rechs.*
The breath of our nostrils, our anointed Lord,
was taken in their destructive snares,

of whom we said,
In his shadow we shall live among the Gentiles.

[21] *Chsen.*
Rejoice and be glad, O daughter of Idumea,
that dwellest in the land:
yet the cup of the Lord shall pass through to thee:
thou shalt be drunken, and pour forth.

[22] *Thau.*
O daughter of Sion, thy iniquity hath come to an end;
he shall no more carry thee captive:
he hath visited thy iniquities, O daughter of Edom;
he hath discovered thy sins.

5 Remember, O Lord, what hath happened to us:
behold, and look on our reproach.

[2] Our inheritance hath been turned away to aliens,
our houses to strangers:
[3] we are become orphans, we have no father,
our mothers are as widows.
[4] We have drunk our water for money;
our wood is sold to us for a burden on our neck:
[5] we have been persecuted,
we have laboured, we have had no rest.

[6] Egypt gave the hand to us,
Assur to their own satisfaction.
[7] Our fathers sinned, and are not:
we have borne their iniquities.
[8] Servants have ruled over us:
there is none to ransom us out of their hand.
[9] We shall bring in our bread with danger of our lives,
because of the sword of the wilderness.
[10] Our skin is blackened like an oven;
they are convulsed, because of the storms of famine.
[11] They humbled the women in Sion,
the virgins in the cities of Judah.
[12] Princes were hanged up by their hands: the elders were not honoured.
[13] The chosen men lifted up the voice in weeping,
and the youths fainted under the wood.
[14] And the elders ceased from the gate,
the chosen men ceased from their music.
[15] The joy of our heart hath ceased;
our dance is turned into mourning.
[16] The crown hath fallen from our head:

yea, woe to us! for we have sinned.

[17] For this hath grief come; our heart is sorrowful:
for this our eyes are darkened.
[18] Over the mountain of Sion, because it is made desolate,
foxes have walked therein.

[19] But thou, O Lord, shalt dwell for ever;
thy throne shall endure to generation and generation.
[20] Wherefore wilt thou utterly forget us,
and abandon us a long time?
[21] Turn us, O Lord, to thee, and we shall be turned;
and renew our days as before.
[22] For thou hast indeed rejected us;
thou hast been very wroth against us.

The Epistle of Jeremias

1 [a]A COPY of an epistle, which Jeremias sent unto them which were to
be led captives into Babylon by the king of the Babylonians, to certify
them, as it was commanded him of God.
[2] Because of the sins which ye have committed before God, ye shall be
led away captives into Babylon by Nabuchodonosor king of the Babylo-
nians. [3] So when ye be come unto Babylon, ye shall remain there many
years, and for a long season, namely, seven generations: and after that I
will bring you away peaceably from thence.
[4] Now shall ye see in Babylon gods of silver, and of gold, and of wood,
borne upon shoulders, which cause the nations to fear. [5] Beware therefore
that ye in no wise be like to strangers, neither be ye afraid of them, when
ye see the multitude before them and behind them, worshipping them.
[6] But say ye in your hearts, O Lord, we must worship thee. [7] For my angel
is with you, and I myself caring for your souls.
[8] As for their tongue, it is polished by the workman, and they themselves
are gilded and laid over with gold; yet are they but false, and cannot speak.
[9] And taking gold, as it were for a virgin that loveth to go gay, they make
crowns for the heads of their gods. [10] Sometimes also the priests convey
from their gods gold and silver, and bestow it upon themselves. [11] Yea,
they will give thereof to the common harlots, and deck them as men with
garments, [being] gods of silver, and gods of gold, and wood.
[12] Yet cannot these gods save themselves from rust and moths, though
they be covered with purple raiment. [13] They wipe their faces because of
the dust of the temple, when there is much upon them. [14] And he that
cannot put to death one that offendeth him holdeth a sceptre, as though
he were a judge of the country. [15] He hath also in his right hand a dagger
and an axe: but cannot deliver himself from war and thieves. [16] Whereby
they are known not to be gods: therefore fear them not.
[17] For like as a vessel that a man useth is nothing worth when it is broken;
even so it is with their gods: when they be set up in the temple, their eyes
be full of dust through the feet of them that come in. [18] And as the doors
are made sure on every side upon him that offendeth the king, as being
committed to suffer death; even so the priests make fast their temples
with doors, with locks, and bars, lest their gods be spoiled with robbers.
[19] They light them candles, yea, more than for themselves, whereof they
cannot see one. [20] They are as one of the beams of the temple, yet they
say their hearts are gnawed upon by things creeping out of the earth; and
when they eat them and their clothes, they feel it not. [21] Their faces are
blacked through the smoke that cometh out of the temple. [22] Upon their

[a] [The Epistle of Jeremias], containing a denunciation of idolatry, forms the last chapter of Baruch [in the English Apocrypha]. It was written in Greek, probably by a Jew of Alexandria in the first century BC.

bodies and heads sit bats, swallows, and birds, and the cats also. [23] By this
ye may know that they are no gods: therefore fear them not.
[24] Notwithstanding the gold that is about them to make them beautiful,
except they wipe off the rust, they will not shine: for neither when they
were molten did they feel it. [25] The things wherein there is no breath are
bought for a most high price. [26] They are borne upon shoulders, having
no feet, whereby they declare unto men that they be nothing worth.
[27] They also that serve them are ashamed: for if they fall to the ground at
any time, they cannot rise up again of themselves: neither, if one set them
upright, can they move of themselves: neither, if they be bowed down, can
they make themselves straight: but they set gifts before them, as unto dead
men.
[28] As for the things that are sacrificed unto them, their priests sell and
abuse; in like manner their wives lay up part thereof in salt; but unto
the poor and impotent they give nothing of it. [29] Menstruous women and
women in childbed eat their sacrifices: by these things ye may know that
they are no gods: fear them not. [30] For how can they be called gods? be-
cause women set meat before the gods of silver, gold, and wood. [31] And
the priests sit in their temples, having their clothes rent, and their heads
and beards shaven, and nothing upon their heads. [32] They roar and cry
before their gods, as men do at the feast when one is dead.
[33] The priests also take off their garments, and clothe their wives and
children. [34] Whether it be evil that one doeth unto them, or good, they are
not able to recompense it: they can neither set up a king, nor put him
down. [35] In like manner, they can neither give riches nor money: though
a man make a vow unto them, and keep it not, they will not require it.
[36] They can save no man from death, neither deliver the weak from the
mighty. [37] They cannot restore a blind man to his sight, nor help any man
in his distress. [38] They can show no mercy to the widow, nor do good to
the fatherless.
[39] Their gods of wood, and which are overlaid with gold and silver, are
like the stones that be hewn out of the mountain: they that worship them
shall be confounded.
[40] How should a man then think and say that they are gods, when even
the Chaldeans themselves dishonour them? [41] Who if they shall see one
dumb that cannot speak, they bring him, and entreat Bel that he may
speak, as though he were able to understand. [42] Yet they cannot under-
stand this themselves, and leave them: for they have no knowledge.
[43] The women also with cords about them, sitting in the ways, burn bran
for perfume: but if any of them, drawn by some that passeth by, lie with
him, she reproacheth her fellow, that she was not thought as worthy as
herself, nor her cord broken. [44] Whatsoever is done among them is false:
how may it then be thought or said that they are gods?
[45] They are made of carpenters and goldsmiths: they can be nothing else
than the workmen will have them to be. [46] And they themselves that made
them can never continue long; how should then the things that are made
of them be gods?

[47] For they left lies and reproaches to them that come after. [48] For when
there cometh any war or plague upon them, the priests consult with them-
selves, where they may be hidden with them. [49] How then cannot men per-
ceive that they be no gods, which can neither save themselves from war,
nor from plague? [50] For seeing they be but of wood, and overlaid with sil-
ver and gold, it shall be known hereafter that they are false: [51] and it shall
manifestly appear to all nations and kings that they are no gods, but the
works of men's hands, and that there is no work of God in them.
[52] Who then may not know that they are no gods? [53] For neither can they
set up a king in the land, nor give rain unto men. [54] Neither can they judge
their own cause, nor redress a wrong, being unable: for they are as crows
between heaven and earth.
[55] Whereupon when fire falleth upon the house of gods of wood, or laid
over with gold or silver, their priests will flee away, and escape: but they
themselves shall be burned asunder like beams. [56] Moreover they cannot
withstand any king or enemies: how can it then be thought or said that
they be gods? [57] Neither are those gods of wood, and laid over with silver
or gold, able to escape either from thieves or robbers. [58] Whose gold, and
silver, and garments wherewith they are clothed, they that are strong do
take, and go away withal: neither are they able to help themselves.
[59] Therefore it is better to be a king that showeth his power, or else a
profitable vessel in a house, which the owner shall have use of, than such
false gods; or to be a door in a house, to keep such things safe as be therein,
than such false gods; or a pillar of wood in a palace, than such false gods.
[60] For sun, moon, and stars, being bright, and sent to do their offices, are
obedient. [61] In like manner the lightning when it breaketh forth is easy to
be seen: and after the same manner the wind bloweth in every country.
[62] And when God commandeth the clouds to go over the whole world,
they do as they are bidden. [63] And the fire sent from above to consume
hills and woods doeth as it is commanded: but these are like unto them
neither in show nor power.
[64] Wherefore it is neither to be supposed nor said that they are gods,
seeing they are able neither to judge causes, nor to do good unto men.
[65] Knowing therefore that they are no gods, fear them not.
[66] For they can neither curse nor bless kings: [67] neither can they show
signs in the heavens among the heathen, nor shine as the sun, nor give
light as the moon. [68] The beasts are better than they: for they can get under
a covert, and help themselves. [69] It is then by no means manifest unto us
that they are gods: therefore fear them not.
[70] For as a scarecrow in a garden of cucumbers keepeth nothing: so are
their gods of wood, and laid over with silver and gold. [71] And likewise their
gods of wood, and laid over with silver and gold, are like to a white thorn
in an orchard, that every bird sitteth upon; as also to a dead body, that is
cast into the dark. [72] And ye shall know them to be no gods by the bright
purple that rotteth upon them: and they themselves afterward shall be
eaten, and shall be a reproach in the country.

[73] Better therefore is the just man that hath no idols: for he shall be far
from reproach.

The Book of the Prophet
Ezekiel

1 Now it came to pass in the thirtieth year, in the fourth month, on the
fifth day of the month, that I was in the midst of the captivity by the
river of Chobar; and the heavens were opened, and I saw visions of God.
[2] On the fifth day of the month; this was the fifth year of the captivity of
king Joakim. [3] And the word of the Lord came to Ezekiel the priest, the
son of Buzi, in the land of the Chaldeans, by the river of Chobar; and the
hand of the Lord was upon me.
[4] And I looked, and, behold, a sweeping wind came from the north, and
a great cloud on it, and there was brightness round about it, and gleaming
fire, and in the midst of it as it were the appearance of amber in the midst
of the fire, and brightness in it.
[5] And in the midst as it were the likeness of four living creatures. And this
was their appearance; the likeness of a man was upon them. [6] And each
one had four faces, and each one had four wings. [7] And their legs were
straight; and their feet were winged, and there were sparks, like gleaming
brass, and their wings were light. [8] And the hand of a man was under their
wings on their four sides. [9] And the faces of them four turned not when
they went; they went every one straight forward. [10] And the likeness of
their faces was the face of a man, and the face of a lion on the right to
the four; and the face of a calf on the left to the four; and the face of an
eagle to the four. [11] And the four had their wings spread out above; each
one had two joined to one another, and two covered their bodies. [12] And
each one went straight forward: wherever the spirit was going they went,
and turned not back.
[13] And in the midst of the living creatures there was an appearance as
of burning coals of fire, as an appearance of lamps turning among the
living creatures; and the brightness of fire, and out of the fire came forth
lightning.
[15] And I looked, and, behold, the four had each one wheel on the ground
near the living creatures. [16] And the appearance of the wheels was as the
appearance of beryl: and the four had one likeness: and their work was as
it were a wheel in a wheel. [17] They went on their four sides: they turned
not as they went; [18] neither did their backs turn: and they were high: and
I beheld them, and the backs of them four were full of eyes round about.
[19] And when the living creatures went, the wheels went by them: and
when the living creatures lifted themselves off the earth, the wheels were
lifted off. [20] Wherever the cloud happened to be, there was the spirit ready
to go: the wheels went and were lifted up with them; because the spirit
of life was in the wheels. [21] When those went, the wheels went; and when
those stood, the wheels stood; and when those lifted themselves off the
earth, they were lifted off with them: for the spirit of life was in the wheels.
[22] And the likeness over the heads of the living creatures was as a firmament, as the appearance of crystal, spread out over their wings above.

[23] And their wings were spread out under the firmament, reaching one
to the other; two wings to each, covering their bodies. [24] And I heard the
sound of their wings when they went, as the sound of much water: and
when they stood, their wings were let down.
[25] And lo! a voice from above the firmament [26] that was over their head,
there was as the appearance of a sapphire stone, and the likeness of a
throne upon it: and upon the likeness of the throne was the likeness as
an appearance of a man above. [27] And I saw as it were the resemblance
of amber from the appearance of the loins and upwards, and from the
appearance of the loins and under I saw an appearance of fire, and the
brightness thereof round about. [28] As the appearance of the bow when it
is in the cloud in days of rain, so was the form of the brightness round
about.

2 This was the appearance of the likeness of the glory of the Lord. And
I saw and fell upon my face, and heard the voice of one speaking: and
he said to me, Son of man, stand upon thy feet, and I will speak to thee.
[2] And the Spirit came upon me, and took me up, and raised me, and
set me on my feet: and I heard him speaking to me. [3] And he said to me,
Son of man, I send thee forth to the house of Israel, them that provoke
me; who have provoked me, they and their fathers, to this day. [4] And thou
shalt say to them, Thus saith the Lord. [5] Whether then indeed they shall
hear or fear (for it is a provoking house), yet they shall know that thou art
a prophet in the midst of them.
[6] And thou, son of man, fear them not, nor be dismayed at their face
(for they will madden and will rise up against thee round about, and thou
dwellest in the midst of scorpions): be not afraid of their words, nor be
dismayed at their countenance, for it is a provoking house. [7] And thou
shalt speak my words to them, whether they will hear or fear: for it is a
provoking house.
[8] And thou, son of man, hear him that speaketh to thee; be not thou
provoking, as the provoking house: open thy mouth, and eat what I give
thee. [9] And I looked, and behold, a hand stretched out to me, and in it a
volume of a book. [10] And he unrolled it before me: and in it the front and
the back were written upon: and there was written in it Lamentation, and
mournful song, and woe.

3 And he said to me, Son of man, eat this volume, and go and speak to
the children of Israel. [2] So he opened my mouth, and caused me to eat
the volume.
And he said to me, Son of man, [3] thy mouth shall eat, and thy belly shall
be filled with this volume that is given to thee. So I ate it; and it was in my
mouth as sweet honey.
[4] And he said to me, Son of man, go thy way, and go in to the house of
Israel, and speak my words to them. [5] For thou art not sent to a people
of hard speech, but to the house of Israel; [6] neither to many nations of
other speech and other tongues, nor of harsh language, whose words thou
wouldst not understand: although if I had sent thee to such, they would
have hearkened to thee. [7] But the house of Israel will not be willing to

hearken to thee; for they will not hearken to me: for all the house of Israel
are stubborn and hard-hearted. [8] And, behold, I have made thy face strong
against their faces, and I will strengthen thy power against their power.
[9] And it shall be continually stronger than a rock: be not afraid of them,
neither be dismayed at their faces, because it is a provoking house.
[10] And he said to me, Son of man, receive into thy heart all the words
that I have spoken to thee, and hear them with thy ears. [11] And go thy way,
go in to the captivity, to the children of thy people, and thou shalt speak
to them, and say to them, Thus saith the Lord; whether they will hear, or
whether they will forbear.
[12] Then the Spirit took me up, and I heard behind me the voice as of a
great earthquake, saying, Blessed be the glory of the Lord from his place.
[13] And I perceived the sound of the wings of the living creatures clapping
one to the other, and the sound of the wheels was near them, and the
sound of the earthquake. [14] And the Spirit lifted me, and took me up, and
I went in the impulse of my spirit; and the hand of the Lord was mighty
upon me.
[15] Then I passed through the air and came into the captivity, and went
round to them that dwelt by the river of Chobar who were there; and I sat
there seven days, conversant in the midst of them.
[16] And after the seven days the word of the Lord came to me, saying, Son
of man, [17] I have made thee a watchman to the house of Israel; and thou
shalt hear a word of my mouth, and shalt threaten them from me. [18] When
I say to the wicked, Thou shalt surely die; and thou hast not warned him,
to give warning to the wicked, to turn from his ways, that he should live;
that wicked man shall die in his iniquity; but his blood will I require at thy
hand. [19] But if thou warn the wicked, and he turn not from his wickedness,
and from his way, that wicked man shall die in his iniquity, and thou shalt
deliver thy soul.
[20] And when the righteous turneth away from his righteousness, and
committeth a trespass, and I shall bring punishment before him, he shall
die, because thou didst not warn him: he shall even die in his sins, because
his righteousness shall not be remembered; but his blood will I require at
thy hand. [21] But if thou warn the righteous not to sin, and he sin not, the
righteous shall surely live, because thou hast warned him; and thou shalt
deliver thy own soul.
[22] And the hand of the Lord came upon me; and he said to me, Arise,
and go forth into the plain, and there shalt thou be spoken to.
[23] And I arose, and went forth to the plain: and, behold, the glory of the
Lord stood there, according to the vision, and according to the glory of
the Lord, which I saw by the river of Chobar: and I fell on my face. [24] Then
the Spirit came upon me, and set me on my feet, and spoke to me, and
said to me, Go in, and shut thyself up in the midst of thy house. [25] And
thou, son of man, behold, bonds are prepared for thee, and they shall
bind thee with them, and thou shalt not come forth of the midst of them.
[26] Also I will bind thy tongue, and thou shalt be dumb, and shalt not be
to them a reprover: because it is a provoking house. [27] But when I speak

to thee, I will open thy mouth, and thou shalt say to them, Thus saith the
Lord, He that heareth, let him hear; and he that is disobedient, let him be
disobedient: because it is a provoking house.

4 And thou, son of man, take thee a brick, and thou shalt set it before thy
face, and shalt portray on it the city, even Jerusalem. [2] And thou shalt
besiege it, and build works against it, and throw up a mound round about
it, and pitch camps against it, and set up engines round about. [3] And take
thou to thyself an iron pan, and thou shalt set it for an iron wall between
thee and the city: and thou shalt set thy face against it, and it shall be in
a siege, and thou shalt besiege it. This is a sign to the children of Israel.

[4] And thou shalt lie upon thy left side, and lay the iniquities of the house
of Israel upon it, according to the number of the hundred and fifty days
during which thou shalt lie upon it: and thou shalt bear their iniquities.
[5] For I have appointed thee their iniquities for a number of days, for a
hundred and ninety days: so thou shalt bear the iniquities of the house
of Israel. [6] And thou shalt accomplish this, and then shalt lie on thy right
side, and shalt bear the iniquities of the house of Judah forty days: I have
appointed thee a day for a year.

[7] So thou shalt set thy face to the siege of Jerusalem, and shalt strengthen
thy arm, and shalt prophesy against it. [8] And, behold, I have prepared
bonds for thee, and thou mayest not turn from thy one side to the other,
until the days of thy siege shall be accomplished.

[9] Take thou also to thee wheat, and barley, and beans, and lentils, and
millet, and bread-corn; and thou shalt cast them into one earthen vessel,
and shalt make them into loaves for thyself; and thou shalt eat them a
hundred and ninety days, according to the number of the days during
which thou sleepest on thy side. [10] And thou shalt eat thy food by weight,
twenty shekels a day: from time to time shalt thou eat them. [11] And thou
shalt drink water by measure, even from time to time thou shalt drink the
sixth part of a hin. [12] And thou shalt eat them as a barley cake: thou shalt
bake them before their eyes in man's dung.

[13] And thou shalt say, Thus saith the Lord God of Israel; Thus shall the
children of Israel eat unclean things among the Gentiles. [14] Then I said,
Not so, Lord God of Israel: surely my soul hath not been defiled with un-
cleanness; nor have I eaten that which died of itself or was torn of beasts
from my birth until now; neither hath any corrupt flesh entered into my
mouth.

[15] And he said to me, Behold, I have given thee dung of oxen instead of
man's dung, and thou shalt prepare thy loaves upon it.

[16] And he said to me, Son of man, behold, I break the support of bread in
Jerusalem: and they shall eat bread by weight and in want; and shall drink
water by measure, and in a state of ruin: [17] that they may want bread and
water; and a man and his brother shall be brought to ruin, and they shall
pine away in their iniquities.

5 And thou, son of man, take thee a sword sharper than a barber's razor;
thou shalt procure it for thyself, and shalt bring it upon thy head, and
upon thy beard: and thou shalt take a pair of scales, and shalt separate

the hair. [2] A fourth part thou shalt burn in the fire in the midst of the city,
at the fulfilment of the days of the siege: and thou shalt take a fourth part,
and burn it up in the midst of it: and a fourth part thou shalt cut with
a sword round about it: and a fourth part thou shalt scatter to the wind;
and I will draw out a sword after them.
[3] And thou shalt take thence a few in number, and shalt wrap them in
the fold of thy garment. [4] And thou shalt take of these again, and cast them
into the midst of the fire, and burn them up with fire: from thence shall
come forth fire; and thou shalt say to the whole house of Israel,
[5] Thus saith the Lord; This is Jerusalem: I have set her and the countries
round about her in the midst of the nations. [6] And thou shalt declare my
ordinances to the lawless one from out of the nations; and my statutes
to the sinful one of the countries round about her: because they have
rejected my ordinances, and have not walked in my statutes.
[7] Therefore thus saith the Lord, Because your occasion for sin hath been
taken from the nations round about you, and ye have not walked in my
statutes, nor kept my ordinances, nay, ye have not even done according
to the ordinances of the nations round about you; therefore thus saith
the Lord; [8] Behold, I am against thee, and I will execute judgment in the
midst of thee in the sight of the nations. [9] And I will do in thee things
which I have not done, and the like of which I will not do again, for all thy
abominations. [10] Therefore the fathers shall eat their children in the midst
of thee, and children shall eat their fathers; and I will execute judgments
in thee, and I will scatter all that are left of thee to every wind.
[11] Therefore, as I live, saith the Lord; surely, because thou hast defiled my
holy things with all thy abominations, I also will reject thee; my eye shall
not spare, and I will have no mercy. [12] A fourth part of thee shall be cut off
by pestilence, and a fourth part of thee shall be consumed in the midst
of thee with famine: and as for another fourth part of thee, I will scatter
them to every wind; and a fourth part of thee shall fall by the sword round
about thee, and I will draw out a sword after them.
[13] And my wrath and my anger shall be accomplished upon them: and
thou shalt know that I the Lord have spoken in my jealousy, when I have
accomplished my anger upon them.
[14] And I will make thee desolate, and thy daughters round about thee, in
the sight of every one that passeth through. [15] And thou shalt be mourned
over and miserable among the nations round about thee, when I have
executed judgments in thee in the vengeance of my wrath. I the Lord have
spoken. [16] And when I have sent against them shafts of famine, then they
shall be consumed, and I will break the strength of thy bread. [17] So I will
send forth against thee famine and evil beasts, and I will take vengeance
upon thee; and pestilence and blood shall pass through upon thee; and I
will bring a sword upon thee round about. I the Lord have spoken.

6 And the word of the Lord came to me, saying, [2] Son of man, set thy
face against the mountains of Israel, and prophesy against them; [3] and
thou shalt say,

Ye mountains of Israel, hear the word of the Lord; thus saith the Lord
to the mountains, and to the hills, and to the valleys, and to the forests;
Behold, I bring a sword upon you, and your high places shall be utterly de-
stroyed. [4] And your altars shall be broken to pieces, and your consecrated
plats; and I will cast down your slain men before your idols. [5] And I will
scatter your bones round about your altars, [6] and in all your habitations:
the cities shall be made desolate, and the high places utterly laid waste;
that your altars may be destroyed, and your idols be broken to pieces, and
your consecrated plats be abolished. [7] And slain men shall fall in the midst
of you, and ye shall know that I am the Lord.

[8] When there are some of you escaping from the sword among the Gen-
tiles, and when ye are scattered in the countries; [9] then they of you that
escape among the nations whither they were carried captive shall remem-
ber me (I have sworn an oath against their heart that goeth a-whoring
from me, and their eyes that go a-whoring after their practices); and they
shall mourn over themselves for all their abominations. [10] And they shall
know that I the Lord have spoken.

[11] Thus saith the Lord; Clap with thy hand, and stamp with thy foot and
say, Aha, aha! for all the abominations of the house of Israel: they shall
fall by the sword, and by pestilence, and by famine. [12] He that is near shall
fall by the sword; and he that is far off shall die by the pestilence; and he
that is in the siege shall be consumed with famine: and I will accomplish
my anger upon them.

[13] Then ye shall know that I am the Lord, when your slain are in the midst
of your idols round about your altars, on every high hill, and under every
shady tree, where they offered a sweet savour to all their idols. [14] And I
will stretch out my hand against them, and I will make the land desolate
and ruined from the wilderness of Deblatha, in all their habitations: and
ye shall know that I am the Lord.

7 Moreover the word of the Lord came to me, saying, Also, thou, son of
man, say, [2] Thus saith the Lord;

An end is come to the land of Israel, the end is come on the four corners
of the land. [3] The end is come [4] on thee, the inhabitant of the land: the
time is come, the day hath drawn nigh, not with tumult, nor with pangs.

[5] Now I will pour out my anger upon thee near at hand, and I will accom-
plish my wrath on thee: and I will judge thee for thy ways, and recompense
upon thee all thy abominations. [6] My eye shall not spare, nor will I have
any mercy: for I will recompense thy ways upon thee, and thy abomina-
tions shall be in the midst of thee; and thou shalt know that I am the Lord
that smite thee. [7] Now the end is come to thee, and I will send judgment
upon thee: and I will take vengeance on thy ways, and will recompense all
thy abominations upon thee. [8] My eye shall not spare, nor will I have any
mercy: for I will recompense thy way upon thee, and thy abominations
shall be in the midst of thee; and thou shalt know that I am the Lord.

[9] For thus saith the Lord; Behold, the end is come.

[10] Behold, the day of the Lord! although the rod hath blossomed, [11] pride
hath sprung up, and will break the staff of the wicked one, and that not

with tumult, nor with haste. [12] The time is come, behold the day: let not
the buyer rejoice, and let not the seller mourn. [13] For the buyer shall never
again return to the seller, neither shall a man cleave with the eye of hope
to his life. [14] Sound ye the trumpet, and pass sentence on all together.
[15] There shall be war with the sword without, and famine and pestilence
within: he that is in the field shall die by the sword; and famine and pesti-
lence shall destroy them that are in the city.

[16] But they that escape of them shall be delivered, and shall be upon the
mountains: and I will slay all the rest, every one for his iniquities. [17] All
hands shall be completely weakened, and all thighs shall be defiled with
moisture. [18] And they shall gird themselves with sackcloth, and amaze-
ment shall cover them; and shame shall be upon them, even upon every
face, and baldness upon every head. [19] Their silver shall be cast forth in
the streets, and their gold shall be despised: their souls shall not be sat-
isfied, and their bellies shall not be filled: for it was the punishment of
their iniquities. [20] As for their choice ornaments, they employed them for
pride, and they made of them images of their abominations: therefore
have I made them uncleanness to them.

[21] And I will deliver them into the hands of strangers to make them a
prey, and to the pests of the earth for a spoil; and they shall profane them.
[22] And I will turn away my face from them, and they shall defile my charge,
and shall go in to them unguardedly, and profane them. [23] And they shall
work uncleanness: because the land is full of strange nations, and the city
is full of iniquity. [24] And I will turn back the boasting of their strength; and
their holy things shall be defiled. [25] And though propitiation shall come,
and one shall seek peace, yet there shall be none. [26] There shall be woe
upon woe, and there shall be message upon message; and a vision shall
be sought from a prophet; but the law shall perish from the priest, and
counsel from the elders. [27] The prince shall clothe himself with desolation,
and the hands of the people of the land shall be made feeble: I will do
to them according to their ways, and according to their judgments will I
punish them; and they shall know that I am the Lord.

8 And it came to pass in the sixth year, in the fifth month, on the fifth
day of the month, I was sitting in the house, and the elders of Judah
were sitting before me: and the hand of the Lord came upon me. [2] And I
looked, and, behold, the likeness of a man: from his loins and downwards
there was fire, and from his loins upwards there was as the appearance
of amber. [3] And he stretched forth the likeness of a hand, and took me up
by the crown of my head; and the Spirit lifted me up between the earth
and sky, and brought me to Jerusalem in a vision of God, to the porch of
the gate that looketh to the north, where was the pillar of the Purchaser.
[4] And, behold, the glory of the Lord God of Israel was there, according to
the vision which I saw in the plain.

[5] And he said to me, Son of man, lift up thy eyes toward the north. So I
lifted up my eyes toward the north, and, behold, I looked from the north
toward the eastern gate. [6] And he said to me, Son of man, hast thou seen

what these do? They commit great abominations here so that I should
keep away from my sanctuary: and thou shalt see yet greater iniquities.
7 And he brought me to the porch of the court. 8 And he said to me, Son
of man, dig: so I dug, and behold a door. 9 And he said to me, Go in, and
behold the iniquities which they practise here. 10 So I went in and looked;
and beheld vain abominations, and all the idols of the house of Israel,
portrayed upon them round about. 11 And seventy men of the elders of the
house of Israel, and Jechonias the son of Saphan stood in their presence
in the midst of them, and each one held his censer in his hand; and the
smoke of the incense went up. 12 And he said to me, Thou hast seen, son
of man, what the elders of the house of Israel do, each one of them in
their secret chamber: because they have said, The Lord seeth not; The
Lord hath forsaken the earth.
13 And he said to me, Thou shalt see yet greater iniquities which these do.
14 And he brought me in to the porch of the house of the Lord that looketh
to the north; and, behold, there were women sitting there lamenting for
Thammuz. 15 And he said to me, Son of man, thou hast seen; but thou
shalt yet see evil practices greater than these.
16 And he brought me into the inner court of the house of the Lord, and
at the entrance of the temple of the Lord, between the porch and the al-
tar, were about twenty men, with their back parts toward the temple of
the Lord, and their faces turned the opposite way; and these were wor-
shipping the sun. 17 And he said to me, Son of man, thou hast seen this.
Is it a little thing to the house of Judah to practise the iniquities which
they have practised here? for they have filled the land with iniquity: and,
behold, these are as scorners. 18 Therefore will I deal with them in wrath:
my eye shall not spare, nor will I have any mercy.
9 And he cried in my ears with a loud voice, saying, The judgment of
the city hath drawn nigh; and each had the weapons of destruction in
his hand. 2 And, behold, six men came from the way of the high gate that
looketh toward the north, and each one's axe was in his hand; and there
was one man in the midst of them clothed with a long robe down to the
feet, and a sapphire girdle was on his loins: and they came in and stood
near the brazen altar. 3 And the glory of the God of Israel, that was upon
them, went up from the cherubs to the porch of the house.
And he called the man that was clothed with the long robe, who had the
girdle on his loins; 4 and said to him, Go through the midst of Jerusalem,
and set a mark on the foreheads of the men that groan and that grieve
for all the iniquities that are done in the midst of them. 5 And he said to
the first in my hearing, Go after him into the city, and smite: and let not
your eyes spare, and have no mercy. 6 Slay utterly old man and youth, and
virgin, and infants, and women: but go ye not nigh any on whom is the
mark: begin at my sanctuary.
So they began with the elder men who were within in the house. 7 And
he said to them, Defile the house, and go out and fill the ways with dead
bodies, and smite.

[8] And it came to pass as they were smiting, that I fell upon my face, and
cried out, and said, Alas, O Lord! wilt thou destroy the remnant of Israel, in
pouring out thy wrath upon Jerusalem? [9] Then said he to me, The iniquity
of the house of Israel and Judah is become very exceedingly great: for the
land is filled with many nations, and the city is filled with iniquity and
uncleanness: because they have said, The Lord hath forsaken the earth,
The Lord looketh not upon it. [10] Therefore my eye shall not spare, neither
will I have any mercy: I have recompensed their ways upon their heads.
[11] And, behold, the man clothed with the long robe, and girt with the
girdle about his loins, answered and said, I have done as thou didst com-
mand me.

10 Then I looked, and, behold, over the firmament that was above the
head of the cherubs there was a likeness of a throne over them, as
a sapphire stone. [2] And he said to the man clothed with the long robe, Go
in between the wheels that are under the cherubs, and fill thy hands with
coals of fire from between the cherubs, and scatter them over the city. And
he went in in my sight.
[3] And the cherubs stood on the right hand of the house, as the man
went in; and the cloud filled the inner court. [4] Then the glory of the Lord
departed from the cherubs to the porch of the house; and the cloud filled
the house, and the court was filled with the brightness of the glory of the
Lord. [5] And the sound of the cherubs' wings was heard as far as the outer
court, as the voice of the Almighty God speaking.
[6] And it came to pass, when he gave a charge to the man clothed with the
sacred robe, saying, Take fire from between the wheels from between the
cherubs, that he went in, and stood near the wheels. [7] And he stretched
forth his hand into the midst of the fire that was between the cherubs,
and took thereof, and put it into the hands of the man clothed with the
sacred robe: and he took it, and went out.
[8] And I saw the cherubs having the likeness of men's hands under their
wings. [9] And I saw, and behold, four wheels stood by the cherubs, one
wheel by each cherub: and the appearance of the wheels was as the ap-
pearance of a carbuncle stone. [10] And as for their appearance, there was
one likeness to the four, as if there should be a wheel in the midst of
a wheel. [11] When they went, they went on their four sides; they turned
not when they went, for whichever way the first head looked, they went;
and they turned not as they went. [12] And their backs, and their hands, and
their wings, and the wheels, were full of eyes round about the four wheels.
[13] And these wheels were called Gelgel in my hearing. [15] And the cherubs
were the same living creature which I saw by the river of Chobar.
[16] And when the cherubs went, the wheels went, and they were close to
them: and when the cherubs lifted up their wings to mount up from the
earth, their wheels turned not. [17] When they stood, the wheels stood; and
when they mounted up, the wheels mounted up with them: because the
spirit of life was in them.
[18] Then the glory of the Lord departed from the house, and went up on
the cherubs. [19] And the cherubs lifted up their wings, and mounted up

from the earth in my sight: when they went forth, the wheels were also
beside them, and they stood at the entrance of the front gate of the house
of the Lord; and the glory of the God of Israel was upon them above.
[20] This is the living creature which I saw under the God of Israel by the
river of Chobar; and I knew that they were cherubs. [21] Each one had four
faces, and each one had eight wings; and under their wings was the like-
ness of men's hands. [22] And as for the likeness of their faces, these are the
same faces which I saw under the glory of the God of Israel by the river of
Chobar: and they went each straight forward.

11 Moreover the Spirit took me up, and brought me to the front gate
of the house of the Lord, that looketh eastward: and behold at the
entrance of the gate were about five and twenty men; and I saw in the
midst of them Jechonias the son of Ezer, and Phaltias the son of Banæas,
the leaders of the people.
[2] And the Lord said to me, Son of man, these are the men that devise
vanities, and take evil counsel in this city: [3] who say, Have not the houses
been newly built? This is the cauldron, and we are the flesh. [4] Therefore
prophesy against them, prophesy, son of man. [5] And the Spirit of the Lord
fell upon me, and said to me, say;
Thus saith the Lord; Thus have ye said, O house of Israel: and I know
the devices of your spirit. [6] Ye have multiplied your dead in this city, and
ye have filled your ways with slain men. [7] Therefore thus saith the Lord;
Your dead whom ye have smitten in the midst of it, these are the flesh,
and this city is the cauldron: but I will bring you forth out of the midst of
it. [8] Ye fear the sword; and I will bring a sword upon you, saith the Lord.
[9] And I will bring you forth out of the midst of it, and will deliver you into
the hands of strangers, and will execute judgments among you. [10] Ye shall
fall by the sword; I will judge you on the mountains of Israel; and ye shall
know that I am the Lord.
[13] And it came to pass, while I was prophesying, that Phaltias the son of
Banæas died. And I fell upon my face, and cried with a loud voice, and said,
Alas, alas, O Lord! wilt thou utterly destroy the remnant of Israel? [14] And
the word of the Lord came to me, saying, [15] Son of man, thy brethren, and
the men of thy captivity, and all the house of Israel are come to the full, to
whom the inhabitants of Jerusalem said, Keep ye far away from the Lord:
the land is given to us for an inheritance. [16] Therefore say thou,
Thus saith the Lord; I will cast them off among the nations, and will
disperse them into every land, yet will I be to them for a little sanctuary
in the countries which they shall enter. [17] Therefore say thou, Thus saith
the Lord; I will also take them from the heathen, and gather them out of
the lands wherein I have scattered them, and will give them the land of
Israel.
[18] And they shall enter in there, and shall remove all the abominations of
it, and all its iniquities from it. [19] And I will give them another heart, and
will put a new spirit within them; and will extract the heart of stone from
their flesh, and give them a heart of flesh: [20] that they may walk in my

commandments, and keep my ordinances, and do them: and they shall
be to me a people, and I will be to them a God.
[21] And as for the heart set upon their abominations and their iniquities,
as their heart went after them, I have recompensed their ways on their
heads, saith the Lord.
[22] Then the cherubs lifted up their wings, and the wheels beside them;
and the glory of the God of Israel was over them above. [23] And the glory of
the Lord went up from the midst of the city, and stood on the mountain
which was in front of the city.
[24] And the Spirit took me up, and brought me to the land of the
Chaldeans, to the captivity, in a vision by the Spirit of God: and I went up
after the vision which I saw. [25] And I spoke to the captivity all the words
of the Lord which he had shown me.

12 And the word of the Lord came to me, saying, [2] Son of man, thou
dwellest in the midst of the iniquities of those, who have eyes to see,
and see not; and have ears to hear, and hear not: because it is a provoking
house.
[3] Thou therefore, son of man, prepare thyself baggage for going into cap-
tivity by day in their sight; and thou shalt be led into captivity from thy
place into another place in their sight; that they may see that it is a provok-
ing house. [4] And thou shalt carry forth thy baggage, baggage for captivity,
by day before their eyes: and thou shalt go forth at even, as a captive goeth
forth, in their sight. [5] Dig for thyself into the wall of the house, and thou
shalt pass through it in their sight: [6] thou shalt be lifted up on men's shoul-
ders, and shalt go forth in secret: thou shalt cover thy face, and shalt not
see the ground: because I have made thee a sign to the house of Israel.
[7] And I did thus according to all that he commanded me; and I carried
forth my baggage for captivity by day, and in the evening I dug through
the wall for myself, and went out secretly; I was taken up on men's shoul-
ders before them. [8] And the word of the Lord came to me in the morning,
saying, [9] Son of man, have not the house of Israel, the provoking house,
said to thee, What doest thou? [10] Say to them,
Thus saith the Lord God, the Prince and the Ruler in Israel, even to all
the house of Israel who are in the midst of them: [11] say, I am performing
signs: as I have done, so shall it be to him: they shall go into banishment
and captivity. [12] And the prince in the midst of them shall be borne upon
shoulders, and shall go forth in secret through the wall, and shall dig so
that he may go forth thereby: he shall cover his face, that he may not be
seen by any eye, and he himself shall not see the ground. [13] And I will
spread out my net upon him, and he shall be caught in my toils: and I
will bring him to Babylon to the land of the Chaldeans; but he shall not
see it, though he shall die there. [14] And I will scatter to every wind all his
assistants round about him, and all that help him; and I will draw out
a sword after them. [15] And they shall know that I am the Lord, when I
have scattered them among the nations; and I will disperse them in the
countries.

[16] And I will leave of them a few men in number spared from the sword,
and from famine, and from pestilence; that they may declare all their in-
iquities among the nations whither they have gone; and they shall know
that I am the Lord.
[17] And the word of the Lord came to me, saying, [18] Son of man, eat thy
bread with sorrow, and drink thy water with torment and affliction. [19] And
thou shalt say to the people of the land, Thus saith the Lord to the in-
habitants of Jerusalem on the land of Israel; They shall eat their bread
in scarcity, and shall drink their water in desolation, that the land may
be desolate with all that it containeth: for all that dwell in it are ungodly.
[20] And their inhabited cities shall be laid utterly waste, and the land shall
be desolate; and ye shall know that I am the Lord.
[21] And the word of the Lord came to me, saying, [22] Son of man, what is
your parable on the land of Israel, that ye say, The days are long, the vision
hath perished? [23] Therefore say to them,
Thus saith the Lord; I will even set aside this parable, and the house
of Israel shall no more at all use this parable: for thou shalt say to them,
The days are at hand, and the import of every vision. [24] For there shall no
more be any false vision, nor anyone prophesying flatteries in the midst
of the children of Israel. [25] For I the Lord will speak my words; I will speak
and perform them, and will no more delay, for in your days, O provoking
house, I will speak the word, and will perform it, saith the Lord.
[26] Moreover the word of the Lord came to me, saying, [27] Son of man, be-
hold, the provoking house of Israel boldly say, The vision which this man
seeth is for many days, and he prophesieth for times afar off. [28] Therefore
say to them,
Thus saith the Lord; Henceforth none of my words shall linger, which I
shall speak: I will speak and do, saith the Lord.
13 And the word of the Lord came to me, saying, [2] Son of man, proph-
esy against the prophets of Israel, and thou shalt prophesy, and
shalt say to them, Hear ye the word of the Lord:
[3] Thus saith the Lord, Woe to them that prophesy out of their own heart,
and who see nothing at all. [4] Thy prophets, O Israel, are like foxes in
the deserts. [5] They have not continued steadfast, and they have gathered
flocks against the house of Israel, they that say, [6] In the day of the Lord,
have not stood, seeing false visions, prophesying vanities, who say, The
Lord saith, and the Lord hath not sent them, and they began to try to con-
firm the word. [7] Have ye not seen a false vision? and spoken vain proph-
ecies? [8] And therefore say,
Thus saith the Lord; Because your words are false, and your proph-
ecies are vain, therefore, behold, I am against you, saith the Lord. [9] And I
will stretch forth my hand against the prophets that see false visions, and
those that utter vanities: they shall not partake of the instruction of my
people, neither shall they be written in the roll of the house of Israel, and
they shall not enter into the land of Israel; and they shall know that I am
the Lord. [10] Because they have caused my people to err, saying, Peace; and
there is no peace; and one buildeth a wall, and they plaster it—it shall fall.

[11] Say to them that plaster it, It shall fall; and there shall be a flooding
rain; and I will send great stones upon their joinings, and they shall fall;
and there shall be a sweeping wind, and it shall be broken. [12] And lo! the
wall hath fallen; and will they not say to you, Where is your plaster where-
with ye plastered it? [13] Therefore thus saith the Lord; I will even cause to
burst forth a sweeping blast with fury, and there shall be a flooding rain
in my wrath; and in my fury I will bring on great stones for complete de-
struction. [14] And I will break down the wall which ye have plastered, and
it shall fall; and I will lay it on the ground, and its foundations shall be
discovered, and it shall fall; and ye shall be consumed with rebukes: and
ye shall know that I am the Lord.

[15] And I will accomplish my wrath upon the wall, and upon them that
plaster it; it shall fall: and I said to you, The wall is not, nor they that plaster
it, [16] even the prophets of Israel, who prophesy concerning Jerusalem, and
who see visions of peace for her, and there is no peace, saith the Lord.

[17] And thou, son of man, set thy face firmly against the daughters of
thy people, that prophesy out of their own heart; and prophesy against
them. [18] And thou shalt say, Thus saith the Lord, Woe to the women that
sew pillows under every elbow, and make kerchiefs on the head of every
stature to pervert souls! The souls of my people are perverted, and they
have saved souls alive. [19] And they have dishonoured me before my people
for a handful of barley, and for pieces of bread, to slay the souls which
should not die, and to save alive the souls which should not live, while ye
speak to a people hearing vain speeches.

[20] Therefore thus saith the Lord God, Behold, I am against your pillows,
whereby ye there confound souls, and I will tear them away from your
arms, and will set at liberty their souls which ye pervert to scatter them.
[21] And I will tear your kerchiefs, and will rescue my people out of your
hand, and they shall no longer be in your hands to be confounded; and
ye shall know that I am the Lord.

[22] Because ye have perverted the heart of the righteous, whereas I per-
verted him not, and that in order to strengthen the hands of the wicked,
that he should not at all turn from his evil way and live: [23] therefore ye
shall not see false visions, and ye shall no more utter prophecies: but I
will deliver my people out of your hand; and ye shall know that I am the
Lord.

14 And there came to me men of the people of Israel, of the elders, and
sat before me. [2] And the word of the Lord came to me, saying, [3] Son
of man, these men have conceived their devices in their hearts, and have
set before their faces the punishment of their iniquities: shall I indeed
answer them? [4] Therefore speak to them, and thou shalt say to them, Thus
saith the Lord; Any man of the house of Israel, who shall conceive his
devices in his heart, and shall set the punishment of his iniquity before his
face, and shall come to the prophet; I the Lord will answer him according
to the things in which his mind is entangled, [5] that he should turn aside
the house of Israel, according to their hearts that are estranged from me
in their thoughts.

[6] Therefore say to the house of Israel, Thus saith the Lord God, Be converted, and turn from your evil practices, and from all your sins, and turn your faces back again. [7] For any man of the house of Israel, or of the strangers that sojourn in Israel, who shall separate himself from me, and conceive his imaginations in his heart, and set before his face the punishment of his iniquity, and come to the prophet to enquire of him concerning me; I the Lord will answer him, according to the things wherein he is entangled. [8] And I will set my face against that man, and will make him desolate and ruined, and will cut him off from the midst of my people; and ye shall know that I am the Lord.

[9] And if a prophet should cause to err and should speak, I the Lord have caused that prophet to err, and will stretch out my hand upon him, and will utterly destroy him from the midst of my people Israel. [10] And they shall bear their iniquity according to the trespass of him that asketh; and it shall be in like manner to the prophet according to the trespass: [11] that the house of Israel may no more go astray from me, and that they may no more defile themselves with any of their transgressions: so shall they be my people, and I will be their God, saith the Lord.

[12] And the word of the Lord came to me, saying, [13] Son of man, if a land shall sin against me by committing a trespass, then will I stretch out my hand upon it, and will break its staff of bread, and will send forth famine upon it, and cut off from it man and beast. [14] And though these three men should be in the midst of it, Noah, and Daniel, and Job, they alone should be delivered by their righteousness, saith the Lord.

[15] If again I bring evil beasts upon the land, and take vengeance upon it, and it be ruined, and there be no one to pass through for fear of the wild beasts: [16] and if these three men should be in the midst of it, as I live, saith the Lord, neither sons nor daughters shall be saved, but these only shall be saved, and the land shall be destroyed. [17] Or again if I bring a sword upon that land, and say, Let the sword go through the land; and I cut off from them man and beast: [18] though these three men were in the midst of it, as I live, saith the Lord, they shall not deliver sons or daughters, but they only shall be saved themselves.

[19] Or if again I send pestilence upon that land, and pour out my wrath upon it in blood, to destroy from off it man and beast: [20] and should Noah, and Daniel, and Job, be in the midst of it, as I live, saith the Lord, there shall be left them neither sons nor daughters; only they by their righteousness shall deliver their souls.

[21] Thus saith the Lord, And if I even send upon Jerusalem my four sore judgments, sword, and famine, and evil beasts, and pestilence, to destroy from out of it man and beast; [22] yet, behold, there shall be men left in it, the escaped thereof, who shall lead forth of it sons and daughters: behold, they shall go forth to you, and ye shall see their ways and their thoughts: and ye shall mourn over the evils which I have brought upon Jerusalem, even all the evils which I have brought upon it. [23] And they shall comfort you, because ye shall see their ways and their thoughts: and ye shall know that I have not done in vain all that I have done in it, saith the Lord.

15 And the word of the Lord came to me, saying,
[2] And thou, son of man—of all the wood of the branches that are among the trees of the forest, what shall be made of the wood of the vine? [3] Will they take wood of it to make it fit for work? will they take of it a peg to hang any vessel upon it? [4] It is only given to the fire to be consumed; the fire consumeth that which is yearly pruned of it, and it is utterly gone. Will it be useful for any work? [5] Not even while it is yet whole will it be useful for any work: if the fire shall have utterly consumed it, will it still be fit for work? [6] Therefore say,

Thus saith the Lord, As the vine-tree among the trees of the forest, which I have given up to the fire to be consumed, so have I given up the inhabitants of Jerusalem. [7] And I will set my face against them; they shall go forth of the fire, and yet fire shall devour them; and they shall know that I am the Lord, when I have set my face against them. [8] And I will give up the land to ruin, because they have utterly transgressed, saith the Lord.

16 Moreover the word of the Lord came to me, saying, [2] Son of man, testify to Jerusalem of her iniquities; [3] and thou shalt say,

Thus saith the Lord to Jerusalem; Thy root and thy birth are of the land of Canaan: thy father was an Amorite, and thy mother a Chettite. [4] And as for thy birth in the day wherein thou wast born, thou didst not bind thy breasts, and thou wast not washed in water, neither wast thou salted with salt, neither wast thou swathed in swaddling-bands. [5] Nor did my eye pity thee, to do for thee one of all these things, to feel at all for thee; but thou wast cast out on the face of the field, because of the deformity of thy person, in the day wherein thou wast born.

[6] And I passed by to thee, and saw thee polluted in thy blood; and I said to thee, Let there be life out of thy blood: [7] increase; I have made thee as the springing grass of the field. So thou didst increase and grow, and didst enter into great cities: thy breasts were set, and thy hair grew, whereas thou wast naked and bare.

[8] And I passed by thee and saw thee, and, behold, it was thy time and a time of resting; and I spread my wings over thee, and covered thy shame, and sware to thee: and I entered into covenant with thee, saith the Lord, and thou becamest mine. [9] And I washed thee in water, and washed thy blood from thee, and anointed thee with oil. [10] And I clothed thee with embroidered garments, and clothed thee beneath with purple, and girded thee with fine linen, and clothed thee with silk, [11] and decked thee also with ornaments, and put bracelets on thy hands, and a necklace on thy neck. [12] And I put a pendant on thy nostril, and rings in thy ears, and a crown of glory on thy head. [13] So thou wast adorned with gold and silver; and thy raiment was of fine linen, and silk, and variegated work: thou didst eat fine flour, and oil, and honey, and didst become extremely beautiful. [14] And thy name went forth among the nations for thy beauty: because it was perfected with elegance, and in the comeliness which I put upon thee, saith the Lord.

[15] Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by. [16] And thou

didst take of thy garments, and madest to thyself idols of needlework,
and didst go a-whoring after them; therefore thou shalt never come in,
nor shall the like take place. [17] And thou tookest thy fair ornaments of
my gold and of my silver, of what I gave thee, and thou madest to thyself
male images, and thou didst commit whoredom with them. [18] And thou
didst take thy variegated apparel and didst clothe them, and thou didst set
before them my oil and my incense. [19] And thou tookest my bread which
I gave thee (yea I fed thee with fine flour and oil and honey) and didst
set them before them for a sweet-smelling savour: yea, it was so, saith the
Lord.

[20] And thou tookest thy sons and thy daughters, whom thou borest, and
didst sacrifice these to them to be destroyed. Thou didst go a-whoring
as if that were little, [21] and didst slay thy children, and gavest them up in
offering them to them for an expiation. [22] This is beyond all thy fornica-
tion, and thou didst not remember thy infancy, when thou wast naked
and bare, and didst live though defiled in thy blood.

[23] And it came to pass after all thy wickedness, saith the Lord, [24] that thou
didst build thyself a house of fornication, and didst make thyself a public
place in every street; [25] and on the head of every way thou didst set up
thy fornications, and didst defile thy beauty, and didst open thy feet to
every passer by, and didst multiply thy fornication. [26] And thou didst go
a-whoring after the children of Egypt thy neighbours, great of flesh; and
didst go a-whoring often to provoke me to anger.

[27] And if I stretch out my hand against thee, then will I abolish thy
statutes, and deliver thee up to the wills of them that hate thee, even
to the daughters of the Philistines that turned thee aside from the way
wherein thou sinnedst.

[28] And thou didst go a-whoring to the daughters of Assur, and not even
thus wast thou satisfied; yea, thou didst go a-whoring, and wast not
satisfied. [29] And thou didst multiply thy covenants with the land of the
Chaldeans; and not even with these wast thou satisfied.

[30] Why should I make a covenant with thy daughter, saith the Lord, while
thou doest all these things, the works of a harlot? and thou hast gone
a-whoring in a threefold degree with thy daughters. [31] Thou hast built a
house of harlotry in every top of a way, and hast set up thy high place
in every street; and thou didst become as a harlot gathering hires. [32] An
adulteress resembleth thee, taking rewards of her husband. [33] She hath
even given rewards to all that went a-whoring after her, and thou hast
given rewards to all thy lovers, yea, thou didst load them with rewards,
that they should come to thee from every side for thy fornication.

[34] And there hath happened in thee perverseness in thy fornication be-
yond other women, and they have committed fornication with thee, in
that thou givest hires over and above, and hires were not given to thee;
and thus perverseness happened in thee.

[35] Therefore, harlot, hear the word of the Lord: [36] Thus saith the Lord,
Because thou hast poured forth thy money, therefore thy shame shall be
discovered in thy harlotry with thy lovers, and with regard to all the imag-

inations of thy iniquities, and for the blood of thy children which thou
hast given to them. [37] Therefore, behold, I will gather all thy lovers with
whom thou hast consorted, and all whom thou hast loved, with all whom
thou didst hate; and I will gather them against thee round about, and will
expose thy wickedness to them, and they shall see all thy shame. [38] And
I will be avenged on thee with the vengeance of an adulteress, and I will
bring upon thee blood of fury and jealousy. [39] And I will deliver thee into
their hands, and they shall break down thy house of harlotry, and destroy
thy high place; and they shall strip thee of thy garments, and shall take
thy proud ornaments, and leave thee naked and bare. [40] And they shall
bring multitudes upon thee, and they shall stone thee with stones, and
pierce thee with their swords. [41] And they shall burn thy houses with fire,
and shall execute vengeance on thee in the sight of many women: and I
will turn thee back from harlotry, and I will no more give thee rewards.

[42] So will I slacken my fury against thee, and my jealousy shall be re-
moved from thee, and I will rest, and be no more careful for thee. [43] Be-
cause thou didst not remember thy infancy, and thou didst grieve me in
all these things; therefore, behold, I have recompensed thy ways upon thy
head, saith the Lord: for thus hast thou wrought ungodliness above all thy
other iniquities.

[44] proverb: or, perhaps, *parable*

[44] These are all the things they have spoken against thee in a [a]proverb,
saying, [45] As is the mother, so is thy mother's daughter: thou art she that
hath rejected her husband and her children; and the sisters of thy sisters
have rejected their husbands and their children: your mother was a Chet-
tite, and your father an Amorite. [46] Your elder sister who dwelleth on thy
left hand is Samaria, she and her daughters: and thy younger sister, that
dwelleth on thy right hand, is Sodom and her daughters. [47] Yet notwith-
standing thou hast not walked in their ways, neither hast thou done ac-
cording to their iniquities within a little, but thou hast exceeded them in
all thy ways.

[48] As I live, saith the Lord, this Sodom and her daughters have not done
as thou and thy daughters have done. [49] Moreover this was the sin of thy
sister Sodom, pride: she and her daughters lived in pleasure, in fulness
of bread and in abundance: this belonged to her and her daughters, and
they helped not the hand of the poor and needy. [50] And they boasted, and
wrought iniquities before me: so I cut them off as I saw fit.

[51] Also Samaria hath not sinned according to half of thy sins; but thou
hast multiplied thy iniquities beyond them, and thou hast justified thy
sisters in all thy iniquities which thou hast committed. [52] Thou therefore
bear thy punishment, for that thou hast corrupted thy sisters by thy sins
which thou hast committed beyond them; and thou hast made them ap-
pear more righteous than thyself: thou therefore be ashamed, and bear

[a] The most obvious meaning of παραβολὴ seems to be *comparison*. The word is so translated, Mark 4:30; in Heb. 9:9 and 11:19 it is rendered *figure*; in Luke 4:23, *proverb*, which is the word employed by the English translators in this passage of Ezekiel. In the other passages of the New Testament, amounting to upwards of forty, it is uniformly rendered *parable*. See note on Job 25:2, above. For the more classical use of the word, see Aristotle's Rhetoric, book 3.

thy dishonour, in that thou hast justified thy sisters. [53] And I will turn their
captivity, even the captivity of Sodom and her daughters; and I will turn
the captivity of Samaria and her daughters; and I will turn thy captivity
in the midst of them: [54] that thou mayest bear thy punishment, and be
dishonoured for all that thou hast done in provoking me to anger.
[55] And thy sister Sodom and her daughters shall be restored as they were
at the beginning, and thou and thy daughters shall be restored as ye were
at the beginning.
[56] And surely thy sister Sodom was not mentioned by thy mouth in the
days of thy pride: [57] before thy wickedness was discovered, even now thou
art the reproach of the daughters of Syria, and of all that are round about
her, even of the daughters of the Philistines that compass thee round
about. [58] As for thy ungodliness and thy iniquities, thou hast borne them,
saith the Lord.
[59] Thus saith the Lord; I will even do to thee as thou hast done, as thou
hast dealt shamefully in these things to transgress my covenant. [60] And
I will remember my covenant made with thee in the days of thy infancy,
and I will establish to thee an everlasting covenant. [61] Then thou shalt
remember thy way, and shalt be utterly dishonoured when thou receivest
thy elder sisters with thy younger ones: and I will give them to thee for
building up, but not by thy covenant. [62] And I will establish my covenant
with thee; and thou shalt know that I am the Lord: [63] that thou mayest
remember, and be ashamed, and mayest no more be able to open thy
mouth for thy shame, when I am reconciled to thee for all that thou hast
done, saith the Lord.

17 And the word of the Lord came to me, saying, [2] Son of man, relate a
tale, and speak a parable to the house of Israel: [3] and thou shalt say,
Thus saith the Lord;
A great eagle with large wings, spreading them out very far, with many
claws, which hath the design of entering into Lebanon—and he took the
choice branches of the cedar: [4] he cropped off the ends of the tender twigs,
and brought them into the land of Canaan; he laid them up in a walled
city. [5] And he took of the seed of the land, and sowed it in a field planted
by much water; he set it in a conspicuous place. [6] And it sprang up, and
became a weak and little vine, so that the branches thereof appeared upon
it, and its roots were under it: and it became a vine, and put forth shoots,
and sent forth its tendrils.
[7] And there was another great eagle, with great wings and many claws:
and, behold, this vine bent itself round toward him, and her roots were
turned towards him, and she sent forth her branches towards him, that he
might water her together with the growth of her plantation. [8] She thriveth
in a fair field by much water, to produce shoots and bear fruit, that she
might become a great vine.
[9] Therefore say, Thus saith the Lord; Shall it prosper? shall not the roots
of her tender stem and her fruit be blighted? yea, all her early shoots shall
be dried up, and that not by a mighty arm, nor by many people, to tear her
up from her roots. [10] And, behold, it thriveth: shall it prosper? shall it not

wither as soon as the east wind toucheth it? it shall be withered together
with the growth of its shoots.
[11] Moreover the word of the Lord came to me, saying, [12] Son of man,
say now to the provoking house, Know ye not what these things were?
say to them, Whenever the king of Babylon shall come against Jerusalem,
then he shall take her king and her princes, and shall take them home to
Babylon. [13] And he shall take of the seed royal, and shall make a covenant
with him, and shall bind him with an oath: and he shall take the princes
of the land: [14] that it may become a weak kingdom, so as never to lift
itself up, that he may keep his covenant, and establish it. [15] And if he shall
revolt from him, to send his messengers into Egypt, that they may give
him horses and much people; shall he prosper? shall he that acteth as an
adversary be preserved? and shall he that transgresseth the covenant be
preserved?
[16] As I live, saith the Lord, verily in the same place where the king is that
made him king, who dishonoured my oath, and who broke my covenant,
shall he die with him in the midst of Babylon. [17] And Pharaoh shall make
war upon him not with a large force or great multitude, in throwing up
a mound, and in building of forts, to cut off souls. [18] Whereas he hath
profaned the oath so as to break the covenant, when, behold, I engaged
his hand, and he hath done all these things to him, he shall not escape.
[19] Therefore say, Thus saith the Lord; As I live, surely my oath which he
hath profaned, and my covenant which he hath transgressed, I will even
recompense it upon his head. [20] And I will spread a net upon him, and
he shall be caught in its snare. [21] In every battle of his they shall fall by
the sword, and I will scatter his remnant to every wind: and ye shall know
that I the Lord have spoken it.
[22] For thus saith the Lord; I will even take of the choice branches of the
cedar from the top thereof, I will crop off their hearts, and I will plant
it on a high mountain: [23] and I will hang it on a lofty mountain of Israel:
yea, I will plant it, and it shall put forth shoots, and shall bear fruit, and
it shall be a great cedar: and every bird shall rest beneath it, even every
fowl shall rest under its shadow: its branches shall be restored. [24] And all
the trees of the field shall know that I am the Lord that bring low the high
tree, and exalt the low tree, and wither the green tree, and cause the dry
tree to flourish: I the Lord have spoken, and will do it.

18 And the word of the Lord came to me, saying, [2] Son of man, what
mean ye by this parable among the children of Israel, saying, The
fathers have eaten unripe grapes, and the children's teeth have been set
on edge?
[3] As I live, saith the Lord, surely this parable shall no more be spoken in
Israel. [4] For all souls are mine; as the soul of the father, so also the soul of
the son, they are mine: the soul that sinneth, it shall die.
[5] But the man who shall be just, who executeth judgment and righteous-
ness, [6] who shall not eat upon the mountains, and shall not at all lift up
his eyes to the devices of the house of Israel, and shall not defile his neigh-
bour's wife, and shall not draw nigh to her that is removed, [7] and shall not

oppress any man, but shall return the pledge of the debtor, and shall be
guilty of no plunder, shall give his bread to the hungry, and clothe the
naked; [8] and shall not lend his money upon usury, and shall not receive
usurious increase, and shall turn back his hand from injustice, shall ex-
ecute righteous judgment between a man and his neighbour, [9] and hath
walked in my commandments and kept my ordinances, to do them; he is
righteous, he shall surely live, saith the Lord.

[10] And if he beget a mischievous son, shedding blood and committing
sins, [11] who hath not walked in the way of his righteous father, but hath
even eaten upon the mountains, and hath defiled his neighbour's wife,
[12] and hath oppressed the poor and needy, and hath committed robbery,
and not restored a pledge, and hath set his eyes upon idols, hath wrought
iniquities, [13] hath lent upon usury, and taken usurious increase; he shall
by no means live: he hath wrought all these iniquities; he shall surely die;
his blood shall be upon him.

[14] And if he beget a son, and the son see all his father's sins which he
hath wrought, and fear, and not do according to them, [15] and if he hath
not eaten on the mountains, and hath not set his eyes on the devices
of the house of Israel, and hath not defiled his neighbour's wife, [16] and
hath not oppressed a man, and hath not retained the pledge, nor com-
mitted robbery, hath given his bread to the hungry, and hath clothed the
naked, [17] and hath turned back his hand from unrighteousness, hath not
received interest or usurious increase, hath wrought righteousness, and
walked in my ordinances; he shall not die for the iniquities of his father,
he shall surely live. [18] But if his father grievously afflict, or plunder, he hath
wrought enmity in the midst of my people, and shall die in his iniquity.

[19] But ye will say, Why hath not the son borne the iniquity of the fa-
ther? Because the son hath wrought judgment and mercy, hath kept all
my statutes, and done them, he shall surely live. [20] But the soul that sin-
neth shall die: and the son shall not bear the iniquity of the father, nor
shall the father bear the iniquity of the son: the righteousness of the righ-
teous shall be upon him, and the iniquity of the transgressor shall be upon
him.

[21] And if the transgressor turn away from all his iniquities which he
hath committed, and keep all my commandments, and do justice and
mercy, he shall surely live, and shall by no means die. [22] None of his tres-
passes which he hath committed shall be remembered: in his righteous-
ness which he hath done he shall live. [23] Shall I at all desire the death of
the sinner, saith the Lord, as I desire that he should turn from his evil way,
and live?

[24] But when the righteous man turneth away from his righteousness, and
committeth iniquity, according to all the transgressions which the trans-
gressor hath wrought, none of his righteousness which he hath wrought
shall be at all remembered: in his trespass wherein he hath trespassed,
and in his sins wherein he hath sinned, in them shall he die.

[25] Yet ye have said, The way of the Lord is not straight. Hear now, all the
house of Israel; will not my way be straight? Is your way straight? [26] When

the righteous turneth away from his righteousness and committeth a trespass, and dieth in the trespass which he hath committed, he shall even
die in it. [27] And when the wicked man turneth away from his wickedness
that he hath committed, and shall do judgment and justice, he hath kept
his soul, [28] and hath turned away from all his ungodliness which he hath
committed: he shall surely live, he shall not die.
[29] Yet the house of Israel say, The way of the Lord is not right. Is not
my way right, O house of Israel? is not your way wrong? [30] I will judge
you, O house of Israel, saith the Lord, each one according to his way: be
converted, and turn from all your ungodliness, and it shall not become
to you the punishment of iniquity. [31] Cast away from yourselves all your
ungodliness wherein ye have sinned against me; and make to yourselves
a new heart and a new spirit: for why should ye die, O house of Israel?
[32] For I desire not the death of him that dieth, saith the Lord.

19 Moreover do thou take up a lamentation for the prince of Israel,
[2] and say, Why is thy mother become a whelp in the midst of lions? in the midst of lions she hath multiplied her whelps. [3] And one of
her whelps sprang forth; he became a lion, and learned to take prey, he
devoured men. [4] And the nations heard a report of him; he was caught in
their pit, and they brought him into the land of Egypt in chains.
[5] And she saw that he was driven away from her, and her hope of him
perished, and she took another of her whelps; she made him a lion. [6] And
he went up and down in the midst of lions, he became a lion, and learned
to take prey, he devoured men. [7] And he prowled in his boldness and laid
waste their cities, and made the land desolate, and the fulness of it, by the
voice of his roaring.
[8] Then the nations set upon him from the countries round about, and
they spread their nets upon him: he was taken in their pit. [9] And they put
him in chains and in a cage, and he came to the king of Babylon; and he
cast him into prison, that his voice should not be heard on the mountains
of Israel.
[10] Thy mother was as a vine and as a blossom on a pomegranate tree,
planted by water: her fruit and her shoots abounded by reason of much
water. [11] And she became a rod for a tribe of princes, and was elevated in
her bulk in the midst of other trees, and she saw her bulk in the multitude
of her branches.
[12] But she was broken down in wrath, she was cast upon the ground, and
the east wind dried up her choice branches: vengeance came upon them,
and the rod of her strength was withered; fire consumed it. [13] And now
they have planted her in the wilderness, in a dry land. [14] And fire is gone
out of a rod of her choice boughs, and hath devoured her; and there was
no rod of strength in her. Her race is become a parable of lamentation,
and it shall be for a lamentation.

20 And it came to pass in the seventh year, on the fifteenth day of
the month, there came men of the elders of the house of Israel to
enquire of the Lord, and they sat before me. [2] And the word of the Lord
came to me, saying, [3] Son of man, speak to the elders of the house of

Israel, and thou shalt say to them, Thus saith the Lord; Are ye come to
enquire of me? As I live, I will not be enquired of by you, saith the Lord.
4 Shall I utterly take vengeance on them, son of man? testify to them of
the iniquities of their fathers: 5 and thou shalt say to them, Thus saith the
Lord;

From the day that I chose the house of Israel, and became known to the
seed of the house of Jacob, and was known to them in the land of Egypt,
and helped them with my hand, saying, I am the Lord your God; 6 in that
day I helped them with my hand, to bring them out of the land of Egypt
into the land which I prepared for them, a land flowing with milk and
honey, it is abundant beyond every land. 7 And I said to them, Let every
one cast away the abominations of his eyes, and defile not yourselves with
the devices of Egypt: I am the Lord your God.

8 But they revolted from me, and would not hearken to me: they cast not
away the abominations of their eyes, and forsook not the devices of Egypt:
then I said that I would pour out my wrath upon them, to accomplish my
wrath upon them in the midst of Egypt. 9 But I wrought so that my name
should not be at all profaned in the sight of the Gentiles, in the midst of
whom they are, among whom I was made known to them in their sight,
to bring them out of the land of Egypt.

10 And I brought them into the wilderness. 11 And I gave them my com-
mandments, and made known to them my ordinances, all which if a man
shall do, he shall even live in them. 12 And I gave them my sabbaths, that
they should be for a sign between me and them, that they should know
that I am the Lord that sanctify them.

13 And I said to the house of Israel in the wilderness, Walk ye in my
commandments: but they walked not in them, and they rejected my or-
dinances, which if a man shall do, he shall even live in them; and they
grievously profaned my sabbaths: and I said that I would pour out my
wrath upon them in the wilderness, to consume them. 14 But I wrought
so that my name should not be at all profaned before the Gentiles, before
whose eyes I brought them out.

15 But I lifted up my hand against them in the wilderness once for all, that
I would not bring them into the land which I gave them, a land flowing
with milk and honey, it is sweeter than all lands: 16 because they rejected
my ordinances, and walked not in my commandments, but profaned my
sabbaths, and went after the imaginations of their hearts.

17 Yet my eyes spared them, so as not to destroy them utterly, and I did
not make an end of them in the wilderness. 18 And I said to their children
in the wilderness, Walk not ye in the customs of your fathers, and keep not
their ordinances, and have no fellowship with their practices, nor defile
yourselves with them. 19 I am the Lord your God; walk in my command-
ments, and keep my ordinances, and do them; 20 and hallow my sabbaths,
and let them be a sign between me and you, that ye may know that I am
the Lord your God.

21 But they provoked me, and their children walked not in my command-
ments, and they took no heed to my ordinances to do them, which if a

man shall do, he shall even live in them, and they profaned my sabbaths:
then I said that I would pour out my wrath upon them in the wilderness,
to accomplish my anger upon them. [22] But I wrought so that my name
might not be at all profaned before the Gentiles; and I brought them out
in their sight.
[23] I lifted up my hand against them in the wilderness, that I would scatter
them among the Gentiles, and disperse them in the countries; [24] because
they kept not my ordinances, and rejected my commandments, and pro-
faned my sabbaths, and their eyes went after the imaginations of their
fathers.
[25] So I gave them commandments that were not good, and ordinances in
which they should not live. [26] And I will defile them by their own decrees,
when I pass through upon every one that openeth the womb, that I may
destroy them.
[27] Therefore, son of man, speak to the house of Israel, and thou shalt
say to them, Thus saith the Lord: Hitherto have your fathers provoked
me in their trespasses in which they transgressed against me. [28] Whereas
I brought them into the land concerning which I lifted up my hand to
give it them; and they looked upon every high hill, and every shady tree,
and they sacrificed there to their gods, and offered there a sweet-smelling
savour, and there they poured out their drink-offerings. [29] And I said to
them, What is Abama, that ye go in thither? and they called its name
Abama, until this day.
[30] Therefore say to the house of Israel, Thus saith the Lord, Do ye pollute
yourselves with the iniquities of your fathers, and do ye go a-whoring after
their abominations, [31] and do ye pollute yourselves with the first-fruits
of your gifts, in the offerings wherewith ye pollute yourselves in all your
imaginations, until this day; and shall I answer you, O house of Israel? As
I live, saith the Lord, I will not answer you, neither shall this thing come
upon your spirit. [32] And it shall not be as ye say, We will be as the nations,
and as the tribes of the earth, to worship stocks and stones.
[33] Therefore, as I live, saith the Lord, I will reign over you with a strong
hand, and with a high arm, and with outpoured wrath: [34] I will bring you
out from the nations, and will take you out of the lands wherein ye were
dispersed, with a strong hand, and with a high arm, and with outpoured
wrath. [35] And I will bring you into the wilderness of the nations, and will
plead with you there face to face.
[36] As I pleaded with your fathers in the wilderness of the land of Egypt,
so will I judge you, saith the Lord. [37] And I will cause you to pass under my
rod, and I will bring you in by number. [38] And I will separate from among
you the ungodly and the revolters; for I will lead them forth out of their
place of sojourning, and they shall not enter into the land of Israel: and
ye shall know that I am the Lord, even the Lord.
[39] And as to you, O house of Israel, thus saith the Lord, even the Lord;
Put away each one his evil practices, and hereafter if ye hearken to me,
then shall ye no more profane my holy name by your gifts and by devices.
[40] For upon my holy mountain, on the high mountain, saith the Lord, even

the Lord, there shall all the house of Israel serve me for ever: and there
will I accept you, and there will I have respect to your first-fruits, and the
first-fruits of your offerings, in all your holy things.
41 I will accept you with a sweet-smelling savour, when I bring you out
from the nations, and take you out of the countries wherein ye have been
dispersed; and I will be sanctified among you in the sight of the nations.
42 And ye shall know that I am the Lord, when I have brought you into the
land of Israel, into the land concerning which I lifted up my hand to give
it to your fathers. 43 And ye shall there remember your ways, and your
devices wherewith ye defiled yourselves; and ye shall bewail yourselves
for all your wickedness. 44 And ye shall know that I am the Lord, when I
have done thus to you, that my name may not be profaned in your evil
ways, and in your corrupt devices, saith the Lord.

21 And the word of the Lord came to me, saying, 2 Son of man, set
thy face against Thæman, and look toward Darom, and prophesy
against the chief forest of Nageb, 3 and thou shalt say to the forest of Nageb,
Hear the word of the Lord; thus saith the Lord, even the Lord; Behold, I
will kindle a fire in thee, and it shall devour in thee every green tree, and
every dry tree: the flame that is kindled shall not be quenched, and every
face shall be scorched with it from the south to the north. 4 And all flesh
shall know that I the Lord have kindled it: it shall not be quenched.
5 And I said, Not so, O Lord God! they say to me, Is not this that is spoken
a parable?
6 And the word of the Lord came to me, saying,
7 Therefore prophesy, son of man, set thy face steadfastly toward
Jerusalem, and look toward their holy places, and thou shalt prophesy
against the land of Israel, 8 and thou shalt say to the land of Israel, Thus
saith the Lord; Behold, I am against thee, and I will draw forth my sword
out of its sheath, and I will destroy out of thee the transgressor and unrig-
teous. 9 Because I will destroy out of thee the unrighteous and the trans-
gressor, therefore so shall my sword come forth out of its sheath against
all flesh from the south to the north: 10 and all flesh shall know that I the
Lord have drawn forth my sword out of its sheath: it shall not return any
more.
11 And thou, son of man, groan with the breaking of thy loins; thou shalt
even groan heavily in their sight. 12 And it shall come to pass, if they shall
say to thee, Wherefore dost thou groan? that thou shalt say, For the re-
port; because it cometh: and every heart shall break, and all hands shall
become feeble, and all flesh and every spirit shall faint, and all thighs shall
be defiled with moisture: behold, it cometh, saith the Lord.
13 And the word of the Lord came to me, saying, 14 Son of man, prophesy,
and thou shalt say, Thus saith the Lord; Say, Sword, sword, be sharpened
and rage, 15 that thou mayest slay victims; be sharpened that thou mayest
be bright, ready for slaughter, slay, set at nought, despise every tree. 16 And
he made it ready for his hand to hold: the sword is sharpened, it is ready
to put into the hand of the slayer.

[17] Cry out and howl, son of man: for this sword is come upon my people, this sword is come upon all the princes of Israel: they shall be as strangers: judgment with the sword is come upon my people: therefore clap thy hands, for sentence hath been passed: [18] and what if even the tribe be rejected? it shall not be, saith the Lord God.

[19] And thou, son of man, prophesy, and clap thy hands, and take a second sword: the third sword is the sword of the slain, the great sword of the slain: and thou shalt strike them with amazement, lest the heart should faint [20] and the weak ones be multiplied at every gate—they are given up to the slaughter of the sword: it is well fitted for slaughter, it is well fitted for glittering. [21] And do thou go on, sharpen thyself on the right and on the left whithersoever thy face may set itself.

[22] And I also will clap my hands, and let loose my fury: I the Lord have spoken it.

[23] And the word of the Lord came to me, saying, [24] And thou, son of man, appoint thee two ways, that the sword of the king of Babylon may enter in: the two shall go forth of one country; and there shall be a force at the top of the way of the city, thou shalt set it at the top of the way, [25] that the sword may enter in upon Rabbath of the children of Ammon, and upon Judea, and upon Jerusalem in the midst thereof.

[26] For the king of Babylon shall stand on the old way, at the head of the two ways, to use divination, to make bright the arrow, and to enquire of the graven images, and to examine the victims. [27] On his right was the divination against Jerusalem, to cast a mound, to open the mouth in shouting, to lift up the voice with crying, to cast a mound against her gates, to cast up a heap, and to build forts. [28] And he was to them as one using divination before them, and he himself recounting his iniquities, that they might be borne in mind.

[29] Therefore thus saith the Lord, Because ye have caused your iniquities to be remembered, in the discovery of your wickedness, so that your sins should be seen, in all your wickedness and in your evil practices; because ye have caused remembrance of them, in these shall ye be taken. [30] And thou profane wicked prince of Israel, whose day, even an end, is come in a season of iniquity, thus saith the Lord; [31] Thou hast taken off the mitre and put on the crown, it shall not have such another after it: thou hast abased that which was high, and exalted that which was low. [32] Injustice, injustice, injustice, will I make it: woe to it: such shall it be until he cometh to whom it belongeth; and I will deliver it to him.

[33] And thou, son of man, prophesy, and thou shalt say, Thus saith the Lord, concerning the children of Ammon, and concerning their reproach; and thou shalt say, O sword, sword, drawn for slaughter, and drawn for destruction, awake, that thou mayest gleam. [34] While thou art seeing vain visions, and while thou art prophesying falsehoods, to bring thyself upon the necks of ungodly transgressors, the day is come, even an end, in a season of iniquity.

[35] Turn, rest not in this place wherein thou wert born: in thy own land will I judge thee. [36] And I will pour out my wrath upon thee, I will blow

upon thee with the fire of my wrath, and I will deliver thee into the hands
of barbarians skilled in working destruction. [37] Thou shalt be fuel for fire;
thy blood shall be in the midst of thy land; there shall be no remembrance
at all of thee: for I the Lord have spoken it.

22 And the word of the Lord came to me, saying, [2] And thou, son of
man, wilt thou judge the bloody city? yea, declare thou to her all
her iniquities. [3] And thou shalt say, Thus saith the Lord God: O city that
sheddeth blood in the midst of her, so that her time should come, and that
formeth devices against herself, to defile herself; [4] in their blood which
thou hast shed, thou hast transgressed; and in thy devices which thou
hast formed, thou hast polluted thyself; and thou hast brought nigh thy
days, and hast brought on the time of thy years: therefore have I made
thee a reproach to the Gentiles, and a mockery to all the countries, [5] to
those near thee, and to those far distant from thee; and they shall mock
thee, thou that art notoriously unclean, and abundant in iniquities.

[6] Behold, the princes of the house of Israel have conspired in thee each
one with his kindred, that they might shed blood. [7] In thee they have re-
viled father and mother; and in thee they have behaved unjustly toward
the stranger: they have oppressed the orphan and widow. [8] And they have
set at nought my holy things, and in thee they have profaned my sabbaths.
[9] There are robbers in thee, to shed blood in thee; and in thee they have
eaten upon the mountains: they have wrought ungodliness in the midst
of thee. [10] In thee they have uncovered the father's shame; and in thee they
have humbled her that was set apart for uncleanness. [11] They have dealt
unlawfully each one with his neighbour's wife; and each one in ungod-
liness hath defiled his daughter-in-law: and in thee they have humbled
each one his sister, the daughter of his father.

[12] In thee they have received gifts to shed blood; they have received in
thee interest and usurious increase; and by oppression thou hast brought
thy wickedness to the full, and hast forgotten me, saith the Lord.

[13] And if I shall smite my hand at thy iniquities which thou hast accom-
plished, which thou hast wrought, and at thy blood that hath been shed
in the midst of thee, [14] shall thy heart endure? shall thy hands be strong
in the days which I bring upon thee? I the Lord have spoken, and will do
it. [15] And I will scatter thee among the nations, and disperse thee in the
countries, and thy uncleanness shall be removed out of thee. [16] And I will
give heritages in thee in the sight of the nations, and ye shall know that I
am the Lord.

[17] And the word of the Lord came to me, saying, [18] Son of man, behold,
the house of Israel are all become to me as it were mixed with brass, and
iron, and tin, and lead; they are mixed up in the midst of silver.

[19] Therefore say, Thus saith the Lord God; Because ye have become one
mixture, therefore I will gather you into the midst of Jerusalem. [20] As silver,
and brass, and iron, and tin, and lead, are gathered into the midst of the
furnace, to blow fire into it, that they may be melted: so will I take you
in my wrath, and I will gather and melt you. [21] And I will blow upon you
in the fire of my wrath, and ye shall be melted in the midst thereof. [22] As

silver is melted in the midst of a furnace, so shall ye be melted in the midst
thereof; and ye shall know that I the Lord have poured out my wrath upon
you.
[23] And the word of the Lord came to me, saying, [24] Son of man, say to her,
Thou art the land that is not rained upon, neither hath rain come upon
thee in the day of wrath: [25] whose princes in the midst of her are as roar-
ing lions seizing prey, devouring souls by oppression, and taking bribes;
and thy widows are multiplied in the midst of thee. [26] Her priests also
have set at nought my law, and profaned my holy things: they have not
distinguished between the holy and profane, nor have they distinguished
between the unclean and the clean, and have hid their eyes from my sab-
baths, and I was profaned in the midst of them. [27] Her princes in the midst
of her are as wolves ravening to shed blood, that they may get dishonest
gain. [28] And her prophets that daub them shall fall, that see vanities, that
prophesy falsehoods, saying, Thus saith the Lord, when the Lord hath not
spoken. [29] That sorely oppress the people of the land with injustice, and
commit robbery; oppressing the poor and needy, and not dealing justly
with the stranger.
[30] And I sought from among them a man behaving uprightly, and stand-
ing before me perfectly in the time of wrath, so that I should not utterly
destroy her: but I found him not. [31] So I have poured out my wrath upon
her in the fury of my anger, to accomplish it. I have recompensed their
ways on their own heads, saith the Lord God.

23 And the word of the Lord came to me, saying, [2] Son of man, there
were two women, daughters of one mother: [3] and they went a-
whoring in Egypt in their youth: there their breasts fell, there they lost
their virginity. [4] And their names were Oola the elder, and Ooliba her sis-
ter: and they were mine, and bore sons and daughters: and as for their
names, Samaria was Oola, and Jerusalem was Ooliba.
[5] And Oola went a-whoring from me, and doted on her lovers, on the
Assyrians that were her neighbours, [6] clothed with purple, princes and
captains; they were young men and choice, all horsemen riding on horses.
[7] And she bestowed her fornication upon them; all were choice sons of the
Assyrians: and on whomsoever she doted herself, with them she defiled
herself in all their devices. [8] And she forsook not her fornication with the
Egyptians: for in her youth they committed fornication with her, and they
deflowered her, and poured out their fornication upon her. [9] Therefore I
delivered her into the hands of her lovers, into the hands of the children
of the Assyrians, on whom she doted. [10] They uncovered her shame: they
took her sons and daughters, and slew her with the sword: and she be-
came a byword among women; and they wrought vengeance in her for
the sake of the daughters.
[11] And her sister Ooliba saw it, and she indulged in her fondness more
corruptly than she, and in her fornication more than the fornication of her
sister. [12] She doted upon the sons of the Assyrians, princes and captains,
her neighbours, clothed with fine linen, horsemen riding on horses; they

were all choice young men. [13] And I saw that they were defiled, that the
two had one way.
[14] And she increased her fornication, and she saw men painted on the
wall, likenesses of the Chaldeans painted with a pencil, [15] having var-
iegated girdles on their loins, having also richly dyed attire upon their
heads; all had a princely appearance, the likeness of the children of the
Chaldeans, of their native land. [16] And she doted upon them as soon as
she saw them, and sent forth messengers to them into the land of the
Chaldeans. [17] And the sons of Babylon came to her, into the bed of rest,
and they defiled her in her fornication, and she was defiled by them, and
her soul was alienated from them. [18] And she exposed her fornication, and
exposed her shame: and my soul was alienated from her, even as my soul
was alienated from her sister.
[19] And thou didst multiply thy fornication, so as to call to remembrance
the days of thy youth, wherein thou didst commit whoredom in Egypt,
[20] and thou didst dote upon the Chaldeans, whose flesh is as the flesh
of asses, and their members as the members of horses. [21] And thou didst
look upon the iniquity of thy youth, the things which thou wroughtest in
Egypt in thy lodging, where were the breasts of thy youth.
[22] Therefore, Ooliba, thus saith the Lord; Behold, I will stir up thy lovers
against thee, from whom thy soul is alienated, and I will bring them
upon thee round about, [23] the children of Babylon, and all the Chaldeans,
Phacuc, and Sue, and Hychue, and all the sons of the Assyrians with them;
choice young men, governors and captains, all princes and renowned, rid-
ing on horses. [24] And they all shall come upon thee from the north, chari-
ots and wheels, with a multitude of nations, shields and targets; and the
enemy shall set a watch against thee round about: and I will set judgment
before them, and they shall take vengeance on thee with their judgments.
[25] And I will bring upon thee my jealousy, and they shall deal with thee
in great wrath: they shall take away thy nose and thy ears; and shall cast
down thy remnant with the sword: they shall take thy sons and thy daugh-
ters; and thy remnant fire shall devour. [26] And they shall strip thee of thy
raiment, and take away thy ornaments. [27] So I will turn back thy ungodli-
ness from thee, and thy fornication from the land of Egypt: and thou shalt
not lift up thy eyes upon them, and shalt no more remember Egypt.
[28] Wherefore thus saith the Lord God; Behold, I will deliver thee into
the hands of those whom thou hatest, from whom thy soul is alienated.
[29] And they shall deal with thee in hatred, and shall take all the fruits of thy
labours and thy toils, and thou shalt be naked and bare: and the shame
of thy fornication shall be exposed: and thy ungodliness and thy fornica-
tion [30] brought this upon thee, in that thou wentest a-whoring after the
nations, and didst defile thyself with their devices.
[31] Thou didst walk in the way of thy sister; and I will put her cup into
thy hands. [32] Thus saith the Lord; Drink thy sister's cup, deep and large,
and full, to cause complete drunkenness. [33] And thou shalt be thoroughly
weakened; and the cup of destruction, the cup of thy sister Samaria,
[34] drink thou it, and I will take away her feasts and her new moons: for

I have spoken it, saith the Lord. [35] Therefore thus saith the Lord; Because
thou hast forgotten me, and cast me behind thy back, therefore receive
thou the reward of thy ungodliness and thy fornication.
[36] And the Lord said to me; Son of man, wilt thou not judge Oola and
Ooliba? and declare to them their iniquities? [37] For they have committed
adultery, and blood was in their hands, they committed adultery with
their devices, and they passed through the fire to them their children
which they bore to me. [38] So long too as they did these things to me, they
defiled my sanctuary, and profaned my sabbaths. [39] And when they sac-
rificed their children to their idols, they also went into my sanctuary to
profane it: and whereas they did thus in the midst of my house; [40] and
whereas they did thus to the men that came from afar, to whom they sent
messengers, and as soon as they came, immediately thou didst wash thy-
self, and didst paint thy eyes and adorn thyself with ornaments, [41] and
sattest on a prepared bed, and before it there was a table set out, and
as for my incense and my oil, they rejoiced in them, [42] and they raised a
sound of music, and that with men coming from the wilderness out of a
multitude of men, and they put bracelets on their hands, and a crown of
glory on their heads;
[43] Therefore I said, Do they not commit adultery with these? and hath
she also gone a-whoring after the manner of a harlot? [44] And they went in
to her, as men go in to a harlot; so they went in to Oola and to Ooliba to
work iniquity. [45] And they are just men, and shall take vengeance on them
with the judgment of an adulteress and the judgment of blood: for they
are adulteresses, and blood is in their hands.
[46] Thus saith the Lord God, Bring up a multitude upon them, and send
trouble and plunder into the midst of them. [47] And stone them with the
stones of a multitude, and pierce them with their swords: they shall slay
their sons and their daughters, and shall burn up their houses. [48] And I will
remove ungodliness out of the land, and all the women shall be instructed,
and shall not do according to their ungodliness. [49] And your ungodliness
shall be recompensed upon you, and ye shall bear the guilt of your devices:
and ye shall know that I am the Lord.

24 And the word of the Lord came to me, in the ninth year, in the
tenth month, on the tenth day of the month, saying, [2] Son of man,
write for thyself daily from this day, on which the king of Babylon set
himself against Jerusalem, even from this day. [3] And speak a parable to
the provoking house, and thou shalt say to them,
Thus saith the Lord; Set on the cauldron, and pour water into it: [4] and
put the pieces into it, every prime piece, the leg and shoulder taken off
from the bones, [5] which are taken from choice cattle, and burn the bones
under them: her bones are boiled and cooked in the midst of her.
[6] Therefore thus saith the Lord; O bloody city, the cauldron in which
there is scum, and the scum hath not gone out of, she hath brought it forth
piece by piece, no lot hath fallen upon it. [7] For her blood is in the midst of
her; I have set it upon a smooth rock: I have not poured it out upon the
earth, so that the earth should cover it; [8] that my wrath should come up

for complete vengeance to be taken: I set her blood upon a smooth rock,
so as not to cover it.
[9] Therefore thus saith the Lord, I will also make the firebrand great, [10] and
I will multiply the wood, and kindle the fire, that the flesh may be con-
sumed, and the liquor boiled away; [11] and that it may stand upon the coals,
that her brass may be thoroughly heated, and be melted in the midst of
her filthiness, and her scum may be consumed, [12] and her abundant scum
may not come forth of her. [13] Her scum shall become shameful, because
thou didst defile thyself: and what if thou shalt be purged no more until I
have accomplished my wrath?
[14] I the Lord have spoken; and it shall come, and I will do it; I will not
delay, neither will I have any mercy: I will judge thee, saith the Lord, ac-
cording to thy ways, and according to thy devices: therefore will I judge
thee according to thy bloodshed, and according to thy devices will I judge
thee, thou unclean, notorious, and abundantly provoking one.
[15] And the word of the Lord came to me, saying, [16] Son of man, behold
I take from thee the desire of thy eyes by violence: thou shalt not lament,
neither shalt thou weep. [17] Thou shalt groan for blood, and have mourning
upon thy loins; thy hair shall not be braided upon thee, and thy sandals
shall be on thy feet; thou shalt in no wise be comforted by their lips, and
thou shalt not eat the bread of men.
[18] And I spoke to the people in the morning, as he commanded me in
the evening, and I did in the morning as it was commanded me. [19] And
the people said to me, Wilt thou not tell us what these things are that thou
doest? [20] Then I said to them, The word of the Lord came to me, saying,
[21] Say to the house of Israel,
Thus saith the Lord; Behold, I will profane my sanctuary, the boast of
your strength, the desire of your eyes, and for which your souls are con-
cerned; and your sons and your daughters, whom ye have left, shall fall
by the sword. [22] And ye shall do as I have done: ye shall not be comforted
at their mouth, and ye shall not eat the bread of men. [23] And your hair
shall be upon your head, and your shoes on your feet: neither shall ye at
all lament or weep; but ye shall pine away in your iniquities, and shall
comfort every one his brother. [24] And Ezekiel shall be for a sign to you: ac-
cording to all that I have done shall ye do, when these things shall come;
and ye shall know that I am the Lord.
[25] And thou, son of man, shall it not be in the day when I take their
strength from them, the pride of their boasting, the desires of their eyes,
and the pride of their soul, their sons and their daughters, [26] that in that
day he that escapeth shall come to thee, to tell it thee in thy ears? [27] In that
day thy mouth shall be opened to him that escapeth; thou shalt speak, and
shalt be no longer dumb: and thou shalt be for a sign to them, and they
shall know that I am the Lord.
25 And the word of the Lord came to me, saying, [2] Son of man, set
thy face steadfastly against the children of Ammon, and prophesy
against them; [3] and thou shalt say to the children of Ammon,

Hear ye the word of the Lord; thus saith the Lord; Forasmuch as ye have
rejoiced against my sanctuary, because it was profaned; and against the
land of Israel, because it was laid waste; and against the house of Judah,
because they went into captivity; [4] therefore, behold, I will deliver you to
the children of Kedem for an inheritance, and they shall lodge in thee with
their stuff, and they shall pitch their tents in thee: they shall eat thy fruits,
and they shall drink thy milk. [5] And I will give up the city of Ammon for
camels' pastures, and the children of Ammon for a pasture of sheep: and
ye shall know that I am the Lord.

[6] For thus saith the Lord; Because thou hast clapped thy hands, and
stamped with thy foot, and heartily rejoiced against the land of Israel;
[7] therefore I will stretch out my hand against thee, and I will make thee a
spoil to the nations; and I will utterly destroy thee from among the peo-
ples, and I will completely cut thee off from out of the countries: and thou
shalt know that I am the Lord.

[8] Thus saith the Lord; Because Moab hath said, Behold, are not the house
of Israel and Judah like all the other nations? [9] Therefore, behold, I will
weaken the shoulder of Moab from his frontier cities, even the choice land,
the house of Bethasimuth above the fountain of the city, by the seaside.
[10] I have given him the children of Kedem in addition to the children of
Ammon for an inheritance, that there may be no remembrance of the
children of Ammon. [11] And I will execute vengeance on Moab; and they
shall know that I am the Lord.

[12] Thus saith the Lord; Because of what the Idumeans have done in tak-
ing vengeance on the house of Judah, and because they have remem-
bered injuries, and have exacted full recompense; [13] therefore thus saith
the Lord; I will also stretch out my hand upon Idumea, and will utterly
destroy out of it man and beast; and will make it desolate; and they that
are pursued out of Thæman shall fall by the sword. [14] And I will execute
my vengeance on Idumea by the hand of my people Israel: and they shall
deal in Idumea according to my anger and according to my wrath, and
they shall know my vengeance, saith the Lord.

[15] Therefore thus saith the Lord, Because the Philistines have wrought
revengefully, and raised up vengeance rejoicing from their heart to de-
stroy the Israelites to a man; [16] therefore thus saith the Lord; Behold, I will
stretch out my hand upon the Philistines, and will utterly destroy the Cre-
tans, and will cut off the remnant that dwell by the sea-coast. [17] And I will
execute great vengeance upon them; and they shall know that I am the
Lord, when I have brought my vengeance upon them.

26 And it came to pass in the eleventh year, on the first day of the
month, that the word of the Lord came to me, saying,

[2] Son of man, because Tyre hath said against Jerusalem, Aha, she is
crushed: the nations are destroyed: she is turned to me: she that was full is
made desolate: [3] therefore thus saith the Lord; Behold, I am against thee,
O Tyre, and I will bring up many nations against thee, as the sea cometh
up with its waves. [4] And they shall cast down the walls of Tyre, and shall
cast down thy towers: and I will scrape her dust from off her, and make

her a bare rock. [5] She shall be in the midst of the sea a place for repairing
nets: for I have spoken it, saith the Lord: and it shall be a spoil for the
nations. [6] And her daughters which are in the field shall be slain with the
sword, and they shall know that I am the Lord.

[7] For thus saith the Lord; Behold, I will bring up against thee, O Tyre,
Nabuchodonosor king of Babylon from the north: he is a king of kings,
with horses, and chariots, and horsemen, and a concourse of very many
nations. [8] He shall slay thy daughters that are in the field with the sword,
and shall set a watch against thee, and build forts around thee, and carry a
rampart round against thee, and set up warlike works, and array his spears
against thee. [9] He shall cast down with his swords thy walls and thy towers.
[10] By reason of the multitude of his horses their dust shall cover thee, and
by reason of the sound of his horsemen and the wheels of his chariots thy
walls shall be shaken, when he entereth into thy gates, as one entering into
a city from the plain. [11] With the hoofs of his horses they shall trample all
thy streets: he shall slay thy people with the sword, and shall bring down
to the ground the support of thy strength.

[12] And he shall prey upon thy power, and plunder thy substance, and
shall cast down thy walls, and break down thy pleasant houses: and he
shall cast thy stones and thy timber and thy dust into the midst of thy sea.
[13] And he shall destroy the multitude of thy musicians, and the sound of
thy psalteries shall be heard no more. [14] And I will make thee a bare rock:
thou shalt be a place to spread nets upon; thou shalt be built no more: for
I the Lord have spoken it, saith the Lord.

[15] For thus saith the Lord God to Tyre; Shall not the isles shake at the
sound of thy fall, while the wounded are groaning, while they have drawn
a sword in the midst of thee? [16] And all the princes of the nations of the
sea shall come down from their thrones, and shall take off their crowns
from their heads, and shall take off their embroidered raiment: they shall
be utterly amazed; they shall sit upon the ground, and fear their own de-
struction, and shall groan over thee. [17] And they shall take up a lamenta-
tion for thee, and shall say to thee, How art thou destroyed from out of the
sea, the renowned city, that brought her terror upon all her inhabitants.
[18] And the isles shall be alarmed at the day of thy fall.

[19] For thus saith the Lord God; When I shall make the city desolate, as the
cities that shall not be inhabited, when I have brought the deep up upon
thee, [20] and great waters shall cover thee; and I shall bring thee down to
them that go down to the pit, to the people of old time, and shall cause
thee to dwell in the depths of the earth, as in everlasting desolation, with
them that go down to the pit, that thou mayest not be inhabited, nor stand
upon the land of life; [21] I will make thee a destruction, and thou shalt be
no more for ever, saith the Lord God.

27 And the word of the Lord came to me, saying,
[2] And thou, son of man, take up a lamentation against Tyre; [3] and
thou shalt say to Tyre that dwelleth at the entrance of the sea, to the mart
of the nations coming from many islands, Thus saith the Lord to Tyre;

Thou hast said, I have clothed myself with my beauty. [4] In the heart of
the sea thy sons have put beauty upon thee for Beelim. [5] Cedar in Senir
was employed for thee in building: boards of cypress timber were taken
out of Lebanon, and wood to make thee masts of fir. [6] They made thy
oars of wood out of the land of Basan; thy sacred utensils they made of
ivory, thy shady houses of wood from the isles of Chetiim. [7] Fine linen
with embroidery from Egypt supplied thy couch, to put honour upon thee,
and to clothe thee with blue and purple from the isles of Elisai; and they
became thy coverings.

[8] And thy princes were the dwellers in Sidon, and the Aradians were thy
rowers: thy wise men, O Tyre, who were in thee, these were thy pilots. [9] The
elders of the Biblians, and their wise men, who were in thee, these helped
thy counsel: and all the ships of the sea and their rowers traded for thee
to the utmost west.

[10] Persians and Lydians and Libyans were in thy army: thy warriors hung
in thee shields and helmets; these gave thee thy glory. [11] The sons of the
Aradians and thy army were upon thy walls; there were guards in thy tow-
ers: they hung their quivers on thy battlements round about; these com-
pleted thy beauty.

[12] The Carthaginians were thy merchants because of the abundance of
all thy strength; they furnished thy market with silver, and gold, and iron,
and tin, and lead. [13] Greece, both the whole world, and the adjacent coasts,
these traded with thee in the persons of men, and they gave as thy mer-
chandise vessels of brass.

[14] Out of the house of Thogarma horses and horsemen furnished thy
market. [15] The sons of the Rhodians were thy merchants; from the islands
they multiplied thy merchandise, even elephants' teeth: and to them that
came in thou didst return thy prices, [16] even men as thy merchandise,
from the multitude of thy trading population, myrrh and embroidered
works from Tharsis: Ramoth also and Chorchor furnished thy market.
[17] Judah and the children of Israel, these were thy merchants; in the sale of
corn and ointments and cassia: and they gave the best honey, and oil, and
resin, to thy trading population. [18] The people of Damascus were thy mer-
chants by reason of the abundance of all thy power; wine out of Chelbon,
and wool from Miletus; and they brought wine into thy market.

[19] Out of Asel came wrought iron, and there is the sound of wheels
among thy trading population. [20] The people of Dædan were thy mer-
chants, with choice cattle for chariots. [21] Arabia and all the princes of
Kedar, these were thy traders with thee, bringing camels, and lambs,
and rams, in which they trade with thee. [22] The merchants of Sabba
and Ramma, these were thy merchants, with choice spices, and precious
stones: and they brought gold to thy market. [23] Charra, and Chanaa, these
were thy merchants: Assur, and Charman, were thy merchants: [24] bringing
for merchandise blue, and choice stores bound with cords, and cypress
wood. [25] Ships were thy merchants, in abundance, with thy trading pop-
ulation: and thou wast filled and very heavily loaded in the heart of the
sea.

[26] Thy rowers have brought thee into great waters: the south wind hath
broken thee in the heart of the sea. [27] Thy forces, and thy gain, and that
of thy traders, and thy rowers, and thy pilots, and thy counsellors, and
they that traffic with thee, and all thy warriors that are in thee: and all thy
company in the midst of thee shall perish in the heart of the sea, in the
day of thy fall.
[28] At the cry of thy voice thy pilots shall be greatly terrified. [29] And all
the rowers and the mariners shall come down from the ships, and the
pilots of the sea shall stand on the land. [30] And they shall wail over thee
with their voice, and cry bitterly, and put earth on their heads, and spread
ashes under them.
[32] And their sons shall take up a lament for thee, even a lamentation for
Tyre, saying, [33] How large a reward hast thou gained from the sea? thou
hast filled nations out of thy abundance; and out of thy mixed merchan-
dise thou hast enriched all the kings of the earth. [34] Now art thou broken
in the sea, thy traders are in the deep water, and all thy company in the
midst of thee: all thy rowers have fallen. [35] All the dwellers in the islands
have mourned over thee, and their kings have been utterly amazed, and
their countenance hath wept. [36] Merchants from the nations have hissed
at thee; thou art utterly destroyed, and shalt not be any more for ever.

28 And the word of the Lord came to me, saying,
[2] And thou, son of man, say to the prince of Tyre, Thus saith the
Lord; Because thy heart hath been exalted, and thou hast said, I am God,
I have inhabited the dwelling of God in the heart of the sea; yet thou art
man and not God, though thou hast set thy heart as the heart of God: [3] art
thou wiser than Daniel? or have not the wise instructed thee with their
knowledge? [4] Hast thou gained power for thyself by thy own knowledge
or thy own prudence, and gotten gold and silver in thy treasures? [5] By thy
abundant knowledge and thy traffic thou hast multiplied thy power; thy
heart hath been lifted up by thy power.
[6] Therefore thus saith the Lord; Since thou hast set thy heart as the heart
of God; [7] because of this, behold, I will bring on thee strange plagues from
the nations; and they shall draw their swords against thee, and against
the beauty of thy knowledge, [8] and they shall bring down thy beauty to
destruction. And they shall bring thee down; and thou shalt die the death
of the slain in the heart of the sea. [9] Wilt thou indeed say, I am God, before
them that slay thee? whereas thou art man, and not God. [10] Thou shalt per-
ish by the hands of strangers among the multitude of the uncircumcised:
for I have spoken it, saith the Lord.
[11] And the word of the Lord came to me, saying, [12] Son of man, take
up a lamentation for the prince of Tyre, and say to him, Thus saith the
Lord God; Thou art a seal of resemblance, and crown of beauty. [13] Thou
wast in the delight of the paradise of God; thou hast bound upon thee
every precious stone, the sardius, and topaz, and emerald, and carbun-
cle, and sapphire, and jasper, and silver, and gold, and ligure, and agate,
and amethyst, and chrysolite, and beryl, and onyx: and thou hast filled
thy treasures and thy stores in thee with gold. [14] From the day that thou

wast created thou wast with the cherub: I set thee on the holy mount of
God; thou wast in the midst of the stones of fire. [15] Thou wast faultless in
thy days, from the day that thou wast created, until iniquity was found in
thee.
[16] Of the abundance of thy merchandise thou hast filled thy store-
houses with iniquity, and hast sinned: therefore thou hast been cast down
wounded from the mount of God, and the cherub hath brought thee out of
the midst of the stones of fire. [17] Thy heart hath been lifted up because of
thy beauty; thy knowledge hath been corrupted with thy beauty: because
of the multitude of thy sins I have cast thee to the ground, I have caused
thee to be put to open shame before kings. [18] Because of the multitude of
thy sins and the iniquities of thy merchandise, I have profaned thy sacred
things; and I will bring fire out of the midst of thee, this shall devour thee;
and I will make thee to be ashes upon thy land before all that see thee.
[19] And all that know thee among the nations shall groan over thee: thou
art gone to destruction, and thou shalt not exist any more.
[20] And the word of the Lord came to me, saying, [21] Son of man, set thy
face against Sidon, and prophesy against it, [22] and say,
Thus saith the Lord; Behold, I am against thee, O Sidon; and I will be
glorified in thee; and thou shalt know that I am the Lord, when I have
wrought judgments in thee, and I will be sanctified in thee. [23] Blood and
death shall be in thy streets; and men wounded with swords shall fall in
thee and on every side of thee; and they shall know that I am the Lord.
[24] And there shall no more be in the house of Israel a thorn of bitterness
and a pricking briar proceeding from them that are round about them,
who dishonoured them; and they shall know that I am the Lord.
[25] Thus saith the Lord God; I will also gather Israel from the nations,
among whom they have been scattered, and I will be sanctified among
them, and before the peoples and nations: and they shall dwell upon
their land, which I gave to my servant Jacob. [26] Yea, they shall dwell upon
it safely, and they shall build houses, and plant vineyards, and dwell se-
curely, when I shall execute judgment on all that have dishonoured them,
even on those that are round about them; and they shall know that I am
the Lord their God, and the God of their fathers.

29 In the twelfth year, in the tenth month, on the first day of the
month, the word of the Lord came to me, saying, [2] Son of man, set
thy face against Pharaoh king of Egypt, and prophesy against him, and
against the whole of Egypt: [3] and say,
Thus saith the Lord; Behold, I am against Pharaoh, the great dragon that
lieth in the midst of his rivers, that saith, The rivers are mine, and I made
them. [4] And I will put hooks in thy jaws, and I will cause the fish of thy
river to stick to thy sides, and I will bring thee up out of the midst of thy
river: [5] and I will quickly cast down thee and all the fish of thy river: thou
shalt fall on the face of the plain, and shalt by no means be gathered,
and shalt not be brought together: I have given thee for food to the wild
beasts of the earth and to the fowls of the sky. [6] And all the dwellers in
Egypt shall know that I am the Lord, because thou hast been a staff of

reed to the house of Israel. [7] When they took hold of thee with their hand,
thou didst break: and when every hand was clapped against them, and
when they leaned on thee, thou wast utterly broken, and didst crush the
loins of them all.
[8] Therefore thus saith the Lord; Behold, I will bring a sword upon thee,
and will cut off from thee man and beast; [9] and the land of Egypt shall be
ruined and desert; and they shall know that I am the Lord; because thou
sayest, The rivers are mine, and I made them.
[10] Therefore, behold, I am against thee, and against all thy rivers, and I
will give up the land of Egypt to desolation, and the sword, and destruc-
tion, from Magdol and Syene even to the borders of the Ethiopians. [11] No
foot of man shall pass through it, and no foot of beast shall pass through
it, and it shall not be inhabited for forty years.
[12] And I will cause her land to be utterly destroyed in the midst of a land
that is desolate, and her cities shall be desolate forty years in the midst of
cities that are desolate: and I will disperse Egypt among the nations, and
will utterly scatter them into the countries.
[13] Thus saith the Lord; After forty years I will gather the Egyptians from
the nations among whom they have been scattered; [14] and I will turn the
captivity of the Egyptians, and will cause them to dwell in the land of
Phathore, in the land whence they were taken; [15] and it shall be a base
kingdom beyond all other kingdoms; it shall not any more be exalted over
the nations; and I will make them few in number, that they may not be
great among the nations. [16] And they shall no more be to the house of
Israel a confidence bringing iniquity to remembrance, when they follow
after them; and they shall know that I am the Lord.
[17] And it came to pass in the twenty-seventh year, on the first day of the
first month, the word of the Lord came to me, saying,
[18] Son of man, Nabuchodonosor king of Babylon caused his army to
serve a great service against Tyre; every head was bald, and every shoul-
der peeled; yet there was no reward to him or to his army serving against
Tyre, nor for the service wherewith they served against it.
[19] Thus saith the Lord God; Behold, I will give to Nabuchodonosor king
of Babylon the land of Egypt, and he shall take the plunder thereof, and
seize the spoils thereof; and it shall be a reward for his army. [20] In return
for his service wherewith he served against Tyre, I have given him the land
of Egypt; thus saith the Lord God:
[21] In that day shall a horn spring forth for all the house of Israel, and I
will give thee an open mouth in the midst of them; and they shall know
that I am the Lord.

30 And the word of the Lord came to me, saying, [2] Son of man, proph-
esy, and say, Thus saith the Lord; Woe, woe worth the day! [3] For the
day of the Lord is nigh, a day of cloud; it shall be the end of the nations.
[4] And a sword shall come upon the Egyptians, and there shall be tumult
in Ethiopia, and in Egypt men shall fall down slain together, and her foun-
dations shall fall. [5] Persians, and Cretans, and Lydians, and Libyans, and
all the mixed multitude, and they of the children of my covenant, shall fall

by the sword therein. [6] And the supports of Egypt shall fall; and the pride
of her strength shall come down from Magdol to Syene: they shall fall by
the sword in it, saith the Lord. [7] And it shall be made desolate in the midst
of desolate countries, and their cities shall be desolate in the midst of the
desolate cities: [8] and they shall know that I am the Lord, when I shall send
fire upon Egypt, and when all that help her shall be broken. [9] In that day
shall messengers go forth hasting to destroy Ethiopia utterly, and there
shall be tumult among them in the day of Egypt: for, behold, it cometh.

[10] Thus saith the Lord God; I will also destroy the multitude of the Egyp-
tians by the hand of Nabuchodonosor king of Babylon, [11] his hand and
his people's; they are plagues sent forth from the nations to destroy the
land: and they all shall unsheath their swords against Egypt, and the land
shall be filled with slain. [12] And I will make their rivers desolate, and will
destroy the land and the fulness of it by the hands of strangers: I the Lord
have spoken.

[13] For thus saith the Lord God; I will also destroy the nobles from Mem-
phis, and the princes of Memphis out of the land of Egypt; and they shall
be no more. [14] And I will destroy the land of Phathore, and will send fire
upon Tanis, and will execute vengeance on Diospolis. [15] And I will pour
out my wrath upon Sais the strength of Egypt, and will destroy the mul-
titude of Memphis. [16] And I will send fire upon Egypt; and Syene shall
be sorely troubled; and there shall be a breaking in Diospolis, and waters
shall be poured out. [17] The youths of Heliopolis and Bubastum shall fall by
the sword, and the women shall go into captivity. [18] And the day shall be
darkened in Taphnæ, when I have broken there the sceptres of Egypt: and
the pride of her strength shall perish there: and a cloud shall cover her,
and her daughters shall be taken prisoners. [19] And I will execute judgment
on Egypt; and they shall know that I am the Lord.

[20] And it came to pass in the eleventh year, in the first month, on the
seventh day of the month, the word of the Lord came to me, saying, [21] Son
of man, I have broken the arms of Pharaoh, king of Egypt; and, behold,
it hath not been bound up to be healed, to have a plaster put upon it, or
to be strengthened to lay hold of the sword. [22] Therefore thus saith the
Lord God; Behold, I am against Pharaoh king of Egypt, and I will break
his strong and outstretched arms, and will smite down his sword out of
his hand. [23] And I will disperse the Egyptians among the nations, and will
utterly scatter them among the countries.

[24] And I will strengthen the arms of the king of Babylon, and put my
sword into his hand: and he shall bring it upon Egypt, and shall take her
plunder and seize her spoils. [25] Yea, I will strengthen the arms of the king of
Babylon, and the arms of Pharaoh shall fail: and they shall know that I am
the Lord, when I have put my sword into the hands of the king of Babylon,
and he shall stretch it out over the land of Egypt. [26] And I will disperse
the Egyptians among the nations, and utterly scatter them among the
countries; and they all shall know that I am the Lord.

31 And it came to pass in the eleventh year, in the third month, on the
first day of the month, the word of the Lord came to me, saying,
[2] Son of man, say to Pharaoh king of Egypt, and to his multitude;

To whom hast thou compared thyself in thy haughtiness? [3] Behold, the
Assyrian was a cypress in Lebanon, and was fair in shoots, and high in
stature: his top reached to the midst of the clouds. [4] The water nour-
ished him, the depth made him grow tall; she led her rivers round about
his plants, and she sent forth her streams to all the trees of the field.
[5] Therefore was his stature exalted above all the trees of the field, and his
branches spread far by the help of much water. [6] All the birds of the sky
made their nests in his boughs, and under his branches all the wild beasts
of the field bred; the whole multitude of nations dwelt under his shadow.
[7] And he was fair in his height by reason of the multitude of his branches:
for his roots were amidst much water. [8] And such cypresses as this were
in the paradise of God; and there were no pines like his shoots, and there
were no firs like his branches: no tree in the paradise of God was like him
in his beauty, [9] because of the multitude of his branches: and the trees of
God's paradise of delight envied him.

[10] Therefore thus saith the Lord; Because thou art grown great, and hast
set thy top in the midst of the clouds, and I saw when he was exalted;
[11] therefore I delivered him into the hands of the prince of the nations, and
he wrought his destruction. [12] And ravaging strangers from the nations
have destroyed him, and have cast him down upon the mountains: his
branches fell in all the valleys, and his boughs were broken in every field
of the land; and all the people of the nations are gone down from their
shelter, and have laid him low.

[13] All the birds of the sky have settled on his fallen trunk, and all the wild
beasts of the field came upon his boughs: [14] in order that none of the trees
by the water should exalt themselves by reason of their size: whereas they
set their top in the midst of the clouds, yet they continued not in their
high state in their place, all that drank water, all were consigned to death,
to the depth of the earth, in the midst of the children of men, with them
that go down to the pit.

[15] Thus saith the Lord God; In the day wherein he went down to Hades,
the deep mourned for him: and I stayed her floods, and restrained her
abundance of water: and Lebanon saddened for him, all the trees of the
field fainted for him. [16] At the sound of his fall the nations quaked, when
I brought him down to Hades with them that go down to the pit: and all
the trees of Delight comforted him in the heart, and the choice plants
of Lebanon, all that drink water. [17] For they went down to hell with him
among the slain with the sword; and his seed, even they that dwelt under
his shadow, perished in the midst of their life.

[18] To whom art thou compared? descend, and be thou debased with the
trees of paradise to the depth of the earth: thou shalt lie in the midst of the
uncircumcised with them that are slain by the sword. Thus shall Pharaoh
be, and the multitude of his host, saith the Lord God.

32 And it came to pass in the twelfth year, in the tenth month, on the
first day of the month, that the word of the Lord came to me, saying,
[2] Son of man, take up a lamentation for Pharaoh king of Egypt, and say to
him,

Thou art become like a lion of the nations, and as the serpent that is in
the sea: and thou didst make assaults with thy rivers, and didst disturb
the water with thy feet, and didst trample thy rivers.

[3] Thus saith the Lord; I will also cast over thee the nets of many nations,
and will bring thee up with my hook: [4] and I will stretch thee upon the
earth: the fields shall be covered with thee, and I will cause all the birds
of the sky to settle upon thee, and I will fill with thee all the wild beasts of
the earth. [5] And I will cast thy flesh upon the mountains, and will saturate
them with thy blood. [6] And the land shall be drenched with thy dung, be-
cause of thy multitude upon the mountains: I will fill the valleys with thee.
[7] And I will veil the heavens when thou art extinguished, and will darken
the stars thereof; I will cover the sun with a cloud, and the moon shall not
give her light. [8] All the bodies that give light in the sky, shall be darkened
over thee, and I will bring darkness upon the earth, saith the Lord God.

[9] And I will provoke to anger the heart of many people, when I shall lead
thee captive among the nations, to a land which thou hast not known.
[10] And many nations shall mourn over thee, and their kings shall be utterly
amazed, when my sword flieth in their faces, as they wait for their own
fall from the day of thy fall.

[11] For thus saith the Lord God; The sword of the king of Babylon shall
come upon thee, [12] with the swords of mighty men; and I will cast down
thy strength: they are all destroying ones from the nations, and they shall
destroy the pride of Egypt, and all her strength shall be crushed. [13] And I
will destroy all her cattle from beside the great water; and the foot of man
shall not trouble it any more, and the step of cattle shall no more trample
it. [14] Thus shall their waters then be at rest, and their rivers shall flow like
oil, saith the Lord, [15] when I shall give up Egypt to destruction, and the
land shall be made desolate with the fulness thereof; when I shall scatter
all that dwell in it, and they shall know that I am the Lord. [16] There is a
lamentation, and thou shalt utter it; and the daughters of the nations shall
utter it, even for Egypt, and they shall mourn for it over all the strength
thereof, saith the Lord God.

[17] And it came to pass in the twelfth year, in the first month, on the fif-
teenth day of the month, the word of the Lord came to me, saying,

[18] Son of man, lament over the strength of Egypt, for the nations shall
bring down her daughters dead to the depth of the earth, to them that go
down to the pit. [20] They shall fall with him in the midst of them that are
slain with the sword, and all his strength shall perish: the giants also shall
say to thee, [21] Be thou in the depth of the pit: to whom art thou superior?
yea, go down, and lie with the uncircumcised, in the midst of them that
are slain with the sword.

[22] There are Assur and all his company: all his slain have been laid there:
[23] and their burial is in the depth of the pit, and his company are set round

about his tomb: all the slain that fell by the sword, who had caused the
fear of them to be upon the land of the living.
[24] There is Ælam and all his host round about his tomb: all the slain that
fell by the sword, and the uncircumcised that go down to the deep of the
earth, who caused their fear to be upon the land of the living: and they
have received their punishment with them that go down to the pit, [25] in
the midst of the slain.
[26] There were laid Mosoch, and Thobel, and all his strength round about
his tomb: all his slain men, all the uncircumcised, slain with the sword,
who caused their fear to be in the land of the living. [27] And they are
laid with the giants that fell of old, who went down to Hades with their
weapons of war: and they laid their swords under their heads, but their
iniquities were upon their bones, because they terrified all men during
their life. [28] And thou shalt lie in the midst of the uncircumcised, with
them that have been slain by the sword.
[29] There are laid the princes of Assur, who yielded their strength to a
wound of the sword: these are laid with the slain, with them that go down
to the pit.
[30] There are the princes of the north, even all the captains of Assur, who
go down slain to Hades: they lie uncircumcised among the slain with the
sword together with their terror and their strength, and they have received
their punishment with them that go down to the pit.
[31] King Pharaoh shall see them, and shall be comforted over all their
force, saith the Lord God. [32] For I have caused his fear to be upon the land
of the living: yet he shall lie in the midst of the uncircumcised with them
that are slain with the sword, even Pharaoh, and all his multitude with
him, saith the Lord God.

33 And the word of the Lord came to me, saying, [2] Son of man, speak
to the children of thy people, and thou shalt say to them,
On whatsoever land I shall bring a sword, and the people of the land
take one man of them, and set him for their watchman: [3] and he shall
see the sword coming upon the land, and blow the trumpet, and sound
an alarm to the people; [4] and he that heareth the sound of the trumpet
shall hear indeed, and yet not take heed, and the sword shall come upon
him, and overtake him, his blood shall be upon his own head. [5] Because
he heard the sound of the trumpet, and took no heed, his blood shall be
upon him: but the other, because he took heed, hath delivered his soul.
[6] But if the watchman see the sword coming, and do not sound the trum-
pet, and the people do not watch; and the sword come, and take a soul
from among them, that soul is taken because of its iniquity; but the blood
thereof will I require at the watchman's hand.
[7] And thou, son of man, I have set thee as a watchman to the house of
Israel, and thou shalt hear a word from my mouth. [8] When I say to the
sinner, Thou shalt surely die; if thou speak not to warn the wicked from
his way, the wicked himself shall die in his iniquity; but his blood will I
require at thy hand. [9] But if thou forewarn the wicked of his way to turn

from it, and he turn not from his way, he shall die in his ungodliness; but
thou hast delivered thy own soul.
[10] And thou, son of man, say to the house of Israel; Thus have ye spoken,
saying, Our errors, and our iniquities weigh upon us, and we pine away
in them, and how then shall we live? [11] Say to them, Thus saith the Lord;
As I live, I desire not the death of the ungodly, as that the ungodly should
turn from his way and live: turn ye heartily from your way; for why will ye
die, O house of Israel?
[12] Say to the children of thy people, The righteousness of the righteous
shall not deliver him, in the day wherein he erreth: and the iniquity of
the ungodly shall not harm him, in the day wherein he turneth from his
iniquity, but the righteous erring shall not be able to deliver himself.
[13] When I say to the righteous, Thou shalt live; and he trusteth in his righ-
teousness, and shall commit iniquity, none of his righteousnesses shall be
remembered; in his unrighteousness which he hath wrought, in it shall he
die.
[14] And when I say to the ungodly, Thou shalt surely die; and he shall turn
from his sin, and do judgment and justice, [15] and return the pledge, and
repay that which he hath robbed, and walk in the ordinances of life, so as
to do no wrong; he shall surely live, and shall not die. [16] None of his sins
which he hath committed shall be remembered: because he hath wrought
judgment and righteousness; by them shall he live.
[17] Yet the children of thy people will say, The way of the Lord is not
straight: whereas this their way is not straight. [18] When the righteous tur-
neth away from his righteousness, and shall commit iniquities, then shall
he die in them. [19] And when the sinner turneth from his iniquity, and shall
do judgment and righteousness, he shall live by them. [20] And this is that
which ye said, The way of the Lord is not straight. I will judge you, O house
of Israel, every one for his ways.
[21] And it came to pass in the tenth year of our captivity, in the twelfth
month, on the fifth day of the month, that one that had escaped from
Jerusalem came to me, saying, The city is taken. [22] Now the hand of the
Lord had come upon me in the evening, before he came; and he opened
my mouth, when he came to me in the morning: and my mouth was open,
it was no longer kept closed.
[23] And the word of the Lord came to me, saying, [24] Son of man, they that
inhabit the desolate places on the land of Israel say, Abraham was one,
and he possessed the land: and we are more numerous; to us the land is
given for a possession.
[25] Therefore say to them, Thus saith the Lord God: [a]Ye will eat with the
blood, and ye will lift up your eyes to your idols, and ye shed blood, and
shall ye inherit the land? [26] Ye stand upon your sword, ye have wrought
abomination, and have defiled every one his neighbour, and shall ye in-
herit the land? [27] As I live, surely they that are in the desolate places shall
fall by swords, and they that are in the open plain shall be given for food

[26] Vat. omits this verse

[a] Ye will eat with the blood, and ye will lift up your eyes to your idols, and ye shed blood, and shall ye inherit the land: Vat. omits

to the wild beasts of the field, and them that are in the fortified cities
and them that are in the caves I will slay with pestilence. [28] And I will
make the land desert, and the pride of her strength shall perish; and the
mountains of Israel shall be made desolate by reason of no man passing
through. [29] And they shall know that I am the Lord; and I will make their
land desert, and it shall be made desolate because of all their abomina-
tions which they have wrought.

[30] And as for thee, son of man, the children of thy people are they that
speak concerning thee by the walls, and in the porches of the houses, and
they talk one to another, saying, Let us come together, and let us hear
the words that proceed from the Lord. [31] They approach thee as a people
cometh together, and sit before thee, and hear thy words, but they will
not do them: for there is falsehood in their mouth, and their heart goeth
after their pollutions. [32] And thou art to them as the sound of a sweet, well-
tuned psaltery, and they will hear thy words, but they will not do them.
[33] But whenever it shall come to pass, they will say, Behold, it is come: and
they shall know that there was a prophet in the midst of them.

34 And the word of the Lord came to me, saying, [2] Son of man,
prophesy against the shepherds of Israel, prophesy, and say to the
shepherds,

Thus saith the Lord God; O shepherds of Israel, do shepherds feed them-
selves? do not the shepherds feed the sheep? [3] Behold, ye feed on the milk,
and clothe yourselves with the wool, and slay the fat: but ye feed not my
sheep. [4] The weak one ye have not strengthened, and the sick ye have not
cherished, and the bruised ye have not bound up, and the stray one ye
have not turned back, and the lost ye have not sought; and the strong ye
have wearied with labour. [5] And my sheep were scattered, because there
were no shepherds: and they became meat to all the wild beasts of the
field. [6] And my sheep were scattered on every mountain, and on every
high hill: yea, they were scattered on the face of the earth, and there was
none to seek them out, nor to bring them back.

[7] Therefore, ye shepherds, hear the word of the Lord. [8] As I live, saith the
Lord God, surely because my sheep became a prey, and my sheep became
meat to all the wild beasts of the field, because there were no shepherds,
and the shepherds sought not out my sheep, and the shepherds fed them-
selves, but fed not my sheep. [9] For this cause, O shepherds, [10] thus saith
the Lord God, Behold, I am against the shepherds; and I will require my
sheep at their hands, and will turn them back that they shall not feed my
sheep, and the shepherds shall no longer feed them; and I will deliver my
sheep out of their mouth, and they shall no longer be meat for them.

[11] For thus saith the Lord God, Behold, I will seek out my sheep, and will
visit them. [12] As the shepherd seeketh his flock, in the day when there is
darkness and cloud, in the midst of the sheep that are separated: so will I
seek out my sheep, and will bring them back from every place where they
were scattered in the day of cloud and darkness. [13] And I will bring them
out from the Gentiles, and will gather them from the countries, and will
bring them into their own land, and will feed them upon the mountains

of Israel, and in the valleys, and in every inhabited place of the land. [14] I
will feed them in a good pasture, on a high mountain of Israel: and their
folds shall be there, and they shall lie down, and there shall they rest in
perfect prosperity, and they shall feed in a fat pasture on the mountains
of Israel. [15] I will feed my sheep, and I will cause them to rest; and they
shall know that I am the Lord: thus saith the Lord God. [16] I will seek that
which is lost, and I will recover the stray one, and will bind up that which
was broken, and will strengthen the fainting, and will guard the strong,
and will feed them with judgment.

[17] And as for you, ye sheep, thus saith the Lord God, Behold, I will dis-
tinguish between sheep and sheep, between rams and he-goats. [18] And is
it not enough for you that ye fed on the good pasture, that ye trampled
with your feet the remnant of your pasture? and that ye drank the stand-
ing water, that ye disturbed the residue with your feet? [19] So my sheep fed
on that which ye had trampled with your feet; and they drank the water
that had been disturbed by your feet.

[20] Therefore thus saith the Lord God; Behold, I will separate between
the strong sheep and the weak sheep. [21] Ye did thrust with your sides and
shoulders, and pushed with your horns, and ye cruelly treated all the sick.
[22] Therefore I will save my sheep, and they shall not be any more for a
prey; and will judge between ram and ram.

[23] And I will raise up one shepherd over them, and he shall tend them,
even my servant David, and he shall be their shepherd; [24] and I the Lord
will be to them a God, and David a prince in the midst of them; I the Lord
have spoken it. [25] And I will make with David a covenant of peace, and I
will utterly destroy evil beasts from off the land; and they shall dwell in the
wilderness, and sleep in the forests. [26] And I will settle them round about
my mountain; and I will give you the rain, the rain of blessing. [27] And the
trees that are in the field shall yield their fruit, and the earth shall yield her
strength, and they shall dwell in the confidence of peace on their land, and
they shall know that I am the Lord, when I have broken their yoke; and I
will deliver them out of the hand of those that enslaved them. [28] And they
shall no more be a spoil to the nations, and the wild beasts of the land
shall no more at all devour them; and they shall dwell safely, and there
shall be none to make them afraid. [29] And I will raise up for them a plant
of peace, and they shall no more perish with hunger upon the land, and
they shall no more bear the reproach of the nations.

[30] And they shall know that I am the Lord their God, and they my people.
O house of Israel, saith the Lord God, [31] ye are my sheep, even the sheep
of my flock, and I am the Lord your God, saith the Lord God.

35 And the word of the Lord came to me, saying, [2] Son of man, set thy
face against mount Seir, and prophesy against it, [3] and say to it,

Thus saith the Lord God; Behold, I am against thee, O mount Seir, and
I will stretch out my hand against thee, and will make thee a waste, and
thou shalt be made desolate. [4] And I will cause desolation in thy cities, and
thou shalt be desolate, and thou shalt know that I am the Lord. [5] Because
thou hast been a perpetual enemy, and hast laid wait craftily for the house

of Israel, with the hand of enemies with a sword, in the time of injustice,
at the last:
[6] Therefore, as I live, saith the Lord God, verily thou hast sinned even to
blood, therefore blood shall pursue thee. [7] And I will make mount Seir a
waste, and desolate, and I will destroy from off it men and cattle: [8] and I
will fill thy hills and thy valleys with slain men, and in all thy plains there
shall fall in thee men slain with the sword. [9] I will make thee a perpetual
desolation, and thy cities shall not be inhabited any more: and thou shalt
know that I am the Lord.
[10] Because thou saidst, The two nations and the two countries shall be
mine, and I shall inherit them; whereas the Lord is there: [11] therefore, as
I live, saith the Lord, I will even deal with thee according to thy enmity,
and I will be made known to thee when I shall judge thee: [12] and thou
shalt know that I am the Lord. I have heard the voice of thy blasphemies,
whereas thou hast said, The desert mountains of Israel are given to us for
food; [13] and thou hast spoken swelling words against me with thy mouth:
I have heard them.
[14] Thus saith the Lord; When all the earth is rejoicing, I will make thee
desert. [15] Thou shalt be desert, O mount Seir, and all Idumea; and it shall
be utterly consumed: and thou shalt know that I am the Lord their God.

36 And thou, son of man, prophesy to the mountains of Israel, and
say to the mountains of Israel, Hear ye the word of the Lord:
[2] Thus saith the Lord God; Because the enemy hath said against you, Aha,
the old waste places are become a possession for us: [3] therefore prophesy,
and say, Thus saith the Lord God; Because ye have been dishonoured,
and hated by those round about you, that ye might be a possession to
the remainder of the nations, and ye became a by-word, and a reproach
to the nations: [4] therefore, ye mountains of Israel, hear the word of the
Lord; Thus saith the Lord to the mountains, and to the hills, and to the
streams, and to the valleys, and to the places that have been made desolate and destroyed, and to the cities that have been deserted, and have
become a spoil and a trampling to the nations that were left round about;
[5] therefore thus saith the Lord; Verily in the fire of my wrath have I spoken against the rest of the nations, and against all Idumea, because they
have appropriated my land to themselves for a possession with joy, disregarding the lives of the inhabitants, to destroy it by plunder: [6] therefore
prophesy concerning the land of Israel, and say to the mountains, and to
the hills, and to the valleys, and to the forests, Thus saith the Lord; Behold,
I have spoken in my jealousy and in my wrath, because ye have borne the
reproaches of the heathen: [7] therefore I will lift up my hand against the
nations that are round about you; they shall bear their reproach.
[8] But your grapes and your fruits, O mountains of Israel, shall my people eat; for they are hoping to come. [9] For, behold, I am toward you, and
I will have respect to you, and ye shall be tilled and sown: [10] and I will
multiply men upon you, even all the house of Israel to the end: and the
cities shall be inhabited, and the desolate land shall be built upon. [11] And
I will multiply men and cattle upon you; and I will cause you to dwell as

at the beginning, and will treat you well, as in your former times: and ye
shall know that I am the Lord. [12] And I will increase men upon you, even
my people Israel; and they shall inherit you, and ye shall be to them for a
possession; and ye shall no more be bereaved of them.
[13] Thus saith the Lord God: Because they said to thee, Thou land de-
vourest men, and hast been bereaved of thy nation; [14] therefore thou shalt
no more devour men, and thou shalt no more bereave thy nation, saith the
Lord God. [15] And there shall no more be heard against you the reproach of
the nations, and ye shall no more bear the revilings of the peoples, saith
the Lord God.
[16] And the word of the Lord came to me, saying, [17] Son of man, the house
of Israel dwelt upon their land, and defiled it by their way, and with their
idols, and with their uncleannesses; and their way was before me like
the uncleanness of a removed woman. [18] So I poured out my wrath upon
them: [19] and I dispersed them among the nations, and utterly scattered
them through the countries: I judged them according to their way and ac-
cording to their sin. [20] And they went in among the nations, among which
they went, and they profaned my holy name, while it was said of them,
These are the people of the Lord, and they came forth out of his land.
[21] But I spared them for the sake of my holy name, which the house of
Israel profaned among the nations, among whom they went.
[22] Therefore say to the house of Israel, Thus saith the Lord; I do not this,
O house of Israel, for your sakes, but because of my holy name, which
ye have profaned among the nations, among whom ye went. [23] And I will
sanctify my great name, which was profaned among the nations, which
ye profaned in the midst of them; and the nations shall know that I am
the Lord, when I am sanctified among you before their eyes.
[24] And I will take you out from the nations, and will gather you out of
all the lands, and will bring you into your own land: [25] and I will sprinkle
clean water upon you, and ye shall be purged from all your uncleannesses,
and from all your idols, and I will cleanse you. [26] And I will give you a new
heart, and will put a new spirit in you: and I will take away the heart of
stone out of your flesh, and will give you a heart of flesh. [27] And I will put
my Spirit in you, and will cause you to walk in my ordinances, and to keep
my judgments, and do them. [28] And ye shall dwell upon the land which I
gave to your fathers; and ye shall be to me a people, and I will be to you
a God. [29] And I will save you from all your uncleannesses: and I will call
for the corn, and multiply it, and will not bring famine upon you. [30] And
I will multiply the fruit of the trees, and the produce of the field, that ye
may not bear the reproach of famine among the nations.
[31] And ye shall remember your evil ways, and your practices that were
not good, and ye shall be hateful in your own sight for your transgressions
and for your abominations. [32] Not for your sakes do I this, saith the Lord
God, as it is known to you: be ye ashamed and confounded for your ways,
O house of Israel.
[33] Thus saith the Lord God; In the day wherein I shall cleanse you from all
your iniquities I will also cause the cities to be inhabited, and the waste

places shall be built upon: [34] and the desolate land shall be cultivated,
whereas it was desolate in the eyes of every one that passed by. [35] And
they shall say, That desolate land is become like a garden of delight; and
the waste and desolate and ruined cities are inhabited. [36] And the nations,
as many as shall have been left round about you, shall know that I the
Lord have built the ruined cities and planted the waste lands: I the Lord
have spoken, and will do it.

[37] Thus saith the Lord God; Yet for this will I be sought by the house of
Israel, to establish them; I will multiply them even men as sheep; [38] as
holy sheep, as the sheep of Jerusalem in her feasts; thus shall the desert
cities be full of flocks of men: and they shall know that I am the Lord.

37 And the hand of the Lord came upon me, and the Lord brought me
forth by the Spirit, and set me in the midst of the plain, and it was
full of human bones. [2] And he led me round about them every way: and,
behold, there were very many on the face of the plain, very dry.

[3] And he said to me, Son of man, will these bones live? and I said, O Lord
God, thou knowest this. [4] And he said to me, Prophesy upon these bones,
and thou shalt say to them, Ye dry bones, hear the word of the Lord. [5] Thus
saith the Lord to these bones; Behold, I will bring upon you the breath of
life: [6] and I will lay sinews upon you, and will bring up flesh upon you, and
will spread skin upon you, and will put my Spirit into you, and ye shall
live; and ye shall know that I am the Lord.

[7] So I prophesied as the Lord commanded me: and it came to pass while
I was prophesying, that, behold, there was a shaking, and the bones ap-
proached each one to his joint. [8] And I looked, and, behold, sinews and
flesh grew upon them, and skin came upon them above: but there was
no breath in them. [9] And he said to me, Prophesy to the wind, prophesy,
son of man, and say to the wind, Thus saith the Lord; Come from the four
winds, and breathe upon these dead men, and let them live. [10] So I proph-
esied as he commanded me, and the breath entered into them, and they
lived, and stood upon their feet, a very great congregation.

[11] And the Lord spoke to me, saying, Son of man, these bones are the
whole house of Israel: and they say, Our bones are become dry, our hope
hath perished, we are quite spent. [12] Therefore prophesy and say,

Thus saith the Lord; Behold, I will open your tombs, and will bring you
up out of your tombs, and will bring you into the land of Israel. [13] And
ye shall know that I am the Lord, when I have opened your graves, that
I may bring up my people from their graves. [14] And I will put my Spirit
within you, and ye shall live, and I will place you upon your own land:
and ye shall know that I am the Lord; I have spoken, and will do it, saith
the Lord.

[15] And the word of the Lord came to me, saying, [16] Son of man, take for
thyself a rod, and write upon it, Judah, and the children of Israel his adher-
ents; and thou shalt take for thyself another rod, and thou shalt inscribe
it for Joseph, the rod of Ephraim, and all the children of Israel that belong
to him. [17] And thou shalt join them together for thyself, so as that they
should bind themselves into one stick; and they shall be in thy hand.

[18] And it shall come to pass, when the children of thy people shall say
to thee, Wilt thou not tell us what thou meanest by these things? [19] Then
shalt thou say to them, Thus saith the Lord; Behold, I will take the tribe
of Joseph, which is in the hand of Ephraim, and the tribes of Israel that
belong to him, and I will add them to the tribe of Judah, and they shall
become one rod in the hand of Judah. [20] And the rods on which thou didst
write shall be in thy hand in their presence. [21] And thou shalt say to them,
Thus saith the Lord God; Behold, I will take the whole house of Israel
out of the midst of the nations, among whom they have gone, and I will
gather them from all that are round about them, and I will bring them
into the land of Israel. [22] And I will make them a nation in my land, even
on the mountains of Israel; and they shall have one prince: and they shall
be no more two nations, neither shall they be divided any more at all
into two kingdoms: [23] that they may no more defile themselves with their
idols; and I will deliver them from all their transgressions whereby they
have sinned, and will cleanse them; and they shall be to me a people, and
I the Lord will be to them a God.
[24] And my servant David shall be a prince in the midst of them: there
shall be one shepherd of them all; for they shall walk in my ordinances,
and keep my judgments, and do them. [25] And they shall dwell in their
land, which I have given to my servant Jacob, where their fathers dwelt;
and they shall dwell upon it: and David my servant shall be their prince
for ever.
[26] And I will make with them a covenant of peace; it shall be an everlas-
ting covenant with them; and I will establish my sanctuary in the midst
of them for ever. [27] And my tabernacle shall be among them; and I will
be to them a God, and they shall be my people. [28] And the nations shall
know that I am the Lord that sanctifieth them, when my sanctuary is in
the midst of them for ever.

[27] 2 Cor. 6:16 (Heb. + LXX)

38 And the word of the Lord came to me, saying, [2] Son of man, set thy
face against Gog, and the land of Magog, Rhos, prince of Mesoch
and Thobel, and prophesy against him, [3] and say to him, Thus saith the
Lord God;
Behold, I am against thee, Rhos prince of Mesoch and Thobel: [4] and I
will gather thee, and all thy host, horses and horsemen, all wearing breast-
plates, with a great multitude, shields and helmets and swords: [5] Persians,
and Ethiopians, and Libyans; all with helmets and shields. [6] Gomer, and
all belonging to him; the house of Thorgama, from the end of the north,
and all belonging to him; and many nations with thee.
[7] Be thou prepared, prepare thyself, thou, and all thy multitude that is
assembled with thee, and thou shalt be to me for a guard. [8] He shall be
prepared after many days, and he shall come at the end of years, and shall
come to a land that is brought back from the sword, when the people are
gathered from many nations against the land of Israel, which was entirely
desolate: and he is come forth out of the nations, and they shall all dwell
securely. [9] And thou shalt go up as rain, and shalt arrive as a cloud to cover

the land, and there shall be thou, and all that are about thee, and many
nations with thee.
[10] Thus saith the Lord God; It shall also come to pass in that day, that
thoughts shall come up into thy heart, and thou shalt devise evil devices.
[11] And thou shalt say, I will go up to the rejected land; I will come upon
them that are at ease in tranquillity, and dwelling in peace, all inhabiting
a land in which there is no wall, nor bars, nor have they doors; [12] to seize
plunder, and to take their spoil; to turn my hands against the desolate land
that is now inhabited, and against a nation that is gathered from many
nations, that have acquired property, dwelling in the midst of the land.
[13] Sabba, and Dædan, and Carthaginian merchants, and all their villages
shall say to thee, Thou art come for plunder to take a prey, and to get
spoils: thou hast gathered thy multitude to take silver and gold, to carry
off property, to take spoils.
[14] Therefore prophesy, son of man, and say to Gog, Thus saith the Lord;
Wilt thou not arise in that day, when my people Israel are dwelling se-
curely, [15] and come out of thy place from the farthest north, and many
nations with thee? all of them mounted on horses, a great gathering, and
a large force? [16] And thou shalt come up upon my people Israel as a cloud
to cover the land; it shall come to pass in the last days, that I will bring thee
up upon my land, that all the nations may know me, when I am sanctified
in thee before them.
[17] Thus saith the Lord God, to Gog; Thou art he concerning whom I
spoke in former times, by the hand of my servants the prophets of Israel,
in those days and years, that I would bring thee up against them. [18] And
it shall come to pass in that day, in the day when Gog shall come against
the land of Israel, saith the Lord God, [19] that my wrath and my jealousy
shall arise, I have spoken in the fire of my anger, verily in that day there
shall be a great shaking in the land of Israel; [20] and the fish of the sea shall
quake at the presence of the Lord, and the birds of the sky and the wild
beasts of the field, and all the reptiles that creep upon the earth, and all
the men that are on the face of the earth; and the mountains shall be rent,
and the valleys shall fall, and every wall on the land shall fall. [21] And I will
summon against it even every fear, saith the Lord: the sword of every man
shall be against his brother. [22] And I will judge him with pestilence, and
blood, and sweeping rain, and hailstones; and I will rain upon him fire
and brimstone, and upon all that are with him, and upon many nations
with him.
[23] And I will be magnified, and sanctified, and glorified; and I will be
known in the presence of many nations, and they shall know that I am
the Lord.

39 And thou, son of man, prophesy against Gog, and say, Thus saith
the Lord; Behold, I am against thee, O Gog, Rhos prince of Mesoch
and Thobel: [2] and I will assemble thee, and guide thee, and raise thee up
on the extremity of the north, and I will bring thee up upon the mountains
of Israel. [3] And I will destroy thy bow out of thy left hand, and thy arrows
out of thy right hand, and I will cast thee down on the mountains of Israel;

[4] and thou and all that belong to thee shall fall, and the nations that are
with thee shall be given to multitudes of birds, even to every fowl, and I
have given thee to all the wild beasts of the field to be devoured. [5] Thou
shalt fall on the face of the field: for I have spoken it, saith the Lord.
[6] And I will send a fire upon Gog, and the islands shall be securely inhab-
ited: and they shall know that I am the Lord. [7] And my holy name shall be
known in the midst of my people Israel; and my holy name shall no more
be profaned: and the nations shall know that I am the Lord, the Holy One
in Israel. [8] Behold it is come, and thou shalt know that it shall be, saith the
Lord God; this is the day concerning which I have spoken.
[9] And they that inhabit the cities of Israel shall come forth, and make
a fire with the arms, the shields and spears, and bows and arrows, and
hand-staves, and lances, and they shall keep fire burning with them for
seven years: [10] and they shall not take any wood out of the field, neither
shall they cut any out of the forests, but they shall burn the weapons with
fire: and they shall plunder those that plundered them, and spoil those
that spoiled them, saith the Lord.
[11] And it shall come to pass that in that day I will give to Gog a place of
renown, a tomb in Israel, the burial-place of them that approach the sea:
and they shall build round about the outlet of the valley, and there they
shall bury Gog and all his multitude: and the place shall then be called the
burial-place of Gog. [12] And the house of Israel shall bury them, that the
land may be cleansed in the space of seven months. [13] Yea, all the people
of the land shall bury them; and it shall be to them a place of renown in
the day wherein it was glorified, saith the Lord. [14] And they shall appoint
men continually to go over the land, to bury them that have been left on
the face of the earth, to cleanse it after the space of seven months, and
they shall seek them out. [15] And every one that goeth through the land,
and seeth a man's bone, shall set up a mark by it, until the buriers shall
have buried it in the valley, the burial-place of Gog. [16] For the name of the
city shall be Burial-place: so shall the land be cleansed.
[17] And thou, son of man, say, Thus saith the Lord; Say to every winged
bird, and to all the wild beasts of the field,
Gather yourselves, and come; gather yourselves from all places round
about to my sacrifice, which I have made for you, even a great sacrifice on
the mountains of Israel, and ye shall eat flesh, and drink blood. [18] Ye shall
eat the flesh of mighty men, and ye shall drink the blood of the princes of
the earth, rams, and calves and goats, and they are all fatted calves. [19] And
ye shall eat fat till ye are full, and shall drink wine till ye are drunken, of
my sacrifice which I have prepared for you. [20] And ye shall be filled at my
table, eating horse, and rider, and mighty man, and every warrior, saith
the Lord.
[21] And I will set my glory among you, and all the nations shall see my
judgment which I have wrought, and my hand which I have brought upon
them. [22] And the house of Israel shall know that I am the Lord their God,
from this day and onwards.

[23] And all the nations shall know that the house of Israel were led captive
because of their sins, because they rebelled against me, and I turned away
my face from them, and delivered them into the hands of their enemies,
and they all fell by the sword. [24] According to their uncleannesses and
according to their transgressions did I deal with them, and I turned away
my face from them.

[25] Therefore thus saith the Lord God, Now will I turn back captivity in
Jacob, and will have mercy on the house of Israel, and will be jealous for
the sake of my holy name. [26] And they shall bear their reproach, and the
iniquity which they committed when they dwelt upon their land in peace.
Yet there shall be none to terrify them [27] when I have brought them back
from the nations, and gathered them out of the countries of the nations:
and I will be sanctified among them in the presence of the nations. [28] And
they shall know that I am the Lord their God, when I have been manifested
to them among the nations. [29] And I will no more turn away my face from
them, because I have poured out my wrath upon the house of Israel, saith
the Lord God.

40 And it came to pass in the twenty-fifth year of our captivity, in the
first month, on the tenth day of the month, in the fourteenth year
after the taking of the city, in that day the hand of the Lord was upon me,
and brought me [2] in a vision of God into the land of Israel, and set me on
a very high mountain, and upon it there was as it were the frame of a city
before me.

[3] And he brought me in thither, and, behold, there was a man, and the
appearance of him was as the appearance of shining brass, and in his
hand was a builder's line, and a measuring reed; and he stood at the gate.
[4] And the man said to me,

Look with thy eyes at him whom thou hast seen, son of man, and hear
with thy ears, and lay up in thy heart all things that I show thee; for thou
hast come in hither that I might show thee, and thou shalt show all things
that thou seest to the house of Israel.

[5] And behold a wall round about the house without, and in the man's
hand a reed, the measure of it was six cubits by the cubit, and a span: and
he measured across the front wall; the breadth was equal to the reed, and
the length of it equal to the reed.

[6] And he entered by seven steps into the gate that looketh eastward, and
he measured across the porch of the gate equal to the reed. [7] And the
chamber was equal in length to the reed, and equal in breadth to the reed;
and the porch between the chambers six cubits; and the second chamber
equal in breadth to the reed, and equal in length to the reed, and the porch
five cubits. [8] And the third chamber equal in length to the reed, and equal
in breadth to the reed. [9] And the porch of the gateway (near the porch of
the gate) eight cubits; and the posts thereof two cubits; and the porch of
the gate was inward: [10] and the chambers of the gate of the chamber in
front were three on one side and three on the other, and there was one
measure to the three: there was one measure to the porches on this side
and on that. [11] And he measured the breadth of the door of the gateway,

ten cubits; and the breadth of the gateway thirteen cubits. [12] And the space
before the chambers was narrowed to a cubit in front of the chambers on
this side and on that side: and the chamber was six cubits this way, and
six cubits that way.
[13] And he measured the gate from the wall of one chamber to the wall
of the other chamber: the breadth was twenty-five cubits, the one gate
over against the other gate. [14] And the open space of the porch of the gate
without, was twenty cubits to the chambers round about the gate. [15] And
the open space of the gate without to the open space of the porch of the
gate within was fifty cubits.
[16] And there were secret windows to the chambers, and to the porches
within the gate of the court round about, and in the same manner win-
dows to the porches round about within: and on the porch there were
palm-trees on this side and on that side.
[17] And he brought me into the inner court, and, behold, there were cham-
bers, and peristyles round about the court; thirty chambers within the
ranges of columns. [18] And the porticos were behind the gates; according
to the length of the gates, was the lower peristyle. [19] And he measured the
breadth of the court, from the open space of the outer gate inwards to
the open space of the gate looking outwards: a hundred cubits was the
distance to the place of the gate looking eastward: and he brought me to
the north; [20] and behold a gate looking northwards belonging to the outer
court, and he measured it, both the length of it and the breadth; [21] and
the chambers, three on this side and three on that; and the posts, and the
porches, and the palm-trees thereof: and they were according to the mea-
sures of the gate that looketh eastward: the length thereof was fifty cubits,
and the breadth thereof was twenty-five cubits. [22] And its windows, and its
porches, and its palm-trees, were according to the dimensions of the gate
looking eastward; and they went up to it by seven steps; and the porches
were within. [23] And there was a gate to the inner court looking toward the
north gate, after the manner of the gate looking toward the east; and he
measured the court from gate to gate, a hundred cubits.
[24] And he brought me to the south side, and behold a gate looking
southwards: and he measured it, and its chambers, and its posts, and
its porches, according to these dimensions. [25] And its windows and its
porches round about were according to the windows of the porch: the
length thereof was fifty cubits, and the breadth thereof was five and twenty
cubits. [26] And it had seven steps, and porches within: and it had palm-
trees on the posts, one on one side, and one on the other side. [27] And there
was a gate opposite the gate of the inner court southward: and he mea-
sured the court from gate to gate, a hundred cubits in breadth southward.
[28] And he brought me into the inner court of the south gate: and he
measured the gate according to these measures; [29] and the chambers, and
the posts, and the porches, according to these measures: and there were
windows to it and to the porches round about: its length was fifty cubits,
and its breadth twenty-five cubits, [31] from the porch to the outer court:
and there were palm-trees to the post thereof, and eight steps.

[32] And he brought me in at the gate that looketh eastward: and he measured it according to these measures: [33] and the chambers, and the posts, and the porches according to these measures: and there were windows to it, and porches round about: the length of it was fifty cubits, and the breadth of it twenty-five cubits. [34] And there were porches opening into the inner court, and palm-trees on the posts on this side and on that side: and it had eight steps.

[35] And he brought me in at the northern gate, and measured it according to these measures; [36] and the chambers, and the posts, and the porches: and it had windows round about, and it had its porches: the length of it was fifty cubits, and the breadth twenty-five cubits. [37] And its porches were toward the inner court; and there were palm-trees to the posts on this side and on that side: and it had eight steps.

[38] Its chambers and its door-ways, and its porches at the second gate served as a drain, [39] that they might slay in it the sin-offerings, and the trespass-offerings. [40] And behind the drain for the whole-burnt offerings at the north gate, two tables eastward behind the second gate; and behind the porch of the gate two tables eastward. [41] Four on one side and four on the other side behind the gate; upon them they kill the victims, in front of the eight tables of sacrifices. [42] And there were four tables of hewn stone for whole-burnt offerings, the breadth of them was a cubit and a half, and the length of them two cubits and a half, and their height was a cubit: on them they shall place the instruments with which they slay there the whole-burnt offerings and the victims. [43] And they shall have within a border of hewn stone round about of a span broad, and over the tables above screens for covering them from the wet and from the heat.

[44] And he brought me into the inner court, and behold there were two chambers in the inner court, one behind the gate looking to the north, turning southward, and one behind the southern gate, but which looketh to the north. [45] And he said to me, This chamber that looketh to the south, is for the priests that keep the charge of the house. [46] And the chamber that looketh to the north is for the priests that keep the charge of the altar: they are the sons of Sadduc, those of the tribe of Levi who draw near to the Lord to serve him.

[47] And he measured the court, the length whereof was a hundred cubits, and the breadth a hundred cubits, on its four sides; and the altar in front of the house. [48] And he brought me into the porch of the house; and he measured the post of the porch, the breadth was five cubits on one side and five cubits on the other side; and the breadth of the door was fourteen cubits, and the side-pieces of the door of the porch were three cubits on one side, and three cubits on the other side. [49] And the length of the porch was twenty cubits, and the breadth twelve cubits; and they went up to it by ten steps; and there were pillars to the porch, one on this side and one on that side.

41 And he brought me into the temple, the porch of which he measured, six cubits the breadth on one side, and six cubits the breadth of the porch on the other side. [2] And the breadth of the gateway was ten

cubits, and the side-pieces of the gateway were five cubits on this side,
and five cubits on that side: and he measured the length of it, forty cubits,
and the breadth, twenty cubits.
3 And he went into the inner court, and measured the post of the door,
two cubits; and the door, six cubits; and the side-pieces of the door, seven
cubits on one side, and seven cubits on the other side. 4 And he measured
the length of the doors, forty cubits; and the breadth, twenty cubits, in
front of the temple: and he said, This is the holy of holies.
5 And he measured the wall of the house, six cubits: and the breadth
of each side, four cubits round about. 6 And the sides were twice ninety,
side against side; and there was a space in the wall of the house at the
sides round about, that they should be for them that take hold of them
to see, that they should not at all touch the walls of the house. 7 And the
breadth of the upper side was made according to the projection out of
the wall, against the upper one round about the house, that it might be
enlarged above, and that men might go up to the upper chambers from
those below, and from the ground-sills to the third story.
8 And as for the height of the house round about, each space between the
sides was equal to a reed of six cubits; 9 and the breadth of the wall of each
side without was five cubits; and the spaces that were left between the
sides of the house, 10 and between the chambers, were a width of twenty
cubits, the circumference of the house.
11 And the doors of the chambers were toward the space left by the
one door that looked northward, and there was one door southward; and
the breadth of the remaining open space was five cubits in extent round
about.
12 And the partition wall in front of the remaining space, toward the west,
was seventy cubits in breadth; the breadth of the partition wall was five
cubits round about, and the length of it ninety cubits. 13 And he measured
in front of the house a length of a hundred cubits, and the remaining
spaces and the partitions; and the walls thereof were in length a hundred
cubits. 14 And the breadth in front of the house, and the remaining spaces
before it were a hundred cubits.
15 And he measured the length of the partition in front of the space left
by the back parts of that house; and the spaces left on this side and on
that side were in length a hundred cubits: and the temple and the corners
and the outer porch were ceiled. 16 And the windows were latticed, giving
light round about to the three stories, so as to look through: and the house
and the parts adjoining were planked round about, and so was the floor,
and from the floor up to the windows, and the window shutters folded
back in three parts for one to look through. 17 And almost all the way to
the inner, and close to the outer side, and upon all the wall round about
within and without, 18 were carved cherubs and palm-trees between the
cherubs, and each cherub had two faces. 19 The face of a man was toward
one palm-tree on this side and on that side, and the face of a lion toward
another palm-tree on this side and on that side: the house was carved

all round. [20] From the floor to the ceiling were cherubs and palm-trees
carved.
[21] And the holy place and the temple opened on four sides; in front of
the holy places the appearance was as the look of [22] a wooden altar, the
height of it three cubits, and the length two cubits, and the breadth two
cubits; and it had horns, and the base of it and the sides of it were of wood:
and he said to me, This is the table, which is before the face of the Lord.
[23] And the temple had two doors, and the sanctuary had two doors, with
two turning leaves apiece; [24] two leaves to the one, and two leaves to the
other door. [25] And there was carved work upon them, and cherubs on
the doors of the temple, and palm-trees according to the carving of the
sanctuary; and there were stout planks in front of the porch without.
[26] And there were secret windows; and he measured from side to side, to
the roofing of the porch; and the sides of the house were closely planked.

42 And he brought me into the inner court eastward, opposite the
northern gate: and he brought me in, and behold five chambers
near the vacant space, and near the northern partition, [2] a hundred cubits
in length toward the north, and in breadth fifty, [3] ornamented accordingly
as the gates of the inner court, and arranged accordingly as the peristyles
of the outer court, with triple porticos fronting one another. [4] And in front
of the chambers was a walk ten cubits in breadth, the length reaching to
a hundred cubits; and their doors were northward. [5] And the upper walks
were in like manner: for the peristyle projected from it, even from the
range of columns below, and there was a space between; so were there
a peristyle and a space between, and so were there two porticos. [6] For
they were triple, and they had not pillars like the pillars of the outer ones:
therefore they projected from the lower ones and the middle ones from
the ground.
[7] And there was light without, corresponding to the chambers of the
outer court looking toward the front of the northern chambers; the length
of them was fifty cubits. [8] For the length of the chambers looking toward
the inner court was fifty cubits, and these are the ones that front the oth-
ers; the whole was a hundred cubits.
[9] And there were doors of these chambers for an outlet towards the east,
so that one should go through them out of the outer court, [10] by the open-
ing of the walk at the corner; and the south parts were toward the south,
toward the remaining space, and toward the partition, and so were the
chambers. [11] And the walk was in front of them, according to the mea-
sures of the chambers toward the north, both according to the length of
them, and according to the breadth of them, and according to all their
openings, and according to all their turnings, and according to their lights,
and according to their doors. [12] So were the measures of the chambers to-
ward the south, and according to the doors at the entrance of the walk,
as it were the distance of a reed for light, and eastward as one went in by
them.
[13] And he said to me, The chambers toward the north, and the chambers
toward the south, in front of the void spaces, these are the chambers of

the sanctuary, wherein the priests the sons of Sadduc, who draw nigh
to the Lord, shall eat the most holy things: and there shall they lay the
most holy things, and the meat-offering, and the sin-offerings, and the
trespass-offerings; because the place is holy. [14] None shall go in thither
except the priests, and they shall not go forth of the holy place into the
outer court, that they that draw nigh to me may be continually holy, and
may not touch their garments in which they minister, with defilement, for
they are holy; and they shall put on other garments whenever they come
in contact with the people.

[15] So the measurement of the house within was accomplished: and he
brought me forth by the way of the gate that looketh eastward, and mea-
sured the plan of the house round about in order.

[16] And he stood behind the gate looking eastward, and measured five
hundred cubits with the measuring reed. [17] And he turned to the north
and measured in front of the north side five hundred cubits with the mea-
suring reed. [18] And he turned to the west, and measured in front of the
west side, five hundred cubits with the measuring reed. [19] And he turned
to the south, and measured in front of the south side, five hundred cubits
by the measuring reed. [20] The four sides he measured by the same reed,
and he marked out the house and the circumference of the parts round
about, a space of five hundred cubits eastward, and a breadth of five hun-
dred cubits, to make a division between the sanctuary and the outer wall,
that belonged to the design of the house.

43 Moreover he brought me to the gate looking eastward, and led me
forth. [2] And, behold, the glory of the God of Israel came by the east-
ern way; and there was a voice of an army, as the sound of many redou-
bling their shouts, and the earth shone like light from the glory round
about. [3] And the vision which I saw was like the vision which I saw when
I went in to anoint the city: and the vision of the chariot which I saw was
like the vision which I saw at the river Chobar; and I fell upon my face.

[4] And the glory of the Lord came into the house, by the way of the gate
looking eastward. [5] And the Spirit took me up, and brought me into the
inner court; and, behold, the house of the Lord was full of glory. [6] And I
stood, and behold there was a voice out of the house of one speaking to
me, and a man stood near me, [7] and he said to me,

Son of man, thou hast seen the place of my throne, and the place of
the soles of my feet, in which my name shall dwell in the midst of the
house of Israel for ever; and the house of Israel shall no more profane my
holy name, they and their princes, by their fornication, or by the murders
of their princes in the midst of them; [8] when they set my door-way by
their door-way, and my thresholds near to their thresholds: and they made
my wall as it were joining myself and them, and they profaned my holy
name with their iniquities which they wrought: and I destroyed them in
my wrath and with slaughter. [9] And now let them put away from me their
fornication, and the murders of their princes, and I will dwell in the midst
of them for ever.

[10] And thou, son of man, show the house to the house of Israel, that they
may cease from their sins; and show its aspect and the arrangement of it.
[11] And they shall bear their punishment for all the things that they have
done: and thou shalt describe the house, and its entrances, and the plan
thereof, and all its ordinances, and thou shalt make known to them all the
regulations of it, and describe them before them: and they shall keep all
my commandments, and all my ordinances, and do them.
[12] And thou shalt show the plan of the house on the top of the mountain:
all its limits round about shall be most holy.
[13] And these are the measures of the altar by the cubit of a cubit and a
span, the cavity shall be a cubit deep, and a cubit shall be the breadth,
and the border on the rim of it round about shall be a span: and this
shall be the height of the altar [14] from the bottom at the commencement
of the hollow part to this great mercy-seat, from beneath was two cubits,
and the breadth was a cubit; and from the little mercy-seat to the great
mercy-seat, four cubits, and the breadth was a cubit. [15] And the altar shall
be four cubits; and from the altar and above the horns a cubit. [16] And the
altar shall be of the length of twelve cubits, by twelve cubits in breadth,
square upon its four sides.
[17] And the mercy-seat shall be fourteen cubits in length, by fourteen cu-
bits in breadth on its four sides; and there shall be a border to it carried
round about it of half a cubit; and the rim of it shall be a cubit round
about; and the steps thereof looking eastward.
[18] And he said to me, Son of man, thus saith the Lord God of Israel; These
are the ordinances of the altar in the day of its being made, to offer upon
it whole-burnt offerings, and to pour blood upon it. [19] And thou shalt ap-
point to the priests the Levites of the seed of Sadduc, that draw nigh to me,
saith the Lord God, to minister to me, a calf of the herd for a sin-offering.
[20] And they shall take of its blood, and shall put it on the four horns of the
altar, and upon the four corners of the propitiatory, and upon the base
round about, and they shall make atonement for it. [21] And they shall take
the calf of the sin-offering, and it shall be consumed by fire in the separate
place of the house, outside the sanctuary. [22] And on the second day they
shall take two kids of the goats without blemish for a sin-offering; and
they shall make atonement for the altar, as they made atonement with
the calf. [23] And after they have finished the atonement, they shall bring
an unblemished calf of the herd, and an unblemished ram of the flock.
[24] And ye shall offer them before the Lord, and the priests shall sprinkle
salt upon them, and shall offer them up as whole-burnt offerings to the
Lord.
[25] Seven days shalt thou offer a kid daily for a sin-offering, and a calf of
the herd, and a ram out of the flock: they shall sacrifice them unblemished
for seven days: [26] and they shall make atonement for the altar, and shall
purge it; and they shall consecrate themselves. [27] And it shall come to pass
from the eighth day and onward, that the priests shall offer your whole-
burnt offerings on the altar, and your peace-offerings; and I will accept
you, saith the Lord.

44 Then he brought me back by the way of the outer gate of the sanc-
tuary that looketh eastward; and it was shut. [2] And the Lord said to
me, This gate shall be shut, it shall not be opened, and no one shall pass
through it; for the Lord God of Israel shall enter by it, and it shall be shut.
[3] For the prince, he shall sit in it, to eat bread before the Lord; he shall go
in by the way of the porch of the gate, and shall go forth by the way of the
same.

[4] And he brought me in by the way of the gate that looketh northward,
in front of the house: and I looked, and, behold, the house was full of the
glory of the Lord: and I fell upon my face. [5] And the Lord said to me, Son
of man, attend with thy heart, and see with thy eyes, and hear with thy
ears all that I say to thee, according to all the ordinances of the house of
the Lord, and all the regulations thereof; and thou shalt attend well to the
entrance of the house, according to all its outlets, in all the holy things.
[6] And thou shalt say to the provoking house, even to the house of Israel,
Thus saith the Lord God; Let it suffice you to have committed all your
iniquities, O house of Israel! [7] that ye have brought in aliens, uncircum-
cised in heart, and uncircumcised in flesh, to be in my sanctuary, and to
profane it, when ye offered bread, flesh, and blood; and ye transgressed
my covenant by all your iniquities; [8] and ye appointed others to keep the
charges in my sanctuary.

[9] Therefore thus saith the Lord God; No alien, uncircumcised in heart or
uncircumcised in flesh, shall enter into my sanctuary, of all the children
of strangers that are in the midst of the house of Israel.

[10] But as for the Levites who departed far from me when Israel went
astray from me after their imaginations, they shall even bear their iniquity.
[11] Yet they shall minister in my sanctuary, being porters at the gates of the
house, and serving the house: they shall slay the victims and the whole-
burnt offerings for the people, and they shall stand before the people to
minister to them. [12] Because they ministered to them before their idols,
and it became to the house of Israel a punishment of iniquity; therefore
have I lifted up my hand against them, saith the Lord God. [13] And they
shall not draw nigh to me to minister to me in the priests' office, nor to
approach the holy things of the children of Israel, nor to approach my
holy of holies: but they shall bear their reproach for the error wherein
they erred. [14] They shall bring them to keep the charges of the house, for
all the service of it, and for all that they shall do.

[15] The priests the Levites, the sons of Sadduc, who kept the charges of
my sanctuary when the house of Israel went astray from me, these shall
draw nigh to me to minister to me, and shall stand before my face, to offer
sacrifice to me, the fat and the blood, saith the Lord God. [16] These shall
enter into my sanctuary, and these shall approach my table, to minister
to me, and they shall keep my charges.

[17] And it shall come to pass when they enter the gates of the inner court,
that they shall put on linen robes; and they shall not put on woollen gar-
ments when they minister at the gate of the inner court. [18] And they shall
have linen mitres upon their heads, and shall have linen drawers upon

their loins; and they shall not tightly gird themselves. [19] And when they
go out into the outer court to the people, they shall put off their robes, in
which they minister; and they shall lay them up in the chambers of the
sanctuary, and shall put on other robes, and they shall not sanctify the
people with their robes. [20] And they shall not shave their heads, nor shall
they pluck off their hair; they shall carefully cover their heads. [21] And no
priest shall drink any wine, when they go into the inner court. [22] Neither
shall they take to themselves to wife a widow, or one that is put away, but
a virgin of the seed of Israel: but if there should happen to be a priest's
widow, they shall take her.

[23] And they shall teach my people to distinguish between holy and pro-
fane, and they shall make known to them the difference between unclean
and clean. [24] And these shall attend at a judgment of blood to decide it:
they shall rightly observe my ordinances, and judge my judgments, and
keep my statutes and my commandments in all my feasts; and they shall
hallow my sabbaths.

[25] And they shall not go in to the dead body of a man to defile themselves:
only a priest may defile himself for a father, or for a mother, or for a son,
or for a daughter, or for a brother, or for his sister, who hath not been
married. [26] And after he hath been cleansed, let him number to himself
seven days. [27] And on whatsoever day they shall enter into the inner court
to minister in the holy place, they shall bring a propitiation, saith the Lord
God.

[28] And it shall be to them for an inheritance: I am their inheritance: and
no possession shall be given them among the children of Israel; for I am
their possession. [29] And these shall eat the meat-offerings, and the sin-
offerings, and the trespass-offerings; and every special offering in Israel
shall be theirs. [30] And the first-fruits of all things, and the first-born of all
animals and all offerings, of all your first-fruits there shall be a share for
the priests; and ye shall give your earliest produce to the priest, to bring
your blessings upon your houses. [31] And the priests shall eat no bird or
beast that dieth of itself, or is taken of wild beasts.

45 And when ye measure the land for inheritance, ye shall set apart
first-fruits to the Lord, a holy space of the land, in length twenty
and five thousand reeds, and in breadth twenty thousand; it shall be holy
in all the borders thereof round about. [2] And there shall be a sanctuary
out of this, five hundred reeds in length by five hundred in breadth, a
square round about; and there shall be a vacant space beyond this of fifty
cubits round about. [3] And out of this measurement shalt thou measure
the length five and twenty thousand, and the breadth twenty thousand:
and in it shall be the holy of holies. [4] Of the land shall be a portion for the
priests that minister in the holy place, and it shall be for them that draw
nigh to minister to the Lord: and it shall be to them a place for houses
set apart for their sacred office; [5] the length shall be twenty-five thousand,
and the breadth twenty thousand: and the Levites that attend the house,
they shall have cities to dwell in for a possession.

[6] And ye shall appoint for the possession of the city five thousand in
breadth, and in length twenty-five thousand: after the manner of the first-
fruits of the holy portion, they shall be for all the house of Israel.
[7] And the prince shall have a portion out of this, and out of this there
shall be a portion for the first-fruits of the sanctuary, and for the posses-
sion of the city, in front of the first-fruits of the sanctuary, and in front of
the possession of the city westward, and from the western parts eastward:
and the length shall be equal to one of the parts of the western borders,
and the length shall be to the eastern borders of the land. [8] And he shall
have it for a possession in Israel: and the princes of Israel shall no more
oppress my people; but the house of Israel shall inherit the land according
to their tribes.
[9] Thus saith the Lord God; Let it suffice you, ye princes of Israel: remove
injustice and misery, execute judgment and justice; take away oppression
from my people, saith the Lord God. [10] Ye shall have a just balance, and a
just measure, and a just chœnix for measure. [11] And in like manner there
shall be one chœnix as a measure of capacity; the tenth of the gomor shall
be the chœnix, and the tenth of the gomor shall be in fair proportion to
the gomor. [12] And the weights shall be twenty oboli, your pound shall be
five shekels, fifteen shekels and fifty shekels.
[13] And these are the first-fruits which ye shall offer; a sixth part of a go-
mor of wheat, and the sixth part of it shall consist of an ephah of a cor of
barley. [14] And ye shall give as the appointed measure of oil one bath of oil
out of ten baths; for ten baths are a gomor. [15] And one sheep from the flock
out of ten, as an oblation from all the tribes of Israel, for sacrifices, and
for whole-burnt offerings, and for peace-offerings, to make atonement for
you, saith the Lord God. [16] And all the people shall give these first-fruits
to the prince of Israel.
[17] And through the prince shall be offered the whole-burnt offerings and
the meat-offerings, and the drink-offerings in the feasts, and at the new
moons, and on the sabbaths; and in all the feasts of the house of Israel: he
shall offer the sin-offerings, and the meat-offering, and the whole-burnt
offerings, and the peace-offerings, to make atonement for the house of
Israel.
[18] Thus saith the Lord God; In the first month, on the first day of the
month, ye shall take a calf without blemish out of the herd, to make atone-
ment for the holy place. [19] And the priest shall take of the blood of the
atonement, and put it on the thresholds of the house, and upon the four
corners of the temple, and upon the altar, and upon the thresholds of the
gate of the inner court. [20] And thus shalt thou do in the seventh month;
on the first day of the month thou shalt take a rate from each one; and ye
shall make atonement for the house.
[21] And in the first month, on the fourteenth day of the month, ye shall
have the feast of the passover; seven days shall ye eat unleavened bread.
[22] And the prince shall offer in that day a calf for a sin-offering for himself,
and the house, and for all the people of the land. [23] And for the seven
days of the feast he shall offer as whole-burnt offerings to the Lord seven

calves and seven rams without blemish daily for the seven days; and a kid
of the goats daily for a sin-offering, and a meat-offering. [24] And thou shalt
prepare a cake for the calf, and cakes for the ram, and a hin of oil for the
cake. [25] And in the seventh month, on the fifteenth day of the month, thou
shalt sacrifice in the feast in the same way seven days, as they sacrificed
the sin-offerings, and the whole-burnt offerings, and the freewill-offering,
and the oil.

46 Thus saith the Lord God; The gate that is in the inner court, that
looketh eastward, shall be shut the six working days; but let it be
opened on the sabbath-day, and it shall be opened on the day of the new
moon. [2] And the prince shall enter by the way of the porch of the inner
gate, and shall stand at the entrance of the gate, and the priests shall
prepare his whole-burnt offerings and his peace-offerings, and he shall
worship at the entrance of the gate: then shall he come forth; but the gate
shall not be shut till evening. [3] And the people of the land shall worship
at the entrance of that gate, both on the sabbaths and at the new moons,
before the Lord.

[4] And the prince shall offer whole-burnt offerings to the Lord on the
sabbath-day, six lambs without blemish, and a ram without blemish; [5] and
a freewill-offering, a meat-offering for the ram, and a meat-offering for the
lambs, the gift of his hand, and a hin of oil for the meat-offering. [6] And on
the day of the new moon a calf without blemish, and six lambs, and there
shall be a ram without blemish; [7] and a meat-offering for the ram, and
there shall be a meat-offering for the calf as a freewill-offering, and for
the lambs, according as his hand can furnish, and there shall be a hin of
oil for the cake.

[8] And when the prince goeth in, he shall go in by the way of the porch
of the gate, and he shall go forth by the way of the gate. [9] And whenever
the people of the land shall go in before the Lord at the feasts, he that
goeth in by the way of the north gate to worship shall go forth by the way
of the south gate; and he that goeth in by the way of the south gate shall
go forth by the way of the north gate: he shall not return by the gate by
which he entered, but he shall go forth opposite it. [10] And the prince shall
enter with them in the midst of them when they go in; and when they go
forth, he shall go forth.

[11] And in the feasts and in the general assemblies the freewill oblation
shall be a meat-offering for the calf, and a meat-offering for the ram,
and for the lambs, as his hand can furnish, and a hin of oil for the
meat-offering. [12] And if the prince should prepare as a thanksgiving a
whole-burnt-peace-offering to the Lord, and should open for himself the
gate looking eastward, and offer his whole-burnt offering, and his peace-
offerings, as he doth on the sabbath-day; then shall he go out, and shall
shut the doors after he hath gone out.

[13] And he shall prepare daily as a whole-burnt offering to the Lord a lamb
of a year old without blemish: in the morning shall he prepare it. [14] And
he shall prepare a freewill-offering for it in the morning, the sixth part of
a measure of flour, and a third part of a hin of oil to mix therewith the fine

flour, as a freewill-offering to the Lord, a perpetual ordinance. [15] Ye shall
prepare the lamb, and the freewill-offering, and the oil in the morning,
for a perpetual whole-burnt-sacrifice.
[16] Thus saith the Lord God; If the prince shall give a gift to one of his
sons out of his inheritance, this shall be to his sons a possession as an
inheritance. [17] But if he give a gift to one of his servants, then it shall be-
long to him until the year of release; and then he shall restore it to the
prince: but of the inheritance of his sons the possession shall continue to
them. [18] And the prince shall by no means take of the inheritance of the
people, to oppress them: he shall give an inheritance to his sons out of
his own possession: that my people be not scattered, every one from his
possession.
[19] And he brought me into the entrance of the place behind the gate,
into the chamber of the sanctuary belonging to the priests, that looketh
toward the north: and, behold, there was a place set apart. [20] And he said
to me, This is the place where the priests shall boil the trespass-offerings
and the sin-offerings, and there shall they bake the meat-offering always;
so as not to carry them out into the outer court, to sanctify the people.
[21] And he brought me into the outer court, and led me round upon the
four sides of the court; and, behold, there was a court on each of the sides
of the court, [22] on every side a court, even a court for all the four sides, and
each little court belonging to the court was in length forty cubits, and in
breadth thirty cubits, there was one measure to the four. [23] And there were
chambers in them round about, round about the four, and cooking-places
formed under the chambers round about. [24] And he said to me, These are
the cooks' houses, where they that serve the house shall boil the sacrifices
of the people.

47 And he brought me to the entrance of the house; and, behold, wa-
ter issued from under the porch eastward, for the front of the house
looked eastward; and the water came down from the right side, from the
south to the altar. [2] And he brought me out by the way of the northern
gate, and he led me round by the way outside to the gate of the court
that looketh eastward; and, behold, water came down from the right side,
[3] in the direction in which a man went forth opposite; and there was a
measuring line in his hand, and he measured a thousand cubits with the
measure; [4] and he passed through the water; it was water of a fountain:
and again he measured a thousand, and passed through the water; and
the water was up to the thighs: and again he measured a thousand; and
he passed through water up to the loins. [5] And again he measured a thou-
sand; and he could not pass through: for the water rose as of a torrent
which men cannot pass over.
[6] And he said to me, Hast thou seen this, son of man? Then he brought
me, and led me back to the brink of the river [7] as I returned; and, behold,
on the brink of the river there were very many trees on this side and on
that side. [8] And he said to me, This is the water that goeth forth to Galilee
that lieth eastward, and it is gone down to Arabia, and hath reached as far
as to the sea to the outlet of the water: and it shall heal the waters. [9] And

it shall come to pass, that every animal of living and moving creatures,
all on which the river shall come, shall live: and there shall be there very
many fish; for this water shall go thither, and it shall heal them, and they
shall live: everything on which the river shall come shall live.
10 And fishers shall stand there from Ingadin to Enagallim; it shall be a
place to spread out nets upon; it shall be distinct; and the fishes thereof
shall be as the fishes of the great sea, a very great multitude. 11 But at the
outlet of the water, and the turn of it, and where it overfloweth its banks,
they shall not heal at all; they are given to salt. 12 And every fruit tree shall
grow by the river, even on the bank of it on this side and on that side: they
shall not decay upon it, neither shall their fruit fail: they shall bring forth
the first-fruit of their early crop, for these their waters come forth of the
sanctuary: and their fruit shall be for meat, and their foliage for health.
13 Thus saith the Lord God; Ye shall inherit these borders of the land;
they are given by lot to the twelve tribes of the children of Israel. 14 And
ye shall inherit it, each according to his brother's portion, even the land
concerning which I lifted up my hand to give it to your fathers: and this
land shall fall to you by lot.
15 And these are the borders of the land that lieth northward, from
the great sea that cometh down, and divideth the entrance of Emasel-
dam; 16 Maabthera, Ebrameliam, between the coasts of Damascus and
the coasts of Emathi, the habitation of Saunan, which places are above
the coasts of Auranitis. 17 These are the borders from the sea, from the
habitations of Ænan, the coasts of Damascus, and the northern coasts.
18 And the eastern coasts between Loranitis, and Damascus, and the land
of Galaad, and the land of Israel, the Jordan divideth to the sea that is east
of the city of palm-trees. These are the eastern coasts. 19 And the southern
and south-western coasts are from Thæman and the city of palm-trees, to
the water of Marimoth Cadem, reaching forth to the great sea. This part
is the south and south-west. 20 This part of the great sea formeth a bor-
der, till one cometh opposite the entrance of Emath, even as far as the
entrance thereof. These are the parts west of Emath.
21 So ye shall divide this land to them, even to the tribes of Israel. 22 Ye
shall cast the lot upon it, for yourselves and the strangers that sojourn in
the midst of you, who have begotten children in the midst of you: and
they shall be to you as natives among the children of Israel; they shall eat
with you in their inheritance in the midst of the tribes of Israel. 23 And
they shall be in the tribe of proselytes among the proselytes that are with
them: there shall ye give them an inheritance, saith the Lord God.

48 And these are the names of the tribes from the northern corner,
on the side of the descent that draweth a line to the entrance of
Emath the palace of Ælam, the border of Damascus northward on the
side of Emath the palace; and they shall have the eastern parts as far as
the sea, for Dan, one portion. 2 And from the borders of Dan eastward
as far as the west sea-coast, for Aser, one. 3 And from the borders of Aser,
from the eastern parts as far as the west coasts, for Nephthalim, one. 4 And
from the borders of Nephthalim, from the east as far as the west coasts,

for Manasse, one. [5] And from the borders of Manasse, from the eastern
parts as far as the west coasts, for Ephraim, one. [6] And from the borders
of Ephraim, from the eastern parts to the west coasts, for Reuben, one.
[7] And from the borders of Reuben, from the eastern parts as far as the
west coasts, for Judah, one.

[8] And from the borders of Judah, from the eastern parts shall be the offer-
ing of first-fruits, in breadth twenty-five thousand reeds, and in length as
one of the portions measured from the east even to the western parts: and
the sanctuary shall be in the midst of them. [9] As for the first-fruits which
they shall offer to the Lord, it shall be in length twenty-five thousand, and
in breadth twenty-five thousand. [10] Out of this shall be the first-fruits of
the holy things to the priests, northward, five and twenty-thousand, and
towards the west, ten thousand, and southward, five and twenty thousand:
and the mountain of the sanctuary, shall be in the midst of it, [11] for the
priests, for the consecrated sons of Sadduc, who keep the charges of the
house, who erred not in the error of the children of Israel, as the Levites
erred. [12] And the first-fruits shall be given to them out of the first-fruits of
the land, even a most holy portion from the borders of the Levites.

[13] And the Levites shall have the part, next to the borders of the priests,
in length twenty-five thousand, and in breadth ten thousand: the whole
length shall be five and twenty thousand, and the breadth twenty thou-
sand. [14] No part of it shall be sold, nor measured as for sale, neither shall
the first-fruits of the land be taken away: for they are holy to the Lord.

[15] But concerning the five thousand that remain in the breadth in the
five and twenty thousand, they shall be a suburb to the city for dwelling,
and for a space before it: and the city shall be in the midst thereof. [16] And
these shall be its dimensions; from the northern side four thousand and
five hundred, and from the southern side four thousand and five hun-
dred, and from the eastern side four thousand and five hundred, and from
the western side they shall measure four thousand five hundred. [17] And
there shall be a space to the city northward two hundred and fifty, and
southward two hundred and fifty, and eastward two hundred and fifty,
and westward two hundred and fifty.

[18] And the remainder of the length that is next to the first-fruits of the
holy portion shall be ten thousand eastward, and ten thousand westward:
and they shall be the first-fruits of the sanctuary; and the fruits thereof
shall be for bread to them that labour for the city. [19] And they that labour
for the city shall labour for it out of all the tribes of Israel.

[20] The whole offering shall be a square of twenty-five thousand by
twenty-five thousand: ye shall separate again part of it, the first-fruits of
the sanctuary, from the possession of the city.

[21] And the prince shall have the remainder on this side and on that side
from the first-fruits of the sanctuary, and there shall be a possession of
the city, for five and twenty thousand cubits in length, to the eastern and
western borders, for five and twenty thousand to the western borders, next
to the portions of the prince; and the first-fruits of the holy things and the
sanctuary of the house shall be in the midst of it. [22] And there shall be a

portion taken from the Levites, from the possession of the city in the midst
of the princes between the borders of Judah and the borders of Benjamin,
and it shall be the portion of the princes.
23 And as for the rest of the tribes, from the eastern parts as far as the
western, Benjamin shall have one portion. 24 And from the borders of Ben-
jamin, from the eastern parts to the western, Symeon, one. 25 And from
the borders of Symeon, from the eastern parts to the western, Issachar,
one. 26 And from the borders of Issachar, from the eastern parts to the
western, Zabulon, one. 27 And from the borders of Zabulon, from the east
to the western parts, Gad, one. 28 And from the borders of Gad, from the
eastern to the south-western parts; his coasts shall even be from Thæman,
and the water of Barimoth Cades, for an inheritance, unto the great sea.
29 This is the land, which ye shall divide by lot to the tribes of Israel, and
these are their portions, saith the Lord God.
30 And these are the goings out of the city northward, four thousand and
five hundred by measure. 31 And the gates of the city shall be after the
names of the tribes of Israel: three gates northward; the gate of Reuben,
one, and the gate of Judah, one, and the gate of Levi, one. 32 And eastward
four thousand and five hundred: and three gates; the gate of Joseph, one,
and the gate of Benjamin, one, and the gate of Dan, one. 33 And southward,
four thousand and five hundred by measure: and three gates; the gate of
Symeon, one, and the gate of Issachar, one, and the gate of Zabulon, one.
34 And westward, four thousand and five hundred by measure: and three
gates; the gate of Gad, one, and the gate of Aser, one, and the gate of
Nephthalim, one.
35 The circumference, eighteen thousand measures: and the name of the
city, from the day that it shall be finished, shall be the name thereof.

The Book of Daniel

Susanna

[a]THERE dwelt a man in Babylon, called Joacim: [2] and he took a wife, whose
name was Susanna, the daughter of Chelcias, a very fair woman, and one
that feared the Lord. [3] Her parents also were righteous, and taught their
daughter according to the law of Moses. [4] Now Joacim was a very rich
man, and had a fair garden joining unto his house; and to him resorted
the Jews; because he was more honourable than all others.

[5] The same year were appointed two of the ancients of the people to
be judges, such as the Lord spake of, that wickedness came from Babylon
from ancient judges, who seemed to govern the people. [6] These kept much
at Joacim's house, and all that had any suits in law came unto them.

[7] Now when the people departed away at noon, Susanna went into her
husband's garden to walk. [8] And the two elders saw her going in every
day, and walking; so that their lust was inflamed toward her. [9] And they
perverted their own mind, and turned away their eyes, that they might
not look unto heaven, nor remember just judgments. [10] And albeit they
both were wounded with her love, yet durst not one show another his
grief. [11] For they were ashamed to declare their lust, that they desired to
have to do with her. [12] Yet they watched diligently from day to day to see
her.

[13] And the one said to the other, Let us now go home: for it is dinner
time. [14] So when they were gone out, they parted the one from the other,
and turning back again they came to the same place; and after that they
had asked one another the cause, they acknowledged their lust: then ap-
pointed they a time both together, when they might find her alone.

[15] And it fell out, as they watched a fit time, she went in as before with
two maids only, and she was desirous to wash herself in the garden: for it
was hot. [16] And there was nobody there save the two elders, that had hid
themselves, and watched her. [17] Then she said to her maids, Bring me oil
and washing balls, and shut the garden doors, that I may wash.

[18] And they did as she bade them, and shut the garden doors, and went
out themselves at private doors to fetch the things that she had com-
manded them: but they saw not the elders, because they were hid.

[19] Now when the maids were gone forth, the two elders rose up, and ran
unto her, saying, [20] Behold, the garden doors are shut, that no man can
see us, and we are in love with thee; therefore consent unto us, and lie
with us. [21] If thou wilt not, we will bear witness against thee, that a young

[a] These three additions [the Song of the Three Children, Susanna, and Bel and the Dragon] to the [Book of Daniel] were probably composed in the Maccabean age. Their original language is a matter of much dispute. Susanna and Bel and the Dragon contain several anecdotes related of Daniel, which, although of a simple character, are not without interest as historical-parables.

man was with thee: and therefore thou didst send away thy maids from thee.
[22] Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands. [23] It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord. [24] With that Susanna cried with a loud voice: and the two elders cried out against her.
[25] Then ran the one, and opened the garden door. [26] So when the servants of the house heard the cry in the garden, they rushed in at a private door, to see what was done unto her. [27] But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.
[28] And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death; [29] and said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. [30] So she came with her father and mother, her children, and all her kindred.
[31] Now Susanna was a very delicate woman, and beauteous to behold. [32] And these wicked men commanded to uncover her face (for she was covered), that they might be filled with her beauty. [33] Therefore her friends and all that saw her wept.
[34] Then the two elders stood up in the midst of the people, and laid their hands upon her head. [35] And she weeping looked up toward heaven: for her heart trusted in the Lord.
[36] And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. [37] Then a young man, who there was hid, came unto her, and lay with her. [38] Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.
[39] And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leapt out. [40] But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. [41] Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.
[42] Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be: [43] thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. [44] And the Lord heard her voice.
[45] Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel: [46] who cried with a loud voice, I am clear from the blood of this woman.
[47] Then all the people turned them toward him, and said, What mean these words that thou hast spoken? [48] So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or

knowledge of the truth ye have condemned a daughter of Israel? [49] Return
again to the place of judgment: for they have borne false witness against
her.
[50] Wherefore all the people turned again in haste, and the elders said
unto him, Come, sit down among us, and show it us, seeing God hath
given thee the honour of an elder. [51] Then said Daniel unto them, Put
these two aside one far from another, and I will examine them.
[52] So when they were put asunder one from another, he called one of
them, and said unto him, O thou that art waxen old in wickedness, now
thy sins which thou hast committed aforetime are come to light: [53] for
thou hast pronounced false judgment, and hast condemned the innocent,
and hast let the guilty go free; albeit the Lord saith, The innocent and
righteous shalt thou not slay. [54] Now then, if thou hast seen her, tell me,
Under what tree sawest thou them companying together? And he said,
Under a mastic tree.
[55] And Daniel said, Very well; thou hast lied against thy own head; for
even now the angel of God hath received the sentence of God to cut thee
in two. [56] So he put him aside, and commanded to bring the other, and
said unto him, O thou seed of Canaan, and not of Judah, beauty hath
deceived thee, and lust hath perverted thy heart. [57] Thus have ye dealt
with the daughters of Israel, and they for fear companied with you: but
the daughter of Judah would not abide your wickedness. [58] Now therefore
tell me, Under what tree didst thou take them companying together? And
he said, Under a holm tree.
[59] Then said Daniel unto him, Well; thou hast also lied against thy own
head: for the angel of God waiteth with the sword to cut thee in two, that
he may destroy you.
[60] With that all the assembly cried out with a loud voice, and praised
God, who saveth them that trust in him. [61] And they arose against the two
elders, for Daniel had convicted them of false witness by their own mouth:
[62] and according to the law of Moses they did unto them in such sort as
they maliciously intended to do to their neighbour: and they put them to
death. Thus the innocent blood was saved the same day.
[63] Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all their kindred, because there was
no dishonesty found in her. [64] From that day forth was Daniel had in great
reputation in the sight of the people.

1 In the third year of the reign of Joakim king of Judah, came Nabuchodonosor king of Babylon to Jerusalem, and besieged it. [2] And the
Lord gave into his hand Joakim king of Judah, and part of the vessels of
the house of God: and he brought them into the land of Sennaar to the
house of his god; and he brought the vessels into the treasure-house of
his god. [3] And the king told Asphanez his chief eunuch, to bring in some
of the captive children of Israel, and of the seed of the kingdom, and of
the princes; [4] young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and who had ability to stand in the house before

the king, and the king gave commandment to teach them the learning and
language of the Chaldeans.
5 And the king appointed them a daily portion from the king's table, and
from the wine which he drank; and gave orders to nourish them three
years, and that afterwards they should stand before the king.
6 Now these were among them of the children of Judah, Daniel, and Ana-
nias, and Azarias, and Misael. 7 And the chief of the eunuchs gave them
names: to Daniel, Baltasar; and to Ananias, Sedrach; and to Misael, Mis-
ach; and to Azarias, Abdenago. 8 And Daniel purposed in his heart, that
he would not defile himself with the king's table, nor with the wine of his
drink: and he entreated the chief of the eunuchs that he might not defile
himself. 9 Now God had brought Daniel into favour and compassion with
the chief of the eunuchs. 10 And the chief of the eunuchs said to Daniel,
I fear my lord the king, who hath appointed your meat and your drink,
lest he see your countenances gloomy in comparison of the young men
your equals; so shall ye endanger my head to the king. 11 And Daniel said
to Amelsad, whom the chief of the eunuchs had appointed over Daniel,
Ananias, Misael, and Azarias, 12 Prove now thy servants ten days; and let
them give us pulse, and let us eat, and let us drink water: 13 and let our
countenances be seen by thee, and the countenances of the children that
eat at the king's table; and deal with thy servants according as thou shalt
see.
14 And he hearkened to them, and proved them ten days. 15 And at the
end of the ten days their countenances appeared fairer and stouter in flesh
than the children that fed at the king's table. 16 So Amelsad took away their
supper and the wine of their drink, and gave them pulse.
17 And as for these four children, God gave them understanding and pru-
dence in all learning and wisdom: and Daniel had understanding in all
visions and dreams. 18 And at the end of the days, after which the king
had given orders to bring them in, then the chief of the eunuchs brought
them in before Nabuchodonosor. 19 And the king spoke with them; and
there were not found out of them all any like Daniel, and Ananias, and
Misael, and Azarias: and they stood before the king. 20 And in every matter
of wisdom and knowledge wherein the king questioned them, he found
them ten times wiser than all the enchanters and sorcerers that were in
all his kingdom. 21 And Daniel continued till the first year of king Cyrus.
2 In the second year of his reign Nabuchodonosor dreamed a dream,
and his spirit was amazed, and his sleep departed from him. 2 And
the king gave orders to call the enchanters, and the magicians, and the
sorcerers, and the Chaldeans, to declare to the king his dreams. And they
came and stood before the king.
3 And the king said to them, I have dreamed, and my spirit was trou-
bled to know the dream. 4 And the Chaldeans spoke to the king in the Syr-
ian language, saying, O king, live for ever: do thou tell the dream to thy
servants, and we will declare the interpretation. 5 The king answered the
Chaldeans, The thing hath departed from me: if ye do not make known
to me the dream and the interpretation, ye shall be destroyed, and your

houses shall be spoiled. [6] But if ye make known to me the dream, and the
interpretation thereof, ye shall receive of me gifts and presents and much
honour: only tell me the dream, and the interpretation thereof. [7] They an-
swered the second time, and said, Let the king tell the dream to his ser-
vants, and we will declare the interpretation.

[8] And the king answered and said, I verily know that ye are trying to gain
time, because ye see that the thing hath gone from me. [9] If then ye do not
tell me the dream, I know that ye have concerted to utter before me a false
and corrupt tale, until the time shall have past: tell me my dream, and I
shall know that ye will also declare to me the interpretation thereof. [10] The
Chaldeans answered before the king, and said, There is no man upon the
earth, who shall be able to make known the king's matter: forasmuch as
no great king or ruler asketh such a question of an enchanter, magician, or
Chaldean. [11] For the question which the king asketh is difficult, and there
is no one else who shall answer it before the king, but the gods, whose
dwelling is not with any flesh.

[12] Then the king in rage and anger commanded to destroy all the wise
men of Babylon. [13] So the decree went forth, and they began to slay the
wise men; and they sought Daniel and his fellows to slay them.

[14] Then Daniel answered with counsel and prudence to Arioch the cap-
tain of the royal guard, who was gone forth to kill the wise men of Baby-
lon; saying, [15] Chief magistrate of the king, wherefore hath the peremptory
command proceeded from the king? So Arioch made known the matter
to Daniel. [16] And Daniel entreated the king to give him time, and that he
might thus declare to the king the interpretation of it. [17] So Daniel went
into his house, and made known the matter to Ananias, and Misael, and
Azarias, his friends. [18] And they sought mercies from the God of heaven
concerning this mystery; that Daniel and his friends might not perish with
the rest of the wise men of Babylon.

[19] Then the mystery was revealed to Daniel in a vision of the night: and
Daniel blessed the God of heaven, and said,

[20] May the name of God be blessed from everlasting and to everlasting:
for wisdom and understanding are his. [21] And he changeth times and sea-
sons: he appointeth kings, and removeth them, giving wisdom to the wise,
and prudence to them that have understanding: [22] he revealeth deep and
secret matters; knowing what is in darkness, and the light is with him. [23] I
give thanks to thee, and praise thee, O God of my fathers, for thou hast
given me wisdom and power, and hast made known to me the things
which we asked of thee; and thou hast made known to me the king's
vision.

[24] And Daniel came to Arioch, whom the king had appointed to destroy
the wise men of Babylon, and said to him; Destroy not the wise men of
Babylon, but bring me in before the king, and I will declare the interpreta-
tion to the king. [25] Then Arioch in haste brought in Daniel before the king,
and said to him, I have found a man of the children of the captivity of
Judea, who will declare the interpretation to the king. [26] And the king an-

swered and said to Daniel, whose name was Baltasar, Canst thou declare
to me the dream which I saw, and the interpretation thereof?
[27] And Daniel answered before the king, and said, The mystery which
the king asketh the explanation of is not in the power of the wise men,
magicians, enchanters, or soothsayers to declare to the king. [28] But there
is a God in heaven revealing mysteries, and he hath made known to king
Nabuchodonosor what things must come to pass in the last days. Thy
dream, and the visions of thy head upon thy bed, are as followeth, [29] O
king: thy thoughts upon thy bed arose as to what must come to pass here-
after: and he that revealeth mysteries hath made known to thee what must
come to pass. [30] Moreover, this mystery hath not been revealed to me by
reason of wisdom which is in me beyond all others living, but for the sake
of making known the interpretation to the king, that thou mightest know
the thoughts of thy heart.
[31] Thou, O king, sawest, and behold an image: that image was great, and
the appearance of it excellent, standing before thy face; and the form of
it was terrible. [32] It was an image, the head of which was of fine gold, its
hands and breast and arms of silver, its belly and thighs of brass, [33] its
legs of iron, its feet, part of iron and part of earthenware. [34] Thou sawest
until a stone was cut out of a mountain without hands, and it smote the
image upon its feet of iron and earthenware, and utterly reduced them to
powder. [35] Then once for all the earthenware, the iron, the brass, the silver,
the gold, were ground to powder, and became as chaff from the summer
threshing-floor; and the violence of the wind carried them away, and no
place was found for them: and the stone which had smitten the image
became a great mountain, and filled all the earth. [36] This is the dream;
and we will tell the interpretation thereof before the king.
[37] Thou, O king, art a king of kings, to whom the God of heaven hath
given a powerful and strong and honourable kingdom, [38] in every place
where the children of men dwell: and he hath given into thy hand the
wild beasts of the field, and the birds of the sky and the fish of the sea,
and he hath made thee lord of all. [39] Thou art the head of gold. And after
thee shall arise another kingdom inferior to thee, and a third kingdom
which is the brass, which shall have dominion over all the earth; [40] and a
fourth kingdom, which shall be strong as iron: as iron beateth to powder
and subdueth all things, so shall it beat to powder and subdue. [41] And
whereas thou sawest the feet and the toes, part of earthenware and part
of iron, the kingdom shall be divided; yet there shall be in it of the strength
of iron, as thou sawest the iron mixed with earthenware. [42] And whereas
the toes of the feet were part of iron and part of earthenware, part of the
kingdom shall be strong, and part of it shall be broken. [43] Whereas thou
sawest the iron mixed with earthenware, they shall be mingled with the
seed of men: but they shall not cleave together, as the iron doth not mix
itself with earthenware.
[44] And in the days of those kings the God of heaven shall set up a king-
dom which shall never be destroyed: and his kingdom shall not be left to
another people, but it shall beat to pieces and grind to powder all other

kingdoms, and it shall stand for ever. [45] Whereas thou sawest that a stone
was cut out of a mountain without hands, and it beat to pieces the earth-
enware, the iron, the brass, the silver, the gold; the great God hath made
known to the king what must happen hereafter: and the dream is true,
and the interpretation thereof sure.
[46] Then king Nabuchodonosor fell upon his face, and worshipped Daniel,
and gave orders to offer to him gifts and incense. [47] And the king answered
and said to Daniel, Of a truth your God is a God of gods, and Lord of kings,
who revealeth mysteries; for thou hast been able to reveal this mystery.
[48] And the king promoted Daniel, and gave him great and abundant gifts,
and set him over the whole province of Babylon, and made him chief
satrap over all the wise men of Babylon. [49] And Daniel asked of the king,
and he appointed Sedrach, Misach, and Abdenago, over the affairs of the
province of Babylon: but Daniel was in the king's palace.

3 In his eighteenth year Nabuchodonosor the king made a golden image,
its height was sixty cubits, its breadth six cubits: and he set it up in the
plain of Deira, in the province of Babylon. [2] And he sent forth to gather
the governors, and the captains, and the heads of provinces, chiefs, and
princes, and those who were in authority, and all the rulers of districts,
to come to the dedication of the image. [3] So the heads of provinces, the
governors, the captains, the chiefs, the great princes, those who were in
authority, and all the rulers of districts, were gathered to the dedication of
the image which king Nabuchodonosor had set up; and they stood before
the image.
[4] Then a herald cried aloud, To you it is commanded, ye peoples, tribes,
and languages, [5] at what hour ye shall hear the sound of the trumpet,
and pipe, and harp, and sackbut, and psaltery, and every kind of mu-
sic, ye shall fall down and worship the golden image which king Nabu-
chodonosor hath set up. [6] And whosoever shall not fall down and worship,
in the same hour he shall be cast into the burning fiery furnace. [7] And it
came to pass when the nations heard the sound of the trumpet, and pipe,
and harp, and sackbut, and psaltery, and all kinds of music, all the na-
tions, tribes, and languages, fell down and worshipped the golden image
which king Nabuchodonosor had set up.
[8] Then came near certain Chaldeans, and accused the Jews to the king,
saying, [9] O king, live for ever. [10] Thou, O king, hast made a decree, that
every man who shall hear the sound of the trumpet, and pipe, and harp,
sackbut, and psaltery, and all kinds of music, [11] and shall not fall down and
worship the golden image, shall be cast into the burning fiery furnace.
[12] There are certain Jews whom thou hast appointed over the affairs of
the province of Babylon, Sedrach, Misach, and Abdenago, who have not
obeyed thy decree, O king: they serve not thy gods, and worship not the
golden image which thou hast set up.
[13] Then Nabuchodonosor in wrath and anger commanded to bring Se-
drach, Misach, and Abdenago: and they were brought before the king.
[14] And Nabuchodonosor answered and said to them, Is it true, Sedrach,
Misach, and Abdenago, that ye serve not my gods, and worship not the

golden image which I have set up? [15] Now then if ye be ready, whensoever
ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut,
and psaltery, and harmony, and every kind of music, to fall down and
worship the golden image which I have made; well: but if ye worship not,
in the same hour ye shall be cast into the burning fiery furnace; and who
is the God that shall deliver you out of my hand?
[16] Then answered Sedrach, Misach, and Abdenago, and said to king
Nabuchodonosor, We have no need to answer thee concerning this mat-
ter. [17] For our God whom we serve is in the heavens, able to deliver us
from the burning fiery furnace, and he will rescue us from thy hands, O
king. [18] But if not, be it known to thee, O king, that we will not serve thy
gods, nor worship the image which thou hast set up.
[19] Then Nabuchodonosor was filled with wrath, and the form of his coun-
tenance was changed toward Sedrach, Misach, and Abdenago: and he
gave orders to heat the furnace seven times more than usual, until it
should burn to the uttermost. [20] And he commanded mighty men to bind
Sedrach, Misach, and Abdenago, and to cast them into the burning fiery
furnace. [21] Then those men were bound with their coats, and caps, and
hose, and were cast into the midst of the burning fiery furnace, [22] foras-
much as the king's word prevailed; and the furnace was made exceeding
hot. [23] Then these three men, Sedrach, Misach, and Abdenago, fell bound
into the midst of the burning furnace, [24] and walked in the midst of the
flame, singing praise to God, and blessing the Lord.

The Song of the Three Children

[25] [a]Then Azarias stood up, and prayed on this manner; and opening his
mouth in the midst of the fire said,

[26] Blessed art thou, O Lord God of our fathers:
thy name is worthy to be praised and glorified for evermore:
[27] for thou art righteous in all the things that thou hast done to us:
yea, true are all thy works, thy ways are right,
and all thy judgments truth.

[28] In all the things that thou hast brought upon us,
and upon the holy city of our fathers, even Jerusalem,
thou hast executed true judgment:
for according to truth and judgment didst thou bring all
these things upon us because of our sins.
[29] For we have sinned and committed iniquity, departing from thee.
In all things have we trespassed, and not obeyed
thy commandments,

[a] The Song of the Three Children contains, for the most part, a prayer put into the mouth of Azarias (Abed-Nego), and the song which purports to have been sung by the three Jewish youths in the midst of the burning fiery furnace. This stirring psalm of thanksgiving (the *Benedicite*) is well known, owing to its being included among the canticles of the Church.

[30] nor kept them, neither done as thou hast commanded us,
that it might go well with us.
[31] Wherefore all that thou hast brought upon us, and everything
that thou hast done to us,
thou hast done in true judgment.

[32] And thou didst deliver us into the hands of lawless enemies,
most hateful forsakers of God,
and to an unjust king, and the most wicked in all the world.
[33] And now we cannot open our mouths,
we are become a shame and reproach to thy servants,
and to them that worship thee.

[34] Yet deliver us not up wholly, for thy name's sake,
neither disannul thou thy covenant:
[35] and cause not thy mercy to depart from us,
for thy beloved Abraham's sake,
for thy servant Isaac's sake,
and for thy holy Israel's sake;
[36] to whom thou hast spoken and promised,
that thou wouldst multiply their seed as the stars of heaven,
and as the sand that lieth upon the seashore.
[37] For we, O Lord, are become less than any nation,
and be kept under this day in all the world because of our sins.
[38] Neither is there at this time prince, or prophet, or leader,
or burnt offering, or sacrifice, or oblation, or incense,
or place to sacrifice before thee, and to find mercy.

[39] Nevertheless in a contrite heart and a humble spirit let us be accepted.
Like as in the burnt offerings of rams and bullocks,
and like as in ten thousands of fat lambs:
[40] so let our sacrifice be in thy sight this day,
and grant that we may wholly go after thee:
for they shall not be confounded that put their trust in thee.

[41] And now we follow thee with all our heart,
we fear thee, and seek thy face.
Put us not to shame:
[42] but deal with us after thy lovingkindness,
and according to the multitude of thy mercies.

[43] Deliver us also according to thy marvellous works,
and give glory to thy name, O Lord:
[44] and let all them that do thy servants hurt be ashamed;
and let them be confounded in all their power and might,
and let their strength be broken;
[45] and let them know that thou art Lord, the only God,

and glorious over the whole world.

46 And the king's servants, that put them in, ceased not to make the oven
hot with rosin, pitch, tow, and small wood; 47 so that the flame streamed
forth above the furnace forty and nine cubits. 48 And it passed through,
and burned those Chaldeans it found about the furnace.
49 But the angel of the Lord came down into the oven together with
Azarias and his fellows, and smote the flame of the fire out of the oven;
50 and made the midst of the furnace as it had been a moist whistling wind,
so that the fire touched them not at all, neither hurt nor troubled them.
51 Then the three, as out of one mouth, praised, glorified, and blessed,
God in the furnace, saying,

52 Blessed art thou, O Lord God of our fathers:
and to be praised and exalted above all for ever.
And blessed is thy glorious and holy name:
and to be praised and exalted above all for ever.

53 Blessed art thou in the temple of thy holy glory:
and to be praised and glorified above all for ever.
54 Blessed art thou that beholdest the depths, and sittest
upon the cherubim:
and to be praised and exalted above all for ever.
55 Blessed art thou on the glorious throne of thy kingdom:
and to be praised and glorified above all for ever.
56 Blessed art thou in the firmament of heaven: and above all
to be praised and glorified for ever.

57 O all ye works of the Lord, bless ye the Lord:
praise and exalt him above all for ever.
58 O ye heavens, bless ye the Lord:
praise and exalt him above all for ever.
59 O ye angels of the Lord, bless ye the Lord:
praise and exalt him above all for ever.
60 O all ye waters that be above the heaven, bless ye the Lord:
praise and exalt him above all for ever.
61 O all ye powers of the Lord, bless ye the Lord:
praise and exalt him above all for ever.

62 O ye sun and moon, bless ye the Lord:
praise and exalt him above all for ever.
63 O ye stars of heaven, bless ye the Lord:
praise and exalt him above all for ever.
64 O every shower and dew, bless ye the Lord:
praise and exalt him above all for ever.
65 O all ye winds, bless ye the Lord:
praise and exalt him above all for ever.

[66] O ye fire and heat, bless ye the Lord:
praise and exalt him above all for ever.

[71] O ye nights and days, bless ye the Lord:
praise and exalt him above all for ever.
[72] O ye light and darkness, bless ye the Lord:
praise and exalt him above all for ever.
[72a] O ye frost and heat, bless ye the Lord:
praise and exalt him above all for ever.
[72b] O ye frost and snow, bless ye the Lord:
praise and exalt him above all for ever.
[73] O ye lightnings and clouds, bless ye the Lord:
praise and exalt him above all for ever.

[74] O let the earth bless the Lord:
praise and exalt him above all for ever.
[75] O ye mountains and little hills, bless ye the Lord:
praise and exalt him above all for ever.
[76] O all ye things that grow on the earth, bless ye the Lord:
praise and exalt him above all for ever.

[77] O ye seas and rivers, bless ye the Lord:
praise and exalt him above all for ever.
[78] O ye fountains, bless ye the Lord:
praise and exalt him above all for ever.
[79] O ye whales, and all that move in the waters, bless ye the Lord:
praise and exalt him above all for ever.
[80] O all ye fowls of the air, bless ye the Lord:
praise and exalt him above all for ever.
[81] O all ye beasts and cattle, bless ye the Lord:
praise and exalt him above all for ever.

[82] O ye children of men, bless ye the Lord:
praise and exalt him above all for ever.
[83] O Israel, bless ye the Lord:
praise and exalt him above all for ever.

[84] O ye priests of the Lord, bless ye the Lord:
praise and exalt him above all for ever.
[85] O ye servants of the Lord, bless ye the Lord:
praise and exalt him above all for ever.
[86] O ye spirits and souls of the righteous, bless ye the Lord:
praise and exalt him above all for ever.
[87] O ye holy and humble men of heart, bless ye the Lord:
praise and exalt him above all for ever.

[88] O Ananias, Azarias, and Misael, bless ye the Lord;

praise and exalt him above all for ever:
for he hath delivered us from hell, and saved us
from the hand of death,
and delivered us out of the midst of the furnace and burning flame:
even out of the midst of the fire hath he delivered us.
[89] O give thanks unto the Lord, because he is gracious:
for his mercy endureth for ever.

[90] O all ye that worship the Lord, bless the God of gods,
praise him and give him thanks: for his mercy endureth for ever.

[91] And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king. [92] And the king said, But I see four men loose, and walking in the midst of the fire, and there hath no harm happened to them; and the appearance of the fourth is like the Son of God. [93] Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrach, Misach, and Abdenago, ye servants of the most high God, proceed forth, and come hither. So Sedrach, Misach, and Abdenago, came forth out of the midst of the fire. [94] Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the men, and perceived that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them.

[95] And king Nabuchodonosor answered and said, Blessed be the God of Sedrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants, because they trusted in him; and they have changed the king's word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God. [96] Wherefore I publish a decree: Every people, tribe, or language, that shall speak reproachfully against the God of Sedrach, Misach, and Abdenago, shall be destroyed, and their houses shall be plundered: because there is no other God who shall be able to deliver thus. [97] Then the king promoted Sedrach, Misach, and Abdenago, in the province of Babylon, and advanced them, and gave them authority to rule over all the Jews who were in his kingdom.

4 King Nabuchodonosor to all nations, tribes, and tongues, who dwell in all the earth; Peace be multiplied to you. [2] It seemed good to me to declare to you the signs and wonders which the most high God hath wrought with me, [3] how great and mighty they are: his kingdom is an everlasting kingdom, and his power to all generations.

[4] I Nabuchodonosor was thriving in my house, and prospering. [5] I saw a vision, and it terrified me, and I was troubled on my bed, and the visions of my head troubled me. [6] And I made a decree to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream. [7] So the enchanters, magicians, soothsayers, and Chaldeans came in: and I told the dream before them; but they did not

make known to me the interpretation thereof; [8] until Daniel came, whose
name is Baltasar, according to the name of my God, who hath within him
the Holy Spirit of God; to whom I said,
[9] O Baltasar, chief of the enchanters, of whom I know that the Holy Spirit
of God is in thee, and no mystery is too hard for thee, hear the vision of
my dream which I had, and tell me the interpretation of it. [10] I had a vision
upon my bed; and behold a tree in the midst of the earth, and its height
was great. [11] The tree grew large and strong, and its height reached to the
sky, and its extent to the extremity of the whole earth: [12] its leaves were
fair, and its fruit abundant, and in it was meat for all; and under it the
wild beasts of the field took shelter, and the birds of the sky lodged in the
branches of it, and all flesh was fed of it.
[13] I beheld in the night vision upon my bed, and, behold, a watcher and
a holy one came down from heaven, and cried aloud, and thus he said,
[14] Cut down the tree, and pluck off its branches, and shake off its leaves,
and scatter its fruit: let the wild beasts be removed from under it, and the
birds from its branches. [15] Only leave the stump of its roots in the earth,
and bind it with an iron and brass band; and it shall lie in the grass that is
without and in the dew of heaven, and its portion shall be with the wild
beasts in the grass of the field. [16] His heart shall be changed from that
of man, and the heart of a wild beast shall be given to him; and seven
times shall pass over him. [17] The matter is by the decree of the watcher,
and the demand is a word of the holy ones; that the living may know
that the Lord is most high over the kingdom of men, and he will give
it to whomsoever he shall please, and will set up over it that which is
set at nought of men. [18] This is the vision which I king Nabuchodonosor
saw: and do thou, Baltasar, declare the interpretation, for none of the wise
men of my kingdom are able to show me the interpretation of it: but thou,
Daniel, art able; for the Holy Spirit of God is in thee.
[19] Then Daniel, whose name is Baltasar, was amazed about one hour,
and his thoughts troubled him. And Baltasar answered and said, My lord,
let the dream be to them that hate thee, and the interpretation of it to thy
enemies. [20] The tree which thou sawest, that grew large and strong, whose
height reached to the sky and its extent to all the earth; [21] and whose leaves
were flourishing, and its fruit abundant (and it was meat for all; under it
the wild beasts lodged, and the birds of the sky took shelter in its branches)
[22] is thyself, O king; for thou art grown great and powerful, and thy great-
ness hath increased and reached to heaven, and thy dominion to the ends
of the earth. [23] And whereas the king saw a watcher and a holy one com-
ing down from heaven, and he said, Strip the tree, and destroy it; only
leave the stump of its roots in the ground, and bind it with a band of iron
and brass; and it shall lie in the grass that is without, and in the dew of
heaven, and its portion shall be with wild beasts, until seven times have
passed over it; [24] this is the interpretation of it, O king, and it is a decree of
the Most High, which hath come upon my lord the king. [25] And they shall
drive thee forth from men, and thy dwelling shall be with wild beasts, and
they shall feed thee with grass as an ox, and thou shalt have thy lodging

under the dew of heaven, and seven times shall pass over thee, until thou
know that the Most High is Lord of the kingdom of men, and will give
it to whom he shall please. [26] And whereas they said, Leave the stumps
of the roots of the tree; thy kingdom abideth sure to thee from the time
that thou shalt know the power of the heavens. [27] Therefore, O king, let
my counsel please thee, and atone for thy sins by alms, and thy iniquities
by compassion on the poor: it may be God will be long-suffering to thy
trespasses.

[28] All these things came upon king Nabuchodonosor. [29] After a twelve-
month, as he walked in his palace in Babylon, [30] the king answered and
said, Is not this great Babylon, which I have built for a royal residence, by
the might of my power, for the honour of my glory?

[31] While the word was yet in the king's mouth, there came a voice from
heaven, saying, To thee, king Nabuchodonosor, they say, The kingdom
hath departed from thee. [32] And they shall drive thee from men, and thy
dwelling shall be with the wild beasts of the field, and they shall feed thee
with grass as an ox: and seven times shall pass over thee, until thou know
that the Most High is Lord of the kingdom of men, and he will give it to
whomsoever he shall please.

[33] In the same hour the word was fulfilled upon Nabuchodonosor: and
he was driven forth from men, and he ate grass as an ox, and his body
was bathed with the dew of heaven, until his hairs were grown like lions'
hairs, and his nails as birds' claws.

[34] And at the end of the time I Nabuchodonosor lifted up my eyes to
heaven, and my reason returned to me, and I blessed the Most High, and
praised him that liveth for ever, and gave him glory; for his dominion
is an everlasting dominion, and his kingdom lasteth to all generations:
[35] and all the inhabitants of the earth are reputed as nothing: and he doth
according to his will in the army of heaven, and among the inhabitants
of the earth: and there is none who shall withstand his power, and say to
him, What hast thou done? [36] At the same time my reason returned to me,
and I came to the honour of my kingdom; and my natural form returned
to me, and my princes, and my nobles, sought me, and I was established
in my kingdom, and more abundant majesty was added to me.

[37] Now therefore I Nabuchodonosor praise and greatly exalt and glorify
the King of heaven; for all his works are true, and his paths are judgment:
and all that walk in pride he is able to abase.

5 Baltasar the king made a great supper for his thousand nobles, and
there was wine before the thousand. [2] And Baltasar drinking gave or-
ders as he tasted the wine that they should bring the gold and silver ves-
sels, which Nabuchodonosor his father had brought forth from the tem-
ple in Jerusalem; that the king, and his nobles, and his mistresses, and his
concubines, should drink out of them. [3] So the gold and silver vessels were
brought which Nabuchodonosor had taken out of the temple of God in
Jerusalem; and the king, and his nobles, and his mistresses, and his con-
cubines, drank out of them. [4] They drank wine, and praised the gods of
gold, and of silver, and of brass, and of iron, and of wood, and of stone.

[5] In the same hour came forth fingers of a man's hand, and wrote in front
of the lamp on the plaster of the wall of the king's house: and the king
saw the knuckles of the hand that wrote. [6] Then the king's countenance
changed, and his thoughts troubled him, and the joints of his loins were
loosed, and his knees smote one another. [7] And the king cried aloud to
bring in the magicians, Chaldeans, and soothsayers; and he said to the
wise men of Babylon, Whosoever shall read this writing, and make known
to me the interpretation, shall be clothed with scarlet, and there shall be a
golden chain upon his neck, and he shall be the third ruler in my kingdom.
[8] Then came in all the king's wise men: but they could not read the writing,
nor make known the interpretation to the king. [9] And king Baltasar was
troubled, and his countenance changed upon him, and his nobles were
troubled with him.

[10] Then the queen came into the banquet house, and said, O king, live
for ever: let not thy thoughts trouble thee, and let not thy countenance
be changed. [11] There is a man in thy kingdom, in whom is the Spirit of
God; and in the days of thy father watchfulness and understanding were
found in him; and king Nabuchodonosor thy father made him chief of the
enchanters, magicians, Chaldeans, and soothsayers. [12] For there is an ex-
cellent spirit in him, and sense and understanding are in him, interpreting
dreams as he doth, and answering hard questions, and solving difficulties:
it is Daniel, and the king gave him the name of Baltasar: now then let him
be called, and he shall tell thee the interpretation of the writing.

[13] Then Daniel was brought in before the king: and the king said to
Daniel, Art thou Daniel, of the children of the captivity of Judea, which the
king my father brought? [14] I have heard concerning thee, that the Spirit of
God is in thee, and that watchfulness and understanding and excellent
wisdom have been found in thee. [15] And now the wise men, magicians,
and soothsayers have come in before me, to read the writing, and make
known to me the interpretation: but they could not tell it me. [16] And I
have heard concerning thee, that thou art able to make interpretations:
now then if thou shalt be able to read the writing, and to make known to
me the interpretation of it, thou shalt be clothed with purple, and there
shall be a golden chain upon thy neck, and thou shalt be third ruler in my
kingdom.

[17] And Daniel said before the king, Let thy gifts be to thyself, and give the
present of thy house to another; but I will read the writing, and will make
known to thee the interpretation of it. [18] O king, the most high God gave
to thy father Nabuchodonosor a kingdom, and majesty, and honour, and
glory: [19] and by reason of the majesty which he gave to him, all nations,
tribes and languages trembled and feared before him: whom he would
he slew; and whom he would he smote; and whom he would he exalted;
and whom he would he abased. [20] But when his heart was lifted up, and
his spirit was emboldened to act proudly, he was deposed from his royal
throne, and his honour was taken from him. [21] And he was driven forth
from men; and his heart was given him after the nature of wild beasts,
and his dwelling was with the wild asses; and they fed him with grass as

an ox, and his body was bathed with the dew of heaven; until he knew
that the most high God is Lord of the kingdom of men, and will give it to
whomsoever he shall please.
[22] And thou accordingly, his son, O Baltasar, hast not humbled thy heart
before God: knowest thou not all this? [23] And thou hast been exalted
against the Lord God of heaven; and they have brought before thee the
vessels of his house, and thou, and thy nobles, and thy mistresses, and thy
concubines, have drunk wine out of them; and thou hast praised the gods
of gold, and silver, and brass, and iron, and wood, and stone, which see
not, and which hear not, and know not: and the God in whose hand are
thy breath and all thy ways hast thou not glorified. [24] Therefore from his
presence hath been sent forth the knuckle of a hand; and he hath ordered
this writing.
[25] And this is the ordered writing, Mane, Thekel, Phares. [26] This is the
interpretation of the sentence: Mane; God hath measured thy kingdom,
and finished it. [27] Thekel; it hath been weighed in the balance, and found
wanting. [28] Phares; thy kingdom is divided, and given to the Medes and
Persians.
[29] Then Baltasar commanded, and they clothed Daniel with scarlet, and
put the golden chain about his neck, and proclaimed concerning him that
he was the third ruler in the kingdom. [30] In the same night was Baltasar
the Chaldean king slain.
6 And Darius the Mede succeeded to the kingdom, being sixty-two years
old.
[2] And it pleased Darius, and he set over the kingdom a hundred and
twenty satraps, to be in all his kingdom; [3] and over them three governors,
of whom one was Daniel; for the satraps to give account to them, that the
king should not be troubled. [4] And Daniel was over them, for there was an
excellent spirit in him; and the king set him over all his kingdom.
[5] Then the governors and satraps sought to find occasion against Daniel;
but they found against him no occasion, nor trespass, nor error, because
he was faithful. [6] And the governors said, We shall not find occasion
against Daniel, except in the ordinances of his God.
[7] Then the governors and satraps stood by the king, and said to him,
King Darius, live for ever. [8] All who preside over thy kingdom, captains
and satraps, chiefs and local governors, have taken counsel together, to
establish by a royal statute and to confirm a decree, that whosoever shall
ask a petition of any god or man for thirty days, save of thee, O king, shall
be cast into the den of lions. [9] Now then, O king, establish the decree, and
publish a writ, that the decree of the Persians and Medes be not changed.
[10] Then king Darius commanded the decree to be written.
[11] And when Daniel knew that the decree was ordered, he went into his
house; and his windows were opened in his chambers toward Jerusalem,
and three times in the day he knelt upon his knees, and prayed and gave
thanks before his God, as he used to do before.
[12] Then these men watched, and found Daniel praying and supplicating
to his God. [13] And they came and said to the king, O king, hast thou not

made a decree, that whatsoever man shall ask a petition of any god or man
for thirty days, but of thee, O king, shall be cast into the den of lions? And
the king said, The word is true, and the decree of the Medes and Persians
shall not pass. [14] Then they answered and said before the king, Daniel of
the children of the captivity of Judea, hath not submitted to thy decree;
and three times in the day he maketh his requests of his God. [15] Then
the king, when he heard the saying, was much grieved for Daniel, and he
greatly exerted himself for Daniel to deliver him: and he exerted himself
till evening to deliver him.

[16] Then those men said to the king, Know, O king, that the law of
the Medes and Persians is, that we must not change any decree or
statute which the king shall make. [17] Then the king commanded, and they
brought Daniel, and cast him into the den of lions. But the king said
to Daniel, Thy God whom thou servest continually, he will deliver thee.
[18] And they brought a stone, and put it on the mouth of the den; and the
king sealed it with his ring, and with the ring of his nobles; that the case
might not be altered with regard to Daniel. [19] And the king departed to his
house, and lay down fasting, and they brought him no food; and his sleep
departed from him. But God shut the mouths of the lions, and they did
not molest Daniel.

[20] Then the king arose very early in the morning, and came in haste to
the den of lions. [21] And when he drew near to the den, he cried with a loud
voice, Daniel, servant of the living God, hath thy God, whom thou servest
continually, been able to deliver thee from the lion's mouth? [22] And Daniel
said to the king, O king, live for ever. [23] My God hath sent his angel, and
stopped the lions' mouths, and they have not hurt me: for uprightness
was found in me before him; and moreover before thee, O king, I have
committed no trespass. [24] Then the king was very glad for him, and he
commanded to bring Daniel out of the den. So Daniel was brought out of
the den, and there was found no hurt upon him, because he believed in
his God.

[25] And the king commanded, and they brought the men that had accused
Daniel, and they were cast into the den of lions, they, and their children,
and their wives: and they reached not the bottom of the den before the
lions had the mastery of them, and utterly broke to pieces all their bones.

[26] Then king Darius wrote to all nations, tribes, and languages, who dwell
in all the earth, saying, Peace be multiplied to you. [27] This decree hath
been set forth by me in every dominion of my kingdom, that men tremble
and fear before the God of Daniel: for he is the living and eternal God, and
his kingdom shall not be destroyed, and his dominion is for ever. [28] He
helpeth and delivereth, and worketh signs and wonders in the heaven
and on the earth, who hath rescued Daniel from the power of the lions.
[29] And Daniel prospered in the reign of Darius, and in the reign of Cyrus
the Persian.

7 In the first year of Baltasar king of the Chaldeans Daniel had a dream,
and visions of his head upon his bed: and he wrote his dream.

[2] I Daniel beheld, and, lo, the four winds of heaven blew violently upon
the great sea. [3] And there came up four great beasts out of the sea, differing
from one another. [4] The first was as a lioness, and her wings as an eagle's: I
beheld until her wings were plucked, and she was lifted off from the earth,
and she stood on human feet, and a man's heart was given to her. [5] And,
behold, a second beast like a bear, and it supported itself on one side, and
there were three ribs in its mouth, between its teeth: and thus they said to
it, Arise, devour much flesh. [6] After this one I looked, and behold another
wild beast as a leopard, and it had four wings of a bird upon it: and the
wild beast had four heads, and power was given to it. [7] After this one I
looked, and behold a fourth beast, dreadful and terrible, and exceedingly
strong, and its teeth were of iron; devouring and crushing to atoms, and it
trampled the remainder with its feet: and it was altogether different from
all the beasts that were before it; and it had ten horns. [8] I noticed his horns,
and, behold, another little horn came up in the midst of them, and before
it three of the former horns were rooted out: and, behold, there were eyes
as the eyes of a man in this horn, and a mouth speaking great things.

[9] I beheld until the thrones were set, and the Ancient of days sat; and
his raiment was white as snow, and the hair of his head as pure wool:
his throne was a flame of fire, and his wheels burning fire. [10] A stream
of fire rushed forth before him: thousand thousands ministered to him,
and ten thousands of myriads attended upon him: the judgment sat, and
the books were opened. [11] I beheld then because of the voice of the great
words which that horn spoke, until the wild beast was slain and destroyed,
and his body given to be burnt with fire. [12] And the dominion of the rest
of the wild beasts was taken away; but a prolonging of life was given them
for certain times.

[13] I beheld in the night vision, and, lo, one coming with the clouds of
heaven as the Son of man, and he came on to the Ancient of days, and
was brought near to him. [14] And to him was given the dominion, and the
honour, and the kingdom; and all nations, tribes, and languages, shall
serve him: his dominion is an everlasting dominion, which shall not pass
away, and his kingdom shall not be destroyed.

[15] As for me Daniel, my spirit in my body trembled, and the visions of
my head troubled me. [16] And I drew near to one of them that stood by,
and I sought to learn of him the truth of all these things: and he told me
the truth, and made known to me the interpretation of the things. [17] These
four beasts are four kingdoms that shall rise up on the earth: [18] which shall
be taken away; and the saints of the Most High shall take the kingdom,
and possess it for ever and ever.

[19] Then I enquired carefully concerning the fourth beast; for it differed
from every other beast, exceeding dreadful: its teeth were of iron, and its
claws of brass, devouring, and utterly breaking to pieces, and it trampled
the remainder with its feet: [20] and concerning its ten horns that were in
its head, and the other that came up, and rooted up some of the former,
which had eyes, and a mouth speaking great things, and his look was
bolder than the rest. [21] I beheld, and that horn made war with the saints,

and prevailed against them; [22] until the Ancient of days came, and he gave
judgment to the saints of the Most High; and the time came on, and the
saints possessed the kingdom. [23] And he said, The fourth beast shall be
the fourth kingdom on the earth, which shall excel all other kingdoms,
and shall devour the whole earth, and trample and destroy it. [24] And his
ten horns are ten kings that shall arise: and after them shall arise another,
who shall exceed all the former ones in wickedness, and he shall subdue
three kings. [25] And he shall speak words against the Most High, and shall
wear out the saints of the Most High, and shall think to change times and
law: and power shall be given into his hand for a time and times and half
a time. [26] And the judgment hath sat, and they shall remove his dominion
to abolish it, and to destroy it utterly. [27] And the kingdom and the power
and the greatness of the kings that are under the whole heaven were given
to the saints of the Most High; and his kingdom is an everlasting kingdom,
and all powers shall serve and obey him.

[28] Hitherto is the end of the matter. As for me Daniel, my thoughts greatly
troubled me, and my countenance was changed: but I kept the matter in
my heart.

8 In the third year of the reign of king Baltasar a vision appeared to
me, even to me Daniel, after that which appeared to me at the first.
[2] And I was in Susa the palace, which is in the land of Ælam, and I was
on the bank of Ubal. [3] And I lifted up my eyes, and saw, and, behold, a
ram standing in front of the Ubal; and he had high horns; and one was
higher than the other, and the high one came up last. [4] And I saw the ram
butting westward, and northward, and southward; and no beast could
stand before him, and there was none that could deliver out of his hand;
and he did according to his will, and became great.

[5] And I was considering, and, behold, a he-goat came from the south-
west on the face of the whole earth, and touched not the earth: and the
goat had a horn between his eyes. [6] And he came to the ram that had the
horns, which I had seen standing in front of the Ubal, and he ran at him
with the violence of his strength. [7] And I saw him coming up close to the
ram, and he was furiously enraged against him, and he smote the ram,
and broke both his horns: and there was no strength in the ram to stand
before him, but he cast him on the ground, and trampled on him; and
there was none that could deliver the ram out of his hand.

[8] And the he-goat grew exceedingly great: and when he was strong, his
great horn was broken; and four other horns rose up in its place toward
the four winds of heaven. [9] And out of one of them came forth one strong
horn, and it grew very great toward the south, and toward the host: [10] and
it magnified itself to the host of heaven; and there fell to the earth some
of the host of heaven and of the stars, and they trampled on them. [11] And
this shall be until the chief captain shall have delivered the captivity: and
by reason of him the sacrifice was disturbed, and he prospered; and the
holy place shall be made desolate. [12] And a sin-offering was given for the
sacrifice, and righteousness was cast down to the ground; and it practised,
and prospered. [13] And I heard one saint speaking, and a saint said to a cer-

tain one speaking, How long shall the vision continue, even the removal
of the sacrifice, and the bringing in of the sin of desolation; and how long
shall the sanctuary and host be trampled? [14] And he said to him, Evening
and morning there shall be two thousand and four hundred days; and
then the sanctuary shall be cleansed.

[15] And it came to pass, as I, even I Daniel, saw the vision, and sought to
understand it, that, behold, there stood before me as the appearance of
a man. [16] And I heard the voice of a man between the banks of the Ubal;
and he called, and said, Gabriel, cause that man to understand the vision.
[17] And he came and stood near where I stood: and when he came, I was
struck with awe, and fell upon my face: but he said to me, Understand,
son of man: for yet the vision is for an appointed time. [18] And while he
spoke with me, I fell upon my face to the earth: and he touched me, and
set me on my feet. [19] And he said, Behold, I make thee know the things
that shall come to pass at the end of the wrath: for the vision is yet for an
appointed time.

[20] The ram which thou sawest that had the horns is the king of the Medes
and Persians. [21] The he-goat is the king of the Greeks: and the great horn
which was between his eyes, he is the first king. [22] And as for the one that
was broken, in whose place there stood up four horns, four kings shall
arise out of his nation, but not in their own strength. [23] And at the latter
time of their kingdom, when their sins are coming to the full, there shall
arise a king bold in countenance, and understanding riddles. [24] And his
power shall be great, and he shall destroy wonderfully, and prosper, and
practise, and shall destroy mighty men, and the holy people. [25] And the
yoke of his chain shall prosper: there is craft in his hand; and he shall
magnify himself in his heart, and by craft shall destroy many, and he shall
stand up for the destruction of many, and shall crush them as eggs in his
hand. [26] And the vision of the evening and morning that was mentioned
is true: and do thou seal the vision; for it is for many days.

[27] And I Daniel fell asleep, and was sick: then I arose, and did the king's
business; and I wondered at the vision, and there was none that understood it.

9 In the first year of Darius the son of Assuerus, of the seed of the Medes,
who reigned over the kingdom of the Chaldeans, [2] I Daniel understood
by books the number of the years which was the word of the Lord to the
prophet Jeremias, even seventy years for the accomplishment of the desolation of Jerusalem.

[3] And I set my face toward the Lord God, to seek him diligently by prayer
and supplications, with fastings and sackcloth. [4] And I prayed to the Lord
my God, and confessed, and said, O Lord, the great and wonderful God,
keeping thy covenant and thy mercy to them that love thee, and to them
that keep thy commandments; we have sinned, [5] we have done iniquity,
we have transgressed, and we have departed and turned aside from thy
commandments and from thy judgments: [6] and we have not hearkened
to thy servants the prophets, who spoke in thy name to our kings, and our
princes, and our fathers, and to all the people of the land. [7] To thee, O Lord,

belongeth righteousness, and to us confusion of face, as at this day; to the
men of Judah, and to the dwellers in Jerusalem, and to all Israel, to them
that are near, and to them that are far off in all the earth, wherever thou
hast scattered them, for the sin which they committed. [8] In thee, O Lord, is
our righteousness, and to us belongeth confusion of face, and to our kings,
and to our princes, and to our fathers, forasmuch as we have sinned. [9] To
thee, the Lord our God, belong compassions and forgivenesses, whereas
we have departed from thee; [10] neither have we hearkened to the voice of
the Lord our God, to walk in his laws, which he set before us by the hands
of his servants the prophets.

[11] Moreover all Israel have transgressed thy law, and have refused to hear-
ken to thy voice; so the curse hath come upon us, and the oath that is
written in the law of Moses the servant of God, because we have sinned
against him. [12] And he hath confirmed his words, which he spoke against
us, and against our judges who judged us, by bringing upon us great evils,
such as have not happened under the whole heaven, according to what
hath happened in Jerusalem. [13] As it is written in the law of Moses, all
these evils have come upon us: yet we have not besought the Lord our
God, that we might turn away from our iniquities, and have understand-
ing in all thy truth. [14] The Lord also hath watched, and brought the evils
upon us: for the Lord our God is righteous in all his work which he hath
executed, but we have not hearkened to his voice. [15] And now, O Lord our
God, who broughtest thy people out of the land of Egypt with a mighty
hand, and madest to thyself a name, as at this day; we have sinned, we
have transgressed.

[16] O Lord, thy mercy is over all: let, I pray thee, thy wrath turn away, and
thy anger from thy city Jerusalem, even thy holy mountain: for we have
sinned, and because of our iniquities, and those of our fathers, Jerusalem
and thy people are become a reproach among all that are round about
us. [17] And now, O Lord our God, hearken to the prayer of thy servant, and
his supplications, and cause thy face to shine on thy desolate sanctuary,
for thy own sake, O Lord. [18] Incline thy ear, O my God, and hear; open thy
eyes and behold our desolation, and that of thy city on which thy name
is called: for we do not bring our pitiful case before thee on the ground
of our righteousness, but on the ground of thy manifold compassions, O
Lord. [19] Hearken, O Lord; be propitious, O Lord; attend, O Lord; delay not,
O my God, for thy own sake: for thy name is called upon thy city and upon
thy people.

[20] And while I was yet speaking, and praying, and confessing my sins and
the sins of my people Israel, and bringing my pitiful case before the Lord
my God concerning the holy mountain; [21] yea, while I was yet speaking
in prayer, behold the man Gabriel, whom I had seen in the vision at the
beginning, came flying, and he touched me about the hour of the evening
sacrifice. [22] And he instructed me, and spoke with me, and said, O Daniel,
I am now come forth to impart to thee understanding. [23] At the beginning
of thy supplication the word came forth, and I am come to tell thee; for

thou art a man much beloved: therefore consider the matter, understand
the vision.
[24] Seventy weeks have been determined upon thy people, and upon the
holy city, for sin to be ended, and to seal up transgressions, and to blot
out the iniquities, and to make atonement for iniquities, and to bring in
everlasting righteousness, and to seal the vision and the prophet, and to
anoint the Most Holy.
[25] And thou shalt know and understand, that from the going forth of the
command for the answer and for the building of Jerusalem until Christ
the prince there shall be seven weeks, and sixty-two weeks: and then the
time shall return, and the street shall be built, and the wall, and the times
shall be exhausted.
[26] And after the sixty-two weeks, the anointed one shall be destroyed,
and there is no judgment in him: and he shall destroy the city and the
sanctuary with the prince that is coming: they shall be cut off with a flood,
and to the end of the war which is rapidly completed he shall appoint the
city to desolations.
[27] And one week shall establish the covenant with many: and in the midst
of the week my sacrifice and drink-offering shall be taken away: and on
the temple shall be the abomination of desolations; and at the end of the
time an end shall be put to the desolation.

10 In the third year of Cyrus king of the Persians a thing was revealed
to Daniel, whose name was called Baltasar; and the thing was true,
and great power and understanding in the vision was given to him. [2] In
those days I Daniel was mourning three full weeks. [3] I ate no pleasant
bread, and no flesh or wine entered into my mouth, neither did I anoint
myself with oil, until three whole weeks were accomplished.
[4] On the twenty-fourth day of the first month, I was near the great river,
which is Tigris Eddekel. [5] And I lifted up my eyes, and looked, and behold a
man clothed in linen, and his loins were girt with gold of Ophaz: [6] and his
body was as Tharsis, and his face was as the appearance of lightning, and
his eyes as lamps of fire, and his arms and his legs as the appearance of
shining brass, and the voice of his words as the voice of a multitude. [7] And
I Daniel only saw the vision: and the men that were with me saw not the
vision; but a great amazement fell upon them, and they fled in fear. [8] So I
was left alone, and saw this great vision, and there was no strength left in
me, and my glory was turned into corruption, and I retained no strength.
[9] Yet I heard the voice of his words: and when I heard him I was pricked
in the heart, and I fell with my face to the earth.
[10] And, behold, a hand touched me, and it raised me on my knees. [11] And
he said to me, O Daniel, man greatly beloved, understand the words which
I speak to thee, and stand upright: for I am now sent to thee. And when
he had spoken to me this word, I stood trembling. [12] And he said to me,
Fear not, Daniel: for from the first day that thou didst set thy heart to un-
derstand, and to afflict thyself before the Lord thy God, thy words were
heard, and I am come because of thy words. [13] But the prince of the king-
dom of the Persians withstood me twenty-one days: and behold, Michael,

one of the princes, came to help me; and I left him there with the chief of
the kingdom of the Persians: [14] and I have come to inform thee of all that
shall befall thy people in the last days: for the vision is yet for many days.
[15] And when he had spoken with me according to these words, I turned
my face to the ground, and was pricked in the heart.

[16] And, behold, as it were the likeness of a son of man touched my lips;
and I opened my mouth, and spoke, and said to him that stood before
me, O my lord, at the sight of thee my bowels were turned within me,
and I had no strength. [17] And how shall thy servant be able, O my lord, to
speak with this my lord? and as for me, from henceforth strength will not
remain in me, and there is no breath left in me. [18] And there touched me
again as it were the appearance of a man, and he strengthened me, [19] and
said to me, Fear not, man greatly beloved: peace be to thee, quit thyself
like a man, and be strong. And when he had spoken with me, I received
strength, and said, Let my lord speak; for thou hast strengthened me.

[20] And he said, Knowest thou, wherefore I am come to thee? and now I
will return to fight with the prince of the Persians: and I was going in, and
the prince of the Greeks came. [21] But I will tell thee that which is ordained
in the scripture of truth: and there is no one that holdeth with me in these
matters but Michael your prince.

11 And I in the first year of Cyrus stood to strengthen and confirm him.
[2] And now I will tell thee the truth. Behold, there shall yet rise up
three kings in Persia: and the fourth shall be very far richer than all: and
after that he is master of his wealth, he shall rise up against all the king-
doms of the Greeks.

[3] And there shall rise up a mighty king, and he shall be lord of a great
empire, and shall do according to his will.

[4] And when his kingdom shall stand up, it shall be broken, and shall be
divided to the four winds of heaven; but not to his posterity, nor according
to his dominion which he ruled over: for his kingdom shall be plucked up,
and given to others besides these.

[5] And the king of the south shall be strong; and one of their princes shall
prevail against him, and shall obtain a great dominion. [6] And after his
years they shall associate; and the daughter of the king of the south shall
come to the king of the north, to make agreements with him: but she
shall not retain power of arm; neither shall his seed stand: and she shall
be delivered up, and they that brought her, and the maiden, and he that
strengthened her in these times.

[7] But out of the flower of her root there shall arise one on his place, and
shall come against the host, and shall enter into the strongholds of the
king of the north, and shall fight against them, and prevail. [8] Yea, he shall
carry with a body of captives into Egypt their gods with their molten im-
ages, and all their precious vessels of silver and gold; and he shall last
longer than the king of the north. [9] And he shall enter into the kingdom
of the king of the south, and shall return to his own land.

[10] And his sons shall gather a multitude among many: and one shall cer-
tainly come, and overflow, and pass through, and he shall rest, and collect

his strength. [11] And the king of the south shall be greatly enraged, and shall
come forth, and shall war with the king of the north: and he shall raise a
great multitude; but the multitude shall be delivered into his hand. [12] And
he shall take the multitude, and his heart shall be exalted; and he shall
cast down many thousands; but he shall not prevail. [13] For the king of the
north shall return, and bring a multitude greater than the former, and at
the end of the times of years an invading army shall come with a great
force, and with much substance.

[14] And in those times many shall rise up against the king of the south;
and the children of the spoilers of thy people shall exalt themselves to
establish the vision; and they shall fail. [15] And the king of the north shall
come in, and cast up a mound, and take strong cities: and the arms of
the king of the south shall withstand, and his chosen ones shall rise up,
but there shall be no strength to stand. [16] And he that cometh in against
him shall do according to his will, and there is no one to stand before him:
and he shall stand in the land of beauty, and it shall be consumed by his
hand.

[17] And he shall set his face to come in with the force of his whole king-
dom, and shall cause everything to prosper with him: and he shall give
him the daughter of women to corrupt her: but she shall not continue,
neither be on his side. [18] And he shall turn his face to the islands, and
shall take many, and cause princes to cease from their reproach: never-
theless his own reproach shall return to him. [19] Then he shall turn back
his face to the strength of his own land: but he shall become weak, and
fall, and not be found.

[20] And there shall arise out of his root one that shall cause a plant of the
kingdom to pass over his place, earning kingly glory: and yet in those days
shall he be broken, yet not openly, nor in war.

[21] One shall stand on his place, who hath been set at nought, and they
have not put upon him the honour of the kingdom: but he shall come
in prosperously, and obtain the kingdom by deceitful ways. [22] And the
arms of him that overfloweth shall be washed away as with a flood from
before him, and shall be broken, and so shall be the head of the covenant.
[23] And because of the leagues made with him he shall work deceit: and he
shall come up, and overpower them with a small nation. [24] And he shall
enter with prosperity, and that into fertile districts; and he shall do what
his fathers and his fathers' fathers have not done; he shall scatter among
them plunder, and spoils, and wealth; and he shall devise plans against
Egypt, even for a time. [25] And his strength and his heart shall be stirred up
against the king of the south with a great force; and the king of the south
shall engage in war with a great and very strong force; but his forces shall
not stand, for they shall devise plans against him: [26] and they shall eat his
provisions, and shall crush him, and he shall carry away armies as with a
flood, and many shall fall down slain.

[27] And as for both the kings, their hearts are set upon mischief, and they
shall speak lies at one table; but it shall not prosper; for yet the end is for
a fixed time. [28] And he shall return to his land with much substance; and

his heart shall be against the holy covenant; and he shall perform great
deeds, and return to his own land.
[29] At the set time he shall return, and shall come into the south, but
the last expedition shall not be as the first. [30] For the Citians issuing forth
shall come against him, and he shall be brought low, and shall return,
and shall be incensed against the holy covenant: and he shall do thus,
and shall return, and have intelligence with them that have forsaken the
holy covenant.
[31] And seeds shall spring up out of him, and they shall profane the sanc-
tuary of strength, and they shall remove the perpetual sacrifice, and make
the abomination desolate. [32] And the transgressors shall bring about a
covenant by deceitful ways: but a people knowing their God shall pre-
vail, and do valiantly. [33] And the intelligent of the people shall understand
much: yet they shall fall by the sword, and by flame, and by captivity, and
by spoil of many days. [34] And when they are weak they shall be helped with
a little help: but many shall attach themselves to them with treachery.
[35] And some of them that understand shall fall, to try them as with fire,
and to test them, and that they may be manifested at the time of the end,
for the matter is yet for a set time.
[36] And he shall do according to his will, and the king shall exalt and mag-
nify himself against every god, and shall speak great swelling words, and
shall prosper until the indignation shall be accomplished: for it is coming
to an end. [37] And he shall not regard any gods of his fathers, nor the desire
of women, neither shall he regard any deity: for he shall magnify himself
above all. [38] And he shall honour the god of forces on his place: and a god
whom his fathers knew not he shall honour with gold, and silver, and pre-
cious stones, and desirable things. [39] And he shall do thus in the strong
places of refuge with a strange god, and shall increase his glory: and he
shall subject many to them, and shall distribute the land in gifts.
[40] And at the end of the time he shall conflict with the king of the south:
and the king of the north shall come against him with chariots, and with
horsemen, and with many ships; and they shall enter into the land: and
he shall break in pieces, and pass on: [41] and he shall enter into the land of
beauty, and many shall fail: but these shall escape out of his hand, Edom,
and, Moab, and the chief of the children of Ammon. [42] And he shall stretch
forth his hand over the land; and the land of Egypt shall not escape. [43] And
he shall have the mastery over the secret treasures of gold and silver, and
over all the desirable possessions of Egypt, and of the Libyans and Ethiopi-
ans in their strongholds. [44] But rumours and anxieties out of the east and
from the north shall trouble him; and he shall come with great wrath to
destroy many. [45] And he shall pitch the tabernacle of his palace between
the seas in the holy mountain of beauty: but he shall come to his portion,
and there is none to deliver him.
12 And at that time Michael the great prince shall stand up, that
standeth over the children of thy people: and there shall be a time
of tribulation, such tribulation as hath not been from the time that there
was a nation on the earth until that time: at that time thy people shall be

delivered, even every one that is written in the book. [2] And many of them
that sleep in the dust of the earth shall awake, some to everlasting life,
and some to reproach and everlasting shame. [3] And the wise shall shine
as the brightness of the firmament, and some of the many righteous as
the stars for ever and ever.
[4] And thou, Daniel, close the words, and seal the book to the time of the
end; until many are taught, and knowledge is increased.
[5] And I Daniel saw, and, behold, two others stood, one on one side of the
bank of the river, and the other on the other side of the bank of the river.
[6] And one said to the man clothed in linen, who was over the water of the
river, When will be the end of the wonders which thou hast mentioned?
[7] And I heard the man clothed in linen, who was over the water of the river,
and he lifted up his right hand and his left hand to heaven, and sware by
him that liveth for ever, that it should be for a time of times and half a
time: when the dispersion is ended they shall know all these things.
[8] And I heard, but I understood not: and I said, O Lord, what will be the
end of these things? [9] And he said, Go, Daniel: for the words are closed and
sealed up to the time of the end. [10] Many must be tested, and thoroughly
whitened, and tried with fire, and sanctified; but the transgressors shall
transgress: and none of the transgressors shall understand; but the wise
shall understand. [11] And from the time of the removal of the perpetual
sacrifice, when the abomination of desolation shall be set up, there shall
be a thousand two hundred and ninety days. [12] Blessed is he that waiteth,
and cometh to the thousand three hundred and thirty-five days. [13] But go
thou, and rest; for there are yet days and seasons to the fulfilment of the
end; and thou shalt stand in thy lot at the end of the days.

Bel and the Dragon

And king Astyages was gathered to his fathers, and Cyrus of Persia re-
ceived his kingdom. [2] And Daniel conversed with the king, and was hon-
oured above all his friends.
[3] Now the Babylonians had an idol, called Bel, and there were spent upon
him every day twelve great measures of fine flour, and forty sheep, and six
vessels of wine. [4] And the king worshipped it, and went daily to adore it:
but Daniel worshipped his own God. And the king said unto him, Why
dost not thou worship Bel? [5] Who answered and said, Because I may not
worship idols made with hands, but the living God, who hath created the
heaven and the earth, and hath sovereignty over all flesh.
[6] Then said the king unto him, Thinkest thou not that Bel is a living god?
seest thou not how much he eateth and drinketh every day? [7] Then Daniel
smiled, and said, O king, be not deceived: for this is but clay within, and
brass without, and did never eat or drink anything.
[8] So the king was wroth, and called for his priests, and said unto them,
If ye tell me not who this is that devoureth these expences, ye shall die.
[9] But if ye can certify me that Bel devoureth them, then Daniel shall die:
for he hath spoken blasphemy against Bel. And Daniel said unto the king,
Let it be according to thy word.

[10] Now the priests of Bel were threescore and ten, besides their wives
and children. And the king went with Daniel into the temple of Bel. [11] So
Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and
make ready the wine, and shut the door fast, and seal it with thy own
signet; [12] and tomorrow when thou comest in, if thou findest not that Bel
hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely
against us. [13] And they little regarded it: for under the table they had made
a privy entrance, whereby they entered in continually, and consumed
those things.

[14] So when they were gone forth, the king set meats before Bel. Now
Daniel had commanded his servants to bring ashes, and those they
strewed throughout all the temple in the presence of the king alone: then
went they out, and shut the door, and sealed it with the king's signet, and
so departed. [15] Now in the night came the priests with their wives and
children, as they were wont to do, and did eat and drink up all.

[16] In the morning betime the king arose, and Daniel with him. [17] And the
king said, Daniel, are the seals whole? And he said, Yea, O king, they be
whole. [18] And as soon as he had opened the door, the king looked upon
the table, and cried with a loud voice, Great art thou, O Bel, and with thee
is no deceit at all.

[19] Then laughed Daniel, and held the king that he should not go in, and
said, Behold now the pavement, and mark well whose footsteps are these.
[20] And the king said, I see the footsteps of men, women, and children.
And then the king was angry, [21] and took the priests with their wives and
children, who showed him the private doors, where they came in, and
consumed such things as were upon the table. [22] Therefore the king slew
them, and delivered Bel into Daniel's power, who destroyed him and his
temple.

[23] And in that same place there was a great dragon, which they of Baby-
lon worshipped. [24] And the king said unto Daniel, Wilt thou also say that
this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say
that he is no living god: therefore worship him.

[25] Then said Daniel unto the king, I will worship the Lord my God: for he
is the living God. [26] But give me leave, O king, and I shall slay this dragon
without sword or staff. The king said, I give thee leave. [27] Then Daniel took
pitch, and fat, and hair, and did seethe them together, and made lumps
thereof: this he put in the dragon's mouth, and so the dragon burst in
sunder: and Daniel said, Lo, these are the gods ye worship.

[28] When they of Babylon heard that, they took great indignation, and
conspired against the king, saying, The king is become a Jew, and he hath
destroyed Bel, he hath slain the dragon, and put the priests to death. [29] So
they came to the king, and said, Deliver us Daniel, or else we will destroy
thee and thy house.

[30] Now when the king saw that they pressed him sore, being constrained,
he delivered Daniel unto them; [31] who cast him into the lions' den: where
he was six days. [32] And in the den there were seven lions, and they had

given them every day two carcases, and two sheep: which then were not
given to them, to the intent they might devour Daniel.
33 Now there was in Jewry a prophet, called Abbacum, who had made
pottage, and had broken bread in a bowl, and was going into the field, for
to bring it to the reapers. 34 But the angel of the Lord said unto Abbacum,
Go, carry the dinner that thou hast into Babylon unto Daniel, who is in
the lions' den.
35 And Abbacum said, Lord, I never saw Babylon; neither do I know
where the den is. 36 Then the angel of the Lord took him by the crown,
and bare him by the hair of his head, and through the vehemence of his
spirit set him in Babylon over the den. 37 And Abbacum cried, saying, O
Daniel, Daniel, take the dinner which God hath sent thee.
38 And Daniel said, Thou hast remembered me, O God: neither hast
thou forsaken them that seek thee and love thee. 39 So Daniel arose, and
did eat: and the angel of the Lord set Abbacum in his own place again
immediately.
40 Upon the seventh day the king went to bewail Daniel: and when he
came to the den, he looked in, and, behold, Daniel was sitting. 41 Then
cried the king with a loud voice, saying, Great art thou, O Lord God of
Daniel, and there is none other besides thee. 42 And he drew him out, and
cast those that were the cause of his destruction into the den: and they
were devoured in a moment before his face.

The New Testament

King James Version
Conformed to the Byzantine Text

To the Most High and Mighty Prince

James,

by the Grace of God

King of Great Britain, France, and Ireland,

Defender of the Faith, etc.

The Translators of the Bible wish Grace, Mercy, and Peace, through Jesus Christ our Lord.

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then, not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified person, who, under God, is the immediate author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty towards the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the furthest parts of *Christendom*, by writing in defence of the Truth (which hath given such a blow unto that man of sin, as will not be healed), and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word

preached, by cherishing the teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of the accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue;* Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hope that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this later age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

The Translators to the Reader

ZEAL to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For was there ever anything projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? A man would think that civility, wholesome laws, learning and eloquence, synods, and Church-maintenance (that we speak of no more things of this kind) should be as safe as a sanctuary, and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first we are distinguished from brute beasts led with sensuality: by the second we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence: by the third we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves: briefly, by the fourth, being brought together to a parle face to face, we sooner compose our differences than by writings, which are endless: and lastly, that the Church be sufficiently provided for is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the spiritual and sincere milk of the word) livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of are of most necessary use, and therefore that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrymen to good order and discipline: and that in some Commonweals it was made a capital crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious: And that certain, which would be counted pillars of the State, and patterns of virtue and prudence, could not be brought for a long time to give way to good letters and refined speech; but bare themselves as averse from them, as from rocks or boxes of poison: And fourthly, that he was no babe, but a great clerk, that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, That he had not seen any profit to come by any synod or meeting of the Clergy, but rather the contrary: And lastly, against Church-maintenance and allowance, in

such sort as the ambassadors and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised: namely, That at such time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying, Now is poison poured down into the Church, *etc.* Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to every one's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit that this is the lot and portion of the meaner sort only, and that princes are privileged by their high estate, he is deceived. As *the sword devoureth as well one as another*, as it is in *Samuel;* nay, as the great commander charged his soldiers in a certain battle to strike at no part of the enemy, but at the face; and as the king of *Syria* commanded his chief captains *to fight neither with small nor great, save only against the king of Israel:* so it is too true, that envy striketh most spitefully at the fairest, and at the chiefest. *David* was a worthy prince, and no man to be compared to him for his first deeds; and yet for as worthy an act as ever he did, even for bringing back the ark of God in solemnity, he was scorned and scoffed at by his own wife. *Solomon* was greater than *David*, though not in virtue, yet in power; and by his power and wisdom he built a temple to the Lord, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise why do they lay it in his son's dish, and call unto him for easing of the burden? *Make*, say they, *the grievous servitude of thy father, and his sore yoke, lighter*. Belike he had charged them with some levies, and troubled them with some carriages; hereupon they raise up a tragedy, and wish in their heart the temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every one's conscience.

If we will descend to later times, we shall find many the like examples of such kind, or rather unkind, acceptance. The first Roman Emperor did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation, than when he corrected the Calendar, and ordered the year according to the course of the sun: and yet this was imputed to him for novelty and arrogance, and procured to him great obloquy. So the first Christened Emperor (at the leastwise, that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wasteful Prince, that had need of a guardian or overseer. So the best Christened Emperor, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war, but find it, was judged to be no man at arms (though in deed he excelled in feats of chivalry, and showed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. To be

short, the most learned Emperor of former times (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgments into request. This is the measure that hath been rendered to excellent Princes in former times, even, *cum benè facerent, malè audire*, for their good deeds to be evil spoken of. Neither is there any likelihood that envy and malignity died and were buried with the ancient. No, no, the reproof of *Moses* taketh hold of most ages, *You are risen up in your fathers' stead, an increase of sinful men. What is that that hath been done? that which shall be done: and there is no new thing under the sun*, saith the wise man: and St. *Stephen, As your fathers did, so do ye*. This, and more to this purpose, his Majesty that now reigneth (and long and long may he reign, and his offspring for ever, *Himself and children and children's children always*) knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely, that whosoever attempteth anything for the public (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's religion in any part meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his royal heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immovable, and an anvil not easy to be beaten into plates*, as one saith; he knew who had chosen him to be a soldier, or rather a captain; and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power. This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vain, *Them that honour me I will honour:* neither was it a vain word that *Eusebius* delivered long ago, That piety towards God was the weapon, and the only weapon, that both preserved *Constantine's* person, and avenged him of his enemies.

But now what piety without truth? What truth, what saving truth, without the word of God? What word of God, whereof we may be sure, without the Scripture? The Scriptures we are commanded to search. John 5:39. Esai. 8:20. They are commended that searched and studied them. Acts 17:11 and 8:28, 29. They are reproved that were unskilful in them, or slow to believe them. Matt. 22:29. Luke 24:25. They can make us wise unto salvation. 2 Tim. 3:15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heavi-

ness, comfort us; if dull, quicken us; if cold, inflame us. *Tolle, lege; tolle, lege;* Take up and read, take up and read the Scriptures (for unto them was the direction) it was said unto St. *Augustine* by a supernatural voice. *Whatsoever is in the Scriptures, believe me*, saith the same St. *Augustine, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth*. Thus St. *Augustine*. And St. *Hierome*, *Ama Scripturas, et amabit te sapientia*, etc. Love the Scriptures, and wisdom will love thee. And St. *Cyrill* against *Julian, Even boys that are bred up in the Scriptures, become most religious*, etc. But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed, or practised, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? *I adore the fulness of the Scripture*, saith *Tertullian* against *Hermogenes*. And again, to *Apelles* a heretic of the like stamp he saith, *I do not admit that which thou bringest in* (or concludest) *of thine own* (head or store, *de tuo*) without Scripture. So Saint *Justin Martyr* before him; *We must know by all means* (saith he) *that it is not lawful* (or possible) *to learn* (anything) *of God or of right piety, save only out of the Prophets, who teach us by divine inspiration*. So Saint *Basil* after *Tertullian, It is a manifest falling away from the faith, and a fault of presumption, either to reject any of those things that are written, or to bring in* (upon the head of them, ἐπεισάγειν) *any of those things that* are not written. We omit to cite to the same effect St. *Cyrill*, Bishop of *Jerusalem*, in his 4th *Catechesis*. Saint *Hierome* against *Helvidius*, Saint *Augustine* in his third book against the letters of *Petilian*, and in very many other places of his works. Also we forbear to descend to latter Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them? of curiosity, if we be not content with them? Men talk much of εἰρεσιώνη, how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessary for food in it; of *Panaces* the herb, that it was good for all diseases; of *Catholicon* the drug, that it is instead of all purges; of *Vulcan's* armour, that it was an armour of proof against all thrusts and all blows, *etc*. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture for spiritual. It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves, and put the enemy to flight. It is not a herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna* or a cruse of oil, which were for memory only, or for a meal's meat or two; but as it were a shower of heavenly bread sufficient for a whole host, be it never so great,

and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a panary of wholesome food against fenowed traditions; a physician's shop (Saint *Basil* calleth it) of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life. And what marvel? the original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, *etc.*; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Spirit; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, *Except I know the power of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian to me*. The Apostle excepteth no tongue; not *Hebrew* the ancientest, not *Greek* the most copious, not *Latin* the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand are plainly deaf; we may turn the deaf ear unto them. The *Scythian* counted the *Athenian*, whom he did not understand, barbarous: so the *Roman* did the *Syrian* and the *Jew* (even St. *Hierome* himself calleth the *Hebrew* tongue barbarous; belike, because it was strange to so many): so the Emperor of *Constantinople* calleth the *Latin* tongue barbarous, though Pope *Nicolas* do storm at it: so the *Jews* long before *Christ* called all other nations *Lognazim*, which is little better than barbarous. Therefore as one complaineth that always in the Senate of *Rome* there was one or other that called for an interpreter; so, lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as *Jacob* rolled away the stone from the mouth of the well, by which means the flocks of *Laban* were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacob's* well (which was deep) without a bucket or something to draw with: or as that person mentioned by *Esay*, to whom when a sealed book was delivered with this motion, *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed*.

While God would be known only in *Jacob*, and have his name great in *Israel*, and in none other place; while the dew lay on *Gideon's* fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrew*, one and the same original in *Hebrew* was sufficient. But when the fulness of time drew near, that the Sun of righteousness, the Son of God, should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the *Jew* only, but also of the *Greek*, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a *Greek* Prince (*Greek* for descent and language) even of *Ptolemy Philadelph* king of *Egypt*, to procure the translating of the book of God out of *Hebrew* into *Greek*. This is the translation of the *Seventy* interpreters, commonly so called, which prepared the way for our Saviour among the *Gentiles* by written preaching, as Saint *John Baptist* did among the *Jews* by vocal. For the *Grecians*, being desirous of learning, were not wont to suffer books of worth to lie moulding in kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the *Greek* tongue was well known and made familiar to most inhabitants in *Asia* by reason of the conquest that there the *Grecians* had made, as also by the colonies which thither they had sent. For the same causes also it was well understood in many places of *Europe*, yea, and of *Africk* too. Therefore the word of God being set forth in *Greek*, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house; or like a proclamation sounded forth in the market-place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or apostolick men? Yet it seemed good to the Holy Spirit and to them to take that which they found (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the translation of the *Seventy* was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the *Jews*. For not long after *Christ, Aquila* fell in hand with a new translation, and after him *Theodotion*, and after him *Symmachus:* yea, there was a fifth and a sixth edition, the authors whereof were not known. These with the *Seventy* made up the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*. Howbeit the edition of the *Seventy* went away with the credit, and therefore not only was placed in the midst by *Origen* (for the worth and excellency thereof above the rest, as *Epiphanius* gathereth) but also was used by the *Greek* Fathers for the ground and

foundation of their commentaries. Yea, *Epiphanius* above-named doth attribute so much unto it, that he holdeth the authors thereof not only for interpreters, but also for prophets in some respect: and *Justinian* the Emperor, enjoining the *Jews* his subjects to use specially the Translation of the *Seventy*, rendereth this reason thereof, Because they were, as it were, enlightened with prophetical grace. Yet for all that, as the *Egyptians* are said of the Prophet to be men and not God, and their horses flesh and not spirit: so it is evident (and Saint *Hierome* affirmeth as much) that the *Seventy* were interpreters, they were not prophets. They did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes they may be noted to add to the original, and sometimes to take from it: which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance. This may suffice touching the *Greek* translations of the Old Testament.

There were also within a few hundred years after *Christ* translations many into the *Latin* tongue: for this tongue also was very fit to convey the law and the Gospel by, because in those times very many countries of the West, yea of the South, East, and North, spake or understood *Latin*, being made provinces to the *Romans*. But now the *Latin* translations were too many to be all good, for they were infinite (*Latini interpretes nullo modo numerari possunt*, saith St. *Augustine*.) Again, they were not out of the *Hebrew* fountain (we speak of the *Latin* translations of the Old Testament) but out of the *Greek* stream; therefore the *Greek* being not altogether clear, the *Latin* derived from it must needs be muddy. This moved St. *Hierome*, a most learned Father, and the best linguist without controversy of his age, or of any that went before him, to undertake the translating of the Old Testament out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath for ever bound the Church unto him in a debt of special remembrance and thankfulness.

Now though the Church were thus furnished with *Greek* and *Latin* translations, even before the faith of *Christ* was generally embraced in the Empire (for the learned know that even in St. *Hierome's* time the Consul of *Rome* and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly learned were not content to have the Scriptures in the language which themselves understood, *Greek* and *Latin* (as the good lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen, insomuch that most nations under heaven did shortly after their conversion hear *Christ* speaking unto them in their mother tongue, not by the voice of their minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by

examples enough, if enough will serve the turn. First, St. *Hierome* saith, *Multarum gentium linguis Scriptura ante translata docet falsa esse quœ addita sunt*, etc. i.e., *The Scripture being translated before in the language of many nations doth show that those things that were added* (by *Lucian* or *Hesychius*) *are false*. So St. *Hierome* in that place. The same *Hierome* elsewhere affirmeth that he, the time was, had set forth the translation of the *Seventy*, *suoe linguoe hominibus;* i.e., for his countrymen of *Dalmatia*. Which words not only *Erasmus* doth understand to purport, that St. *Hierome* translated the Scripture into the *Dalmatian* tongue; but also *Sixtus Senensis*, and *Alphonsus a Castro* (that we speak of no more) men not to be excepted against by them of *Rome*, do ingenuously confess as much. So St. *Chrysostome*, that lived in St. *Hierome's* time, giveth evidence with him: *The doctrine of St.* John (saith he) *did not in such sort* (as the Philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, translated it into their (mother) tongue, and have learned to be (true) Philosophers*, he meaneth Christians. To this may be added *Theodoret*, as next unto him both for antiquity, and for learning. His words be these, *Every country that is under the sun is full of these words* (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and, briefly, into all the languages that any nation useth*. So he. In like manner *Ulpilas* is reported by *Paulus Diaconus* and *Isidore*, and before them by *Sozomen*, to have translated the Scriptures into the *Gothick* tongue: *John* Bishop of *Sevil* by *Vasseus*, to have turned them into *Arabick* about the Year of our Lord 717: *Beda* by *Cistertiensis*, to have turned a great part of them into *Saxon: Efnard* by *Trithemius*, to have abridged the French Psalter (as *Beda* had done the *Hebrew*) about the year 800: King *Alured* by the said *Cistertiensis*, to have turned the Psalter into *Saxon: Methodius* by *Aventinus* (printed at *Ingolstad*) to have turned the Scriptures into *Sclavonian: Valdo* Bishop of *Frising* by *Beatus Rhenanus*, to have caused about that time the Gospels to be translated into *Dutch* rhythme, yet extant in the library of *Corbinian: Valdus* by divers, to have turned them himself, or to have gotten them turned, into *French* about the year 1160: *Charles* the fifth of that name, surnamed *The wise*, to have caused them to be turned into *French*, about 200 years after *Valdus* his time; of which translation there be many copies yet extant, as witnesseth *Beroaldus*. Much about that time, even in our King *Richard* the second's days, *John Trevisa* translated them into *English*, and many *English* Bibles in written hand are yet to be seen with divers; translated, as it is very probable, in that age. So the *Syrian* translation of the New Testament is in most learned men's libraries, of *Widminstadius* his setting forth; and the Psalter in *Arabick* is with many, of *Augustinus Nebiensis*' setting forth. So *Postel* affirmeth, that in his travel he saw the Gospels in the *Ethiopian* tongue: And *Ambrose Thesius* allegeth the Psalter of the *Indians*, which he testifieth to have been set forth by *Potken* in *Syrian* characters. So that

to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt, because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen*.

Now the Church of *Rome* would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them; and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to *Clement* the eighth that there should be any licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture (*Lucifugoe Scripturarum*, as *Tertullian* speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the licence of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess that we forced them to translate it into *English* against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard, brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity, of the employment. Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*lacte gypsum malè miscetur*, saith St. *Ireney*.) We hoped that we had been in the right way, that we had had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the Fathers of the Church, and the same proved to be *lapidosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of *Judah* and *Hierusalem*, like *Sanballat* in *Nehemias*, mock, as we hear, both at the work and workmen, saying, *What do these weak Jews*, etc. *will they make the stones whole again out of the heaps of dust*

which are burnt? Although they build, yet if a fox go up, he shall even break down their stony wall. Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) always go in jeopardy for refusing to go to hear it? Nay, if it must be translated into *English*, Catholicks are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabulâ*. We will answer them both briefly: and the former, being brethren, thus with St. *Hierome, Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus*. That is, *Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God*. As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty to assay whether my talent in the knowledge of the tongues may be profitable in any measure to God's Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men (although ancient) above that which was in them. Thus St. *Hierome* may be thought to speak.

And to the same effect say we, that we are so far off from condemning any of their labours that travailed before us in this kind, either in this land, or beyond sea, either in King *Henry's* time, or King *Edward's* (if there were any translation, or correction of a translation, in his time) or Queen *Elizabeth's* of ever renowned memory, that we acknowledge them to have been raised up of God for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of *Aristotle* is worthy and well known: *If Timothy had not been, we had not had much sweet music: But if Phrynis* (*Timothy* his master) *had not been, we had not had Timothy*. Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of a hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolemy Philadelph* wrote to the Rabbins or masters of the *Jews*, as witnesseth *Epiphanius:* and as St. *Augustine* saith, *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of *Abiezer*, that struck the stroke: yet the gleaning of grapes of *Ephraim* was not to be despised. See Judg. 8:2. *Joash* the king of *Israel* did not satisfy himself till he had smitten the ground three times; and yet he offended the Prophet for giving over then. *Aquila*, of whom we spake before, translated the Bible as carefully and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the *Jews* to be called κατὰ ἀκρίβειαν, that is, accurately done, as St. *Hierome* witnesseth. How many books of profane

learning have been gone over again and again, by the same translators, by others? Of one and the same book of *Aristotle's* Ethics there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down; what may we bestow, nay, what ought we not to bestow, upon the vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth for ever? And this is the word of God, which we translate. *What is the chaff to the wheat? saith the Lord. Tanti vitreum, quanti verum margaritum* (saith *Tertullian*), if a toy of glass be of that reckoning with us, how ought we to value the true pearl? Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of *Israel* (let *Sanballats* and *Tobiahs* do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart for working this religious care in him to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance in one or other of our editions, and the worst of ours far better than their authentick Vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? And wherein could they that have been set a-work approve their duty to the King, yea, their obedience to God, and love to his Saints, more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it. For the very historical truth is, that upon the importunate petitions of the Puritans at his Majesty's coming to this crown, the conference at *Hampton Court* having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfy our scrupulous brethren.

Now to the latter we answer, that we do not deny, nay, we affirm and avow, that the very meanest translation of the Bible in *English* set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God: as the King's speech which he uttered in Parliament, being translated into *French, Dutch, Italian*, and *Latin*, is still the King's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is con-

fessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis*, etc. A man may be counted a virtuous man, though he have made many slips in his life (else there were none virtuous, for *in many things we offend all*), also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For whatever was perfect under the sun, where Apostles or apostolick men, that is, men endued with an extraordinary measure of God's Spirit, and privileged with the privilege of infallibility, had not their hand? The Romanists therefore in refusing to hear, and daring to burn the word translated, did no less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two.

Plutarch writeth, that after that *Rome* had been burnt by the *Gauls*, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses, in such comely fashion, as had been most sightly and convenient. Was *Catiline* therefore an honest man, or a good patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So by the story of *Ezra* and the prophecy of *Haggai* it may be gathered, that the temple built by *Zerubbabel* after the return from *Babylon* was by no means to be compared to the former built by *Solomon* (for they that remembered the former wept when they considered the latter) notwithstanding might this latter either have been abhorred and forsaken by the *Jews*, or profaned by the *Greeks?* The like we are to think of translations. The translation of the *Seventy* dissenteth from the Original in many places, neither doth it come near it for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it (as it is apparent, and as Saint *Hierome* and most learned men do confess) which they would not have done, nor by their example of using of it so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the *English* Bibles, or some pieces thereof, which they meet with, for that Heretics forsooth were the authors of the translations (Heretics they call us by the same right that they call themselves Catholicks, both being wrong) we marvel what divinity taught them so. We are sure *Tertullian* was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we try men's faith by their persons? We should try their persons by their faith. Also St. *Augustine* was of another mind: for he, lighting upon certain rules made by *Tychonius* a *Donatist* for the better understanding of the Word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in St. *Augustine's* third book *De Doctrinâ Christianâ*. To be short, *Origen*, and the whole Church of God for certain

hundred years, were of another mind: for they were so far from treading under foot (much more from burning) the translation of *Aquila* a proselyte, that is, one that had turned *Jew*, of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, most vile heretics, that they joined them together with the *Hebrew* original, and the translation of the *Seventy* (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much; and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint *Augustine* was not afraid to exhort St. *Hierome* to a *Palinodia* or recantation. The same St. *Augustine* was not ashamed to retractate, we might say, revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way a hinderance to it. This to the cause. Then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their service books, portesses, and breviaries, but also of their *Latin* translation? The service book supposed to be made by St. *Ambrose* (*Officium Ambrosianum*) was a great while in special use and request: but Pope *Adrian*, calling a council with the aid of *Charles* the Emperor, abolished it, yea, burnt it, and commanded the service book of Saint *Gregory* universally to be used. Well, *Officium Gregorianum* gets by this means to be in credit; but doth it continue without change or altering? No, the very *Roman* service was of two fashions; the new fashion, and the old, the one used in one Church, the other in another; as is to be seen in *Pamelius* a Romanist his preface before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Rivo*, that about the year of our Lord 1277 Pope *Nicolas* the third removed out of the churches of *Rome* the more ancient books (of service) and brought into use the missals of the Friers Minorites, and commanded them to be observed there; insomuch that about a hundred years after, when the above named *Radulphus* happened to be at *Rome*, he found all the books to be new, of the new stamp. Neither was there this chopping and changing in the more ancient times only, but also of late. *Pius Quintus* himself confesseth, that every bishoprick almost had a peculiar kind of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, and privileged and published by Bishops in their Dioceses, and to establish and ratify that only which was of his own setting forth in the year 1568. Now when the Father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our transla-

tions, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way (if it be to be counted a fault to correct) and whether they be fit men to throw stones at us: *O tandem major parcas insane minori:* they that are less sound themselves ought not to object infirmities to others. If we should tell them that *Valla, Stapulensis, Erasmus*, and *Vives*, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made; they would answer peradventure, that we produced their enemies for witnesses against them; albeit they were in no other sort enemies, than as St. *Paul* was to the *Galatians*, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, That Pope *Leo* the tenth allowed *Erasmus's* translation of the New Testament, so much different from the Vulgar, by his apostolick letter and bull? That the same *Leo* exhorted *Pagnine* to translate the whole Bible, and bare whatsoever charges was necessary for the work? Surely, as the Apostle reasoneth to the *Hebrews*, that *if the former Law and Testament had been sufficient, there had been no need of the latter:* so we may say, that if the old Vulgar had been at all points allowable, to small purpose had labour and charges been undergone about framing of a new. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own *Trent* champions, *Paiva* and *Vega*, and their own Inquisitors, *Hieronymus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their own Cardinal *Thomas a Vio Cajetan*, do either make new translations themselves, or follow new ones of other men's making, or note the Vulgar interpreter for halting, none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgment about the text, so many of their worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick. Doth not their *Paris* edition differ from the *Lovaine*, and *Hentenius* his from them both, and yet all of them allowed by authority? Nay, doth not *Sixtus Quintus* confess, that certain Catholicks (he meaneth certain of his own side) were in such a humour of translating the Scriptures into *Latin*, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations, so to mingle all things, that nothing might seem to be left certain and firm in them? *etc.* Nay further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the *Latin* edition of the Old and New Testament, which the Council of *Trent* would have to be authentick, is the same without controversy which he then set forth, being diligently corrected and printed in the printinghouse of *Vatican?* Thus *Sixtus* in his Preface before his Bible. And yet *Clement* the eighth, his immediate successor, published another edition of the Bible, containing in it infinite differences from that of *Sixtus*, and many of them weighty and material; and yet this must be authentick by all means. What is to have the faith of our glorious Lord *Jesus Christ* with yea and nay, if

this be not? Again, what is sweet harmony and consent, if this be? Therefore, as *Demaratus* of *Corinth* advised a great King, before he talked of the dissensions among the *Grecians*, to compose his domestick broils (for at that time his Queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held, in this our perusal and survey of the Bible. Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead of milk); but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came, or were thought to come, to the work, not *exercendi causâ* (as one saith) but *exercitati*, that is, learned, not to learn: For the chief overseer and ἐργοδιώκτης under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also *Nazianzen* taught so long ago, that it is a preposterous order to teach first, and to learn after, yea that τὸ ἐν πίθῳ κεραμίαν μανθάνειν, to learn and practise together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with Saint *Hierome, Et Hebroeum sermonem ex parte didicimus, et in Latino penè ab ipsis incunabulis*, etc. *detriti sumus; Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle*. St. *Hierome* maketh no mention of the *Greek* tongue, wherein yet he did excel; because he translated not the Old Testament out of *Greek*, but out of *Hebrew*. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of *David*, opening, and no man shutting; they prayed to the Lord, the Father of our Lord, to the effect that St. *Augustine* did; *O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them*. In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the *Hebrew* text of the Old Testament, the *Greek* of the New. These are the two golden pipes, or rather conduits, wherethrough the olive branches empty themselves into the gold. Saint *Augustine* calleth them precedent, or original, tongues; Saint *Hierome*, fountains. The same Saint *Hierome* affirmeth, and *Gratian* hath not spared to put it into his decree, That *as the credit of the old books* (he meaneth of the Old Testament) *is to be tried by the*

Hebrew volumes; so of the New by the Greek tongue, he meaneth by the original *Greek*. If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore (the Scriptures, we say, in those tongues) we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in seventy two days; neither were we barred or hindered from going over it again, having once done it, like St. *Hierome*, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into *English*, and consequently destitute of former helps, as it is written of *Origen*, that he was the first in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvel if he overshot himself many times. None of these things: the work hath not been huddled up in seventy two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days, and more. Matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness. Neither did we think much to consult the translators or commentators, *Chaldee, Hebrew, Syrian, Greek*, or *Latin;* no, nor the *Spanish, French, Italian*, or *Dutch;* neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point. For though *whatsoever things are necessary are manifest*, as St. *Chrysostome* saith; and, as St. *Augustine, in those things that are plainly set down in the Scriptures all such matters are found that concern faith, hope, and charity:* yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their everywhere plainness, partly also to stir up our devotion to crave the assistance of God's Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseem us than confidence, and if we will resolve, to resolve upon modesty with St. *Augustine* (though not in this same case altogether, yet upon

the same ground) *Melius est dubitare de occultis, quam litigare de incertis: It is better to make doubt of those things which are secret, than to strive about those things that are uncertain.* There be many words in the Scriptures which be never found there but once (having neither brother nor neighbour, as the *Hebrews* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, *etc.* concerning which the *Hebrews* themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as St. *Hierome* somewhere saith of the *Septuagint*. Now in such a case doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as St. *Augustine* saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded. We know that *Sixtus Quintus* expressly forbiddeth that any variety of readings of their Vulgar edition should be put in the margin (which though it be not altogether the same thing to that we have in hand, yet it looketh that way); but we think he hath not all of his own side his favourers for this conceit. They that are wise had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high priest had all laws shut up in his breast, as *Paul* the second bragged, and that he were as free from error by special privilege, as the dictators of *Rome* were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while; they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent;* if one where *journeying*, never *travelling;* if one where *think*, never *suppose;* if one where *pain*, never *ache;* if one where *joy*, never *gladness*, etc. thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in

the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? use one precisely, when we may use another no less, fit as commodiously? A godly Father in the primitive time showed himself greatly moved, that one of newfangleness called κράββατον, σκίμπους, though the difference be little or none; and another reporteth, that he was much abused for turning *cucurbita* (to which reading the people had been used) into *hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get ye hence, be banished for ever; we might be taxed peradventure with St. *James* his words, namely, *To be partial in ourselves, and judges of evil thoughts*. Add hereunto, that niceness in words was always counted the next step to trifling; and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words in his holy writ, and indifferently for one thing in nature; we, if we will not be superstitious, may use the same liberty in our *English* versions out of *Hebrew* and *Greek*, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *Baptism*, and *Congregation* instead of *Church:* as also on the other side we have shunned the obscurity of the Papists, in their *Azimes, Tunike, Rational, Holocausts, Proepuce, Pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar.

Many other things we might give thee warning of, gentle Reader, if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, with the Philistines, neither prefer broken pits before them, with the wicked Jews. Others have laboured, and you may enter into their labours. O receive not so great things in vain: O despise not so great salvation. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our

Saviour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau* sell your birthright for a mess of pottage. If light be come into the world, love not darkness more than light: if food, if clothing, be offered, go not naked, starve not yourselves. Remember the advice of *Nazianzene, It is a grievous thing* (or dangerous) *to neglect a great fair, and to seek to make markets afterwards:* also the encouragement of St. *Chrysostome, It is altogether impossible, that he that is sober* (and watchful) *should at any time be neglected:* lastly, the admonition and menacing of St. *Augustine, They that despise God's will inviting them shall feel God's will taking vengeance of them.* It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the Holy Spirit be all praise and thanksgiving. Amen.

The Gospel According to
Saint Matthew

1 The book of the generation of Jesus Christ, the son of David, the son of
Abraham. [2] Abraham begat Isaac; and Isaac begat Jacob; and Jacob be-
gat Judas and his brethren; [3] and Judas begat Phares and Zara of Thamar;
and Phares begat Esrom; and Esrom begat Aram; [4] and Aram begat Ami-
nadab; and Aminadab begat Naasson; and Naasson begat Salmon; [5] and
Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed
begat Jesse; [6] and Jesse begat David the king; and David the king begat
Solomon of her that had been the wife of Urias; [7] and Solomon begat
Roboam; and Roboam begat Abia; and Abia begat Asa; [8] and Asa begat
Josaphat; and Josaphat begat Joram; and Joram begat Ozias; [9] and Ozias
begat Joatham; and Joatham begat Ahaz; and Ahaz begat Hezekias; [10] and
Hezekias begat Manasses; and Manasses begat Ammon; and Ammon be-
gat Josias; [11] and Josias begat Jechonias and his brethren, about the time
they were carried away to Babylon: [12] and after they were brought to Baby-
lon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; [13] and Zorob-
abel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; [14] and
Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; [15] and
Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
[16] and Jacob begat Joseph the husband of Mary, of whom was born Jesus,
who is called Christ. [17] So all the generations from Abraham to David are
fourteen generations; and from David until the carrying away into Baby-
lon are fourteen generations; and from the carrying away into Babylon
unto Christ are fourteen generations.

[18] Now the birth of Jesus Christ was on this wise: When as his mother
Mary was espoused to Joseph, before they came together, she was found
with child of the Holy Spirit. [19] Then Joseph her husband, being a just man,
and not willing to make her a public example, was minded to put her away
privily. [20] But while he thought on these things, behold, the angel of the
Lord appeared unto him in a dream, saying, Joseph, thou son of David,
fear not to take unto thee Mary thy wife: for that which is conceived in
her is of the Holy Spirit. [21] And she shall bring forth a son, and thou shalt
call his name JESUS: for he shall save his people from their sins. [22] Now
all this was done, that it might be fulfilled which was spoken of the Lord
by the prophet, saying, [23] Behold, a virgin shall be with child, and shall
bring forth a son, and they shall call his name Emmanuel, which being
interpreted is, God with us. [24] Then Joseph being raised from sleep did as
the angel of the Lord had bidden him, and took unto him his wife: [25] and
knew her not till she had brought forth her firstborn son: and he called
his name JESUS.

2 Now when Jesus was born in Bethlehem of Judea in the days of Herod
the king, behold, there came wise men from the east to Jerusalem,
[2] saying, Where is he that is born King of the Jews? for we have seen his
star in the east, and are come to worship him. [3] When Herod the king had

[11] Josias begat Jechonias and his brethren: some read, *Josias begat Jakim, and Jakim begat Jechonias*

[23] Esai. 7:14

[23] they shall call his name: or, *his name shall be called*

heard these things, he was troubled, and all Jerusalem with him. [4] And
when he had gathered all the chief priests and scribes of the people to-
gether, he demanded of them where Christ should be born. [5] And they
said unto him, In Bethlehem of Judea: for thus it is written by the prophet,
[6] And thou Bethlehem, in the land of Judah, art not the least among the
princes of Judah: for out of thee shall come a Governor, that shall rule my
people Israel. [7] Then Herod, when he had privily called the wise men, in-
quired of them diligently what time the star appeared. [8] And he sent them
to Bethlehem, and said, Go and search diligently for the young child; and
when ye have found him, bring me word again, that I may come and wor-
ship him also. [9] When they had heard the king, they departed; and lo, the
star, which they saw in the east, went before them, till it came and stood
over where the young child was. [10] When they saw the star, they rejoiced
with exceeding great joy. [11] And when they were come into the house, they
saw the young child with Mary his mother, and fell down, and worshipped
him: and when they had opened their treasures, they presented unto him
gifts; gold, and frankincense, and myrrh. [12] And being warned of God in a
dream that they should not return to Herod, they departed into their own
country another way.

[6] Mich. 5:1
[6] rule: or, *feed*
[11] presented: or, *offered*

[13] And when they were departed, behold, the angel of the Lord appeareth
to Joseph in a dream, saying, Arise, and take the young child and his
mother, and flee into Egypt, and be thou there until I bring thee word:
for Herod will seek the young child to destroy him. [14] When he arose, he
took the young child and his mother by night, and departed into Egypt:
[15] and was there until the death of Herod: that it might be fulfilled which
was spoken of the Lord by the prophet, saying, Out of Egypt have I called
my son. [16] Then Herod, when he saw that he was mocked of the wise men,
was exceeding wroth, and sent forth, and slew all the children that were
in Bethlehem, and in all the coasts thereof, from two years old and under,
according to the time which he had diligently inquired of the wise men.
[17] Then was fulfilled that which was spoken by Jeremias the prophet, say-
ing, [18] In Rama was there a voice heard, lamentation, and weeping, and
great mourning, Rachel weeping for her children, and would not be com-
forted, because they are not.

[15] Hos. 11:1 (Heb. ≠ LXX)
[18] Jer. 38:15

[19] But when Herod was dead, behold, an angel of the Lord appeareth
in a dream to Joseph in Egypt, [20] saying, Arise, and take the young child
and his mother, and go into the land of Israel: for they are dead which
sought the young child's life. [21] And he arose, and took the young child
and his mother, and came into the land of Israel. [22] But when he heard
that Archelaus did reign in Judea in the room of his father Herod, he was
afraid to go thither: notwithstanding, being warned of God in a dream,
he turned aside into the parts of Galilee: [23] and he came and dwelt in a
city called Nazareth: that it might be fulfilled which was spoken by the
prophets, He shall be called a Nazarene.

[23] Esai. 11:1 (Heb. + LXX)

3 In those days came John the Baptist, preaching in the wilderness of
Judea, [2] and saying, Repent ye: for the kingdom of heaven is at hand.
[3] For this is he that was spoken of by the prophet Esaias, saying, The voice

[3] Esai. 40:3

of one crying in the wilderness, Prepare ye the way of the Lord, make
his paths straight. [4] And the same John had his raiment of camel's hair,
and a leathern girdle about his loins; and his meat was locusts and wild
honey. [5] Then went out to him Jerusalem, and all Judea, and all the region
round about Jordan, [6] and were baptized of him in Jordan, confessing their
sins. [7] But when he saw many of the Pharisees and Sadducees come to his
baptism, he said unto them, O generation of vipers, who hath warned
you to flee from the wrath to come? [8] Bring forth therefore fruit meet for
repentance: [9] and think not to say within yourselves, We have Abraham
to our father: for I say unto you, that God is able of these stones to raise
up children unto Abraham. [10] And now also the axe is laid unto the root
of the trees: therefore every tree which bringeth not forth good fruit is
hewn down, and cast into the fire. [11] I indeed baptize you with water unto
repentance: but he that cometh after me is mightier than I, whose shoes I
am not worthy to bear: he shall baptize you with the Holy Spirit: [12] whose
fan is in his hand, and he will thoroughly purge his floor, and gather his
wheat into the garner; but will burn up the chaff with unquenchable fire.
[13] Then cometh Jesus from Galilee to Jordan unto John, to be baptized
of him. [14] But John forbad him, saying, I have need to be baptized of thee,
and comest thou to me? [15] And Jesus answering said unto him, Suffer it
to be so now: for thus it becometh us to fulfil all righteousness. Then he
suffered him. [16] And Jesus, when he was baptized, went up straightway
out of the water: and lo, the heavens were opened unto him, and he saw
the Spirit of God descending like a dove, and lighting upon him: [17] and lo
a voice from heaven, saying, This is my beloved Son, in whom I am well
pleased.

4 Then was Jesus led up of the Spirit into the wilderness to be tempted
of the devil. [2] And when he had fasted forty days and forty nights, he
was afterward a-hungered. [3] And when the tempter came to him, he said,
If thou be the Son of God, command that these stones be made bread.
[4] But he answered and said, It is written, Man shall not live by bread alone,
but by every word that proceedeth out of the mouth of God. [5] Then the
devil taketh him up into the holy city, and setteth him on a pinnacle of
the temple, [6] and saith unto him, If thou be the Son of God, cast thyself
down: for it is written, He shall give his angels charge concerning thee:
and in their hands they shall bear thee up, lest at any time thou dash
thy foot against a stone. [7] Jesus said unto him, It is written again, Thou
shalt not tempt the Lord thy God. [8] Again, the devil taketh him up into
an exceeding high mountain, and showeth him all the kingdoms of the
world, and the glory of them; [9] and saith unto him, All these things will I
give thee, if thou wilt fall down and worship me. [10] Then saith Jesus unto
him, Get thee behind me, Satan: for it is written, Thou shalt worship the
Lord thy God, and him only shalt thou serve. [11] Then the devil leaveth him,
and behold, angels came and ministered unto him.
[12] Now when Jesus had heard that John was cast into prison, he departed
into Galilee; [13] and leaving Nazareth, he came and dwelt in Capernaum,
which is upon the sea coast, in the borders of Zabulon and Nephthalim:

[8] fruit: TR *fruits*
[8] meet for repentance: or, *answerable to amendment of life*

[11] Spirit: TR *Spirit, and with fire*

[4] Deut. 8:3

[6] Ps. 90:11–12

[7] Deut. 6:16 (LXX ≠ Heb.)

[10] Deut. 6:13
[10] behind me: TR *hence*

[12] cast: or, *delivered up*

[14] that it might be fulfilled which was spoken by Esaias the prophet, saying,
[15] The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; [16] the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

[15] Esai. 8:23; 9:1

[17] From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. [18] And he, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. [19] And he saith unto them, Follow me, and I will make you fishers of men. [20] And they straightway left their nets, and followed him. [21] And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. [22] And they immediately left the ship and their father, and followed him.

[18] he: TR *Jesus*

[23] And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. [24] And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. [25] And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

5 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: [2] and he opened his mouth, and taught them, saying,

[3] Blessed are the poor in spirit: for theirs is the kingdom of heaven.
[4] Blessed are they that mourn: for they shall be comforted.
[5] Blessed are the meek: for they shall inherit the earth.
[6] Blessed are they which do hunger and thirst after
righteousness: for they shall be filled.
[7] Blessed are the merciful: for they shall obtain mercy.
[8] Blessed are the pure in heart: for they shall see God.
[9] Blessed are the peacemakers: for they shall be called
the children of God.
[10] Blessed are they which are persecuted for righteousness' sake:
for theirs is the kingdom of heaven.
[11] Blessed are ye, when men shall revile you, and persecute you, and
shall say all manner of evil against you falsely, for my sake.
[12] Rejoice, and be exceeding glad: for great is your reward in heaven: for
so persecuted they the prophets which were before you.

[11] falsely: Gr. *lying*

[13] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. [14] Ye are the light of the world. A city that is set on a hill cannot be hid. [15] Neither do men light a candle,

and put it under [a]a bushel, but on a candlestick; and it giveth light unto
all that are in the house. [16] Let your light so shine before men, that they
may see your good works, and glorify your Father which is in heaven.
[17] Think not that I am come to destroy the law, or the prophets: I am
not come to destroy, but to fulfil. [18] For verily I say unto you, Till heaven
and earth pass, one jot or one tittle shall in no wise pass from the law,
till all be fulfilled. [19] Whosoever therefore shall break one of these least
commandments, and shall teach men so, he shall be called the least in
the kingdom of heaven: but whosoever shall do and teach them, the same
shall be called great in the kingdom of heaven. [20] For I say unto you, That
except your righteousness shall exceed the righteousness of the scribes
and Pharisees, ye shall in no case enter into the kingdom of heaven.
[21] Ye have heard that it was said by them of old time, Thou shalt not kill;
and whosoever shall kill shall be in danger of the judgment: [22] but I say
unto you, That whosoever is angry with his brother without a cause shall
be in danger of the judgment: and whosoever shall say to his brother,
Raca, shall be in danger of the council: but whosoever shall say, Thou
fool, shall be in danger of hell fire. [23] Therefore if thou bring thy gift to
the altar, and there rememberest that thy brother hath ought against thee;
[24] leave there thy gift before the altar, and go thy way; first be reconciled to
thy brother, and then come and offer thy gift. [25] Agree with thy adversary
quickly, whilst thou art in the way with him; lest at any time the adversary
deliver thee to the judge, and the judge deliver thee to the officer, and thou
be cast into prison. [26] Verily I say unto thee, Thou shalt by no means come
out thence, till thou hast paid the uttermost farthing. [27] Ye have heard
that it was said, Thou shalt not commit adultery: [28] but I say unto you,
That whosoever looketh on a woman to lust after her hath committed
adultery with her already in his heart. [29] And if thy right eye offend thee,
pluck it out, and cast it from thee: for it is profitable for thee that one
of thy members should perish, and not that thy whole body should be
cast into hell. [30] And if thy right hand offend thee, cut it off, and cast it
from thee: for it is profitable for thee that one of thy members should
perish, and not that thy whole body should be cast into hell. [31] It hath
been said, Whosoever shall put away his wife, let him give her a writing
of divorcement: [32] but I say unto you, That whosoever shall put away his
wife, saving for the cause of fornication, causeth her to commit adultery:
and whosoever shall marry her that is divorced committeth adultery.
[33] Again, ye have heard that it hath been said by them of old time, Thou
shalt not forswear thyself, but shalt perform unto the Lord thy oaths: [34] but
I say unto you, Swear not at all; neither by heaven; for it is God's throne:
[35] nor by the earth; for it is his footstool: neither by Jerusalem; for it is the
city of the great King. [36] Neither shalt thou swear by thy head, because
thou canst not make one hair white or black. [37] But let your communica-
tion be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of
evil.

[21] by them: or, *to them*

[27] said: TR adds *by them of old time*

[29] offend thee: or, *do cause thee to offend*

[a] a bushel: The word in the original signifieth a measure containing about a pint less than a peck.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth
for a tooth: 39 but I say unto you, That ye resist not evil: but whosoever
shall smite thee on the right cheek, turn to him the other also. 40 And if
any man will sue thee at the law, and take away thy coat, let him have thy
cloak also. 41 And whosoever shall compel thee to go a mile, go with him
twain. 42 Give to him that asketh thee, and from him that would borrow
of thee turn not thou away.

39 the right: TR *thy right*

43 Ye have heard that it hath been said, Thou shalt love thy neighbour,
and hate thy enemy. 44 But I say unto you, Love your enemies, bless them
that curse you, do good to them that hate you, and pray for them which
despitefully use you, and persecute you; 45 that ye may be the children of
your Father which is in heaven: for he maketh his sun to rise on the evil
and on the good, and sendeth rain on the just and on the unjust. 46 For
if ye love them which love you, what reward have ye? do not even the
publicans the same? 47 And if ye salute your friends only, what do ye more
than others? do not even the publicans so? 48 Be ye therefore perfect, even
as your Father which is in heaven is perfect.

47 friends: TR *brethren*

6 Take heed that ye do not your alms before men, to be seen of them:
otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest thy alms, do not sound a trumpet before
thee, as the hypocrites do in the synagogues and in the streets, that they
may have glory of men. Verily I say unto you, They have their reward.
3 But when thou doest alms, let not thy left hand know what thy right
hand doeth: 4 that thy alms may be in secret: and thy Father which seeth
in secret himself shall reward thee openly.

1 of your Father: or, *with your Father*
2 do not sound a trumpet: or, *cause not a trumpet to be sounded*

5 And when thou prayest, thou shalt not be as the hypocrites are: for
they love to pray standing in the synagogues and in the corners of the
streets, that they may be seen of men. Verily I say unto you, They have
their reward. 6 But thou, when thou prayest, enter into thy closet, and
when thou hast shut thy door, pray to thy Father which is in secret; and
thy Father which seeth in secret shall reward thee openly. 7 But when ye
pray, use not vain repetitions, as the heathen do: for they think that they
shall be heard for their much speaking. 8 Be not ye therefore like unto
them: for your Father knoweth what things ye have need of, before ye ask
him. 9 After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom
come. Thy will be done in earth, as it is in heaven. 11 Give us this day
our daily bread. 12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is
the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also
forgive you: 15 but if ye forgive not men their trespasses, neither will your
Father forgive your trespasses.

16 Moreover when ye fast, be not as the hypocrites, of a sad countenance:
for they disfigure their faces, that they may appear unto men to fast. Verily
I say unto you, They have their reward. 17 But thou, when thou fastest,
anoint thy head, and wash thy face; 18 that thou appear not unto men to

fast, but unto thy Father which is in secret: and thy Father, which seeth in
[18] thee: TR adds *openly*
secret, shall reward thee.
[19] Lay not up for yourselves treasures upon earth, where moth and rust
doth corrupt, and where thieves break through and steal: [20] but lay up for
yourselves treasures in heaven, where neither moth nor rust doth corrupt,
and where thieves do not break through nor steal: [21] for where your trea-
sure is, there will your heart be also. [22] The light of the body is the eye: if
therefore thy eye be single, thy whole body shall be full of light. [23] But if
thy eye be evil, thy whole body shall be full of darkness. If therefore the
light that is in thee be darkness, how great is that darkness?
[24] No man can serve two masters: for either he will hate the one, and love
the other; or else he will hold to the one, and despise the other. Ye cannot
serve God and mammon. [25] Therefore I say unto you, Take no thought
for your life, what ye shall eat, or what ye shall drink; nor yet for your
body, what ye shall put on. Is not the life more than meat, and the body
than raiment? [26] Behold the fowls of the air: for they sow not, neither do
they reap, nor gather into barns; yet your heavenly Father feedeth them.
Are ye not much better than they? [27] Which of you by taking thought can
add one cubit unto his stature? [28] And why take ye thought for raiment?
Consider the lilies of the field, how they grow; they toil not, neither do
they spin: [29] and yet I say unto you, That even Solomon in all his glory
was not arrayed like one of these. [30] Wherefore, if God so clothe the grass
of the field, which today is, and tomorrow is cast into the oven, shall he not
much more clothe you, O ye of little faith? [31] Therefore take no thought,
saying, What shall we eat? or, What shall we drink? or, Wherewithal shall
we be clothed? [32] (For after all these things do the Gentiles seek): for your
heavenly Father knoweth that ye have need of all these things. [33] But seek
ye first the kingdom of God, and his righteousness; and all these things
shall be added unto you. [34] Take therefore no thought for the morrow: for
the morrow shall take thought for the things of itself. Sufficient unto the
day is the evil thereof.
7 Judge not, that ye be not judged. [2] For with what judgment ye judge, ye
shall be judged: and with what measure ye mete, it shall be measured
[2] you: TR adds *again*
to you. [3] And why beholdest thou the mote that is in thy brother's eye,
but considerest not the beam that is in thy own eye? [4] Or how wilt thou
say to thy brother, Let me pull out the mote out of thy eye; and behold, a
beam is in thy own eye? [5] Thou hypocrite, first cast out the beam out of
thy own eye; and then shalt thou see clearly to cast out the mote out of
thy brother's eye.
[6] Give not that which is holy unto the dogs, neither cast ye your pearls
before swine, lest they trample them under their feet, and turn again and
rent you.
[7] Ask, and it shall be given you; seek, and ye shall find; knock, and it
shall be opened unto you: [8] for every one that asketh receiveth; and he
that seeketh findeth: and to him that knocketh it shall be opened. [9] Or
what man is there of you, whom if his son ask bread, will he give him a
stone? [10] Or if he ask a fish, will he give him a serpent? [11] If ye then, being

evil, know how to give good gifts unto your children, how much more
shall your Father which is in heaven give good things to them that ask
him? [12] Therefore all things whatsoever ye would that men should do to
you, do ye even so to them: for this is the law and the prophets.

[13] Enter ye in at the strait gate: for wide is the gate, and broad is the way,
that leadeth to destruction, and many there be which go in thereat: [14] how
strait is the gate, and narrow is the way, which leadeth unto life, and few
there be that find it.

[14] how: TR *because*

[15] Beware of false prophets, which come to you in sheep's clothing, but
inwardly they are ravening wolves. [16] Ye shall know them by their fruits. Do
men gather grapes of thorns, or figs of thistles? [17] Even so every good tree
bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. [18] A
good tree cannot bring forth evil fruit, neither can a corrupt tree bring
forth good fruit. [19] Every tree that bringeth not forth good fruit is hewn
down, and cast into the fire. [20] Wherefore by their fruits ye shall know
them.

[21] Not every one that saith unto me, Lord, Lord, shall enter into the king-
dom of heaven; but he that doeth the will of my Father which is in heaven.
[22] Many will say to me in that day, Lord, Lord, have we not prophesied in
thy name? and in thy name have cast out devils? and in thy name done
many wonderful works? [23] And then will I profess unto them, I never knew
you: depart from me, ye that work iniquity.

[24] Therefore whosoever heareth these sayings of mine, and doeth them,
I will liken him unto a wise man, which built his house upon a rock: [25] and
the rain descended, and the floods came, and the winds blew, and beat
upon that house; and it fell not: for it was founded upon a rock. [26] And
every one that heareth these sayings of mine, and doeth them not, shall
be likened unto a foolish man, which built his house upon the sand: [27] and
the rain descended, and the floods came, and the winds blew, and beat
upon that house; and it fell: and great was the fall of it. [28] And it came to
pass, when Jesus had ended these sayings, the people were astonished at
his doctrine: [29] for he taught them as one having authority, and not as the
scribes.

8 When he was come down from the mountain, great multitudes fol-
lowed him. [2] And behold, there came a leper and worshipped him,
saying, Lord, if thou wilt, thou canst make me clean. [3] And Jesus put forth
his hand, and touched him, saying, I will; be thou clean. And immedi-
ately his leprosy was cleansed. [4] And Jesus saith unto him, See thou tell
no man; but go thy way, show thyself to the priest, and offer the gift that
Moses commanded for a testimony unto them.

[5] And when he was entered into Capernaum, there came unto him a cen-
turion, beseeching him, [6] and saying, Lord, my servant lieth at home sick
of the palsy, grievously tormented. [7] And Jesus saith unto him, I will come
and heal him. [8] The centurion answered and said, Lord, I am not worthy
that thou shouldst come under my roof: but speak in a word only, and my
servant shall be healed. [9] For I am a man under authority, having soldiers
under me: and I say to this man, Go, and he goeth; and to another, Come,

[5] he: TR *Jesus*

[8] in a word: TR *the word*

and he cometh; and to my servant, Do this, and he doeth it. [10] When Jesus
heard it, he marvelled, and said to them that followed, Verily I say unto
you, I have not found so great faith, no not in Israel. [11] And I say unto
you, That many shall come from the east and west, and shall sit down
with Abraham, and Isaac, and Jacob, in the kingdom of heaven. [12] But the
children of the kingdom shall be cast out into outer darkness: there shall
be weeping and gnashing of teeth. [13] And Jesus said unto the centurion,
Go thy way; and as thou hast believed, so be it done unto thee. And his
servant was healed in the selfsame hour.

[14] And when Jesus was come into Peter's house, he saw his wife's mother
laid, and sick of a fever. [15] And he touched her hand, and the fever left
her: and she arose, and ministered unto him. [16] When the even was come,
they brought unto him many that were possessed with devils: and he cast
out the spirits with his word, and healed all that were sick: [17] that it might
be fulfilled which was spoken by Esaias the prophet, saying, Himself took
our infirmities, and bare our sicknesses.

[15] him: TR *them*

[17] Esai. 53:4

[18] Now when Jesus saw great multitudes about him, he gave command-
ment to depart unto the other side. [19] And a certain scribe came, and said
unto him, Master, I will follow thee whithersoever thou goest. [20] And Jesus
saith unto him, The foxes have holes, and the birds of the air have nests;
but the Son of man hath not where to lay his head. [21] And another of his
disciples said unto him, Lord, suffer me first to go and bury my father.
[22] But Jesus said unto him, Follow me; and let the dead bury their dead.

[23] And when he was entered into a ship, his disciples followed him. [24] And
behold, there arose a great tempest in the sea, insomuch that the ship
was covered with the waves: but he was asleep. [25] And the disciples came
to him, and awoke him, saying, Lord, save us: we perish. [26] And he saith
unto them, Why are ye fearful, O ye of little faith? Then he arose, and
rebuked the winds and the sea; and there was a great calm. [27] But the
men marvelled, saying, What manner of man is this, that even the winds
and the sea obey him?

[25] the disciples: TR *his disciples*

[28] And when he was come to the other side into the country of the Gerge-
senes, there met him two possessed with devils, coming out of the tombs,
exceeding fierce, so that no man might pass by that way. [29] And behold,
they cried out, saying, What have we to do with thee, Jesus, thou Son of
God? art thou come hither to torment us before the time? [30] And there was
a good way off from them a herd of many swine feeding. [31] So the devils
besought him, saying, If thou cast us out, suffer us to go away into the
herd of swine. [32] And he said unto them, Go. And when they were come
out, they went into the herd of swine: and behold, the whole herd of swine
ran violently down a steep place into the sea, and perished in the waters.
[33] And they that kept them fled, and went their ways into the city, and told
every thing, and what was befallen to the possessed of the devils. [34] And
behold, the whole city came out to meet Jesus: and when they saw him,
they besought him that he would depart out of their coasts.

9 And he entered into a ship, and passed over, and came into his own
city. [2] And behold, they brought to him a man sick of the palsy, lying on

a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of
good cheer; thy sins be forgiven thee. 3 And behold, certain of the scribes
said within themselves, This man blasphemeth. 4 And Jesus knowing their
thoughts said, Wherefore think ye evil in your hearts? 5 For whether is
easier, to say, Thy sins be forgiven; or to say, Arise, and walk? 6 But that
ye may know that the Son of man hath power on earth to forgive sins
(then saith he to the sick of the palsy), Arise, take up thy bed, and go
unto thy house. 7 And he arose, and departed to his house. 8 But when
the multitudes saw it, they marvelled, and glorified God, which had given
such power unto men.

5 forgiven: TR adds *thee*

9 And as Jesus passed forth from thence, he saw a man, named Matthew,
sitting at the receipt of custom: and he saith unto him, Follow me. And
he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in
the house, behold, many publicans and sinners came and sat down with
him and his disciples. 11 And when the Pharisees saw it, they said unto
his disciples, Why eateth your Master with publicans and sinners? 12 But
when Jesus heard that, he said unto them, They that be whole need not a
physician, but they that are sick. 13 But go ye and learn what that meaneth,
I will have mercy, and not sacrifice: for I am not come to call the righteous,
but sinners to repentance.

13 Hos. 6:6

14 Then came to him the disciples of John, saying, Why do we and the
Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them,
Can the children of the bridechamber mourn, as long as the bridegroom
is with them? but the days will come, when the bridegroom shall be taken
from them, and then shall they fast. 16 No man putteth a piece of new
cloth unto an old garment; for that which is put in to fill it up taketh from
the garment, and the rent is made worse. 17 Neither do men put new wine
into old bottles: else the bottles break, and the wine runneth out, and
the bottles perish: but they put new wine into new bottles, and both are
preserved.

16 new cloth: or, *raw*, or *unwrought cloth*

18 While he spake these things unto them, behold, there came a certain
ruler, and worshipped him, saying, My daughter is even now dead: but
come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and
followed him, and so did his disciples. 20 (And behold, a woman, which
was diseased with an issue of blood twelve years, came behind him, and
touched the hem of his garment: 21 for she said within herself, If I may
but touch his garment, I shall be whole. 22 But Jesus turned him about,
and when he saw her, he said, Daughter, be of good comfort; thy faith
hath made thee whole. And the woman was made whole from that hour.)
23 And when Jesus came into the ruler's house, and saw the minstrels and
the people making a noise, 24 he said unto them, Give place: for the maid
is not dead, but sleepeth. And they laughed him to scorn. 25 But when the
people were put forth, he went in, and took her by the hand, and the maid
arose. 26 And the fame hereof went abroad into all that land.

26 the fame hereof: or, *this fame*

27 And when Jesus departed thence, two blind men followed him, cry-
ing, and saying, Thou Son of David, have mercy on us. 28 And when he
was come into the house, the blind men came to him: and Jesus saith

unto them, Believe ye that I am able to do this? They said unto him, Yea,
Lord. [29] Then touched he their eyes, saying, According to your faith be it
unto you. [30] And their eyes were opened; and Jesus straitly charged them,
saying, See that no man know it. [31] But they, when they were departed,
spread abroad his fame in all that country.

[32] As they went out, behold, they brought to him a dumb man possessed
with a devil. [33] And when the devil was cast out, the dumb spake: and
the multitudes marvelled, saying, It was never so seen in Israel. [34] But the
Pharisees said, He casteth out the devils through the prince of the dev-
ils. [35] And Jesus went about all the cities and villages, teaching in their
synagogues, and preaching the gospel of the kingdom, and healing every
sickness and every disease among the people. [36] But when he saw the mul-
titudes, he was moved with compassion on them, because they were ha-
rassed, and were scattered abroad, as sheep having no shepherd. [37] Then
saith he unto his disciples, The harvest truly is plenteous, but the labour-
ers are few; [38] pray ye therefore the Lord of the harvest, that he will send
forth labourers into his harvest.

[36] were harassed: TR *fainted*

10 And when he had called unto him his twelve disciples, he gave
them power against unclean spirits, to cast them out, and to heal
all manner of sickness and all manner of disease. [2] Now the names of
the twelve apostles are these; The first, Simon, who is called Peter, and
Andrew his brother; James, the son of Zebedee, and John his brother;
[3] Philip, and Bartholomew; Thomas, and Matthew the publican; James
the son of Alpheus, and Lebbeus, whose surname was Thaddeus; [4] Simon
the Canaanite, and Judas Iscariot, who also betrayed him. [5] These twelve
Jesus sent forth, and commanded them, saying, Go not into the way of
the Gentiles, and into any city of the Samaritans enter ye not: [6] but go
rather to the lost sheep of the house of Israel. [7] And as ye go, preach, say-
ing, The kingdom of heaven is at hand. [8] Heal the sick, cleanse the lepers,
cast out devils: freely ye have received, freely give. [9] Provide neither gold,
nor silver, nor brass in your purses; [10] nor scrip for your journey, neither
two coats, neither shoes, nor yet staves: for the workman is worthy of his
meat. [11] And into whatsoever city or town ye shall enter, inquire who in it
is worthy; and there abide till ye go thence. [12] And when ye come into a
house, salute it. [13] And if the house be worthy, let your peace come upon
it: but if it be not worthy, let your peace return to you. [14] And whosoever
shall not receive you, nor hear your words, when ye depart out of that
house or city, shake off the dust of your feet. [15] Verily I say unto you, It
shall be more tolerable for the land of Sodom and Gomorrha in the day
of judgment, than for that city.

[8] cast: TR *raise the dead, cast*
[9] Provide: or, *get*

[16] Behold, I send you forth as sheep in the midst of wolves: be ye there-
fore wise as serpents, and harmless as doves. [17] But beware of men: for
they will deliver you up to the councils, and they will scourge you in their
synagogues; [18] and ye shall be brought before governors and kings for my
sake, for a testimony against them and the Gentiles. [19] But when they de-
liver you up, take no thought how or what ye shall speak: for it shall be
given you in that same hour what ye shall speak. [20] For it is not ye that

[16] harmless: or, *simple*

speak, but the Spirit of your Father which speaketh in you. [21] And the
brother shall deliver up the brother to death, and the father the child: and
the children shall rise up against their parents, and cause them to be put
to death. [22] And ye shall be hated of all men for my name's sake: but he
that endureth to the end shall be saved. [23] But when they persecute you
in this city, flee ye into another: for verily I say unto you, Ye shall not have
gone over the cities of Israel, till the Son of man be come. [24] The disciple
is not above his master, nor the servant above his lord. [25] It is enough for
the disciple that he be as his master, and the servant as his lord. If they
have called the master of the house Beelzebul, how much more shall they
call them of his household? [26] Fear them not therefore: for there is noth-
ing covered, that shall not be revealed; and hid, that shall not be known.
[27] What I tell you in darkness, that speak ye in light: and what ye hear in
the ear, that preach ye upon the housetops. [28] And fear not them which
kill the body, but are not able to kill the soul: but rather fear him which is
able to destroy both the soul and the body in hell. [29] Are not two sparrows
sold for a [a]farthing? and one of them shall not fall on the ground without
your Father. [30] But the very hairs of your head are all numbered. [31] Fear
ye not therefore, ye are of more value than many sparrows. [32] Whosoever
therefore shall confess me before men, him will I confess also before my
Father which is in heaven. [33] But whosoever shall deny me before men,
him will I also deny before my Father which is in heaven.

[23] have gone over: or, *end* or *finish*

[25] Beelzebul: TR *Beelzebub*

[28] both the soul: TR omits *the*
[28] and the body: TR omits *the*

[34] Think not that I am come to send peace on earth: I came not to send
peace, but a sword. [35] For I am come to set a man at variance against
his father, and the daughter against her mother, and the daughter in law
against her mother in law. [36] And a man's foes shall be they of his own
household. [37] He that loveth father or mother more than me is not worthy
of me: and he that loveth son or daughter more than me is not worthy
of me. [38] And he that taketh not his cross, and followeth after me, is not
worthy of me. [39] He that findeth his life shall lose it: and he that loseth his
life for my sake shall find it.

[40] He that receiveth you receiveth me, and he that receiveth me receiveth
him that sent me. [41] He that receiveth a prophet in the name of a prophet
shall receive a prophet's reward; and he that receiveth a righteous man
in the name of a righteous man shall receive a righteous man's reward.
[42] And whosoever shall give to drink unto one of these little ones a cup of
cold water only in the name of a disciple, verily I say unto you, he shall in
no wise lose his reward.

11 And it came to pass, when Jesus had made an end of commanding
his twelve disciples, he departed thence to teach and to preach in
their cities. [2] Now when John had heard in the prison the works of Christ,
he sent two of his disciples, [3] and said unto him, Art thou he that should
come, or do we look for another? [4] Jesus answered and said unto them, Go
and show John again those things which ye do hear and see: [5] the blind
receive their sight, and the lame walk, the lepers are cleansed, and the

[a] farthing: It is in value halfpenny farthing, in the original, as being the tenth part of the Roman penny.

deaf hear, the dead are raised up, and the poor have the gospel preached
to them. [6] And blessed is he, whosoever shall not be offended in me.
[7] And as they departed, Jesus began to say unto the multitudes concer-
ning John, What went ye out into the wilderness to see? A reed shaken with
the wind? [8] But what went ye out for to see? A man clothed in soft raiment?
behold, they that wear soft clothing are in royal houses. [9] But what went
ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
[10] For this is he, of whom it is written, Behold, I send my messenger be-
fore thy face, which shall prepare thy way before thee. [11] Verily I say unto
you, Among them that are born of women there hath not risen a greater
than John the Baptist: notwithstanding he that is least in the kingdom of
heaven is greater than he. [12] And from the days of John the Baptist until
now the kingdom of heaven suffereth violence, and the violent take it by
force. [13] For all the prophets and the law prophesied until John. [14] And if
ye will receive it, this is Elias, which was for to come. [15] He that hath ears
to hear, let him hear.
[16] But whereunto shall I liken this generation? It is like unto children sit-
ting in the markets, and calling unto their fellows, [17] and saying, We have
piped unto you, and ye have not danced; we have mourned unto you,
and ye have not lamented. [18] For John came neither eating nor drinking,
and they say, He hath a devil. [19] The Son of man came eating and drink-
ing, and they say, Behold a man gluttonous, and a winebibber, a friend of
publicans and sinners. But wisdom is justified of her children.
[20] Then began he to upbraid the cities wherein most of his mighty works
were done, because they repented not. [21] Woe unto thee, Chorazin, woe
unto thee, Bethsaida: for if the mighty works which were done in you, had
been done in Tyre and Sidon, they would have repented long ago in sack-
cloth and ashes. [22] But I say unto you, It shall be more tolerable for Tyre
and Sidon at the day of judgment, than for you. [23] And thou, Capernaum,
which art exalted unto heaven, shalt be brought down to hell: for if the
mighty works, which have been done in thee, had been done in Sodom,
it would have remained until this day. [24] But I say unto you, that it shall
be more tolerable for the land of Sodom in the day of judgment, than for
thee.
[25] At that time Jesus answered and said, I thank thee, O Father, Lord of
heaven and earth, because thou hast hid these things from the wise and
prudent, and hast revealed them unto babes. [26] Even so, Father: for so it
seemed good in thy sight. [27] All things are delivered unto me of my Father:
and no man knoweth the Son, but the Father; neither knoweth any man
the Father, save the Son, and he to whomsoever the Son will reveal him.
[28] Come unto me, all ye that labour and are heavy laden, and I will give
you rest. [29] Take my yoke upon you, and learn of me; for I am meek and
lowly in heart: and ye shall find rest unto your souls. [30] For my yoke is easy,
and my burden is light.
12 At that time Jesus went on the sabbath day through the corn; and
his disciples were a-hungered, and began to pluck the ears of corn,
and to eat. [2] But when the Pharisees saw it, they said unto him, Behold,

[8] royal: TR *kings'*

[10] Mal. 3:1 (Heb. + LXX)

[12] suffereth violence, and the violent: or, *is gotten by force, and they that thrust men*

thy disciples do that which is not lawful to do upon the sabbath day. [3] But
he said unto them, Have ye not read what David did, when he was a-
hungered, and they that were with him; [4] how he entered into the house
of God, and did eat the showbread, which was not lawful for him to eat,
neither for them which were with him, but only for the priests? [5] Or have
ye not read in the law, how that on the sabbath days the priests in the
temple profane the sabbath, and are blameless? [6] But I say unto you, That
in this place is something greater than the temple. [7] But if ye had known
what this meaneth, I will have mercy, and not sacrifice, ye would not have
condemned the guiltless. [8] For the Son of man is Lord of the sabbath day.

[6] something: TR *one*
[7] Hos. 6:6
[8] Lord: TR adds *even*

[9] And when he was departed thence, he went into their synagogue: [10] and
behold, there was a man which had his hand withered. And they asked
him, saying, Is it lawful to heal on the sabbath days? that they might ac-
cuse him. [11] And he said unto them, What man shall there be among you,
that shall have one sheep, and if it fall into a pit on the sabbath day, will he
not lay hold on it, and lift it out? [12] How much then is a man better than a
sheep? Wherefore it is lawful to do well on the sabbath days. [13] Then saith
he to the man, Stretch forth thy hand. And he stretched it forth; and it was
restored whole, like as the other.

[14] Then the Pharisees went out, and held a council against him, how they
might destroy him. [15] But when Jesus knew it, he withdrew himself from
thence: and great multitudes followed him, and he healed them all, [16] and
charged them that they should not make him known: [17] that it might be
fulfilled which was spoken by Esaias the prophet, saying, [18] Behold my ser-
vant, whom I have chosen; my beloved, in whom my soul is well pleased:
I will put my spirit upon him, and he shall show judgment to the Gentiles.
[19] He shall not strive, nor cry; neither shall any man hear his voice in the
streets. [20] A bruised reed shall he not break, and smoking flax shall he not
quench, till he send forth judgment unto victory. [21] And in his name shall
the Gentiles trust.

[14] held a council: or, *took counsel*

[18] Esai. 42:1–4

[22] Then was brought unto him one possessed with a devil, blind, and
dumb: and he healed him, insomuch that the blind and dumb both spake
and saw. [23] And all the people were amazed, and said, Is this the son of
David? [24] But when the Pharisees heard it, they said, This fellow doth not
cast out devils, but by Beelzebub the prince of the devils. [25] And Jesus
knew their thoughts, and said unto them, Every kingdom divided against
itself is brought to desolation; and every city or house divided against
itself shall not stand: [26] and if Satan cast out Satan, he is divided against
himself; how shall then his kingdom stand? [27] And if I by Beelzebub cast
out devils, by whom do your children cast them out? therefore they shall
be your judges. [28] But if I cast out devils by the Spirit of God, then the
kingdom of God is come unto you. [29] Or else how can one enter into a
strong man's house, and spoil his goods, except he first bind the strong
man? and then he will spoil his house. [30] He that is not with me is against
me; and he that gathereth not with me scattereth abroad. [31] Wherefore
I say unto you, All manner of sin and blasphemy shall be forgiven unto
men: but the blasphemy against the Holy Spirit shall not be forgiven unto

men. [32] And whosoever speaketh a word against the Son of man, it shall
be forgiven him: but whosoever speaketh against the Holy Spirit, it shall
not be forgiven him, neither in the present world, neither in the world to
come. [33] Either make the tree good, and his fruit good; or else make the
tree corrupt, and his fruit corrupt: for the tree is known by his fruit. [34] O
generation of vipers, how can ye, being evil, speak good things? for out
of the abundance of the heart the mouth speaketh. [35] A good man out of
the good treasure bringeth forth good things: and an evil man out of the
evil treasure bringeth forth evil things. [36] But I say unto you, That every
idle word that men shall speak, they shall give account thereof in the day
of judgment. [37] For by thy words thou shalt be justified, and by thy words
thou shalt be condemned.

[32] the present: TR *this*

[35] good treasure: TR adds *of the heart*

[38] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. [39] But he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: [40] for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. [41] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. [42] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

[43] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. [44] Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. [45] Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

[46] While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. [47] Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. [48] But he answered and said unto him that told him, Who is my mother? and who are my brethren? [49] And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. [50] For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

13 The same day went Jesus out of the house, and sat by the seaside.
[2] And great multitudes were gathered together unto him, so that he
went into a ship, and sat; and the whole multitude stood on the shore.
[3] And he spake many things unto them in parables, saying, Behold, a
sower went forth to sow; [4] and when he sowed, some seeds fell by the way-
side, and the fowls came and devoured them up: [5] some fell upon stony
places, where they had not much earth: and forthwith they sprung up,
because they had no deepness of earth: [6] and when the sun was up, they

were scorched; and because they had not root, they withered away. [7] And
some fell among thorns; and the thorns sprung up, and choked them:
[8] but other fell into good ground, and brought forth fruit, some a hun-
dredfold, some sixtyfold, some thirtyfold. [9] Who hath ears to hear, let him
hear.

[10] And the disciples came, and said unto him, Why speakest thou unto
them in parables? [11] He answered and said unto them, Because it is given
unto you to know the mysteries of the kingdom of heaven, but to them
it is not given. [12] For whosoever hath, to him shall be given, and he shall
have more abundance: but whosoever hath not, from him shall be taken
away even that he hath. [13] Therefore speak I to them in parables: because
they seeing see not; and hearing they hear not, neither do they under-
stand. [14] And in them is fulfilled the prophecy of Esaias, which saith, By
hearing ye shall hear, and shall not understand; and seeing ye shall see,
and shall not perceive: [15] for this people's heart is waxed gross, and their
ears are dull of hearing, and their eyes they have closed; lest at any time
they should see with their eyes, and hear with their ears, and should un-
derstand with their heart, and should be converted, and I should heal
them. [16] But blessed are your eyes, for they see: and your ears, for they
hear. [17] For verily I say unto you, That many prophets and righteous men
have desired to see those things which ye see, and have not seen them;
and to hear those things which ye hear, and have not heard them. [18] Hear
ye therefore the parable of the sower. [19] When anyone heareth the word of
the kingdom, and understandeth it not, then cometh the wicked one, and
catcheth away that which was sown in his heart. This is he which received
seed by the wayside. [20] But he that received the seed into stony places, the
same is he that heareth the word, and anon with joy receiveth it; [21] yet hath
he not root in himself, but dureth for a while: for when tribulation or per-
secution ariseth because of the word, by and by he is offended. [22] He also
that received seed among the thorns is he that heareth the word; and the
care of this world, and the deceitfulness of riches, choke the word, and he
becometh unfruitful. [23] But he that received seed into the good ground is
he that heareth the word, and understandeth it; which also beareth fruit,
and bringeth forth, some a hundredfold, some sixty, some thirty.

[24] Another parable put he forth unto them, saying, The kingdom of
heaven is likened unto a man which soweth good seed in his field: [25] but
while men slept, his enemy came and sowed tares among the wheat, and
went his way. [26] But when the blade was sprung up, and brought forth
fruit, then appeared the tares also. [27] So the servants of the householder
came and said unto him, Sir, didst not thou sow good seed in thy field?
from whence then hath it tares? [28] He said unto them, An enemy hath done
this. The servants said unto him, Wilt thou then that we go and gather
them up? [29] But he said, Nay; lest while ye gather up the tares, ye root up
also the wheat with them. [30] Let both grow together until the harvest: and
in the time of harvest I will say to the reapers, Gather ye together first the
tares, and bind them in bundles to burn them: but gather the wheat into
my barn.

[14] Esai. 6:9–10 (LXX ≠ Heb.)

[24] soweth: TR *sowed*

31 Another parable put he forth unto them, saying, The kingdom of
heaven is like to a grain of mustard seed, which a man took, and sowed
in his field: 32 which indeed is the least of all seeds: but when it is grown,
it is the greatest among herbs, and becometh a tree, so that the birds of
the air come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like
unto leaven, which a woman took, and hid in three [a]measures of meal,
till the whole was leavened. 34 All these things spake Jesus unto the multi-
tude in parables; and without a parable spake he not unto them: 35 that it
might be fulfilled which was spoken by the prophet, saying, I will open my
mouth in parables; I will utter things which have been kept secret from
the foundation of the world.

35 Ps. 77:2

36 Then Jesus sent the multitude away, and went into the house: and his
disciples came unto him, saying, Declare unto us the parable of the tares
of the field. 37 He answered and said unto them, He that soweth the good
seed is the Son of man; 38 the field is the world; the good seed are the
children of the kingdom; but the tares are the children of the wicked one;
39 the enemy that sowed them is the devil; the harvest is the end of the
world; and the reapers are the angels. 40 As therefore the tares are gathered
and burnt in the fire; so shall it be in the end of this world. 41 The Son of
man shall send forth his angels, and they shall gather out of his kingdom
all things that offend, and them which do iniquity; 42 and shall cast them
into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then
shall the righteous shine forth as the sun in the kingdom of their Father.
Who hath ears to hear, let him hear.

41 things that offend: or, *scandals*

44 Again, the kingdom of heaven is like unto treasure hid in a field; the
which when a man hath found, he hideth, and for joy thereof goeth and
selleth all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like unto a merchant man, seeking
goodly pearls: 46 who, when he had found one pearl of great price, went
and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a net, that was cast into the
sea, and gathered of every kind: 48 which, when it was full, they drew to
shore, and sat down, and gathered the good into vessels, but cast the bad
away. 49 So shall it be at the end of the world: the angels shall come forth,
and sever the wicked from among the just, 50 and shall cast them into the
furnace of fire: there shall be wailing and gnashing of teeth.
51 Jesus saith unto them, Have ye understood all these things? They say
unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe
which is instructed unto the kingdom of heaven is like unto a man that
is a householder, which bringeth forth out of his treasure things new and
old.
53 And it came to pass, that when Jesus had finished these parables,
he departed thence. 54 And when he was come into his own country, he
taught them in their synagogue, insomuch that they were astonished, and

[a] measures: The word in the Greek is a measure containing about a peck and a half, wanting little more then a pint.

said, Whence hath this man this wisdom, and these mighty works? [55] Is not
this the carpenter's son? is not his mother called Mary? and his brethren,
James, and Joses, and Simon, and Judas? [56] And his sisters, are they not all
with us? Whence then hath this man all these things? [57] And they were of-
fended in him. But Jesus said unto them, A prophet is not without honour,
save in his own country, and in his own house. [58] And he did not many
mighty works there, because of their unbelief.

14 At that time Herod the tetrarch heard of the fame of Jesus, [2] and
said unto his servants, This is John the Baptist; he is risen from the
dead; and therefore mighty works do show forth themselves in him. [3] For
Herod had laid hold on John, and bound him, and put him in prison for
Herodias' sake, his brother Philip's wife. [4] For John said unto him, It is not
lawful for thee to have her. [5] And when he would have put him to death,
he feared the multitude, because they counted him as a prophet. [6] But
when Herod's birthday was kept, the daughter of Herodias danced before
them, and pleased Herod. [7] Whereupon he promised with an oath to give
her whatsoever she would ask. [8] And she, being before instructed of her
mother, said, Give me here John Baptist's head in a charger. [9] And the king
was sorry: nevertheless for the oaths' sake, and them which sat with him
at meat, he commanded it to be given her. [10] And he sent, and beheaded
John in the prison. [11] And his head was brought in a charger, and given to
the damsel: and she brought it to her mother. [12] And his disciples came,
and took up the body, and buried it, and went and told Jesus.

[2] do show forth themselves in him: or, *are wrought by him*

[13] When Jesus heard of it, he departed thence by ship into a desert place
apart: and when the people had heard thereof, they followed him on foot
out of the cities. [14] And Jesus went forth, and saw a great multitude, and
was moved with compassion toward them, and he healed their sick. [15] And
when it was evening, his disciples came to him, saying, This is a desert
place, and the time is now past; send the multitude away, that they may
go into the villages, and buy themselves victuals. [16] But Jesus said unto
them, They need not depart; give ye them to eat. [17] And they say unto
him, We have here but five loaves, and two fishes. [18] He said, Bring them
hither to me. [19] And he commanded the multitude to sit down on the grass,
and took the five loaves, and the two fishes, and looking up to heaven, he
blessed, and brake, and gave the loaves to his disciples, and the disciples
to the multitude. [20] And they did all eat, and were filled: and they took up
of the fragments that remained twelve baskets full. [21] And they that had
eaten were about five thousand men, besides women and children.

[22] And straightway Jesus constrained the disciples to get into a ship, and
to go before him unto the other side, while he sent the multitudes away.
[23] And when he had sent the multitudes away, he went up into a mountain
apart to pray: and when the evening was come, he was there alone. [24] But
the ship was now in the midst of the sea, tossed with waves: for the wind
was contrary. [25] And in the fourth watch of the night Jesus went unto them,
walking on the sea. [26] And when the disciples saw him walking on the sea,
they were troubled, saying, It is a spirit; and they cried out for fear. [27] But
straightway Jesus spake unto them, saying, Be of good cheer; it is I, be

[22] the disciples: TR *his disciples*

not afraid. [28] And Peter answered him and said, Lord, if it be thou, bid
me come unto thee on the water. [29] And he said, Come. And when Peter
was come down out of the ship, he walked on the water, to go to Jesus.
[30] But when he saw the wind boisterous, he was afraid; and beginning to
sink, he cried, saying, Lord, save me. [31] And immediately Jesus stretched
forth his hand, and caught him, and said unto him, O thou of little faith,
wherefore didst thou doubt? [32] And when they were come into the ship,
the wind ceased. [33] Then they that were in the ship came and worshipped
him, saying, Of a truth thou art the Son of God.

[30] boisterous: or, *strong*

[34] And when they were gone over, they came into the land of Gennesaret.
[35] And when the men of that place had knowledge of him, they sent out
into all that country round about, and brought unto him all that were
diseased; [36] and besought him that they might only touch the hem of his
garment: and as many as touched were made perfectly whole.

15 Then came to Jesus scribes and Pharisees, which were of Jerusalem,
saying, [2] Why do thy disciples transgress the tradition of the elders?
for they wash not their hands when they eat bread. [3] But he answered and
said unto them, Why do you also transgress the commandment of God
by your tradition? [4] For God commanded, saying, Honour thy father and
mother: and, He that curseth father or mother, let him die the death. [5] But
ye say, Whosoever shall say to his father or his mother, It is a gift, by what-
soever thou mightest be profited by me; [6] and honour not his father or his
mother, he shall be free. Thus have ye made the commandment of God
of none effect by your tradition. [7] Ye hypocrites, well did Esaias prophesy
of you, saying, [8] This people draweth nigh unto me with their mouth, and
honoureth me with their lips; but their heart is far from me. [9] But in vain
they do worship me, teaching for doctrines the commandments of men.

[4] Ex. 20:12; 21:16; Deut. 5:16 (Heb. + LXX)

[8] Esai. 29:13

[10] And he called the multitude, and said unto them, Hear, and under-
stand: [11] not that which goeth into the mouth defileth a man; but that
which cometh out of the mouth, this defileth a man. [12] Then came his
disciples, and said unto him, Knowest thou that the Pharisees were of-
fended, after they heard this saying? [13] But he answered and said, Every
plant, which my heavenly Father hath not planted, shall be rooted up.
[14] Let them alone: they be blind leaders of the blind. And if the blind
lead the blind, both shall fall into the ditch. [15] Then answered Peter and
said unto him, Declare unto us this parable. [16] And Jesus said, Are ye also
yet without understanding? [17] Do not ye yet understand, that whatsoever
entereth in at the mouth goeth into the belly, and is cast out into the
draught? [18] But those things which proceed out of the mouth come forth
from the heart; and they defile the man. [19] For out of the heart proceed
evil thoughts, murders, adulteries, fornications, thefts, false witness, blas-
phemies: [20] these are the things which defile a man: but to eat with un-
washen hands defileth not a man.

[21] Then Jesus went thence, and departed into the coasts of Tyre and
Sidon. [22] And behold, a woman of Canaan came out of the same coasts,
and cried unto him, saying, Have mercy on me, O Lord, thou Son of David;
my daughter is grievously vexed with a devil. [23] But he answered her not

a word. And his disciples came and besought him, saying, Send her away;
for she crieth after us. [24] But he answered and said, I am not sent but unto
the lost sheep of the house of Israel. [25] Then came she and worshipped
him, saying, Lord, help me. [26] But he answered and said, It is not meet
to take the children's bread, and to cast it to dogs. [27] And she said, Truth,
Lord: yet the dogs eat of the crumbs which fall from their masters' table.
[28] Then Jesus answered and said unto her, O woman, great is thy faith: be it
unto thee even as thou wilt. And her daughter was made whole from that
very hour. [29] And Jesus departed from thence, and came nigh unto the sea
of Galilee; and went up into a mountain, and sat down there. [30] And great
multitudes came unto him, having with them those that were lame, blind,
dumb, maimed, and many others, and cast them down at Jesus' feet; and
he healed them: [31] insomuch that the multitude wondered, when they saw
the dumb to speak, the maimed to be whole, the lame to walk, and the
blind to see: and they glorified the God of Israel.

[32] Then Jesus called his disciples unto him, and said, I have compassion
on the multitude, because they continue with me now three days, and
have nothing to eat: and I will not send them away fasting, lest they faint
in the way. [33] And his disciples say unto him, Whence should we have
so much bread in the wilderness, as to fill so great a multitude? [34] And
Jesus saith unto them, How many loaves have ye? And they said, Seven,
and a few little fishes. [35] And he commanded the multitude to sit down
on the ground. [36] And he took the seven loaves and the fishes, and gave
thanks, and brake them, and gave to his disciples, and the disciples to the
multitude. [37] And they did all eat, and were filled: and they took up of the
broken meat that was left seven baskets full. [38] And they that did eat were
four thousand men, besides women and children.

[39] And he sent away the multitude, and took ship, and came into the
coasts of Magdala.

16 The Pharisees also with the Sadducees came, and tempting desired
him that he would show them a sign from heaven. [2] He answered
and said unto them, When it is evening, ye say, It will be fair weather: for
the sky is red. [3] And in the morning, It will be foul weather today: for the
sky is red and lowring. O ye hypocrites, ye can discern the face of the sky;
but can ye not discern the signs of the times? [4] A wicked and adulterous
generation seeketh after a sign; and there shall no sign be given unto it,
but the sign of the prophet Jonas. And he left them, and departed.

[5] And when his disciples were come to the other side, they had forgot-
ten to take bread. [6] Then Jesus said unto them, Take heed and beware of
the leaven of the Pharisees and of the Sadducees. [7] And they reasoned
among themselves, saying, It is because we have taken no bread. [8] Which
when Jesus perceived, he said unto them, O ye of little faith, why reason ye
among yourselves, because ye have brought no bread? [9] Do ye not yet un-
derstand, neither remember the five loaves of the five thousand, and how
many baskets ye took up? [10] Neither the seven loaves of the four thousand,
and how many baskets ye took up? [11] How is it that ye do not understand
that I spake it not to you concerning bread, that ye should beware of the

leaven of the Pharisees and of the Sadducees? [12] Then understood they
how that he bade them not beware of the leaven of bread, but of the doc-
trine of the Pharisees and of the Sadducees.

[13] When Jesus came into the coasts of Cesarea Philippi, he asked his dis-
ciples, saying, Whom do men say that I the Son of man am? [14] And they
said, Some say that thou art John the Baptist: some, Elias; and others,
Jeremias, or one of the prophets. [15] He saith unto them, But whom say ye
that I am? [16] And Simon Peter answered and said, Thou art the Christ, the
Son of the living God. [17] And Jesus answered and said unto him, Blessed
art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto
thee, but my Father which is in heaven. [18] And I say also unto thee, That
thou art Peter, and upon this rock I will build my church; and the gates
of hell shall not prevail against it. [19] And I will give unto thee the keys of
the kingdom of heaven: and whatsoever thou shalt bind on earth shall
be bound in heaven: and whatsoever thou shalt loose on earth shall be
loosed in heaven. [20] Then charged he his disciples that they should tell no
man that he was Jesus the Christ.

[21] From that time forth began Jesus to show unto his disciples, how that
he must go unto Jerusalem, and suffer many things of the elders and chief
priests and scribes, and be killed, and be raised again the third day. [22] Then
Peter took him, and began to rebuke him, saying, Be it far from thee, Lord:
this shall not be unto thee. [23] But he turned, and said unto Peter, Get thee
behind me, Satan: thou art an offence unto me: for thou savourest not the
things that be of God, but those that be of men. [24] Then said Jesus unto his
disciples, If any man will come after me, let him deny himself, and take
up his cross, and follow me. [25] For whosoever will save his life shall lose
it: and whosoever will lose his life for my sake shall find it. [26] For what is a
man profited, if he shall gain the whole world, and lose his own soul? or
what shall a man give in exchange for his soul? [27] For the Son of man shall
come in the glory of his Father with his angels: and then he shall reward
every man according to his works. [28] Verily I say unto you, There be some
standing here, which shall not taste of death, till they see the Son of man
coming in his kingdom.

17 And after six days Jesus taketh Peter, James, and John his brother,
and bringeth them up into a high mountain apart, [2] and was trans-
figured before them: and his face did shine as the sun, and his raiment
was white as the light. [3] And behold, there appeared unto them Moses and
Elias talking with him. [4] Then answered Peter, and said unto Jesus, Lord,
it is good for us to be here: if thou wilt, let us make here three tabernacles:
one for thee, and one for Moses, and one for Elias. [5] While he yet spake,
behold, a bright cloud overshadowed them: and behold a voice out of the
cloud, which said, This is my beloved Son, in whom I am well pleased;
hear ye him. [6] And when the disciples heard it, they fell on their face, and
were sore afraid. [7] And Jesus came and touched them, and said, Arise, and
be not afraid. [8] And when they had lift up their eyes, they saw no man, save
Jesus only.

[9] And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. [10] And his disciples asked him, saying, Why then say the scribes that Elias must first come? [11] And Jesus answered and said unto them, Elias truly shall first come, and restore all things. [12] But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. [13] Then the disciples understood that he spake unto them of John the Baptist.

[14] And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, [15] Lord, have mercy on my son: for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. [16] And I brought him to thy disciples, and they could not cure him. [17] Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. [18] And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. [19] Then came the disciples to Jesus apart, and said, Why could not we cast him out? [20] And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be unpossible unto you. [21] Howbeit this kind goeth not out but by prayer and fasting.

[22] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: [23] and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

[24] And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? [25] He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? [26] Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. [27] Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find [a]a piece of money: that take, and give unto them for me and thee.

[24] tribute money: called in the original Didrachma, being in value fifteen pence

18 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? [2] And Jesus called a little child unto him, and set him in the midst of them, [3] and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. [4] Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. [5] And whoso shall receive one such little child in my name receiveth me. [6] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that

[a] a piece of money: or, *a stater*. It is half an ounce of silver, in value two shillings six pence, after five shillings the ounce.

he were drowned in the depth of the sea. 7 Woe unto the world because of
offences: for it must needs be that offences come; but woe to that man by
whom the offence cometh. 8 Wherefore if thy hand or thy foot offend thee,
cut them off, and cast them from thee: it is better for thee to enter into
life halt or maimed, rather than having two hands or two feet to be cast
into everlasting fire. 9 And if thy eye offend thee, pluck it out, and cast it
from thee: it is better for thee to enter into life with one eye, rather than
having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto
you, That in heaven their angels do always behold the face of my Father
which is in heaven. 11 For the Son of man is come to save that which was
lost. 12 How think ye? if a man have a hundred sheep, and one of them
be gone astray, doth he not leave the ninety and nine, and goeth into the
mountains, and seeketh that which is gone astray? 13 And if so be that he
find it, verily I say unto you, he rejoiceth more of that sheep, than of the
ninety and nine which went not astray. 14 Even so it is not the will of your
Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his
fault between thee and him alone: if he shall hear thee, thou hast gained
thy brother. 16 But if he will not hear thee, then take with thee one or two
more, that in the mouth of two or three witnesses every word may be
established. 17 And if he shall neglect to hear them, tell it unto the church:
but if he neglect to hear the church, let him be unto thee as a heathen
man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on
earth shall be bound in heaven: and whatsoever ye shall loose on earth
shall be loosed in heaven. 19 Again verily I say unto you, That if two of you
shall agree on earth as touching anything that they shall ask, it shall be
done for them of my Father which is in heaven. 20 For where two or three
are gathered together in my name, there am I in the midst of them.

16 Deut. 19:15

19 verily: TR omits

21 Then came Peter to him, and said, Lord, how oft shall my brother sin
against me, and I forgive him? till seven times? 22 Jesus saith unto him,
I say not unto thee, Until seven times: but, Until seventy times seven.
23 Therefore is the kingdom of heaven likened unto a certain king, which
would take account of his servants. 24 And when he had begun to reckon,
one was brought unto him, which ought him ten thousand [a]talents. 25 But
forasmuch as he had not to pay, his lord commanded him to be sold, and
his wife, and children, and all that he had, and payment to be made. 26 The
servant therefore fell down, and worshipped him, saying, Lord, have pa-
tience with me, and I will pay thee all. 27 Then the lord of that servant was
moved with compassion, and loosed him, and forgave him the debt. 28 But
the same servant went out, and found one of his fellowservants, which
ought him a hundred [b]pence: and he laid hands on him, and took him
by the throat, saying, Pay me whatsoever thou owest. 29 And his fellowser-

26 worshipped him: or, *besought him*

28 whatsoever: TR *that*

[a] talents: A talent is 750 ounces of silver, which after five shillings the ounce is 187 pounds 10 shillings.

[b] pence: The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny.

vant fell down at his feet, and besought him, saying, Have patience with
me, and I will pay thee. [30] And he would not: but went and cast him into
prison, till he should pay the debt. [31] So when his fellowservants saw what
was done, they were very sorry, and came and told unto their lord all that
was done. [32] Then his lord, after that he had called him, said unto him, O
thou wicked servant, I forgave thee all that debt, because thou desiredst
me: [33] shouldst not thou also have had compassion on thy fellowservant,
even as I had pity on thee? [34] And his lord was wroth, and delivered him to
the tormentors, till he should pay all that was due unto him. [35] So likewise
shall my heavenly Father do also unto you, if ye from your hearts forgive
not every one his brother their trespasses.

[29] thee: TR adds *all*

19 And it came to pass, that when Jesus had finished these sayings, he
departed from Galilee, and came into the coasts of Judea beyond
Jordan; [2] and great multitudes followed him; and he healed them there.
[3] The Pharisees also came unto him, tempting him, and saying unto him,
Is it lawful for a man to put away his wife for every cause? [4] And he an-
swered and said unto them, Have ye not read, that he which made them
at the beginning made them male and female, [5] and said, For this cause
shall a man leave father and mother, and shall cleave to his wife: and they
twain shall be one flesh? [6] Wherefore they are no more twain, but one flesh.
What therefore God hath joined together, let not man put asunder. [7] They
say unto him, Why did Moses then command to give a writing of divorce-
ment, and to put her away? [8] He saith unto them, Moses because of the
hardness of your hearts suffered you to put away your wives: but from the
beginning it was not so. [9] And I say unto you, Whosoever shall put away
his wife, not for fornication, and shall marry another, committeth adul-
tery: and whoso marrieth her which is put away doth commit adultery.
[10] His disciples say unto him, If the case of the man be so with his wife,
it is not good to marry. [11] But he said unto them, All men cannot receive
this saying, save they to whom it is given. [12] For there are some eunuchs,
which were so born from their mother's womb: and there are some eu-
nuchs, which were made eunuchs of men: and there be eunuchs, which
have made themselves eunuchs for the kingdom of heaven's sake. He that
is able to receive it, let him receive it.

[4] Gen. 1:27; 5:2 (Heb. + LXX)

[5] Gen. 2:24

[9] not: TR *except it be*

[13] Then were there brought unto him little children, that he should put
his hands on them, and pray: and the disciples rebuked them. [14] But Jesus
said, Suffer little children, and forbid them not, to come unto me: for of
such is the kingdom of heaven. [15] And he laid his hands on them, and
departed thence.

[16] And behold, one came and said unto him, Good Master, what good
thing shall I do, that I may have eternal life? [17] And he said unto him, Why
callest thou me good? there is none good but one, that is, God: but if thou
wilt enter into life, keep the commandments. [18] He saith unto him, Which?
Jesus said, Thou shalt do no murder, Thou shalt not commit adultery,
Thou shalt not steal, Thou shalt not bear false witness, [19] Honour thy fa-
ther and thy mother: and, Thou shalt love thy neighbour as thyself. [20] The
young man saith unto him, All these things have I kept from my youth

[18] Ex. 20:13–16; Deut. 5:17–20 (Heb. + LXX)

[19] Ex. 20:12; Lev. 19:18 (Heb. + LXX)

up: what lack I yet? [21] Jesus said unto him, If thou wilt be perfect, go and
sell that thou hast, and give to the poor, and thou shalt have treasure in
heaven: and come and follow me. [22] But when the young man heard that
saying, he went away sorrowful: for he had great possessions.

[23] Then said Jesus unto his disciples, Verily I say unto you, That a rich
man shall hardly enter into the kingdom of heaven. [24] And again I say unto
you, It is easier for a camel to go through the eye of a needle, than for a
rich man to enter into the kingdom of God. [25] When his disciples heard
it, they were exceedingly amazed, saying, Who then can be saved? [26] But
Jesus beheld them, and said unto them, With men this is unpossible; but
with God all things are possible.

[27] Then answered Peter and said unto him, Behold, we have forsaken all,
and followed thee; what shall we have therefore? [28] And Jesus said unto
them, Verily I say unto you, That ye which have followed me, in the regen-
eration, when the Son of man shall sit in the throne of his glory, ye also
shall sit upon twelve thrones, judging the twelve tribes of Israel. [29] And
every one that hath forsaken houses, or brethren, or sisters, or father, or
mother, or wife, or children, or lands, for my name's sake, shall receive
a hundredfold, and shall inherit everlasting life. [30] But many that are first
shall be last; and the last shall be first.

20 For the kingdom of heaven is like unto a man that is a householder,
which went out early in the morning to hire labourers into his vine-
yard. [2] And when he had agreed with the labourers for a [a]penny a day, he
sent them into his vineyard. [3] And he went out about the third hour, and
saw others standing idle in the marketplace, [4] and said unto them; Go ye
also into the vineyard, and whatsoever is right I will give you. And they
went their way. [5] Again he went out about the sixth and ninth hour, and
did likewise. [6] And about the eleventh hour he went out, and found oth-
ers standing idle, and saith unto them, Why stand ye here all the day idle?
[7] They say unto him, Because no man hath hired us. He saith unto them,
Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
[8] So when even was come, the lord of the vineyard saith unto his steward,
Call the labourers, and give them their hire, beginning from the last unto
the first. [9] And when they came that were hired about the eleventh hour,
they received every man a penny. [10] But when the first came, they sup-
posed that they should have received more; and they likewise received
every man a penny. [11] And when they had received it, they murmured
against the goodman of the house, [12] saying, These last have wrought but
one hour, and thou hast made them equal unto us, which have borne the
burden and heat of the day. [13] But he answered one of them, and said,
Friend, I do thee no wrong: didst not thou agree with me for a penny?
[14] Take that thine is, and go thy way: I will give unto this last, even as unto
thee. [15] Is it not lawful for me to do what I will with mine own? Is thy eye
evil, because I am good? [16] So the last shall be first, and the first last: for
many be called, but few chosen.

[12] have wrought but one hour: or, *have continued one hour only*

[a] penny: The Roman penny is the eighth part of an ounce, which after five shillings the ounce, is seven pence halfpenny.

[17] And Jesus going up to Jerusalem took the twelve disciples apart in the
way, and said unto them, [18] Behold, we go up to Jerusalem; and the Son
of man shall be betrayed unto the chief priests and unto the scribes, and
they shall condemn him to death, [19] and shall deliver him to the Gentiles
to mock, and to scourge, and to crucify him: and the third day he shall
rise again.

[20] Then came to him the mother of Zebedee's children with her sons,
worshipping him, and desiring a certain thing of him. [21] And he said unto
her, What wilt thou? She saith unto him, Grant that these my two sons may
sit, the one on thy right hand, and the other on thy left, in thy kingdom.
[22] But Jesus answered and said, Ye know not what ye ask. Are ye able to
drink of the cup that I shall drink of, [a]or to be baptized with the baptism
that I am baptized with? They say unto him, We are able. [23] And he saith
unto them, Ye shall drink indeed of my cup, and be baptized with the
baptism that I am baptized with: but to sit on my right hand, and on
my left, is not mine to give, but it shall be given to them for whom it is
prepared of my Father. [24] And when the ten heard it, they were moved with
indignation against the two brethren. [25] But Jesus called them unto him,
and said, Ye know that the princes of the Gentiles exercise dominion over
them, and they that are great exercise authority upon them. [26] But it shall
not be so among you: but whosoever will be great among you, he shall be
your minister; [27] and whosoever will be chief among you, let him be your
servant: [28] even as the Son of man came not to be ministered unto, but to
minister, and to give his life a ransom for many.

[29] And as they departed from Jericho, a great multitude followed him.
[30] And behold, two blind men sitting by the wayside, when they heard that
Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of
David. [31] And the multitude rebuked them, because they should hold their
peace: but they cried the more, saying, Have mercy on us, O Lord, thou
Son of David. [32] And Jesus stood still, and called them, and said, What will
ye that I shall do unto you? [33] They say unto him, Lord, that our eyes may
be opened. [34] So Jesus had compassion on them, and touched their eyes:
and immediately their eyes received sight, and they followed him.

21 And when they drew nigh unto Jerusalem, and were come to
Bethsphage, unto the mount of Olives, then sent Jesus two disciples,
[2] saying unto them, Go into the village over against you, and straightway
ye shall find an ass tied, and a colt with her: loose them, and bring them
unto me. [3] And if any man say ought unto you, ye shall say, The Lord hath
need of them; and straightway he will send them. [4] All this was done, that
it might be fulfilled which was spoken by the prophet, saying, [5] Tell ye the
daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting
upon an ass, and a colt the foal of an ass. [6] And the disciples went, and did
as Jesus commanded them, [7] and brought the ass, and the colt, and put on
them their clothes, and he sat thereon. [8] And a very great multitude spread
their garments in the way; others cut down branches from the trees, and

[21] thy left: TR *the left*

[26] he shall be your minister: TR *let him be your minister*

[1] Bethsphage: TR *Bethphage*

[5] Zach. 9:9

[7] he sat: TR *they set him*

[a] or to be baptized with the baptism that I am baptized with: TR *and to be baptized with the baptism that I am baptized with*

strawed them in the way. [9] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. [10] And when he was come into Jerusalem, all the city was moved, saying, Who is this? [11] And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

[12] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, [13] and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. [14] And the lame and the blind came to him in the temple; and he healed them. [15] And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, [16] and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? [17] And he left them, and went out of the city into Bethany; and he lodged there.

[13] Esai. 56:7 (Heb. + LXX)
[13] Jer. 7:11
[14] the lame and the blind: TR *the blind and the lame*
[16] Ps. 8:3 (Heb. + LXX)

[18] Now in the morning as he returned into the city, he hungered. [19] And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. [20] And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! [21] Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. [22] And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

[23] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? [24] And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. [25] The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? [26] But if we shall say, Of men; we fear the people; for all hold John as a prophet. [27] And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. [28] But what think you? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. [29] He answered and said, I will not: but afterward he repented, and went. [30] And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. [31] Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. [32] For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the

harlots believed him: and ye, when ye had seen it, repented not afterward,
that ye might believe him.
33 Hear another parable: There was a certain householder, which planted
a vineyard, and hedged it round about, and digged a winepress in it, and
built a tower, and let it out to husbandmen, and went into a far country:
34 and when the time of the fruit drew near, he sent his servants to the hus-
bandmen, that they might receive the fruits of it. 35 And the husbandmen
took his servants, and beat one, and killed another, and stoned another.
36 Again, he sent other servants moe than the first: and they did unto them
likewise. 37 But last of all he sent unto them his son, saying, They will rever-
ence my son. 38 But when the husbandmen saw the son, they said among
themselves, This is the heir; come, let us kill him, and let us seize on his
inheritance. 39 And they caught him, and cast him out of the vineyard,
and slew him. 40 When the lord therefore of the vineyard cometh, what
will he do unto those husbandmen? 41 They say unto him, He will miser-
ably destroy those wicked men, and will let out his vineyard unto other
husbandmen, which shall render him the fruits in their seasons. 42 Jesus
saith unto them, Did ye never read in the scriptures, The stone which the
builders rejected, the same is become the head of the corner: this is the
Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you,
The kingdom of God shall be taken from you, and given to a nation bring-
ing forth the fruits thereof. 44 And whosoever shall fall on this stone shall
be broken: but on whomsoever it shall fall, it will grind him to powder.
45 And when the chief priests and Pharisees had heard his parables, they
perceived that he spake of them. 46 But when they sought to lay hands on
him, they feared the multitude, because they took him for a prophet.

42 Ps. 117:22–23 (LXX ≠ Heb.)

22 And Jesus answered and spake unto them again by parables, and
said, 2 The kingdom of heaven is like unto a certain king, which
made a marriage for his son, 3 and sent forth his servants to call them that
were bidden to the wedding: and they would not come. 4 Again, he sent
forth other servants, saying, Tell them which are bidden, Behold, I have
prepared my dinner: my oxen and my fatlings are killed, and all things
are ready: come unto the marriage. 5 But they made light of it, and went
their ways, one to his farm, another to his merchandise: 6 and the remnant
took his servants, and entreated them spitefully, and slew them. 7 And
when that king heard thereof, he was wroth: and he sent forth his armies,
and destroyed those murderers, and burnt up their city. 8 Then saith he
to his servants, The wedding is ready, but they which were bidden were
not worthy. 9 Go ye therefore into the highways, and as many as ye shall
find, bid to the marriage. 10 So those servants went out into the highways,
and gathered together all as many as they found, both bad and good: and
the wedding was furnished with guests. 11 And when the king came in to
see the guests, he saw there a man which had not on a wedding garment:
12 and he saith unto him, Friend, how camest thou in hither not having
a wedding garment? And he was speechless. 13 Then said the king to the
servants, Bind him hand and foot, and take him away, and cast him into

7 And when: TR *But when*
7 that king: TR *the king*

outer darkness; there shall be weeping and gnashing of teeth. [14] For many
are called, but few are chosen.
[15] Then went the Pharisees, and took counsel how they might entangle
him in his talk. [16] And they sent out unto him their disciples with the Hero-
dians, saying, Master, we know that thou art true, and teachest the way
of God in truth, neither carest thou for any man: for thou regardest not
the person of men. [17] Tell us therefore, What thinkest thou? Is it lawful to
give tribute unto Cesar, or not? [18] But Jesus perceived their wickedness,
and said, Why tempt ye me, ye hypocrites? [19] Show me the tribute money.
And they brought unto him a penny. [20] And he saith unto them, Whose is
this image and superscription? [21] They say unto him, Cesar's. Then saith
he unto them, Render therefore unto Cesar the things which are Cesar's;
and unto God the things that are God's. [22] When they had heard these
words, they marvelled, and left him, and went their way.

[19] penny: in value seven pence half-penny, chapter 20:2
[20] superscription: or, *inscription*

[23] The same day came to him the Sadducees, which say that there is no
resurrection, and asked him, [24] saying, Master, Moses said, If a man die,
having no children, his brother shall marry his wife, and raise up seed
unto his brother. [25] Now there were with us seven brethren: and the first,
when he had married a wife, deceased, and, having no issue, left his wife
unto his brother: [26] likewise the second also, and the third, unto the sev-
enth. [27] And last of all the woman died also. [28] Therefore in the resurrec-
tion whose wife shall she be of the seven? for they all had her. [29] Jesus
answered and said unto them, Ye do err, not knowing the scriptures, nor
the power of God. [30] For in the resurrection they neither marry, nor are
given in marriage, but are as the angels of God in heaven. [31] But as touch-
ing the resurrection of the dead, have ye not read that which was spoken
unto you by God, saying, [32] I am the God of Abraham, and the God of
Isaac, and the God of Jacob? God is not the God of the dead, but of the
living. [33] And when the multitude heard this, they were astonished at his
doctrine.

[24] Deut. 25:5

[32] Ex. 3:6 (Heb. + LXX)

[34] But when the Pharisees had heard that he had put the Sadducees to
silence, they were gathered together. [35] Then one of them, which was a
lawyer, asked him a question, tempting him, and saying, [36] Master, which
is the great commandment in the law? [37] Jesus said unto him, Thou shalt
love the Lord thy God with all thy heart, and with all thy soul, and with all
thy mind. [38] This is the first and great commandment. [39] And the second
is like unto it, Thou shalt love thy neighbour as thyself. [40] On these two
commandments hang all the law and the prophets.

[37] Deut. 6:5

[39] Lev. 19:18 (Heb. + LXX)

[41] While the Pharisees were gathered together, Jesus asked them, [42] say-
ing, What think ye of Christ? whose son is he? They say unto him, The Son
of David. [43] He saith unto them, How then doth David in spirit call him
Lord, saying, [44] The LORD said unto my Lord, Sit thou on my right hand,
till I make thy enemies thy footstool? [45] If David then call him Lord, how
is he his son? [46] And no man was able to answer him a word, neither durst
any man from that day forth ask him any moe questions.

[44] Ps. 109:1 (Heb. + LXX)

23 Then spake Jesus to the multitude, and to his disciples, [2] saying,
The scribes and the Pharisees sit in Moses' seat: [3] all therefore what-

soever they bid you observe, that observe and do; but do not ye after
their works: for they say, and do not. [4] For they bind heavy burdens and
grievous to be borne, and lay them on men's shoulders; but they them-
selves will not move them with one of their fingers. [5] But all their works
they do for to be seen of men: they make broad their phylacteries, and
enlarge the borders of their garments, [6] and love the uppermost rooms at
feasts, and the chief seats in the synagogues, [7] and greetings in the mar-
kets, and to be called of men, Rabbi, Rabbi. [8] But be not ye called Rabbi:
for one is your Master, even Christ; and all ye are brethren. [9] And call no
man your father upon the earth: for one is your Father, which is in heaven.
[10] Neither be ye called masters: for one is your Master, even Christ. [11] But
he that is greatest among you shall be your servant. [12] And whosoever shall
exalt himself shall be abased; and he that shall humble himself shall be
exalted.

[13] But woe unto you, scribes and Pharisees, hypocrites! for ye devour
widows' houses, and for a pretence make long prayer: therefore ye shall
receive the greater damnation.

[14] Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the
kingdom of heaven against men: for ye neither go in yourselves, neither
suffer ye them that are entering to go in.

[15] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea
and land to make one proselyte, and when he is made, ye make him
twofold more the child of hell than yourselves.

[16] Woe unto you, ye blind guides, which say, Whosoever shall swear by
the temple, it is nothing; but whosoever shall swear by the gold of the
temple, he is a debtor. [17] Ye fools and blind: for whether is greater, the gold,
or the temple that sanctifieth the gold? [18] And, Whosoever shall swear by
the altar, it is nothing; but whosoever sweareth by the gift that is upon
it, he is guilty. [19] Ye fools and blind: for whether is greater, the gift, or the
altar that sanctifieth the gift? [20] Whoso therefore shall swear by the altar,
sweareth by it, and by all things thereon. [21] And whoso shall swear by the
temple, sweareth by it, and by him that dwelt therein. [22] And he that shall
swear by heaven, sweareth by the throne of God, and by him that sitteth
thereon.

[23] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of
mint and anise and cummin, and have omitted the weightier matters of
the law, judgment, mercy, and faith: these ought ye to have done, and not
to leave the other undone. [24] Ye blind guides, which strain out a gnat, and
swallow a camel.

[25] Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the
outside of the cup and of the platter, but within they are full of extortion
and unrighteousness. [26] Thou blind Pharisee, cleanse first that which is
within the cup and platter, that the outside of them may be clean also.

[27] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto
whited sepulchres, which indeed appear beautiful outward, but are within
full of dead men's bones, and of all uncleanness. [28] Even so ye also out-

[13] But woe: TR *Woe*
[13] TR has this passage at 23:14
[14] Woe: TR *But woe*
[14] TR has this passage at 23:13
[18] guilty: or, *a debtor*, or *bound*
[21] dwelt: TR *dwelleth*
[25] unrighteousness: TR *excess*

wardly appear righteous unto men, but within ye are full of hypocrisy
and iniquity.
[29] Woe unto you, scribes and Pharisees, hypocrites! because ye build the
tombs of the prophets, and garnish the sepulchres of the righteous, [30] and
say, If we had been in the days of our fathers, we would not have been
partakers with them in the blood of the prophets. [31] Wherefore ye be wit-
nesses unto yourselves, that ye are the children of them which killed the
prophets. [32] Fill ye up then the measure of your fathers. [33] Ye serpents, ye
generation of vipers, how can ye escape the damnation of hell?
[34] Wherefore behold, I send unto you prophets, and wise men, and
scribes: and some of them ye shall kill and crucify; and some of them
shall ye scourge in your synagogues, and persecute them from city to
city: [35] that upon you may come all the righteous blood shed upon the
earth, from the blood of righteous Abel unto the blood of Zacharias son
of Barachias, whom ye slew between the temple and the altar. [36] Verily I
say unto you, All these things shall come upon this generation.
[37] O Jerusalem, Jerusalem, thou that killest the prophets, and stonest
them which are sent unto thee, how often would I have gathered thy chil-
dren together, even as a hen gathereth her chickens under her wings, and
ye would not? [38] Behold, your house is left unto you desolate. [39] For I say
unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he
that cometh in the name of the Lord.

24 And Jesus went out, and departed from the temple: and his dis-
ciples came to him for to show him the buildings of the temple.
[2] And Jesus said unto them, See ye not all these things? verily I say unto
you, There shall not be left here one stone upon another, that shall not
be thrown down. [3] And as he sat upon the mount of Olives, the disciples
came unto him privately, saying, Tell us, when shall these things be? and
what shall be the sign of thy coming, and of the end of the world? [4] And
Jesus answered and said unto them, Take heed that no man deceive you.
[5] For many shall come in my name, saying, I am Christ; and shall deceive
many. [6] And ye shall hear of wars and rumours of wars: see that ye be not
troubled: for all these things must come to pass, but the end is not yet.
[7] For nation shall rise against nation, and kingdom against kingdom: and
there shall be famines, and pestilences, and earthquakes in divers places.
[8] All these are the beginning of sorrows.
[9] Then shall they deliver you up to be afflicted, and shall kill you: and ye
shall be hated of all nations for my name's sake. [10] And then shall many be
offended, and shall betray one another, and shall hate one another. [11] And
many false prophets shall rise, and shall deceive many. [12] And because
iniquity shall abound, the love of many shall wax cold. [13] But he that shall
endure unto the end, the same shall be saved. [14] And this gospel of the
kingdom shall be preached in all the world for a witness unto all nations;
and then shall the end come.
[15] When ye therefore shall see the abomination of desolation, spoken of
by Daniel the prophet, stand in the holy place (whoso readeth, let him
understand): [16] then let them which be in Judea flee into the mountains:

[17] let him which is on the housetop not come down to take the things out
of his house: [18] neither let him which is in the field return back to take
his clothes. [19] And woe unto them that are with child, and to them that
give suck in those days. [20] But pray ye that your flight be not in the winter,
neither on the sabbath day: [21] for then shall be great tribulation, such as
was not since the beginning of the world to this time, no, nor ever shall
be. [22] And except those days should be shortened, there should no flesh be
saved: but for the elect's sake those days shall be shortened. [23] Then if any
man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For
there shall arise false Christs, and false prophets, and shall show great
signs and wonders; insomuch that, if it were possible, they shall deceive
the very elect. [25] Behold, I have told you before. [26] Wherefore if they shall
say unto you, Behold, he is in the desert; go not forth: behold, he is in
the secret chambers; believe it not. [27] For as the lightning cometh out of
the east, and shineth even unto the west; so shall also the coming of the
Son of man be. [28] For wheresoever the carcase is, there will the eagles be
gathered together.

[29] Immediately after the tribulation of those days shall the sun be dark-
ened, and the moon shall not give her light, and the stars shall fall from
heaven, and the powers of the heavens shall be shaken: [30] and then shall
appear the sign of the Son of man in heaven: and then shall all the tribes of
the earth mourn, and they shall see the Son of man coming in the clouds
of heaven with power and great glory. [31] And he shall send his angels with
a great sound of a trumpet, and they shall gather together his elect from
the four winds, from one end of heaven to the other. [32] Now learn a para-
ble of the fig tree; When his branch is now tender, and putteth forth leaves,
ye know that summer is nigh: [33] so likewise ye, when ye shall see all these
things, know that it is near, even at the doors. [34] Verily I say unto you, This
generation shall not pass, till all these things be fulfilled. [35] Heaven and
earth shall pass away, but my words shall not pass away.

[36] But of that day and hour knoweth no man, no, not the angels of
heaven, but my Father only. [37] But as the days of Noah were, so shall also
the coming of the Son of man be. [38] For as in the days that were before
the flood they were eating and drinking, marrying and giving in marriage,
until the day that Noah entered into the ark, [39] and knew not until the
flood came, and took them all away; so shall also the coming of the Son
of man be. [40] Then shall two be in the field; the one shall be taken, and
the other left. [41] Two women shall be grinding at the mill; the one shall be
taken, and the other left. [42] Watch therefore: for ye know not what hour
your Lord doth come.

[43] But know this, that if the goodman of the house had known in what
watch the thief would come, he would have watched, and would not have
suffered his house to be broken up. [44] Therefore be ye also ready: for in
such an hour as you think not the Son of man cometh. [45] Who then is a
faithful and wise servant, whom his lord hath made ruler over his house-
hold, to give them meat in due season? [46] Blessed is that servant, whom
his lord when he cometh shall find so doing. [47] Verily I say unto you, That

[17] the things: TR *anything*

[31] with a great sound of a trumpet: or, *with a trumpet and a great voice*

[32] now tender: or, *yet tender*

he shall make him ruler over all his goods. [48] But and if that evil servant
shall say in his heart, My lord delayeth his coming; [49] and shall begin to
smite his fellowservants, and to eat and drink with the drunken; [50] the lord
of that servant shall come in a day when he looketh not for him, and in
an hour that he is not ware of, [51] and shall cut him asunder, and appoint
him his portion with the hypocrites: there shall be weeping and gnashing
of teeth.

[51] cut him asunder: or, *cut him off*

25 Then shall the kingdom of heaven be likened unto ten virgins,
which took their lamps, and went forth to meet the bridegroom.
[2] And five of them were wise, and five were foolish. [3] They that were fool-
ish took their lamps, and took no oil with them: [4] but the wise took oil
in their vessels with their lamps. [5] While the bridegroom tarried, they all
slumbered and slept. [6] And at midnight there was a cry made, Behold, the
bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose,
and trimmed their lamps. [8] And the foolish said unto the wise, Give us
of your oil; for our lamps are going out. [9] But the wise answered, saying,
Not so; lest there be not enough for us and you: but go ye rather to them
that sell, and buy for yourselves. [10] And while they went to buy, the bride-
groom came; and they that were ready went in with him to the marriage:
and the door was shut. [11] Afterward came also the other virgins, saying,
Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you,
I know you not. [13] Watch therefore, for ye know neither the day nor the
hour wherein the Son of man cometh.

[8] going out: or, *gone out*

[14] For the kingdom of heaven is as a man travelling into a far country,
who called his own servants, and delivered unto them his goods. [15] And
unto one he gave five [a]talents, to another two, and to another one; to
every man according to his several ability; and straightway took his jour-
ney. [16] Then he that had received the five talents went and traded with
the same, and made them other five talents. [17] And likewise he that had
received two, he also gained other two. [18] But he that had received one
went and digged in the earth, and hid his lord's money. [19] After a long
time the lord of those servants cometh, and reckoneth with them. [20] And
so he that had received five talents came and brought other five talents,
saying, Lord, thou deliveredst unto me five talents: behold, I have gained
besides them five talents moe. [21] His lord said unto him, Well done, thou
good and faithful servant: thou hast been faithful over a few things, I will
make thee ruler over many things: enter thou into the joy of thy lord. [22] He
also that had received two talents came and said, Lord, thou deliveredst
unto me two talents: behold, I have gained two other talents besides them.
[23] His lord said unto him, Well done, good and faithful servant; thou hast
been faithful over a few things, I will make thee ruler over many things:
enter thou into the joy of thy lord. [24] Then he which had received the one
talent came and said, Lord, I knew thee that thou art a hard man, reaping
where thou hast not sown, and gathering where thou hast not strawed:
[25] and I was afraid, and went and hid thy talent in the earth: lo, there thou
hast that is thine. [26] His lord answered and said unto him, Thou wicked

[a] talents: A talent is 187 pounds 10 shillings, chapter 18:24.

and slothful servant, thou knewest that I reap where I sowed not, and
gather where I have not strawed: [27] thou oughtest therefore to have put
my money to the exchangers, and then at my coming I should have re-
ceived mine own with usury. [28] Take therefore the talent from him, and
give it unto him which hath ten talents. [29] For unto every one that hath
shall be given, and he shall have abundance: but from him that hath not
shall be taken away even that which he hath. [30] And cast ye the unprof-
itable servant into outer darkness: there shall be weeping and gnashing
of teeth.

[31] When the Son of man shall come in his glory, and all the holy angels
with him, then shall he sit upon the throne of his glory: [32] and before him
shall be gathered all nations: and he shall separate them one from another,
as a shepherd divideth his sheep from the goats: [33] and he shall set the
sheep on his right hand, but the goats on the left.

[34] Then shall the King say unto them on his right hand, Come, ye blessed
of my Father, inherit the kingdom prepared for you from the foundation
of the world: [35] for I was a-hungered, and ye gave me meat: I was thirsty,
and ye gave me drink: I was a stranger, and ye took me in: [36] naked, and
ye clothed me: I was sick, and ye visited me: I was in prison, and ye came
unto me. [37] Then shall the righteous answer him, saying, Lord, when saw
we thee a-hungered, and fed thee? or thirsty, and gave thee drink? [38] When
saw we thee a stranger, and took thee in? or naked, and clothed thee? [39] Or
when saw we thee sick, or in prison, and came unto thee? [40] And the King
shall answer and say unto them, Verily I say unto you, Inasmuch as ye
have done it unto one of the least of these my brethren, ye have done it
unto me.

[41] Then shall he say also unto them on the left hand, Depart from me,
ye cursed, into everlasting fire, prepared for the devil and his angels: [42] for
I was a-hungered, and ye gave me no meat: I was thirsty, and ye gave
me no drink: [43] I was a stranger, and ye took me not in: naked, and ye
clothed me not: sick, and in prison, and ye visited me not. [44] Then shall
they also answer, saying, Lord, when saw we thee a-hungered, or athirst,
or a stranger, or naked, or sick, or in prison, and did not minister unto
thee? [45] Then shall he answer them, saying, Verily I say unto you, Inas-
much as ye did it not to one of the least of these, ye did it not to me.
[46] And these shall go away into everlasting punishment: but the righteous
into life eternal.

[44] answer: TR adds *him*

26 And it came to pass, when Jesus had finished all these sayings, he
said unto his disciples, [2] Ye know that after two days is the feast
of the passover, and the Son of man is betrayed to be crucified. [3] Then
assembled together the chief priests, and the scribes, and the elders of
the people, unto the palace of the high priest, who was called Caiaphas,
[4] and consulted that they might take Jesus by subtlety, and kill him. [5] But
they said, Not on the feast day, lest there be an uproar among the people.

[6] Now when Jesus was in Bethany, in the house of Simon the leper, [7] there
came unto him a woman having an alabaster box of very precious oint-
ment, and poured it on his head, as he sat at meat. [8] But when his disci-

ples saw it, they had indignation, saying, To what purpose is this waste?
9 For this ointment might have been sold for much, and given to the
poor. 10 When Jesus understood it, he said unto them, Why trouble ye the
woman? for she hath wrought a good work upon me. 11 For ye have the
poor always with you; but me ye have not always. 12 For in that she hath
poured this ointment on my body, she did it for my burial. 13 Verily I say
unto you, Wheresoever this gospel shall be preached in the whole world,
there shall also this, that this woman hath done, be told for a memorial
of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief
priests, 15 and said unto them, What will ye give me, and I will deliver
him unto you? And they covenanted with him for thirty pieces of silver.
16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came
to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat
the passover? 18 And he said, Go into the city to such a man, and say unto
him, The Master saith, My time is at hand; I will keep the passover at thy
house with my disciples. 19 And the disciples did as Jesus had appointed
them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve. 21 And as
they did eat, he said, Verily I say unto you, that one of you shall betray me.
22 And they were exceeding sorrowful, and began every one of them to say
unto him, Lord, is it I? 23 And he answered and said, He that dippeth his
hand with me in the dish, the same shall betray me. 24 The Son of man
goeth as it is written of him: but woe unto that man by whom the Son of
man is betrayed: it had been good for that man if he had not been born.
25 Then Judas, which betrayed him, answered and said, Master, is it I? He
said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and gave thanks, and brake
it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And
he took the cup, and gave thanks, and gave it to them, saying, Drink ye all
of it; 28 for this is my blood of the new testament, which is shed for many
for the remission of sins. 29 But I say unto you, I will not drink henceforth
of this fruit of the vine, until that day when I drink it new with you in my
Father's kingdom.

26 gave thanks: TR *blessed it*

30 And when they had sung a hymn, they went out into the mount of
Olives. 31 Then saith Jesus unto them, All ye shall be offended because of
me this night: for it is written, I will smite the shepherd, and the sheep
of the flock shall be scattered abroad. 32 But after I am risen again, I will
go before you into Galilee. 33 Peter answered and said unto him, Though
all men shall be offended because of thee, yet will I never be offended.
34 Jesus said unto him, Verily I say unto thee, That this night, before the
cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I
should die with thee, yet will I not deny thee. And likewise also said all
the disciples.

30 hymn: or, *psalm*

31 Zach. 13:7

35 And likewise: TR *Likewise*

36 Then cometh Jesus with them unto a place called Gethsemane, and
saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he

took with him Peter and the two sons of Zebedee, and began to be sorrow-
ful and very heavy. 38 Then saith Jesus unto them, My soul is exceeding
sorrowful, even unto death: tarry ye here, and watch with me. 39 And he
drew a little nearer, and fell on his face, and prayed, saying, O my Fa-
ther, if it be possible, let this cup pass from me: nevertheless not as I will,
but as thou wilt. 40 And he cometh unto the disciples, and findeth them
asleep, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: the spirit indeed is
willing, but the flesh is weak. 42 He went away again the second time, and
prayed, saying, O my Father, if this cup may not pass away from me, ex-
cept I drink it, thy will be done. 43 And he came and found them asleep
again: for their eyes were heavy. 44 And he left them, and went away again,
and prayed the third time, saying the same words. 45 Then cometh he to
his disciples, and saith unto them, Sleep on now, and take your rest: be-
hold, the hour is at hand, and the Son of man is betrayed into the hands
of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray
me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with
him a great multitude with swords and staves, from the chief priests and
elders of the people. 48 Now he that betrayed him gave them a sign, saying,
Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith
he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said
unto him, Friend, wherefore art thou come? Then came they, and laid
hands on Jesus, and took him. 51 And behold, one of them which were with
Jesus stretched out his hand, and drew his sword, and stroke a servant of
the high priest's, and smote off his ear. 52 Then said Jesus unto him, Put
up again thy sword into his place: for all they that take the sword shall
die with the sword. 53 Thinkest thou that I cannot now pray to my Father,
and he shall presently give me more than twelve legions of angels? 54 But
how then shall the scriptures be fulfilled, that thus it must be? 55 In that
same hour said Jesus to the multitudes, Are ye come out as against a thief
with swords and staves for to take me? I sat daily with you teaching in
the temple, and ye laid no hold on me. 56 But all this was done, that the
scriptures of the prophets might be fulfilled. Then all the disciples forsook
him, and fled.

57 And they that had laid hold on Jesus led him away to Caiaphas the
high priest, where the scribes and the elders were assembled. 58 But Peter
followed him afar off unto the high priest's palace, and went in, and sat
with the servants, to see the end. 59 Now the chief priests, and elders, and
all the council, sought false witness against Jesus, to put him to death;
60 but found none: yea, though many false witnesses came, yet found they
none. At the last came two false witnesses, 61 and said, This fellow said, I
am able to destroy the temple of God, and to build it in three days. 62 And
the high priest arose, and said unto him, Answerest thou nothing? what
is it which these witness against thee? 63 But Jesus held his peace. And the
high priest answered and said unto him, I adjure thee by the living God,
that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith

38 Jesus: TR *he*

39 drew a little nearer: TR *went a little farther*

52 die: TR *perish*

unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye
see the Son of man sitting on the right hand of power, and coming in the
clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath
spoken blasphemy; what further need have we of witnesses? behold, now
ye have heard his blasphemy. 66 What think ye? They answered and said,
He is guilty of death. 67 Then did they spit in his face, and buffeted him;
and others smote him with the palms of their hands, 68 saying, Prophesy
unto us, thou Christ, Who is he that smote thee?

67 the palms of their hands: or, *rods*

69 Now Peter sat without in the palace: and a damsel came unto him,
saying, Thou also wast with Jesus of Galilee. 70 But he denied before them
all, saying, I know not what thou sayest. 71 And when he was gone out into
the porch, another maid saw him, and said unto them there, This fellow
was also with Jesus of Nazareth. 72 And again he denied with an oath, I
do not know the man. 73 And after a while came unto him they that stood
by, and said to Peter, Surely thou also art one of them; for thy speech
bewrayeth thee. 74 Then began he to curse and to swear, saying, I know
not the man. And immediately the cock crew. 75 And Peter remembered
the word of Jesus, which said unto him, Before the cock crow, thou shalt
deny me thrice. And he went out, and wept bitterly.

71 them: TR adds *that were*

27 When the morning was come, all the chief priests and elders of the
people took counsel against Jesus to put him to death: 2 and when
they had bound him, they led him away, and delivered him to Pontius
Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was con-
demned, repented himself, and brought again the thirty pieces of silver
to the chief priests and elders, 4 saying, I have sinned in that I have be-
trayed the innocent blood. And they said, What is that to us? see thou to
that. 5 And he cast down the pieces of silver in the temple, and departed,
and went and hanged himself. 6 And the chief priests took the silver pieces,
and said, It is not lawful for to put them into the treasury, because it is
the price of blood. 7 And they took counsel, and bought with them the
potter's field, to bury strangers in. 8 Wherefore that field was called, The
field of blood, unto this day. 9 Then was fulfilled that which was spoken
by Jeremias the prophet, saying, And they took the thirty pieces of silver,
the price of him that was valued, whom they of the children of Israel did
value; 10 and gave them for the potter's field, as the Lord appointed me.

9 Zach. 11:13

9 whom they of the children of Israel did value: or, *whom they bought of the children of Israel*

11 And Jesus stood before the governor: and the governor asked him, sa-
ying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
12 And when he was accused of the chief priests and elders, he answered
nothing. 13 Then said Pilate unto him, Hearest thou not how many things
they witness against thee? 14 And he answered him to never a word; inso-
much that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people
a prisoner, whom they would. 16 And they had then a notable prisoner,
called Barabbas. 17 Therefore when they were gathered together, Pilate
said unto them, Whom will ye that I release unto you? Barabbas, or Jesus
which is called Christ? 18 For he knew that for envy they had delivered him.

[19] When he was set down on the judgment seat, his wife sent unto him,
saying, Have thou nothing to do with that just man: for I have suffered
many things this day in a dream because of him. [20] But the chief priests
and elders persuaded the multitude that they should ask Barabbas, and
destroy Jesus. [21] The governor answered and said unto them, Whether of
the twain will ye that I release unto you? They said, Barabbas. [22] Pilate
saith unto them, What shall I do then with Jesus which is called Christ?
They all say unto him, Let him be crucified. [23] And the governor said, Why,
what evil hath he done? But they cried out the more, saying, Let him be
crucified. [24] When Pilate saw that he could prevail nothing, but that rather
a tumult was made, he took water, and washed his hands before the mul-
titude, saying, I am innocent of the blood of this just person: see ye to
it. [25] Then answered all the people, and said, His blood be on us, and on
our children. [26] Then released he Barabbas unto them: and when he had
scourged Jesus, he delivered him to be crucified.

[27] Then the soldiers of the governor took Jesus into the common hall,
and gathered unto him the whole band of soldiers. [28] And they stripped
him, and put on him a scarlet robe. [29] And when they had plaited a crown
of thorns, they put it upon his head, and a reed in his right hand: and
they bowed the knee before him, and mocked him, saying, Hail, King of
the Jews! [30] And they spit upon him, and took the reed, and smote him on
the head. [31] And after that they had mocked him, they took the robe off
from him, and put his own raiment on him, and led him away to crucify
him. [32] And as they came out, they found a man of Cyrene, Simon by name:
him they compelled to bear his cross.

[27] common hall: or, *governors house*

[33] And when they were come unto a place called Golgotha, that is to say,
a place of a skull, [34] they gave him vinegar to drink mingled with gall: and
when he had tasted thereof, he would not drink. [35] And they crucified him,
and parted his garments, casting [a]lots. [36] And sitting down they watched
him there; [37] and set up over his head his accusation written, THIS IS JE-
SUS THE KING OF THE JEWS. [38] Then were there two thieves crucified
with him, one on the right hand, and another on the left.

[39] And they that passed by reviled him, wagging their heads, [40] and say-
ing, Thou that destroyest the temple, and buildest it in three days, save
thyself. If thou be the Son of God, come down from the cross. [41] Likewise
also the chief priests mocking him, with the scribes and elders and Phar-
isees, said, [42] He saved others; himself he cannot save. If he be the King of
Israel, let him now come down from the cross, and we will believe on him.
[43] He trusted in God; let him deliver him now, if he will have him: for he
said, I am the Son of God. [44] The thieves also, which were crucified with
him, cast the same in his teeth.

[41] and Pharisees: TR omits

[42] on him: TR omits *on*

[45] Now from the sixth hour there was darkness over all the land unto
the ninth hour. [46] And about the ninth hour Jesus cried with a loud voice,
saying, ELI, ELI, LIMA SABACHTHANI? that is to say, My God, my God, why
hast thou forsaken me? [47] Some of them that stood there, when they heard

[46] Ps. 21:2 (Heb. ≠ LXX)

[46] lima: TR *lama*

[a] lots: TR *lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots*

that, said, This man calleth for Elias. [48] And straightway one of them ran,
and took a sponge, and filled it with vinegar, and put it on a reed, and gave
him to drink. [49] The rest said, Let be, let us see whether Elias will come to
save him.
[50] Jesus, when he had cried again with a loud voice, yielded up the spirit.
[51] And behold, the veil of the temple was rent in twain from the top to
the bottom; and the earth did quake, and the rocks rent; [52] and the graves
were opened; and many bodies of saints which slept arose, [53] and came
out of the graves after his resurrection, and went into the holy city, and
appeared unto many. [54] Now when the centurion, and they that were with
him, watching Jesus, saw the earthquake, and those things that were done,
they feared greatly, saying, Truly this was the Son of God. [55] And many
women were there beholding afar off, which followed Jesus from Galilee,
ministering unto him: [56] among which was Mary Magdalene, and Mary
the mother of James and Joses, and the mother of Zebedee's children.
[57] When the even was come, there came a rich man of Arimathea, named
Joseph, who also himself was Jesus' disciple: [58] he went to Pilate, and
begged the body of Jesus. Then Pilate commanded the body to be de-
livered. [59] And when Joseph had taken the body, he wrapped it in a clean
linen cloth, [60] and laid it in his own new tomb, which he had hewn out
in the rock: and he rolled a great stone to the door of the sepulchre, and
departed. [61] And there was Mary Magdalene, and the other Mary, sitting
over against the sepulchre.
[62] Now the next day, that followed the day of the preparation, the chief
priests and Pharisees came together unto Pilate, [63] saying, Sir, we remem-
ber that that deceiver said, while he was yet alive, After three days I will
rise again. [64] Command therefore that the sepulchre be made sure until
the third day, lest his disciples come by night, and steal him away, and
say unto the people, He is risen from the dead: so the last error shall be
worse than the first. [65] Pilate said unto them, Ye have a watch: go your way,
make it as sure as you can. [66] So they went, and made the sepulchre sure,
sealing the stone, and setting a watch.

28 In the end of the sabbath, as it began to dawn towards the first day
of the week, came Mary Magdalene and the other Mary to see the
sepulchre. [2] And behold, there was a great earthquake: for the angel of the
Lord descended from heaven, and came and rolled back the stone from
the door, and sat upon it. [3] His countenance was like lightning, and his
raiment white as snow: [4] and for fear of him the keepers did shake, and
became as dead men. [5] And the angel answered and said unto the women,
Fear not ye: for I know that ye seek Jesus, which was crucified. [6] He is not
here: for he is risen, as he said. Come, see the place where the Lord lay.
[7] And go quickly, and tell his disciples that he is risen from the dead; and
behold, he goeth before you into Galilee; there shall ye see him: lo, I have
told you. [8] And they departed quickly from the sepulchre with fear and
great joy; and did run to bring his disciples word. [9] And as they went to
tell his disciples, behold, Jesus met them, saying, All hail. And they came
and held him by the feet, and worshipped him. [10] Then said Jesus unto

[2] was: or, *had been*

them, Be not afraid: go tell my brethren that they go into Galilee, and
there shall they see me.
11 Now when they were going, behold, some of the watch came into the
city, and showed unto the chief priests all the things that were done. 12 And
when they were assembled with the elders, and had taken counsel, they
gave large money unto the soldiers, 13 saying, Say ye, His disciples came
by night, and stole him away while we slept. 14 And if this come to the
governor's ears, we will persuade him, and secure you. 15 So they took the
money, and did as they were taught: and this saying is commonly reported
among the Jews until this day.
16 Then the eleven disciples went away into Galilee, into a mountain
where Jesus had appointed them. 17 And when they saw him, they wor-
shipped him: but some doubted. 18 And Jesus came and spake unto them,
saying, All power is given unto me in heaven and in earth. 19 Go ye, and
teach all nations, baptizing them in the name of the Father, and of the
Son, and of the Holy Spirit: 20 teaching them to observe all things whatso-
ever I have commanded you: and lo, I am with you always, even unto the
end of the world. Amen.

19 ye: TR adds *therefore*

The Gospel According to
Saint Mark

[2] Mal. 3:1 (Heb. + LXX)
[3] Esai. 40:3
[4] for: or, *unto*

1 The beginning of the gospel of Jesus Christ, the Son of God; [2] as it is
written in the prophets, Behold, I send my messenger before thy face,
which shall prepare thy way before thee. [3] The voice of one crying in the
wilderness, Prepare ye the way of the Lord, make his paths straight. [4] John
did baptize in the wilderness, and preach the baptism of repentance for
the remission of sins. [5] And there went out unto him all the land of Judea,
and they of Jerusalem, and were all baptized of him in the river of Jordan,
confessing their sins. [6] And John was clothed with camel's hair, and with
a girdle of a skin about his loins; and he did eat locusts and wild honey;
[7] and preached, saying, There cometh one mightier than I after me, the
latchet of whose shoes I am not worthy to stoop down and unloose. [8] I
indeed have baptized you with water: but he shall baptize you with the
Holy Spirit.

[9] And it came to pass in those days, that Jesus came from Nazareth of
Galilee, and was baptized of John in Jordan. [10] And straightway coming
up out of the water, he saw the heavens opened, and the Spirit like a
dove descending upon him: [11] and there came a voice from heaven, saying,
Thou art my beloved Son, in whom I am well pleased.

[10] opened: or, *cloven,* or *rent*

[12] And immediately the Spirit driveth him into the wilderness. [13] And he
was there in the wilderness forty days, tempted of Satan; and was with the
wild beasts; and the angels ministered unto him.

[14] Now after that John was put in prison, Jesus came into Galilee, preach-
ing the gospel of the kingdom of God, [15] and saying, The time is fulfilled,
and the kingdom of God is at hand: repent ye, and believe the gospel.

[16] the brother of Simon: TR *his brother*

[16] Now as he walked by the sea of Galilee, he saw Simon and Andrew the
brother of Simon casting a net into the sea: for they were fishers. [17] And
Jesus said unto them, Come ye after me, and I will make you to become
fishers of men. [18] And straightway they forsook their nets, and followed
him. [19] And when he had gone a little farther thence, he saw James the
son of Zebedee, and John his brother, who also were in the ship mending
their nets. [20] And straightway he called them: and they left their father
Zebedee in the ship with the hired servants, and went after him.

[21] And they went into Capernaum; and straightway on the sabbath day
he entered into the synagogue, and taught. [22] And they were astonished at
his doctrine: for he taught them as one that had authority, and not as the
scribes. [23] And there was in their synagogue a man with an unclean spirit;
and he cried out, [24] saying, Let us alone; what have we to do with thee,
thou Jesus of Nazareth? art thou come to destroy us? I know thee who
thou art, the Holy One of God. [25] And Jesus rebuked him, saying, Hold
thy peace, and come out of him. [26] And when the unclean spirit had torn
him, and cried with a loud voice, he came out of him. [27] And they were all
amazed, insomuch that they questioned among themselves, saying, What
thing is this? what new doctrine is this? for with authority commandeth

he even the unclean spirits, and they do obey him. [28] And immediately his
fame spread abroad throughout all the region round about Galilee.
[29] And forthwith, when they were come out of the synagogue, they en-
tered into the house of Simon and Andrew, with James and John. [30] But
Simon's wife's mother lay sick of a fever, and anon they tell him of her.
[31] And he came and took her by the hand, and lift her up; and immediately
the fever left her, and she ministered unto them. [32] And at even, when the
sun did set, they brought unto him all that were diseased, and them that
were possessed with devils. [33] And all the city was gathered together at the
door. [34] And he healed many that were sick of divers diseases, and cast out
many devils; and suffered not the devils to speak, because they knew him.
[35] And in the morning, rising up a great while before day, he went out,
and departed into a solitary place, and there prayed. [36] And Simon and
they that were with him followed after him. [37] And when they had found
him, they said unto him, All men seek for thee. [38] And he said unto them,
Let us go into the next towns, that I may preach there also: for there-
fore came I forth. [39] And he preached in their synagogues throughout all
Galilee, and cast out devils.
[40] And there came a leper to him, beseeching him, and kneeling down to
him, and saying unto him, If thou wilt, thou canst make me clean. [41] And
Jesus, moved with compassion, put forth his hand, and touched him, and
saith unto him, I will; be thou clean. [42] And as soon as he had spoken,
immediately the leprosy departed from him, and he was cleansed. [43] And
he straitly charged him, and forthwith sent him away; [44] and saith unto
him, See thou say nothing to any man: but go thy way, show thyself to the
priest, and offer for thy cleansing those things which Moses commanded,
for a testimony unto them. [45] But he went out, and began to publish it
much, and to blaze abroad the matter, insomuch that Jesus could no more
openly enter into the city, but was without in desert places: and they came
to him from every quarter.

2 And again he entered into Capernaum after some days; and it was
noised that he was in the house. [2] And straightway many were gath-
ered together, insomuch that there was no room to receive them, no, not
so much as about the door: and he preached the word unto them. [3] And
they come unto him, bringing one sick of the palsy, which was borne of
four. [4] And when they could not come nigh unto him for the press, they
uncovered the roof where he was: and when they had broken it up, they
let down the bed wherein the sick of the palsy lay. [5] When Jesus saw their
faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
[6] But there were certain of the scribes sitting there, and reasoning in their
hearts, [7] Why doth this man thus speak blasphemies? who can forgive sins
but God only? [8] And immediately, when Jesus perceived in his spirit that
they so reasoned within themselves, he said unto them, Why reason ye
these things in your hearts? [9] Whether is it easier to say to the sick of the
palsy, Thy sins be forgiven; or to say, Arise, and take up thy bed, and walk?
[10] But that ye may know that the Son of man hath power on earth to for-
give sins (he saith to the sick of the palsy), [11] I say unto thee, Arise, and

[34] to speak, because they knew him: or, *to say that they knew him*

[9] forgiven: TR adds *thee*

take up thy bed, and go thy way into thy house. [12] And immediately he
arose, took up the bed, and went forth before them all; insomuch that
they were all amazed, and glorified God, saying, We never saw it on this
fashion.

[13] And he went forth again by the seaside; and all the multitude resorted
unto him, and he taught them. [14] And as he passed by, he saw Levi the
son of Alpheus sitting at the receipt of custom, and said unto him, Follow
me. And he arose and followed him. [15] And it came to pass, that as Jesus
sat at meat in his house, many publicans and sinners sat also together
with Jesus and his disciples: for there were many, and they followed him.
[16] And when the scribes and Pharisees saw him eat with publicans and
sinners, they said unto his disciples, How is it that he eateth and drinketh
with publicans and sinners? [17] When Jesus heard it, he saith unto them,
They that are whole have no need of the physician, but they that are sick:
I came not to call the righteous, but sinners to repentance.

[14] at the receipt of custom: or, *at the place where the custom was received*

[18] And the disciples of John and of the Pharisees used to fast: and they
come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? [19] And Jesus said unto them, Can the
children of the bridechamber fast, while the bridegroom is with them? as
long as they have the bridegroom with them, they cannot fast. [20] But the
days will come, when the bridegroom shall be taken away from them, and
then shall they fast in those days. [21] No man also seweth a piece of new
cloth on an old garment: else the new piece that filled it up taketh away
from the old, and the rent is made worse. [22] And no man putteth new wine
into old bottles: else the new wine doth burst the bottles, and the wine
is spilled, and the bottles will be marred: but new wine must be put into
new bottles.

[21] new cloth: or, *raw cloth*, or *unwrought cloth*

[23] And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.
[24] And the Pharisees said unto him, Behold, why do they on the sabbath
day that which is not lawful? [25] And he said unto them, Have ye never read
what David did, when he had need, and was a-hungered, he, and they that
were with him? [26] How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to
eat but for the priests, and gave also to them which were with him? [27] And
he said unto them, The sabbath was made for man, and not man for the
sabbath: [28] therefore the Son of man is Lord also of the sabbath.

3 And he entered again into the synagogue; and there was a man there
which had a withered hand. [2] And they watched him, whether he
would heal him on the sabbath day; that they might accuse him. [3] And
he saith unto the man which had the withered hand, Stand forth. [4] And
he saith unto them, Is it lawful to do good on the sabbath days, or to do
evil? to save life, or to kill? But they held their peace. [5] And when he had
looked round about on them with anger, being grieved for the hardness
of their hearts, he saith unto the man, Stretch forth thy hand. And he
stretched it out: and his hand was restored whole as the other. [6] And the

[5] hardness: or, *blindness*

Pharisees went forth, and straightway took counsel with the Herodians
against him, how they might destroy him.
7 But Jesus withdrew himself with his disciples to the sea: and a
great multitude from Galilee followed him, and from Judea, 8 and from
Jerusalem, and from Idumea, and from beyond Jordan; and they about
Tyre and Sidon, a great multitude, when they had heard what great things
he did, came unto him. 9 And he spake to his disciples, that a small ship
should wait on him because of the multitude, lest they should throng
him. 10 For he had healed many; insomuch that they pressed upon him
for to touch him, as many as had plagues. 11 And unclean spirits, when
they saw him, fell down before him, and cried, saying, Thou art the Son
of God. 12 And he straitly charged them that they should not make him
known. 13 And he goeth up into a mountain, and calleth unto him whom
he would: and they came unto him. 14 And he ordained twelve, that they
should be with him, and that he might send them forth to preach, 15 and
to have power to heal sicknesses, and to cast out devils: 16 and Simon he
surnamed Peter; 17 and James the son of Zebedee, and John the brother of
James (and he surnamed them Boanerges, which is, The sons of thunder):
18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas,
and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,
19 and Judas Iscariot, which also betrayed him.

10 pressed: or, *rushed*

And they went into a house. 20 And the multitude cometh together again,
so that they could not so much as eat bread. 21 And when his friends heard
of it, they went out to lay hold on him: for they said, He is beside himself.
22 And the scribes which came down from Jerusalem said, He hath Beelze-
bub, and by the prince of the devils casteth he out devils. 23 And he called
them unto him, and said unto them in parables, How can Satan cast out
Satan? 24 And if a kingdom be divided against itself, that kingdom cannot
stand. 25 And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand,
but hath an end. 27 No man can enter into a strong man's house, and spoil
his goods, except he will first bind the strong man; and then he may spoil
his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons
of men, and blasphemies wherewith soever they shall blaspheme: 29 but
he that shall blaspheme against the Holy Spirit hath never forgiveness,
but is in danger of eternal damnation. 30 Because they said, He hath an
unclean spirit.

19 into a house: or, *home*
21 friends: or, *kinsmen*

27 may: TR *will*

31 There came then his brethren and his mother, and, standing without,
sent unto him, calling him. 32 And the multitude sat about him, and they
said unto him, Behold, thy mother and thy brethren and thy sisters with-
out seek for thee. 33 And he answered them, saying, Who is my mother, or
my brethren? 34 And he looked round about on them which sat about him,
and said, Behold my mother and my brethren. 35 For whosoever shall do
the will of God, the same is my brother, and my sister, and mother.

32 and thy sisters: TR omits

4 And he began again to teach by the seaside: and there was gathered
unto him a great multitude, so that he entered into a ship, and sat in
the sea; and the whole multitude was by the sea on the land. 2 And he

taught them many things by parables, and said unto them in his doctrine,
3 Hearken; Behold, there went out a sower to sow: 4 and it came to pass,
as he sowed, some fell by the wayside, and the fowls came and devoured
it up. 5 And some fell on stony ground, where it had not much earth; and
immediately it sprang up, because it had no depth of earth: 6 but when the
sun was up, it was scorched; and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up, and choked it, and
it yielded no fruit. 8 And other fell on good ground, and did yield fruit that
sprang up and increased; and brought forth, thirtyfold, and sixtyfold, and
a hundredfold. 9 And he said, He that hath ears to hear, let him hear.

4 fowls: TR adds *of the air*

8 thirtyfold, and sixtyfold, and a hundredfold: TR *some thirty, and some sixty, and some a hundred*
9 said: TR adds *unto them*
12 Esai. 6:9–10

10 And when he was alone, they that were about him with the twelve
asked of him the parable. 11 And he said unto them, Unto you it is given
to know the mystery of the kingdom of God: but unto them that are with-
out, all these things are done in parables: 12 that seeing they may see, and
not perceive; and hearing they may hear, and not understand; lest at any
time they should be converted, and their sins should be forgiven them.
13 And he said unto them, Know ye not this parable? and how then will
you know all parables? 14 The sower soweth the word. 15 And these are they
by the wayside, where the word is sown; but when they have heard, Satan
cometh immediately, and taketh away the word that was sown in their
hearts. 16 And these are they likewise which are sown on stony ground;
who, when they have heard the word, immediately receive it with glad-
ness; 17 and have no root in themselves, and so endure but for a time;
afterward, when affliction or persecution ariseth for the word's sake, im-
mediately they are offended. 18 And these are they which are sown among
thorns; such as hear the word, 19 and the cares of this world, and the de-
ceitfulness of riches, and the lusts of other things entering in, choke the
word, and it becometh unfruitful. 20 And these are they which are sown on
good ground; such as hear the word, and receive it, and bring forth fruit,
thirtyfold, and sixtyfold, and a hundredfold.

20 thirtyfold, and sixtyfold, and a hundredfold: TR *some thirtyfold, some sixty, and some a hundred*

21 And he said unto them, Is a candle brought to be put under a [a]bushel,
or under a bed? and not to be set on a candlestick? 22 For there is nothing
hid, which shall not be manifested; neither was anything kept secret, but
that it should come abroad. 23 If any man have ears to hear, let him hear.
24 And he said unto them, Take heed what you hear: with what measure
ye mete, it shall be measured to you: and unto you that hear shall more
be given. 25 For he that hath, to him shall be given: and he that hath not,
from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed
into the ground, 27 and should sleep, and rise night and day, and the seed
should spring and grow up, he knoweth not how. 28 For the earth bringeth
forth fruit of herself; first the blade, then the ear, after that the full corn in
the ear. 29 But when the fruit is brought forth, immediately he putteth in
the sickle, because the harvest is come.

29 brought forth: or, *ripe*

30 And he said, Whereunto shall we liken the kingdom of God? or with
what comparison shall we compare it? 31 It is like a grain of mustard seed,

[a] bushel: The word, in the original, signifieth a less measure as Matt. 5:15.

which, when it is sown in the earth, is less than all the seeds that be in the
earth: [32] but when it is sown, it groweth up, and becometh greater than all
herbs, and shooteth out great branches; so that the fowls of the air may
lodge under the shadow of it. [33] And with many such parables spake he
the word unto them, as they were able to hear it. [34] But without a parable
spake he not unto them: and when they were alone, he expounded all
things to his disciples.

[35] And the same day, when the even was come, he saith unto them, Let
us pass over unto the other side. [36] And when they had sent away the
multitude, they took him even as he was in the ship. And there were also
with him other little ships. [37] And there arose a great storm of wind, and
the waves beat into the ship, so that it was now filling. [38] And he was in
the hinder part of the ship, asleep on a pillow: and they awake him, and
say unto him, Master, carest thou not that we perish? [39] And he arose, and
rebuked the wind, and said unto the sea, Peace, be still. And the wind
ceased, and there was a great calm. [40] And he said unto them, Why are ye
so fearful? how is it that you have no faith? [41] And they feared exceedingly,
and said one to another, What manner of man is this, that even the wind
and the sea obey him?

[37] filling: or, *full*

5 And they came over unto the other side of the sea, into the country of
the Gadarenes. [2] And when he was come out of the ship, immediately
there met him out of the tombs a man with an unclean spirit, [3] who had
his dwelling among the tombs; and no man could bind him, no, not with
chains: [4] because that he had been often bound with fetters and chains,
and the chains had been plucked asunder by him, and the fetters broken
in pieces: neither could any man tame him. [5] And always, night and day,
he was in the mountains, and in the tombs, crying, and cutting himself
with stones. [6] But when he saw Jesus afar off, he ran and worshipped him,
[7] and cried with a loud voice, and said, What have I to do with thee, Jesus,
thou Son of the most high God? I adjure thee by God, that thou torment
me not. [8] For he said unto him, Come out of the man, thou unclean spirit.
[9] And he asked him, What is thy name? And he answered, saying, My name
is Legion: for we are many. [10] And he besought him much that he would
not send them away out of the country. [11] Now there was there nigh unto
the mountain a great herd of swine feeding. [12] And all the devils besought
him, saying, Send us into the swine, that we may enter into them. [13] And
forthwith Jesus gave them leave. And the unclean spirits went out, and
entered into the swine: and the herd ran violently down a steep place
into the sea (they were about two thousand), and were choked in the sea.
[14] And they that fed the swine fled, and told it in the city, and in the country.
And they went out to see what it was that was done. [15] And they come to
Jesus, and see him that was possessed with the devil, and had the legion,
sitting, and clothed, and in his right mind: and they were afraid. [16] And
they that saw it told them how it befell to him that was possessed with
the devil, and also concerning the swine. [17] And they began to pray him to
depart out of their coasts. [18] And when he was come into the ship, he that
had been possessed with the devil prayed him that he might be with him.

[11] mountain: TR *mountains*

[19] Howbeit Jesus suffered him not, but saith unto him, Go home to thy
friends, and tell them how great things the Lord hath done for thee, and
hath had compassion on thee. [20] And he departed, and began to publish
in Decapolis how great things Jesus had done for him: and all men did
marvel.
[21] And when Jesus was passed over again by ship unto the other side,
much people gathered unto him: and he was nigh unto the sea. [22] And
behold, there cometh one of the rulers of the synagogue, Jairus by name;
and when he saw him, he fell at his feet, [23] and besought him greatly, say-
ing, My little daughter lieth at the point of death: I pray thee, come and lay
thy hands on her, that she may be healed; and she shall live. [24] And Jesus
went with him; and much people followed him, and thronged him. [25] And
a certain woman, which had an issue of blood twelve years, [26] and had
suffered many things of many physicians, and had spent all that she had,
and was nothing bettered, but rather grew worse, [27] when she had heard
of Jesus, came in the press behind, and touched his garment. [28] For she
said, If I may touch but his clothes, I shall be whole. [29] And straightway the
fountain of her blood was dried up; and she felt in her body that she was
healed of that plague. [30] And Jesus immediately knowing in himself that
virtue had gone out of him, turned him about in the press, and said, Who
touched my clothes? [31] And his disciples said unto him, Thou seest the
multitude thronging thee, and sayest thou, Who touched me? [32] And he
looked round about to see her that had done this thing. [33] But the woman
fearing and trembling, knowing what was done in her, came and fell down
before him, and told him all the truth. [34] And he said unto her, Daughter,
thy faith hath made thee whole; go in peace, and be whole of thy plague.
[35] While he yet spake, there came from the ruler of the synagogue's house
certain which said, Thy daughter is dead: why troublest thou the Master
any further? [36] As soon as Jesus heard the word that was spoken, he saith
unto the ruler of the synagogue, Be not afraid, only believe. [37] And he suf-
fered no man to follow him, save Peter, and James, and John the brother
of James. [38] And he cometh to the house of the ruler of the synagogue,
and seeth the tumult, them that wept and wailed greatly. [39] And when he
was come in, he saith unto them, Why make ye this ado, and weep? the
damsel is not dead, but sleepeth. [40] And they laughed him to scorn. But
when he had put them all out, he taketh the father and the mother of the
damsel, and them that were with him, and entereth in where the damsel
was lying. [41] And he took the damsel by the hand, and said unto her, TAL-
ITHA CUMI; which is, being interpreted, Damsel (I say unto thee) arise.
[42] And straightway the damsel arose, and walked; for she was of the age of
twelve years. And they were astonished with a great astonishment. [43] And
he charged them straitly that no man should know it; and commanded
that something should be given her to eat.

[38] them: TR *and them*

6 And he went out from thence, and came into his own country; and
his disciples follow him. [2] And when the sabbath day was come, he
began to teach in the synagogue: and many hearing him were astonished,
saying, From whence hath this man these things? and what wisdom is

this which is given unto him, and such mighty works are wrought by his
hands? 3 Is not this the carpenter, the son of Mary, the brother of James,
and Joses, and of Judah, and Simon? and are not his sisters here with us?
And they were offended at him. 4 But Jesus said unto them, A prophet is
not without honour, but in his own country, and among his own kin, and
in his own house. 5 And he could there do no mighty work, save that he
laid his hands upon a few sick folk, and healed them. 6 And he marvelled
because of their unbelief. And he went round about the villages, teaching.

7 And he calleth unto him the twelve, and began to send them forth
by two and two; and gave them power over unclean spirits; 8 and com-
manded them that they should take nothing for their journey, save a staff
only; no scrip, no bread, no [a]money in their purse: 9 but be shod with
sandals; and put not on two coats. 10 And he said unto them, In what
place soever ye enter into a house, there abide till ye depart from that
place. 11 And whosoever shall not receive you, nor hear you, when ye de-
part thence, shake off the dust under your feet for a testimony against
them. Verily I say unto you, It shall be more tolerable for Sodom or Gom-
orrha in the day of judgment, than for that city. 12 And they went out, and
preached that men should repent. 13 And they cast out many devils, and
anointed with oil many that were sick, and healed them.

14 And king Herod heard of him (for his name was spread abroad): and he
said, That John the Baptist was risen from the dead, and therefore mighty
works do show forth themselves in him. 15 Others said, That it is Elias. And
others said, That it is a prophet, as one of the prophets. 16 But when Herod
heard thereof, he said, It is John, whom I beheaded: he is risen from the
dead. 17 For Herod himself had sent forth and laid hold upon John, and
bound him in prison for Herodias' sake, his brother Philip's wife: for he
had married her. 18 For John had said unto Herod, It is not lawful for thee
to have thy brother's wife. 19 Therefore Herodias had a quarrel against him,
and would have killed him; but she could not: 20 for Herod feared John,
knowing that he was a just man and a holy, and observed him; and when
he heard him, he did many things, and heard him gladly. 21 And when
a convenient day was come, that Herod on his birthday made a supper
to his lords, high captains, and chief estates of Galilee; 22 and when the
daughter of the said Herodias came in, and danced, and pleased Herod
and them that sat with him, the king said unto the damsel, Ask of me
whatsoever thou wilt, and I will give it thee. 23 And he sware unto her,
Whatsoever thou shalt ask of me, I will give it thee, unto the half of my
kingdom. 24 And she went forth, and said unto her mother, What shall
I ask? And she said, The head of John the Baptist. 25 And she came in
straightway with haste unto the king, and asked, saying, I will that thou
give me by and by in a charger the head of John the Baptist. 26 And the king
was exceeding sorry; yet for his oaths' sake, and for their sakes which sat
with him, he would not reject her. 27 And immediately the king sent an
executioner, and commanded his head to be brought: and he went and

2 and such: TR *that even such*

9 put not on two: TR *not put on two*

11 or Gomorrha: or, *and Gomorrha*

15 as one: TR *or as one*

19 a quarrel: or, *an inward grudge*

20 observed him: or, *kept him* or *saved him*

27 an executioner: or, *one of his guard*

[a] money: The word signifieth a piece of brass money, in value somewhat less than a farthing, Matt. 10:9 but here it is taken in general for money.

beheaded him in the prison, [28] and brought his head in a charger, and
gave it to the damsel: and the damsel gave it to her mother. [29] And when
his disciples heard of it, they came and took up his corpse, and laid it in
a tomb.

[30] And the apostles gathered themselves together unto Jesus, and told
him all things, both what they had done, and what they had taught. [31] And
he said unto them, Come ye yourselves apart into a desert place, and rest
a while: for there were many coming and going, and they had no leisure
so much as to eat.

[33] they: TR *the people*

[32] And they departed into a desert place by ship privately. [33] And they
saw them departing, and many knew him, and ran afoot thither out of
all cities, and outwent them, and came together unto him. [34] And Jesus,
when he came out, saw much people, and was moved with compassion
toward them, because they were as sheep not having a shepherd: and
he began to teach them many things. [35] And when the day was now far
spent, his disciples came unto him, and said, This is a desert place, and
now the time is far passed: [36] send them away, that they may go into the
country round about, and into the villages, and buy themselves bread:
for they have nothing to eat. [37] He answered and said unto them, Give ye
them to eat. And they say unto him, Shall we go and buy two hundred
[a]pennyworth of bread, and give them to eat? [38] He saith unto them, How
many loaves have ye? go and see. And when they knew, they say, Five, and
two fishes. [39] And he commanded them to make all sit down by companies
upon the green grass. [40] And they sat down in ranks, by hundreds, and by
fifties. [41] And when he had taken the five loaves and the two fishes, he
looked up to heaven, and blessed, and brake the loaves, and gave them
to his disciples to set before them; and the two fishes divided he among
them all. [42] And they did all eat, and were filled. [43] And they took up twelve
baskets full of the fragments, and of the fishes. [44] And they that did eat of
the loaves were five thousand men.

[44] were: TR adds *about*

[45] unto Bethsaida: or, *over against Bethsaida*

[45] And straightway he constrained his disciples to get into the ship, and
to go to the other side before unto Bethsaida, while he sent away the peo-
ple. [46] And when he had sent them away, he departed into a mountain to
pray. [47] And when even was come, the ship was in the midst of the sea,
and he alone on the land. [48] And he saw them toiling in rowing; for the
wind was contrary unto them: and about the fourth watch of the night
he cometh unto them, walking upon the sea, and would have passed by
them. [49] But when they saw him walking upon the sea, they supposed it
had been a spirit, and cried out: [50] for they all saw him, and were troubled.
And immediately he talked with them, and saith unto them, Be of good
cheer: it is I; be not afraid. [51] And he went up unto them into the ship; and
the wind ceased: and they were sore amazed in themselves beyond mea-
sure, and wondered. [52] For they considered not the miracle of the loaves:
for their heart was hardened.

[53] And when they had passed over, they came into the land of Gene-
saret, and drew to the shore. [54] And when they were come out of the ship,

[a] pennyworth: The Roman penny is seven pence halfpenny as Matt. 18:28.

straightway they knew him, [55] and ran through that whole region round
about, and began to carry about in beds those that were sick, where they
heard he was. [56] And whithersoever he entered, into villages, or cities, or
country, they laid the sick in the streets, and besought him that they might
touch if it were but the border of his garment: and as many as touched
him were made whole.

[56] him were: or, *it were*

7 Then came together unto him the Pharisees, and certain of the scribes,
which came from Jerusalem. [2] And when they saw some of his disci-
ples eat bread with defiled, that is to say, with unwashen, hands, they
found fault. [3] For the Pharisees, and all the Jews, except they wash their
hands with the fist, eat not, holding the tradition of the elders. [4] And when
they come from the market, except they wash, they eat not. And many
other things there be, which they have received to hold, as the washing
of cups, and [a]pots, brazen vessels, and of beds. [5] Then the Pharisees and
scribes asked him, Why walk not thy disciples according to the tradition
of the elders, but eat bread with unwashen hands? [6] He answered and
said unto them, Well hath Esaias prophesied of you hypocrites, as it is
written, This people honoureth me with their lips, but their heart is far
from me. [7] Howbeit in vain do they worship me, teaching for doctrines
the commandments of men. [8] For laying aside the commandment of God,
ye hold the tradition of men, as the washing of pots and cups: and many
other such like things ye do. [9] And he said unto them, Full well ye reject
the commandment of God, that ye may keep your own tradition. [10] For
Moses said, Honour thy father and thy mother; and, Whoso curseth fa-
ther or mother, let him die the death. [11] But ye say, If a man shall say to
his father or mother, It is Corban, that is to say, a gift, by whatsoever thou
mightest be profited by me; he shall be free. [12] And ye suffer him no more
to do ought for his father or his mother; [13] making the word of God of
none effect through your tradition, which ye have delivered: and many
such like things do ye.

[2] defiled: or, *common*
[3] with the fist: or, *oft*, or, *diligently*; Theophylact, *up to the elbow*
[4] beds: or, *tables*
[6] Esai. 29:13
[9] reject: or, *frustrate*
[10] Ex. 20:12; 21:16 (Heb. + LXX)

[14] And when he had called all the people unto him, he said unto them,
Hearken unto me every one of you, and understand: [15] There is nothing
from without a man, that entering into him can defile him: but the things
which come out of him, those are they that defile the man. [16] If any man
have ears to hear, let him hear. [17] And when he was entered into the house
from the people, his disciples asked him concerning the parable. [18] And he
saith unto them, Are ye so without understanding also? Do ye not perceive,
that whatsoever thing from without entereth into the man, it cannot defile
him; [19] because it entereth not into his heart, but into the belly, and goeth
out into the draught, purging all meats? [20] And he said, That which cometh
out of the man, that defileth the man. [21] For from within, out of the heart
of men, proceed evil thoughts, adulteries, fornications, murders, [22] thefts,
covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy,
pride, foolishness: [23] all these evil things come from within, and defile the
man.

[a] pots: Sextarius, is about a pint and a half.

[24] And from thence he arose, and went into the borders of Tyre and Sidon,
and entered into a house, and would have no man know it: but he could
not be hid. [25] For a certain woman, whose young daughter had an unclean
spirit, heard of him, and came and fell at his feet: [26] the woman was a
Greek, a Syrophenician by nation; and she besought him that he would
cast forth the devil out of her daughter. [27] But Jesus said unto her, Let the
children first be filled: for it is not meet to take the children's bread, and
to cast it unto the dogs. [28] And she answered and said unto him, Yes, Lord:
yet the dogs under the table eat of the children's crumbs. [29] And he said
unto her, For this saying go thy way; the devil is gone out of thy daughter.
[30] And when she was come to her house, she found the devil gone out,
and her daughter laid upon the bed.

[26] Greek: or, *Gentile*

[31] And again, departing from the coasts of Tyre and Sidon, he came unto
the sea of Galilee, through the midst of the coasts of Decapolis. [32] And
they bring unto him one that was deaf, and had an impediment in his
speech; and they beseech him to put his hand upon him. [33] And he took
him aside from the multitude, and put his fingers into his ears, and he
spit, and touched his tongue; [34] and looking up to heaven, he sighed, and
saith unto him, EPHPHATHA, that is, Be opened. [35] And straightway his
ears were opened, and the string of his tongue was loosed, and he spake
plain. [36] And he charged them that they should tell no man: but the more
he charged them, so much the more a great deal they published it; [37] and
were beyond measure astonished, saying, He hath done all things well: he
maketh both the deaf to hear, and the dumb to speak.

8 In those days the multitude being very great, and having nothing to
eat, Jesus called his disciples unto him, and saith unto them, [2] I have
compassion on the multitude, because they have now been with me three
days, and have nothing to eat: [3] and if I send them away fasting to their
own houses, they will faint by the way: for divers of them come from far.
[4] And his disciples answered him, From whence can a man satisfy these
men with bread here in the wilderness? [5] And he asked them, How many
loaves have ye? And they said, Seven. [6] And he commanded the people to
sit down on the ground: and he took the seven loaves, and gave thanks,
and brake, and gave to his disciples to set before them; and they did set
them before the people. [7] And they had a few small fishes: and he blessed,
and commanded to set them also before them. [8] So they did eat, and were
filled: and they took up of the broken meat that was left seven baskets.
[9] And they that had eaten were about four thousand: and he sent them
away.

[3] come: TR *came*

[10] And straightway he entered into a ship with his disciples, and came
into the parts of Dalmanutha. [11] And the Pharisees came forth, and began
to question with him, seeking of him a sign from heaven, tempting
him. [12] And he sighed deeply in his spirit, and saith, Why doth this generation
seek after a sign? verily I say unto you, There shall no sign be given
unto this generation. [13] And he left them, and entering into a ship again
departed to the other side.

[13] a ship: TR *the ship*

[14] Now they had forgotten to take bread, neither had they in the ship
with them more than one loaf. [15] And he charged them, saying, Take heed,
beware of the leaven of the Pharisees, and of the leaven of Herod. [16] And
they reasoned among themselves, saying, It is because we have no bread.
[17] And when Jesus knew it, he saith unto them, Why reason ye, because ye
have no bread? perceive ye not yet, neither understand? have ye your heart
yet hardened? [18] Having eyes, see ye not? and having ears, hear ye not? and
do ye not remember? [19] When I brake the five loaves among five thousand,
how many baskets full of fragments took ye up? They say unto him, Twelve.
[20] And when the seven among four thousand, how many baskets full of
fragments took ye up? And they said, Seven. [21] And he said unto them,
How is it that ye do not understand?

[22] And he cometh to Bethsaida; and they bring a blind man unto him,
and besought him to touch him. [23] And he took the blind man by the
hand, and led him out of the town; and when he had spit on his eyes, and
put his hands upon him, he asked him if he saw ought. [24] And he looked
up, and said, I see men; for I behold them as trees, walking. [25] After that
he put his hands again upon his eyes, and made him look up: and he was
restored, and saw every man clearly. [26] And he sent him away to his house,
saying, Neither go into the town, nor tell it to any in the town.

[27] And Jesus went out, and his disciples, into the towns of Cesarea
Philippi: and by the way he asked his disciples, saying unto them, Whom
do men say that I am? [28] And they answered, John the Baptist: but some
say, Elias; and others, One of the prophets. [29] And he saith unto them, But
whom say ye that I am? And Peter answereth and saith unto him, Thou art
the Christ. [30] And he charged them that they should tell no man of him.
[31] And he began to teach them, that the Son of man must suffer many
things, and be rejected of the elders, and of the chief priests, and of the
scribes, and be killed, and after three days rise again. [32] And he spake that
saying openly. And Peter took him, and began to rebuke him. [33] But when
he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be
of God, but the things that be of men. [34] And when he had called the people unto him with his disciples also, he said unto them, Whosoever will
follow after me, let him deny himself, and take up his cross, and follow me.
[35] For whosoever will save his life shall lose it; but whosoever shall lose his
own life for my sake and the gospel's, the same shall save it. [36] For what
shall it profit a man, if he shall gain the whole world, and lose his own
soul? [37] Or what shall a man give in exchange for his soul? [38] Whosoever
therefore shall be ashamed of me and of my words in this adulterous and
sinful generation; of him also shall the Son of man be ashamed, when he
cometh in the glory of his Father with the holy angels.

9 And he said unto them, Verily I say unto you, That there be some of
them that stand here, which shall not taste of death, till they have seen
the kingdom of God come with power.

[2] And after six days Jesus taketh with him Peter, and James, and John,
and leadeth them up into a high mountain apart by themselves: and he

[14] they had: TR *the disciples had*

[24] I see men; for I behold them as trees: TR *I see men as trees*

[31] of the scribes: TR omits *of the*

[34] follow after: TR *come after*

[35] own life: TR omits *own*

was transfigured before them. [3] And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. [4] And there appeared unto them Elias with Moses: and they were talking with Jesus. [5] And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. [6] For he wist not what to say; for they were sore afraid. [7] And there was a cloud that overshadowed them: and a voice came out of the cloud, This is my beloved Son: hear him. [8] And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

[7] This is: TR *saying, This is*

[9] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. [10] And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. [11] And they asked him, saying, Why say the scribes that Elias must first come? [12] And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. [13] But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

[14] And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. [15] And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. [16] And he asked the scribes, What question ye with them? [17] And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: [18] and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. [19] He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. [20] And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. [21] And he asked his father, How long is it ago since this came unto him? And he said, Of a child. [22] And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. [23] Jesus said unto him, If thou canst believe, all things are possible to him that believeth. [24] And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou my unbelief. [25] When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. [26] And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. [27] But Jesus took him by the hand, and lifted him up; and he arose. [28] And when he was come into the house, his disciples asked him privately, Why could not we cast him out? [29] And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

[16] with them: or, *among yourselves*

[18] teareth him: or, *dasheth him*

30 And they departed thence, and passed through Galilee; and he would
not that any man should know it. 31 For he taught his disciples, and said
unto them, The Son of man is delivered into the hands of men, and they
shall kill him; and after that he is killed, he shall rise the third day. 32 But
they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them,
What was it that ye disputed among yourselves by the way? 34 But they
held their peace: for by the way they had disputed among themselves,
who should be the greatest. 35 And he sat down, and called the twelve,
and saith unto them, If any man desire to be first, the same shall be last
of all, and servant of all. 36 And he took a child, and set him in the midst
of them: and when he had taken him in his arms, he said unto them,
37 Whosoever shall receive one of such children in my name, receiveth
me: and whosoever shall receive me, receiveth not me, but him that sent
me.

38 And John answered him, saying, Master, we saw one casting out devils
in thy name, and he followeth not us: and we forbad him, because he
followeth not us. 39 But Jesus said, Forbid him not: for there is no man
which shall do a miracle in my name, that can lightly speak evil of me.
40 For he that is not against you is on your part. 41 For whosoever shall give
you a cup of water to drink in my name, because ye belong to Christ, verily
I say unto you, he shall not lose his reward. 42 And whosoever shall offend
one of the little ones that believe in me, it is better for him that a millstone
were hanged about his neck, and he were cast into the sea. 43 And if thy
hand offend thee, cut it off: it is better for thee to enter into life maimed,
than having two hands to go into hell, into the fire that never shall be
quenched: 44 where their worm dieth not, and the fire is not quenched.
45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into
life, than having two feet to be cast into hell, into the fire that never shall
be quenched: 46 where their worm dieth not, and the fire is not quenched.
47 And if thy eye offend thee, pluck it out: it is better for thee to enter into
the kingdom of God with one eye, than having two eyes to be cast into
hell fire: 48 where their worm dieth not, and the fire is not quenched. 49 For
every one shall be salted with fire, and every sacrifice shall be salted with
salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will you
season it? Have salt in yourselves, and have peace one with another.

10 And he rose from thence, and cometh into the coasts of Judea by
the farther side of Jordan: and the people resort unto him again;
and, as he was wont, he taught them again. 2 And Pharisees came to him,
and asked him, Is it lawful for a man to put away his wife? tempting him.
3 And he answered and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of divorcement, and to put
her away. 5 And Jesus answered and said unto them, For the hardness of
your heart he wrote you this precept. 6 But from the beginning of the cre-
ation God made them male and female. 7 For this cause shall a man leave
his father and mother, and cleave to his wife; 8 and they twain shall be
one flesh: so then they are no more twain, but one flesh. 9 What therefore

40 you: TR *us*
40 your part: TR *our part*

42 the little ones: TR *these little ones*

43 offend thee: or, *cause thee to offend*

47 offend thee: or, *cause thee to offend*

2 Pharisees: TR *the Pharisees*

6 Gen. 1:27; 5:2 (Heb. + LXX)
7 Gen. 2:24

God hath joined together, let not man put asunder. [10] And in the house his
disciples asked him again of the same matter. [11] And he saith unto them,
Whosoever shall put away his wife, and marry another, committeth adul-
tery against her. [12] And if a woman shall put away her husband, and be
married to another, she committeth adultery.

[13] And they brought young children to him, that he should touch them:
and his disciples rebuked those that brought them. [14] But when Jesus saw
it, he was much displeased, and said unto them, Suffer the little children
to come unto me, forbid them not: for of such is the kingdom of God.
[15] Verily I say unto you, Whosoever shall not receive the kingdom of God
as a little child, he shall not enter therein. [16] And he took them up in his
arms, put his hands upon them, and blessed them.

[14] forbid: TR *and forbid*

[17] And when he was gone forth into the way, there came one running,
and kneeled to him, and asked him, Good Master, what shall I do that
I may inherit eternal life? [18] And Jesus said unto him, Why callest thou
me good? there is none good but one, that is, God. [19] Thou knowest the
commandments, Do not commit adultery, Do not kill, Do not steal, Do not
bear false witness, Defraud not, Honour thy father and mother. [20] And he
answered and said unto him, Master, all these have I observed from my
youth. [21] Then Jesus beholding him loved him, and said unto him, One
thing thou lackest: go thy way, sell whatsoever thou hast, and give to the
poor, and thou shalt have treasure in heaven: and come, take up the cross,
and follow me. [22] And he was sad at that saying, and went away grieved:
for he had great possessions.

[19] Ex. 20:12, 13–17; Deut. 5:16, 17–21 (Heb. + LXX)

[23] And Jesus looked round about, and saith unto his disciples, How
hardly shall they that have riches enter into the kingdom of God! [24] And
the disciples were astonished at his words. But Jesus answereth again, and
saith unto them, Children, how hard is it for them that trust in riches to
enter into the kingdom of God! [25] It is easier for a camel to enter through
the eye of a needle, than for a rich man to enter into the kingdom of God.
[26] And they were astonished out of measure, saying among themselves,
Who then can be saved? [27] And Jesus looking upon them saith, With men
it is impossible, but not with God: for with God all things are possible.

[25] enter through: TR *go through*

[28] Peter began to say unto him, Lo, we have left all, and have followed
thee. [29] Jesus answered and said, Verily I say unto you, There is no man
that hath left house, or brethren, or sisters, or father, or mother, or wife, or
children, or lands, for my sake, and for the gospel's, [30] but he shall receive
a hundredfold now in this time, houses, and brethren, and sisters, and
mothers, and children, and lands, with persecutions; and in the world to
come eternal life. [31] But many that are first shall be last; and the last first.

[28] Peter: TR *Then Peter*
[29] Jesus: TR *And Jesus*
[29] for the gospel's: TR omits *for*

[32] And they were in the way going up to Jerusalem; and Jesus went be-
fore them: and they were amazed; and as they followed, they were afraid.
And he took again the twelve, and began to tell them what things should
happen unto him, [33] saying, Behold, we go up to Jerusalem; and the Son of
man shall be delivered unto the chief priests, and scribes; and they shall
condemn him to death, and shall deliver him to the Gentiles: [34] and they

[33] scribes: TR *unto the scribes*

shall mock him, and shall scourge him, and shall spit upon him, and shall
kill him: and the third day he shall rise again.
35 And James and John, the sons of Zebedee, come unto him, saying,
Master, we would that thou shouldst do for us whatsoever we shall desire.
36 And he said unto them, What would ye that I should do for you? 37 They
said unto him, Grant unto us that we may sit, one on thy right hand, and
the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye
know not what ye ask: can ye drink of the cup that I drink of? and be
baptized with the baptism that I am baptized with? 39 And they said unto
him, We can. And Jesus said unto them, Ye shall indeed drink of the cup
that I drink of; and with the baptism that I am baptized withal shall ye
be baptized: 40 but to sit on my right hand and on my left hand is not
mine to give; but it shall be given to them for whom it is prepared. 41 And
when the ten heard it, they began to be much displeased with James and
John. 42 But Jesus called them to him, and saith unto them, Ye know that
they which are accounted to rule over the Gentiles exercise lordship over
them; and their great ones exercise authority upon them. 43 But so shall it
not be among you: but whosoever will be great among you, shall be your
minister: 44 and whosoever of you will be the chiefest, shall be servant of
all. 45 For even the Son of man came not to be ministered unto, but to
minister, and to give his life a ransom for many.
46 And they came to Jericho: and as he went out of Jericho with his dis-
ciples and a great number of people, blind Bartimeus, the son of Timeus,
sat by the highway side begging. 47 And when he heard that it was Jesus
of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have
mercy on me. 48 And many charged him that he should hold his peace:
but he cried the more a great deal, Thou Son of David, have mercy on
me. 49 And Jesus stood still, and commanded him to be called. And they
call the blind man, saying unto him, Be of good comfort, rise; he calleth
thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And
Jesus answered and said unto him, What wilt thou that I should do unto
thee? The blind man said unto him, Lord, that I might receive my sight.
52 And Jesus said unto him, Go thy way; thy faith hath made thee whole.
And immediately he received his sight, and followed Jesus in the way.

11 And when they came nigh to Jerusalem, unto Bethsphage and
Bethany, at the mount of Olives, he sendeth forth two of his dis-
ciples, 2 and saith unto them, Go your way into the village over against
you: and as soon as ye be entered into it, ye shall find a colt tied, whereon
never man sat; loose him, and bring him. 3 And if any man say unto you,
Why do ye this? say ye that the Lord hath need of him; and straightway
he will send him hither. 4 And they went their way, and found a colt tied
by the door without in a place where two ways met; and they loose him.
5 And certain of them that stood there said unto them, What do ye, loosing
the colt? 6 And they said unto them even as Jesus had commanded: and
they let them go. 7 And they brought the colt to Jesus, and cast their gar-
ments on him; and he sat upon him. 8 And many spread their garments in
the way: and others cut down branches off the trees, and strawed them in

42 are accounted: or, *think good*

52 made thee whole: or, *saved thee*

1 Bethsphage: TR *Bethphage*

4 a colt: TR *the colt*

the way. [9] And they that went before, and they that followed, cried, saying,
Hosanna; Blessed is he that cometh in the name of the Lord: [10] Blessed be
the kingdom of our father David, that cometh in the name of the Lord:
Hosanna in the highest. [11] And Jesus entered into Jerusalem, and into the
temple: and when he had looked round about upon all things, and now
the eventide was come, he went out unto Bethany with the twelve.

[12] And on the morrow, when they were come from Bethany, he was hungry: [13] and seeing a fig tree afar off having leaves, he came, if haply he
might find any thing thereon: and when he came to it, he found nothing
but leaves; for the time of figs was not yet. [14] And Jesus answered and said
unto it, No man eat fruit of thee hereafter for ever. And his disciples heard
it.

[15] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew
the tables of the money-changers, and the seats of them that sold doves;
[16] and would not suffer that any man should carry any vessel through the
temple. [17] And he taught, saying unto them, Is it not written, My house
[a]shall be called a house of prayer for all nations? but ye have made it a
den of thieves. [18] And the scribes and chief priests heard it, and sought
how they might destroy him: for they feared him, because all the people
was astonished at his doctrine. [19] And when even was come, he went out
of the city.

[17] Esai. 56:7 (Heb. + LXX)
[17] Jer. 7:11

[20] And in the morning, as they passed by, they saw the fig tree dried
up from the roots. [21] And Peter calling to remembrance saith unto him,
Master, behold, the fig tree which thou cursedst is withered away. [22] And
Jesus answering saith unto them, Have faith in God. [23] For verily I say
unto you, That whosoever shall say unto this mountain, Be thou removed,
and be thou cast into the sea; and shall not doubt in his heart, but shall
believe that those things which he saith shall come to pass; he shall have
whatsoever he saith. [24] Therefore I say unto you, What things soever ye
desire, when ye pray, believe that ye receive them, and ye shall have them.
[25] And when ye stand praying, forgive, if ye have ought against any: that
your Father also which is in heaven may forgive you your trespasses. [26] But
if you do not forgive, neither will your Father which is in heaven forgive
your trespasses.

[22] Have faith in God: or, *have the faith of God*

[27] And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
[28] and say unto him, By what authority doest thou these things? and who
gave thee this authority to do these things? [29] And Jesus answered and said
unto them, I will also ask of you one question, and answer me, and I will
tell you by what authority I do these things. [30] The baptism of John, was
it from heaven, or of men? answer me. [31] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye
not believe him? [32] But shall we say, Of men? They feared the people: for
all men counted John, that he was a prophet indeed. [33] And they answered

[29] question: or, *thing*

[32] But shall we say, Of men? They: TR *But if we shall say, Of men; they*

[a] shall be called a house of prayer for all nations: or, *shall be called of all nations the house of prayer*

and said unto Jesus, We cannot tell. And Jesus answering saith unto them,
Neither do I tell you by what authority I do these things.

12 And he began to speak unto them by parables. A certain man
planted a vineyard, and set a hedge about it, and digged a place for
the winefat, and built a tower, and let it out to husbandmen, and went into
a far country. [2] And at the season he sent to the husbandmen a servant,
that he might receive from the husbandmen of the fruit of the vineyard.
[3] And they caught him, and beat him, and sent him away empty. [4] And
again he sent unto them another servant; and at him they cast stones, and
wounded him in the head, and sent him away shamefully handled. [5] And
again he sent another; and him they killed, and many others; beating
some, and killing some. [6] Having yet therefore one son, his wellbeloved,
he sent him also last unto them, saying, They will reverence my son. [7] But
those husbandmen said among themselves, This is the heir; come, let us
kill him, and the inheritance shall be ours. [8] And they took him, and killed
him, and cast him out of the vineyard. [9] What shall therefore the lord of
the vineyard do? he will come and destroy the husbandmen, and will give
the vineyard unto others. [10] And have ye not read this scripture; The stone
which the builders rejected is become the head of the corner: [11] this was
the Lord's doing, and it is marvellous in our eyes? [12] And they sought to
lay hold on him, but feared the people: for they knew that he had spoken
the parable against them: and they left him, and went their way.

[10] Ps. 117:22–23 (LXX ≠ Heb.)

[13] And they send unto him certain of the Pharisees and of the Herodians,
to catch him in his words. [14] And when they were come, they say unto
him, Master, we know that thou art true, and carest for no man: for thou
regardest not the person of men, but teachest the way of God in truth: Is
it lawful to give tribute to Cesar, or not? [15] Shall we give, or shall we not
give? But he, knowing their hypocrisy, said unto them, Why tempt ye me?
bring me a penny, that I may see it. [16] And they brought it. And he saith
unto them, Whose is this image and superscription? And they said unto
him, Cesar's. [17] And Jesus answering said unto them, Render to Cesar the
things that are Cesar's, and to God the things that are God's. And they
marvelled at him.

[15] penny: valuing of our money seven pence half-penny, as Matt. 18:28

[18] Then come unto him the Sadducees, which say there is no resurrec-
tion; and they asked him, saying, [19] Master, Moses wrote unto us, If a
man's brother die, and leave his wife behind him, and leave no children,
that his brother should take his wife, and raise up seed unto his brother.
[20] There were seven brethren: and the first took a wife, and dying left no
seed. [21] And the second took her, and died, neither left he any seed: and
the third likewise. [22] And the seven had her, and left no seed: last of all the
woman died also. [23] In the resurrection, when they shall rise, whose wife
shall she be of them? for the seven had her to wife. [24] And Jesus answering
said unto them, Do ye not therefore err, because ye know not the scrip-
tures, neither the power of God? [25] For when they shall rise from the dead,
they neither marry, nor are given in marriage; but are as the angels which
are in heaven. [26] And as touching the dead, that they rise: have ye not read
in the book of Moses, how in the bush God spake unto him, saying, I am

[19] Deut. 25:5

[20] There: TR *Now there*

[23] resurrection: TR adds *therefore*

[26] Ex. 3:6 (Heb. + LXX)

the God of Abraham, and the God of Isaac, and the God of Jacob? [27] He is
not the God of the dead, but the God of the living: ye therefore do greatly
err.

[28] And one of the scribes came, and having heard them reasoning to-
gether, and perceiving that he had answered them well, asked him, Which
is the first commandment of all? [29] And Jesus answered him, The first of
all the commandments is, Hear, O Israel; The Lord our God is one Lord:
[30] and thou shalt love the Lord thy God with all thy heart, and with all
thy soul, and with all thy mind, and with all thy strength: this is the first
commandment. [31] And the second is like, namely this, Thou shalt love thy
neighbour as thyself. There is none other commandment greater than
these. [32] And the scribe said unto him, Well, Master, thou hast said the
truth: for he is one; and there is none other but he: [33] and to love him
with all the heart, and with all the understanding, and with all the soul,
and with all the strength, and to love his neighbour as himself, is more
than all whole-burnt offerings and sacrifices. [34] And when Jesus saw that
he answered discreetly, he said unto him, Thou art not far from the king-
dom of God. And no man after that durst ask him any question.

[29] Deut. 6:4–5 (Heb. ≠ LXX)

[31] Lev. 19:18 (Heb. + LXX)

[32] he is one: TR *there is one God*

[35] And Jesus answered and said, while he taught in the temple, How say
the scribes that Christ is the Son of David? [36] For David himself said by
the Holy Spirit, The Lord saith to my Lord, Sit thou on my right hand, till
I make thy enemies thy footstool. [37] David therefore himself calleth him
Lord; and whence is he then his son? And the common people heard him
gladly.

[36] Ps. 109:1 (Heb. + LXX)
[36] saith: TR *said*

[38] And he said unto them in his doctrine, Beware of the scribes, which
love to go in long clothing, and love salutations in the marketplaces, [39] and
the chief seats in the synagogues, and the uppermost rooms at feasts:
[40] which devour widows' houses, and for a pretence make long prayers:
these shall receive greater damnation.

[41] And Jesus sat over against the treasury, and beheld how the people cast
money into the treasury: and many that were rich cast in much. [42] And
there came a certain poor widow, and she threw in two [a]mites, which
make a farthing. [43] And he called unto him his disciples, and saith unto
them, Verily I say unto you, That this poor widow hath cast more in, than
all they which cast into the treasury: [44] for all they did cast in of their
abundance; but she of her want did cast in all that she had, even all her
living.

[41] money: a piece of brass money, see Matt. 10:9

[43] which: TR adds *have*

13 And as he went out of the temple, one of his disciples saith unto
him, Master, see what manner of stones and what buildings are here.
[2] And Jesus answering said unto him, Seest thou these great buildings?
there shall not be left one stone upon another, that shall not be thrown
down. [3] And as he sat upon the mount of Olives over against the temple,
Peter and James and John and Andrew asked him privately, [4] Tell us, when
shall these things be? and what shall be the sign when all these things shall
be fulfilled? [5] And Jesus answering them began to say, Take heed lest any
man deceive you: [6] for many shall come in my name, saying, I am Christ;

[a] mites: It is the seventh part of one piece of that brass money.

and shall deceive many. [7] And when ye shall hear of wars and rumours
of wars, be ye not troubled: for such things must needs be; but the end
shall not be yet. [8] For nation shall rise against nation, and kingdom against
kingdom: and there shall be earthquakes in divers places, and there shall
be famines and troubles: these are the beginnings of [a]sorrows.

[9] But take heed to yourselves: for they shall deliver you up to councils;
and in the synagogues ye shall be beaten: and ye shall stand before rulers
and kings for my sake, for a testimony against them. [10] And the gospel
must first be published among all nations. [11] But when they shall lead you,
and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour,
that speak ye: for it is not ye that speak, but the Holy Spirit. [12] Now the
brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to
death. [13] And ye shall be hated of all men for my name's sake: but he that
shall endure unto the end, the same shall be saved.

[9] stand: TR *be brought*

[14] But when ye shall see the abomination of desolation, spoken of by
Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains: [15] and
let him that is on the housetop not go down into the house, neither enter
therein, to take any thing out of his house: [16] and let him that is in the field
not turn back again for to take up his garment. [17] But woe to them that
are with child, and to them that give suck in those days. [18] And pray ye
that your flight be not in the winter. [19] For in those days shall be affliction,
such as was not from the beginning of the creation which God created
unto this time, neither shall be. [20] And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom
he hath chosen, he hath shortened the days. [21] Then if any man shall say
to you, Lo, here is Christ; or lo, he is there; believe him not: [22] for false
Christs and false prophets shall rise, and shall show signs and wonders,
to seduce, if it were possible, even the elect. [23] But take ye heed: behold, I
have foretold you all things.

[21] Then: TR *And then*

[24] But in those days, after that tribulation, the sun shall be darkened, and
the moon shall not give her light, [25] and the stars of heaven shall fall, and
the powers that are in heaven shall be shaken. [26] And then shall they see
the Son of man coming in the clouds with great power and glory. [27] And
then shall he send his angels, and shall gather together his elect from the
four winds, from the uttermost part of the earth to the uttermost part
of heaven. [28] Now learn a parable of the fig tree; When her branch is yet
tender, and putteth forth leaves, ye know that summer is near: [29] so ye in
like manner, when ye shall see these things come to pass, know that it is
nigh, even at the doors. [30] Verily I say unto you, that this generation shall
not pass, till all these things be done. [31] Heaven and earth shall pass away:
but my words shall not pass away.

[32] But of that day or hour knoweth no man, no, not the angels which are
in heaven, neither the Son, but the Father. [33] Take ye heed, watch and pray:

[32] or hour: TR *and that hour*

[a] sorrows: The word in the original, importeth, the pains of a woman in travail.

for ye know not when the time is. [34] For the Son of man is as a man taking
a far journey, who left his house, and gave authority to his servants, and
to every man his work, and commanded the porter to watch. [35] Watch ye
therefore: for ye know not when the master of the house cometh, at even,
or at midnight, or at the cockcrowing, or in the morning: [36] lest coming
suddenly he find you sleeping. [37] And what I say unto you I say unto all,
Watch.

14 After two days was the feast of the passover, and of unleavened
bread: and the chief priests and the scribes sought how they might
take him by craft, and put him to death. [2] But they said, Not on the feast
day, lest there be an uproar of the people.

[3] And being in Bethany in the house of Simon the leper, as he sat at meat,
there came a woman having an alabaster box of ointment of spikenard
very precious; and she brake the box, and poured it on his head. [4] And
there were some that had indignation within themselves, and said, Why
was this waste of the ointment made? [5] For it might have been sold for
more than three hundred pence, and have been given to the poor. And
they murmured against her. [6] And Jesus said, Let her alone; why trouble
you her? she hath wrought a good work on me. [7] For ye have the poor
with you always, and whensoever ye will ye may do them good: but me ye
have not always. [8] She hath done what she could: she is come aforehand
to anoint my body to the burying. [9] Verily I say unto you, Wheresoever
this gospel shall be preached throughout the whole world, this also that
she hath done shall be spoken of for a memorial of her.

[3] spikenard: or, *pure nard,* or *liquid nard*

[5] pence: see Matt. 18:28

[10] And Judas Iscariot, one of the twelve, went unto the chief priests, to
betray him unto them. [11] And when they heard it, they were glad, and
promised to give him money. And he sought how he might conveniently
betray him.

[12] And the first day of unleavened bread, when they killed the passover,
his disciples said unto him, Where wilt thou that we go and prepare that
thou mayest eat the passover? [13] And he sendeth forth two of his disciples,
and saith unto them, Go ye into the city, and there shall meet you a man
bearing a pitcher of water: follow him. [14] And wheresoever he shall go
in, say ye to the goodman of the house, The Master saith, Where is the
guestchamber, where I shall eat the passover with my disciples? [15] And
he will show you a large upper room furnished and prepared: there make
ready for us. [16] And his disciples went forth, and came into the city, and
found as he had said unto them: and they made ready the passover.

[12] killed: or, *sacrificed*

[17] And in the evening he cometh with the twelve. [18] And as they sat and
did eat, Jesus said, Verily I say unto you, One of you which eateth with me
shall betray me. [19] And they began to be sorrowful, and to say unto him
one by one, Is it I? and another said, Is it I? [20] And he answered and said
unto them, It is one of the twelve, that dippeth with me in the dish. [21] The
Son of man indeed goeth, as it is written of him: but woe to that man by
whom the Son of man is betrayed: good were it for that man if he had
never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and
gave to them, and said, Take, eat: this is my body. 23 And he took the cup,
and when he had given thanks, he gave it to them: and they all drank of it.
24 And he said unto them, This is my blood of the new testament, which
is shed for many. 25 Verily I say unto you, I will drink no more of the fruit
of the vine, until that day that I drink it new in the kingdom of God.
26 And when they had sung a hymn, they went out into the mount of
Olives. 27 And Jesus saith unto them, All ye shall be offended because of
me this night: for it is written, I will smite the shepherd, and the sheep
shall be scattered. 28 But after that I am risen, I will go before you into
Galilee. 29 But Peter said unto him, Although all shall be offended, yet will
not I. 30 And Jesus saith unto him, Verily I say unto thee, [a]That thou this
day, even in this night, before the cock crow twice, shalt deny me thrice.
31 But he spake the more vehemently, If I should die with thee, I will not
deny thee in any wise. Likewise also said they all.
32 And they came to a place which was named Gethsemane: and he saith
to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him
Peter and James and John, and began to be sore amazed, and to be very
heavy; 34 and saith unto them, My soul is exceeding sorrowful unto death:
tarry ye here, and watch. 35 And he drew a little nearer, and fell on the
ground, and prayed that, if it were possible, the hour might pass from
him. 36 And he said, Abba, Father, all things are possible unto thee; take
away this cup from me: nevertheless not that I will, but what thou wilt.
37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon,
sleepest thou? couldst not thou watch one hour? 38 Watch ye and pray, lest
ye enter into temptation. The spirit truly is ready, but the flesh is weak.
39 And again he went away, and prayed, and spake the same words. 40 And
when he returned, he found them asleep again (for their eyes were heavy),
neither wist they what to answer him. 41 And he cometh the third time, and
saith unto them, Sleep on now, and take your rest: it is enough, the hour
is come; behold, the Son of man is betrayed into the hands of sinners.
42 Rise up, let us go; lo, he that betrayeth me is at hand.
43 And immediately, while he yet spake, cometh Judas, one of the twelve,
and with him a great multitude with swords and staves, from the chief
priests and the scribes and the elders. 44 And he that betrayed him had
given them a token, saying, Whomsoever I shall kiss, that same is he; take
him, and lead him away safely. 45 And as soon as he was come, he goeth
straightway to him, and saith to him, Master, master; and kissed him.
46 And they laid their hands on him, and took him. 47 And one of them
that stood by drew a sword, and smote a servant of the high priest, and
cut off his ear. 48 And Jesus answered and said unto them, Are ye come
out, as against a thief, with swords and with staves to take me? 49 I was
daily with you in the temple teaching, and ye took me not: but the scrip-
tures must be fulfilled. 50 And they all forsook him, and fled. 51 And there
followed him a certain young man, having a linen cloth cast about his

26 hymn: or, *psalm*
27 Zach. 13:7
35 drew a little nearer: TR *went forward a little*
45 saith to him: TR omits *to him*

[a] That thou this day, even in this night, before the cock crow twice, shalt deny me thrice: TR *That this day, even in this night, before the cock crow twice, thou shalt deny me thrice*

naked body; and the young men laid hold on him: [52] and he left the linen
cloth, and fled from them naked.
[53] And they led Jesus away to the high priest: and with him were assem-
bled all the chief priests and the elders and the scribes. [54] And Peter fol-
lowed him afar off, even into the palace of the high priest: and he sat
with the servants, and warmed himself at the fire. [55] And the chief priests
and all the council sought for witness against Jesus to put him to death;
and found none. [56] For many bare false witness against him, but their wit-
ness agreed not together. [57] And there arose certain, and bare false wit-
ness against him, saying, [58] We heard him say, I will destroy this temple
that is made with hands, and within three days I will build another made
without hands. [59] But neither so did their witness agree together. [60] And
the high priest stood up in the midst, and asked Jesus, saying, Answerest
thou nothing? what is it which these witness against thee? [61] But he held
his peace, and answered nothing. Again the high priest asked him, and
said unto him, Art thou the Christ, the Son of the Blessed? [62] And Jesus
said, I am: and ye shall see the Son of man sitting on the right hand of
power, and coming in the clouds of heaven. [63] Then the high priest rent
his clothes, and saith, What need we any further witnesses? [64] Ye have
heard the blasphemy: what think ye? And they all condemned him to be
guilty of death. [65] And some began to spit on him, and to cover his face,
and to buffet him, and to say unto him, Prophesy: and the servants did
strike him with the palms of their hands.
[66] And as Peter was beneath in the palace, there cometh one of the maids
of the high priest: [67] and when she saw Peter warming himself, she looked
upon him, and said, And thou also wast with Jesus of Nazareth. [68] But he
denied, saying, I know not, neither understand I what thou sayest. And
he went out into the porch; and the cock crew. [69] And the maid saw him
again, and began to say to them that stood by, This is one of them. [70] And
he denied it again. And a little after, they that stood by said again to Peter,
Surely thou art one of them: for thou art a Galilean, and thy speech agreeth
thereto. [71] But he began to curse and to swear, saying, I know not this man
of whom ye speak. [72] And the second time the cock crew. And Peter called
to mind the word that Jesus said unto him, Before the cock crow twice,
thou shalt deny me thrice. And when he thought thereon, he wept.

[69] the maid: or, *a maid*

[72] he wept: or, *he wept abundantly,* or *he began to weep*

15 And straightway in the morning the chief priests held a consultation
with the elders and scribes and the whole council, and bound Jesus,
and carried him away, and delivered him to Pilate. [2] And Pilate asked him,
Art thou the King of the Jews? And he answering said unto him, Thou
sayest it. [3] And the chief priests accused him of many things. [4] And Pi-
late asked him again, saying, Answerest thou nothing? behold how many
things they witness against thee. [5] But Jesus yet answered nothing; so that
Pilate marvelled.
[6] Now at that feast he released unto them one prisoner, whomsoever
they desired. [7] And there was one named Barabbas, which lay bound with
them that had made insurrection with him, who had committed murder
in the insurrection. [8] And the multitude crying aloud began to desire him

[3] things: TR *things: but he answered nothing*

to do as he had ever done unto them. [9] But Pilate answered them, saying,
Will ye that I release unto you the King of the Jews? [10] For he knew that the
chief priests had delivered him for envy. [11] But the chief priests moved the
people, that he should rather release Barabbas unto them. [12] And Pilate
answered and said again unto them, What will ye then that I shall do
unto him whom ye call the King of the Jews? [13] And they cried out again,
Crucify him. [14] Then Pilate said unto them, Why, what evil hath he done?
And they cried out the more exceedingly, Crucify him. [15] And so Pilate,
willing to content the people, released Barabbas unto them, and delivered
Jesus, when he had scourged him, to be crucified.

[16] And the soldiers led him away into the hall, called Pretorium; and
they call together the whole band. [17] And they clothed him with purple,
and plaited a crown of thorns, and put it about his head, [18] and began to
salute him, Hail, King of the Jews. [19] And they smote him on the head with
a reed, and did spit upon him, and bowing their knees worshipped him.
[20] And when they had mocked him, they took off the purple from him, and
put his own clothes on him, and led him out to crucify him. [21] And they
compel one Simon a Cyrenian, who passed by, coming out of the country,
the father of Alexander and Rufus, to bear his cross.

[22] And they bring him unto the place Golgotha, which is, being inter-
preted, The place of a skull. [23] And they gave him to drink wine mingled
with myrrh: but he received it not. [24] And when they had crucified him,
they part his garments, casting lots upon them, what every man should
take. [25] And it was the third hour, and they crucified him. [26] And the su-
perscription of his accusation was written over, THE KING OF THE JEWS.
[27] And with him they crucify two thieves; the one on his right hand, and
the other on his left. [28] And the scripture was fulfilled, which saith, And
he was numbered with the transgressors.

[24] part: TR *parted*

[28] Esai. 53:12 (Heb. ≠ LXX)

[29] And they that passed by railed on him, wagging their heads, and say-
ing, Ah, thou that destroyest the temple, and buildest it in three days,
[30] save thyself, and come down from the cross. [31] Likewise also the chief
priests mocking said among themselves with the scribes, He saved others;
himself he cannot save. [32] Let Christ the King of Israel descend now from
the cross, that we may see and believe him. And they that were crucified
with him reviled him.

[32] believe him: TR omits *him*

[33] And when the sixth hour was come, there was darkness over the whole
land until the ninth hour. [34] And at the ninth hour Jesus cried with a loud
voice, saying, ELOI, ELOI, LIMA SABACHTHANI? which is, being interpreted,
My God, my God, why hast thou forsaken me? [35] And some of them that
stood by, when they heard it, said, Behold, he calleth Elias. [36] And one ran
and filled a sponge full of vinegar, and put it on a reed, and gave him to
drink, saying, Let alone; let us see whether Elias will come to take him
down.

[34] Ps. 21:2 (Heb. ≠ LXX)
[34] lima: TR *lama*

[37] And Jesus cried with a loud voice, and gave up the spirit. [38] And the veil
of the temple was rent in twain from the top to the bottom. [39] And when
the centurion, which stood over against him, saw that he so cried out, and
gave up the spirit, he said, Truly this man was the Son of God. [40] There

were also women looking on afar off: among whom was Mary Magdalene,
and Mary the mother of James the less and of Joses, and Salome [41] (who
also, when he was in Galilee, followed him, and ministered unto him); and
many other women which came up with him unto Jerusalem.

[42] And now when the even was come, because it was the preparation,
that is, the day before the sabbath, [43] Joseph of Arimathea, an honourable
counseller, which also waited for the kingdom of God, came, and went in
boldly unto Pilate, and craved the body of Jesus. [44] And Pilate marvelled
if he were already dead: and calling unto him the centurion, he asked
him whether he had been any while dead. [45] And when he knew it of the
centurion, he gave the body to Joseph. [46] And he bought fine linen, and
took him down, and wrapped him in the linen, and laid him in a sepulchre
which was hewn out of a rock, and rolled a stone unto the door of the
sepulchre. [47] And Mary Magdalene and Mary the mother of Joses beheld
where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the
mother of James, and Salome, bought sweet spices, that they might
come and anoint him. [2] And very early in the morning the first day of the
week, they came unto the sepulchre at the rising of the sun. [3] And they
said among themselves, Who shall roll us away the stone from the door
of the sepulchre? [4] And when they looked, they saw that the stone was
rolled away: for it was very great. [5] And entering into the sepulchre, they
saw a young man sitting on the right side, clothed in a long white garment;
and they were affrighted. [6] And he saith unto them, Be not affrighted: Ye
seek Jesus of Nazareth, which was crucified: he is risen; he is not here:
behold the place where they laid him. [7] But go your way, tell his disciples
and Peter that he goeth before you into Galilee: there shall ye see him, as
he said unto you. [8] And they went out, and fled from the sepulchre; for
they trembled and were amazed: neither said they any thing to any man;
for they were afraid.

[1] bought: or, *had bought*

[8] out: TR adds *quickly*

[9] Now when Jesus was risen early the first day of the week, he appeared
first to Mary Magdalene, out of whom he had cast seven devils. [10] And she
went and told them that had been with him, as they mourned and wept.
[11] And they, when they had heard that he was alive, and had been seen of
her, believed not.

[12] After that he appeared in another form unto two of them, as they
walked, and went into the country. [13] And they went and told it unto the
residue: neither believed they them.

[14] Afterward he appeared unto the eleven as they sat at meat, and up-
braided them with their unbelief and hardness of heart, because they be-
lieved not them which had seen him after he was risen. [15] And he said unto
them, Go ye into all the world, and preach the gospel to every creature.
[16] He that believeth and is baptized shall be saved; but he that believeth
not shall be damned. [17] And these signs shall follow them that believe; In
my name shall they cast out devils; they shall speak with new tongues;
[18] they shall take up serpents; and if they drink any deadly thing, it shall
not hurt them; they shall lay hands on the sick, and they shall recover.

[14] at meat: or, *together*

[19] So then after the Lord had spoken unto them, he was received up into
heaven, and sat on the right hand of God. [20] And they went forth, and
preached everywhere, the Lord working with them, and confirming the
word with signs following. Amen.

The Gospel According to
Saint Luke

1 Forasmuch as many have taken in hand to set forth in order a decla-
ration of those things which are most surely believed among us, [2] even
as they delivered them unto us, which from the beginning were eyewit-
nesses, and ministers of the word; [3] it seemed good to me also, having
had perfect understanding of all things from the very first, to write unto
thee in order, most excellent Theophilus, [4] that thou mightest know the
certainty of those things, wherein thou hast been instructed.

[5] There was in the days of Herod, the king of Judea, a certain priest
named Zacharias, of the course of Abia: and his wife was of the daughters
of Aaron, and her name was Elisabeth. [6] And they were both righteous be-
fore God, walking in all the commandments and ordinances of the Lord
blameless. [7] And they had no child, because that Elisabeth was barren,
and they both were now well stricken in years. [8] And it came to pass, that
while he executed the priest's office before God in the order of his course,
[9] according to the custom of the priest's office, his lot was to burn incense
when he went into the temple of the Lord. [10] And the whole multitude of
the people were praying without at the time of incense. [11] And there ap-
peared unto him an angel of the Lord standing on the right side of the
altar of incense. [12] And when Zacharias saw him, he was troubled, and
fear fell upon him. [13] But the angel said unto him, Fear not, Zacharias:
for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and
thou shalt call his name John. [14] And thou shalt have joy and gladness;
and many shall rejoice at his birth. [15] For he shall be great in the sight of
the Lord, and shall drink neither wine nor strong drink; and he shall be
filled with the Holy Spirit, even from his mother's womb. [16] And many of
the children of Israel shall he turn to the Lord their God. [17] And he shall
go before him in the spirit and power of Elias, to turn the hearts of the
fathers to the children, and the disobedient to the wisdom of the just; to
make ready a people prepared for the Lord. [18] And Zacharias said unto the
angel, Whereby shall I know this? for I am an old man, and my wife well
stricken in years. [19] And the angel answering said unto him, I am Gabriel,
that stand in the presence of God; and am sent to speak unto thee, and to
show thee these glad tidings. [20] And behold, thou shalt be dumb, and not
able to speak, until the day that these things shall be performed, because
thou believest not my words, which shall be fulfilled in their season. [21] And
the people waited for Zacharias, and marvelled that he tarried so long in
the temple. [22] And when he came out, he could not speak unto them: and
they perceived that he had seen a vision in the temple: for he beckoned
unto them, and remained speechless. [23] And it came to pass that, as soon
as the days of his ministration were accomplished, he departed to his own
house. [24] And after those days his wife Elisabeth conceived, and hid her-
self five months, saying, [25] Thus hath the Lord dealt with me in the days
wherein he looked on me, to take away my reproach among men.

[17] to the wisdom: or, *by the wisdom*

[26] And in the sixth month the angel Gabriel was sent from God unto a city
of Galilee, named Nazareth, [27] to a virgin espoused to a man whose name
was Joseph, of the house of David; and the virgin's name was Mary. [28] And
the angel came in unto her, and said, Hail, thou that art highly favoured,
the Lord is with thee: blessed art thou among women. [29] And when she
saw him, she was troubled at his saying, and cast in her mind what man-
ner of salutation this should be. [30] And the angel said unto her, Fear not,
Mary: for thou hast found favour with God. [31] And behold, thou shalt con-
ceive in thy womb, and bring forth a son, and shalt call his name JESUS.
[32] He shall be great, and shall be called the Son of the Highest: and the
Lord God shall give unto him the throne of his father David: [33] and he shall
reign over the house of Jacob for ever; and of his kingdom there shall be
no end. [34] Then said Mary unto the angel, How shall this be, seeing I know
not a man? [35] And the angel answered and said unto her, The Holy Spirit
shall come upon thee, and the power of the Highest shall overshadow
thee: therefore also that holy thing which shall be born shall be called the
Son of God. [36] And behold, thy cousin Elisabeth, she hath also conceived
a son in her old age: and this is the sixth month with her, who was called
barren. [37] For with God nothing shall be unpossible. [38] And Mary said, Be-
hold the handmaid of the Lord; be it unto me according to thy word. And
the angel departed from her.

[39] And Mary arose in those days, and went into the hill country with
haste, into a city of Judah; [40] and entered into the house of Zacharias, and
saluted Elisabeth. [41] And it came to pass that, when Elisabeth heard the
salutation of Mary, the babe leapt in her womb; and Elisabeth was filled
with the Holy Spirit: [42] and she spake out with a loud voice, and said,
Blessed art thou among women, and blessed is the fruit of thy womb.
[43] And whence is this to me, that the mother of my Lord should come to
me? [44] For lo, as soon as the voice of thy salutation sounded in my ears,
the babe leapt in my womb for joy. [45] And blessed is she that believed, for
there shall be a performance of those things which were told her from the
Lord.

[46] And Mary said,

My soul doth magnify the Lord,
[47] And my spirit hath rejoiced in God my Saviour.
[48] For he hath regarded the low estate of his handmaiden:
For behold, from henceforth all generations shall call me blessed.
[49] For he that is mighty hath done to me great things;
And holy is his name.
[50] And his mercy is on them that fear him
From generation to generation.
[51] He hath shown strength with his arm;
He hath scattered the proud in the imagination of their hearts.
[52] He hath put down the mighty from their seats,
And exalted them of low degree.
[53] He hath filled the hungry with good things;

[28] highly favoured: or, *graciously accepted*, or *much graced*, see verse 30

[35] born: TR adds *of thee*

[45] that believed, for there: or, *which believed that there*

And the rich he hath sent empty away.
54 He hath holpen his servant Israel,
In remembrance of his mercy
55 (As he spake to our fathers),
To Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.
57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

65 sayings: or, *things*

68 Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets,
Which have been since the world began):
71 That we should be saved from our enemies,
And from the hand of all that hate us;
72 To perform the mercy promised to our fathers,
And to remember his holy covenant;
73 The oath which he sware to our father Abraham,
74 That he would grant unto us, that we being delivered
out of the hand of our enemies
Might serve him without fear,
75 In holiness and righteousness before him,
All the days of our life.
76 And thou, child, shalt be called the prophet of the Highest:
For thou shalt go before the face of the Lord
To prepare his ways;
77 To give knowledge of salvation unto his people
By the remission of their sins,
78 Through the tender mercy of our God;

77 By: or, *for*
78 tender mercy: or, *bowels of the mercy*

Whereby the dayspring from on high hath visited us,
79 To give light to them that sit in darkness and in the shadow of death,
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

2 And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David): 5 to be taxed with Mary his espoused wife, being great with child. 6 And so it was that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all the people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth peace,
Good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for circumcising him, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the

78 dayspring: or, *sun rising,* or *branch*, Zach. 3:8; Esai. 11:1; Mal. 4:2; Num. 24:17

1 taxed: or, *enrolled*

8 watch: or, *the night watches*

10 the people: or, *people*

21 circumcising him: TR *the circumcising of the child*

22 their purification: TR *her purification*

[23] Ex. 13:2 (Heb. + LXX)
[24] Lev. 12:8

Lord [23] (as it is written in the law of the Lord, Every male that openeth the
womb shall be called holy to the Lord); [24] and to offer a sacrifice according
to that which is said in the law of the Lord, A pair of turtledoves, or two
young pigeons.
[25] And behold, there was a man in Jerusalem, whose name was Simeon;
and the same man was just and devout, waiting for the consolation of
Israel: and the Holy Spirit was upon him. [26] And it was revealed unto him
by the Holy Spirit, that he should not see death, before he had seen the
Lord's Christ. [27] And he came by the Spirit into the temple: and when the
parents brought in the child Jesus, to do for him after the custom of the
law, [28] then took he him up in his arms, and blessed God, and said,

[29] Lord, now lettest thou thy servant depart
In peace, according to thy word:
[30] For my eyes have seen thy salvation,
[31] Which thou hast prepared before the face of all people;
[32] A light to lighten the Gentiles, and the glory of thy people Israel.

[33] And Joseph and his mother marvelled at those things which were spo-
ken of him. [34] And Simeon blessed them, and said unto Mary his mother,
Behold, this child is set for the fall and rising again of many in Israel;
and for a sign which shall be spoken against [35] (yea, a sword shall pierce
through thy own soul also), that the thoughts of many hearts may be
revealed.
[36] And there was one Anna, a prophetess, the daughter of Phanuel, of
the tribe of Aser: she was of a great age, and had lived with a husband
seven years from her virginity; [37] and she was a widow of about fourscore
and four years, which departed not from the temple, but served God with
fastings and prayers night and day. [38] And she coming in that instant gave
thanks likewise unto the Lord, and spake of him to all them that looked
for redemption in Jerusalem. [39] And when they had performed all things
according to the law of the Lord, they returned into Galilee, to their own
city Nazareth. [40] And the child grew, and waxed strong in spirit, filled with
wisdom: and the grace of God was upon him.

[38] Jerusalem: or, *Israel*

[41] Now his parents went to Jerusalem every year at the feast of the
passover. [42] And when he was twelve years old, they went up to Jerusalem
after the custom of the feast. [43] And when they had fulfilled the days, as
they returned, the child Jesus tarried behind in Jerusalem; and Joseph
and his mother knew not of it. [44] But they, supposing him to have been
in the company, went a day's journey; and they sought him among their
kinsfolk and acquaintance. [45] And when they found him not, they turned
back again to Jerusalem, seeking him. [46] And it came to pass, that after
three days they found him in the temple, sitting in the midst of the doc-
tors, both hearing them, and asking them questions. [47] And all that heard
him were astonished at his understanding and answers. [48] And when they
saw him, they were amazed: and his mother said unto him, Son, why hast
thou thus dealt with us? behold, thy father and I have sought thee sor-

rowing. [49] And he said unto them, How is it that ye sought me? wist ye not
that I must be about my Father's business? [50] And they understood not the
saying which he spake unto them. [51] And he went down with them, and
came to Nazareth, and was subject unto them: but his mother kept all
these sayings in her heart. [52] And Jesus increased in wisdom and stature,
and in favour with God and man.

[52] stature: or, *age*

3 Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pi-
late being governor of Judea, and Herod being tetrarch of Galilee, and
his brother Philip tetrarch of Iturea and of the region of Trachonitis, and
Lysanias the tetrarch of Abilene, [2] in the high priesthood of Annas and
Caiaphas, the word of God came unto John the son of Zacharias in the
wilderness. [3] And he came into all the country about Jordan, preaching
the baptism of repentance for the remission of sins; [4] as it is written in the
book of the words of Esaias the prophet, saying, The voice of one crying
in the wilderness, Prepare ye the way of the Lord, make his paths straight.
[5] Every valley shall be filled, and every mountain and hill shall be brought
low; and the crooked shall be made straight, and the rough ways shall be
made smooth; [6] and all flesh shall see the salvation of God. [7] Then said he
to the multitude that came forth to be baptized of him, O generation of
vipers, who hath warned you to flee from the wrath to come? [8] Bring forth
therefore fruits worthy of repentance, and begin not to say within your-
selves, We have Abraham to our father: for I say unto you, That God is able
of these stones to raise up children unto Abraham. [9] And now also the axe
is laid unto the root of the trees: every tree therefore which bringeth not
forth good fruit is hewn down, and cast into the fire.

[2] in the high priesthood of Annas and Caiaphas: TR *Annas and Caiaphas being the high priests*
[4] Esai. 40:3–5
[8] worthy of: or, *meet for*

[10] And the people asked him, saying, What shall we do then? [11] He an-
swereth and saith unto them, He that hath two coats, let him impart to
him that hath none; and he that hath meat, let him do likewise. [12] Then
came also publicans to be baptized, and said unto him, Master, what shall
we do? [13] And he said unto them, Exact no more than that which is ap-
pointed you. [14] And the soldiers likewise demanded of him, saying, And
what shall we do? And he said unto them, Do violence to no man, neither
accuse any falsely; and be content with your wages.

[14] Do violence to no man: or, *put no man in fear*
[14] wages: or, *allowance*

[15] And as the people were in expectation, and all men mused in their
hearts of John, whether he were the Christ, or not; [16] John answered, say-
ing unto them all, I indeed baptize you with water; but one mightier than
I cometh, the latchet of whose shoes I am not worthy to unloose: he shall
baptize you with the Holy Spirit and with fire: [17] whose fan is in his hand,
and he will thoroughly purge his floor, and will gather the wheat into his
garner; but the chaff he will burn with fire unquenchable. [18] And many
other things in his exhortation preached he unto the people. [19] But Herod
the tetrarch, being reproved by him for Herodias his brother's wife, and
for all the evils which Herod had done, [20] added yet this above all, that he
shut up John in prison.

[15] in expectation: or, *in suspense*
[15] mused: or, *reasoned* or *debated*
[19] brother's: TR *brother Philip's*

[21] Now when all the people were baptized, it came to pass, that Jesus
also being baptized, and praying, the heaven was opened, [22] and the Holy
Spirit descended in a bodily shape like a dove upon him, and a voice came

from heaven, which said, Thou art my beloved Son; in thee I am well
pleased.
23 [a]And Jesus himself, when he began, was about thirty years of age,
being (as was supposed) the son of Joseph, which was the son of Heli,
24 which was the son of Matthat, which was the son of Levi, which was the
son of Melchi, which was the son of Janna, which was the son of Joseph,
25 which was the son of Mattathias, which was the son of Amos, which was
the son of Nahum, which was the son of Esli, which was the son of Nagge,
26 which was the son of Maath, which was the son of Mattathias, which
was the son of Semei, which was the son of Joseph, which was the son of
Judah, 27 which was the son of Joanan, which was the son of Rhesa, which
was the son of Zorobabel, which was the son of Salathiel, which was the
son of Neri, 28 which was the son of Melchi, which was the son of Addi,
which was the son of Cosam, which was the son of Elmodam, which was
the son of Er, 29 which was the son of Jose, which was the son of Eliezer,
which was the son of Jorim, which was the son of Matthat, which was
the son of Levi, 30 which was the son of Simeon, which was the son of
Judah, which was the son of Joseph, which was the son of Jonan, which
was the son of Eliakim, 31 which was the son of Melea, which was the son
of Mainan, which was the son of Mattatha, which was the son of Nathan,
which was the son of David, 32 which was the son of Jesse, which was the
son of Obed, which was the son of Boaz, which was the son of Salmon,
which was the son of Naasson, 33 which was the son of Aminadab, which
was the son of Aram, which was the son of Esrom, which was the son of
Phares, which was the son of Judah, 34 which was the son of Jacob, which
was the son of Isaac, which was the son of Abraham, which was the son
of Thara, which was the son of Nachor, 35 which was the son of Seruch,
which was the son of Ragau, which was the son of Phaleg, which was the
son of Heber, which was the son of Sala, 36 which was the son of Cainan,
which was the son of Arphaxad, which was the son of Sem, which was the
son of Noah, which was the son of Lamech, 37 which was the son of Math-
usalah, which was the son of Enoch, which was the son of Jared, which
was the son of Maleleel, which was the son of Cainan, 38 which was the
son of Enos, which was the son of Seth, which was the son of Adam, which
was the son of God.

27 Joanan: TR *Joanna*

31 Mainan: TR *Menan*

35 Seruch: TR *Saruch*
35 Phaleg: TR *Phalec*

4 And Jesus being full of the Holy Spirit returned from Jordan, and was
led by the Spirit into the wilderness, 2 being forty days tempted of the
devil. And in those days he did eat nothing: and when they were ended,
he afterward hungered. 3 And the devil said unto him, If thou be the Son
of God, command this stone that it be made bread. 4 And Jesus answered
him, saying, It is written, That man shall not live by bread alone, but by
every word of God. 5 And the devil, taking him up into a high mountain,
showed unto him all the kingdoms of the world in a moment of time. 6 And
the devil said unto him, All this power will I give thee, and the glory of
them: for that is delivered unto me; and to whomsoever I will I give it. 7 If

4 Deut. 8:3

[a] And Jesus himself, when he began, was about thirty years of age: or, *And Jesus himself began to be about thirty years of age*

thou therefore wilt worship me, all shall be thine. [8] And Jesus answered
and said unto him, Get thee behind me, Satan: it is written, Thou shalt
worship the Lord thy God, and him only shalt thou serve. [9] And he brought
him to Jerusalem, and set him on a pinnacle of the temple, and said unto
him, If thou be the Son of God, cast thyself down from hence: [10] for it is
written, He shall give his angels charge over thee, to keep thee: [11] and in
their hands they shall bear thee up, lest at any time thou dash thy foot
against a stone. [12] And Jesus answering said unto him, It is said, Thou
shalt not tempt the Lord thy God. [13] And when the devil had ended all the
temptation, he departed from him for a season.

[7] worship me: or, *fall down before me*
[8] Deut. 6:13
[8] it: TR *for it*
[10] Ps. 90:11–12 (Heb. + LXX)
[12] Deut. 6:16 (LXX ≠ Heb.)

[14] And Jesus returned in the power of the Spirit into Galilee: and there
went out a fame of him through all the region round about. [15] And he
taught in their synagogues, being glorified of all. [16] And he came to
Nazareth, where he had been brought up: and, as his custom was, he went
into the synagogue on the sabbath day, and stood up for to read. [17] And
there was delivered unto him the book of the prophet Esaias. And when
he had opened the book, he found the place where it was written, [18] The
Spirit of the Lord is upon me, because he hath anointed me to preach
the gospel to the poor; he hath sent me to heal the broken-hearted, to
preach deliverance to the captives, and recovering of sight to the blind,
to set at liberty them that are bruised, [19] to preach the acceptable year of
the Lord. [20] And he closed the book, and he gave it again to the minister,
and sat down. And the eyes of all them that were in the synagogue were
fastened on him. [21] And he began to say unto them, This day is this scrip-
ture fulfilled in your ears. [22] And all bare him witness, and wondered at
the gracious words which proceeded out of his mouth. And they said, Is
not this Joseph's son? [23] And he said unto them, Ye will surely say unto me
this proverb, Physician, heal thyself: whatsoever we have heard done in
Capernaum, do also here in thy country. [24] And he said, Verily I say unto
you, No prophet is accepted in his own country. [25] But I tell you of a truth,
many widows were in Israel in the days of Elias, when the heaven was shut
up three years and six months, when great famine was throughout all the
land; [26] but unto none of them was Elias sent, save unto Sarepta, a city of
Sidon, unto a woman that was a widow. [27] And many lepers were in Israel
in the time of Elisseus the prophet; and none of them was cleansed, sav-
ing Naaman the Syrian. [28] And all they in the synagogue, when they heard
these things, were filled with wrath, [29] and rose up, and thrust him out
of the city, and led him unto the brow of the hill whereon their city was
built, that they might cast him down headlong. [30] But he passing through
the midst of them went his way, [31] and came down to Capernaum, a city
of Galilee, and taught them on the sabbath days. [32] And they were aston-
ished at his doctrine: for his word was with power.

[18] Esai. 61:1–2
[29] brow: or, *edge*

[33] And in the synagogue there was a man, which had a spirit of an un-
clean devil, and cried out with a loud voice, [34] saying, Let us alone; what
have we to do with thee, thou Jesus of Nazareth? art thou come to destroy
us? I know thee who thou art, the Holy One of God. [35] And Jesus rebuked
him, saying, Hold thy peace, and come out of him. And when the devil had

[34] Let us alone: or, *away*

thrown him in the midst, he came out of him, and hurt him not. [36] And
they were all amazed, and spake among themselves, saying, What a word
is this! for with authority and power he commandeth the unclean spirits,
and they come out. [37] And the fame of him went out into every place of
the country round about.

[38] And he arose out of the synagogue, and entered into Simon's house.
And Simon's wife's mother was taken with a great fever; and they besought
him for her. [39] And he stood over her, and rebuked the fever; and it left her:
and immediately she arose and ministered unto them. [40] Now when the
sun was setting, all they that had any sick with divers diseases brought
them unto him; and he laid his hands on every one of them, and healed
them. [41] And devils also came out of many, crying out, and saying, Thou
art Christ the Son of God. And he rebuking them suffered them not to
speak: for they knew that he was Christ.

[41] to speak: for they knew that he was Christ: or, *to say that they knew him to be Christ*
[42] after: TR omits

[42] And when it was day, he departed and went into a desert place: and
the people sought after him, and came unto him, and stayed him, that
he should not depart from them. [43] And he said unto them, I must preach
the kingdom of God to other cities also: for therefore am I sent. [44] And he
preached in the synagogues of Galilee.

5 And it came to pass that, as the people pressed upon him to hear the
word of God, he stood by the lake of Gennesaret, [2] and saw two ships
standing by the lake: but the fishermen were gone out of them, and were
washing their nets. [3] And he entered into one of the ships, which was Si-
mon's, and prayed him that he would thrust out a little from the land. And
he sat down, and taught the people out of the ship. [4] Now when he had
left speaking, he said unto Simon, Launch out into the deep, and let down
your nets for a draught. [5] And Simon answering said unto him, Master, we
have toiled all the night, and have taken nothing: nevertheless at thy word
I will let down the net. [6] And when they had this done, they enclosed a
great multitude of fishes: and their net brake. [7] And they beckoned unto
their partners, which were in the other ship, that they should come and
help them. And they came, and filled both the ships, so that they began to
sink. [8] When Simon Peter saw it, he fell down at Jesus' knees, saying, De-
part from me; for I am a sinful man, O Lord. [9] For he was astonished, and
all that were with him, at the draught of the fishes which they had taken:
[10] and so was also James, and John, the sons of Zebedee, which were part-
ners with Simon. And Jesus said unto Simon, Fear not; from henceforth
thou shalt catch men. [11] And when they had brought their ships to land,
they forsook all, and followed him.

[12] And it came to pass, when he was in a certain city, behold a man full of
leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord,
if thou wilt, thou canst make me clean. [13] And he put forth his hand, and
touched him, saying, I will: be thou clean. And immediately the leprosy
departed from him. [14] And he charged him to tell no man: but go, and
show thyself to the priest, and offer for thy cleansing, according as Moses
commanded, for a testimony unto them. [15] But so much the more went
there a fame abroad of him: and great multitudes came together to hear,

and to be healed by him of their infirmities. [16] And he withdrew himself
into the wilderness, and prayed.
[17] And it came to pass on a certain day, as he was teaching, that there
were Pharisees and doctors of the law sitting by, which were come out
of every town of Galilee, and Judea, and Jerusalem: and the power of the
Lord was present to heal them. [18] And behold, men brought in a bed a
man which was taken with a palsy: and they sought means to bring him
in, and to lay him before him. [19] And when they could not find by what
way they might bring him in because of the multitude, they went upon
the housetop, and let him down through the tiling with his couch into the
midst before Jesus. [20] And when he saw their faith, he said unto him, Man,
thy sins are forgiven thee. [21] And the scribes and the Pharisees began to
reason, saying, Who is this which speaketh blasphemies? Who can for-
give sins, but God alone? [22] But when Jesus perceived their thoughts, he
answering said unto them, What reason ye in your hearts? [23] Whether is
easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? [24] But
that ye may know that the Son of man hath power upon earth to forgive
sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up
thy couch, and go into thy house. [25] And immediately he rose up before
them, and took up that whereon he lay, and departed to his own house,
glorifying God. [26] And they were all amazed, and they glorified God, and
were filled with fear, saying, We have seen strange things today.
[27] And after these things he went forth, and saw a publican, named Levi,
sitting at the receipt of custom: and he said unto him, Follow me. [28] And he
left all, rose up, and followed him. [29] And Levi made him a great feast in his
own house: and there was a great company of publicans and of others that
sat down with them. [30] But their scribes and Pharisees murmured against
his disciples, saying, Why do ye eat and drink with the publicans and
sinners? [31] And Jesus answering said unto them, They that are whole need
not a physician; but they that are sick. [32] I came not to call the righteous,
but sinners to repentance.
[33] And they said unto him, Why do the disciples of John fast often, and
make prayers, and likewise the disciples of the Pharisees; but thine eat
and drink? [34] And he said unto them, Can ye make the children of the
bridechamber fast, while the bridegroom is with them? [35] But the days
will come, when the bridegroom shall be taken away from them, and then
shall they fast in those days. [36] And he spake also a parable unto them; No
man putteth a piece of a new garment upon an old; if otherwise, then both
he rendeth the new, and that which was taken out of the new agreeth not
with the old. [37] And no man putteth new wine into old bottles; else the new
wine will burst the bottles, and be spilled, and the bottles shall perish.
[38] But new wine must be put into new bottles; and both are preserved.
[39] No man also having drunk old wine straightway desireth new: for he
saith, The old is better.
6 And it came to pass on the second sabbath after the first, that he went
through the corn fields; and his disciples plucked the ears of corn, and
did eat, rubbing them in their hands. [2] And certain of the Pharisees said

[30] the publicans: TR omits *the*

[36] he rendeth the new: or, *the new maketh a rent*
[36] that which: TR *the piece that*

unto them, Why do ye that which is not lawful to do on the sabbath days?
3 And Jesus answering them said, Have ye not read so much as this, what
David did, when himself was a-hungered, and they which were with him;
4 how he went into the house of God, and did take and eat the showbread,
and gave also to them that were with him; which it is not lawful to eat
but for the priests alone? 5 And he said unto them, That the Son of man is
Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the
synagogue and taught: and there was a man whose right hand was with-
ered. 7 And the scribes and Pharisees watched, whether he would heal on
the sabbath day; that they might find an accusation against him. 8 But he
knew their thoughts, and said to the man which had the withered hand,
Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then
said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath
days to do good, or to do evil? to save life, or to kill? 10 And looking round
about upon them all, he said unto him, Stretch forth thy hand. And he
did: and his hand was restored whole as the other. 11 And they were filled
with madness; and communed one with another what they might do to
Jesus.

7 watched: TR adds *him*

9 kill: TR *destroy it*
10 him: TR *the man*
10 did: TR adds *so*

12 And it came to pass in those days, that he went out into a mountain
to pray, and continued all night in prayer to God. 13 And when it was day,
he called unto him his disciples: and of them he chose twelve, whom
also he named apostles; 14 Simon (whom he also named Peter), and An-
drew his brother, James and John, Philip and Bartholomew, 15 Matthew
and Thomas, James the son of Alpheus, and Simon called Zelotes, 16 and
Judas the son of James, and Judas Iscariot, which also was the traitor.

16 the son: or, *the brother*

17 And he came down with them, and stood in the plain, and the com-
pany of his disciples, and a great multitude of people out of all Judea and
Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear
him, and to be healed of their diseases; 18 and they that were vexed with
unclean spirits: and they were healed. 19 And the whole multitude sought
to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said,
Blessed be ye poor: for yours is the kingdom of God.
21 Blessed are ye that hunger now: for ye shall be filled.
Blessed are ye that weep now: for ye shall laugh.
22 Blessed are ye, when men shall hate you, and when they shall separate
you from their company, and shall reproach you, and cast out your name
as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy:
for behold, your reward is great in heaven: for in the like manner did their
fathers unto the prophets.

24 But woe unto you that are rich: for ye have received your consolation.
25 Woe unto you that are full: for ye shall hunger.
Woe unto you that laugh now: for ye shall mourn and weep.
26 Woe, when men shall speak well of you: for so did their fathers to the
false prophets.

26 Woe: TR adds *unto you*
26 when: TR *when all*

[27] But I say unto you which hear, Love your enemies, do good to them
which hate you, [28] bless them that curse you, pray for them which de-
spitefully use you. [29] And unto him that smiteth thee on the one cheek
offer also the other; and him that taketh away thy cloak forbid not to take
thy coat also. [30] Give to every man that asketh of thee; and of him that
taketh away thy goods ask them not again. [31] And as ye would that men
should do to you, do ye also to them likewise. [32] For if ye love them which
love you, what thank have ye? for sinners also love those that love them.
[33] And if ye do good to them which do good to you, what thank have ye?
for sinners also do even the same. [34] And if ye lend to them of whom ye
hope to receive, what thank have ye? for sinners also lend to sinners, to re-
ceive as much again. [35] But love ye your enemies, and do good, and lend,
hoping for nothing again; and your reward shall be great, and ye shall
be the children of the Highest: for he is kind unto the unthankful and to
the evil. [36] Be ye therefore merciful, as your Father also is merciful. [37] And
judge not, and ye shall not be judged: condemn not, and ye shall not be
condemned: forgive, and ye shall be forgiven: [38] give, and it shall be given
unto you; good measure, pressed down, and shaken together, and run-
ning over, shall men give into your bosom. For with the same measure
that ye mete withal it shall be measured to you again.

[39] And he spake a parable unto them, Can the blind lead the blind? shall
they not both fall into the ditch? [40] The disciple is not above his master:
but every one that is perfect shall be as his master. [41] And why beholdest
thou the mote that is in thy brother's eye, but perceivest not the beam that
is in thy own eye? [42] Either how canst thou say to thy brother, Brother, let
me pull out the mote that is in thy eye, when thou thyself beholdest not
the beam that is in thy own eye? Thou hypocrite, cast out first the beam
out of thy own eye, and then shalt thou see clearly to pull out the mote
that is in thy brother's eye. [43] For a good tree bringeth not forth corrupt
fruit; neither doth a corrupt tree bring forth good fruit. [44] For every tree
is known by his own fruit. For of thorns men do not gather figs, nor of a
bramble bush gather they grapes. [45] A good man out of the good treasure
of his heart bringeth forth that which is good; and an evil man out of
the evil treasure of his heart bringeth forth that which is evil: for of the
abundance of the heart his mouth speaketh.

[46] And why call ye me, Lord, Lord, and do not the things which I say?
[47] Whosoever cometh to me, and heareth my sayings, and doeth them, I
will show you to whom he is like: [48] he is like a man which built a house,
and digged deep, and laid the foundation on a rock: and when the flood
arose, the stream beat vehemently upon that house, and could not shake
it: for it was founded upon a rock. [49] But he that heareth, and doeth not, is
like a man that without a foundation built a house upon the earth; against
which the stream did beat vehemently, and immediately it fell; and the
ruin of that house was great.

7 Now when he had ended all his sayings in the audience of the people,
he entered into Capernaum. [2] And a certain centurion's servant, who
was dear unto him, was sick, and ready to die. [3] And when he heard of

[28] pray: TR *and pray*

[37] And judge: TR *Judge*

[40] that is perfect shall be as his master: or, *shall be perfected as his master*

Jesus, he sent unto him the elders of the Jews, beseeching him that he
would come and heal his servant. [4] And when they came to Jesus, they be-
sought him instantly, saying, That he was worthy for whom he should do
this: [5] for he loveth our nation, and he hath built us a synagogue. [6] Then
Jesus went with them. And when he was now not far from the house, the
centurion sent friends to him, saying unto him, Lord, trouble not thyself:
for I am not worthy that thou shouldst enter under my roof: [7] wherefore
neither thought I myself worthy to come unto thee: but say in a word,
and my servant shall be healed. [8] For I also am a man set under authority,
having under me soldiers, and I say unto one, Go, and he goeth; and to
another, Come, and he cometh; and to my servant, Do this, and he doeth
it. [9] When Jesus heard these things, he marvelled at him, and turned him
about, and said unto the people that followed him, I say unto you, I have
not found so great faith, no, not in Israel. [10] And they that were sent, re-
turning to the house, found the servant whole that had been sick.

[11] afterward: TR *the day after*

[11] And it came to pass afterward, that he went into a city called Nain;
and many of his disciples went with him, and much people. [12] Now when
he came nigh to the gate of the city, behold, there was a dead man carried
out, the only son of his mother, and she was a widow: and much people of
the city was with her. [13] And when the Lord saw her, he had compassion
on her, and said unto her, Weep not. [14] And he came and touched the bier:
and they that bare him stood still. And he said, Young man, I say unto thee,
Arise. [15] And he that was dead sat up, and began to speak. And he delivered
him to his mother. [16] And there came a fear on all: and they glorified God,
saying, That a great prophet is risen up among us; and, That God hath
visited his people. [17] And this rumour of him went forth throughout all
Judea, and throughout all the region round about.

[14] bier: or, *coffin*

[18] And the disciples of John showed him of all these things. [19] And John
calling unto him two of his disciples sent them to Jesus, saying, Art thou
he that should come? or look we for another? [20] When the men were come
unto him, they said, John Baptist hath sent us unto thee, saying, Art thou
he that should come? or look we for another? [21] And in that same hour he
cured many of their infirmities and plagues, and of evil spirits; and unto
many that were blind he gave sight. [22] Then Jesus answering said unto
them, Go your way, and tell John what things ye have seen and heard; how
that the blind see, the lame walk, the lepers are cleansed, the deaf hear,
the dead are raised, to the poor the gospel is preached. [23] And blessed is
he, whosoever shall not be offended in me. [24] And when the messengers of
John were departed, he began to speak unto the people concerning John,
What went ye out into the wilderness for to see? A reed shaken with the
wind? [25] But what went ye out for to see? A man clothed in soft raiment?
Behold, they which are gorgeously apparelled, and live delicately, are in
kings' courts. [26] But what went ye out for to see? A prophet? Yea, I say unto
you, and much more than a prophet. [27] This is he, of whom it is written,
Behold, I send my messenger before thy face, which shall prepare thy way
before thee. [28] For I say unto you, Among those that are born of women
there is not a greater prophet than John the Baptist: but he that is least

[27] Mal. 3:1 (Heb. + LXX)

in the kingdom of God is greater than he. [29] And all the people that heard
him, and the publicans, justified God, being baptized with the baptism of
John. [30] But the Pharisees and lawyers rejected the counsel of God against
themselves, being not baptized of him.
[31] Whereunto then shall I liken the men of this generation? and to what
are they like? [32] They are like unto children sitting in the marketplace, and
calling one to another, and saying, We have piped unto you, and ye have
not danced; we have mourned to you, and ye have not wept. [33] For John
the Baptist came neither eating bread nor drinking wine; and ye say, He
hath a devil. [34] The Son of man is come eating and drinking; and ye say,
Behold a gluttonous man, and a winebibber, a friend of publicans and
sinners. [35] But wisdom is justified of all her children.
[36] And one of the Pharisees desired him that he would eat with him. And
he went into the Pharisee's house, and sat down to meat. [37] And behold,
a woman in the city, which was a sinner, when she knew that Jesus sat at
meat in the Pharisee's house, brought an alabaster box of ointment, [38] and
stood at his feet behind him weeping, and began to wash his feet with
tears, and did wipe them with the hairs of her head, and kissed his feet,
and anointed them with the ointment. [39] Now when the Pharisee which
had bidden him saw it, he spake within himself, saying, This man, if he
were a prophet, would have known who and what manner of woman this
is that toucheth him: for she is a sinner. [40] And Jesus answering said unto
him, Simon, I have somewhat to say unto thee. And he saith, Master, say
on. [41] There was a certain creditor which had two debtors: the one ought
five hundred pence, and the other fifty. [42] And when they had nothing to
pay, he frankly forgave them both. Tell me therefore, which of them will
love him most? [43] Simon answered and said, I suppose that he, to whom
he forgave most. And he said unto him, Thou hast rightly judged. [44] And
he turned to the woman, and said unto Simon, Seest thou this woman?
I entered into thy house, thou gavest me no water for my feet: but she
hath washed my feet with tears, and wiped them with the hairs of her
head. [45] Thou gavest me no kiss: but this woman since the time I came in
hath not ceased to kiss my feet. [46] My head with oil thou didst not anoint:
but this woman hath anointed my feet with ointment. [47] Wherefore I say
unto thee, Her sins, which are many, are forgiven; for she loved much: but
to whom little is forgiven, the same loveth little. [48] And he said unto her,
Thy sins are forgiven. [49] And they that sat at meat with him began to say
within themselves, Who is this that forgiveth sins also? [50] And he said to
the woman, Thy faith hath saved thee; go in peace.
8 And it came to pass afterward, that he went throughout every city
and village, preaching and showing the glad tidings of the kingdom
of God: and the twelve were with him, [2] and certain women, which had
been healed of evil spirits and infirmities, Mary called Magdalene, out of
whom went seven devils, [3] and Joanna the wife of Chuza Herod's stew-
ard, and Susanna, and many others, which ministered unto them of their
substance.

[30] rejected: or, *frustrated*
[30] against themselves: or, *within themselves*
[31] Whereunto: TR *And the Lord said, Whereunto*
[41] pence: see Matt. 18:28
[3] them: TR *him*

4 And when much people were gathered together, and were come to him
out of every city, he spake by a parable: 5 A sower went out to sow his seed:
and as he sowed, some fell by the wayside; and it was trodden down, and
the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as
it was sprung up, it withered away, because it lacked moisture. 7 And some
fell among thorns; and the thorns sprang up with it, and choked it. 8 And
other fell into good ground, and sprang up, and bare fruit a hundredfold.
And when he said these things, he cried, He that hath ears to hear, let him
hear.

8 into good: TR *on good*

9 And his disciples asked him, saying, What might this parable be? 10 And
he said, Unto you it is given to know the mysteries of the kingdom of God:
but to others in parables; that seeing they might not see, and hearing they
might not understand. 11 Now the parable is this: The seed is the word of
God. 12 Those by the wayside are they that hear; then cometh the devil,
and taketh away the word out of their hearts, lest they should believe and
be saved. 13 They on the rock are they, which, when they hear, receive the
word with joy; and these have no root, which for a while believe, and in
time of temptation fall away. 14 And that which fell among thorns are they,
which, when they have heard, go forth, and are choked with cares and
riches and pleasures of this life, and bring no fruit to perfection. 15 But
that on the good ground are they, which in an honest and good heart,
having heard the word, keep it, and bring forth fruit with patience.

10 Esai. 6:9

16 No man, when he hath lighted a candle, covereth it with a vessel, or
putteth it under a bed; but setteth it on a candlestick, that they which
enter in may see the light. 17 For nothing is secret, that shall not be made
manifest; neither anything hid, that shall not be known and come abroad.
18 Take heed therefore how ye hear: for whosoever hath, to him shall be
given; and whosoever hath not, from him shall be taken even that which
he seemeth to have.

18 seemeth to have: or, *thinketh that he hath*

19 Then came to him his mother and his brethren, and could not come at
him for the press. 20 And it was told him by certain which said, Thy mother
and thy brethren stand without, desiring to see thee. 21 And he answered
and said unto them, My mother and my brethren are these which hear
the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his
disciples: and he said unto them, Let us go over unto the other side of the
lake. And they launched forth. 23 But as they sailed he fell asleep: and there
came down a storm of wind on the lake; and they were filled with water,
and were in jeopardy. 24 And they came to him, and awoke him, saying,
Master, master, we perish. Then he rose, and rebuked the wind and the
raging of the water: and they ceased, and there was a calm. 25 And he said
unto them, Where is your faith? And they being afraid wondered, saying
one to another, What manner of man is this? for he commandeth even
the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against
Galilee. 27 And when he went forth to land, there met him out of the city
a certain man, which had devils long time, and ware no clothes, neither

abode in any house, but in the tombs. [28] When he saw Jesus, he cried out,
and fell down before him, and with a loud voice said, What have I to do
with thee, Jesus, thou Son of God most high? I beseech thee, torment me
not. [29] (For he had commanded the unclean spirit to come out of the man.
For oftentimes it had caught him: and he was kept bound with chains
and in fetters; and he brake the bands, and was driven of the devil into
the wilderness.) [30] And Jesus asked him, saying, What is thy name? And
he said, Legion: because many devils were entered into him. [31] And he
besought him that he would not command them to go out into the deep.
[32] And there was there a herd of many swine feeding on the mountain: and
they besought him that he would suffer them to enter into them. And he
suffered them. [33] Then went the devils out of the man, and entered into
the swine: and the herd ran violently down a steep place into the lake,
and were choked. [34] When they that fed them saw what was done, they
fled, and told it in the city and in the country. [35] Then they went out to see
what was done; and came to Jesus, and found the man, out of whom the
devils were departed, sitting at the feet of Jesus, clothed, and in his right
mind: and they were afraid. [36] They also which saw it told them by what
means he that was possessed of the devils was healed. [37] Then the whole
multitude of the country of the Gadarenes round about besought him to
depart from them; for they were taken with great fear: and he went up
into the ship, and returned back again. [38] Now the man out of whom the
devils were departed besought him that he might be with him: but Jesus
sent him away, saying, [39] Return to thy own house, and show how great
things God hath done unto thee. And he went his way, and published
throughout the whole city how great things Jesus had done unto him.

[31] he besought: TR *they besought*

[34] and told: TR *and went and told*

[40] And it came to pass that, when Jesus was returned, the people gladly
received him: for they were all waiting for him. [41] And behold, there came
a man named Jairus, and he was a ruler of the synagogue: and he fell
down at Jesus' feet, and besought him that he would come into his house:
[42] for he had one only daughter, about twelve years of age, and she lay a-
dying. (But as he went the people thronged him. [43] And a woman having
an issue of blood twelve years, which had spent all her living upon physi-
cians, neither could be healed of any, [44] came behind him, and touched
the border of his garment: and immediately her issue of blood stanched.
[45] And Jesus said, Who touched me? When all denied, Peter and they that
were with him said, Master, the multitude throng thee and press thee, and
sayest thou, Who touched me? [46] And Jesus said, Somebody hath touched
me: for I perceive that virtue is gone out of me. [47] And when the woman
saw that she was not hid, she came trembling, and falling down before
him, she declared unto him before all the people for what cause she had
touched him, and how she was healed immediately. [48] And he said unto
her, Daughter, be of good comfort: thy faith hath made thee whole; go
in peace.) [49] While he yet spake, there cometh one from the ruler of the
synagogue's house, saying to him, Thy daughter is dead; trouble not the
Master. [50] But when Jesus heard it, he answered him, saying, Fear not: be-
lieve only, and she shall be made whole. [51] And when he came into the

house, he suffered no man to go in, save Peter, and John, and James, and
the father and the mother of the maiden. 52 And all wept, and bewailed her:
but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed
him to scorn, knowing that she was dead. 54 And he put them all out, and
took her by the hand, and called, saying, Maid, arise. 55 And her spirit
came again, and she arose straightway: and he commanded to give her
meat. 56 And her parents were astonished: but he charged them that they
should tell no man what was done.

[51] John, and James: TR *James, and John*

9 Then he called the twelve together, and gave them power and author-
ity over all devils, and to cure diseases. 2 And he sent them to preach
the kingdom of God, and to heal the sick. 3 And he said unto them, Take
nothing for your journey, neither staves, nor scrip, neither bread, neither
money; neither have two coats apiece. 4 And whatsoever house ye enter
into, there abide, and thence depart. 5 And whosoever will not receive you,
when ye go out of that city, shake off the very dust from your feet for a tes-
timony against them. 6 And they departed, and went through the towns,
preaching the gospel, and healing everywhere.

[1] the twelve: TR *his twelve disciples*

7 Now Herod the tetrarch heard of all that was done by him: and he was
perplexed, because that it was said of some, that John was risen from the
dead; 8 and of some, that Elias had appeared; and of others, that one of
the old prophets was risen again. 9 And Herod said, John have I beheaded:
but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had
done. And he took them, and went aside privately into a desert place be-
longing to the city called Bethsaida. 11 And the people, when they knew
it, followed him: and he received them, and spake unto them of the king-
dom of God, and healed them that had need of healing. 12 And when the
day began to wear away, then came the twelve, and said unto him, Send
the multitude away, that they may go into the towns and country round
about, and lodge, and get victuals: for we are here in a desert place. 13 But
he said unto them, Give ye them to eat. And they said, We have no more
but five loaves and two fishes; except we should go and buy meat for all
this people. 14 For they were about five thousand men. And he said to his
disciples, Make them sit down by fifties in a company. 15 And they did so,
and made them all sit down. 16 Then he took the five loaves and the two
fishes, and looking up to heaven, he blessed them, and brake, and gave to
the disciples to set before the multitude. 17 And they did eat, and were all
filled: and there was taken up of fragments that remained to them twelve
baskets.

18 And it came to pass, as he was alone praying, his disciples were with
him: and he asked them, saying, Whom say the people that I am? 19 They
answering said, John the Baptist; but some say, Elias; and others say, that
one of the old prophets is risen again. 20 He said unto them, But whom say
ye that I am? Peter answering said, The Christ of God. 21 And he straitly
charged them, and commanded them to tell no man that thing; 22 saying,
The Son of man must suffer many things, and be rejected of the elders
and chief priests and scribes, and be slain, and arise the third day. 23 And

[22] arise: TR *be raised*

he said to them all, If any man will come after me, let him deny himself,
and take up his cross, and follow me. [24] For whosoever will save his life
shall lose it: but whosoever will lose his life for my sake, the same shall
save it. [25] For what is a man advantaged, if he gain the whole world, and
lose himself, or be cast away? [26] For whosoever shall be ashamed of me
and of my words, of him shall the Son of man be ashamed, when he shall
come in his own glory, and in his Father's, and of the holy angels. [27] But I
tell you of a truth, there be some standing here, which shall not taste of
death, till they see the kingdom of God.

[23] cross: TR adds *daily*

[28] And it came to pass about an eight days after these sayings, he took
Peter and John and James, and went up into a mountain to pray. [29] And
as he prayed, the fashion of his countenance was altered, and his raiment
was white and glistering. [30] And behold, there talked with him two men,
which were Moses and Elias: [31] who appeared in glory, and spake of his
decease which he should accomplish at Jerusalem. [32] But Peter and they
that were with him were heavy with sleep: and when they were awake,
they saw his glory, and the two men that stood with him. [33] And it came
to pass, as they departed from him, Peter said unto Jesus, Master, it is good
for us to be here: and let us make three tabernacles; one for thee, and one
for Moses, and one for Elias: not knowing what he said. [34] While he thus
spake, there came a cloud, and overshadowed them: and they feared as
they entered into the cloud. [35] And there came a voice out of the cloud,
saying, This is my beloved Son: hear him. [36] And when the voice was past,
Jesus was found alone. And they kept it close, and told no man in those
days any of those things which they had seen.

[28] sayings: or, *things*

[37] And it came to pass, that on the next day, when they were come down
from the hill, much people met him. [38] And behold, a man of the company
cried out, saying, Master, I beseech thee, look upon my son: for he is my
only child. [39] And lo, a spirit taketh him, and he suddenly crieth out; and
it teareth him that he foameth again, and bruising him hardly departeth
from him. [40] And I besought thy disciples to cast him out; and they could
not. [41] And Jesus answering said, O faithless and perverse generation, how
long shall I be with you, and suffer you? Bring thy son hither. [42] And as he
was yet a-coming, the devil threw him down, and tare him. And Jesus
rebuked the unclean spirit, and healed the child, and delivered him again
to his father.

[43] And they were all amazed at the mighty power of God. But while they
wondered every one at all things which Jesus did, he said unto his disci-
ples, [44] Let these sayings sink down into your ears: for the Son of man shall
be delivered into the hands of men. [45] But they understood not this saying,
and it was hid from them, that they perceived it not: and they feared to
ask him of that saying.

[46] Then there arose a reasoning among them, which of them should be
greatest. [47] And Jesus, perceiving the thought of their heart, took a child,
and set him by him, [48] and said unto them, Whosoever shall receive this
child in my name receiveth me: and whosoever shall receive me receiveth

him that sent me: for he that is least among you all, the same shall be great.

[49] And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. [50] And Jesus said unto him, Forbid him not: for he that is not against us is for us.

[51] And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, [52] and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. [53] And they did not receive him, because his face was as though he would go to Jerusalem. [54] And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? [55] But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. [56] For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

[57] And it came to pass that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. [58] And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. [59] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. [60] Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. [61] And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home in my house. [62] And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. [2] Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. [3] Go your ways: behold, I send you forth as lambs among wolves. [4] Carry neither purse, nor scrip, nor shoes: and salute no man by the way. [5] And into whatsoever house ye enter, first say, Peace be to this house. [6] And if a son of peace be there, your peace shall rest upon him: if not, it shall turn to you again. [7] And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. [8] And into whatsoever city ye enter, and they receive you, eat such things as are set before you: [9] and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. [10] But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, [11] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. [12] I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

[6] a son: TR *the son*
[6] him: or, *it*
[12] I say: TR *But I say*

[13] Woe unto thee, Chorazin, woe unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. [14] But

it shall be more tolerable for Tyre and Sidon at the judgment, than for
you. [15] And thou, Capernaum, which art exalted to heaven, shalt be thrust
down to hell. [16] He that heareth you heareth me; and he that despiseth you
despiseth me; and he that despiseth me despiseth him that sent me.
[17] And the seventy returned again with joy, saying, Lord, even the devils
are subject unto us through thy name. [18] And he said unto them, I beheld
Satan as lightning fall from heaven. [19] Behold, I give unto you power to
tread on serpents and scorpions, and over all the power of the enemy: and
nothing shall by any means hurt you. [20] Notwithstanding in this rejoice
not, that the spirits are subject unto you; but rejoice, because your names
are written in heaven.

[20] but: TR adds *rather*

[21] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father,
Lord of heaven and earth, that thou hast hid these things from the wise
and prudent, and hast revealed them unto babes: even so, Father; for so
it seemed good in thy sight. [22] And he turned him unto his disciples, and
said, All things are delivered to me of my Father: and no man knoweth
who the Son is, but the Father; and who the Father is, but the Son, and he
to whom the Son will reveal him. [23] And he turned him unto his disciples,
and said privately, Blessed are the eyes which see the things that ye see:
[24] for I tell you, that many prophets and kings have desired to see those
things which ye see, and have not seen them; and to hear those things
which ye hear, and have not heard them.

[22] And he turned him unto his disciples, and said: TR omits

[25] And behold, a certain lawyer stood up, and tempted him, saying, Mas-
ter, what shall I do to inherit eternal life? [26] He said unto him, What is
written in the law? how readest thou? [27] And he answering said, Thou
shalt love the Lord thy God with all thy heart, and with all thy soul, and
with all thy strength, and with all thy mind; and thy neighbour as thyself.
[28] And he said unto him, Thou hast answered right: this do, and thou shalt
live. [29] But he, willing to justify himself, said unto Jesus, And who is my
neighbour? [30] And Jesus answering said, A certain man went down from
Jerusalem to Jericho, and fell among thieves, which stripped him of his
raiment, and wounded him, and departed, leaving him half dead. [31] And
by chance there came down a certain priest that way: and when he saw
him, he passed by on the other side. [32] And likewise a Levite, when he was
at the place, came and looked on him, and passed by on the other side.
[33] But a certain Samaritan, as he journeyed, came where he was: and when
he saw him, he had compassion on him, [34] and went to him, and bound
up his wounds, pouring in oil and wine, and set him on his own beast, and
brought him to an inn, and took care of him. [35] And on the morrow when
he departed, he took out two pence, and gave them to the host, and said
unto him, Take care of him; and whatsoever thou spendest more, when I
come again, I will repay thee. [36] Which now of these three, thinkest thou,
was neighbour unto him that fell among the thieves? [37] And he said, He
that showed mercy on him. Then said Jesus unto him, Go, and do thou
likewise.

[27] Lev. 19:18 (Heb. + LXX)
[27] Deut. 6:5

[35] pence: see Matt. 20:2

[38] Now it came to pass, as they went, that he entered into a certain vil-
lage: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard
his word. 40 But Martha was cumbered about much serving, and came to
him, and said, Lord, dost thou not care that my sister hath left me to
serve alone? bid her therefore that she help me. 41 And Jesus answered
and said unto her, Martha, Martha, thou art careful and troubled about
many things: 42 but one thing is needful: and Mary hath chosen that good
part, which shall not be taken away from her.

11 And it came to pass that, as he was praying in a certain place, when
he ceased, one of his disciples said unto him, Lord, teach us to pray,
as John also taught his disciples. 2 And he said unto them, When ye pray,
say,

Our Father which art in heaven, Hallowed be thy name. Thy kingdom
come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our
daily bread. 4 And forgive us our sins; for we also forgive every one that is
indebted to us. And lead us not into temptation; but deliver us from evil.

3 day by day: or, *for the day*

5 And he said unto them, Which of you shall have a friend, and shall
go unto him at midnight, and say unto him, Friend, lend me three loaves;
6 for a friend in his journey is come to me, and I have nothing to set before
him: 7 and he from within shall answer and say, Trouble me not: the door
is now shut, and my children are with me in bed; I cannot rise and give
thee? 8 I say unto you, Though he will not rise and give him, because he
is his friend, yet because of his importunity he will rise and give him as
much as he needeth. 9 And I say unto you, Ask, and it shall be given you;
seek, and ye shall find; knock, and it shall be opened unto you. 10 For
every one that asketh receiveth; and he that seeketh findeth; and to him
that knocketh it shall be opened. 11 If a son shall ask bread of any of you
that is a father, will he give him a stone? or if he ask a fish, will he for a
fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a
scorpion? 13 If ye then, being evil, know how to give good gifts unto your
children: how much more shall your heavenly Father give the Holy Spirit
to them that ask him?

6 friend: TR adds *of mine*
6 in his journey: or, *out of his way*
8 much: TR *many*

14 And he was casting out a devil, and it was dumb. And it came to pass,
when the devil was gone out, the dumb spake; and the people wondered.
15 But some of them said, He casteth out devils through Beelzebub the
chief of the devils. 16 And other, tempting him, sought of him a sign from
heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom
divided against itself is brought to desolation; and a house divided against
a house falleth. 18 If Satan also be divided against himself, how shall his
kingdom stand? because ye say that I cast out devils through Beelzebub.
19 And if I by Beelzebub cast out devils, by whom do your sons cast them
out? therefore shall they be your judges. 20 But if I with the finger of God
cast out devils, no doubt the kingdom of God is come upon you. 21 When
a strong man armed keepeth his palace, his goods are in peace: 22 but
when a stronger than he shall come upon him, and overcome him, he
taketh from him all his armour wherein he trusted, and divideth his spoils.
23 He that is not with me is against me: and he that gathereth not with me
scattereth. 24 When the unclean spirit is gone out of a man, he walketh

through dry places, seeking rest; and finding none, he saith, I will return
unto my house whence I came out. [25] And when he cometh, he findeth
it swept and garnished. [26] Then goeth he, and taketh to him seven other
spirits more wicked than himself; and they come, and dwell there: and
the last state of that man is worse than the first.

[26] come: TR *enter in*

[27] And it came to pass, as he spake these things, a certain woman of the
company lift up her voice, and said unto him, Blessed is the womb that
bare thee, and the paps which thou hast sucked. [28] But he said, Yea rather,
blessed are they that hear the word of God, and keep it.

[29] And when the people were gathered thick together, he began to say,
This is an evil generation: they seek a sign; and there shall no sign be given
it, but the sign of Jonas the prophet. [30] For as Jonas was a sign unto the
Ninevites, so shall also the Son of man be to this generation. [31] The queen
of the south shall rise up in the judgment with the men of this generation,
and condemn them: for she came from the utmost parts of the earth to
hear the wisdom of Solomon; and behold, a greater than Solomon is here.
[32] The men of Nineveh shall rise up in the judgment with this generation,
and shall condemn it: for they repented at the preaching of Jonas; and
behold, a greater than Jonas is here.

[33] No man, when he hath lighted a candle, putteth it in a cellar, neither
under a bushel, but on a candlestick, that they which come in may see the
light. [34] The light of the body is the eye: therefore when thy eye is single,
thy whole body also is full of light; but when thy eye is evil, thy body also
is full of darkness. [35] Take heed therefore that the light which is in thee
be not darkness. [36] If thy whole body therefore be full of light, having no
part dark, the whole shall be full of light, as when the bright shining of a
candle doth give thee light.

[33] cellar: TR *secret place*
[33] bushel: see Matt. 5:15

[37] And as he spake, a certain Pharisee besought him to dine with him:
and he went in, and sat down to meat. [38] And when the Pharisee saw it, he
marvelled that he had not first washed before dinner. [39] And the Lord said
unto him, Now do ye Pharisees make clean the outside of the cup and the
platter; but your inward part is full of ravening and wickedness. [40] Ye fools,
did not he that made that which is without make that which is within also?
[41] But rather give alms of such things as you have; and behold, all things
are clean unto you. [42] But woe unto you, Pharisees! for ye tithe mint and
rue and all manner of herbs, and pass over judgment and the love of God:
these ought ye to have done, and not to leave the other undone.

[41] as you have: or, *as you are able*

[43] Woe unto you, Pharisees! for ye love the uppermost seats in the syna-
gogues, and greetings in the markets.

[44] Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves
which appear not, and the men that walk over them are not aware of them.

[45] Then answered one of the lawyers, and said unto him, Master, thus
saying thou reproachest us also. [46] And he said,

Woe unto you also, ye lawyers! for ye lade men with burdens grievous
to be borne, and ye yourselves touch not the burdens with one of your
fingers.

[47] Woe unto you! for ye build the sepulchres of the prophets, and your
fathers killed them. [48] Truly ye bear witness that ye allow the deeds of
your fathers: for they indeed killed them, and ye build their sepulchres.
[49] Therefore also said the wisdom of God, I will send them prophets and
apostles, and some of them they shall slay and persecute: [50] that the blood
of all the prophets, which was shed from the foundation of the world, may
be required of this generation; [51] from the blood of Abel unto the blood of
Zacharias, which perished between the altar and the temple: verily I say
unto you, It shall be required of this generation.

[52] Woe unto you, lawyers! for ye have taken away the key of knowledge:
ye entered not in yourselves, and them that were entering in ye hindered.

[52] hindered: or, *forbade*

[53] And as he said these things unto them, the scribes and the Pharisees
began to urge him vehemently, and to provoke him to speak of many
things: [54] laying wait for him, seeking to catch something out of his mouth,
that they might accuse him.

[54] seeking: TR *and seeking*

12 In the mean time, when there were gathered together an innumer-
able multitude of people, insomuch that they trod one upon an-
other, he began to say unto his disciples first of all, Beware ye of the leaven
of the Pharisees, which is hypocrisy. [2] For there is nothing covered, that
shall not be revealed; neither hid, that shall not be known. [3] Therefore
whatsoever ye have spoken in darkness shall be heard in the light; and
that which ye have spoken in the ear in closets shall be proclaimed upon
the housetops. [4] And I say unto you my friends, Be not afraid of them that
kill the body, and after that have no more that they can do. [5] But I will
forewarn you whom you shall fear: Fear him, which after he hath killed
hath power to cast into hell; yea, I say unto you, Fear him. [6] Are not five
sparrows sold for two farthings, and not one of them is forgotten before
God? [7] But even the very hairs of your head are all numbered. Fear not
therefore: ye are of more value than many sparrows. [8] Also I say unto you,
Whosoever shall confess me before men, him shall the Son of man also
confess before the angels of God: [9] but he that denieth me before men
shall be denied before the angels of God. [10] And whosoever shall speak a
word against the Son of man, it shall be forgiven him: but unto him that
blasphemeth against the Holy Spirit it shall not be forgiven. [11] And when
they bring you unto the synagogues, and unto magistrates, and powers,
take ye no thought how or what thing ye shall answer, or what ye shall
say: [12] for the Holy Spirit shall teach you in the same hour what ye ought
to say.

[6] farthings: see Matt. 10:29

[13] And one of the company said unto him, Master, speak to my brother,
that he divide the inheritance with me. [14] And he said unto him, Man,
who made me a judge or a divider over you? [15] And he said unto them,
Take heed, and beware of covetousness: for a man's life consisteth not in
the abundance of the things which he possesseth. [16] And he spake a para-
ble unto them, saying, The ground of a certain rich man brought forth
plentifully: [17] and he thought within himself, saying, What shall I do, be-
cause I have no room where to bestow my fruits? [18] And he said, This will
I do: I will pull down my barns, and build greater; and there will I bestow

all my fruits and my goods. [19] And I will say to my soul, Soul, thou hast
much goods laid up for many years; take thy ease, eat, drink, and be merry.
[20] But God said unto him, Thou fool, this night thy soul shall be required
of thee: then whose shall those things be, which thou hast provided? [21] So
is he that layeth up treasure for himself, and is not rich towards God.

[20] thy soul shall be required: Gr. *do they require thy soul*

[22] And he said unto his disciples, Therefore I say unto you, Take no
thought for your life, what ye shall eat; neither for the body, what ye shall
put on. [23] The life is more than meat, and the body is more than raiment.
[24] Consider the ravens: for they neither sow nor reap; which neither have
storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? [25] And which of you with taking thought can add to his
stature one cubit? [26] If ye then be not able to do that thing which is least,
why take ye thought for the rest? [27] Consider the lilies how they grow: they
toil not, they spin not; and yet I say unto you, that Solomon in all his glory
was not arrayed like one of these. [28] If then God so clothe the grass, which
is today in the field, and tomorrow is cast into the oven; how much more
will he clothe you, O ye of little faith? [29] And seek not ye what ye shall
eat, or what ye shall drink, neither be ye of doubtful mind. [30] For all these
things do the nations of the world seek after: and your Father knoweth
that ye have need of these things. [31] But rather seek ye the kingdom of
God; and all these things shall be added unto you. [32] Fear not, little flock;
for it is your Father's good pleasure to give you the kingdom. [33] Sell that
ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither
moth corrupteth. [34] For where your treasure is, there will your heart be
also.

[29] neither be ye of doubtful mind: or, *live not in careful suspense*

[35] Let your loins be girded about, and your lights burning; [36] and ye yourselves like unto men that wait for their lord, when he will return from
the wedding; that when he cometh and knocketh, they may open unto
him immediately. [37] Blessed are those servants, whom the lord when he
cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve
them. [38] And if he shall come in the second watch, or come in the third
watch, and find them so, blessed are those servants. [39] And this know, that
if the goodman of the house had known what hour the thief would come,
he would have watched, and not have suffered his house to be broken
through. [40] Be ye therefore ready also: for the Son of man cometh at an
hour when ye think not.

[41] Then Peter said unto him, Lord, speakest thou this parable unto us, or
even to all? [42] And the Lord said,

Who then is that faithful and wise steward, whom his lord shall make
ruler over his household, to give them their portion of meat in due season?
[43] Blessed is that servant, whom his lord when he cometh shall find so
doing. [44] Of a truth I say unto you, that he will make him ruler over all
that he hath. [45] But and if that servant say in his heart, My lord delayeth
his coming; and shall begin to beat the menservants and maidens, and to
eat and drink, and to be drunken; [46] the lord of that servant will come in

a day when he looketh not for him, and at an hour when he is not ware,
[46] cut him in sunder: or, *cut him off*
and will cut him in sunder, and will appoint him his portion with the
unbelievers. [47] And that servant, which knew his lord's will, and prepared
not himself, neither did according to his will, shall be beaten with many
stripes. [48] But he that knew not, and did commit things worthy of stripes,
shall be beaten with few stripes. For unto whomsoever much is given, of
him shall be much required: and to whom men have committed much,
of him they will ask the more.

[49] I am come to send fire on the earth; and what will I, if it be already kin-
[50] straitened: or, *pained*
dled? [50] But I have a baptism to be baptized with; and how am I straitened
till it be accomplished! [51] Suppose ye that I am come to give peace on
earth? I tell you, Nay; but rather division: [52] for from henceforth there
shall be five in one house divided, three against two, and two against
three. [53] The father shall be divided against the son, and the son against
the father; the mother against the daughter, and the daughter against the
mother; the mother in law against her daughter in law, and the daughter
in law against her mother in law.

[54] And he said also to the people, When ye see a cloud rise out of the
west, straightway ye say, There cometh a shower; and so it is. [55] And when
ye see the south wind blow, ye say, There will be heat; and it cometh to
[56] earth and of the sky: TR *sky and of the earth*
pass. [56] Ye hypocrites, ye can discern the face of the earth and of the sky;
but how is it that ye do not discern this time? [57] Yea, and why even of your-
selves judge ye not what is right? [58] When thou goest with thy adversary to
the magistrate, as thou art in the way, give diligence that thou mayest be
delivered from him; lest he hale thee to the judge, and the judge deliver
thee to the officer, and the officer cast thee into prison. [59] I tell thee, thou
[59] mite: see Mark 12:42
shalt not depart thence, till thou hast paid the very last mite.

13 There were present at that season some that told him of the
Galileans, whose blood Pilate had mingled with their sacrifices.
[2] And Jesus answering said unto them, Suppose ye that these Galileans
were sinners above all the Galileans, because they suffered such things?
[3] I tell you, Nay: but, except ye repent, ye shall all likewise perish. [4] Or those
eighteen, upon whom the tower in Siloam fell, and slew them, think ye
[4] sinners: or, *debtors*
that they were sinners above all men that dwelt in Jerusalem? [5] I tell you,
Nay: but except ye repent, ye shall all likewise perish. [6] He spake also this
parable; A certain man had a fig tree planted in his vineyard; and he came
and sought fruit thereon, and found none. [7] Then said he unto the dresser
of his vineyard, Behold, these three years I come seeking fruit on this fig
tree, and find none: cut it down; why cumbereth it the ground? [8] And he
answering said unto him, Lord, let it alone this year also, till I shall dig
about it, and dung it: [9] and if it bear fruit, well: and if not, then after that
thou shalt cut it down.

[10] And he was teaching in one of the synagogues on the sabbath. [11] And
behold, there was a woman which had a spirit of infirmity eighteen years,
and was bowed together, and could in no wise lift up herself. [12] And when
Jesus saw her, he called her to him, and said unto her, Woman, thou art
loosed from thy infirmity. [13] And he laid his hands on her: and immedi-

ately she was made straight, and glorified God. [14] And the ruler of the
synagogue answered with indignation, because that Jesus had healed on
the sabbath day, and said unto the people, There are six days in which
men ought to work: in them therefore come and be healed, and not on
the sabbath day. [15] The Lord then answered him, and said, Hypocrites,
doth not each one of you on the sabbath loose his ox or his ass from the
stall, and lead him away to watering? [16] And ought not this woman, being
a daughter of Abraham, whom Satan hath bound, lo these eighteen years,
be loosed from this bond on the sabbath day? [17] And when he had said
these things, all his adversaries were ashamed: and all the people rejoiced
for all the glorious things that were done by him.

[15] Hypocrites: TR *Thou hypocrite*

[18] Then said he, Unto what is the kingdom of God like? and whereunto
shall I resemble it? [19] It is like a grain of mustard seed, which a man took,
and cast into his garden; and it grew, and waxed a great tree; and the fowls
of the air lodged in the branches of it. [20] Again he said, Whereunto shall
I liken the kingdom of God? [21] It is like leaven, which a woman took and
hid in three measures of meal, till the whole was leavened.

[20] Again: TR *And again*

[21] measures: see Matt. 13:33

[22] And he went through the cities and villages, teaching, and journeying
towards Jerusalem. [23] Then said one unto him, Lord, are there few that be
saved? And he said unto them, [24] Strive to enter in at the strait gate: for
many, I say unto you, will seek to enter in, and shall not be able. [25] When
once the master of the house is risen up, and hath shut to the door, and ye
begin to stand without, and to knock at the door, saying, Lord, Lord, open
unto us; and he shall answer and say unto you, I know you not whence you
are: [26] then shall ye begin to say, We have eaten and drunk in thy presence,
and thou hast taught in our streets. [27] But he shall say, I tell you, I know you
not whence you are; depart from me, all ye workers of iniquity. [28] There
shall be weeping and gnashing of teeth, when ye shall see Abraham, and
Isaac, and Jacob, and all the prophets, in the kingdom of God, and you
yourselves thrust out. [29] And they shall come from the east, and from the
west, and from the north, and from the south, and shall sit down in the
kingdom of God. [30] And behold, there are last which shall be first, and
there are first which shall be last.

[31] The same day there came certain of the Pharisees, saying unto him,
Get thee out, and depart hence: for Herod will kill thee. [32] And he said
unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures
today and tomorrow, and the third day I shall be perfected. [33] Nevertheless
I must walk today, and tomorrow, and the day following: for it cannot be
that a prophet perish out of Jerusalem. [34] O Jerusalem, Jerusalem, which
killest the prophets, and stonest them that are sent unto thee; how often
would I have gathered thy children together, as a hen doth gather her
brood under her wings, and ye would not? [35] Behold, your house is left
unto you desolate: and I say unto you, Ye shall not see me, until the time
shall come when ye shall say, Blessed is he that cometh in the name of
the Lord.

[35] I say: TR *verily I say*

[35] shall come: TR omits *shall*

14 And it came to pass, as he went into the house of one of the chief
Pharisees to eat bread on the sabbath day, that they watched him.

[2] And behold, there was a certain man before him, which had the dropsy.
[3] And Jesus answering spake unto the lawyers and Pharisees, saying, Is it
lawful to heal on the sabbath day? [4] And they held their peace. And he took
him, and healed him, and let him go; [5] and answered them, saying, Which
of you shall have a son or an ox fallen into a pit, and will not straightway
pull him out on the sabbath day? [6] And they could not answer him again
to these things.

[5] a son: TR *an ass*

[7] And he put forth a parable to those which were bidden, when he
marked how they chose out the chief rooms; saying unto them, [8] When
thou art bidden of any man to a wedding, sit not down in the highest
room; lest a more honourable man than thou be bidden of him; [9] and he
that bade thee and him come and say to thee, Give this man place; and
thou begin with shame to take the lowest room. [10] But when thou art bid-
den, go and sit down in the lowest room; that when he that bade thee
cometh, he may say unto thee, Friend, go up higher: then shalt thou have
worship in the presence of them that sit at meat with thee. [11] For whoso-
ever exalteth himself shall be abased; and he that humbleth himself shall
be exalted.

[12] Then said he also to him that bade him, When thou makest a dinner or
a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor
thy rich neighbours; lest they also bid thee again, and a recompense be
made thee. [13] But when thou makest a feast, call the poor, the maimed, the
lame, the blind: [14] and thou shalt be blessed; for they cannot recompense
thee: for thou shalt be recompensed at the resurrection of the just.

[15] And when one of them that sat at meat with him heard these things,
he said unto him, Blessed is he that shall eat dinner in the kingdom of
God. [16] Then said he unto him, A certain man made a great supper, and
bade many: [17] and sent his servant at supper time to say to them that
were bidden, Come; for all things are now ready. [18] And they all with one
consent began to make excuse. The first said unto him, I have bought
a piece of ground, and I must needs go and see it: I pray thee have me
excused. [19] And another said, I have bought five yoke of oxen, and I go
to prove them: I pray thee have me excused. [20] And another said, I have
married a wife, and therefore I cannot come. [21] So that servant came, and
showed his lord these things. Then the master of the house being angry
said to his servant, Go out quickly into the streets and lanes of the city,
and bring in hither the poor, and the maimed, and the halt, and the blind.
[22] And the servant said, Lord, it is done as thou hast commanded, and
yet there is room. [23] And the lord said unto the servant, Go out into the
highways and hedges, and compel them to come in, that my house may
be filled. [24] For I say unto you, That none of those men which were bidden
shall taste of my supper. For many are called, but few are chosen.

[15] dinner: TR *bread*

[24] For many are called, but few are chosen: TR omits

[25] And there went great multitudes with him: and he turned, and said
unto them, [26] If any man come to me, and hate not his father, and mother,
and wife, and children, and brethren, and sisters, yea, and his own life also,
he cannot be my disciple. [27] And whosoever doth not bear his cross, and
come after me, cannot be my disciple. [28] For which of you, that intendeth

[28] that intendeth: TR *intending*

to build a tower, sitteth not down first, and counteth the cost, whether he
have sufficient to finish it? [29] Lest haply, after he hath laid the foundation,
and is not able to finish it, all that behold it begin to mock him, [30] saying,
This man began to build, and was not able to finish. [31] Or what king, going
to make war against another king, sitteth not down first, and consulteth
whether he be able with ten thousand to meet him that cometh against
him with twenty thousand? [32] Or else, while the other is yet a great way off,
he sendeth an ambassage, and desireth conditions of peace. [33] So likewise,
whosoever he be of you that forsaketh not all that he hath, he cannot be
my disciple. [34] Salt is good: but if the salt have lost his savour, wherewith
shall it be seasoned? [35] It is neither fit for the land, nor yet for the dunghill;
but men cast it out. He that hath ears to hear, let him hear.

15 Then drew near unto him all the publicans and sinners for to hear
him. [2] And the Pharisees and scribes murmured, saying, This man
receiveth sinners, and eateth with them. [3] And he spake this parable unto
them, saying, [4] What man of you, having a hundred sheep, if he lose one
of them, doth not leave the ninety and nine in the wilderness, and go after
that which is lost, until he find it? [5] And when he hath found it, he layeth
it on his shoulders, rejoicing. [6] And when he cometh home, he calleth
together his friends and neighbours, saying unto them, Rejoice with me;
for I have found my sheep which was lost. [7] I say unto you, that likewise joy
shall be in heaven over one sinner that repenteth, more than over ninety
and nine just persons which need no repentance.

[8] Either what woman having ten [a]pieces of silver, if she lose one piece,
doth not light a candle, and sweep the house, and seek diligently till she
find it? [9] And when she hath found it, she calleth her friends and her neigh-
bours together, saying, Rejoice with me; for I have found the piece which
I had lost. [10] Likewise, I say unto you, there is joy in the presence of the
angels of God over one sinner that repenteth.

[11] And he said, A certain man had two sons: [12] and the younger of them
said to his father, Father, give me the portion of goods that falleth to
me. And he divided unto them his living. [13] And not many days after the
younger son gathered all together, and took his journey into a far country,
and there wasted his substance with riotous living. [14] And when he had
spent all, there arose a mighty famine in that land; and he began to be in
want. [15] And he went and joined himself to a citizen of that country; and
he sent him into his fields to feed swine. [16] And he would fain have filled
his belly with the husks that the swine did eat: and no man gave unto
him. [17] And when he came to himself, he said, How many hired servants
of my father's have bread enough and to spare, and I perish with hunger?
[18] I will arise and go to my father, and will say unto him, Father, I have
sinned against heaven, and before thee, [19] and am no more worthy to be
called thy son: make me as one of thy hired servants. [20] And he arose, and
came to his father. But when he was yet a great way off, his father saw
him, and had compassion, and ran, and fell on his neck, and kissed him.

[a] pieces of silver: Drachma here translated *a piece of silver*, is the eighth part of an ounce, which cometh to seven pence halfpenny, and is equal to the Roman penny, Matt. 18:28.

[21] And the son said unto him, Father, I have sinned against heaven, and
in thy sight, and am no more worthy to be called thy son. [22] But the father
said to his servants, Bring forth the best robe, and put it on him; and put
a ring on his hand, and shoes on his feet: [23] and bring hither the fatted
calf, and kill it; and let us eat, and be merry: [24] for this my son was dead,
and is alive again; he was lost, and is found. And they began to be merry.
[25] Now his elder son was in the field: and as he came and drew nigh to
the house, he heard music and dancing. [26] And he called one of the ser-
vants, and asked what these things meant. [27] And he said unto him, Thy
brother is come; and thy father hath killed the fatted calf, because he hath
received him safe and sound. [28] And he was angry, and would not go in:
therefore came his father out and entreated him. [29] And he answering said
to his father, Lo, these many years do I serve thee, neither transgressed I
at any time thy commandment: and yet thou never gavest me a kid, that
I might make merry with my friends: [30] but as soon as this thy son was
come, which hath devoured thy living with harlots, thou hast killed for
him the fatted calf. [31] And he said unto him, Son, thou art ever with me,
and all that I have is thine. [32] It was meet that we should make merry, and
be glad: for this thy brother was dead, and is alive again; and was lost, and
is found.

16 And he said also unto his disciples, There was a certain rich man,
which had a steward; and the same was accused unto him that he
had wasted his goods. [2] And he called him, and said unto him, How is
it that I hear this of thee? give an account of thy stewardship; for thou
mayest be no longer steward. [3] Then the steward said within himself, What
shall I do? for my lord taketh away from me the stewardship: I cannot dig;
to beg I am ashamed. [4] I am resolved what to do, that, when I am put
out of the stewardship, they may receive me into their houses. [5] So he
called every one of his lord's debtors unto him, and said unto the first,
How much owest thou unto my lord? [6] And he said, A hundred [a]measures
of oil. And he said unto him, Take thy bill, and sit down quickly, and write
fifty. [7] Then said he to another, And how much owest thou? And he said,
A hundred [b]measures of wheat. And he said unto him, Take thy bill, and
write fourscore. [8] And the lord commended the unjust steward, because
he had done wisely: for the children of this world are in their generation
wiser than the children of light. [9] And I say unto you, Make to yourselves
friends of the mammon of unrighteousness; that, when ye fail, they may
receive you into everlasting habitations. [10] He that is faithful in that which
is least is faithful also in much: and he that is unjust in the least is unjust
also in much. [11] If therefore ye have not been faithful in the unrighteous
mammon, who will commit to your trust the true riches? [12] And if ye have
not been faithful in that which is another man's, who shall give you that
which is your own? [13] No servant can serve two masters: for either he will

[9] mammon: or, *riches*

[11] mammon: or, *riches*

[a] measures: The word Batus in the original containeth nine gallons three quarts.
[b] measures: The word here interpreted *a measure*, in the original containeth about fourteen bushels and a pottle.

hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

[14] And the Pharisees also, who were covetous, heard all these things: and they derided him. [15] And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. [16] The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. [17] And it is easier for heaven and earth to pass, than one tittle of the law to fail. [18] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

[19] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: [20] and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, [21] and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. [22] And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; [23] and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. [25] But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now here he is comforted, and thou art tormented. [26] And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. [27] Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: [28] for I have five brethren; that he may testify unto them, lest they also come into this place of torment. [29] Abraham saith unto him, They have Moses and the prophets; let them hear them. [30] And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. [31] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

[25] here: TR omits

17 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come. [2] It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. [3] Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. [4] And if he trespass against thee seven times in a day, and seven times in a day turn again, saying, I repent; thou shalt forgive him.

[4] again: TR adds *to thee*

[5] And the apostles said unto the Lord, Increase our faith. [6] And the Lord said, If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. [7] But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from

[6] have: TR *had*

the field, Go and sit down to meat? [8] And will not rather say unto him,
Make ready wherewith I may sup, and gird thyself, and serve me, till I
have eaten and drunken; and afterward thou shalt eat and drink? [9] Doth
he thank that servant because he did the things that were commanded? I
trow not. [10] So likewise ye, when ye shall have done all those things which
are commanded you, say, We are unprofitable servants: we have done that
which is our duty to do.

[9] commanded: TR adds *him*

[10] is: TR *was*

[11] And it came to pass, as he went to Jerusalem, that he passed through
the midst of Samaria and Galilee. [12] And as he entered into a certain vil-
lage, there met him ten men that were lepers, which stood afar off: [13] and
they lifted up their voices, and said, Jesus, Master, have mercy on us.
[14] And when he saw them, he said unto them, Go show yourselves unto
the priests. And it came to pass that, as they went, they were cleansed.
[15] And one of them, when he saw that he was healed, turned back, and
with a loud voice glorified God, [16] and fell down on his face at his feet,
giving him thanks: and he was a Samaritan. [17] And Jesus answering said,
Were there not ten cleansed? but where are the nine? [18] Were there none
found that returned to give glory to God, save this stranger? [19] And he said
unto him, Arise, go thy way: thy faith hath made thee whole.

[18] Were there none found: or, *There are not found*

[20] And when he was demanded of the Pharisees, when the kingdom
of God should come, he answered them and said, The kingdom of God
cometh not with observation: [21] Neither shall they say, Lo here: or, lo there:
for behold, the kingdom of God is within you. [22] And he said unto the dis-
ciples, The days will come, when ye shall desire to see one of the days of
the Son of man, and ye shall not see it. [23] And they shall say to you, See
here; or, see there: go not after them, nor follow them. [24] For as the light-
ning, that lighteneth out of the one part under heaven, shineth unto the
other part under heaven; so shall the Son of man be in his day. [25] But first
must he suffer many things, and be rejected of this generation. [26] And as
it was in the days of Noah, so shall it be also in the days of the Son of man.
[27] They did eat, they drank, they married wives, they were given in mar-
riage, until the day that Noah entered into the ark, and the flood came,
and destroyed them all. [28] Likewise also as it was in the days of Lot; they
did eat, they drank, they bought, they sold, they planted, they builded;
[29] but the same day that Lot went out of Sodom it rained fire and brim-
stone from heaven, and destroyed them all. [30] Even thus shall it be in the
day when the Son of man is revealed. [31] In that day, he which shall be
upon the housetop, and his stuff in the house, let him not come down to
take it away: and he that is in the field, let him likewise not return back.
[32] Remember Lot's wife. [33] Whosoever shall seek to save his life shall lose
it; and whosoever shall lose his life shall preserve it. [34] I tell you, in that
night there shall be two men in one bed; one shall be taken, and the other
shall be left. [35] Two women shall be grinding together; one shall be taken,
[ab]and the other left. [37] And they answered and said unto him, Where, Lord?

[20] with observation: or, *with outward show*
[21] within you: or, *among you*

[24] shall: TR adds *also*

[34] one shall: TR *the one shall*
[35] one: TR *the one*

[a] and the other left: TR adds verse 36 *Two men shall be in the field; the one shall be taken, and the other left.*
[b] This 36th verse is wanting in most of the Greek copies.

And he said unto them, Wheresoever the body is, thither will the eagles
be gathered together.

18 And he spake a parable unto them to this end, that men ought al-
ways to pray, and not to faint; [2] saying, There was in a city a judge,
which feared not God, neither regarded man: [3] and there was a widow
in that city; and she came unto him, saying, Avenge me of my adver-
sary. [4] And he would not for a while: but afterward he said within himself,
Though I fear not God, nor regard man; [5] yet because this widow trou-
bleth me, I will avenge her, lest by her continual coming she weary me.
[6] And the Lord said, Hear what the unjust judge saith. [7] And shall not God
avenge his own elect, which cry day and night unto him, though he bear
long with them? [8] I tell you that he will avenge them speedily. Nevertheless
when the Son of man cometh, shall he find faith on the earth?

[9] And he spake this parable unto certain which trusted in themselves
that they were righteous, and despised other: [10] Two men went up into
the temple to pray; the one a Pharisee, and the other a publican. [11] The
Pharisee stood and prayed thus with himself, God, I thank thee, that I
am not as other men are, extortioners, unjust, adulterers, or even as this
publican. [12] I fast twice in the week, I give tithes of all that I possess. [13] And
the publican, standing afar off, would not lift up so much as his eyes unto
heaven, but smote upon his breast, saying, God be merciful to me a sinner.
[14] I tell you, this man went down to his house justified rather than the
other: for every one that exalteth himself shall be abased; and he that
humbleth himself shall be exalted.

[9] that they were righteous: or, *as being righteous*

[15] And they brought unto him also infants, that he would touch them:
but when his disciples saw it, they rebuked them. [16] But Jesus called them
unto him, and said, Suffer little children to come unto me, and forbid
them not: for of such is the kingdom of God. [17] Verily I say unto you,
Whosoever shall not receive the kingdom of God as a little child shall in
no wise enter therein.

[18] And a certain ruler asked him, saying, Good Master, what shall I do to
inherit eternal life? [19] And Jesus said unto him, Why callest thou me good?
none is good, save one, that is, God. [20] Thou knowest the commandments,
Do not commit adultery, Do not kill, Do not steal, Do not bear false wit-
ness, Honour thy father and thy mother. [21] And he said, All these have I
kept from my youth up. [22] Now when Jesus heard these things, he said
unto him, Yet lackest thou one thing: sell all that thou hast, and distribute
unto the poor, and thou shalt have treasure in heaven: and come, follow
me. [23] And when he heard this, he was very sorrowful: for he was very rich.
[24] And when Jesus saw that he was very sorrowful, he said, How hardly
shall they that have riches enter into the kingdom of God! [25] For it is eas-
ier for a camel to go through a needle's eye, than for a rich man to enter
into the kingdom of God. [26] And they that heard it said, Who then can
be saved? [27] And he said, The things which are unpossible with men are
possible with God.

[20] Ex. 20:12, 13–16; Deut. 5:16, 17–20 (Heb. + LXX)

[28] Then Peter said, Lo, we have left all, and followed thee. [29] And he said
unto them, Verily I say unto you, There is no man that hath left house, or

parents, or brethren, or wife, or children, for the kingdom of God's sake,
30 who shall not receive manifold more in this present time, and in the
world to come life everlasting.
31 Then he took unto him the twelve, and said unto them, Behold, we go
up to Jerusalem, and all things that are written by the prophets concern-
ing the Son of man shall be accomplished. 32 For he shall be delivered unto
the Gentiles, and shall be mocked, and spitefully entreated, and spat on:
33 and they shall scourge him, and put him to death: and the third day he
shall rise again. 34 And they understood none of these things: and this say-
ing was hid from them, neither knew they the things which were spoken.
35 And it came to pass, that as he was come nigh unto Jericho, a certain
blind man sat by the wayside begging: 36 and hearing the multitude pass
by, he asked what it meant. 37 And they told him, that Jesus of Nazareth
passeth by. 38 And he cried, saying, Jesus, thou Son of David, have mercy
on me. 39 And they which went before rebuked him, that he should hold
his peace: but he cried so much the more, Thou Son of David, have mercy
on me. 40 And Jesus stood, and commanded him to be brought unto him:
and when he was come near, he asked him, 41 saying, What wilt thou that
I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And
Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And
immediately he received his sight, and followed him, glorifying God: and
all the people, when they saw it, gave praise unto God.

19 And Jesus entered and passed through Jericho. 2 And behold, there
was a man named Zaccheus, which was the chief among the publi-
cans, and he was rich. 3 And he sought to see Jesus who he was; and could
not for the press, because he was little of stature. 4 And he ran before, and
climbed up into a sycamore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and saw him, and said
unto him, Zaccheus, make haste, and come down; for today I must abide
at thy house. 6 And he made haste, and came down, and received him
joyfully. 7 And when they saw it, they all murmured, saying, That he was
gone to be guest with a man that is a sinner. 8 And Zaccheus stood, and
said unto the Lord; Behold, Lord, the half of my goods I give to the poor;
and if I have taken any thing from any man by false accusation, I restore
him fourfold. 9 And Jesus said unto him, This day is salvation come to this
house, forasmuch as he also is a son of Abraham. 10 For the Son of man is
come to seek and to save that which was lost.
11 And as they heard these things, he added and spake a parable, because
he was nigh to Jerusalem, and because they thought that the kingdom of
God should immediately appear. 12 He said therefore, A certain nobleman
went into a far country to receive for himself a kingdom, and to return.
13 And he called his ten servants, and delivered them ten [a]pounds, and
said unto them, Occupy till I come. 14 But his citizens hated him, and sent
a message after him, saying, We will not have this man to reign over us.
15 And it came to pass, that when he was returned, having received the

[a] pounds: Mina here translated *a pound*, is twelve ounces and a half, which according to five shillings the ounce, is three pounds two shillings six pence.

kingdom, then he commanded these servants to be called unto him, to
whom he had given the money, that he might know how much every man
had gained by trading. [16] Then came the first, saying, Lord, thy pound
hath gained ten pounds. [17] And he said unto him, Well, thou good servant:
because thou hast been faithful in a very little, have thou authority over
ten cities. [18] And the second came, saying, Lord, thy pound hath gained
five pounds. [19] And he said likewise to him, Be thou also over five cities.
[20] And another came, saying, Lord, behold, here is thy pound, which I
have kept laid up in a napkin: [21] for I feared thee, because thou art an
austere man: thou takest up that thou layedst not down, and reapest that
thou didst not sow. [22] And he saith unto him, Out of thy own mouth will I
judge thee, thou wicked servant. Thou knewest that I was an austere man,
taking up that I laid not down, and reaping that I did not sow: [23] wherefore
then gavest not thou my money into a bank, that at my coming I might
have required mine own with usury? [24] And he said unto them that stood
by, Take from him the pound, and give it to him that hath ten pounds.
[25] (And they said unto him, Lord, he hath ten pounds.) [26] For I say unto
you, That unto every one which hath shall be given; and from him that
hath not, even that he hath shall be taken away from him. [27] But those
my enemies, which would not that I should reign over them, bring hither,
and slay them before me.

[23] a bank: TR *the bank*

[28] And when he had thus spoken, he went before, ascending up to
Jerusalem. [29] And it came to pass, when he was come nigh to Bethsphage
and Bethany, at the mount called the mount of Olives, he sent two of his
disciples, [30] saying, Go ye into the village over against you; in the which at
your entering ye shall find a colt tied, whereon yet never man sat: loose
him, and bring him hither. [31] And if any man ask you, Why do ye loose
him? thus shall ye say unto him, Because the Lord hath need of him.
[32] And they that were sent went their way, and found even as he had said
unto them. [33] And as they were loosing the colt, the owners thereof said
unto them, Why loose ye the colt? [34] And they said, The Lord hath need of
him. [35] And they brought him to Jesus: and they cast their garments upon
the colt, and they set Jesus thereon. [36] And as he went, they spread their
clothes in the way. [37] And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began
to rejoice and praise God with a loud voice for all the mighty works that
they had seen; [38] saying, Blessed be the King that cometh in the name of
the Lord: peace in heaven, and glory in the highest. [39] And some of the
Pharisees from among the multitude said unto him, Master, rebuke thy
disciples. [40] And he answered and said unto them, I tell you that, if these
should hold their peace, the stones would immediately cry out.

[29] Bethsphage: TR *Bethphage*

[41] And when he was come near, he beheld the city, and wept over it,
[42] saying, If thou hadst known, even thou, at least in this thy day, the things
which belong unto thy peace! but now they are hid from thy eyes. [43] For
the days shall come upon thee, that thy enemies shall cast a trench about
thee, and compass thee round, and keep thee in on every side, [44] and shall
lay thee even with the ground, and thy children within thee: and they shall

not leave in thee one stone upon another; because thou knewest not the
time of thy visitation.
[45] And he went into the temple, and began to cast out them that sold
therein, and them that bought; [46] saying unto them, It is written, My house
is the house of prayer: but ye have made it a den of thieves. [47] And he
taught daily in the temple. But the chief priests and the scribes and the
chief of the people sought to destroy him, [48] and could not find what they
might do: for all the people were very attentive to hear him.

[46] Esai. 56:7 (Heb. + LXX)
[46] Jer. 7:11

[48] very attentive: or, *hanged on him*

20 And it came to pass, that on one of those days, as he taught the
people in the temple, and preached the gospel, the priests and the
scribes came upon him with the elders, [2] and spake unto him, saying, Tell
us, by what authority doest thou these things? or who is he that gave thee
this authority? [3] And he answered and said unto them, I will also ask you
one thing; and answer me: [4] The baptism of John, was it from heaven, or
of men? [5] And they reasoned with themselves, saying, If we shall say, From
heaven; he will say, Why believed ye him not? [6] But and if we say, Of men;
all the people will stone us: for they be persuaded that John was a prophet.
[7] And they answered, that they could not tell whence it was. [8] And Jesus
said unto them, Neither tell I you by what authority I do these things.

[1] priests: TR *chief priests*

[5] Why: TR adds *then*

[9] Then began he to speak to the people this parable; A man planted a
vineyard, and let it forth to husbandmen, and went into a far country
for a long time. [10] And at the season he sent a servant to the husbandmen,
that they should give him of the fruit of the vineyard: but the husbandmen
beat him, and sent him away empty. [11] And again he sent another servant:
and they beat him also, and entreated him shamefully, and sent him away
empty. [12] And again he sent a third: and they wounded him also, and cast
him out. [13] Then said the lord of the vineyard, What shall I do? I will send
my beloved son: it may be they will reverence him when they see him.
[14] But when the husbandmen saw him, they reasoned among themselves,
saying, This is the heir: come, let us kill him, that the inheritance may
be ours. [15] So they cast him out of the vineyard, and killed him. What
therefore shall the lord of the vineyard do unto them? [16] He shall come
and destroy these husbandmen, and shall give the vineyard to others. And
when they heard it, they said, God forbid. [17] And he beheld them, and said,
What is this then that is written, The stone which the builders rejected, the
same is become the head of the corner? [18] Whosoever shall fall upon that
stone shall be broken; but on whomsoever it shall fall, it will grind him to
powder. [19] And the chief priests and the scribes the same hour sought to
lay hands on him; and they feared: for they perceived that he had spoken
this parable against them.

[9] man: TR *certain man*

[17] Ps. 117:22 (LXX ≠ Heb.)

[19] feared: TR adds *the people*

[20] And they watched him, and sent forth spies, which should feign them-
selves just men, that they might take hold of his words, that so they might
deliver him unto the power and authority of the governor. [21] And they
asked him, saying, Master, we know that thou sayest and teachest rightly,
neither acceptest thou the person of any, but teachest the way of God
truly: [22] is it lawful for us to give tribute unto Cesar, or no? [23] But he per-
ceived their craftiness, and said unto them, Why tempt ye me? [24] Show

[21] truly: or, *of a truth*

me a penny. Whose image and superscription hath it? They answered and
said, Cesar's. [25] And he said unto them, Render therefore unto Cesar the
things which be Cesar's, and unto God the things which be God's. [26] And
they could not take hold of his words before the people: and they mar-
velled at his answer, and held their peace.

[24] penny: see Matt. 18:28

[27] Then came to him certain of the Sadducees, which deny that there is
any resurrection; and they asked him, [28] saying, Master, Moses wrote unto
us, If any man's brother die, having a wife, and he die without children,
that his brother should take his wife, and raise up seed unto his brother.
[29] There were therefore seven brethren: and the first took a wife, and died
without children. [30] And the second took her to wife, and he died childless.
[31] And the third likewise took her; and in like manner the seven also left
no children, and died. [32] And last of all the woman died also. [33] Therefore
in the resurrection whose wife of them is she? for seven had her to wife.
[34] And Jesus answering said unto them, The children of this world marry,
and are given in marriage: [35] but they which shall be accounted worthy
to obtain that world, and the resurrection from the dead, neither marry,
nor are given in marriage: [36] neither can they die any more: for they are
equal unto the angels; and are the children of God, being the children of
the resurrection. [37] Now that the dead are raised, even Moses showed at
the bush, when he calleth the Lord the God of Abraham, and the God of
Isaac, and the God of Jacob. [38] For he is not a God of the dead, but of the
living: for all live unto him.

[28] Deut. 25:5

[31] likewise: TR omits
[31] the seven also left: TR *the seven also: and they left*
[32] And last: TR *Last*

[39] Then certain of the scribes answering said, Master, thou hast well said.
[40] And after that they durst not ask him any question at all. [41] And he said
unto them, How say they that Christ is David's son? [42] And David himself
saith in the book of Psalms, The LORD said to my Lord, Sit thou on my right
hand, [43] till I make thy enemies thy footstool. [44] David therefore calleth
him Lord, how is he then his son?

[42] Ps. 109:1 (Heb. + LXX)

[45] Then in the audience of all the people he said unto his disciples, [46] Be-
ware of the scribes, which desire to walk in long robes, and love greetings
in the markets, and the highest seats in the synagogues, and the chief
rooms at feasts; [47] which devour widows' houses, and for a show make
long prayers: the same shall receive greater damnation.

21 And he looked up, and saw the rich men casting their gifts into the
treasury. [2] And he saw also a certain poor widow casting in thither
two mites. [3] And he said, Of a truth I say unto you, that this poor widow
hath cast in more than they all: [4] for all these have of their abundance
cast in unto the offerings of God: but she of her penury hath cast in all
the living that she had.

[2] mites: see Mark 12:42

[5] And as some spake of the temple, how it was adorned with goodly
stones and gifts, he said, [6] As for these things which ye behold, the days
will come, in the which there shall not be left one stone upon another,
that shall not be thrown down. [7] And they asked him, saying, Master, but
when shall these things be? and what sign will there be when these things
shall come to pass?

[8] And he said, Take heed that ye be not deceived: for many shall come
in my name, saying, I am Christ; and the time draweth near: go ye not
therefore after them. [9] But when ye shall hear of wars and commotions,
be not terrified: for these things must first come to pass; but the end is
not by and by.
[10] Then said he unto them, Nation shall rise against nation, and kingdom
against kingdom: [11] and great earthquakes shall be in divers places, and
famines, and pestilences; and fearful sights and great signs shall there
be from heaven. [12] But before all these, they shall lay their hands on you,
and persecute you, delivering you up to the synagogues, and into prisons,
being brought before kings and rulers for my name's sake. [13] And it shall
turn to you for a testimony. [14] Settle it therefore in your hearts, not to
meditate before what ye shall answer: [15] for I will give you a mouth and
wisdom, which all your adversaries shall not be able to gainsay nor resist.
[16] And ye shall be betrayed both by parents, and kinsfolks, and friends,
and brethren; and some of you shall they cause to be put to death. [17] And
ye shall be hated of all men for my name's sake. [18] But there shall not a
hair of your head perish. [19] In your patience possess ye your souls.
[20] And when ye shall see Jerusalem compassed with armies, then know
that the desolation thereof is nigh. [21] Then let them which are in Judea
flee to the mountains; and let them which are in the midst of it depart out;
and let not them that are in the countries enter thereinto. [22] For these be
the days of vengeance, that all things which are written may be fulfilled.
[23] But woe unto them that are with child, and to them that give suck, in
those days, for there shall be great distress in the land, and wrath upon
this people. [24] And they shall fall by the edge of the sword, and shall be
led away captive into all nations: and Jerusalem shall be trodden down of
the Gentiles, until the times of the Gentiles be fulfilled. [25] And there shall
be signs in the sun, and in the moon, and in the stars; and upon the earth
distress of nations, with perplexity; the sea and the waves roaring; [26] men's
hearts failing them for fear, and for looking after those things which are
coming on the earth: for the powers of heaven shall be shaken. [27] And
then shall they see the Son of man coming in a cloud with power and
great glory. [28] And when these things begin to come to pass, then look up,
and lift up your heads; for your redemption draweth nigh.
[29] And he spake to them a parable; Behold the fig tree, and all the trees;
[30] when they now shoot forth, ye see and know of your own selves that
summer is now nigh at hand. [31] So likewise ye, when ye see these things
come to pass, know ye that the kingdom of God is nigh at hand. [32] Verily
I say unto you, This generation shall not pass away, till all be fulfilled.
[33] Heaven and earth shall pass away: but my words shall not pass away.
[34] And take heed to yourselves, lest at any time your hearts be over-
charged with surfeiting, and drunkenness, and cares of this life, and so
that day come upon you unawares. [35] For as a snare shall it come on all
them that dwell on the face of the whole earth. [36] Watch ye therefore, and
pray always, that ye may be accounted worthy to escape all things that
shall come to pass, and to stand before the Son of man.

[16] kinsfolks, and friends, and brethren: TR *brethren, and kinsfolks, and friends*

[36] all: TR adds *these*

37 And in the day time he was teaching in the temple; and at night he
went out, and abode in the mount that is called the mount of Olives. 38 And
all the people came early in the morning to him in the temple, for to hear
him.

22 Now the feast of unleavened bread drew nigh, which is called the
Passover. 2 And the chief priests and scribes sought how they might
kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the num-
ber of the twelve. 4 And he went his way, and communed with the chief
priests and captains, how he might betray him unto them. 5 And they were
glad, and covenanted to give him money. 6 And he promised, and sought
opportunity to betray him unto them in the absence of the multitude.

6 in the absence of the multitude: or, *without tumult*

7 Then came the day of unleavened bread, when the passover must
be killed. 8 And he sent Peter and John, saying, Go and prepare us the
passover, that we may eat. 9 And they said unto him, Where wilt thou that
we prepare? 10 And he said unto them, Behold, when ye are entered into
the city, there shall a man meet you, bearing a pitcher of water; follow
him into the house where he entereth in. 11 And ye shall say unto the good-
man of the house, The Master saith unto thee, Where is the guestchamber,
where I shall eat the passover with my disciples? 12 And he shall show you
a large upper room furnished: there make ready. 13 And they went, and
found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles
with him. 15 And he said unto them, With desire I have desired to eat this
passover with you before I suffer: 16 for I say unto you, I will not any more
eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the
cup, and gave thanks, and said, Take this, and divide it among yourselves:
18 for I say unto you, I will not drink of the fruit of the vine, until the king-
dom of God shall come.

15 With desire I have desired: or, *I have heartily desired*

19 And he took bread, and gave thanks, and brake it, and gave unto them,
saying, This is my body which is given for you: this do in remembrance
of me. 20 Likewise also the cup after supper, saying, This cup is the new
testament in my blood, which is shed for you.

21 But behold, the hand of him that betrayeth me is with me on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto
that man by whom he is betrayed. 23 And they began to inquire among
themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be
accounted the greatest. 25 And he said unto them, The kings of the Gentiles
exercise lordship over them; and they that exercise authority upon them
are called benefactors. 26 But ye shall not be so: but he that is greatest
among you, let him be as the younger; and he that is chief, as he that
doth serve. 27 For whether is greater, he that sitteth at meat, or he that
serveth? is not he that sitteth at meat? but I am among you as he that
serveth. 28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto

me; [30] that ye may eat and drink at my table, and ye shall sit on thrones
judging the twelve tribes of Israel.
[31] And the Lord said, Simon, Simon, behold, Satan hath desired to have
you, that he may sift you as wheat: [32] but I have prayed for thee, that
thy faith fail not: and when thou art converted, strengthen thy brethren.
[33] And he said unto him, Lord, I am ready to go with thee, both into prison,
and to death. [34] And he said, I tell thee, Peter, the cock shall not crow this
day, before that thou shalt thrice deny that thou knowest me. [35] And he
said unto them, When I sent you without purse, and scrip, and shoes,
lacked ye any thing? And they said, Nothing. [36] Then said he unto them,
But now, he that hath a purse, let him take it, and likewise his scrip: and
he that hath no sword, he shall sell his garment, and buy one. [37] For I say
unto you, that this that is written must yet be accomplished in me, And
he was reckoned among the transgressors: for the things concerning me
have an end. [38] And they said, Lord, behold, here are two swords. And he
said unto them, It is enough.
[39] And he came out, and went, as he was wont, to the mount of Olives;
and his disciples also followed him. [40] And when he was at the place, he
said unto them, Pray that ye enter not into temptation. [41] And he was with-
drawn from them about a stone's cast, and kneeled down, and prayed,
[42] saying, Father, if thou be willing to remove this cup from me: neverthe-
less not my will, but thine, be done. [43] And there appeared an angel unto
him from heaven, strengthening him. [44] And being in an agony he prayed
more earnestly: and his sweat was as it were great drops of blood falling
down to the ground. [45] And when he rose up from prayer, and was come
to the disciples, he found them sleeping for sorrow, [46] and said unto them,
Why sleep ye? rise and pray, lest ye enter into temptation.
[47] And while he yet spake, behold a multitude, and he that was called
Judas, one of the twelve, went before them, and drew near unto Jesus
to kiss him. [48] But Jesus said unto him, Judas, betrayest thou the Son of
man with a kiss? [49] When they which were about him saw what would
follow, they said unto him, Lord, shall we smite with the sword? [50] And
one of them smote the servant of the high priest, and cut off his right ear.
[51] And Jesus answered and said, Suffer ye thus far. And he touched his ear,
and healed him. [52] Then Jesus said unto the chief priests, and captains of
the temple, and the elders, which were come to him, Be ye come out, as
against a thief, with swords and staves? [53] When I was daily with you in
the temple, ye stretched forth no hands against me: but this is your hour,
and the power of darkness.
[54] Then took they him, and led him, and brought him into the high
priest's house. And Peter followed afar off. [55] And when they had kindled
a fire in the midst of the hall, and were set down together, Peter sat down
among them. [56] But a certain maid beheld him as he sat by the fire, and
earnestly looked upon him, and said, This man was also with him. [57] And
he denied him, saying, Woman, I know him not. [58] And after a little while
another saw him, and said, Thou art also of them. And Peter said, Man, I
am not. [59] And about the space of one hour after another confidently af-

[30] table: TR adds *in my kingdom*
[30] ye shall: TR omits

[36] he shall sell his garment: TR *let him sell his garment*
[37] Esai. 53:12 (Heb. ≠ LXX)

[42] willing to remove: TR *willing, remove*

[45] the disciples: TR *his disciples*

firmed, saying, Of a truth this fellow also was with him: for he is a Galilean.
60 And Peter said, Man, I know not what thou sayest. And immediately,
while he yet spake, the cock crew. 61 And the Lord turned, and looked
upon Peter. And Peter remembered the word of the Lord, how he had
said unto him, Before the cock crow, thou shalt deny me thrice. 62 And
Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him. 64 And when
they had blindfolded him, they stroke him on the face, and asked him, sa-
ying, Prophesy, who is it that smote thee? 65 And many other things blasphe-
mously spake they against him. 66 And as soon as it was day, [a]the elders of
the people, the chief priests and the scribes, came together, and led him
into their council, saying, 67 Art thou the Christ? tell us. And he said unto
them, If I tell you, you will not believe: 68 and if I also ask you, you will not
answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right
hand of the power of God. 70 Then said they all, Art thou then the Son of
God? And he said unto them, Ye say that I am. 71 And they said, What need
we any further witness? for we ourselves have heard of his own mouth.

23 And the whole multitude of them arose, and led him unto Pilate.
2 And they began to accuse him, saying, We found this fellow per-
verting the nation, and forbidding to give tribute to Cesar, saying that he
himself is Christ a King. 3 And Pilate asked him, saying, Art thou the King of
the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate
to the chief priests and to the people, I find no fault in this man. 5 And they
were the more fierce, saying, He stirreth up the people, teaching through-
out all Jewry, beginning from Galilee to this place. 6 When Pilate heard of
Galilee, he asked whether the man were a Galilean. 7 And as soon as he
knew that he belonged unto Herod's jurisdiction, he sent him to Herod,
who himself also was at Jerusalem at that time. 8 And when Herod saw
Jesus, he was exceeding glad: for he was desirous to see him of a long
season, because he had heard many things of him; and he hoped to have
seen some miracle done by him. 9 Then he questioned with him in many
words; but he answered him nothing. 10 And the chief priests and scribes
stood and vehemently accused him. 11 And Herod with his men of war set
him at nought, and mocked him, and arrayed him in a gorgeous robe, and
sent him again to Pilate. 12 And the same day Pilate and Herod were made
friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers
and the people, 14 said unto them, Ye have brought this man unto me,
as one that perverteth the people: and behold, I, having examined him
before you, have found no fault in this man touching those things whereof
ye accuse him: 15 no, nor yet Herod: for I sent you to him; and lo, nothing
worthy of death is done by him. 16 I will therefore chastise him, and release
him. 17 (For of necessity he must release one unto them at the feast.) 18 And
they cried out all at once, saying, Away with this man, and release unto us
Barabbas 19 (who for a certain sedition made in the city, and for murder,

[15] by him: or, *unto him*

[a] the elders of the people, the chief priests and the scribes, came together: TR *the elders of the people and the chief priests and the scribes came together*

was cast into prison). [20] Pilate therefore, willing to release Jesus, spake again to them. [21] But they cried, saying, Crucify him, crucify him. [22] And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. [23] And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. [24] And Pilate gave sentence that it should be as they required. [25] And he released him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

[24] gave sentence: or, *assented*
[25] released: TR adds *unto them*

[26] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. [27] And there followed him a great company of people, and of women, which also bewailed and lamented him. [28] But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. [29] For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. [30] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [31] For if they do these things in a green tree, what shall be done in the dry? [32] And there were also two other, malefactors, led with him to be put to death.

[33] And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. [34] Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. [35] And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. [36] And the soldiers also mocked him, coming to him, and offering him vinegar, [37] and saying, If thou be the King of the Jews, save thyself. [38] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

[33] Calvary: or, *the place of a skull*

[39] And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. [40] But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? [41] And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. [42] And he said unto Jesus, Lord, remember me when thou comest in thy kingdom. [43] And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

[42] in thy kingdom: or, *into thy kingdom*

[44] And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. [45] And the sun was darkened, and the veil of the temple was rent in the midst. [46] And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the spirit.

[44] earth: or, *land*
[46] Ps. 30:6 (Heb. + LXX)

[47] Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. [48] And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. [49] And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And behold, there was a man named Joseph, a counseller; and he was
a good man, and a just 51 (the same had not consented to the counsel and
deed of them); he was of Arimathea, a city of the Jews: who also himself
waited for the kingdom of God. 52 This man went unto Pilate, and begged
the body of Jesus. 53 And he took it down, and wrapped it in linen, and
laid it in a sepulchre that was hewn in stone, wherein never man before
was laid. 54 And that day was the preparation; the sabbath drew on.
55 And the women, which came with him from Galilee, followed after,
and beheld the sepulchre, and how his body was laid. 56 And they returned,
and prepared spices and ointments; and rested the sabbath day according
to the commandment.

54 preparation; the sabbath: TR *preparation, and the sabbath*
55 women: TR adds *also*

24 Now upon the first day of the week, very early in the morning, they
came unto the sepulchre, bringing the spices which they had pre-
pared, and certain others with them. 2 And they found the stone rolled
away from the sepulchre. 3 And they entered in, and found not the body
of the Lord Jesus. 4 And it came to pass, as they were much perplexed
thereabout, behold, two men stood by them in shining garments: 5 and
as they were afraid, and bowed down their faces to the earth, they said
unto them, Why seek ye the living among the dead? 6 He is not here, but
is risen: remember how he spake unto you when he was yet in Galilee,
7 saying, The Son of man must be delivered into the hands of sinful men,
and be crucified, and the third day rise again. 8 And they remembered his
words, 9 and returned from the sepulchre, and told all these things unto
the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and
Mary the mother of James, and other women that were with them, which
told these things unto the apostles. 11 And their words seemed to them as
idle tales, and they believed them not. 12 Then arose Peter, and ran unto
the sepulchre; and stooping down, he beheld the linen clothes laid by
themselves, and departed, wondering in himself at that which was come
to pass.

5 the living: or, *him that liveth*

13 And behold, two of them went that same day to a village called Em-
maus, which was from Jerusalem about threescore furlongs. 14 And they
talked together of all these things which had happened. 15 And it came
to pass, that while they communed together and reasoned, Jesus him-
self drew near, and went with them. 16 But their eyes were holden that
they should not know him. 17 And he said unto them, What manner of
communications are these that ye have one to another, as ye walk, and
are sad? 18 And the one of them, whose name was Cleopas, answering
said unto him, Art thou only a stranger in Jerusalem, and hast not known
the things which are come to pass there in these days? 19 And he said
unto them, What things? And they said unto him, Concerning Jesus of
Nazareth, which was a prophet mighty in deed and word before God and
all the people: 20 and how the chief priests and our rulers delivered him
to be condemned to death, and have crucified him. 21 But we trusted that
it had been he which should have redeemed Israel: and besides all this,
today is the third day since these things were done. 22 Yea, and certain
women also of our company made us astonished, which were early at the

sepulchre; [23] and when they found not his body, they came, saying, that
they had also seen a vision of angels, which said that he was alive. [24] And
certain of them which were with us went to the sepulchre, and found it
even so as the women had said: but him they saw not. [25] Then he said
unto them, O fools, and slow of heart to believe all that the prophets have
spoken: [26] ought not Christ to have suffered these things, and to enter into
his glory? [27] And beginning at Moses and all the prophets, he expounded
unto them in all the scriptures the things concerning himself. [28] And they
drew nigh unto the village, whither they went: and he made as though
he would have gone farther. [29] But they constrained him, saying, Abide
with us: for it is towards evening, and the day is far spent. And he went
in to tarry with them. [30] And it came to pass, as he sat at meat with them,
he took bread, and blessed it, and brake, and gave to them. [31] And their
eyes were opened, and they knew him; and he vanished out of their sight.
[32] And they said one to another, Did not our heart burn within us, while
he talked with us by the way, and while he opened to us the scriptures?
[33] And they rose up the same hour, and returned to Jerusalem, and found
the eleven gathered together, and them that were with them, [34] saying,
The Lord is risen indeed, and hath appeared to Simon. [35] And they told
what things were done in the way, and how he was known of them in
breaking of bread.

[31] vanished out of their sight: or, *ceased to be seen of them*

[36] And as they thus spake, Jesus himself stood in the midst of them,
and saith unto them, Peace be unto you. [37] But they were terrified and
affrighted, and supposed that they had seen a spirit. [38] And he said unto
them, Why are ye troubled? and why do thoughts arise in your hearts?
[39] Behold my hands and my feet, that it is I myself: handle me, and see;
for a spirit hath not flesh and bones, as ye see me have. [40] And when he
had thus spoken, he showed them his hands and his feet. [41] And while they
yet believed not for joy, and wondered, he said unto them, Have ye here
any meat? [42] And they gave him a piece of a broiled fish, and of a honey-
comb. [43] And he took it, and did eat before them. [44] And he said unto them,
These are the words which I spake unto you, while I was yet with you,
that all things must be fulfilled, which were written in the law of Moses,
and in the prophets, and in the psalms, concerning me. [45] Then opened
he their understanding, that they might understand the scriptures, [46] and
said unto them, Thus it is written, and thus it behoved Christ to suffer,
and to rise from the dead the third day: [47] and that repentance and remis-
sion of sins should be preached in his name among all nations, beginning
at Jerusalem. [48] And ye are witnesses of these things. [49] And behold, I send
the promise of my Father upon you: but tarry ye in the city of Jerusalem,
until ye be endued with power from on high.

[50] And he led them out as far as to Bethany, and he lift up his hands,
and blessed them. [51] And it came to pass, while he blessed them, he was
parted from them, and carried up into heaven. [52] And they worshipped
him, and returned to Jerusalem with great joy: [53] and were continually in
the temple, praising and blessing God. Amen.

The Gospel According to
Saint John

1 In the beginning was the Word, and the Word was with God, and the
Word was God. [2] The same was in the beginning with God. [3] All things
were made by him; and without him was not any thing made that was
made. [4] In him was life; and the life was the light of men. [5] And the light
shineth in darkness; and the darkness comprehended it not.

[6] There was a man sent from God, whose name was John. [7] The same
came for a witness, to bear witness of the Light, that all men through him
might believe. [8] He was not that Light, but was sent to bear witness of that
Light. [9] That was the true Light, which lighteth every man that cometh into
the world. [10] He was in the world, and the world was made by him, and the
world knew him not. [11] He came unto his own, and his own received him
not. [12] But as many as received him, to them gave he power to become
the sons of God, even to them that believe on his name: [13] which were
born, not of blood, nor of the will of the flesh, nor of the will of man, but
of God. [14] And the Word was made flesh, and dwelt among us (and we
beheld his glory, the glory as of the only begotten of the Father), full of
grace and truth. [15] John bare witness of him, and cried, saying, This was
he of whom I spake, He that cometh after me is preferred before me: for
he was before me. [16] And of his fulness have all we received, and grace
for grace. [17] For the law was given by Moses, but grace and truth came by
Jesus Christ. [18] No man hath seen God at any time; the only begotten Son,
which is in the bosom of the Father, he hath declared him.

[19] And this is the record of John, when the Jews sent priests and Levites
from Jerusalem to ask him, Who art thou? [20] And he confessed, and de-
nied not; but confessed, I am not the Christ. [21] And they asked him, What
then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he
answered, No. [22] Then said they unto him, Who art thou? that we may give
an answer to them that sent us. What sayest thou of thyself? [23] He said, I
am the voice of one crying in the wilderness, Make straight the way of the
Lord, as said the prophet Esaias. [24] And they which were sent were of the
Pharisees. [25] And they asked him, and said unto him, Why baptizest thou
then, if thou be not that Christ, nor Elias, neither that prophet? [26] John an-
swered them, saying, I baptize with water: but there standeth one among
you, whom ye know not; [27] he it is, who coming after me is preferred be-
fore me, whose shoe's latchet I am not worthy to unloose. [28] These things
were done in Bethany beyond Jordan, where John was baptizing.

[29] The next day he seeth Jesus coming unto him, and saith, Behold the
Lamb of God, which taketh away the sin of the world. [30] This is he of whom
I said, After me cometh a man which is preferred before me: for he was
before me. [31] And I knew him not: but that he should be made manifest to
Israel, therefore am I come baptizing with water. [32] And John bare record,
saying, I saw the Spirit descending from heaven like a dove, and it abode
upon him. [33] And I knew him not: but he that sent me to baptize with

[12] power: or, *the right* or *privilege*

[21] that prophet: or, *a prophet*

[23] Esai. 40:3

[28] Bethany: TR *Bethabara*
[29] he: TR *John*
[29] taketh away: or, *beareth*

water, the same said unto me, Upon whom thou shalt see the Spirit de-
scending, and remaining on him, the same is he which baptizeth with the
Holy Spirit. 34 And I saw, and bare record that this is the Son of God.
35 Again the next day after John stood, and two of his disciples; 36 and
looking upon Jesus as he walked, he saith, Behold the Lamb of God. 37 And
the two disciples heard him speak, and they followed Jesus. 38 Then Jesus
turned, and saw them following, and saith unto them, What seek ye? They
said unto him, Rabbi (which is to say, being interpreted, Master), where
dwellest thou? 39 He saith unto them, Come and see. They came and saw
where he dwelt, and abode with him that day: it was [a]about the tenth hour.
40 One of the two which heard John speak, and followed him, was Andrew,
Simon Peter's brother. 41 He first findeth his own brother Simon, and saith
unto him, We have found the Messiah, which is, being interpreted, Christ.
42 And he brought him to Jesus. When Jesus beheld him, he said, Thou art
Simon the son of Jona: thou shalt be called Cephas, which is by interpre-
tation, A stone.
43 The day following he would go forth into Galilee, and findeth Philip,
and Jesus saith unto him, Follow me. 44 Now Philip was of Bethsaida, the
city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him,
We have found him, of whom Moses in the law, and the prophets, did
write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto
him, Can there any good thing come out of Nazareth? Philip saith unto
him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of
him, Behold an Israelite indeed, in whom is no guile. 48 Nathanael saith
unto him, Whence knowest thou me? Jesus answered and said unto him,
Before that Philip called thee, when thou wast under the fig tree, I saw
thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son
of God; thou art the King of Israel. 50 Jesus answered and said unto him,
Because I said unto thee, I saw thee under the fig tree, believest thou?
thou shalt see greater things than these. 51 And he saith unto him, Verily,
verily, I say unto you, Hereafter ye shall see heaven open, and the angels
of God ascending and descending upon the Son of man.

38 dwellest: or, *abidest*
39 it: TR *for it*
41 Christ: TR *the Christ*
41 Christ: or, *the anointed*
42 When: TR *And when*
42 A stone: or, *Peter*
43 he: TR *Jesus*
43 Jesus saith: TR omits *Jesus*

2 And the third day there was a marriage in Cana of Galilee; and the
mother of Jesus was there: 2 and both Jesus was called, and his disci-
ples, to the marriage. 3 And when they wanted wine, the mother of Jesus
saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what
have I to do with thee? my hour is not yet come. 5 His mother saith unto
the servants, Whatsoever he saith unto you, do it. 6 And there were set
there six waterpots of stone, after the manner of the purifying of the Jews,
containing two or three firkins apiece. 7 Jesus saith unto them, Fill the wa-
terpots with water. And they filled them up to the brim. 8 And he saith
unto them, Draw out now, and bear unto the governor of the feast. And
they bare it. 9 When the ruler of the feast had tasted the water that was
made wine, and knew not whence it was (but the servants which drew
the water knew), the governor of the feast called the bridegroom, 10 and
saith unto him, Every man at the beginning doth set forth good wine; and

[a] about the tenth hour: That was two hours before night.

when men have well drunk, then that which is worse: but thou hast kept
the good wine until now. 11 This beginning of miracles did Jesus in Cana
of Galilee, and manifested forth his glory; and his disciples believed on
him.
12 After this he went down to Capernaum, he, and his mother, and his
brethren, and his disciples: and they continued there not many days.
13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,
14 and found in the temple those that sold oxen and sheep and doves,
and the changers of money sitting: 15 and when he had made a scourge
of small cords, he drove them all out of the temple, and the sheep and
the oxen; and poured out the changers' money, and overthrew the tables;
16 and said unto them that sold doves, Take these things hence; make not
my Father's house a house of merchandise. 17 And his disciples remem-
bered that it was written, The zeal of thy house will eat me up.

17 Ps. 68:10 (Heb. + LXX)
17 will eat: TR *hath eaten*

18 Then answered the Jews and said unto him, What sign showest thou
unto us, seeing that thou doest these things? 19 Jesus answered and said
unto them, Destroy this temple, and in three days I will raise it up. 20 Then
said the Jews, Forty and six years was this temple in building, and wilt thou
rear it up in three days? 21 But he spake of the temple of his body. 22 When
therefore he was risen from the dead, his disciples remembered that he
had said this; and they believed the scripture, and the word which Jesus
had said. 23 Now when he was in Jerusalem at the passover, in the feast
day, many believed in his name, when they saw the miracles which he
did. 24 But Jesus did not commit himself unto them, because he knew all
men, 25 and needed not that any should testify of man: for he knew what
was in man.

22 this: TR adds *unto them*

3 There was a man of the Pharisees, named Nicodemus, a ruler of the
Jews: 2 the same came to him by night, and said unto him, Rabbi, we
know that thou art a teacher come from God: for no man can do these
miracles that thou doest, except God be with him. 3 Jesus answered and
said unto him, Verily, verily, I say unto thee, Except a man be born again,
he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can
a man be born when he is old? can he enter the second time into his
mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto
thee, Except a man be born of water and of the Spirit, he cannot enter
into the kingdom of God. 6 That which is born of the flesh is flesh; and that
which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye
must be born again. 8 The wind bloweth where it listeth, and thou hearest
the sound thereof, but canst not tell whence it cometh, and whither it
goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and
said unto him, How can these things be? 10 Jesus answered and said unto
him, Art thou a master of Israel, and knowest not these things? 11 Verily,
verily, I say unto thee, We speak that we do know, and testify that we have
seen; and ye receive not our witness. 12 If I have told you earthly things,
and ye believe not, how shall ye believe, if I tell you of heavenly things?
13 And no man hath ascended up to heaven, but he that came down from
heaven, even the Son of man which is in heaven. 14 And as Moses lifted up

2 to him: TR *to Jesus*
3 again: or, *from above*
7 again: or, *from above*

the serpent in the wilderness, even so must the Son of man be lifted up:
15 that whosoever believeth in him should not perish, but have eternal
life. 16 For God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting
life. 17 For God sent not his Son into the world to condemn the world; but
that the world through him might be saved. 18 He that believeth on him is
not condemned: but he that believeth not is condemned already, because
he hath not believed in the name of the only begotten Son of God. 19 And
this is the condemnation, that light is come into the world, and men loved
darkness rather than light, because their deeds were evil. 20 For every one
that doeth evil hateth the light, neither cometh to the light, lest his deeds
should be reproved. 21 But he that doeth truth cometh to the light, that
his deeds may be made manifest, that they are wrought in God.

20 reproved: or, *discovered*

22 After these things came Jesus and his disciples into the land of Judea;
and there he tarried with them, and baptized. 23 And John also was baptiz-
ing in Aenon near to Salem, because there was much water there: and they
came, and were baptized. 24 For John was not yet cast into prison. 25 Then
there arose a question between some of John's disciples and a Jew about
purifying. 26 And they came unto John, and said unto him, Rabbi, he that
was with thee beyond Jordan, to whom thou barest witness, behold, the
same baptizeth, and all men come to him. 27 John answered and said, A
man can receive nothing, except it be given him from heaven. 28 Ye your-
selves bear witness, that I said, I am not the Christ, but that I am sent be-
fore him. 29 He that hath the bride is the bridegroom: but the friend of the
bridegroom, which standeth and heareth him, rejoiceth greatly because
of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must in-
crease, but I must decrease. 31 He that cometh from above is above all: he
that is of the earth is earthly, and speaketh of the earth: he that cometh
from heaven is above all. 32 And what he hath seen and heard, that he tes-
tifieth; and no man receiveth his testimony. 33 He that hath received his
testimony hath set to his seal that God is true. 34 For he whom God hath
sent speaketh the words of God: for God giveth not the Spirit by measure
unto him. 35 The Father loveth the Son, and hath given all things into his
hand. 36 He that believeth on the Son hath everlasting life: and he that
believeth not the Son shall not see life; but the wrath of God abideth on
him.

23 Salem: TR *Salim*

25 a Jew: TR *the Jews*

27 receive: or, *take unto himself*
28 bear: TR adds *me*

4 When therefore the Lord knew how the Pharisees had heard that Jesus
made and baptized more disciples than John 2 (though Jesus himself
baptized not, but his disciples), 3 he left Judea, and departed into Galilee.
4 And he must needs go through Samaria. 5 Then cometh he to a city of
Samaria, which is called Sychar, near to the parcel of ground that Jacob
gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being
wearied with his journey, sat thus on the well: and it was about the sixth
hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto
her, Give me to drink. 8 (For his disciples were gone away unto the city to
buy meat.) 9 Then saith the woman of Samaria unto him, How is it that
thou, being a Jew, askest drink of me, which am a woman of Samaria? For

3 departed: TR adds *again*

the Jews have no dealings with the Samaritans. [10] Jesus answered and said
unto her, If thou knewest the gift of God, and who it is that saith to thee,
Give me to drink; thou wouldst have asked of him, and he would have
given thee living water. [11] The woman saith unto him, Sir, thou hast noth-
ing to draw with, and the well is deep: from whence then hast thou that
living water? [12] Art thou greater than our father Jacob, which gave us the
well, and drank thereof himself, and his children, and his cattle? [13] Jesus
answered and said unto her, Whosoever drinketh of this water shall thirst
again: [14] but whosoever drinketh of the water that I shall give him shall
never thirst; but the water that I shall give him shall be in him a well of
water springing up into everlasting life. [15] The woman saith unto him, Sir,
give me this water, that I thirst not, neither come hither to draw. [16] Jesus
saith unto her, Go, call thy husband, and come hither. [17] The woman an-
swered and said, I have no husband. Jesus said unto her, Thou hast well
said, I have no husband: [18] for thou hast had five husbands; and he whom
thou now hast is not thy husband: in that saidst thou truly. [19] The woman
saith unto him, Sir, I perceive that thou art a prophet. [20] Our fathers wor-
shipped in this mountain; and ye say, that in Jerusalem is the place where
men ought to worship. [21] Jesus saith unto her, Woman, believe me, the
hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem,
worship the Father. [22] Ye worship ye know not what: we know what we
worship: for salvation is of the Jews. [23] But the hour cometh, and now is,
when the true worshippers shall worship the Father in spirit and in truth:
for the Father seeketh such to worship him. [24] God is a Spirit: and they
that worship him must worship him in spirit and in truth. [25] The woman
saith unto him, I know that Messiah cometh, which is called Christ: when
he is come, he will tell us all things. [26] Jesus saith unto her, I that speak
unto thee am he.

[27] And upon this came his disciples, and marvelled that he talked with
the woman: yet no man said, What seekest thou? or, Why talkest thou with
her? [28] The woman then left her waterpot, and went her way into the city,
and saith to the men, [29] Come, see a man, which told me all things that
ever I did: can this be the Christ? [30] They went out of the city, and came
unto him.

[29] can this be: or, *is not this*
[30] They went: TR *Then they went*

[31] In the meanwhile his disciples prayed him, saying, Master, eat. [32] But
he said unto them, I have meat to eat that ye know not of. [33] Therefore
said the disciples one to another, Hath any man brought him ought to
eat? [34] Jesus saith unto them, My meat is to do the will of him that sent
me, and to finish his work. [35] Say not ye, There are yet four months, and
then cometh harvest? behold, I say unto you, Lift up your eyes, and look
on the fields; for they are white already to harvest. [36] And he that reapeth
receiveth wages, and gathereth fruit unto life eternal: that both he that
soweth and he that reapeth may rejoice together. [37] And herein is that
true saying, One soweth, and another reapeth. [38] I sent you to reap that
whereon ye bestowed no labour: other men laboured, and ye are entered
into their labours. [39] And many of the Samaritans of that city believed on
him for the saying of the woman, which testified, He told me all that ever

[37] herein is that true saying: TR *herein is that saying true*

I did. [40] So when the Samaritans were come unto him, they besought him
that he would tarry with them: and he abode there two days. [41] And many
moe believed because of his own word; [42] and said unto the woman, Now
we believe, not because of thy saying: for we have heard him ourselves,
and know that this is indeed the Christ, the Saviour of the world.
[43] Now after two days he departed thence, and went into Galilee. [44] For
Jesus himself testified, that a prophet hath no honour in his own country.
[45] Then when he was come into Galilee, the Galileans received him, having
seen all the things that he did at Jerusalem at the feast: for they also went
unto the feast. [46] So Jesus came again into Cana of Galilee, where he made
the water wine. And there was a certain nobleman, whose son was sick
at Capernaum. [47] When he heard that Jesus was come out of Judea into
Galilee, he went unto him, and besought him that he would come down,
and heal his son: for he was at the point of death. [48] Then said Jesus unto
him, Except ye see signs and wonders, ye will not believe. [49] The nobleman
saith unto him, Sir, come down ere my child die. [50] Jesus saith unto him,
Go thy way; thy son liveth. And the man believed the word that Jesus
had spoken unto him, and he went his way. [51] And as he was now going
down, his servants met him, and told him, saying, Thy son liveth. [52] Then
inquired he of them the hour when he began to amend. And they said
unto him, Yesterday at the seventh hour the fever left him. [53] So the father
knew that it was at the same hour, in the which Jesus said unto him, Thy
son liveth: and himself believed, and his whole house. [54] This is again the
second miracle that Jesus did, when he was come out of Judea into Galilee.

[46] nobleman: or, *courtier*, or *ruler*

5 After this there was the feast of the Jews; and Jesus went up to
Jerusalem. [2] Now there is at Jerusalem by the sheep market a pool,
which is called in the Hebrew tongue Bethesda, having five porches. [3] In
these lay a great multitude of impotent folk, of blind, halt, withered, wait-
ing for the moving of the water. [4] For an angel went down at a certain sea-
son into the pool, and troubled the water: whosoever then first after the
troubling of the water stepped in, was made whole of whatsoever disease
he had. [5] And a certain man was there, which had an infirmity thirty and
eight years. [6] When Jesus saw him lie, and knew that he had been now a
long time in that case, he saith unto him, Wilt thou be made whole? [7] The
impotent man answered him, Sir, I have no man, when the water is trou-
bled, to put me into the pool: but while I am coming, another steppeth
down before me. [8] Jesus saith unto him, Rise, take up thy bed, and walk.
[9] And immediately the man was made whole, and took up his bed, and
walked: and on the same day was the sabbath. [10] The Jews therefore said
unto him that was cured, It is the sabbath day: it is not lawful for thee to
carry thy bed. [11] He answered them, He that made me whole, the same
said unto me, Take up thy bed, and walk. [12] Then asked they him, What
man is that which said unto thee, Take up thy bed, and walk? [13] And he
that was healed wist not who it was: for Jesus had conveyed himself away,
a multitude being in that place. [14] Afterward Jesus findeth him in the tem-
ple, and said unto him, Behold, thou art made whole: sin no more, lest a

[1] the feast: TR *a feast*
[2] market: or, *gate*

[13] a multitude being: or, *from the multitude that was*

worse thing come unto thee. [15] The man departed, and told the Jews that
it was Jesus, which had made him whole.
[16] And therefore did the Jews persecute Jesus, and sought to slay him,
because he had done these things on the sabbath day. [17] But Jesus an-
swered them, My Father worketh hitherto, and I work. [18] Therefore the
Jews sought the more to kill him, because he not only had broken the sab-
bath, but said also that God was his Father, making himself equal with
God. [19] Then answered Jesus and said unto them, Verily, verily, I say unto
you, The Son can do nothing of himself, but what he seeth the Father
do: for what things soever he doeth, these also doeth the Son likewise.
[20] For the Father loveth the Son, and showeth him all things that himself
doeth: and he will show him greater works than these, that ye may mar-
vel. [21] For as the Father raiseth up the dead, and quickeneth them; even so
the Son quickeneth whom he will. [22] For the Father judgeth no man, but
hath committed all judgment unto the Son: [23] that all men should hon-
our the Son, even as they honour the Father. He that honoureth not the
Son honoureth not the Father which hath sent him. [24] Verily, verily, I say
unto you, He that heareth my word, and believeth on him that sent me,
hath everlasting life, and shall not come into condemnation; but is passed
from death unto life. [25] Verily, verily, I say unto you, The hour is coming,
and now is, when the dead shall hear the voice of the Son of God: and
they that hear shall live. [26] For as the Father hath life in himself; so hath
he given to the Son to have life in himself; [27] and hath given him authority
to execute judgment also, because he is the Son of man. [28] Marvel not at
this: for the hour is coming, in the which all that are in the graves shall
hear his voice, [29] and shall come forth; they that have done good, unto
the resurrection of life; and they that have done evil, unto the resurrec-
tion of damnation. [30] I can of my own self do nothing: as I hear, I judge:
and my judgment is just; because I seek not my own will, but the will of
the Father which hath sent me. [31] If I bear witness of myself, my witness
is not true. [32] There is another that beareth witness of me; and I know that
the witness which he witnesseth of me is true. [33] Ye sent unto John, and
he bare witness unto the truth. [34] But I receive not testimony from man:
but these things I say, that ye might be saved. [35] He was a burning and a
shining light: and ye were willing for a season to rejoice in his light. [36] But
I have greater witness than that of John: for the works which the Father
hath given me to finish, the same works that I do, bear witness of me, that
the Father hath sent me. [37] And the Father himself, which hath sent me,
hath borne witness of me. Ye have neither heard his voice at any time,
nor seen his shape. [38] And ye have not his word abiding in you: for whom
he hath sent, him ye believe not. [39] Search the Scriptures; for in them ye
think ye have eternal life: and they are they which testify of me. [40] And ye
will not come to me, that ye might have life. [41] I receive not honour from
men. [42] But I know you, that ye have not the love of God in you. [43] I am
come in my Father's name, and ye receive me not: if another shall come
in his own name, him ye will receive. [44] How can ye believe, which receive
honour one of another, and seek not the honour that cometh from God

only? [45] Do not think that I will accuse you to the Father: there is one that
accuseth you, even Moses, in whom ye trust. [46] For had ye believed Moses,
ye would have believed me: for he wrote of me. [47] But if ye believe not his
writings, how shall ye believe my words?

6 After these things Jesus went over the sea of Galilee, which is the sea
of Tiberias. [2] And a great multitude followed him, because they saw
his miracles which he did on them that were diseased. [3] And Jesus went
up into a mountain, and there he sat with his disciples. [4] And the passover,
a feast of the Jews, was nigh. [5] When Jesus then lift up his eyes, and saw
a great company come unto him, he saith unto Philip, Whence shall we
buy bread, that these may eat? [6] And this he said to prove him: for he him-
self knew what he would do. [7] Philip answered him, Two hundred pen-
nyworth of bread is not sufficient for them, that every one of them may
take a little. [8] One of his disciples, Andrew, Simon Peter's brother, saith
unto him, [9] There is a lad here, which hath five barley loaves, and two
small fishes: but what are they among so many? [10] And Jesus said, Make
the men sit down. Now there was much grass in the place. So the men
sat down, in number about five thousand. [11] And Jesus took the loaves;
and when he had given thanks, he distributed to the disciples, and the
disciples to them that were set down; and likewise of the fishes as much
as they would. [12] When they were filled, he said unto his disciples, Gather
up the fragments that remain, that nothing be lost. [13] Therefore they gath-
ered them together, and filled twelve baskets with the fragments of the
five barley loaves, which remained over and above unto them that had
eaten. [14] Then those men, when they had seen the miracle that Jesus did,
said, This is of a truth that prophet that should come into the world.

[15] When Jesus therefore perceived that they would come and take him
by force, to make him a king, he departed into a mountain himself alone.
[16] And when even was now come, his disciples went down unto the sea,
[17] and entered into a ship, and went over the sea towards Capernaum. And
it was now dark, and Jesus was not come to them. [18] And the sea arose by
reason of a great wind that blew. [19] So when they had rowed about five and
twenty or thirty furlongs, they see Jesus walking on the sea, and drawing
nigh unto the ship: and they were afraid. [20] But he saith unto them, It is I;
be not afraid. [21] Then they were willing to receive him into the ship: and
immediately the ship was at the land whither they went.

[15] departed: TR adds *again*

[21] were willing to receive: or, *willingly received*

[22] The day following, when the people which stood on the other side of
the sea saw that there was none other boat there, save that one whereinto
his disciples were entered, and that Jesus went not with his disciples into
the boat, but that his disciples were gone away alone [23] (howbeit there
came other boats from Tiberias nigh unto the place where they did eat
bread, after that the Lord had given thanks): [24] when the people therefore
saw that Jesus was not there, neither his disciples, they took shipping, and
came to Capernaum, seeking for Jesus. [25] And when they had found him
on the other side of the sea, they said unto him, Rabbi, when camest thou
hither? [26] Jesus answered them and said, Verily, verily, I say unto you, Ye
seek me, not because ye saw the miracles, but because ye did eat of the

[24] they: TR adds *also*

loaves, and were filled. [27] Labour not for the meat which perisheth, but
for that meat which endureth unto everlasting life, which the Son of man
shall give unto you: for him hath God the Father sealed.
[28] Then said they unto him, What shall we do, that we might work the
works of God? [29] Jesus answered and said unto them, This is the work of
God, that ye believe on him whom he hath sent. [30] They said therefore
unto him, What sign showest thou then, that we may see, and believe
thee? what dost thou work? [31] Our fathers did eat manna in the desert; as
it is written, He gave them bread from heaven to eat. [32] Then Jesus said
unto them, Verily, verily, I say unto you, Moses gave you not that bread
from heaven; but my Father giveth you the true bread from heaven. [33] For
the bread of God is he which cometh down from heaven, and giveth life
unto the world. [34] Then said they unto him, Lord, evermore give us this
bread. [35] And Jesus said unto them, I am the bread of life: he that cometh
to me shall never hunger; and he that believeth on me shall never thirst.
[36] But I said unto you, That ye also have seen me, and believe not. [37] All
that the Father giveth me shall come to me; and him that cometh to me I
will in no wise cast out. [38] For I came down from heaven, not to do my own
will, but the will of him that sent me. [39] And this is the Father's will which
hath sent me, that of all which he hath given me I should lose nothing,
but should raise it up again at the last day. [40] And this is the will of him
that sent me, that every one which seeth the Son, and believeth on him,
may have everlasting life: and I will raise him up at the last day. [41] The Jews
then murmured at him, because he said, I am the bread which came down
from heaven. [42] And they said, Is not this Jesus, the son of Joseph, whose
father and mother we know? how is it then that he saith, I came down
from heaven? [43] Jesus therefore answered and said unto them, Murmur
not among yourselves. [44] No man can come to me, except the Father which
hath sent me draw him: and I will raise him up at the last day. [45] It is
written in the prophets, And they shall be all taught of God. Every man
therefore that heareth, and hath learned of the Father, cometh unto me.
[46] Not that any man hath seen the Father, save he which is of God, he
hath seen the Father. [47] Verily, verily, I say unto you, He that believeth on
me hath everlasting life. [48] I am that bread of life. [49] Your fathers did eat
manna in the wilderness, and are dead. [50] This is the bread which cometh
down from heaven, that a man may eat thereof, and not die. [51] I am the
living bread which came down from heaven: if any man eat of this bread,
he shall live for ever: and the bread that I will give is my flesh, which
I will give for the life of the world. [52] The Jews therefore strove among
themselves, saying, How can this man give us his flesh to eat? [53] Then
Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh
of the Son of man, and drink his blood, ye have no life in you. [54] Whoso
eateth my flesh, and drinketh my blood, hath eternal life; and I will raise
him up at the last day. [55] For my flesh is meat indeed, and my blood is
drink indeed. [56] He that eateth my flesh, and drinketh my blood, dwelleth
in me, and I in him. [57] As the living Father hath sent me, and I live by the
Father: so he that eateth me, even he shall live by me. [58] This is that bread

[27] Labour not: or, *work not*

[31] Ps. 77:24 (Heb. + LXX)

[45] Esai. 54:13

[45] heareth: TR *hath heard*

which came down from heaven: not as your fathers did eat manna, and
are dead: he that eateth of this bread shall live for ever. [59] These things
said he in the synagogue, as he taught in Capernaum.

[60] Many therefore of his disciples, when they had heard this, said, This
is a hard saying; who can hear it? [61] When Jesus knew in himself that his
disciples murmured at it, he said unto them, Doth this offend you? [62] What
and if ye shall see the Son of man ascend up where he was before? [63] It
is the spirit that quickeneth; the flesh profiteth nothing: the words that I
speak unto you, they are spirit, and they are life. [64] But there are some of
you that believe not. For Jesus knew from the beginning who they were
that believed not, and who should betray him. [65] And he said, Therefore
said I unto you, that no man can come unto me, except it were given unto
him of my Father.

[66] From that time many of his disciples went back, and walked no more
with him. [67] Then said Jesus unto the twelve, Will ye also go away? [68] Then
Simon Peter answered him, Lord, to whom shall we go? thou hast the
words of eternal life. [69] And we believe and are sure that thou art that
Christ, the Son of the living God. [70] Jesus answered them, Have not I cho-
sen you twelve, and one of you is a devil? [71] He spake of Judas Iscariot
the son of Simon: for he it was that should betray him, being one of the
twelve.

7 After these things Jesus walked in Galilee: for he would not walk in
Jewry, because the Jews sought to kill him. [2] Now the Jews' feast of
tabernacles was at hand. [3] His brethren therefore said unto him, Depart
hence, and go into Judea, that thy disciples also may see the works that
thou doest. [4] For there is no man that doeth any thing in secret, and he
himself seeketh to be known openly. If thou do these things, show thyself
to the world. [5] For neither did his brethren believe in him. [6] Then Jesus
said unto them, My time is not yet come: but your time is always ready.
[7] The world cannot hate you; but me it hateth, because I testify of it, that
the works thereof are evil. [8] Go ye up unto this feast: I go not up yet unto
this feast; for my time is not yet full come. [9] When he had said these words
unto them, he abode still in Galilee.

[10] But when his brethren were gone up, then went he also up unto the
feast, not openly, but as it were in secret. [11] Then the Jews sought him at
the feast, and said, Where is he? [12] And there was much murmuring among
the people concerning him: for some said, He is a good man: others said,
Nay; but he deceiveth the people. [13] Howbeit no man spake openly of him
for fear of the Jews.

[14] Now about the midst of the feast Jesus went up into the temple, and
taught. [15] And the Jews marvelled, saying, How knoweth this man letters,
having never learned? [16] Jesus therefore answered them, and said, My doc-
trine is not mine, but his that sent me. [17] If any man will do his will, he
shall know of the doctrine, whether it be of God, or whether I speak of
myself. [18] He that speaketh of himself seeketh his own glory: but he that
seeketh his glory that sent him, the same is true, and no unrighteousness
is in him. [19] Did not Moses give you the law, and yet none of you keep-

[15] letters: or, *learning*
[16] therefore: TR omits

eth the law? Why go ye about to kill me? [20] The people answered and said,
Thou hast a devil: who goeth about to kill thee? [21] Jesus answered and said
unto them, I have done one work, and ye all marvel. [22] Moses therefore
gave unto you circumcision, not that it is of Moses, but of the fathers; and
ye on the sabbath day circumcise a man. [23] If a man on the sabbath day
receive circumcision, that the law of Moses should not be broken; are ye
angry at me, because I have made a man every whit whole on the sab-
bath day? [24] Judge not according to the appearance, but judge righteous
judgment. [25] Then said some of them of Jerusalem, Is not this he, whom
they seek to kill? [26] But lo, he speaketh boldly, and they say nothing unto
him. Do the rulers know indeed that this is the very Christ? [27] Howbeit we
know this man whence he is: but when Christ cometh, no man knoweth
whence he is. [28] Then cried Jesus in the temple as he taught, saying, Ye
both know me, and ye know whence I am: and I am not come of my-
self, but he that sent me is true, whom ye know not. [29] I know him: for I
am from him, and he hath sent me. [30] Then they sought to take him: but
no man laid hands on him, because his hour was not yet come. [31] And
many of the people believed on him, and said, When Christ cometh, will
he do moe miracles than these which this man hath done? [32] The Phari-
sees heard that the people murmured such things concerning him; and
the Pharisees and the chief priests sent officers to take him. [33] Then said
Jesus, Yet a little while am I with you, and then I go unto him that sent
me. [34] Ye shall seek me, and shall not find me: and where I am, thither ye
cannot come. [35] Then said the Jews among themselves, Whither will he
go, that we shall not find him? will he go unto the dispersed among the
Gentiles, and teach the Gentiles? [36] What manner of saying is this that he
said, Ye shall seek me, and shall not find me: and where I am, thither ye
cannot come?

[37] In the last day, that great day of the feast, Jesus stood and cried, saying,
If any man thirst, let him come unto me, and drink. [38] He that believeth
on me, as the scripture hath said, out of his belly shall flow rivers of living
water. [39] (But this spake he of the Spirit, which they that believe on him
should receive: for the Holy Spirit was not yet given; because that Jesus
was not yet glorified.) [40] Many of the people therefore, when they heard
this saying, said, Of a truth this is the Prophet. [41] Others said, This is the
Christ. Some said, Shall Christ come out of Galilee? [42] Hath not the scrip-
ture said, That Christ cometh of the seed of David, and out of the town of
Bethlehem, where David was? [43] So there was a division among the people
because of him. [44] And some of them would have taken him; but no man
laid hands on him.

[45] Then came the officers to the chief priests and Pharisees; and they said
unto them, Why have ye not brought him? [46] The officers answered, Never
man spake like this man. [47] Then answered them the Pharisees, Are ye also
deceived? [48] Have any of the rulers or of the Pharisees believed on him?
[49] But this people who knoweth not the law are cursed. [50] Nicodemus saith
unto them (he that came to Jesus by night, being one of them), [51] Doth our
law judge any man, before it hear him, and know what he doeth? [52] They

[22] that it: or, *because it*

[23] that the law of Moses should not be broken: or, *without breaking the law of Moses*

[29] I know: TR *But I know*

[33] Jesus: TR adds *unto them*

[35] among the Gentiles: or, *among the Greeks*

[41] Some said: TR *But some said*

[50] to Jesus: Gr. *to him*

answered and said unto him, Art thou also of Galilee? Search, and look:
for out of Galilee no prophet hath arisen.

[52] no prophet hath arisen: or, *ariseth no prophet*

[53] And every man went unto his own house.

8 Jesus went unto the mount of Olives. [2] And early in the morning he
came again into the temple, and all the people came; and he sat
down, and taught them. [3] And the scribes and Pharisees brought unto
him a woman taken in adultery; and when they had set her in the midst,
[4] they say unto him, tempting him, Master, this woman was taken in adul-
tery, in the very act. [5] Now Moses in the law commanded us, that such
should be stoned: but what sayest thou? [6] This they said, tempting him,
that they might have to accuse him. But Jesus stooped down, and with his
finger wrote on the ground, as though he heard them not. [7] So when they
continued asking him, he lift up himself, and said unto them, He that is
without sin among you, let him first cast a stone at her. [8] And again he
stooped down, and wrote on the ground. [9] And they which heard it, be-
ing convicted by their own conscience, went out one by one, beginning
at the eldest: and Jesus was left alone, and the woman being in the midst.
[10] When Jesus had lift up himself, and saw none but the woman, he said
unto her, Where are those thy accusers? hath no man condemned thee?
[11] She said, No man, Lord. And Jesus said, Neither do I judge thee: go, and
sin no more.

[2] people came: TR adds *unto him*

[4] tempting him: TR omits

[9] eldest: TR *eldest, even unto the last*
[9] the woman being in the midst: TR *the woman standing in the midst*
[10] Where: TR *Woman, where*
[11] Jesus said: TR adds *unto her*
[11] judge: TR *condemn*

[12] Then spake Jesus again unto them, saying, I am the light of the world:
he that followeth me shall not walk in darkness, but shall have the light of
life. [13] The Pharisees therefore said unto him, Thou bearest record of thy-
self; thy record is not true. [14] Jesus answered and said unto them, Though
I bear record of myself, yet my record is true: for I know whence I came,
and whither I go; but ye cannot tell whence I come, and whither I go. [15] Ye
judge after the flesh; I judge no man. [16] And yet if I judge, my judgment
is true: for I am not alone, but I and the Father that sent me. [17] It is also
written in your law, that the testimony of two men is true. [18] I am one
that bear witness of myself, and the Father that sent me beareth witness
of me. [19] Then said they unto him, Where is thy Father? Jesus answered,
Ye neither know me, nor my Father: if ye had known me, ye should have
known my Father also. [20] These words spake Jesus in the treasury, as he
taught in the temple: and no man laid hands on him; for his hour was not
yet come.

[17] Deut. 19:15 (Heb. + LXX)

[21] Then said Jesus again unto them, I go my way, and ye shall seek me,
and shall die in your sin: whither I go, ye cannot come. [22] Then said the
Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
[23] And he said unto them, Ye are from beneath; I am from above: ye are of
this world; I am not of this world. [24] I said therefore unto you, that ye shall
die in your sins: for if ye believe not that I am he, ye shall die in your sins.
[25] Then said they unto him, Who art thou? And Jesus saith unto them, Even
the same that I said unto you from the beginning. [26] I have many things
to say and to judge of you: but he that sent me is true; and I speak to
the world those things which I have heard of him. [27] They understood not
that he spake to them of the Father. [28] Then said Jesus unto them, When ye

[21] sin: or, *sins*

have lift up the Son of man, then shall ye know that I am he, and that I do
nothing of myself; but as my Father hath taught me, I speak these things.
[29] And he that sent me is with me: the Father hath not left me alone; for I
do always those things that please him. [30] As he spake these words, many
believed on him.

[31] Then said Jesus to those Jews which believed on him, If ye continue
in my word, then are ye my disciples indeed; [32] and ye shall know the
truth, and the truth shall make you free. [33] They answered him, We be
Abraham's seed, and were never in bondage to any man: how sayest thou,
Ye shall be made free? [34] Jesus answered them, Verily, verily, I say unto you,
Whosoever committeth sin is the servant of sin. [35] And the servant abideth
not in the house for ever: but the Son abideth ever. [36] If the Son therefore
shall make you free, ye shall be free indeed. [37] I know that ye are Abraham's
seed; but ye seek to kill me, because my word hath no place in you. [38] I
speak that which I have seen with my Father: and ye do that which ye have
seen with your father. [39] They answered and said unto him, Abraham is
our father. Jesus saith unto them, If ye were Abraham's children, ye would
do the works of Abraham. [40] But now ye seek to kill me, a man that hath
told you the truth, which I have heard of God: this did not Abraham. [41] Ye
do the deeds of your father. Then said they to him, We be not born of
fornication; we have one Father, even God. [42] Jesus therefore said unto
them, If God were your Father, ye would love me: for I proceeded forth
and came from God; neither came I of myself, but he sent me. [43] Why
do ye not understand my speech? even because ye cannot hear my word.
[44] Ye are of your father the devil, and the lusts of your father ye will do. He
was a murderer from the beginning, and abode not in the truth, because
there is no truth in him. When he speaketh a lie, he speaketh of his own:
for he is a liar, and the father of it. [45] And because I tell you the truth, ye
believe me not. [46] Which of you convinceth me of sin? And if I say the
truth, why do ye not believe me? [47] He that is of God heareth God's words:
ye therefore hear them not, because ye are not of God. [48] Then answered
the Jews, and said unto him, Say we not well that thou art a Samaritan,
and hast a devil? [49] Jesus answered, I have not a devil; but I honour my
Father, and ye do dishonour me. [50] And I seek not my own glory: there is
one that seeketh and judgeth. [51] Verily, verily, I say unto you, If a man keep
my saying, he shall never see death. [52] Then said the Jews unto him, Now
we know that thou hast a devil. Abraham is dead, and the prophets; and
thou sayest, If a man keep my saying, he shall never taste of death. [53] Art
thou greater than our father Abraham, which is dead? and the prophets
are dead: whom makest thou thyself? [54] Jesus answered, If I honour myself,
my honour is nothing: it is my Father that honoureth me; of whom ye say,
He is our God: [55] yet ye have not known him; but I know him: and if I
should say, I know him not, I shall be a liar like unto you: but I know
him, and keep his saying. [56] Your father Abraham rejoiced to see my day:
and he saw it, and was glad. [57] Then said the Jews unto him, Thou art not
yet fifty years old, and hast thou seen Abraham? [58] Jesus said unto them,
Verily, verily, I say unto you, Before Abraham was, I am. [59] Then took they

[42] therefore: TR omits

[54] He is our God: TR *that he is your God*

up stones to cast at him: but Jesus hid himself, and went out of the temple,
going through the midst of them, and so passed by.

9 And as Jesus passed by, he saw a man which was blind from his birth.
2 And his disciples asked him, saying, Master, who did sin, this man,
or his parents, that he was born blind? 3 Jesus answered, Neither hath this
man sinned, nor his parents: but that the works of God should be made
manifest in him. 4 I must work the works of him that sent me, while it is
day: the night cometh, when no man can work. 5 As long as I am in the
world, I am the light of the world. 6 When he had thus spoken, he spat
on the ground, and made clay of the spittle, and he anointed the eyes of
the blind man with the clay, 7 and said unto him, Go, wash in the pool of
Siloam (which is by interpretation, Sent). He went his way therefore, and
washed, and came seeing.

6 anointed the eyes of the blind man with the clay: or, *spread the clay upon the eyes of the blind man*

8 The neighbours therefore, and they which before had seen him that he
was blind, said, Is not this he that sat and begged? 9 Some said, This is he:
others said, He is like him: but he said, I am he. 10 Therefore said they unto
him, How were thy eyes opened? 11 He answered and said, A man that is
called Jesus made clay, and anointed my eyes, and said unto me, Go to
the pool of Siloam, and wash: and I went and washed, and I received sight.
12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind. 14 And
it was the sabbath day when Jesus made the clay, and opened his eyes.
15 Then again the Pharisees also asked him how he had received his sight.
He said unto them, He put clay upon my eyes, and I washed, and do see.
16 Therefore said some of the Pharisees, This man is not of God, because
he keepeth not the sabbath day. Others said, How can a man that is a sin-
ner do such miracles? And there was a division among them. 17 They say
unto the blind man again, What sayest thou of him, that he hath opened
thy eyes? He said, He is a prophet. 18 But the Jews did not believe concern-
ing him, that he had been blind, and received his sight, until they called
the parents of him that had received his sight. 19 And they asked them, say-
ing, Is this your son, who ye say was born blind? how then doth he now
see? 20 And his parents answered them and said, We know that this is our
son, and that he was born blind: 21 but by what means he now seeth, we
know not; or who hath opened his eyes, we know not: he is of age; ask him:
he shall speak for himself. 22 These words spake his parents, because they
feared the Jews: for the Jews had agreed already, that if any man did con-
fess that he was Christ, he should be put out of the synagogue. 23 Therefore
said his parents, He is of age; ask him. 24 Then again called they the man
that was blind, and said unto him, Give God the praise: we know that this
man is a sinner. 25 He answered and said, Whether he be a sinner or no, I
know not: one thing I know, that, whereas I was blind, now I see. 26 Then
said they to him again, What did he to thee? how opened he thy eyes?
27 He answered them, I have told you already, and ye did not hear: where-
fore would you hear it again? will ye also be his disciples? 28 They reviled
him, and said, Thou art his disciple; but we are Moses' disciples. 29 We
know that God spake unto Moses: as for this fellow, we know not from

20 And his parents: TR *His parents*

28 They reviled: TR *Then they reviled*

whence he is. [30] The man answered and said unto them, Why herein is a
marvellous thing, that ye know not from whence he is, and yet he hath
opened my eyes. [31] Now we know that God heareth not sinners: but if any
man be a worshipper of God, and doeth his will, him he heareth. [32] Since
the world began was it not heard that any man opened the eyes of one
that was born blind. [33] If this man were not of God, he could do nothing.
[34] They answered and said unto him, Thou wast altogether born in sins,
and dost thou teach us? And they cast him out. [35] Jesus heard that they
had cast him out; and when he had found him, he said unto him, Dost
thou believe on the Son of God? [36] He answered and said, And who is he,
Lord, that I might believe on him? [37] And Jesus said unto him, Thou hast
both seen him, and it is he that talketh with thee. [38] And he said, Lord, I
believe. And he worshipped him.

[34] cast him out: or, *excommunicated him*
[36] And who: TR *Who*

[39] And Jesus said, For judgment I am come into this world, that they
which see not might see; and that they which see might be made blind.
[40] And some of the Pharisees which were with him heard these words,
and said unto him, Are we blind also? [41] Jesus said unto them, If ye were
blind, ye should have no sin: but now ye say, We see; therefore your sin
remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into
the sheepfold, but climbeth up some other way, the same is a thief
and a robber. [2] But he that entereth in by the door is the shepherd of the
sheep. [3] To him the porter openeth; and the sheep hear his voice: and
he calleth his own sheep by name, and leadeth them out. [4] And when he
putteth forth his own sheep, he goeth before them, and the sheep follow
him: for they know his voice. [5] And a stranger will they not follow, but
will flee from him: for they know not the voice of strangers. [6] This parable
spake Jesus unto them: but they understood not what things they were
which he spake unto them.

[7] Then said Jesus unto them again, Verily, verily, I say unto you, I am
the door of the sheep. [8] All that ever came are thieves and robbers: but
the sheep did not hear them. [9] I am the door: by me if any man enter in,
he shall be saved, and shall go in and out, and find pasture. [10] The thief
cometh not, but for to steal, and to kill, and to destroy: I am come that
they might have life, and that they might have it more abundantly. [11] I
am the good shepherd: the good shepherd giveth his life for the sheep.
[12] But he that is a hireling, and not the shepherd, whose own the sheep
are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and
the wolf catcheth them, and scattereth the sheep. [13] The hireling fleeth,
because he is a hireling, and careth not for the sheep. [14] I am the good
shepherd, and know my sheep, and am known of mine. [15] As the Father
knoweth me, even so know I the Father: and I lay down my life for the
sheep. [16] And other sheep I have, which are not of this fold: them also I
must bring, and they shall hear my voice; and there shall be one flock, and
one shepherd. [17] Therefore doth my Father love me, because I lay down
my life, that I might take it again. [18] No man taketh it from me, but I lay
it down of myself. I have power to lay it down, and I have power to take

[8] came: TR adds *before me*

[16] flock: or, *fold*

it again. This commandment have I received of my Father. [19] There was a
division therefore again among the Jews for these sayings. [20] And many of
them said, He hath a devil, and is mad; why hear ye him? [21] Others said,
These are not the words of him that hath a devil. Can a devil open the
eyes of the blind?
[22] And it was at Jerusalem the feast of the dedication, and it was winter.
[23] And Jesus walked in the temple in Solomon's porch. [24] Then came the
Jews round about him, and said unto him, How long dost thou make us
to doubt? If thou be the Christ, tell us plainly. [25] Jesus answered them, I
told you, and ye believe not: the works that I do in my Father's name, they
bear witness of me. [26] But ye believe not, because ye are not of my sheep,
as I said unto you. [27] My sheep hear my voice, and I know them, and they
follow me: [28] and I give unto them eternal life; and they shall never perish,
neither shall any man pluck them out of my hand. [29] My Father, which
gave them me, is greater than all; and no man is able to pluck them out
of my Father's hand. [30] I and my Father are one. [31] Then the Jews took
up stones again to stone him. [32] Jesus answered them, Many good works
have I shown you from my Father; for which of those works do ye stone
me? [33] The Jews answered him, saying, For a good work we stone thee not;
but for blasphemy; and because that thou, being a man, makest thyself
God. [34] Jesus answered them, Is it not written in your law, I said, Ye are
gods? [35] If he called them gods, unto whom the word of God came, and
the scripture cannot be broken; [36] say ye of him, whom the Father hath
sanctified, and sent into the world, Thou blasphemest; because I said, I
am the Son of God? [37] If I do not the works of my Father, believe me not.
[38] But if I do, though ye believe not me, believe the works: that ye may
know, and believe, that the Father is in me, and I in him. [39] Therefore they
sought again to take him: but he escaped out of their hand, [40] and went
away again beyond Jordan into the place where John at first baptized;
and there he abode. [41] And many resorted unto him, and said, John did
no miracle: but all things that John spake of this man were true. [42] And
many believed on him there.

[24] make us to doubt: or, *hold us in suspense*

[34] Ps. 81:6 (Heb. + LXX)

11 Now a certain man was sick, named Lazarus, of Bethany, the town
of Mary and her sister Martha. [2] (It was that Mary which anointed
the Lord with ointment, and wiped his feet with her hair, whose brother
Lazarus was sick.) [3] Therefore his sisters sent unto him, saying, Lord, be-
hold, he whom thou lovest is sick. [4] When Jesus heard that, he said, This
sickness is not unto death, but for the glory of God, that the Son of God
might be glorified thereby. [5] Now Jesus loved Martha, and her sister, and
Lazarus. [6] When he had heard therefore that he was sick, he abode two
days still in the same place where he was. [7] Then after that saith he to his
disciples, Let us go into Judea again. [8] His disciples say unto him, Mas-
ter, the Jews of late sought to stone thee; and goest thou thither again?
[9] Jesus answered, Are there not twelve hours in the day? If any man walk
in the day, he stumbleth not, because he seeth the light of this world.
[10] But if a man walk in the night, he stumbleth, because there is no light in
him. [11] These things said he: and after that he saith unto them, Our friend

Lazarus sleepeth; but I go, that I may awake him out of sleep. [12] Then said
his disciples, Lord, if he sleep, he shall do well. [13] Howbeit Jesus spake of
his death: but they thought that he had spoken of taking of rest in sleep.
[14] Then said Jesus unto them plainly, Lazarus is dead. [15] And I am glad for
your sakes that I was not there, to the intent ye may believe; nevertheless
let us go unto him. [16] Then said Thomas, which is called Didymus, unto
his fellow-disciples, Let us also go, that we may die with him.

[17] Then when Jesus came, he found that he had lain in the grave four
days already. [18] Now Bethany was nigh unto Jerusalem, about fifteen fur-
longs off: [19] and many of the Jews came to Martha and Mary, to comfort
them concerning their brother. [20] Then Martha, as soon as she heard that
Jesus was coming, went and met him: but Mary sat still in the house.
[21] Then said Martha unto Jesus, Lord, if thou hadst been here, my brother
had not died. [22] But I know, that even now, whatsoever thou wilt ask of
God, God will give it thee. [23] Jesus saith unto her, Thy brother shall rise
again. [24] Martha saith unto him, I know that he shall rise again in the resur-
rection at the last day. [25] Jesus said unto her, I am the resurrection, and the
life: he that believeth in me, though he were dead, yet shall he live: [26] and
whosoever liveth and believeth in me shall never die. Believest thou this?
[27] She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son
of God, which should come into the world. [28] And when she had so said,
she went her way, and called Mary her sister secretly, saying, The Master is
come, and calleth for thee. [29] As soon as she heard that, she arose quickly,
and came unto him. [30] Now Jesus was not yet come into the town, but was
in that place where Martha met him. [31] The Jews then which were with her
in the house, and comforted her, when they saw Mary, that she rose up
hastily and went out, followed her, saying, She goeth unto the grave to
weep there. [32] Then when Mary was come where Jesus was, and saw him,
she fell down at his feet, saying unto him, Lord, if thou hadst been here,
my brother had not died. [33] When Jesus therefore saw her weeping, and
the Jews also weeping which came with her, he groaned in the spirit, and
was troubled, [34] and said, Where have ye laid him? They say unto him,
Lord, come and see. [35] Jesus wept. [36] Then said the Jews, Behold, how he
loved him. [37] And some of them said, Could not this man, which opened
the eyes of the blind, have caused that even this man should not have
died? [38] Jesus therefore again groaning in himself cometh to the grave. It
was a cave, and a stone lay upon it. [39] Jesus said, Take ye away the stone.
Martha, the sister of him that was dead, saith unto him, Lord, by this time
he stinketh: for he hath been dead four days. [40] Jesus saith unto her, Said
I not unto thee, that, if thou wouldst believe, thou shouldst see the glory
of God? [41] Then they took away the stone from the place where the dead
was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou
hast heard me. [42] And I knew that thou hearest me always: but because
of the people which stand by I said it, that they may believe that thou
hast sent me. [43] And when he thus had spoken, he cried with a loud voice,
Lazarus, come forth. [44] And he that was dead came forth, bound hand and

[18] about fifteen furlongs: that is, *about two miles*

[33] was troubled: Gr. *he troubled himself*

foot with graveclothes: and his face was bound about with a napkin. Jesus
saith unto them, Loose him, and let him go.
45 Then many of the Jews which came to Mary, and had seen the things
which Jesus did, believed on him. 46 But some of them went their ways to
the Pharisees, and told them what things Jesus had done. 47 Then gathered
the chief priests and the Pharisees a council, and said, What do we? for
this man doeth many miracles. 48 If we let him thus alone, all men will be-
lieve on him: and the Romans shall come and take away both our place
and nation. 49 And one of them, named Caiaphas, being the high priest
that same year, said unto them, Ye know nothing at all, 50 nor consider
that it is expedient for us, that one man should die for the people, and
that the whole nation perish not. 51 And this spake he not of himself: but
being high priest that year, he prophesied that Jesus should die for that
nation; 52 and not for that nation only, but that also he should gather to-
gether in one the children of God that were scattered abroad. 53 Then from
that day forth they took counsel together for to put him to death. 54 Jesus
therefore walked no more openly among the Jews; but went thence unto
a country near to the wilderness, into a city called Ephraim, and there
continued with his disciples. 55 And the Jews' passover was nigh at hand:
and many went out of the country up to Jerusalem before the passover, to
purify themselves. 56 Then sought they for Jesus, and spake among them-
selves, as they stood in the temple, What think ye, that he will not come
to the feast? 57 Now both the chief priests and the Pharisees had given a
commandment, that, if any man knew where he were, he should show it,
that they might take him.

12 Then Jesus six days before the passover came to Bethany, where
Lazarus was which had been dead, whom he raised from the dead.
2 There they made him a supper; and Martha served: but Lazarus was one
of them that sat at the table with him. 3 Then took Mary a pound of oint-
ment of spikenard, very costly, and anointed the feet of Jesus, and wiped
his feet with her hair: and the house was filled with the odour of the oint-
ment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which
should betray him, 5 Why was not this ointment sold for three hundred
pence, and given to the poor? 6 This he said, not that he cared for the
poor; but because he was a thief, and had the bag, and bare what was put
therein. 7 Then said Jesus, Let her alone: against the day of my burying
hath she kept this. 8 For the poor always ye have with you; but me ye have
not always.
9 Much people of the Jews therefore knew that he was there: and they
came not for Jesus' sake only, but that they might see Lazarus also, whom
he had raised from the dead. 10 But the chief priests consulted that they
might put Lazarus also to death; 11 because that by reason of him many
of the Jews went away, and believed on Jesus.
12 On the next day much people that were come to the feast, when they
heard that Jesus was coming to Jerusalem, 13 took branches of palm trees,
and went forth to meet him, and cried, Hosanna: Blessed is the King of Is-
rael that cometh in the name of the Lord. 14 And Jesus, when he had found

14 Zach. 9:9

a young ass, sat thereon; as it is written, [15] Fear not, daughter of Sion: be-
hold, thy King cometh, sitting on an ass's colt. [16] These things understood
not his disciples at the first: but when Jesus was glorified, then remem-
bered they that these things were written of him, and that they had done
these things unto him. [17] The people therefore that was with him when he
called Lazarus out of his grave, and raised him from the dead, bare record.
[18] For this cause the people also met him, for that they heard that he had
done this miracle. [19] The Pharisees therefore said among themselves, Per-
ceive ye how ye prevail nothing? behold, the world is gone after him.

[20] And there were certain Greeks among them that came up to worship at
the feast: [21] the same came therefore to Philip, which was of Bethsaida of
Galilee, and desired him, saying, Sir, we would see Jesus. [22] Philip cometh
and telleth Andrew: and again Andrew and Philip tell Jesus. [23] And Jesus
answered them, saying, The hour is come, that the Son of man should be
glorified. [24] Verily, verily, I say unto you, Except a corn of wheat fall into the
ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
[25] He that loveth his life shall lose it; and he that hateth his life in this world
shall keep it unto life eternal. [26] If any man serve me, let him follow me;
and where I am, there shall also my servant be: if any man serve me, him
will my Father honour. [27] Now is my soul troubled; and what shall I say?
Father, save me from this hour: but for this cause came I unto this hour.
[28] Father, glorify thy name. Then came there a voice from heaven, saying,
I have both glorified it, and will glorify it again. [29] The people therefore,
that stood by, and heard it, said that it thundered: others said, An angel
spake to him. [30] Jesus answered and said, This voice came not because of
me, but for your sakes. [31] Now is the judgment of this world: now shall the
prince of this world be cast out. [32] And I, if I be lifted up from the earth,
will draw all men unto me. [33] This he said, signifying what death he should
die. [34] The people answered him, We have heard out of the law that Christ
abideth for ever: and how sayest thou, The Son of man must be lift up?
who is this Son of man? [35] Then Jesus said unto them, Yet a little while
is the light with you. Walk while ye have the light, lest darkness come
upon you: for he that walketh in darkness knoweth not whither he goeth.
[36] While ye have light, believe in the light, that ye may be the children of
light. These things spake Jesus, and departed, and did hide himself from
them.

[37] But though he had done so many miracles before them, yet they be-
lieved not on him: [38] that the saying of Esaias the prophet might be ful-
filled, which he spake, Lord, who hath believed our report? and to whom
hath the arm of the Lord been revealed? [39] Therefore they could not be-
lieve, because that Esaias said again, [40] He hath blinded their eyes, and
hardened their heart; that they should not see with their eyes, nor under-
stand with their heart, and be converted, and I should heal them. [41] These
things said Esaias, when he saw his glory, and spake of him. [42] Neverthe-
less among the chief rulers also many believed on him; but because of
the Pharisees they did not confess him, lest they should be put out of the

[38] Esai. 53:1 (LXX ≠ Heb.)

[40] Esai. 6:10

synagogue: [43] for they loved the praise of men more than the praise of God.

[44] Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. [45] And he that seeth me seeth him that sent me. [46] I am come a light into the world, that whosoever believeth on me should not abide in darkness. [47] And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. [48] He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. [49] For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. [50] And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

13 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. [2] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; [3] Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; [4] he riseth from supper, and laid aside his garments; and took a towel, and girded himself. [5] After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. [6] Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? [7] Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. [8] Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. [9] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. [10] Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. [11] For he knew who should betray him; therefore said he, Ye are not all clean.

[12] So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? [13] Ye call me Master and Lord: and ye say well; for so I am. [14] If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. [15] For I have given you an example, that ye should do as I have done to you. [16] Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. [17] If ye know these things, happy are ye if ye do them. [18] I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lift up his heel against me. [19] Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. [20] Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

[18] Ps. 40:10 (Heb. + LXX)

[19] Now: or, *from henceforth*

[21] When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. [22] Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus
loved. 24 Simon Peter therefore beckoned to him, that he should ask who
it should be of whom he spake. 25 He then lying thus on Jesus' breast saith
unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give
a sop, when I have dipped it. And when he had dipped the sop, he gave
it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered
into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now
no man at the table knew for what intent he spake this unto him. 29 For
some of them thought, because Judas had the bag, that Jesus had said
unto him, Buy those things that we have need of against the feast; or that
he should give something to the poor. 30 He then having received the sop
went immediately out: and it was night.

25 thus: TR omits

26 a sop: or, *a morsel*

31 When he was gone out, Jesus said, Now is the Son of man glorified, and
God is glorified in him. 32 If God be glorified in him, God shall also glorify
him in himself, and shall straightway glorify him. 33 Little children, yet a
little while I am with you. Ye shall seek me: and as I said unto the Jews,
Whither I go, ye cannot come; so now I say to you. 34 A new commandment
I give unto you, That ye love one another; as I have loved you, that ye also
love one another. 35 By this shall all men know that ye are my disciples, if
ye have love one to another.

31 When: TR *Therefore, when*

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered
him, Whither I go, thou canst not follow me now; but thou shalt follow me
afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I
will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay
down thy life for my sake? Verily, verily, I say unto thee, The cock shall not
crow, till thou hast denied me thrice.

14 Let not your heart be troubled: ye believe in God, believe also in me.
2 In my Father's house are many mansions: if it were not so, I would
have told you. I go to prepare a place for you. 3 [a]And if I go, I will prepare a
place for you; I will come again, and receive you unto myself; that where
I am, there ye may be also. 4 And whither I go ye know, and the way ye
know. 5 Thomas saith unto him, Lord, we know not whither thou goest;
and how can we know the way? 6 Jesus saith unto him, I am the way, the
truth, and the life: no man cometh unto the Father, but by me. 7 If ye had
known me, ye should have known my Father also: and from henceforth
ye know him, and have seen him. 8 Philip saith unto him, Lord, show us
the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long
time with you, and yet hast thou not known me, Philip? he that hath seen
me hath seen the Father; and how sayest thou then, Show us the Father?
10 Believest thou not that I am in the Father, and the Father in me? the
words that I speak unto you, I speak not of myself: but the Father that
dwelleth in me, he doeth the works. 11 Believe me that I am in the Father,
and the Father in me: or else believe me for the very works' sake. 12 Verily,
verily, I say unto you, He that believeth on me, the works that I do shall
he do also; and greater works than these shall he do; because I go unto

[a] And if I go, I will prepare a place for you; I will come again: TR *And if I go and prepare a place for you, I will come again*

my Father. [13] And whatsoever ye shall ask in my name, that will I do, that
the Father may be glorified in the Son. [14] If ye shall ask me any thing in
my name, I will do it.

[14] me: TR omits

[15] If ye love me, keep my commandments. [16] And I will pray the Father,
and he shall give you another Comforter, that he may abide with you for
ever; [17] even the Spirit of truth; whom the world cannot receive, because
it seeth him not, neither knoweth him: but ye know him; for he dwelleth
with you, and shall be in you. [18] I will not leave you comfortless: I will come
to you. [19] Yet a little while, and the world seeth me no more; but ye see me:
because I live, ye shall live also. [20] At that day ye shall know that I am in my
Father, and you in me, and I in you. [21] He that hath my commandments,
and keepeth them, he it is that loveth me: and he that loveth me shall be
loved of my Father, and I will love him, and will manifest myself to him.
[22] Judas saith unto him, not Iscariot, Lord, and how is it that thou wilt
manifest thyself unto us, and not unto the world? [23] Jesus answered and
said unto him, If a man love me, he will keep my words: and my Father
will love him, and we will come unto him, and make our abode with him.
[24] He that loveth me not keepeth not my sayings: and the word which you
hear is not mine, but the Father's which sent me.

[18] comfortless: or, *orphans*

[22] and how is it that thou wilt manifest thyself unto us: TR omits *and*

[25] These things have I spoken unto you, being yet present with you. [26] But
the Comforter, which is the Holy Spirit, whom the Father will send in my
name, he shall teach you all things, and bring all things to your remem-
brance, whatsoever I have said unto you. [27] Peace I leave with you, my
peace I give unto you: not as the world giveth, give I unto you. Let not
your heart be troubled, neither let it be afraid. [28] Ye have heard how I said
unto you, I go away, and come again unto you. If ye loved me, ye would
rejoice, because I said, I go unto the Father: for my Father is greater than
I. [29] And now I have told you before it come to pass, that, when it is come
to pass, ye might believe. [30] Hereafter I will not talk much with you: for
the prince of the world cometh, and hath nothing in me. [31] But that the
world may know that I love the Father; and as the Father gave me com-
mandment, even so I do. Arise, let us go hence.

[30] the world: TR *this world*

15 I am the true vine, and my Father is the husbandman. [2] Every
branch in me that beareth not fruit he taketh away: and every
branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
[3] Now ye are clean through the word which I have spoken unto you. [4] Abide
in me, and I in you. As the branch cannot bear fruit of itself, except it abide
in the vine; no more can ye, except ye abide in me. [5] I am the vine, ye are
the branches: He that abideth in me, and I in him, the same bringeth forth
much fruit: for without me ye can do nothing. [6] If a man abide not in me,
he is cast forth as a branch, and is withered; and men gather them, and
cast them into the fire, and they are burned. [7] If ye abide in me, and my
words abide in you, ye shall ask what ye will, and it shall be done unto
you. [8] Herein is my Father glorified, that ye bear much fruit; so shall ye be
my disciples. [9] As the Father hath loved me, so have I loved you: continue
ye in my love. [10] If ye keep my commandments, ye shall abide in my love;
even as I have kept my Father's commandments, and abide in his love.

[5] without me: or, *severed from me*

[11] These things have I spoken unto you, that my joy might remain in you,
and that your joy might be full. [12] This is my commandment, That ye love
one another, as I have loved you. [13] Greater love hath no man than this,
that a man lay down his life for his friends. [14] Ye are my friends, if ye do
whatsoever I command you. [15] Henceforth I call you not servants; for the
servant knoweth not what his lord doeth: but I have called you friends;
for all things that I have heard of my Father I have made known unto you.
[16] Ye have not chosen me, but I have chosen you, and ordained you, that
you should go and bring forth fruit, and that your fruit should remain:
that whatsoever ye shall ask of the Father in my name, he may give it you.
[17] These things I command you, that ye love one another. [18] If the world
hate you, ye know that it hated me before it hated you. [19] If ye were of
the world, the world would love his own: but because ye are not of the
world, but I have chosen you out of the world, therefore the world hateth
you. [20] Remember the word that I said unto you, The servant is not greater
than his lord. If they have persecuted me, they will also persecute you; if
they have kept my saying, they will keep yours also. [21] But all these things
will they do unto you for my name's sake, because they know not him that
sent me. [22] If I had not come and spoken unto them, they had not had sin:
but now they have no cloak for their sin. [23] He that hateth me hateth my
Father also. [24] If I had not done among them the works which none other
man did, they had not had sin: but now have they both seen and hated
both me and my Father. [25] But this cometh to pass, that the word might be
fulfilled that is written in their law, They hated me without a cause. [26] But
when the Comforter is come, whom I will send unto you from the Father,
even the Spirit of truth, which proceedeth from the Father, he shall testify
of me: [27] and ye also shall bear witness, because ye have been with me
from the beginning.

[22] cloak: or, *excuse*

[25] Pss. 34:19; 68:5 (Heb. + LXX)

16 These things have I spoken unto you, that ye should not be of-
fended. [2] They shall put you out of the synagogues: yea, the time
cometh, that whosoever killeth you will think that he doeth God service.
[3] And these things will they do, because they have not known the Father,
nor me. [4] But these things have I told you, that when the time shall come,
ye may remember that I told you of them. And these things I said not unto
you at the beginning, because I was with you. [5] But now I go my way to
him that sent me; and none of you asketh me, Whither goest thou? [6] But
because I have said these things unto you, sorrow hath filled your heart.
[7] Nevertheless I tell you the truth; It is expedient for you that I go away: for
if I go not away, the Comforter will not come unto you; but if I depart, I
will send him unto you. [8] And when he is come, he will reprove the world
of sin, and of righteousness, and of judgment: [9] of sin, because they be-
lieve not on me; [10] of righteousness, because I go to my Father, and ye see
me no more; [11] of judgment, because the prince of this world is judged.

[3] do: TR adds *unto you*

[8] reprove: or, *convince*

[12] I have yet many things to say unto you, but ye cannot bear them now.
[13] Howbeit when he, the Spirit of truth, is come, he will guide you into all
truth: for he shall not speak of himself; but whatsoever he shall hear, that
shall he speak: and he will show you things to come. [14] He shall glorify

me: for he shall receive of mine, and shall show it unto you. [15] All things
that the Father hath are mine: therefore said I, that he taketh of mine, and
shall show it unto you. [16] A little while, and ye shall not see me: and again,
a little while, and ye shall see me, because I go to the Father.

[15] taketh: TR *shall take*

[17] Then said some of his disciples among themselves, What is this that
he saith unto us, A little while, and ye shall not see me: and again, a little
while, and ye shall see me: and, Because I go to the Father? [18] They said
therefore, What is this that he saith, A little while? we cannot tell what he
saith. [19] Now Jesus knew that they were desirous to ask him, and said unto
them, Do ye inquire among yourselves of that I said, A little while, and ye
shall not see me: and again, a little while, and ye shall see me? [20] Verily,
verily, I say unto you, That ye shall weep and lament, but the world shall
rejoice: and ye shall be sorrowful, but your sorrow shall be turned into
joy. [21] A woman when she is in travail hath sorrow, because her hour is
come: but as soon as she is delivered of the child, she remembereth no
more the anguish, for joy that a man is born into the world. [22] And ye
now therefore have sorrow: but I will see you again, and your heart shall
rejoice, and your joy no man taketh from you. [23] And in that day ye shall
ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the
Father in my name, he will give it you. [24] Hitherto have ye asked nothing
in my name: ask, and ye shall receive, that your joy may be full. [25] These
things have I spoken unto you in proverbs: but the time cometh, when
I shall no more speak unto you in proverbs, but I shall show you plainly
of the Father. [26] At that day ye shall ask in my name: and I say not unto
you, that I will pray the Father for you: [27] for the Father himself loveth you,
because ye have loved me, and have believed that I came out from God.
[28] I came forth from the Father, and am come into the world: again, I leave
the world, and go to the Father.

[25] spoken unto you in proverbs: or, *spoken unto you in parables*
[25] speak unto you in proverbs: or, *speak unto you in parables*

[29] His disciples said unto him, Lo, now speakest thou plainly, and speak-
est no proverb. [30] Now are we sure that thou knowest all things, and
needest not that any man should ask thee: by this we believe that thou
camest forth from God. [31] Jesus answered them, Do ye now believe? [32] Be-
hold, the hour cometh, yea, is now come, that ye shall be scattered, every
man to his own, and shall leave me alone: and yet I am not alone, be-
cause the Father is with me. [33] These things I have spoken unto you, that
in me ye might have peace. In the world ye have tribulation: but be of
good cheer; I have overcome the world.

[29] proverb: or, *parable*

[32] his own: or, *his own home*

[33] world ye: TR adds *shall*

17 These words spake Jesus, and lift up his eyes to heaven, and said,
Father, the hour is come; glorify thy Son, that thy Son also may glo-
rify thee: [2] as thou hast given him power over all flesh, that he shall give
eternal life to as many as thou hast given him. [3] And this is life eternal, that
they might know thee the only true God, and Jesus Christ, whom thou hast
sent. [4] I have glorified thee on the earth: I have finished the work which
thou gavest me to do. [5] And now, O Father, glorify thou me with thy own
self with the glory which I had with thee before the world was.

[2] shall give eternal life: TR *should give eternal life*

[6] I have manifested thy name unto the men which thou gavest me out
of the world: thine they were, and thou gavest them me; and they have

kept thy word. [7] Now they have known that all things whatsoever thou
hast given me are of thee. [8] For I have given unto them the words which
thou gavest me; and they have received them, and have known surely
that I came out from thee, and they have believed that thou didst send
me. [9] I pray for them: I pray not for the world, but for them which thou
hast given me; for they are thine. [10] And all mine are thine, and thine are
mine; and I am glorified in them. [11] And now I am no more in the world,
but these are in the world, and I come to thee. Holy Father, keep them
through thy own name which thou hast given me, that they may be one,
as we are. [12] While I was with them in the world, I kept them in thy name:
those that thou gavest me I have kept, and none of them is lost, but the
son of perdition; that the scripture might be fulfilled. [13] And now come I
to thee; and these things I speak in the world, that they might have my
joy fulfilled in themselves. [14] I have given them thy word; and the world
hath hated them, because they are not of the world, even as I am not of
the world. [15] I pray not that thou shouldst take them out of the world, but
that thou shouldst keep them from the evil. [16] They are not of the world,
even as I am not of the world. [17] Sanctify them through thy truth: thy word
is truth. [18] As thou hast sent me into the world, even so have I also sent
them into the world. [19] And for their sakes I sanctify myself, that they also
might be sanctified through the truth. [20] Neither pray I for these alone, but
for them also which believe on me through their word; [21] that they all may
be one; as thou, Father, art in me, and I in thee, that they also may be one
in us: that the world may believe that thou hast sent me. [22] And the glory
which thou gavest me I have given them; that they may be one, even as
we are one: [23] I in them, and thou in me, that they may be made perfect in
one; and that the world may know that thou hast sent me, and hast loved
them, as thou hast loved me. [24] Father, I will that they also, whom thou
hast given me, be with me where I am; that they may behold my glory,
which thou hast given me: for thou lovedst me before the foundation of
the world. [25] O righteous Father, the world hath not known thee: but I have
known thee, and these have known that thou hast sent me. [26] And I have
declared unto them thy name, and will declare it: that the love wherewith
thou hast loved me may be in them, and I in them.

[11] them through thy own name which: TR *through thy own name those whom*

[19] sanctified through the truth: or, *truly sanctified*
[20] which: TR adds *shall*

18 When Jesus had spoken these words, he went forth with his disci-
ples over the brook Cedron, where was a garden, into the which he
entered, and his disciples. [2] And Judas also, which betrayed him, knew the
place: for Jesus ofttimes resorted thither with his disciples. [3] Judas then,
having received a band of men, and officers from the chief priests and
Pharisees, cometh thither with lanterns and torches and weapons. [4] Jesus
therefore, knowing all things that should come upon him, went forth, and
said unto them, Whom seek ye? [5] They answered him, Jesus of Nazareth.
Jesus saith unto them, I am he. And Judas also, which betrayed him, stood
with them. [6] As soon then as he had said unto them, I am he, they went
backward, and fell to the ground. [7] Then asked he them again, Whom seek
ye? And they said, Jesus of Nazareth. [8] Jesus answered, I have told you that
I am he: if therefore ye seek me, let these go their way: [9] that the saying

might be fulfilled, which he spake, Of them which thou gavest me have I
lost none. [10] Then Simon Peter having a sword drew it, and smote the high
priest's servant, and cut off his right ear. The servant's name was Malchus.
[11] Then said Jesus unto Peter, Put up the sword into the sheath: the cup
which my Father hath given me, shall I not drink it?

[11] the sword: TR *thy sword*

[12] Then the band and the captain and officers of the Jews took Jesus, and
bound him, [13] and led him away to Annas first; for he was father in law to
Caiaphas, which was the high priest that same year. [14] Now Caiaphas was
he, which gave counsel to the Jews, that it was expedient that one man
should die for the people.

[13] *And Annas sent Christ bound unto Caiaphas the high priest*, v. 24

[15] And Simon Peter followed Jesus, and so did the other disciple: that
disciple was known unto the high priest, and went in with Jesus into the
palace of the high priest. [16] But Peter stood at the door without. Then went
out that other disciple, which was known unto the high priest, and spake
unto her that kept the door, and brought in Peter. [17] Then saith the damsel
that kept the door unto Peter, Art thou also one of this man's disciples?
He saith, I am not. [18] And the servants and officers stood there, who had
made a fire of coals; for it was cold: and they warmed themselves: and
Peter stood with them, and warmed himself.

[15] the other: TR *another*

[17] Art: or, *Art not*

[19] The high priest then asked Jesus of his disciples, and of his doctrine.
[20] Jesus answered him, I spake openly to the world; I ever taught in a syn-
agogue, and in the temple, whither the Jews always resort; and in secret
have I said nothing. [21] Why askest thou me? ask them which heard me,
what I have said unto them: behold, they know what I said. [22] And when
he had thus spoken, one of the officers which stood by stroke Jesus with
the palm of his hand, saying, Answerest thou the high priest so? [23] Jesus
answered him, If I have spoken evil, bear witness of the evil: but if well,
why smitest thou me? [24] Annas had sent him bound unto Caiaphas the
high priest.

[20] a synagogue: TR *the synagogue*

[22] with the palm of his hand: or, *with a rod*

[24] Annas: TR *Now Annas*

[25] And Simon Peter stood and warmed himself. They said therefore unto
him, Art not thou also one of his disciples? Then he denied it, and said, I
am not. [26] One of the servants of the high priest, being his kinsman whose
ear Peter cut off, saith, Did not I see thee in the garden with him? [27] Peter
then denied again: and immediately the cock crew.

[25] Then he: TR *He*

[28] Then led they Jesus from Caiaphas unto the hall of judgment: and
it was early; and they themselves went not into the judgment hall, lest
they should be defiled; but that they might eat the passover. [29] Pilate then
went out unto them, and said, What accusation bring you against this
man? [30] They answered and said unto him, If he were not a malefactor, we
would not have delivered him up unto thee. [31] Then said Pilate unto them,
Take ye him, and judge him according to your law. The Jews therefore
said unto him, It is not lawful for us to put any man to death: [32] that the
saying of Jesus might be fulfilled, which he spake, signifying what death
he should die. [33] Then Pilate entered into the judgment hall again, and
called Jesus, and said unto him, Art thou the King of the Jews? [34] Jesus
answered him, Sayest thou this thing of thyself, or did others tell it thee
of me? [35] Pilate answered, Am I a Jew? Thy own nation and the chief priests

[28] the hall of judgment: or, *Pilate's house*

have delivered thee unto me: what hast thou done? [36] Jesus answered, My
kingdom is not of this world: if my kingdom were of this world, then would
my servants fight, that I should not be delivered to the Jews: but now is my
kingdom not from hence. [37] Pilate therefore said unto him, Art thou a king
then? Jesus answered, Thou sayest that I am a king. To this end was I born,
and for this cause came I into the world, that I should bear witness unto
the truth. Every one that is of the truth heareth my voice. [38] Pilate saith
unto him, What is truth? And when he had said this, he went out again
unto the Jews, and saith unto them, I find in him no fault at all. [39] But ye
have a custom, that I should release unto you one at the passover: will ye
therefore that I release unto you the King of the Jews? [40] Then cried they
all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19 Then Pilate therefore took Jesus, and scourged him. [2] And the sol-
diers plaited a crown of thorns, and put it on his head, and they put
on him a purple robe, [3] and said, Hail, King of the Jews: and they smote
him with their hands. [4] Pilate therefore went forth again, and saith unto
them, Behold, I bring him forth to you, that ye may know that I find no
fault in him. [5] Then came Jesus forth, wearing the crown of thorns, and
the purple robe. And Pilate saith unto them, Behold the man. [6] When the
chief priests therefore and officers saw him, they cried out, saying, Crucify
him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for
I find no fault in him. [7] The Jews answered him, We have a law, and by our
law he ought to die, because he made himself the Son of God.

[8] When Pilate therefore heard that saying, he was the more afraid; [9] and
went again into the judgment hall, and saith unto Jesus, Whence art thou?
But Jesus gave him no answer. [10] Then saith Pilate unto him, Speakest
thou not unto me? knowest thou not that I have power to crucify thee,
and have power to release thee? [11] Jesus answered, Thou couldst have no
power at all against me, except it were given thee from above: therefore
he that delivered me unto thee hath the greater sin. [12] And from thence-
forth Pilate sought to release him: but the Jews cried out, saying, If thou
let this man go, thou art not Cesar's friend: whosoever maketh himself a
king speaketh against Cesar. [13] When Pilate therefore heard that saying,
he brought Jesus forth, and sat down in the judgment seat in a place that
is called the Pavement, but in the Hebrew, Gabbatha. [14] And it was the
preparation of the passover, and about the sixth hour: and he saith unto
the Jews, Behold your King. [15] But they cried out, Away with him, away
with him, crucify him. Pilate saith unto them, Shall I crucify your King?
The chief priests answered, We have no king but Cesar. [16] Then delivered
he him therefore unto them to be crucified.

And they took Jesus, and led him away. [17] And he bearing his cross went
forth into a place called the place of a skull, which is called in the Hebrew
Golgotha: [18] where they crucified him, and two other with him, on either
side one, and Jesus in the midst. [19] And Pilate wrote a title, and put it
on the cross. And the writing was, JESUS OF NAZARETH THE KING OF
THE JEWS. [20] This title then read many of the Jews: for the place where
Jesus was crucified was nigh to the city: and it was written in Hebrew, and

Greek, and Latin. [21] Then said the chief priests of the Jews to Pilate, Write
not, The King of the Jews; but that he said, I am King of the Jews. [22] Pilate
answered, What I have written I have written. [23] Then the soldiers, when
they had crucified Jesus, took his garments, and made four parts, to every
soldier a part; and also his coat: now the coat was without seam, woven
from the top throughout. [24] They said therefore among themselves, Let us
not rent it, but cast lots for it, whose it shall be: that the scripture might
be fulfilled, which saith, They parted my raiment among them, and for
my vesture they did cast lots. These things therefore the soldiers did.

[23] woven: or, *wrought*
[24] Ps. 21:19 (Heb. + LXX)

[25] Now there stood by the cross of Jesus his mother, and his mother's
sister, Mary the wife of Cleophas, and Mary Magdalene. [26] When Jesus
therefore saw his mother, and the disciple standing by, whom he loved,
he saith unto his mother, Woman, behold thy son. [27] Then saith he to the
disciple, Behold thy mother. And from that hour that disciple took her
unto his own home.

[25] Cleophas: or, *Clopas*

[28] After this, Jesus seeing that all things were now accomplished, that the
scripture might be fulfilled, saith, I thirst. [29] Now there was set a vessel full
of vinegar: and they filled a sponge with vinegar, and put it upon hyssop,
and put it to his mouth. [30] When Jesus therefore had received the vinegar,
he said, It is finished: and he bowed his head, and gave up the spirit.

[28] seeing: TR *knowing*

[31] The Jews therefore, [a]that the bodies should not remain upon the cross
on the sabbath day, because it was the preparation (for that sabbath day
was a high day), besought Pilate that their legs might be broken, and that
they might be taken away. [32] Then came the soldiers, and brake the legs of
the first, and of the other which was crucified with him. [33] But when they
came to Jesus, and saw that he was dead already, they brake not his legs:
[34] but one of the soldiers with a spear pierced his side, and forthwith came
there out blood and water. [35] And he that saw it bare record, and his record
is true: and he knoweth that he saith true, that ye might believe. [36] For
these things were done, that the scripture should be fulfilled, A bone of
him shall not be broken. [37] And again another scripture saith, They shall
look on him whom they pierced.

[36] Ex. 12:46; Ps. 33:21 (Heb. + LXX)
[37] Zach. 12:10

[38] After this Joseph of Arimathea, being a disciple of Jesus, but secretly
for fear of the Jews, besought Pilate that he might take away the body of
Jesus: and Pilate gave him leave. He came therefore, and took the body of
Jesus. [39] And there came also Nicodemus, which at the first came to Jesus
by night, and brought a mixture of myrrh and aloes, about a hundred
pound weight. [40] Then took they the body of Jesus, and wound it in linen
clothes with the spices, as the manner of the Jews is to bury. [41] Now in
the place where he was crucified there was a garden; and in the garden a
new sepulchre, wherein was never man yet laid. [42] There laid they Jesus
therefore because of the Jews' preparation day; for the sepulchre was nigh
at hand.

[38] After: TR *And after*

[a] that the bodies should not remain upon the cross on the sabbath day, because it was the preparation: TR *because it was the preparation, that the bodies should not remain upon the cross on the sabbath day*

20 The first day of the week cometh Mary Magdalene early, when it
was yet dark, unto the sepulchre, and seeth the stone taken away
from the sepulchre. [2] Then she runneth, and cometh to Simon Peter, and
to the other disciple, whom Jesus loved, and saith unto them, They have
taken away the Lord out of the sepulchre, and we know not where they
have laid him. [3] Peter therefore went forth, and that other disciple, and
came to the sepulchre. [4] So they ran both together: and the other dis-
ciple did outrun Peter, and came first to the sepulchre. [5] And he stoop-
ing down, and looking in, saw the linen clothes lying; yet went he not in.
[6] Then cometh Simon Peter following him, and went into the sepulchre,
and seeth the linen clothes lie, [7] and the napkin, that was about his head,
not lying with the linen clothes, but wrapped together in a place by itself.
[8] Then went in also that other disciple, which came first to the sepulchre,
and he saw, and believed. [9] For as yet they knew not the scripture, that
he must rise again from the dead. [10] Then the disciples went away again
unto their own home.

[11] But Mary stood without at the sepulchre weeping: and as she wept,
she stooped down, and looked into the sepulchre, [12] and seeth two angels
in white sitting, the one at the head, and the other at the feet, where the
body of Jesus had lain. [13] And they say unto her, Woman, why weepest
thou? She saith unto them, Because they have taken away my Lord, and
I know not where they have laid him. [14] And when she had thus said, she
turned herself back, and saw Jesus standing, and knew not that it was
Jesus. [15] Jesus saith unto her, Woman, why weepest thou? whom seekest
thou? She, supposing him to be the gardener, saith unto him, Sir, if thou
have borne him hence, tell me where thou hast laid him, and I will take
him away. [16] Jesus saith unto her, Mary. She turned herself, and saith unto
him, Rabboni; which is to say, Master. [17] Jesus saith unto her, Touch me
not; for I am not yet ascended to my Father: but go to my brethren, and
say unto them, I ascend unto my Father, and your Father; and to my God,
and your God. [18] Mary Magdalene came and told the disciples that she
had seen the Lord, and that he had spoken these things unto her.

[19] Then the same day at evening, being the first day of the week, when
the doors were shut where the disciples were assembled for fear of the
Jews, came Jesus and stood in the midst, and saith unto them, Peace be
unto you. [20] And when he had so said, he showed unto them his hands and
his side. Then were the disciples glad, when they saw the Lord. [21] Then
said Jesus to them again, Peace be unto you: as my Father hath sent me,
even so send I you. [22] And when he had said this, he breathed on them,
and saith unto them, Receive ye the Holy Spirit: [23] whose soever sins ye
remit, they are remitted unto them; and whose soever sins ye retain, they
are retained.

[24] But Thomas, one of the twelve, called Didymus, was not with them
when Jesus came. [25] The other disciples therefore said unto him, We have
seen the Lord. But he said unto them, Except I shall see in his hands the
print of the nails, and put my finger into the print of the nails, and thrust
my hand into his side, I will not believe. [26] And after eight days again his

disciples were within, and Thomas with them: then came Jesus, the doors
being shut, and stood in the midst, and said, Peace be unto you. [27] Then
saith he to Thomas, Reach hither thy finger, and behold my hands; and
reach hither thy hand, and thrust it into my side: and be not faithless,
but believing. [28] And Thomas answered and said unto him, My Lord and
my God. [29] Jesus saith unto him, Because thou hast seen me, thou hast
believed: blessed are they that have not seen, and yet have believed.

[29] Because: TR *Thomas, because*

[30] And many other signs truly did Jesus in the presence of his disciples,
which are not written in this book: [31] but these are written, that ye might
believe that Jesus is the Christ, the Son of God; and that believing ye might
have life through his name.

21 After these things Jesus showed himself again to the disciples at the
sea of Tiberias; and on this wise showed he himself. [2] There were to-
gether Simon Peter, and Thomas called Didymus, and Nathanael of Cana
in Galilee, and the sons of Zebedee, and two other of his disciples. [3] Si-
mon Peter saith unto them, I go a-fishing. They say unto him, We also go
with thee. They went forth, and entered into a ship immediately; and that
night they caught nothing. [4] But when the morning was now come, Jesus
stood on the shore: but the disciples knew not that it was Jesus. [5] Then
Jesus saith unto them, Children, have ye any meat? They answered him,
No. [6] And he said unto them, Cast the net on the right side of the ship,
and ye shall find. They cast therefore, and now they were not able to draw
it for the multitude of fishes. [7] Therefore that disciple whom Jesus loved
saith unto Peter, It is the Lord. Now when Simon Peter heard that it was
the Lord, he girt his fisher's coat unto him (for he was naked), and did cast
himself into the sea. [8] And the other disciples came in a little ship (for they
were not far from land, but as it were two hundred cubits), dragging the
net with fishes. [9] As soon then as they were come to land, they saw a fire
of coals there, and fish laid thereon, and bread. [10] Jesus saith unto them,
Bring of the fish which ye have now caught. [11] Simon Peter went up, and
drew the net to land full of great fishes, a hundred and fifty and three:
and for all there were so many, yet was not the net broken. [12] Jesus saith
unto them, Come and dine. And none of the disciples durst ask him, Who
art thou? knowing that it was the Lord. [13] Jesus then cometh, and taketh
bread, and giveth them, and fish likewise. [14] This is now the third time
that Jesus showed himself to his disciples, after that he was risen from
the dead.

[5] Children: or, *sirs*

[15] So when they had dined, Jesus saith to Simon Peter, Simon, son of
Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou
knowest that I love thee. He saith unto him, Feed my lambs. [16] He saith
to him again the second time, Simon, son of Jonas, lovest thou me? He
saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto
him, Feed my sheep. [17] He saith unto him the third time, Simon, son of
Jonas, lovest thou me? Peter was grieved because he said unto him the
third time, Lovest thou me? And he said unto him, Lord, thou knowest
all things; thou knowest that I love thee. Jesus saith unto him, Feed my
sheep. [18] Verily, verily, I say unto thee, When thou wast young, thou gird-

edst thyself, and walkedst whither thou wouldst: but when thou shalt be
old, thou shalt stretch forth thy hands, and another shall gird thee, and
carry thee whither thou wouldst not. [19] This spake he, signifying by what
death he should glorify God. And when he had spoken this, he saith unto
him, Follow me. [20] Then Peter, turning about, seeth the disciple whom Je-
sus loved following; which also leaned on his breast at supper, and said,
Lord, which is he that betrayeth thee? [21] Peter seeing him saith to Jesus,
Lord, and what shall this man do? [22] Jesus saith unto him, If I will that he
tarry till I come, what is that to thee? follow thou me. [23] Then went this
saying abroad among the brethren, that that disciple should not die: yet
Jesus said not unto him, He shall not die; but, If I will that he tarry till I
come, what is that to thee?

[24] This is the disciple which testifieth of these things, and wrote these
things: and we know that his testimony is true. [25] And there are also many
other things which Jesus did, the which, if they should be written every
one, I suppose that even the world itself could not contain the books that
should be written. Amen.

The Acts of the Apostles

1 The former treatise have I made, O Theophilus, of all that Jesus began
both to do and teach, [2] until the day in which he was taken up, after
that he through the Holy Spirit had given commandments unto the Apos-
tles whom he had chosen: [3] to whom also he showed himself alive after
his passion by many infallible proofs, being seen of them forty days, and
speaking of the things pertaining to the kingdom of God: [4] and, being as-
sembled together with them, commanded them that they should not de-
part from Jerusalem, but wait for the promise of the Father, which, saith
he, ye have heard of me. [5] For John truly baptized with water; but ye shall
be baptized with the Holy Spirit not many days hence. [6] When they there-
fore were come together, they asked of him, saying, Lord, wilt thou at this
time restore again the kingdom to Israel? [7] And he said unto them, It is
not for you to know the times or the seasons, which the Father hath put
in his own power. [8] But ye shall receive power, after that the Holy Spirit
is come upon you: and ye shall be witnesses unto me both in Jerusalem,
and in all Judea, and in Samaria, and unto the uttermost part of the earth.
[9] And when he had spoken these things, while they beheld, he was taken
up; and a cloud received him out of their sight. [10] And while they looked
steadfastly toward heaven as he went up, behold, two men stood by them
in white apparel; [11] which also said, Ye men of Galilee, why stand ye gaz-
ing up into heaven? this same Jesus, which is taken up from you into
heaven, shall so come in like manner as ye have seen him go into heaven.
[12] Then returned they unto Jerusalem from the mount called Olivet, which
is from Jerusalem a sabbath day's journey. [13] And when they were come
in, they went up into an upper room, where abode both Peter, and James,
and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew,
James the son of Alpheus, and Simon Zelotes, and Judas the son of James.
[14] These all continued with one accord in prayer and supplication, with
the women, and Mary the mother of Jesus, and with his brethren.

[15] And in those days Peter stood up in the midst of the disciples, and
said (the number of names together were about a hundred and twenty),
[16] Men and brethren, this scripture must needs have been fulfilled, which
the Holy Spirit by the mouth of David spake before concerning Judas,
which was guide to them that took Jesus. [17] For he was numbered with
us, and had obtained part of this ministry. [18] Now this man purchased a
field with the reward of iniquity; and falling headlong, he burst asunder
in the midst, and all his bowels gushed out. [19] And it was known unto all
the dwellers at Jerusalem; insomuch as that field is called in their proper
tongue, Aceldama, that is to say, The field of blood. [20] For it is written in
the book of Psalms, Let his habitation be desolate, and let no man dwell
therein: and his bishoprick let another take. [21] Wherefore of these men
which have companied with us all the time that the Lord Jesus went in
and out among us, [22] beginning from the baptism of John, unto that same

[4] being assembled together with them: or, *eating together with them*

[8] power, after that the Holy Spirit is come upon you: or, *the power of the holy Spirit coming upon you*

[13] Judas the son: or, *Judas the brother*

[20] Pss. 68:26; 108:8 (Heb. + LXX)

[20] bishoprick: or, *office*, or, *charge*

day that he was taken up from us, must one be ordained to be a wit-
ness with us of his resurrection. [23] And they appointed two, Joseph called
Barsabas, who was surnamed Justus, and Matthias. [24] And they prayed,
and said, Thou, Lord, which knowest the hearts of all men, show whether
of these two thou hast chosen, [25] that he may take part of this ministry
and apostleship, from which Judas by transgression fell, that he might go
to his own place. [26] And they gave forth their lots; and the lot fell upon
Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost was fully come, they were all with
one accord in one place. [2] And suddenly there came a sound from
heaven as of a rushing mighty wind, and it filled all the house where they
were sitting. [3] And there appeared unto them cloven tongues like as of
fire, and it sat upon each of them. [4] And they were all filled with the Holy
Spirit, and began to speak with other tongues, as the Spirit gave them
utterance. [5] And there were dwelling at Jerusalem Jews, devout men, out
of every nation under heaven. [6] Now when this was noised abroad, the
multitude came together, and were confounded, because that every man
heard them speak in his own language. [7] And they were all amazed and
marvelled, saying one to another, Behold, are not all these which speak
Galileans? [8] And how hear we every man in our own tongue, wherein
we were born? [9] Parthians, and Medes, and Elamites, and the dwellers in
Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, [10] Phry-
gia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and
strangers of Rome, Jews and proselytes, [11] Cretes and Arabians, we do hear
them speak in our tongues the wonderful works of God. [12] And they were
all amazed, and were in doubt, saying one to another, What meaneth this?
[13] Others mocking said, These men are full of new wine.

[14] But Peter, standing up with the eleven, lift up his voice, and said unto
them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known
unto you, and hearken to my words: [15] for these are not drunken, as ye
suppose, seeing it is but the third hour of the day. [16] But this is that which
was spoken by the prophet Joel; [17] And it shall come to pass in the last
days, saith God, I will pour out of my Spirit upon all flesh: and your sons
and your daughters shall prophesy, and your young men shall see visions,
and your old men shall dream dreams: [18] and on my servants and on my
handmaidens I will pour out in those days of my Spirit; and they shall
prophesy: [19] and I will show wonders in heaven above, and signs in the
earth beneath; blood, and fire, and vapour of smoke: [20] the sun shall be
turned into darkness, and the moon into blood, before that great and no-
table day of the Lord come: [21] and it shall come to pass, that whosoever
shall call on the name of the Lord shall be saved. [22] Ye men of Israel, hear
these words; Jesus of Nazareth, a man approved of God among you by mir-
acles and wonders and signs, which God did by him in the midst of you, as
ye yourselves also know: [23] him, being delivered by the determinate coun-
sel and foreknowledge of God, ye have taken, and by wicked hands have
crucified and slain: [24] whom God hath raised up, having loosed the pains
of death: because it was not possible that he should be holden of it. [25] For

[6] when this was noised abroad: Gr. *when this voice was made*
[6] confounded: or, *troubled in mind*

[17] Joel 3:1–5

[25] Ps. 15:8–11 (LXX ≠ Heb.)

David speaketh concerning him, I foresaw the Lord always before my face,
for he is on my right hand, that I should not be moved: [26] therefore did
my heart rejoice, and my tongue was glad; moreover also my flesh shall
rest in hope: [27] because thou wilt not leave my soul in hell, neither wilt
thou suffer thy Holy One to see corruption. [28] Thou hast made known to
me the ways of life; thou shalt make me full of joy with thy countenance.
[29] Men and brethren, let me freely speak unto you of the patriarch David,
that he is both dead and buried, and his sepulchre is with us unto this
day. [30] Therefore being a prophet, and knowing that God had sworn with
an oath to him, that of the fruit of his loins, according to the flesh, he
would raise up Christ to sit on his throne; [31] he seeing this before, spake
of the resurrection of Christ, that his soul was not left in hell, neither his
flesh did see corruption. [32] This Jesus hath God raised up, whereof we all
are witnesses. [33] Therefore being by the right hand of God exalted, and
having received of the Father the promise of the Holy Spirit, he hath shed
forth this, which ye now see and hear. [34] For David is not ascended into
the heavens: but he saith himself, The LORD said unto my Lord, Sit thou
on my right hand, [35] until I make thy foes thy footstool. [36] Therefore let all
the house of Israel know assuredly, that God hath made that same Jesus,
whom ye have crucified, both Lord and Christ.

[29] let me: or, *I may*

[34] Ps. 109:1 (Heb. + LXX)

[37] Now when they heard this, they were pricked in their heart, and said
unto Peter and to the rest of the apostles, Men and brethren, what shall
we do? [38] Then Peter said unto them, Repent, and be baptized every one
of you in the name of Jesus Christ for the remission of sins, and ye shall
receive the gift of the Holy Spirit. [39] For the promise is unto you, and to
your children, and to all that are afar off, even as many as the Lord our
God shall call. [40] And with many other words did he testify and exhort,
saying, Save yourselves from this untoward generation.

[41] Then they that gladly received his word were baptized: and the same
day there were added unto them about three thousand souls. [42] And they
continued steadfastly in the apostles' doctrine and fellowship, and in
breaking of bread, and in prayers. [43] And fear came upon every soul: and
many wonders and signs were done by the apostles. [44] And all that be-
lieved were together, and had all things common; [45] and sold their pos-
sessions and goods, and parted them to all men, as every man had need.
[46] And they, continuing daily with one accord in the temple, and breaking
bread from house to house, did eat their meat with gladness and single-
ness of heart, [47] praising God, and having favour with all the people. And
the Lord added to the church daily such as were saved.

[46] from house to house: or, *at home*

[47] were: or, *should be*

3 Now Peter and John went up together into the temple at the hour
of prayer, being the ninth hour. [2] And a certain man lame from his
mother's womb was carried, whom they laid daily at the gate of the temple
which is called Beautiful, to ask alms of them that entered into the temple;
[3] who seeing Peter and John about to go into the temple, asked an alms.
[4] And Peter, fastening his eyes upon him with John, said, Look on us. [5] And
he gave heed unto them, expecting to receive something of them. [6] Then
Peter said, Silver and gold have I none; but such as I have give I thee: In the

name of Jesus Christ of Nazareth rise up and walk. [7] And he took him by
the right hand, and lift him up: and immediately his feet and ankle bones
received strength, [8] and he leaping up stood, and walked, and entered
with them into the temple, walking, and leaping, and praising God. [9] And
all the people saw him walking and praising God: [10] and they knew that
it was he which sat for alms at the Beautiful gate of the temple: and they
were filled with wonder and amazement at that which had happened unto
him.

[11] And as the lame man which was healed held Peter and John, all the
people ran together unto them in the porch that is called Solomon's,
greatly wondering. [12] And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly
on us, as though by our own power or holiness we had made this man to
walk? [13] The God of Abraham, and of Isaac, and of Jacob, the God of our
fathers, hath glorified his Son Jesus; whom ye indeed delivered up, and
denied him in the presence of Pilate, when he was determined to let him
go. [14] But ye denied the Holy One and the Just, and desired a murderer
to be granted unto you; [15] and killed the Prince of life, whom God hath
raised from the dead; whereof we are witnesses. [16] And his name through
faith in his name hath made this man strong, whom ye see and know:
yea, the faith which is by him hath given him this perfect soundness in
the presence of you all. [17] And now, brethren, I wot that through ignorance
ye did it, as did also your rulers. [18] But those things, which God before had
shown by the mouth of all his prophets, that Christ should suffer, he hath
so fulfilled. [19] Repent ye therefore, and be converted, that your sins may
be blotted out, that the times of refreshing may come from the presence
of the Lord; [20] and he may send Christ Jesus, which was foreordained for
you: [21] whom the heaven must receive until the times of restitution of
all things, which God hath spoken by the mouth of all his holy prophets
since the world began. [22] For Moses truly said unto the fathers, A prophet
shall the Lord our God raise up unto you of your brethren, like unto me;
him shall ye hear in all things whatsoever he shall say unto you. [23] And
it shall come to pass, that every soul, which will not hear that prophet,
shall be destroyed from among the people. [24] Yea, and all the prophets
from Samuel and those that follow after, as many as have spoken, have
likewise announced these days. [25] Ye are the children of the prophets, and
of the covenant which God made with our fathers, saying unto Abraham,
And in thy seed shall all the kindreds of the earth be blessed. [26] Unto you
first God, having raised up his Son Jesus, sent him to bless you, in turning
away every one of you from his iniquities.

4 And as they spake unto the people, the priests, and the captain of
the temple, and the Sadducees, came upon them, [2] being grieved that
they taught the people, and preached through Jesus the resurrection of
the dead. [3] And they laid hands on them, and put them in hold unto the
next day: for it was now eventide. [4] Howbeit many of them which heard the
word believed; and the number of the men was about five thousand. [5] And
it came to pass on the morrow, that their rulers, and elders, and scribes,

[13] indeed: TR omits

[15] Prince: or, *author*

[19] that the times: or, *when the times*
[19] may come: or, *shall come*
[20] may: or, *shall*
[20] Christ Jesus: TR *Jesus Christ*
[20] was foreordained for you: TR *before was preached unto you*
[22] Deut. 18:15–16, 18–19
[22] our God: TR *your God*
[24] announced: TR *foretold of*
[25] Gen. 22:18 (Heb. + LXX)
[1] captain: or, *ruler*
[2] of the dead: TR *from the dead*

[6] and Annas the high priest, and Caiaphas, and John, and Alexander, and
as many as were of the kindred of the high priest, were gathered together
at Jerusalem. [7] And when they had set them in the midst, they asked, By
what power, or by what name, have ye done this? [8] Then Peter, filled with
the Holy Spirit, said unto them, Ye rulers of the people, and elders of Israel,
[9] if we this day be examined of the good deed done to the impotent man,
by what means he is made whole; [10] be it known unto you all, and to all
the people of Israel, that by the name of Jesus Christ of Nazareth, whom
ye crucified, whom God raised from the dead, even by him doth this man
stand here before you whole. [11] This is the stone which was set at nought of
you builders, which is become the head of the corner. [12] Neither is there
salvation in any other: for there is none other name given among men,
whereby we must be saved.

[11] Ps. 117:22

[12] name: TR adds *under heaven*

[13] Now when they saw the boldness of Peter and John, and perceived
that they were unlearned and ignorant men, they marvelled; and they
took knowledge of them, that they had been with Jesus. [14] And beholding
the man which was healed standing with them, they could say nothing
against it. [15] But when they had commanded them to go aside out of the
council, they conferred among themselves, [16] saying, What shall we do to
these men? for that indeed a notable miracle hath been done by them is
manifest to all them that dwell in Jerusalem; and we cannot deny it. [17] But
that it spread no further among the people, we shall straitly threaten them,
that they speak henceforth to no man in this name. [18] And they called
them, and commanded them not to speak at all nor teach in the name of
Jesus. [19] But Peter and John answered and said unto them, Whether it be
right in the sight of God to hearken unto you more than unto God, judge
ye. [20] For we cannot but speak the things which we have seen and heard.
[21] So when they had further threatened them, they let them go, finding
nothing how they might punish them, because of the people: for all men
glorified God for that which was done. [22] For the man was above forty
years old, on whom this miracle of healing was shown.

[17] we shall: TR *let us*

[23] And being let go, they went to their own company, and reported all
that the chief priests and elders had said unto them. [24] And when they
heard that, they lift up their voice to God with one accord, and said, Lord,
thou art God, which hast made heaven, and earth, and the sea, and all that
in them is: [25] who by the mouth of thy servant David hast said, Why did the
heathen rage, and the people imagine vain things? [26] The kings of the earth
stood up, and the rulers were gathered together against the Lord, and
against his Christ. [27] For of a truth against thy holy child Jesus, whom thou
hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the
people of Israel, were gathered together, [28] for to do whatsoever thy hand
and thy counsel determined before to be done. [29] And now, Lord, behold
their threatenings: and grant unto thy servants, that with all boldness they
may speak thy word, [30] by stretching forth thy hand to heal; and that signs
and wonders may be done by the name of thy holy child Jesus. [31] And
when they had prayed, the place was shaken where they were assembled

[25] Ps. 2:1–2 (Heb. + LXX)

together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which they possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. 36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, 37 having land, sold it, and brought the money, and laid it at the apostles' feet.

32 they possessed: TR *he possessed*

5 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? 4 Whilst it remained, was it not thine own? and after it was sold, was it not in thy own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the spirit: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the spirit: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

3 to lie to: or, *to deceive*

12 And by the hands of the apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women). 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

15 into the streets: or, *in every street*

17 Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation, 18 and laid their hands on the apostles, and put them in the common prison. 19 But

17 indignation: or, *envy*

the angel of the Lord by night opened the prison doors, and brought them
forth, and said, [20] Go, stand and speak in the temple to the people all the
words of this life. [21] And when they heard that, they entered into the tem-
ple early in the morning, and taught. But the high priest came, and they
that were with him, and called the council together, and all the senate
of the children of Israel, and sent to the prison to have them brought.
[22] But when the officers came, and found them not in the prison, they re-
turned, and told, [23] saying, The prison truly found we shut with all safety,
and the keepers standing before the doors: but when we had opened, we
found no man within. [24] Now when the high priest and the captain of the
temple and the chief priests heard these things, they doubted of them
whereunto this would grow. [25] Then came one and told them, Behold,
the men whom ye put in prison are standing in the temple, and teach-
ing the people. [26] Then went the captain with the officers, and brought
them without violence: for they feared the people, lest they should have
been stoned. [27] And when they had brought them, they set them before
the council: and the high priest asked them, [28] saying, Did not we straitly
command you that you should not teach in this name? and behold, ye
have filled Jerusalem with your doctrine, and intend to bring this man's
blood upon us. [29] Then Peter and the other apostles answered and said,
We ought to obey God rather than men. [30] The God of our fathers raised
up Jesus, whom ye slew and hanged on a tree. [31] Him hath God exalted
with his right hand to be a Prince and a Saviour, for to give repentance to
Israel, and forgiveness of sins. [32] And we are his witnesses of these things;
and so is also the Holy Spirit, whom God hath given to them that obey
him.

[33] When they heard that, they were cut to the heart, and took counsel to
slay them. [34] Then stood there up one in the council, a Pharisee, named
Gamaliel, a doctor of law, had in reputation among all the people, and
commanded to put the apostles forth a little space; [35] and said unto them,
Ye men of Israel, take heed to yourselves what ye intend to do as touching
these men. [36] For before these days rose up Theudas, boasting himself to
be somebody; [a]to whom were called a number of men, about four hun-
dred: who was slain; and all, as many as obeyed him, were scattered, and
brought to nought. [37] After this man rose up Judas of Galilee in the days
of the taxing, and drew away much people after him: he also perished;
and all, even as many as obeyed him, were dispersed. [38] And now I say
unto you, Refrain from these men, and let them alone: for if the counsel
or this work be of men, it will come to nought: [39] but if it be of God, ye can-
not overthrow it; lest haply ye be found even to fight against God. [40] And
to him they agreed: and when they had called the apostles, and beaten
them, they commanded that they should not speak in the name of Jesus,
and let them go. [41] And they departed from the presence of the council,
rejoicing that they were counted worthy to suffer shame for the name of

[23] standing: TR adds *without*

[25] Behold: TR *saying, Behold*

[36] obeyed: or, *believed*

[38] the counsel: TR *this counsel*

[41] the name of Jesus: TR *his name*

[a] to whom were called a number of men, about four hundred: TR *to whom a number of men, about four hundred, joined themselves*

Jesus. [42] And daily in the temple, and in every house, they ceased not to
teach and preach Jesus Christ.

6 And in those days, when the number of the disciples was multiplied,
there arose a murmuring of the Grecians against the Hebrews, be-
cause their widows were neglected in the daily ministration. [2] Then the
twelve called the multitude of the disciples unto them, and said, It is not
reason that we should leave the word of God, and serve tables. [3] Where-
fore, brethren, look ye out among you seven men of honest report, full
of the Holy Spirit and wisdom, whom we may appoint over this business.
[4] But we will give ourselves continually to prayer, and to the ministry of
the word. [5] And the saying pleased the whole multitude: and they chose
Stephen, a man full of faith and of the Holy Spirit, and Philip, and Procho-
rus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of
Antioch: [6] whom they set before the apostles: and when they had prayed,
they laid their hands on them. [7] And the word of God increased; and the
number of the disciples multiplied in Jerusalem greatly; and a great com-
pany of the priests were obedient to the faith.

[8] And Stephen, full of faith and power, did great wonders and miracles
among the people. [9] Then there arose certain of the synagogue, which
is called the synagogue of the Libertines, and Cyrenians, and Alexandri-
ans, and of them of Cilicia and of Asia, disputing with Stephen. [10] And
they were not able to resist the wisdom and the spirit by which he spake.
[11] Then they suborned men, which said, We have heard him speak blas-
phemous words against Moses, and against God. [12] And they stirred up the
people, and the elders, and the scribes, and came upon him, and caught
him, and brought him to the council, [13] and set up false witnesses, which
said, This man ceaseth not to speak blasphemous words against the holy
place, and the law: [14] for we have heard him say, that this Jesus of Nazareth
shall destroy this place, and shall change the customs which Moses deliv-
ered us. [15] And all that sat in the council, looking steadfastly on him, saw
his face as it had been the face of an angel.

[13] the holy: TR *this holy*

[14] customs: or, *rites*

7 Then said the high priest, Are these things so? [2] And he said,
Men, brethren, and fathers, hearken; The God of glory appeared unto
our father Abraham, when he was in Mesopotamia, before he dwelt in
Charran, [3] and said unto him, Get thee out of thy country, and from thy
kindred, and come into the land which I shall show thee. [4] Then came he
out of the land of the Chaldeans, and dwelt in Charran: and from thence,
when his father was dead, he removed him into this land, wherein ye now
dwell. [5] And he gave him none inheritance in it, no, not so much as to
set his foot on: yet he promised that he would give it to him for a posses-
sion, and to his seed after him, when as yet he had no child. [6] And God
spake on this wise, That his seed should sojourn in a strange land; and that
they should bring them into bondage, and entreat them evil four hundred
years. [7] And the nation to whom they shall be in bondage will I judge, said
God: and after that shall they come forth, and serve me in this place. [8] And
he gave him the covenant of circumcision: and so Abraham begat Isaac,
and circumcised him the eighth day; and Isaac begat Jacob; and Jacob

[3] Gen. 12:1

[6] Gen. 15:13–14

begat the twelve patriarchs. [9] And the patriarchs, moved with envy, sold
Joseph into Egypt: but God was with him, [10] and delivered him out of all
his afflictions, and gave him favour and wisdom in the sight of Pharaoh
king of Egypt; and he made him governor over Egypt and all his house.
[11] Now there came a dearth over all the land of Egypt and Canaan, and
great affliction: and our fathers found no sustenance. [12] But when Jacob
heard that there was corn in Egypt, he sent out our fathers first. [13] And at
the second time Joseph was made known to his brethren; and Joseph's kin-
dred was made known unto Pharaoh. [14] Then sent Joseph, and called his
father Jacob to him, and all his kindred, threescore and fifteen souls. [15] So
Jacob went down into Egypt, and died, he, and our fathers, [16] and were car-
ried over into Sychem, and laid in the sepulchre that Abraham bought for
a sum of money of the sons of Emmor the father of Sychem. [17] But when
the time of the promise drew nigh, which God had sworn to Abraham,
the people grew and multiplied in Egypt, [18] till another king arose, which
knew not Joseph. [19] The same dealt subtly with our kindred, and evil en-
treated our fathers, so that they cast out their young children, to the end
they might not live. [20] In which time Moses was born, and was exceeding
fair, and nourished up in his father's house three months: [21] and when he
was cast out, Pharaoh's daughter took him up, and nourished him for her
own son. [22] And Moses was learned in all the wisdom of the Egyptians,
and was mighty in words and deeds. [23] And when he was full forty years
old, it came into his heart to visit his brethren the children of Israel. [24] And
seeing one of them suffer wrong, he defended him, and avenged him that
was oppressed, and smote the Egyptian: [25] for he supposed his brethren
would have understood how that God by his hand would deliver them: but
they understood not. [26] And the next day he showed himself unto them
as they strove, and would have set them at one again, saying, Sirs, ye are
brethren; why do ye wrong one to another? [27] But he that did his neigh-
bour wrong thrust him away, saying, Who made thee a ruler and a judge
over us? [28] Wilt thou kill me, as thou didst the Egyptian yesterday? [29] Then
fled Moses at this saying, and was a stranger in the land of Madian, where
he begat two sons. [30] And when forty years were expired, there appeared
to him in the wilderness of mount Sinai an angel of the Lord in a flame of
fire in a bush. [31] When Moses saw it, he wondered at the sight: and as he
drew near to behold it, the voice of the Lord came unto him, [32] saying, I
am the God of thy fathers, the God of Abraham, and the God of Isaac, and
the God of Jacob. Then Moses trembled, and durst not behold. [33] Then
said the Lord to him, Put off thy shoes from thy feet: for the place where
thou standest is holy ground. [34] I have seen, I have seen the affliction of
my people which is in Egypt, and I have heard their groaning, and am
come down to deliver them. And now come, I will send thee into Egypt.
[35] This Moses whom they refused, saying, Who made thee a ruler and a
judge? the same did God send to be a ruler and a deliverer by the hand
of the angel which appeared to him in the bush. [36] He brought them out,
after that he had shown wonders and signs in the land of Egypt, and in
the Red Sea, and in the wilderness forty years. [37] This is that Moses, which

[20] exceeding fair: or, *fair to God*

[22] deeds: TR *in deeds*

[26] Ex. 2:13–14

[32] Ex. 3:6, 15 (Heb. + LXX)

[33] Ex. 3:5, 7–8, 10

[35] Ex. 2:14 (LXX ≠ Heb.)

[37] Deut. 18:15

said unto the children of Israel, A prophet shall the Lord our God raise
up unto you of your brethren, like unto me. [38] This is he, that was in the
church in the wilderness with the angel which spake to him in the mount
Sinai, and with our fathers: who received the lively word to give unto us:
[39] to whom our fathers would not obey, but thrust him from them, and
in their heart turned back again into Egypt, [40] saying unto Aaron, Make
us gods to go before us: for as for this Moses, which brought us out of
the land of Egypt, we wot not what is become of him. [41] And they made
a calf in those days, and offered sacrifice unto the idol, and rejoiced in
the works of their own hands. [42] Then God turned, and gave them up to
worship the host of heaven; as it is written in the book of the prophets, O
ye house of Israel, have ye offered to me slain beasts and sacrifices by the
space of forty years in the wilderness? [43] Yea, ye took up the tabernacle of
Moloch, and the star of your god Remphan, figures which ye made to wor-
ship them: and I will carry you away beyond Babylon. [44] Our fathers had
the tabernacle of Witness in the wilderness, as he had appointed, speak-
ing unto Moses, that he should make it according to the fashion that he
had seen. [45] Which also our fathers that came after brought in with Jesus
into the possession of the Gentiles, whom God drave out before the face
of our fathers, unto the days of David; [46] who found favour before God,
and desired to find a tabernacle for the God of Jacob. [47] But Solomon built
him a house. [48] Howbeit the most High dwelleth not in temples made with
hands; as saith the prophet, [49] Heaven is my throne, and earth is my foot-
stool: what house will ye build me? saith the Lord: or what is the place of
my rest? [50] Hath not my hand made all these things? [51] Ye stiffnecked and
uncircumcised in heart and ears, ye do always resist the Holy Spirit: as
your fathers did, so do ye. [52] Which of the prophets have not your fathers
persecuted? and they have slain them which showed before of the coming
of the Just One; of whom ye have been now the betrayers and murderers:
[53] who have received the law by the disposition of angels, and have not
kept it.

[54] When they heard these things, they were cut to the heart, and they
gnashed on him with their teeth. [55] But he, being full of the Holy Spirit,
looked up steadfastly into heaven, and saw the glory of God, and Jesus
standing on the right hand of God, [56] and said, Behold, I see the heavens
opened, and the Son of man standing on the right hand of God. [57] Then
they cried out with a loud voice, and stopped their ears, and ran upon
him with one accord, [58] and cast him out of the city, and stoned him: and
the witnesses laid down their clothes at a young man's feet, whose name
was Saul. [59] And they stoned Stephen, calling upon God, and saying, Lord
Jesus, receive my spirit. [60] And he kneeled down, and cried with a loud
voice, Lord, lay not this sin to their charge. And when he had said this, he
fell asleep.

8 And Saul was consenting unto his death.

And at that time there was a great persecution against the church
which was at Jerusalem; and they were all scattered abroad throughout
the regions of Judea and Samaria, except the apostles. [2] And devout men

[37] our God: TR *your God*
[37] like unto me: or, *as myself*
[37] me: TR *me; him shall ye hear*
[38] word: TR *oracles*
[39] heart: TR *hearts*
[40] Ex. 32:1 (Heb. + LXX)

[42] Amos 5:25–27

[49] Esai. 66:1–2

carried Stephen to his burial, and made great lamentation over him. [3] As
for Saul, he made havoc of the church, entering into every house, and
haling men and women committed them to prison. [4] Therefore they that
were scattered abroad went everywhere preaching the word.

[5] Then Philip went down to the city of Samaria, and preached Christ
unto them. [6] And the people with one accord gave heed unto those things
which Philip spake, hearing and seeing the miracles which he did. [7] For
unclean spirits, crying with loud voice, came out of many that were pos-
sessed with them: and many taken with palsies, and that were lame, were
healed. [8] And there was great joy in that city. [9] But there was a certain
man, called Simon, which beforetime in the same city used sorcery, and
bewitched the people of Samaria, giving out that himself was some great
one: [10] to whom they gave heed, from the least to the greatest, saying,
This man is the great power of God. [11] And to him they had regard, be-
cause that of long time he had bewitched them with sorceries. [12] But
when they believed Philip preaching the things concerning the kingdom
of God, and the name of Jesus Christ, they were baptized, both men and
women. [13] Then Simon himself believed also: and when he was baptized,
he continued with Philip, and wondered, beholding the miracles and
signs which were done.

[10] they: TR adds *all*

[14] Now when the apostles which were at Jerusalem heard that Samaria
had received the word of God, they sent unto them Peter and John: [15] who,
when they were come down, prayed for them, that they might receive
the Holy Spirit [16] (for as yet he was fallen upon none of them: only they
were baptized in the name of Christ Jesus). [17] Then laid they their hands
on them, and they received the Holy Spirit. [18] And when Simon saw that
through laying on of the apostles' hands the Holy Spirit was given, he
offered them money, [19] saying, Give me also this power, that on whom-
soever I lay hands, he may receive the Holy Spirit. [20] But Peter said unto
him, Thy money perish with thee, because thou hast thought that the gift
of God may be purchased with money. [21] Thou hast neither part nor lot in
this matter: for thy heart is not right in the sight of God. [22] Repent there-
fore of this thy wickedness, and pray God, if perhaps the thought of thy
heart may be forgiven thee. [23] For I perceive that thou art in the gall of
bitterness, and in the bond of iniquity. [24] Then answered Simon, and said,
Pray ye to the Lord for me, that none of these things which ye have spo-
ken come upon me. [25] And they, when they had testified and preached
the word of the Lord, returned to Jerusalem, and preached the gospel in
many villages of the Samaritans.

[16] Christ: TR *the Lord*

[26] And the angel of the Lord spake unto Philip, saying, Arise, and go to-
ward the south unto the way that goeth down from Jerusalem unto Gaza,
which is desert. [27] And he arose and went: and behold, a man of Ethiopia,
an eunuch of great authority under Candace queen of the Ethiopians,
who had the charge of all her treasure, and had come to Jerusalem for
to worship, [28] was returning, and sitting in his chariot, and read Esaias
the prophet. [29] Then the Spirit said unto Philip, Go near, and join thyself
to this chariot. [30] And Philip ran thither to him, and heard him read the

[28] chariot, and read: TR *chariot read*

prophet Esaias, and said, Understandest thou what thou readest? [31] And
he said, How can I, except some man should guide me? And he desired
Philip that he would come up and sit with him. [32] The place of the scrip-
ture which he read was this, He was led as a sheep to the slaughter; and
like a lamb dumb before his shearer, so opened he not his mouth: [33] in his
humiliation his judgment was taken away: and who shall declare his gen-
eration? for his life is taken from the earth. [34] And the eunuch answered
Philip, and said, I pray thee, of whom speaketh the prophet this? of him-
self, or of some other man? [35] Then Philip opened his mouth, and began at
the same scripture, and preached unto him Jesus. [36] And as they went on
their way, they came unto a certain water: and the eunuch said, See, here
is water; [a]what doth hinder me to be baptized? [38] And he commanded the
chariot to stand still: and they went down both into the water, both Philip
and the eunuch; and he baptized him. [39] And when they were come up
out of the water, the Spirit of the Lord caught away Philip, that the eu-
nuch saw him no more: and he went on his way rejoicing. [40] But Philip
was found at Azotus: and passing through he preached in all the cities, till
he came to Cesarea.

[32] Esai. 53:7–8 (LXX ≠ Heb.)

9 And Saul, yet breathing out threatenings and slaughter against the
disciples of the Lord, went unto the high priest, [2] and desired of him
letters to Damascus to the synagogues, that if he found any of this way,
whether they were men or women, he might bring them bound unto
Jerusalem. [3] And as he journeyed, he came near Damascus: and suddenly
there shone round about him a light from heaven: [4] and he fell to the earth,
and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
[5] And he said, Who art thou, Lord? And the Lord said, I am Jesus whom
thou persecutest. [6] [b]But arise, and go into the city, and it shall be told
thee what thou must do. [7] And the men which journeyed with him stood
speechless, hearing a voice, but seeing no man. [8] And Saul arose from the
earth; and when his eyes were opened, he saw no man: but they led him
by the hand, and brought him into Damascus. [9] And he was three days
without sight, and neither did eat nor drink.

[5] persecutest: TR *persecutest: it is hard for thee to kick against the pricks*

[10] And there was a certain disciple at Damascus, named Ananias; and to
him said the Lord in a vision, Ananias. And he said, Behold, I am here,
Lord. [11] And the Lord said unto him, Arise, and go into the street which is
called Straight, and inquire in the house of Judas for one called Saul, of
Tarsus: for behold, he prayeth, [12] and hath seen in a vision a man named
Ananias coming in, and putting his hand on him, that he might receive his
sight. [13] Then Ananias answered, Lord, I have heard by many of this man,
how much evil he hath done to thy saints at Jerusalem: [14] and here he hath
authority from the chief priests to bind all that call on thy name. [15] But the
Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear

[a] what doth hinder me to be baptized: TR adds verse 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

[b] But arise: TR *And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise*

my name before the Gentiles, and kings, and the children of Israel: [16] for I
will show him how great things he must suffer for my name's sake. [17] And
Ananias went his way, and entered into the house; and putting his hands
on him said, Brother Saul, the Lord, that appeared unto thee in the way
as thou camest, hath sent me, that thou mightest receive thy sight, and
be filled with the Holy Spirit. [18] And immediately there fell from his eyes
as it had been scales: and he received sight, and arose, and was baptized,
[19] and when he had received meat, he was strengthened. Then was Saul
certain days with the disciples which were at Damascus. [20] And straight-
way he preached Christ in the synagogues, that he is the Son of God. [21] But
all that heard him were amazed, and said; Is not this he that destroyed
them which called on this name in Jerusalem, and came hither for that
intent, that he might bring them bound unto the chief priests? [22] But Saul
increased the more in strength, and confounded the Jews which dwelt at
Damascus, proving that this is very Christ.

[17] that appeared: TR *even Jesus, that appeared*

[18] sight: TR adds *forthwith*

[23] And after that many days were fulfilled, the Jews took counsel to kill
him: [24] but their laying await was known of Saul. And they watched the
gates day and night to kill him. [25] Then the disciples took him by night,
and let him down by the wall in a basket. [26] And when Saul was come
to Jerusalem, he assayed to join himself to the disciples: but they were
all afraid of him, and believed not that he was a disciple. [27] But Barnabas
took him, and brought him to the apostles, and declared unto them how
he had seen the Lord in the way, and that he had spoken to him, and
how he had preached boldly at Damascus in the name of Jesus. [28] And
he was with them coming in to Jerusalem. [29] And he spake boldly in the
name of the Lord Jesus, and disputed against the Grecians: but they went
about to slay him. [30] Which when the brethren knew, they brought him
down to Cesarea, and sent him forth to Tarsus. [31] Then had the churches
rest throughout all Judea and Galilee and Samaria, and were edified; and
walking in the fear of the Lord, and in the comfort of the Holy Spirit, were
multiplied.

[28] to Jerusalem: TR *and going out at Jerusalem*

[32] And it came to pass, as Peter passed throughout all quarters, he came
down also to the saints which dwelt at Lydda. [33] And there he found a
certain man named Aeneas, which had kept his bed eight years, and was
sick of the palsy. [34] And Peter said unto him, Aeneas, Jesus Christ maketh
thee whole: arise, and make thy bed. And he arose immediately. [35] And all
that dwelt at Lydda and Assaron saw him, and turned to the Lord.

[35] Assaron: TR *Saron*

[36] Now there was at Joppa a certain disciple named Tabitha, which by
interpretation is called Dorcas: this woman was full of good works and
almsdeeds which she did. [37] And it came to pass in those days, that she
was sick, and died: whom when they had washed, they laid her in an upper
chamber. [38] And forasmuch as Lydda was nigh to Joppa, and the disciples
had heard that Peter was there, they sent unto him, desiring him that he
would not delay to come to them. [39] Then Peter arose and went with them.
When he was come, they brought him into the upper chamber: and all
the widows stood by him weeping, and showing the coats and garments
which Dorcas made, while she was with them. [40] But Peter put them all

[38] unto him: TR adds *two men*
[38] delay: or, *be grieved*

forth, and kneeled down, and prayed; and turning him to the body said,
Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat
up. 41 And he gave her his hand, and lift her up, and when he had called the
saints and widows, presented her alive. 42 And it was known throughout
all Joppa; and many believed in the Lord. 43 And it came to pass, that he
tarried many days in Joppa with one Simon a tanner.

10 There was a certain man in Cesarea called Cornelius, a centurion
of the band called the Italian band, 2 a devout man, and one that
feared God with all his house, which gave much alms to the people, and
prayed to God always. 3 He saw in a vision evidently, about the ninth hour
of the day, an angel of God coming in to him, and saying unto him, Cor-
nelius. 4 And when he looked on him, he was afraid, and said, What is it,
Lord? And he said unto him, Thy prayers and thy alms are come up for
a memorial before God. 5 And now send men to Joppa, and call for one
Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner,
whose house is by the seaside. 7 And when the angel which spake unto
Cornelius was departed, he called two of his household servants, and a
devout soldier of them that waited on him continually; 8 and when he
had declared all these things unto them, he sent them to Joppa.

6 seaside: TR *seaside: he shall tell thee what thou oughtest to do*

9 On the morrow, as they went on their journey, and drew nigh unto the
city, Peter went up upon the house to pray about the sixth hour: 10 and he
became very hungry, and would have eaten: but while they made ready,
he fell into a trance, 11 and saw heaven opened, and a certain vessel de-
scending unto him, as it had been a great sheet knit at the four corners,
and let down to the earth: 12 wherein were all manner of fourfooted beasts
of the earth, and wild beasts, and creeping things, and fowls of the air.
13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter
said, Not so, Lord; for I have never eaten any thing that is common or un-
clean. 15 And the voice spake unto him again the second time, What God
hath cleansed, that call not thou common. 16 This was done thrice: and
the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had
seen should mean, behold, the men which were sent from Cornelius had
made inquiry for Simon's house, and stood before the gate, 18 and called,
and asked whether Simon, which was surnamed Peter, were lodged there.
19 While Peter thought on the vision, the spirit said unto him, Behold,
some men seek thee: 20 but arise, and get thee down, and go with them,
doubting nothing: for I have sent them. 21 Then Peter went down to the
men; and said, Behold, I am he whom ye seek: what is the cause wherefore
ye are come? 22 And they said, Cornelius the centurion, a just man, and
one that feareth God, and of good report among all the nation of the Jews,
was warned from God by a holy angel to send for thee into his house, and
to hear words of thee. 23 Then called he them in, and lodged them. And on
the morrow Peter went away with them, and certain brethren from Joppa
accompanied him. 24 And the morrow after they entered into Cesarea. And
Cornelius waited for them, and had called together his kinsmen and near
friends.

19 some men: TR *three men*
20 but arise: or, *arise therefore*
21 men: TR adds *which were sent unto him from Cornelius*

[25] And as Peter was coming in, Cornelius met him, and fell down at his
feet, and worshipped him. [26] But Peter took him up, saying, Stand up; I my-
self also am a man. [27] And as he talked with him, he went in, and found
many that were come together. [28] And he said unto them, Ye know how
that it is an unlawful thing for a man that is a Jew to keep company, or
come unto one of another nation; but God hath shown me that I should
not call any man common or unclean. [29] Therefore came I unto you with-
out gainsaying, as soon as I was sent for: I ask therefore for what intent ye
have sent for me? [30] And Cornelius said, Four days ago I was fasting until
this hour; and at the ninth hour I prayed in my house, and behold, a man
stood before me in bright clothing, [31] and said, Cornelius, thy prayer is
heard, and thy alms are had in remembrance in the sight of God. [32] Send
therefore to Joppa, and call hither Simon, whose surname is Peter; he is
lodged in the house of one Simon a tanner by the seaside: who, when
he cometh, shall speak unto thee. [33] Immediately therefore I sent to thee;
and thou hast well done that thou art come. Now therefore are we all here
present before God, to hear all things that are commanded thee of God.

[34] Then Peter opened his mouth, and said, Of a truth I perceive that God
is no respecter of persons: [35] but in every nation he that feareth him, and
worketh righteousness, is accepted with him. [36] The word which God sent
unto the children of Israel, preaching peace by Jesus Christ (he is Lord
of all): [37] that word, I say, you know, which was published throughout all
Judea, and began from Galilee, after the baptism which John preached;
[38] how God anointed Jesus of Nazareth with the Holy Spirit and with
power: who went about doing good, and healing all that were oppressed
of the devil; for God was with him. [39] And we are witnesses of all things
which he did both in the land of the Jews, and in Jerusalem; whom they
also slew and hanged on a tree: [40] him God raised up the third day, and
showed him openly; [41] not to all the people, but unto witnesses chosen
before of God, even to us, who did eat and drink with him after he rose
from the dead. [42] And he commanded us to preach unto the people, and
to testify that it is he which was ordained of God to be the Judge of quick
and dead. [43] To him give all the prophets witness, that through his name
whosoever believeth in him shall receive remission of sins.

[39] also: TR omits

[44] While Peter yet spake these words, the Holy Spirit fell on all them
which heard the word. [45] And they of the circumcision which believed
were astonished, as many as came with Peter, because that on the Gen-
tiles also was poured out the gift of the Holy Spirit. [46] For they heard them
speak with tongues, and magnify God. Then answered Peter, [47] Can any
man forbid water, that these should not be baptized, which have received
the Holy Spirit as well as we? [48] And he commanded them to be baptized
in the name of the Lord. Then prayed they him to tarry certain days.

11 And the apostles and brethren that were in Judea heard that the Gen-
tiles had also received the word of God. [2] And when Peter was come
up to Jerusalem, they that were of the circumcision contended with him,
[3] saying, Thou wentest in to men uncircumcised, and didst eat with them.
[4] But Peter rehearsed the matter from the beginning, and expounded it

by order unto them, saying, [5] I was in the city of Joppa praying: and in a
trance I saw a vision, A certain vessel descend, as it had been a great sheet,
let down from heaven by four corners; and it came even to me: [6] upon the
which when I had fastened my eyes, I considered, and saw fourfooted
beasts of the earth, and wild beasts, and creeping things, and fowls of the
air. [7] And I heard a voice saying unto me, Arise, Peter; slay and eat. [8] But
I said, Not so, Lord: for nothing common or unclean hath at any time
entered into my mouth. [9] But the voice answered me again from heaven,
What God hath cleansed, that call not thou common. [10] And this was done
three times: and all were drawn up again into heaven. [11] And behold, im-
mediately there were three men already come unto the house where I
was, sent from Cesarea unto me. [12] And the spirit bade me go with them,
nothing doubting. Moreover these six brethren accompanied me, and we
entered into the man's house: [13] and he showed us how he had seen an
angel in his house, which stood and said unto him, Send men to Joppa,
and call for Simon, whose surname is Peter; [14] who shall tell thee words,
whereby thou and all thy house shall be saved. [15] And as I began to speak,
the Holy Spirit fell on them, as on us at the beginning. [16] Then remem-
bered I the word of the Lord, how that he said, John indeed baptized with
water; but ye shall be baptized with the Holy Spirit. [17] Forasmuch then as
God gave them the like gift as he did unto us, who believed on the Lord
Jesus Christ; what was I, that I could withstand God? [18] When they heard
these things, they held their peace, and glorified God, saying, Then hath
God also to the Gentiles granted repentance unto life.

[19] Now they which were scattered abroad upon the persecution that
arose about Stephen travelled as far as Phoenicia, and Cyprus, and An-
tioch, preaching the word to none but unto the Jews only. [20] And some of
them were men of Cyprus and Cyrene, which, when they were come to An-
tioch, spake unto the Grecians, preaching the Lord Jesus. [21] And the hand
of the Lord was with them: and a great number believed, and turned unto
the Lord. [22] Then tidings of these things came unto the ears of the church
which was in Jerusalem: and they sent forth Barnabas, that he should go
as far as Antioch. [23] Who, when he came, and had seen the grace of God,
was glad, and exhorted them all, that with purpose of heart they would
cleave unto the Lord. [24] For he was a good man, and full of the Holy Spirit
and of faith: and much people was added unto the Lord. [25] Then departed
Barnabas to Tarsus, for to seek Saul: [26] and when he had found him, he
brought him unto Antioch. And it came to pass, that a whole year they
assembled themselves with the church, and taught much people, and the
disciples were called Christians first in Antioch.

[26] with the church: or, *in the church*

[27] And in these days came prophets from Jerusalem unto Antioch. [28] And
there stood up one of them named Agabus, and signified by the spirit that
there should be great dearth throughout all the world: which came to pass
in the days of Claudius Cesar. [29] Then the disciples, every man according
to his ability, determined to send relief unto the brethren which dwelt in
Judea: [30] which also they did, and sent it to the elders by the hands of
Barnabas and Saul.

[1] stretched forth his hands: or, *began*

[5] prayer was made without ceasing: or, *instant and earnest prayer was made*

[13] to hearken: or, *to ask who was there*

[20] was highly displeased: or, *bare a hostile mind intending war*

[20] the king's chamberlain: Gr. *that was over the kings bedchamber*

12 Now about that time Herod the king stretched forth his hands to vex
certain of the church. [2] And he killed James the brother of John with
the sword. [3] And because he saw it pleased the Jews, he proceeded further
to take Peter also. (Then were the days of unleavened bread.) [4] And when
he had apprehended him, he put him in prison, and delivered him to four
quaternions of soldiers to keep him; intending after Easter to bring him
forth to the people. [5] Peter therefore was kept in prison: but prayer was
made without ceasing of the church unto God for him. [6] And when Herod
would have brought him forth, the same night Peter was sleeping between
two soldiers, bound with two chains: and the keepers before the door kept
the prison. [7] And behold, the angel of the Lord came upon him, and a light
shone in the prison: and he smote Peter on the side, and raised him up,
saying, Arise up quickly. And his chains fell off from his hands. [8] And the
angel said unto him, Gird thyself, and bind on thy sandals. And so he did.
And he saith unto him, Cast thy garment about thee, and follow me. [9] And
he went out, and followed him; and wist not that it was true which was
done by the angel; but thought he saw a vision. [10] When they were past
the first and the second ward, they came unto the iron gate that leadeth
unto the city; which opened to them of his own accord: and they went
out, and passed on through one street; and forthwith the angel departed
from him. [11] And when Peter was come to himself, he said, Now I know
of a surety, that the Lord hath sent his angel, and hath delivered me out
of the hand of Herod, and from all the expectation of the people of the
Jews. [12] And when he had considered the thing, he came to the house of
Mary the mother of John, whose surname was Mark; where many were
gathered together praying.

[13] And as Peter knocked at the door of the gate, a damsel came to hear-
ken, named Rhoda. [14] And when she knew Peter's voice, she opened not
the gate for gladness, but ran in, and told how Peter stood before the gate.
[15] And they said unto her, Thou art mad. But she constantly affirmed that
it was even so. Then said they, It is his angel. [16] But Peter continued knock-
ing: and when they had opened the door, and saw him, they were aston-
ished. [17] But he, beckoning unto them with the hand to hold their peace,
declared unto them how the Lord had brought him out of the prison. And
he said, Go show these things unto James, and to the brethren. And he de-
parted, and went into another place. [18] Now as soon as it was day, there
was no small stir among the soldiers, what was become of Peter. [19] And
when Herod had sought for him, and found him not, he examined the
keepers, and commanded that they should be put to death. And he went
down from Judea to Cesarea, and there abode.

[20] And Herod was highly displeased with them of Tyre and Sidon: but
they came with one accord to him, and, having made Blastus the king's
chamberlain their friend, desired peace; because their country was nour-
ished by the king's country. [21] And upon a set day Herod, arrayed in royal
apparel, sat upon his throne, and made an oration unto them. [22] And the
people gave a shout, saying, It is the voice of a god, and not of a man.
[23] And immediately the angel of the Lord smote him, because he gave not

glory to God: and he was eaten of worms, and gave up the spirit. [24] But
the word of God grew and multiplied. [25] And Barnabas and Saul returned
to Jerusalem, when they had fulfilled their ministry, and took with them
John, whose surname was Mark.

[23] glory to God: TR *God the glory*
[25] to Jerusalem: TR *from Jerusalem*
[25] ministry: or, *charge,* chapter 11:29, 30

13 Now there were in the church that was at Antioch certain prophets
and teachers; as Barnabas, and Simeon that was called Niger, and
Lucius of Cyrene, and Manaen, which had been brought up with Herod
the tetrarch, and Saul. [2] As they ministered to the Lord, and fasted, the
Holy Spirit said, Separate me Barnabas and Saul for the work whereunto
I have called them. [3] And when they had fasted and prayed, and laid their
hands on them, they sent them away. [4] So they, being sent forth by the
Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus.
[5] And when they were at Salamis, they preached the word of God in the
synagogues of the Jews: and they had also John to their minister. [6] And
when they had gone through the isle unto Paphos, they found a certain
sorcerer, a false prophet, a Jew, whose name was Bar-jesus: [7] which was
with the deputy of the country, Sergius Paulus, a prudent man; who called
for Barnabas and Saul, and desired to hear the word of God. [8] But Elymas
the sorcerer (for so is his name by interpretation) withstood them, seeking
to turn away the deputy from the faith. [9] Then Saul (who also is called
Paul), filled with the Holy Spirit, set his eyes on him, [10] and said, O full
of all subtlety and all mischief, thou child of the devil, thou enemy of all
righteousness, wilt thou not cease to pervert the right ways of the Lord?
[11] And now behold, the hand of the Lord is upon thee, and thou shalt be
blind, not seeing the sun for a season. And immediately there fell on him a
mist and a darkness; and he went about seeking some to lead him by the
hand. [12] Then the deputy, when he saw what was done, believed, being
astonished at the doctrine of the Lord.

[1] brought up with Herod: or, *Herods foster brother*

[13] Now when Paul and his company loosed from Paphos, they came to
Perga in Pamphylia: and John departing from them returned to Jerusalem.
[14] But when they departed from Perga, they came to Antioch in Pisidia,
and went into the synagogue on the sabbath day, and sat down. [15] And
after the reading of the law and the prophets the rulers of the synagogue
sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. [16] Then Paul stood up, and beckoning
with his hand said,

Men of Israel, and ye that fear God, give audience. [17] The God of this people chose our fathers, and exalted the people when they dwelt as strangers
in the land of Egypt, and with a high arm brought he them out of it. [18] And
about the time of forty years [a]suffered he their manners in the wilderness.
[19] And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. [20] And after that he gave unto them judges
about the space of four hundred and fifty years, until Samuel the prophet.
[21] And afterward they desired a king: and God gave unto them Saul the son

[17] this people: TR adds *of Israel*

[a] suffered: Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *as a nurse beareth or feedeth her child,* Deut. 1:31; 2 Macc. 7:27, according to the LXX and so Chrysostom

of Cis, a man of the tribe of Benjamin, by the space of forty years. [22] And
when he had removed him, he raised up unto them David to be their
king; to whom also he gave testimony, and said, I have found David the
son of Jesse, a man after my own heart, which shall fulfil all my will. [23] Of
this man's seed hath God according to his promise brought unto Israel
salvation: [24] when John had first preached before his coming the baptism
of repentance to Israel. [25] And as John fulfilled his course, he said, Whom
think ye that I am? I am not he. But behold, there cometh one after me,
whose shoes of his feet I am not worthy to loose. [26] Men and brethren, chil-
dren of the stock of Abraham, and whosoever among you feareth God, to
you is the word of this salvation sent. [27] For they that dwell at Jerusalem,
and their rulers, because they knew him not, nor yet the voices of the
prophets which are read every sabbath day, they have fulfilled them in
condemning him. [28] And though they found no cause of death in him, yet
desired they Pilate that he should be slain. [29] And when they had fulfilled
all that was written of him, they took him down from the tree, and laid him
in a sepulchre. [30] But God raised him from the dead: [31] and he was seen
many days of them which came up with him from Galilee to Jerusalem,
who are his witnesses unto the people. [32] And we declare unto you glad
tidings, how that the promise which was made unto the fathers, [33] God
hath fulfilled the same unto us their children, in that he hath raised up
Jesus again; as it is also written in the second psalm, Thou art my Son, this
day have I begotten thee. [34] And as concerning that he raised him up from
the dead, now no more to return to corruption, he said on this wise, I will
give you the sure [a]mercies of David. [35] Wherefore he saith also in another
psalm, Thou shalt not suffer thy Holy One to see corruption. [36] For David,
after he had served his [b]own generation by the will of God, fell on sleep,
and was laid unto his fathers, and saw corruption: [37] but he, whom God
raised again, saw no corruption. [38] Be it known unto you therefore, men
and brethren, that through this man is preached unto you the forgiveness
of sins: [39] and by him all that believe are justified from all things, from
which ye could not be justified by the law of Moses. [40] Beware therefore,
lest that come upon you, which is spoken of in the prophets; [41] Behold ye
despisers, and wonder, and perish: for I work a work in your days, which
you shall in no wise believe, though a man declare it unto you.

[42] And when the Jews were gone out of the synagogue, the Gentiles be-
sought that the words might be preached to them the next sabbath. [43] Now
when the congregation was broken up, many of the Jews and religious
proselytes followed Paul and Barnabas: who, speaking, persuaded them
to continue in the grace of God. [44] And the next sabbath day came almost
the whole city together to hear the word of God. [45] But when the Jews saw
the multitudes, they were filled with envy, and spake against those things
which were spoken by Paul, contradicting and blaspheming. [46] Then Paul

[22] 1 Kgdms. 13:14; Ps. 88:21

[23] brought: TR *raised*
[23] salvation: TR *a Saviour, Jesus*
[24] Israel: TR *all the people of Israel*

[33] Ps. 2:7 (Heb. + LXX)

[34] Esai. 55:3 (Heb. + LXX)

[35] Ps. 15:10 (Heb. + LXX)

[41] Abb. 1:5
[41] which: TR *a work which*
[42] the words: TR *these words*
[42] the next sabbath: or, *in the week between*, or *in the Sabbath between*
[43] speaking: TR adds *to them*

[a] mercies: Gr. τὰ ὅσια, *holy* or *just things*, which word the LXX both in the place of Esai. 55:3 and in many others, use for that which is in the Hebrew, *mercies*
[b] after he had served his own generation by the will of God: or, *after he had in his own age served the will of God*

and Barnabas waxed bold, and said, It was necessary that the word of God
should first have been spoken to you: but seeing ye put it from you, and
judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
47 For so hath the Lord commanded us, saying, I have set thee to be a
light of the Gentiles, that thou shouldst be for salvation unto the ends of
the earth. 48 And when the Gentiles heard this, they were glad, and glori-
fied the word of the Lord: and as many as were ordained to eternal life
believed. 49 And the word of the Lord was published throughout all the
region. 50 But the Jews stirred up the devout and honourable women, and
the chief men of the city, and raised persecution against Paul and Barn-
abas, and expelled them out of their coasts. 51 But they shook off the dust
of their feet against them, and came unto Iconium. 52 And the disciples
were filled with joy, and with the Holy Spirit.

47 Esai. 49:6

14 And it came to pass in Iconium, that they went both together into
the synagogue of the Jews, and so spake, that a great multitude both
of the Jews and also of the Greeks believed. 2 But the unbelieving Jews
stirred up the Gentiles, and made their minds evil affected against the
brethren. 3 Long time therefore abode they speaking boldly in the Lord,
which gave testimony unto the word of his grace, granting signs and won-
ders to be done by their hands. 4 But the multitude of the city was divided:
and part held with the Jews, and part with the apostles. 5 And when there
was an assault made both of the Gentiles, and also of the Jews with their
rulers, to use them despitefully, and to stone them, 6 they were ware of it,
and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region
that lieth round about: 7 and there they preached the gospel.

3 granting: TR *and granted*

8 And there sat a certain man at Lystra, impotent in his feet, being a
cripple from his mother's womb, who never had walked: 9 the same heard
Paul speak: who steadfastly beholding him, and perceiving that he had
faith to be healed, 10 said with a loud voice, Stand upright on thy feet. And
he leapt and walked. 11 And when the people saw what Paul had done, they
lift up their voices, saying in the speech of Lycaonia, The gods are come
down to us in the likeness of men. 12 And they called Barnabas, Jupiter;
and Paul, Mercurius, because he was the chief speaker. 13 Then the priest
of Jupiter, which was before their city, brought oxen and garlands unto
the gates, and would have done sacrifice with the people. 14 Which when
the apostles, Barnabas and Paul, heard of, they rent their clothes, and
ran in among the people, crying out, 15 and saying, Sirs, why do ye these
things? We also are men of like passions with you, and preach unto you
that ye should turn from these vanities unto the living God, which made
heaven, and earth, and the sea, and all things that are therein: 16 who in
times past suffered all nations to walk in their own ways. 17 Nevertheless
he left not himself without witness, in that he did good, and gave you
rain from heaven, and fruitful seasons, filling our hearts with food and
gladness. 18 And with these sayings scarce restrained they the people, that
they had not done sacrifice unto them.

17 you: TR *us*

19 And there came thither certain Jews from Antioch and Iconium, who
persuaded the people, and, having stoned Paul, drew him out of the city,

supposing he had been dead. [20] Howbeit, as the disciples stood round
about him, he rose up, and came into the city: and the next day he de-
parted with Barnabas to Derbe. [21] And when they had preached the gospel
to that city, and had taught many, they returned again to Lystra, and to Ico-
nium, and Antioch, [22] confirming the souls of the disciples, and exhorting
them to continue in the faith, and that we must through much tribulation
enter into the kingdom of God. [23] And when they had ordained them el-
ders in every church, and had prayed with fasting, they commended them
to the Lord, on whom they believed. [24] And after they had passed through-
out Pisidia, they came to Pamphylia. [25] And when they had preached the
word in Perga, they went down into Attalia: [26] and thence sailed to Anti-
och, from whence they had been recommended to the grace of God for
the work which they fulfilled. [27] And when they were come, and had gath-
ered the church together, they rehearsed all that God had done with them,
and how he had opened the door of faith unto the Gentiles. [28] And there
they abode long time with the disciples.

15 And certain men which came down from Judea taught the brethren,
and said, Except ye be circumcised after the manner of Moses, ye
cannot be saved. [2] When therefore Paul and Barnabas had no small dissen-
sion and disputation with them, they determined that Paul and Barnabas,
and certain other of them, should go up to Jerusalem unto the apostles
and elders about this question. [3] And being brought on their way by the
church, they passed through Phoenicia and Samaria, declaring the conver-
sion of the Gentiles: and they caused great joy unto all the brethren. [4] And
when they were come to Jerusalem, they were received of the church, and
of the apostles and elders, and they declared all things that God had done
with them. [5] But there rose up certain of the sect of the Pharisees which be-
lieved, saying, That it was needful to circumcise them, and to command
them to keep the law of Moses.

[6] And the apostles and elders came together for to consider of this matter.
[7] And when there had been much disputing, Peter rose up, and said unto
them, Men and brethren, ye know how that a good while ago God made
choice among us, that the Gentiles by my mouth should hear the word
of the gospel, and believe. [8] And God, which knoweth the hearts, bare
them witness, giving them the Holy Spirit, even as he did unto us; [9] and
put no difference between us and them, purifying their hearts by faith.
[10] Now therefore why tempt ye God, to put a yoke upon the neck of the
disciples, which neither our fathers nor we were able to bear? [11] But we
believe that through the grace of the Lord Jesus we shall be saved, even as
they. [12] Then all the multitude kept silence, and gave audience to Barnabas
and Paul, declaring what miracles and wonders God had wrought among
the Gentiles by them.

[13] And after they had held their peace, James answered, saying, Men and
brethren, hearken unto me: [14] Simeon hath declared how God at the first
did visit the Gentiles, to take out of them a people for his name. [15] And
to this agree the words of the prophets; as it is written, [16] After this I will
return, and will build again the tabernacle of David, which is fallen down;

[11] Jesus: TR adds *Christ*

[16] Amos 9:11–12

and I will build again the ruins thereof, and I will set it up: [17] that the
residue of men might seek after the Lord, and all the Gentiles, upon whom
my name is called, saith the Lord, who doeth all these things. [18] Known
unto God are all his works from the beginning of the world. [19] Wherefore
my sentence is, that we trouble not them, which from among the Gentiles
are turned to God: [20] but that we write unto them, that they abstain from
pollutions of idols, and from fornication, and from things strangled, and
from blood. [21] For Moses of old time hath in every city them that preach
him, being read in the synagogues every sabbath day.

[22] Then pleased it the apostles and elders, with the whole church, to
send chosen men of their own company to Antioch with Paul and Barn-
abas; namely, Judas surnamed Barsabbas, and Silas, chief men among the
brethren: [23] and they wrote letters by them after this manner; The apos-
tles and elders and brethren send greeting unto the brethren which are
of the Gentiles in Antioch and Syria and Cilicia: [24] Forasmuch as we have
heard, that certain which went out from us have troubled you with words,
subverting your souls, saying, Ye must be circumcised, and keep the law:
to whom we gave no such commandment: [25] it seemed good unto us, be-
ing assembled with one accord, to send chosen men unto you with our
beloved Barnabas and Paul, [26] men that have hazarded their lives for the
name of our Lord Jesus Christ. [27] We have sent therefore Judas and Silas,
who shall also tell you the same things by mouth. [28] For it seemed good to
the Holy Spirit, and to us, to lay upon you no greater burden than these
necessary things; [29] that ye abstain from meats offered to idols, and from
blood, and from things strangled, and from fornication: from which if ye
keep yourselves, ye shall do well. Fare ye well.

[22] Barsabbas: TR *Barsabas*

[30] So when they were dismissed, they came to Antioch: and when they
had gathered the multitude together, they delivered the epistle: [31] which
when they had read, they rejoiced for the consolation. [32] And Judas and
Silas, being prophets also themselves, exhorted the brethren with many
words, and confirmed them. [33] And after they had tarried there a space,
they were let go in peace from the brethren unto the apostles. [35] Paul also
and Barnabas continued in Antioch, teaching and preaching the word of
the Lord, with many others also.

[31] consolation: or, *exhortation*

[33] brethren unto the apostles: TR adds verse 34 *Notwithstanding it pleased Silas to abide there still.*

[36] And some days after Paul said unto Barnabas, Let us go again and visit
our brethren in every city where we have preached the word of the Lord,
and see how they do. [37] And Barnabas determined to take with them John,
whose surname was Mark. [38] But Paul thought not good to take him with
them, who departed from them from Pamphylia, and went not with them
to the work. [39] And the contention was so sharp between them, that they
departed asunder one from the other: and so Barnabas took Mark, and
sailed unto Cyprus; [40] and Paul chose Silas, and departed, being recom-
mended by the brethren unto the grace of God. [41] And he went through
Syria and Cilicia, confirming the churches.

16 Then came he to Derbe and Lystra: and behold, a certain disciple
was there, named Timothy, the son of a certain woman, which was
a Jewess, and believed; but his father was a Greek: [2] which was well re-

ported of by the brethren that were at Lystra and Iconium. [3] Him would
Paul have to go forth with him; and took and circumcised him because
of the Jews which were in those quarters: for they knew all that his father
was a Greek. [4] And as they went through the cities, they delivered them the
decrees for to keep, that were ordained of the apostles and elders which
were at Jerusalem. [5] And so were the churches established in the faith, and
increased in number daily. [6] Now when they had gone throughout Phry-
gia and the region of Galatia, and were forbidden of the Holy Spirit to
preach the word in Asia, [7] after they were come to Mysia, they assayed to
go into Bithynia: but the Spirit suffered them not. [8] And they passing by
Mysia came down to Troas. [9] And a vision appeared to Paul in the night;
There stood a man of Macedonia, and prayed him, saying, Come over into
Macedonia, and help us. [10] And after he had seen the vision, immediately
we endeavoured to go into Macedonia, assuredly gathering that the Lord
had called us for to preach the gospel unto them. [11] Therefore loosing from
Troas, we came with a straight course to Samothracia, and the next day
to Neapolis; [12] and from thence to Philippi, which is the chief city of that
part of Macedonia, and a colony: and we were in the same city abiding
certain days.

[12] the chief: or, *the first*
[12] the same: TR *that*

[13] And on the sabbath we went out of the city by a river side, where prayer
was wont to be made; and we sat down, and spake unto the women which
resorted thither. [14] And a certain woman named Lydia, a seller of purple,
of the city of Thyatira, which worshipped God, heard us: whose heart the
Lord opened, that she attended unto the things which were spoken of
Paul. [15] And when she was baptized, and her household, she besought
us, saying, If ye have judged me to be faithful to the Lord, come into my
house, and abide there. And she constrained us. [16] And it came to pass,
as we went to prayer, a certain damsel possessed with a spirit of divina-
tion met us, which brought her masters much gain by soothsaying: [17] the
same followed Paul and us, and cried, saying, These men are the servants
of the most high God, which show unto us the way of salvation. [18] And
this did she many days. But Paul, being grieved, turned and said to the
spirit, I command thee in the name of Jesus Christ to come out of her.
And he came out the same hour. [19] And when her masters saw that the
hope of their gains was gone, they caught Paul and Silas, and drew them
into the market-place unto the rulers, [20] and brought them to the mag-
istrates, saying, These men, being Jews, do exceedingly trouble our city,
[21] and teach customs, which are not lawful for us to receive, neither to ob-
serve, being Romans. [22] And the multitude rose up together against them:
and the magistrates rent off their clothes, and commanded to beat them
with rods. [23] And when they had laid many stripes upon them, they cast
them into prison, charging the jailor to keep them safely: [24] who, having
received such a charge, thrust them into the inner prison, and made their
feet fast in the stocks.

[16] of divination: or, *of Python*

[19] market-place: or, *court*

[22] them with rods: or, *them*

[25] And at midnight Paul and Silas prayed, and sang praises unto God: and
the prisoners heard them. [26] And suddenly there was a great earthquake,
so that the foundations of the prison were shaken: and immediately all

the doors were opened, and every one's bands were loosed. [27] And the
keeper of the prison awaking out of his sleep, and seeing the prison doors
open, he drew out his sword, and would have killed himself, supposing
that the prisoners had been fled. [28] But Paul cried with a loud voice, saying,
Do thyself no harm: for we are all here. [29] Then he called for lights, and
sprang in, and came trembling, and fell down before Paul and Silas, [30] and
brought them out, and said, Sirs, what must I do to be saved? [31] And they
said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy
house. [32] And they spake unto him the word of the Lord, and to all that
were in his house. [33] And he took them the same hour of the night, and
washed their stripes; and was baptized, he and all his, straightway. [34] And
when he had brought them into his house, he set meat before them, and
rejoiced, believing in God with all his house.

[29] lights: or, *a light*

[35] And when it was day, the magistrates sent the sergeants, saying, Let
those men go. [36] And the keeper of the prison told this saying to Paul,
The magistrates have sent to let you go: now therefore depart, and go in
peace. [37] But Paul said unto them, They have beaten us openly uncon-
demned, being Romans, and have cast us into prison; and now do they
thrust us out privily? nay verily; but let them come themselves and fetch
us out. [38] And the sergeants told these words unto the magistrates: and
they feared, when they heard that they were Romans, [39] and they came
and besought them, and brought them out, and desired them to depart
out of the city. [40] And they went out of the prison, and entered into the
house of Lydia: and when they had seen the brethren, they comforted
them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they
came to Thessalonica, where was a synagogue of the Jews: [2] and
Paul, as his manner was, went in unto them, and three sabbath days rea-
soned with them out of the scriptures, [3] opening and alleging, that Christ
must needs have suffered, and risen again from the dead; and that this
Jesus, whom I preach unto you, is Christ. [4] And some of them believed,
and consorted with Paul and Silas; and of the devout Greeks a great mul-
titude, and of the chief women not a few. [5] But the Jews which believed
not took unto them certain lewd fellows of the baser sort, and gathered
a company, and set all the city on an uproar, and assaulted the house of
Jason, and sought to bring them out to the people. [6] And when they found
them not, they drew Jason and certain brethren unto the rulers of the city,
crying, These that have turned the world upside down are come hither
also; [7] whom Jason hath received: and these all do contrary to the decrees
of Cesar, saying that there is another king, one Jesus. [8] And they troubled
the people and the rulers of the city, when they heard these things. [9] And
when they had taken security of Jason, and of the other, they let them go.

[5] which believed not took: TR *which believed not, moved with envy, took*

[10] And the brethren immediately sent away Paul and Silas by night
unto Berea: who coming thither went into the synagogue of the Jews.
[11] These were more noble than those in Thessalonica, in that they received
the word with all readiness of mind, and searched the scriptures daily,
whether those things were so. [12] Therefore many of them believed; also

of honourable women which were Greeks, and of men, not a few. [13] But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. [14] And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still. [15] And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timothy for to come to him with all speed, they departed.

[16] Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. [17] Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. [18] Then also certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus, and the resurrection. [19] And they took him, and brought him unto [a]Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? [20] For thou bringest certain strange things to our ears: we would know therefore what these things mean. [21] (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) [22] Then Paul stood in the midst of Mars' hill, and said,

Ye men of Athens, I perceive that in all things ye are too superstitious. [23] For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. [24] God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; [25] neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, in all things; [26] and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times appointed, and the bounds of their habitation; [27] that they should seek the Lord, if haply they might feel after him, and find him, and yet he is not far from every one of us: [28] for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. [29] Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. [30] And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: [31] because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

[32] And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. [33] So Paul departed from among them. [34] Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

[16] wholly given to idolatry: or, *full of idols*
[18] also: TR omits

[18] babbler: or, *base fellow*
[18] preached: TR adds *unto them*

[22] Mars' hill: or, *the court of the Areopagites*
[23] devotions: or, *gods that you worship*, 2 Thess. 2:4

[25] in all things: TR *and all things*
[26] times: TR adds *before*
[27] and yet he is: TR *though he be*

[31] hath given assurance: or, *offered faith*

[a] Areopagus: or, *Mars hill*. It was the highest court in Athens.

18 After these things Paul departed from Athens, and came to Corinth;
[2] and found a certain Jew named Aquila, born in Pontus, lately come
from Italy, with his wife Priscilla (because that Claudius had commanded
all Jews to depart from Rome): and came unto them. [3] And because he
was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. [4] And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. [5] And when Silas
and Timothy were come from Macedonia, Paul was pressed in spirit, and
testified to the Jews that Jesus was Christ. [6] And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your
blood be upon your own heads; I am clean: from henceforth I will go unto
the Gentiles. [7] And he departed thence, and entered into a certain man's
house, named Justus, one that worshipped God, whose house joined hard
to the synagogue. [8] And Crispus, the chief ruler of the synagogue, believed
on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. [9] Then spake the Lord to Paul in the night by a
vision, Be not afraid, but speak, and hold not thy peace: [10] for I am with
thee, and no man shall set on thee to hurt thee: for I have much people
in this city. [11] And he continued there a year and six months, teaching the
word of God among them.

[11] continued there: or, *sat there*

[12] And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
[13] saying, This fellow persuadeth men to worship God contrary to the law.
[14] And when Paul was now about to open his mouth, Gallio said unto the
Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason
would that I should bear with you: [15] but if it be a question of words and
names, and of your law, look ye to it; for I will be no judge of such matters. [16] And he drave them from the judgment seat. [17] Then all the Greeks
took Sosthenes, the chief ruler of the synagogue, and beat him before the
judgment seat. And Gallio cared for none of those things.

[18] And Paul after this tarried there yet a good while, and then took his
leave of the brethren, and sailed thence into Syria, and with him Priscilla
and Aquila: having shorn his head in Cenchrea: for he had a vow. [19] And
he came to Ephesus, and left them there: but he himself entered into the
synagogue, and reasoned with the Jews. [20] When they desired him to tarry
longer time with them, he consented not; [21] but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but
I will return again unto you, if God will. He sailed from Ephesus. [22] And
when he had landed at Cesarea, and gone up, and saluted the church,
he went down to Antioch. [23] And after he had spent some time there, he
departed, and went over all the country of Galatia and Phrygia in order,
strengthening all the disciples.

[21] He sailed: TR *And he sailed*

[24] And a certain Jew named Apollos, born at Alexandria, an eloquent
man, and mighty in the scriptures, came to Ephesus. [25] This man was instructed in the way of the Lord; and being fervent in the spirit, he spake
and taught diligently the things of the Lord, knowing only the baptism
of John. [26] And he began to speak boldly in the synagogue: whom when

Aquila and Priscilla had heard, they took him unto them, and expounded
unto him the way of God more perfectly. [27] And when he was disposed
to pass into Achaia, the brethren wrote, exhorting the disciples to receive
him: who, when he was come, helped them much which had believed
through grace: [28] for he mightily convinced the Jews, and that publicly,
showing by the scriptures that Jesus was Christ.

19 And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding
certain disciples, [2] he said unto them, Have ye received the Holy Spirit
since ye believed? And they said unto him, We have not so much as heard
whether there be any Holy Spirit. [3] And he said unto them, Unto what then
were ye baptized? And they said, Unto John's baptism. [4] Then said Paul,
John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is,
on Christ Jesus. [5] When they heard this, they were baptized in the name
of the Lord Jesus. [6] And when Paul had laid his hands upon them, the
Holy Spirit came on them; and they spake with tongues, and prophesied.
[7] And all the men were about twelve. [8] And he went into the synagogue,
and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. [9] But when divers were
hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily
in the school of one Tyrannus. [10] And this continued by the space of two
years; so that all they which dwelt in Asia heard the word of the Lord Jesus,
both Jews and Greeks. [11] And God wrought special miracles by the hands
of Paul: [12] so that from his body were brought unto the sick handkerchiefs
or aprons, and the diseases departed from them, and the evil spirits went
out of them.

[13] Then certain of the vagabond Jews, exorcists, took upon them to call
over them which had evil spirits the name of the Lord Jesus, saying, We
adjure you by Jesus whom Paul preacheth. [14] And there were seven sons of
one Sceva, a Jew, and chief of the priests, which did so. [15] And the evil spirit
answered and said, Jesus I know, and Paul I know; but who are ye? [16] And
the man in whom the evil spirit was leapt on them, and overcame them,
and prevailed against them, so that they fled out of that house naked and
wounded. [17] And this was known to all the Jews and Greeks also dwelling
at Ephesus; and fear fell on them all, and the name of the Lord Jesus was
magnified. [18] And many that believed came, and confessed, and showed
their deeds. [19] Many also of them which used curious arts brought their
books together, and burned them before all men: and they counted the
price of them, and found it fifty thousand pieces of silver. [20] So mightily
grew the word of the Lord and prevailed.

[20] the Lord: or, *God*

[21] After these things were ended, Paul purposed in the spirit, when he
had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. [22] So he sent into Macedonia
two of them that ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season. [23] And the same time there arose no small

stir about that way. [24] For a certain man named Demetrius, a silversmith,
which made silver shrines for Diana, brought no small gain unto the crafts-
men; [25] whom he called together with the workmen of like occupation,
and said, Sirs, ye know that by this craft we have our wealth. [26] Moreover
ye see and hear, that not alone at Ephesus, but almost throughout all Asia,
this Paul hath persuaded and turned away much people, saying that they
be no gods, which are made with hands: [27] so that not only this our craft is
in danger to be set at nought; but also that the temple of the great goddess
Diana should be despised, and her magnificence should be destroyed,
whom all Asia and the world worshippeth. [28] And when they heard these
sayings, they were full of wrath, and cried out, saying, Great is Diana of
the Ephesians. [29] And the whole city was filled with confusion: and hav-
ing caught Gaius and Aristarchus, men of Macedonia, Paul's companions
in travel, they rushed with one accord into the theatre. [30] And when Paul
would have entered in unto the people, the disciples suffered him not.
[31] And certain of the chief of Asia, which were his friends, sent unto him,
desiring him that he would not adventure himself into the theatre. [32] Some
therefore cried one thing, and some another: for the assembly was con-
fused; and the more part knew not wherefore they were come together.
[33] And they drew Alexander out of the multitude, the Jews having put him
forward. And Alexander beckoned with the hand, and would have made
his defence unto the people. [34] But when they knew that he was a Jew,
all with one voice about the space of two hours cried out, Great is Diana
of the Ephesians. [35] And when the townclerk had appeased the people,
he said, Ye men of Ephesus, what man is there that knoweth not how
that the city of the Ephesians is a worshipper of the great goddess Diana,
and of the image which fell down from Jupiter? [36] Seeing then that these
things cannot be spoken against, ye ought to be quiet, and to do nothing
rashly. [37] For ye have brought hither these men, which are neither rob-
bers of churches, nor yet blasphemers of your goddess. [38] Wherefore if
Demetrius, and the craftsmen which are with him, have a matter against
any man, the law is open, and there are deputies: let them implead one
another. [39] But if ye inquire any thing concerning other matters, it shall
be determined in a lawful assembly. [40] For we are in danger to be called in
question for this day's uproar, there being no cause for it: and, concerning
it, we shall not be able to give an account of this concourse. [41] And when
he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul called unto him the disciples,
and embraced them, and departed for to go into Macedonia. [2] And
when he had gone over those parts, and had given them much exhorta-
tion, he came into Greece, [3] and there abode three months: and when the
Jews laid wait for him, as he was about to sail into Syria, he purposed to re-
turn through Macedonia. [4] And there accompanied him into Asia Sopater
of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius
of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. [5] These
came, and tarried for us at Troas. [6] And we sailed away from Philippi after
the days of unleavened bread, and came unto them to Troas in five days;

[33] having put: TR *putting*

[35] a worshipper: Gr. *the temple keeper*

[38] the law is open: or, *the court days are kept*
[39] lawful: or, *ordinary*
[40] for it: and, concerning it, we shall not be able to give: TR *whereby we may give*

[5] came, and tarried: TR *going before tarried*

where we abode seven days. [7] And upon the first day of the week, when the
disciples came together to break bread, Paul preached unto them, ready
to depart on the morrow; and continued his speech until midnight. [8] And
there were many lights in the upper chamber, where we were gathered to-
gether. [9] And there sat in a window a certain young man named Eutychus,
being fallen into a deep sleep: and as Paul was long preaching, he sunk
down with sleep, and fell down from the third loft, and was taken up dead.
[10] And Paul went down, and fell on him, and embracing him said, Trouble
not yourselves; for his life is in him. [11] When he therefore was come up
again, and had broken bread, and eaten, and talked a long while, even till
break of day, so he departed. [12] And they brought the young man alive,
and were not a little comforted.

[8] we: TR *they*

[13] And we went to the ship, and sailed unto Assos, there intending to take
in Paul: for so had he appointed, minding himself to go afoot. [14] And when
he met with us at Assos, we took him in, and came to Mitylene. [15] And we
sailed thence, and came the next day over against Chios; and the next
day we arrived at Samos, and tarried at Trogyllium; and the next day we
came to Miletus. [16] For Paul had determined to sail by Ephesus, because
he would not spend the time in Asia: for he hasted, if it were possible for
him, to be at Jerusalem the day of Pentecost. [17] And from Miletus he sent
to Ephesus, and called the elders of the church. [18] And when they were
come to him, he said unto them,

[13] to the ship: TR *before to ship*

Ye know, from the first day that I came into Asia, after what manner I
have been with you at all seasons, [19] serving the Lord with all humility of
mind, and with many tears, and temptations, which befell me by the ly-
ing in wait of the Jews: [20] and how I kept back nothing that was profitable
unto you, but have shown you, and have taught you publicly, and from
house to house, [21] testifying both to the Jews, and also to the Greeks, re-
pentance toward God, and faith toward our Lord Jesus. [22] And now behold,
I go bound in the spirit unto Jerusalem, not knowing the things that shall
befall me there: [23] save that the Holy Spirit witnesseth in every city, say-
ing that bonds and afflictions abide me. [24] But none of these things move
me, neither count I my life dear unto myself, so that I might finish my
course with joy, and the ministry, which I have received of the Lord Jesus,
to testify the gospel of the grace of God. [25] And now behold, I know that
ye all, among whom I have gone preaching the kingdom of God, shall see
my face no more. [26] For I take you to record this day, that I am pure from
the blood of all men. [27] For I have not shunned to declare unto you all the
counsel of God. [28] Take heed therefore unto yourselves, and to all the flock,
over the which the Holy Spirit hath made you overseers, to feed the church
of the Lord and God, which he hath purchased with his own blood. [29] For
I know this, that after my departing shall grievous wolves enter in among
you, not sparing the flock. [30] Also of your own selves shall men arise, speak-
ing perverse things, to draw away disciples after them. [31] Therefore watch,
and remember, that by the space of three years I ceased not to warn ev-
ery one night and day with tears. [32] And now, brethren, I commend you
to God, and to the word of his grace, which is able to build you up, and

[21] Jesus: TR adds *Christ*

[23] abide me: or, *wait for me*

[26] For I: TR *Wherefore I*

[28] the Lord and God: TR omits *the Lord and*

to give you an inheritance among all them which are sanctified. [33] I have
coveted no man's silver, or gold, or apparel. [34] Ye yourselves know, that
these hands have ministered unto my necessities, and to them that were
with me. [35] I have shown you all things, how that so labouring ye ought to
support the weak, and to remember the words of the Lord Jesus, how he
said, It is more blessed to give than to receive.

[36] And when he had thus spoken, he kneeled down, and prayed with
them all. [37] And they all wept sore, and fell on Paul's neck, and kissed him,
[38] sorrowing most of all for the words which he spake, that they should
see his face no more. And they accompanied him unto the ship.

21 And it came to pass, that after we were gotten from them, and had
launched, we came with a straight course unto Cos, and the day
following unto Rhodes, and from thence unto Patara: [2] and finding a ship
sailing over unto Phoenicia, we went aboard, and set forth. [3] Now when
we had discovered Cyprus, we left it on the left hand, and sailed into Syria,
and landed at Tyre: for there the ship was to unlade her burden. [4] And find-
ing disciples, we tarried there seven days: who said to Paul through the
Spirit, that he should not go up to Jerusalem. [5] And when we had accom-
plished those days, we departed and went our way; and they all brought
us on our way, with wives and children, till we were out of the city: and
we kneeled down on the shore, and prayed. [6] And when we had taken
our leave one of another, we took ship; and they returned home again.
[7] And when we had finished our course from Tyre, we came to Ptolemais,
and saluted the brethren, and abode with them one day. [8] And the next
day they that were of Paul's company departed, and came unto Cesarea:
and we entered into the house of Philip the evangelist, which was one of
the seven; and abode with him. [9] And the same man had four daughters,
virgins, which did prophesy. [10] And as we tarried there many days, there
came down from Judea a certain prophet, named Agabus. [11] And when
he was come unto us, he took Paul's girdle, and bound his own feet and
hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem
bind the man that oweth this girdle, and shall deliver him into the hands
of the Gentiles. [12] And when we heard these things, both we, and they
of that place, besought him not to go up to Jerusalem. [13] Then Paul an-
swered, What mean ye to weep and to break my heart? for I am ready
not to be bound only, but also to die at Jerusalem for the name of the
Lord Jesus. [14] And when he would not be persuaded, we ceased, saying,
The will of the Lord be done. [15] And after those days we made ready, and
went up to Jerusalem. [16] There went with us also certain of the disciples of
Cesarea, and brought with them one Mnason of Cyprus, an old disciple,
with whom we should lodge.

[17] And when we were come to Jerusalem, the brethren received us gladly.
[18] And the day following Paul went in with us unto James; and all the elders
were present. [19] And when he had saluted them, he declared particularly
what things God had wrought among the Gentiles by his ministry. [20] And
when they heard it, they glorified the Lord, saying unto him, Thou seest,
brother, how many thousands of Jews there are which believe; and they

[34] Ye yourselves: TR *Yea, ye yourselves*

[8] they: TR *we*

[11] feet and hands: TR *hands and feet*

[15] made ready: TR *took up our carriages*

[20] saying: TR *and said*

are all zealous of the law: [21] and they are informed of thee, that thou teach-
est all the Jews which are among the Gentiles to forsake Moses, saying that
they ought not to circumcise their children, neither to walk after the cus-
toms. [22] What is it therefore? the multitude must needs come together: for
they will hear that thou art come. [23] Do therefore this that we say to thee:
We have four men which have a vow on them; [24] them take, and purify
thyself with them, and be at charges with them, that they may shave their
heads: and all may know that those things, whereof they were informed
concerning thee, are nothing; but that thou thyself also walkest orderly,
and keepest the law. [25] As touching the Gentiles which believe, we have
written and concluded that they observe no such thing, save only that they
keep themselves from things offered to idols, and from blood, and from
strangled, and from fornication. [26] Then Paul took the men, and the next
day purifying himself with them entered into the temple, to signify the
accomplishment of the days of purification, until that an offering should
be offered for every one of them. [27] And when the seven days were almost
ended, the Jews which were of Asia, when they saw him in the temple,
stirred up all the people, and laid hands on him, [28] crying out, Men of
Israel, help: This is the man, that teacheth all men everywhere against
the people, and the law, and this place: and further brought Greeks also
into the temple, and hath polluted this holy place. [29] (For they had seen
with him in the city Trophimus an Ephesian, whom they supposed that
Paul had brought into the temple.) [30] And all the city was moved, and the
people ran together: and they took Paul, and drew him out of the temple:
and forthwith the doors were shut. [31] And as they went about to kill him,
tidings came unto the chief captain of the band, that all Jerusalem was
in an uproar. [32] Who immediately took soldiers and centurions, and ran
down unto them: and when they saw the chief captain and the soldiers,
they left beating of Paul. [33] And the chief captain came near, and took him,
and commanded him to be bound with two chains; and demanded who
he was, and what he had done. [34] And some cried one thing, some an-
other, among the multitude: and when he could not know the certainty
for the tumult, he commanded him to be carried into the castle. [35] And
when he came upon the stairs, so it was, that he was borne of the soldiers
for the violence of the people. [36] For the multitude of the people followed
after, crying, Away with him.

[29] seen: TR adds *before*

[33] And the chief: TR *Then the chief*

[37] And as Paul was to be led into the castle, he said unto the chief captain,
May I speak unto thee? Who said, Canst thou speak Greek? [38] Art not thou
that Egyptian, which before these days madest an uproar, and leddest out
into the wilderness four thousand men that were murderers? [39] But Paul
said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no
mean city: and, I beseech thee, suffer me to speak unto the people. [40] And
when he had given him licence, Paul stood on the stairs, and beckoned
with the hand unto the people. And when there was made a great silence,
he spake unto them in the Hebrew tongue, saying,

22 Men, brethren, and fathers, hear ye my defence which I make now
unto you. [2] (And when they heard that he spake in the Hebrew

tongue to them, they kept the more silence: and he saith), [3] I am verily
a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in
this city at the feet of Gamaliel, and taught according to the perfect man-
ner of the law of the fathers, and was zealous towards God, as ye all are
this day. [4] And I persecuted this way unto the death, binding and deliver-
ing into prisons both men and women. [5] As also the high priest doth bear
me witness, and all the estate of the elders: from whom also I received let-
ters unto the brethren, and went to Damascus, to bring them which were
there, bound unto Jerusalem, for to be punished. [6] And it came to pass
that, as I made my journey, and was come nigh unto Damascus about
noon, suddenly there shone from heaven a great light round about me.
[7] And I fell unto the ground, and heard a voice saying unto me, Saul, Saul,
why persecutest thou me? [8] And I answered, Who art thou, Lord? And he
said unto me, I am Jesus of Nazareth, whom thou persecutest. [9] And they
that were with me saw indeed the light, and were afraid; but they heard
not the voice of him that spake to me. [10] And I said, What shall I do, Lord?
And the Lord said unto me, Arise, and go into Damascus; and there it
shall be told thee of all things which are appointed for thee to do. [11] And
when I could not see for the glory of that light, being led by the hand of
them that were with me, I came into Damascus. [12] And one Ananias, a de-
vout man according to the law, having a good report of all the Jews which
dwelt there, [13] came unto me, and stood, and said unto me, Brother Saul,
receive thy sight. And the same hour I looked up upon him. [14] And he
said, The God of our fathers hath chosen thee, that thou shouldst know
his will, and see that Just One, and shouldst hear the voice of his mouth.
[15] For thou shalt be his witness unto all men of what thou hast seen and
heard. [16] And now why tarriest thou? arise, and be baptized, and wash
away thy sins, calling on the name of the Lord. [17] And it came to pass that,
when I was come again to Jerusalem, even while I prayed in the temple,
I was in a trance; [18] and saw him saying unto me, Make haste, and get
thee quickly out of Jerusalem: for they will not receive thy testimony con-
cerning me. [19] And I said, Lord, they know that I imprisoned and beat in
every synagogue them that believed on thee: [20] and when the blood of thy
martyr Stephen was shed, I also was standing by, and consenting unto his
death, keeping the raiment of them that slew him. [21] And he said unto me,
Depart: for I will send thee far hence unto the Gentiles.

[20] keeping: TR *and kept*

[22] And they gave him audience unto this word, and then lift up their
voices, and said, Away with such a fellow from the earth: for it is not fit
that he should live. [23] And as they cried out, and cast off their clothes, and
threw dust into the air, [24] the chief captain commanded him to be brought
into the castle, and bade that he should be examined by scourging; that
he might know wherefore they cried so against him. [25] And as he bound
him with thongs, Paul said unto the centurion that stood by, Is it lawful
for you to scourge a man that is a Roman, and uncondemned? [26] When
the centurion heard that, he went and told the chief captain, saying, Take
heed what thou doest: for this man is a Roman. [27] Then the chief captain
came, and said unto him, Tell me, art thou a Roman? He said, Yea. [28] And

[25] he: TR *they*

the chief captain answered, With a great sum obtained I this freedom. And
Paul said, But I was free born. [29] Then straightway they departed from him
which should have examined him: and the chief captain also was afraid,
after he knew that he was a Roman, and because he had bound him.

[29] examined him: or, *tortured him*

[30] On the morrow, because he would have known the certainty where-
fore he was accused of the Jews, he loosed him from his bands, and com-
manded the chief priests and all their council to appear, and brought Paul
down, and set him before them.

23 And Paul, earnestly beholding the council, said, Men and brethren,
I have lived in all good conscience before God until this day. [2] And
the high priest Ananias commanded them that stood by him to smite
him on the mouth. [3] Then said Paul unto him, God shall smite thee, thou
whited wall: for sittest thou to judge me after the law, and commandest me
to be smitten contrary to the law? [4] And they that stood by said, Revilest
thou God's high priest? [5] Then said Paul, I wist not, brethren, that he was
the high priest: for it is written, Thou shalt not speak evil of the ruler of
thy people. [6] But when Paul perceived that the one part were Sadducees,
and the other Pharisees, he cried out in the council, Men and brethren, I
am a Pharisee, the son of a Pharisee: of the hope and resurrection of the
dead I am called in question. [7] And when he had so said, there arose a
dissension on the part of the Pharisees: and the multitude was divided.
[8] For the Sadducees say that there is no resurrection, neither angel nor
spirit: but the Pharisees confess both. [9] And there arose a great cry: and
the scribes that were of the Pharisees' part arose, and strove, saying, We
find no evil in this man: but if a spirit or an angel hath spoken to him,
let us not fight against God. [10] And when there arose a great dissension,
the chief captain, fearing lest Paul should have been pulled in pieces of
them, commanded the soldiers to go down, and to take him by force from
among them, and to bring him into the castle.

[5] Ex. 22:27 (Heb. + LXX)

[7] on the part of the Pharisees: TR *between the Pharisees and the Sadducees*

[11] And the night following the Lord stood by him, and said, Be of good
cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou
bear witness also at Rome. [12] And when it was day, certain of the Jews
banded together, and bound themselves under a curse, saying that they
would neither eat nor drink till they had killed Paul. [13] And they were more
than forty which had made this conspiracy. [14] And they came to the chief
priests and elders, and said, We have bound ourselves under a great curse,
that we will eat nothing until we have slain Paul. [15] Now therefore ye with
the council signify to the chief captain that he bring him down unto you
tomorrow, as though ye would inquire something more perfectly concern-
ing him: and we, or ever he come near, are ready to kill him. [16] And when
Paul's sister's son heard of their lying in wait, he went and entered into
the castle, and told Paul. [17] Then Paul called one of the centurions unto
him, and said, Bring this young man unto the chief captain: for he hath a
certain thing to tell him. [18] So he took him, and brought him to the chief
captain, and said, Paul the prisoner called me unto him, and prayed me
to bring this young man unto thee, who hath something to say unto thee.
[19] Then the chief captain took him by the hand, and went with him aside

[12] under a curse: or, *with an oath of execration*

privately, and asked him, What is that thou hast to tell me? [20] And he said,
The Jews have agreed to desire thee that thou wouldst bring down Paul
tomorrow into the council, as though thou wouldst inquire somewhat of
him more perfectly. [21] But do not thou yield unto them: for there lie in
wait for him of them moe than forty men, which have bound themselves
with an oath, that they will neither eat nor drink till they have killed him:
and now are they ready, looking for a promise from thee. [22] So the chief
captain then let the young man depart, and charged him, See thou tell
no man that thou hast shown these things to me. [23] And he called unto
him two centurions, saying, Make ready two hundred soldiers to go to
Cesarea, and horsemen threescore and ten, and spearmen two hundred,
at the third hour of the night; [24] and provide them beasts, that they may
set Paul on, and bring him safe unto Felix the governor. [25] And he wrote a
letter after this manner:

[20] thou wouldst inquire: TR *they would inquire*

[26] Claudius Lysias unto the most excellent governor Felix sendeth greeting. [27] This man was taken of the Jews, and should have been killed of
them: then came I with an army, and rescued him, having understood
that he was a Roman. [28] And when I would have known the cause where-
fore they accused him, I brought him forth into their council: [29] whom
I perceived to be accused of questions of their law, having nothing laid
to his charge worthy of death or of bonds. [30] And when it was told me
how that the Jews laid wait for the man, I sent straightway to thee, and
gave commandment to his accusers also to say before thee what they had
against him. Farewell.

[29] having: TR *but to have*

[31] Then the soldiers, as it was commanded them, took Paul, and brought
him by night to Antipatris. [32] On the morrow they left the horsemen to go
with him, and returned to the castle: [33] who, when they came to Cesarea,
and delivered the epistle to the governor, presented Paul also before him.
[34] And when the governor had read the letter, he asked of what province
he was: and when he understood that he was of Cilicia; [35] I will hear thee,
said he, when thy accusers are also come. And he commanded him to be
kept in Herod's judgment hall.

24 And after five days Ananias the high priest descended with the el-
ders, and with a certain orator named Tertullus, who informed the
governor against Paul. [2] And when he was called forth, Tertullus began to
accuse him, saying,

Seeing that by thee we enjoy great quietness, and that very worthy deeds
are done unto this nation by thy providence, [3] we accept it in all ways, and
in all places, most noble Felix, with all thankfulness. [4] Notwithstanding,
that I be not further tedious unto thee, I pray thee that thou wouldst hear
us of thy clemency a few words. [5] For we have found this man a pestilent
fellow, and a mover of sedition among all the Jews throughout the world,
and a ringleader of the sect of the Nazarenes: [6] who also hath gone about
to profane the temple: [a]whom we took: [8] by examining of whom thyself

[3] in all ways: or, *always*

[6] whom we took: TR *whom we took, and would have judged according to our law.*

[8] by examining: TR *commanding his accusers to come unto thee: by examining*

[a] whom we took: TR adds verse 7 *But the chief captain Lysias came upon us, and with great violence took him away out of our hands,*

mayest take knowledge of all these things, whereof we accuse him. [9] And
the Jews also joined in the attack, saying that these things were so.

[9] joined in the attack: TR *assented*

[10] Then Paul, after that the governor had beckoned unto him to speak,
answered, Forasmuch as I know that thou hast been of many years a judge
unto this nation, I do the more cheerfully answer for myself: [11] because
that thou mayest understand, that there are yet but twelve days since I
went up to Jerusalem for to worship. [12] And they neither found me in the
temple disputing with any man, neither raising up the people, neither in
the synagogues, nor in the city: [13] neither can they prove against me the
things whereof they now accuse me. [14] But this I confess unto thee, that
after the way which they call heresy, so worship I the God of my fathers,
believing all things which are written in the law and the prophets: [15] and
have hope towards God, which they themselves also allow, that there shall
be a resurrection of the dead, both of the just and unjust. [16] And herein
do I exercise myself, having always a conscience void of offence toward
God, and toward men. [17] Now after many years I came to bring alms to
my nation, and offerings. [18] Whereupon certain Jews from Asia found me
purified in the temple, neither with multitude, nor with tumult. [19] Who
ought to be here before thee, and object, if they had ought against me.
[20] Or else let these same here say, what evil-doing they have found in me,
while I stood before the council, [21] except it be for this one voice, that I
cried standing among them, Touching the resurrection of the dead I am
called in question by you this day.

[13] against me: TR omits

[16] having: TR *to have*

[19] be: TR *have been*
[20] what evil-doing they have found: TR *if they have found any evil-doing*

[22] And when Felix heard these things, having more perfect knowledge
of that way, he deferred them, and said, When Lysias the chief captain
shall come down, I will know the uttermost of your matter. [23] And he com-
manded a centurion to keep Paul, and to let him have liberty, and that he
should forbid none of his acquaintance to minister or come unto him.
[24] And after certain days, when Felix came with his wife Drusilla, which
was a Jewess, he sent for Paul, and heard him concerning the faith in
Christ. [25] And as he reasoned of righteousness, temperance, and judgment
to come, Felix trembled, and answered, Go thy way for this time; when I
have a convenient season, I will call for thee. [26] He hoped also that money
should have been given him of Paul, that he might loose him: wherefore
he sent for him the oftener, and communed with him. [27] But after two
years Porcius Festus came into Felix' room: and Felix, willing to show the
Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after three days he
ascended from Cesarea to Jerusalem. [2] Then the high priest and
the chief of the Jews informed him against Paul, and besought him, [3] and
desired favour against him, that he would send for him to Jerusalem, lay-
ing wait in the way to kill him. [4] But Festus answered, that Paul should
be kept at Cesarea, and that he himself would depart shortly thither. [5] Let
them therefore, said he, which among you are able, go down with me, and
accuse this man, if there be anything in him. [6] And when he had tarried
among them more than ten days, he went down unto Cesarea; and the
next day sitting in the judgment seat, commanded Paul to be brought.

[5] anything: TR *any wickedness*
[6] more than ten days: or, as some copies read, *no more than eight or ten days*

[7] And when he was come, the Jews which came down from Jerusalem
stood round about, and laid many and grievous complaints against Paul,
which they could not prove. [8] While he answered for himself, Neither
against the law of the Jews, neither against the temple, nor yet against
Cesar, have I offended any thing at all. [9] But Festus, willing to do the Jews
a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and
there be judged of these things before me? [10] Then said Paul, I stand at
Cesar's judgment seat, where I ought to be judged: to the Jews have I done
no wrong, as thou very well knowest. [11] For if I be an offender, and have
committed any thing worthy of death, I refuse not to die: but if there be
none of these things whereof these accuse me, no man may deliver me
unto them. I appeal unto Cesar. [12] Then Festus, when he had conferred
with the council, answered, Hast thou appealed unto Cesar? unto Cesar
shalt thou go.

[11] and have: or, *or have*

[13] And after certain days king Agrippa and Bernice came unto Cesarea
and saluted Festus. [14] And when he had been there many days, Festus
declared Paul's cause unto the king, saying, There is a certain man left in
bonds by Felix: [15] about whom, when I was at Jerusalem, the chief priests
and the elders of the Jews informed me, desiring to have judgment against
him. [16] To whom I answered, It is not the manner of the Romans to deliver
any man to die, before that he which is accused have the accusers face
to face, and have licence to answer for himself concerning the crime laid
against him. [17] Therefore, when they were come hither, without any delay,
on the morrow I sat on the judgment seat, and commanded the man to be
brought forth. [18] Against whom when the accusers stood up, they brought
none accusation of such things as I supposed: [19] but had certain questions
against him of their own superstition, and of one Jesus, which was dead,
whom Paul affirmed to be alive. [20] And because I doubted of such manner
of questions, I asked him whether he would go to Jerusalem, and there be
judged of these matters. [21] But when Paul had appealed to be reserved
unto the hearing of Augustus, I commanded him to be kept till I might
send him to Cesar. [22] Then Agrippa said unto Festus, I would also hear
the man myself. Tomorrow, said he, thou shalt hear him.

[13] and saluted: TR *to salute*
[14] he: TR *they*
[20] I doubted of such manner of questions: or, *I was doubtful how to enquire hereof*
[21] hearing: or, *judgment*

[23] And on the morrow, when Agrippa was come, and Bernice, with great
pomp, and were entered into the place of hearing, with the chief captains,
and principal men of the city, at Festus' commandment Paul was brought
forth. [24] And Festus said, King Agrippa, and all men which are here present
with us, ye see this man, about whom all the multitude of the Jews have
dealt with me, both at Jerusalem, and also here, crying that he ought not
to live any longer. [25] But when I found that he had committed nothing
worthy of death, and that he himself hath appealed to Augustus, I have
determined to send him. [26] Of whom I have no certain thing to write unto
my lord. Wherefore I have brought him forth before you, and specially
before thee, O king Agrippa, that, after examination had, I might have
somewhat to write. [27] For it seemeth to me unreasonable to send a pris-
oner, and not withal to signify the crimes laid against him.

26 Then Agrippa said unto Paul, Thou art permitted to speak for thy-
self. Then Paul stretched forth the hand, and answered for himself:
[2] I think myself happy, king Agrippa, because I shall answer for myself
this day before thee touching all the things whereof I am accused of the
Jews: [3] especially because thou art expert in all customs and questions
which are among the Jews: wherefore I beseech thee to hear me patiently.
[4] My manner of life from my youth, which was at the first among my own
nation at Jerusalem, know all the Jews; [5] which knew me from the begin-
ning, if they would testify, that after the most straitest sect of our reli-
gion I lived a Pharisee. [6] And now I stand and am judged for the hope
of the promise made of God unto our fathers: [7] unto which promise our
twelve tribes, instantly serving God day and night, hope to come. For
which hope's sake, king Agrippa, I am accused of the Jews. [8] Why should
it be thought a thing incredible with you, that God should raise the dead?
[9] I verily thought with myself, that I ought to do many things contrary
to the name of Jesus of Nazareth. [10] Which thing I also did in Jerusalem:
and many of the saints did I shut up in prison, having received authority
from the chief priests; and when they were put to death, I gave my voice
against them. [11] And I punished them oft in every synagogue, and com-
pelled them to blaspheme; and being exceedingly mad against them, I
persecuted them even unto strange cities. [12] Whereupon as I went to Dam-
ascus with authority and commission from the chief priests, [13] at midday,
O king, I saw in the way a light from heaven, above the brightness of the
sun, shining round about me and them which journeyed with me. [14] And
when we were all fallen to the earth, I heard a voice speaking unto me,
and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?
it is hard for thee to kick against the pricks. [15] And I said, Who art thou,
Lord? And he said, I am Jesus whom thou persecutest. [16] But rise, and
stand upon thy feet: for I have appeared unto thee for this purpose, to
make thee a minister and a witness both of these things which thou hast
seen, and of those things in the which I will appear unto thee; [17] deliver-
ing thee from the people, and from the Gentiles, unto whom I send thee,
[18] to open their eyes, that they may turn away from darkness to light, and
from the power of Satan unto God, that they may receive forgiveness of
sins, and inheritance among them which are sanctified by faith that is in
me. [19] Whereupon, O king Agrippa, I was not disobedient unto the heav-
enly vision: [20] but showing first unto them of Damascus, and at Jerusalem,
and throughout all the coasts of Judea, and then to the Gentiles, that they
should repent and turn to God, and do works meet for repentance. [21] For
these causes the Jews caught me in the temple, and went about to kill
me. [22] Having therefore obtained help of God, I continue unto this day,
witnessing both to small and great, saying none other things than those
which the prophets and Moses did say should come: [23] that Christ should
suffer, and that he should be the first that should rise from the dead, and
should show light unto the people, and to the Gentiles.
[24] And as he thus spake for himself, Festus said with a loud voice, Paul,
thou art beside thyself; much learning doth make thee mad. [25] But he said,

[3] because thou art: TR *because I know thee to be*

[17] whom: TR adds *now*
[18] that they may turn away: TR *and to turn them*

[20] showing: TR *showed*

I am not mad, most noble Festus; but speak forth the words of truth and
soberness. [26] For the king knoweth of these things, before whom also I
speak freely: for I am persuaded that none of these things are hidden from
him; for this thing was not done in a corner. [27] King Agrippa, believest thou
the prophets? I know that thou believest. [28] Then Agrippa said unto Paul,
Almost thou persuadest me to be a Christian. [29] And Paul said, I would
to God, that not only thou, but also all that hear me this day, were both
almost, and altogether such as I am, except these bonds. [30] And when he
had thus spoken, the king rose up, and the governor, and Bernice, and
they that sat with them: [31] and when they were gone aside, they talked
between themselves, saying, This man doeth nothing worthy of death or
of bonds. [32] Then said Agrippa unto Festus, This man might have been set
at liberty, if he had not appealed unto Cesar.

27 And when it was determined that we should sail into Italy, they de-
livered Paul and certain other prisoners unto one named Julius,
a centurion of Augustus' band. [2] And entering into a ship of Adramyt-
tium, we launched, meaning to sail by the coasts of Asia; one Aristarchus,
a Macedonian of Thessalonica, being with us. [3] And the next day we
touched at Sidon. And Julius courteously entreated Paul, and gave him lib-
erty to go unto his friends to refresh himself. [4] And when we had launched
from thence, we sailed under Cyprus, because the winds were contrary.
[5] And when we had sailed over the sea of Cilicia and Pamphylia, we came
to Myra, a city of Lycia. [6] And there the centurion found a ship of Alexan-
dria sailing into Italy; and he put us therein. [7] And when we had sailed
slowly many days, and scarce were come over against Cnidus, the wind
not suffering us, we sailed under Crete, over against Salmone; [8] and, hardly
passing it, came unto a place which is called The fair havens; nigh where-
unto was the city of Lasea. [9] Now when much time was spent, and when
sailing was now dangerous, because the fast was now already past, Paul
admonished them, [10] and said unto them, Sirs, I perceive that this voy-
age will be with hurt and much damage, not only of the lading and ship,
but also of our lives. [11] Nevertheless the centurion believed the master
and the owner of the ship, more than those things which were spoken
by Paul. [12] And because the haven was not commodious to winter in, the
more part advised to depart thence also, if by any means they might at-
tain to Phenice, and there to winter; which is a haven of Crete, and lieth
toward the south west and north west. [13] And when the south wind blew
softly, supposing that they had obtained their purpose, loosing thence,
they sailed close by Crete. [14] But not long after there arose against it a
tempestuous wind, called Euroclydon. [15] And when the ship was caught,
and could not bear up into the wind, we let her drive. [16] And running un-
der a certain island which is called Clauda, we had much work to come
by the boat: [17] which when they had taken up, they used helps, undergird-
ing the ship; and fearing lest they should fall into the quicksands, struck
sail, and so were driven. [18] And we being exceedingly tossed with a tem-
pest, the next day they lightened the ship; [19] and the third day we cast out
with our own hands the tackling of the ship. [20] And when neither sun nor

[7] Crete: or, *Candy*

[10] hurt: or, *injury*

[14] arose: or, *beat*

stars in many days appeared, and no small tempest lay on us, all hope that
we should be saved was then taken away. [21] But after long abstinence Paul
stood forth in the midst of them, and said, Sirs, ye should have hearkened
unto me, and not have loosed from Crete, and to have gained this harm
and loss. [22] And now I exhort you to be of good cheer: for there shall be
no loss of any man's life among you, but of the ship. [23] For there stood by
me this night the angel of God, whose I am, and whom I serve, [24] saying,
Fear not, Paul; thou must be brought before Cesar: and lo, God hath given
thee all them that sail with thee. [25] Wherefore, sirs, be of good cheer: for
I believe God, that it shall be even as it was told me. [26] Howbeit we must
be cast upon a certain island.

[27] But when the fourteenth night was come, as we were driven up and
down in Adria, about midnight the shipmen deemed that they drew near
to some country; [28] and sounded, and found it twenty fathoms: and when
they had gone a little farther, they sounded again, and found it fifteen
fathoms. [29] Then fearing lest we should have fallen upon rocks, they cast
four anchors out of the stern, and wished for the day. [30] And as the ship-
men were about to flee out of the ship, when they had let down the boat
into the sea, under colour as though they would have cast anchors out of
the foreship, [31] Paul said to the centurion and to the soldiers, Except these
abide in the ship, ye cannot be saved. [32] Then the soldiers cut off the ropes
of the boat, and let her fall off. [33] And while the day was coming on, Paul
besought them all to take meat, saying, This day is the fourteenth day that
ye have tarried and continued fasting, having taken nothing. [34] Wherefore
I pray you to take some meat: for this is for your health: for there shall not
a hair fall from the head of any of you. [35] And when he had thus spoken,
he took bread, and gave thanks to God in presence of them all: and when
he had broken it, he began to eat. [36] Then were they all of good cheer, and
they also took some meat. [37] And we were in all in the ship two hundred
threescore and sixteen souls. [38] And when they had eaten enough, they
lightened the ship, and cast out the wheat into the sea. [39] And when it
was day, they knew not the land: but they discovered a certain creek with
a shore, into the which they were minded, if it were possible, to thrust in
the ship. [40] And when they had cast off the anchors, they left them in the
sea, and loosed the rudder bands, and hoisted up the foresail to the wind,
and made toward shore. [41] And falling into a place where two seas met,
they ran the ship aground; and the forepart stuck fast, and remained im-
movable, but the hinder part was broken with the violence of the waves.
[42] And the soldiers' counsel was to kill the prisoners, lest any of them
should swim out, and escape. [43] But the centurion, willing to save Paul,
kept them from their purpose; and commanded that they which could
swim should cast themselves first into the sea, and get to land: [44] and the
rest, some on boards, and some on broken pieces of the ship. And so it
came to pass, that they escaped all safe to land.

28 And when they were escaped, then they knew that the island was
called Melita. [2] And the barbarous people showed us no little kind-
ness: for they kindled a fire, and received us every one, because of the

[40] cast off: or, *taken up*
[40] left them in the sea: or, *committed themselves unto the sea*
[40] foresail: or, *mainsail*

present rain, and because of the cold. [3] And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. [4] And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live. [5] And he shook off the beast into the fire, and felt no harm. [6] Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. [7] In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. [8] And it came to pass, that the father of Publius lay sick of a fever and of a bloody flixe: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. [9] So when this was done, others also, which had diseases in the island, came, and were healed: [10] who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

[11] And after three months we were brought in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. [12] And landing at Syracuse, we tarried there three days. [13] And from thence we fet a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: [14] where we found brethren, and were desired to tarry with them seven days: and so we came to Rome. [15] And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. [16] And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

[11] were brought: TR *departed*

[14] came to Rome: or, *went toward Rome*

[17] And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. [18] Who, when they had examined me, would have let me go, because there was no cause of death in me. [19] But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. [20] For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. [21] And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. [22] But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. [23] And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. [24] And some believed the things which were spoken, and some believed not. [25] And when they agreed not among themselves, they departed, after

that Paul had spoken one word, Well spake the Holy Spirit by Esaias the
prophet unto our fathers, [26] saying, Go unto this people, and say, Hearing
ye shall hear, and shall not understand; and seeing ye shall see, and not
perceive: [27] for the heart of this people is waxed gross, and their ears are
dull of hearing, and their eyes have they closed; lest they should see with
their eyes, and hear with their ears, and understand with their heart, and
should be converted, and I should heal them. [28] Be it known therefore
unto you, that the salvation of God is sent unto the Gentiles, and that
they will hear it. [29] And when he had said these words, the Jews departed,
and had great reasoning among themselves.

[26] Esai. 6:9–10 (LXX ≠ Heb.)

[30] And Paul dwelt two whole years in his own hired house, and received
all that came in unto him, [31] preaching the kingdom of God, and teaching
those things which concern the Lord Jesus Christ, with all confidence, no
man forbidding him.

The end of the Acts of the Apostles.

The Epistle of Saint Paul to the
Romans

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto
the gospel of God [2] (which he had promised afore by his prophets in
the holy scriptures), [3] concerning his Son Jesus Christ our Lord, which was
made of the seed of David according to the flesh; [4] and declared to be the
Son of God with power, according to the Spirit of holiness, by the resur-
rection from the dead: [5] by whom we have received grace and apostleship,
for obedience to the faith among all nations, for his name: [6] among whom
are ye also the called of Jesus Christ: [7] to all that be in Rome, beloved of
God, called to be saints: Grace to you and peace from God our Father, and
the Lord Jesus Christ.

[8] First, I thank my God through Jesus Christ for you all, that your faith is
spoken of throughout the whole world. [9] For God is my witness, whom I
serve with my spirit in the gospel of his Son, that without ceasing I make
mention of you, always in my prayers, [10] making request, if by any means
now at length I might have a prosperous journey by the will of God to
come unto you. [11] For I long to see you, that I may impart unto you some
spiritual gift, to the end you may be established; [12] that is, that I may be
comforted together with you by the mutual faith both of you and me.
[13] Now I would not have you ignorant, brethren, that oftentimes I pur-
posed to come unto you (but was let hitherto), that I might have some
fruit among you also, even as among other Gentiles. [14] I am debtor both
to the Greeks, and to the barbarians; both to the wise, and to the unwise.
[15] So, as much as in me is, I am ready to preach the gospel to you that are
at Rome also. [16] For I am not ashamed of the gospel of Christ: for it is the
power of God unto salvation to every one that believeth; to the Jew first,
and also to the Greek. [17] For therein is the righteousness of God revealed
from faith to faith: as it is written, The just shall live by faith.

[18] For the wrath of God is revealed from heaven against all ungodliness
and unrighteousness of men, who hold the truth in unrighteousness; [19] be-
cause that which may be known of God is manifest in them; for God
hath shown it unto them. [20] For the invisible things of him from the cre-
ation of the world are clearly seen, being understood by the things that
are made, even his eternal power and Godhead; so that they are without
excuse: [21] because that, when they knew God, they glorified him not as
God, neither were thankful; but became vain in their imaginations, and
their foolish heart was darkened. [22] Professing themselves to be wise, they
became fools, [23] and changed the glory of the incorruptible God into an
image made like to corruptible man, and to birds, and fourfooted beasts,
and creeping things. [24] Wherefore God also gave them up to uncleanness
through the lusts of their own hearts, to dishonour their own bodies be-
tween themselves: [25] who changed the truth of God into a lie, and wor-
shipped and served the creature more than the Creator, who is blessed
for ever. Amen.

[4] declared: Gr. *determined*

[5] for obedience to the faith: or, *to the obedience of faith*

[9] with my spirit: or, *in my spirit*

[12] with you: or, *in you*

[13] among you: or, *in you*

[17] Abb. 2:4

[19] in them: or, *to them*

[20] so that they are: or, *that they may be*

[26] For this cause God gave them up unto vile affections: for even their
women did change the natural use into that which is against nature: [27] and
likewise also the men, leaving the natural use of the woman, burned in
their lust one towards another; men with men working that which is un-
seemly, and receiving in themselves that recompense of their error which
was meet. [28] And even as they did not like to retain God in their knowl-
edge, God gave them over to a reprobate mind, to do those things which
are not convenient; [29] being filled with all unrighteousness, fornication,
wickedness, covetousness, maliciousness; full of envy, murder, debate, de-
ceit, malignity; whisperers, [30] backbiters, haters of God, despiteful, proud,
boasters, inventors of evil things, disobedient to parents, [31] without under-
standing, covenant-breakers, without natural affection, implacable, un-
merciful: [32] who knowing the judgment of God, that they which commit
such things are worthy of death, not only do the same, but have pleasure
in them that do them.

[28] to retain: or, *to acknowledge*
[28] a reprobate mind: or, *a mind void of judgment*

[31] without natural affection: or, *unsociable*
[32] have pleasure in them: or, *consent with them*

2 Therefore thou art inexcusable, O man, whosoever thou art that
judgest: for wherein thou judgest another, thou condemnest thyself;
for thou that judgest doest the same things. [2] But we are sure that the judg-
ment of God is according to truth against them which commit such things.
[3] And thinkest thou this, O man, that judgest them which do such things,
and doest the same, that thou shalt escape the judgment of God? [4] Or de-
spisest thou the riches of his goodness and forbearance and longsuffering;
not knowing that the goodness of God leadeth thee to repentance? [5] But
after thy hardness and impenitent heart treasurest up unto thyself wrath
against the day of wrath and revelation and of the righteous judgment
of God; [6] who will render to every man according to his deeds: [7] to them
who by patient continuance in well-doing seek for glory and honour and
immortality, eternal life: [8] but unto them that are contentious, and do not
obey the truth, but obey unrighteousness, indignation and wrath, [9] tribu-
lation and anguish, upon every soul of man that doeth evil, of the Jew first,
and also of the Gentile; [10] but glory, honour, and peace, to every man that
worketh good, to the Jew first, and also to the Gentile: [11] for there is no re-
spect of persons with God. [12] For as many as have sinned without law shall
also perish without law: and as many as have sinned in the law shall be
judged by the law [13] (for not the hearers of the law are just before God, but
the doers of the law shall be justified. [14] For when the Gentiles, which have
not the law, do by nature the things contained in the law, these, having
not the law, are a law unto themselves: [15] which show the work of the law
written in their hearts, their conscience also bearing witness, and their
thoughts the meanwhile accusing or else excusing one another); [16] in the
day when God shall judge the secrets of men by Jesus Christ according to
my gospel.

[5] and of the righteous judgment of God: TR omits *and*

[9] Gentile: Gr. *Greek*
[10] Gentile: Gr. *Greek*

[15] their conscience also bearing witness: or, *the conscience witnessing with them*
[15] the meanwhile: or, *between themselves*

[17] Behold, thou art called a Jew, and restest in the law, and makest thy
boast of God, [18] and knowest his will, and approvest the things that are
more excellent, being instructed out of the law; [19] and art confident that
thou thyself art a guide of the blind, a light of them which are in darkness,
[20] an instructor of the foolish, a teacher of babes, which hast the form

[18] approvest the things that are more excellent: or, *triest the things that differ*

of knowledge and of the truth in the law. [21] Thou therefore which teach-
est another, teachest thou not thyself? thou that preachest a man should
not steal, dost thou steal? [22] Thou that sayest a man should not commit
adultery, dost thou commit adultery? thou that abhorrest idols, dost thou
commit sacrilege? [23] thou that makest thy boast of the law, through break-
ing the law dishonourest thou God? [24] For the name of God is blasphemed
among the Gentiles through you, as it is written. [25] For circumcision ver-
ily profiteth, if thou keep the law: but if thou be a breaker of the law,
thy circumcision is made uncircumcision. [26] Therefore if the uncircum-
cision keep the righteousness of the law, shall not his uncircumcision be
counted for circumcision? [27] And shall not uncircumcision which is by na-
ture, if it fulfil the law, judge thee, who by the letter and circumcision dost
transgress the law? [28] For he is not a Jew, which is one outwardly; neither is
that circumcision, which is outward in the flesh: [29] but he is a Jew, which
is one inwardly; and circumcision is that of the heart, in the spirit, and
not in the letter; whose praise is not of men, but of God.

[24] Esai. 52:5

3 What advantage then hath the Jew? or what profit is there of circum-
cision? [2] Much every way: chiefly, because that unto them were com-
mitted the oracles of God. [3] For what if some did not believe? shall their
unbelief make the faith of God without effect? [4] God forbid: yea, let God
be true, but every man a liar; as it is written, That thou mightest be justi-
fied in thy sayings, and mightest overcome when thou art judged. [5] But if
our unrighteousness commend the righteousness of God, what shall we
say? Is God unrighteous who taketh vengeance? (I speak as a man) [6] God
forbid: for then how shall God judge the world? [7] For if the truth of God
hath more abounded through my lie unto his glory; why yet am I also
judged as a sinner? [8] And not rather (as we be slanderously reported, and
as some affirm that we say), Let us do evil, that good may come? whose
damnation is just.

[4] Ps. 50:6 (Heb. + LXX)

[9] What then? are we better than they? No, in no wise: for we have before
proved both Jews and Gentiles, that they are all under sin; [10] as it is written,
There is none righteous, no, not one: [11] there is none that understandeth,
there is none that seeketh after God. [12] They are all gone out of the way,
they are together become unprofitable; there is none that doeth good, no,
not one. [13] Their throat is an open sepulchre; with their tongues they have
used deceit; the poison of asps is under their lips: [14] whose mouth is full of
cursing and bitterness: [15] their feet are swift to shed blood: [16] destruction
and misery are in their ways: [17] and the way of peace have they not known:
[18] there is no fear of God before their eyes. [19] Now we know that what
things soever the law saith, it saith to them who are under the law: that
every mouth may be stopped, and all the world may become guilty before
God. [20] Therefore by the deeds of the law there shall no flesh be justified
in his sight: for by the law is the knowledge of sin.

[9] proved: Gr. *charged*
[10] Eccles. 7:20 (Heb. + LXX)
[11] Ps. 13:2–3 (Heb. + LXX)
[13] Pss. 5:10; 139:4 (Heb. + LXX)
[14] Ps. 9:28
[15] Esai. 59:7–8
[18] Ps. 35:2 (Heb. + LXX)

[19] guilty before God: or, *subject to the judgment of God*

[21] But now the righteousness of God without the law is manifested, being
witnessed by the law and the prophets; [22] even the righteousness of God
which is by faith of Jesus Christ unto all and upon all them that believe:
for there is no difference: [23] for all have sinned, and come short of the

glory of God; [24] being justified freely by his grace through the redemption
that is in Christ Jesus: [25] whom God hath set forth to be a propitiation
through faith in his blood, to declare his righteousness for the remission
of sins that are past, through the forbearance of God; [26] to declare, I say, at
this time his righteousness: that he might be just, and the justifier of him
which believeth in Jesus. [27] Where is boasting then? It is excluded. By what
law? of works? Nay: but by the law of faith. [28] Therefore we conclude that
a man is justified by faith without the deeds of the law. [29] Is he the God
of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:
[30] seeing it is one God, which shall justify the circumcision by faith, and
uncircumcision through faith. [31] Do we then make void the law through
faith? God forbid: yea, we establish the law.

[25] set forth: or, *foreordained*
[25] remission: or, *passing over*

4 What shall we say then that Abraham our father, as pertaining to the
flesh, hath found? [2] For if Abraham were justified by works, he hath
whereof to glory; but not before God. [3] For what saith the scripture? Abra-
ham believed God, and it was counted unto him for righteousness. [4] Now
to him that worketh is the reward not reckoned of grace, but of debt. [5] But
to him that worketh not, but believeth on him that justifieth the ungodly,
his faith is counted for righteousness. [6] Even as David also describeth the
blessedness of the man, unto whom God imputeth righteousness without
works, [7] saying, Blessed are they whose iniquities are forgiven, and whose
sins are covered. [8] Blessed is the man to whom the Lord will not impute sin.
[9] Cometh this blessedness then upon the circumcision only, or upon the
uncircumcision also? for we say that faith was reckoned to Abraham for
righteousness. [10] How was it then reckoned? when he was in circumcision,
or in uncircumcision? Not in circumcision, but in uncircumcision. [11] And
he received the sign of circumcision, a seal of the righteousness of the
faith which he had yet being uncircumcised: that he might be the father
of all them that believe, though they be not circumcised; that righteous-
ness might be imputed unto them also: [12] and the father of circumcision
to them who are not of the circumcision only, but who also walk in the
steps of that faith of our father Abraham, which he had being yet uncir-
cumcised. [13] For the promise, that he should be the heir of the world, was
not to Abraham, or to his seed, through the law, but through the righteous-
ness of faith. [14] For if they which are of the law be heirs, faith is made void,
and the promise made of none effect: [15] because the law worketh wrath:
for where no law is, there is no transgression. [16] Therefore it is of faith,
that it might be by grace; to the end the promise might be sure to all the
seed; not to that only which is of the law, but to that also which is of
the faith of Abraham; who is the father of us all [17] (as it is written, I have
made thee a father of many nations), before him whom he believed, even
God, who quickeneth the dead, and calleth those things which be not as
though they were. [18] Who against hope believed in hope, that he might
become the father of many nations; according to that which was spoken,
So shall thy seed be. [19] And being not weak in faith, he considered not his
own body now dead, when he was about a hundred year old, neither yet
the deadness of Sarah's womb: [20] he staggered not at the promise of God

[3] Gen. 15:6 (LXX ≠ Heb.)

[7] Ps. 31:1–2 (LXX ≠ Heb.)

[17] Gen. 17:5 (Heb. + LXX)
[17] before him: or, *like unto him*
[18] Gen. 15:5 (Heb. + LXX)

through unbelief; but was strong in faith, giving glory to God; [21] and being
fully persuaded that, what he had promised, he was able also to perform.
[22] And therefore it was imputed to him for righteousness. [23] Now it was not
written for his sake alone, that it was imputed to him; [24] but for us also,
to whom it shall be imputed, who believe on him that raised up Jesus our
Lord from the dead; [25] who was delivered for our offences, and was raised
again for our justification.

[24] who: or, *if we*

5 Therefore being justified by faith, we have peace with God through
our Lord Jesus Christ: [2] by whom also we have access by faith into this
grace wherein we stand, and rejoice in hope of the glory of God. [3] And
not only so, but we glory in tribulations also: knowing that tribulation
worketh patience; [4] and patience, experience; and experience, hope: [5] and
hope maketh not ashamed; because the love of God is shed abroad in our
hearts by the Holy Spirit which is given unto us. [6] For when we were yet
without strength, in due time Christ died for the ungodly. [7] For scarcely
for a righteous man will one die: yet peradventure for a good man some
would even dare to die. [8] But God commendeth his love toward us, in that,
while we were yet sinners, Christ died for us. [9] Much more then, being now
justified by his blood, we shall be saved from wrath through him. [10] For
if, when we were enemies, we were reconciled to God by the death of his
Son, much more, being reconciled, we shall be saved by his life. [11] And not
only so, but we also joy in God through our Lord Jesus Christ, by whom
we have now received the atonement.

[6] in due time: or, *according to the time*

[12] Wherefore, as by one man sin entered into the world, and death by sin;
and so death passed upon all men, for that all have sinned: [13] for until the
law sin was in the world: but sin is not imputed when there is no law.
[14] Nevertheless death reigned from Adam to Moses, even over them that
had not sinned after the similitude of Adam's transgression, who is the
figure of him that was to come. [15] But not as the offence, so also is the
free gift. For if through the offence of one many be dead, much more the
grace of God, and the gift by grace, which is by one man, Jesus Christ, hath
abounded unto many. [16] And not as it was by one that sinned, so is the gift:
for the judgment was by one to condemnation, but the free gift is of many
offences unto justification. [17] For if by one man's offence death reigned by
one; much more they which receive abundance of grace and of the gift of
righteousness shall reign in life by one, Jesus Christ. [18] Therefore as by the
offence of one judgment came upon all men to condemnation; even so by
the righteousness of one the free gift came upon all men unto justification
of life. [19] For as by one man's disobedience many were made sinners, so by
the obedience of one shall many be made righteous. [20] Moreover the law
entered, that the offence might abound. But where sin abounded, grace
did much more abound: [21] that as sin hath reigned in death, even so might
grace reign through righteousness unto eternal life by Jesus Christ our
Lord.

[12] for that: or, *in whom*

[17] by one man's offence: or, *by one offence*
[18] by the offence of one: or, *by one offence*
[18] by the righteousness of one: or, *by one righteousness*
[21] in death: or, *unto death*

6 What shall we say then? Do we continue in sin, that grace may
abound? [2] God forbid. How shall we, that are dead to sin, live any
longer therein? [3] Know ye not, that so many of us as were baptized into

[1] Do we continue in sin: TR *Shall we continue in sin*
[3] as were: or, *as are*

Jesus Christ were baptized into his death? [4] Therefore we are buried with
him by baptism into death: that like as Christ was raised up from the dead
by the glory of the Father, even so we also should walk in newness of life.
[5] For if we have been planted together in the likeness of his death, we shall
be also in the likeness of his resurrection: [6] knowing this, that our old man
is crucified with him, that the body of sin might be destroyed, that hence-
forth we should not serve sin. [7] For he that is dead is freed from sin. [8] Now
if we be dead with Christ, we believe that we shall also live with him:
[9] knowing that Christ being raised from the dead dieth no more; death
hath no more dominion over him. [10] For in that he died, he died unto sin
once: but in that he liveth, he liveth unto God. [11] Likewise reckon ye also
yourselves to be dead indeed unto sin, but alive unto God through Jesus
Christ our Lord. [12] Let not sin therefore reign in your mortal body, that ye
should obey it in the lusts thereof. [13] Neither yield ye your members as
instruments of unrighteousness unto sin: but yield yourselves unto God,
as those that are alive from the dead, and your members as instruments
of righteousness unto God. [14] For sin shall not have dominion over you:
for ye are not under the law, but under grace.

[15] What then? shall we sin, because we are not under the law, but under
grace? God forbid. [16] Know ye not, that to whom ye yield yourselves ser-
vants to obey, his servants ye are to whom ye obey; whether of sin unto
death, or of obedience unto righteousness? [17] But God be thanked, that ye
were the servants of sin, but ye have obeyed from the heart that form of
doctrine whereto ye were delivered. [18] Being then made free from sin, ye
became the servants of righteousness. [19] I speak after the manner of men
because of the infirmity of your flesh: for as ye have yielded your mem-
bers servants to uncleanness and to iniquity unto iniquity; even so now
yield your members servants to righteousness unto holiness. [20] For when
ye were the servants of sin, ye were free from righteousness. [21] What fruit
had ye then in those things whereof ye are now ashamed? for the end of
those things is death. [22] But now being made free from sin, and become
servants to God, ye have your fruit unto holiness, and the end everlast-
ing life. [23] For the wages of sin is death; but the gift of God is eternal life
through Jesus Christ our Lord.

7 Know ye not, brethren (for I speak to them that know the law), how
that the law hath dominion over a man, as long as he liveth? [2] For the
woman which hath a husband is bound by the law to her husband so long
as he liveth; but if the husband be dead, she is loosed from the law of the
husband. [3] So then if, while her husband liveth, she be married to another
man, she shall be called an adulteress: but if her husband be dead, she is
free from that law; so that she is no adulteress, though she be married to
another man. [4] Wherefore, my brethren, ye also are become dead to the
law by the body of Christ; that ye should be married to another, even to
him who is raised from the dead, that we should bring forth fruit unto
God. [5] For when we were in the flesh, the motions of sins, which were by
the law, did work in our members to bring forth fruit unto death. [6] But
now we are delivered from the law, being dead to that wherein we were

[7] freed: Gr. *justified*

[13] instruments of unrighteousness: Gr. *arms of unrighteousness*, or *weapons of unrighteousness*

[17] whereto ye were delivered: or, *which was delivered you*

[20] from righteousness: Gr. *to righteousness*

[5] motions: Gr. *passions*

[6] being dead to that wherein we were held: TR *that being dead wherein we were held*

held; that we should serve in newness of spirit, and not in the oldness of
the letter.
7 What shall we say then? Is the law sin? God forbid. Nay, I had not known
sin, but by the law: for I had not known lust, except the law had said, Thou
shalt not covet. 8 But sin, taking occasion by the commandment, wrought
in me all manner of concupiscence. For without the law sin was dead. 9 For
I was alive without the law once: but when the commandment came, sin
revived, and I died. 10 And the commandment, which was ordained to life,
I found to be unto death. 11 For sin, taking occasion by the command-
ment, deceived me, and by it slew me. 12 Wherefore the law is holy, and
the commandment holy, and just, and good. 13 Was then that which is
good made death unto me? God forbid. But sin, that it might appear sin,
working death in me by that which is good; that sin by the commandment
might become exceeding sinful.
14 For we know that the law is spiritual: but I am carnal, sold under sin.
15 For that which I do I allow not: for what I would, that do I not; but what
I hate, that do I. 16 If then I do that which I would not, I consent unto
the law that it is good. 17 Now then it is no more I that do it, but sin that
dwelleth in me. 18 For I know that in me (that is, in my flesh) dwelleth no
good thing: for to will is present with me; but how to perform that which
is good I find not. 19 For the good that I would I do not: but the evil which
I would not, that I do. 20 Now if I do that I would not, it is no more I that
do it, but sin that dwelleth in me. 21 I find then a law, that, when I would
do good, evil is present with me. 22 For I delight in the law of God after the
inward man: 23 but I see another law in my members, warring against the
law of my mind, and bringing me into captivity to the law of sin which is
in my members. 24 O wretched man that I am! who shall deliver me from
the body of this death? 25 I thank God through Jesus Christ our Lord. So
then with the mind I myself serve the law of God; but with the flesh the
law of sin.

8 There is therefore now no condemnation to them which are in Christ
Jesus who walk not after the flesh, but after the Spirit. 2 For the law of
the Spirit of life in Christ Jesus hath made me free from the law of sin and
death. 3 For what the law could not do, in that it was weak through the
flesh, God sending his own Son in the likeness of sinful flesh, and for sin,
condemned sin in the flesh: 4 that the righteousness of the law might be
fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they
that are after the flesh do mind the things of the flesh; but they that are
after the Spirit the things of the Spirit. 6 For to be carnally minded is death;
but to be spiritually minded is life and peace. 7 Because the carnal mind is
enmity against God: for it is not subject to the law of God, neither indeed
can be. 8 So then they that are in the flesh cannot please God. 9 But ye are
not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in
you. Now if any man have not the Spirit of Christ, he is none of his. 10 And
if Christ be in you, the body is dead because of sin; but the Spirit is life
because of righteousness. 11 But if the Spirit of him that raised up Jesus

7 Ex. 20:17; Deut. 5:21
7 lust: or, *concupiscence*
15 allow: Gr. *know*
24 the body of this death: or, *this body of death*
3 for sin: or, *by a sacrifice for sin*
6 to be carnally minded: Gr. *the minding of the flesh*
6 to be spiritually minded: Gr. *the minding of the spirit*
7 the carnal mind: Gr. *the minding of the flesh*

from the dead dwell in you, he that raised up Christ from the dead shall
also quicken your mortal bodies because of his Spirit that dwelleth in you.
12 Therefore, brethren, we are debtors, not to the flesh, to live after the
flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit
do mortify the deeds of the body, ye shall live. 14 For as many as are led by
the Spirit of God, they are the sons of God. 15 For ye have not received the
spirit of bondage again to fear; but ye have received the Spirit of adoption,
whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our
spirit, that we are the children of God: 17 and if children, then heirs; heirs
of God, and joint-heirs with Christ; if so be that we suffer with him, that
we may be also glorified together. 18 For I reckon that the sufferings of this
present time are not worthy to be compared with the glory which shall be
revealed in us. 19 For the earnest expectation of the creature waiteth for
the manifestation of the sons of God. 20 For the creature was made sub-
ject to vanity, not willingly, but by reason of him who hath subjected the
same, in hope, 21 because the creature itself also shall be delivered from
the bondage of corruption into the glorious liberty of the children of God.
22 For we know that the whole creation groaneth and travaileth in pain to-
gether until now. 23 And not only they, but ourselves also, which have the
first-fruits of the Spirit, even we ourselves groan within ourselves, waiting
for the adoption, to wit, the redemption of our body. 24 For we are saved
by hope: but hope that is seen is not hope: for what a man seeth, why doth
he yet hope for? 25 But if we hope for that we see not, then do we with pa-
tience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we
know not what we shall pray for as we ought: but the Spirit itself maketh
intercession for us with groanings which cannot be uttered. 27 And he that
searcheth the hearts knoweth what is the mind of the Spirit, because he
maketh intercession for the saints according to the will of God. 28 And we
know that all things work together for good to them that love God, to them
who are the called according to his purpose. 29 For whom he did foreknow,
he also did predestinate to be conformed to the image of his Son, that he
might be the firstborn among many brethren. 30 Moreover whom he did
predestinate, them he also called: and whom he called, them he also justi-
fied: and whom he justified, them he also glorified. 31 What shall we then
say to these things? If God be for us, who can be against us? 32 He that
spared not his own Son, but delivered him up for us all, how shall he not
with him also freely give us all things? 33 Who shall lay anything to the
charge of God's elect? It is God that justifieth: 34 who is he that condem-
neth? It is Christ that died, yea rather, that is risen again, who is even at
the right hand of God, who also maketh intercession for us. 35 Who shall
separate us from the love of Christ? shall tribulation, or distress, or perse-
cution, or famine, or nakedness, or peril, or sword? 36 As it is written, For
thy sake we are killed all the day long; we are accounted as sheep for the
slaughter. 37 Nay, in all these things we are more than conquerors through
him that loved us. 38 For I am persuaded, that neither death, nor life, nor
angels, nor principalities, nor powers, nor things present, nor things to

11 because of his Spirit: TR *by his Spirit*

22 the whole creation: or, *every creature*

26 shall: TR *should*

27 because: or, *that*

36 Ps. 43:23 (Heb. + LXX)

come, [39] nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, [2] that I have great heaviness and continual sorrow in my heart. [3] For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: [4] who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; [5] whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. [6] Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: [7] neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. [8] That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. [9] For this is the word of promise, At this time will I come, and Sarah shall have a son. [10] And not only this; but when Rebecca also had conceived by one, even by our father Isaac [11] (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth); [12] it was said unto her, The elder shall serve the younger. [13] As it is written, Jacob have I loved, but Esau have I hated.

[14] What shall we say then? Is there unrighteousness with God? God forbid. [15] For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. [16] So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. [17] For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. [18] Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. [19] Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? [20] Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? [21] Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? [22] What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: [23] and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, [24] even us, whom he hath called, not of the Jews only, but also of the Gentiles? [25] As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. [26] And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. [27] Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: [28] for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. [29] And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had

[3] accursed: or, *separated*
[4] covenants: or, *testaments*
[7] Gen. 21:12 (Heb. + LXX)
[9] Gen. 18:10
[12] Gen. 25:23 (Heb. + LXX)
[12] elder: or, *greater*
[12] younger: or, *lesser*
[13] Mal. 1:2–3 (Heb. + LXX)
[15] Ex. 33:19 (Heb. + LXX)
[17] Ex. 9:16
[20] repliest against God: or, *answereth again*, or *disputest with God*?
[22] fitted: or, *made up*
[25] Hos. 2:25 (Heb. + LXX)
[26] Hos. 2:1
[27] Esai. 10:22–23
[28] the work: or, *the account*
[29] Esai. 1:9 (LXX ≠ Heb.)

been as Sodom, and been made like unto Gomorrha. [30] What shall we say
then? That the Gentiles, which followed not after righteousness, have at-
tained to righteousness, even the righteousness which is of faith. [31] But
Israel, which followed after the law of righteousness, hath not attained to
the law of righteousness. [32] Wherefore? Because they sought it not by faith,
but as it were by the works of the law. For they stumbled at that stumbling-
stone; [33] as it is written, Behold, I lay in Sion a stumblingstone and rock
of offence: and whosoever believeth on him shall not be ashamed.

[33] Esai. 8:14; 28:16
[33] ashamed: or, *confounded*

10 Brethren, my heart's desire and prayer to God for Israel is, that they
might be saved. [2] For I bear them record that they have a zeal of God,
but not according to knowledge. [3] For they being ignorant of God's righ-
teousness, and going about to establish their own righteousness, have not
submitted themselves unto the righteousness of God. [4] For Christ is the
end of the law for righteousness to every one that believeth. [5] For Moses
describeth the righteousness which is of the law, That the man which
doeth those things shall live by them. [6] But the righteousness which is of
faith speaketh on this wise, Say not in thy heart, Who shall ascend into
heaven? (that is, to bring Christ down from above): [7] or, Who shall descend
into the deep? (that is, to bring up Christ again from the dead.) [8] But what
saith it? The word is nigh thee, even in thy mouth, and in thy heart: that
is, the word of faith, which we preach; [9] that if thou shalt confess with thy
mouth the Lord Jesus, and shalt believe in thy heart that God hath raised
him from the dead, thou shalt be saved. [10] For with the heart man be-
lieveth unto righteousness; and with the mouth confession is made unto
salvation. [11] For the scripture saith, Whosoever believeth on him shall not
be ashamed. [12] For there is no difference between the Jew and the Greek:
for the same Lord over all is rich unto all that call upon him. [13] For whoso-
ever shall call upon the name of the Lord shall be saved. [14] How then shall
they call on him in whom they have not believed? and how shall they
believe in him of whom they have not heard? and how shall they hear
without a preacher? [15] And how shall they preach, except they be sent? as
it is written, How beautiful are the feet of them that preach the gospel
of peace, and bring glad tidings of good things! [16] But they have not all
obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
[17] So then faith cometh by hearing, and hearing by the word of God. [18] But
I say, Have they not heard? Yes verily, their sound went into all the earth,
and their words unto the ends of the world. [19] But I say, Did not Israel
know? First Moses saith, I will provoke you to jealousy by them that are
no people, and by a foolish nation I will anger you. [20] But Esaias is very
bold, and saith, I was found of them that sought me not; I was made man-
ifest unto them that asked not after me. [21] But to Israel he saith, All day
long have I stretched forth my hands unto a disobedient and gainsaying
people.

[5] Lev. 18:5 (Heb. + LXX)
[6] Deut. 30:12–14
[11] Esai. 28:16
[13] Joel 3:5 (Heb. + LXX)
[15] Esai. 52:7
[16] Esai. 53:1 (LXX ≠ Heb.)
[16] report: or, *preaching.* Gr. *the hearing of us*
[18] Ps. 18:5 (LXX ≠ Heb.)
[19] Deut. 32:21 (Heb. + LXX)
[20] Esai. 65:1–2 (LXX ≠ Heb.)

11 I say then, Hath God cast away his people? God forbid. For I also am
an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God
hath not cast away his people which he foreknew. Wot ye not what the
scripture saith of Elias? how he maketh intercession to God against Israel,

saying, [3] Lord, they have killed thy prophets, and digged down thy altars;
and I am left alone, and they seek my life. [4] But what saith the answer of
God unto him? I have reserved to myself seven thousand men, who have
not bowed the knee to the image of Baal. [5] Even so then at this present
time also there is a remnant according to the election of grace. [6] And if by
grace, then is it no more of works: otherwise grace is no more grace. But
if it be of works, then is it no more grace: otherwise work is no more work.
[7] What then? Israel hath not obtained that which he seeketh for; but the
election hath obtained it, and the rest were blinded [8] (according as it is
written, God hath given them the spirit of slumber, eyes that they should
not see, and ears that they should not hear) unto this day. [9] And David
saith, Let their table be made a snare, and a trap, and a stumblingblock,
and a recompense unto them: [10] let their eyes be darkened, that they may
not see, and bow down their back always.

[11] I say then, Have they stumbled that they should fall? God forbid: but
rather through their fall salvation is come unto the Gentiles, for to provoke
them to jealousy. [12] Now if the fall of them be the riches of the world, and
the diminishing of them the riches of the Gentiles; how much more their
fulness? [13] For I speak to you Gentiles, inasmuch as I am the apostle of
the Gentiles, I magnify my office: [14] if by any means I may provoke to
emulation them which are my flesh, and might save some of them. [15] For
if the casting away of them be the reconciling of the world, what shall
the receiving of them be, but life from the dead? [16] For if the firstfruit be
holy, the lump is also holy: and if the root be holy, so are the branches.
[17] And if some of the branches be broken off, and thou, being a wild olive
tree, wert graffed in among them, and with them partakest of the root
and fatness of the olive tree; [18] boast not against the branches: but if thou
boast, thou bearest not the root, but the root thee. [19] Thou wilt say then,
Branches were broken off, that I might be graffed in. [20] Well; because of
unbelief they were broken off, and thou standest by faith. Be not high-
minded, but fear: [21] for if God spared not the natural branches, take heed
lest he also spare not thee. [22] Behold therefore the goodness and severity
of God: on them which fell, severity; but toward thee, goodness, if thou
continue in his goodness: otherwise thou also shalt be cut off. [23] And they
also, if they bide not still in unbelief, shall be graffed in: for God is able
to graff them in again. [24] For if thou wert cut out of the olive tree which is
wild by nature, and wert graffed contrary to nature into a good olive tree:
how much more shall these, which be the natural branches, be graffed
into their own olive tree?

[25] For I would not, brethren, that ye should be ignorant of this mystery,
lest ye should be wise in your own conceits; that blindness in part is hap-
pened to Israel, until the fulness of the Gentiles be come in. [26] And so
all Israel shall be saved: as it is written, There shall come out of Sion
the Deliverer, and shall turn away ungodliness from Jacob: [27] for this is
my covenant unto them, when I shall take away their sins. [28] As concern-
ing the gospel, they are enemies for your sakes: but as touching the elec-
tion, they are beloved for the fathers' sakes. [29] For the gifts and calling of

[3] 3 Kgdms. 19:14 (Heb. + LXX)
[4] 3 Kgdms. 19:18
[7] blinded: or, *hardened*
[8] Deut. 29:4; Esai. 29:10
[8] slumber: or, *remorse*
[9] Ps. 68:23–24
[12] diminishing: or, *decay*, or *loss*
[17] among them: or, *for them*
[19] Branches: TR *The branches*
[25] blindness: or, *hardness*
[26] Esai. 27:9; 59:20–21

God are without repentance. [30] For as ye in times past have not believed
God, yet have now obtained mercy through their unbelief: [31] even so have
these also now not believed, that through your mercy they also may ob-
tain mercy. [32] For God hath concluded them all in unbelief, that he might
have mercy upon all.

[33] O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable are his judgments, and his ways past finding out! [34] For
who hath known the mind of the Lord? or who hath been his counseller?
[35] Or who hath first given to him, and it shall be recompensed unto him
again? [36] For of him, and through him, and to him, are all things: to whom
be glory for ever. Amen.

12 I beseech you therefore, brethren, by the mercies of God, that ye
present your bodies a living sacrifice, holy, acceptable unto God,
which is your reasonable service: [2] [a]and that ye be not conformed to this
world: but that ye be transformed by the renewing of your mind, that ye
may prove what is that good, and acceptable, and perfect, will of God.
[3] For I say, through the grace given unto me, to every man that is among
you, not to think of himself more highly than he ought to think; but to
think soberly, according as God hath dealt to every man the measure of
faith. [4] For as we have many members in one body, and all members have
not the same office: [5] so we, being many, are one body in Christ, and every
one members one of another. [6] Having then gifts differing according to the
grace that is given to us, whether prophecy, let us prophesy according to
the proportion of faith; [7] or ministry, let us wait on our ministering: or he
that teacheth, on teaching; [8] or he that exhorteth, on exhortation: he that
giveth, let him do it with simplicity; he that ruleth, with diligence; he that
showeth mercy, with cheerfulness.

[9] Let love be without dissimulation. Abhor that which is evil; cleave to
that which is good. [10] Be kindly affectioned one to another with brotherly
love; in honour preferring one another; [11] not slothful in business; fervent
in spirit; serving the Lord; [12] rejoicing in hope; patient in tribulation; con-
tinuing instant in prayer; [13] distributing to the necessity of saints; given to
hospitality. [14] Bless them which persecute you: bless, and curse not. [15] Re-
joice with them that do rejoice, and weep with them that weep. [16] Be of the
same mind one towards another. Mind not high things, but condescend
to men of low estate. Be not wise in your own conceits. [17] Recompense to
no man evil for evil. Provide things honest in the sight of all men. [18] If it
be possible, as much as lieth in you, live peaceably with all men. [19] Dearly
beloved, avenge not yourselves, but rather give place unto wrath: for it
is written, Vengeance is mine; I will repay, saith the Lord. [20] Therefore if
thy enemy hunger, feed him; if he thirst, give him drink: for in so doing
thou shalt heap coals of fire on his head. [21] Be not overcome of evil, but
overcome evil with good.

[30] believed: or, *obeyed*
[31] believed: or, *obeyed*
[32] concluded them all: or, *shut them all up together*
[34] Esai. 40:13 (LXX ≠ Heb.)
[36] whom: Gr. *him*
[1] reasonable service: TR *reasonable service.*
[3] soberly: Gr. *to sobriety*
[8] giveth: or, *imparteth*
[8] with simplicity: or, *liberally*
[10] with brotherly love: or, *in the love of the brethren*
[16] condescend to men of low estate: or, *be contented with mean things*
[19] Deut. 32:35
[20] Prov. 25:21–22 (LXX ≠ Heb.)

[a] and that ye be not conformed to this world: but that ye be transformed: TR *And be not conformed to this world: but be ye transformed*

13 Let every soul be subject unto the higher powers. For there is no
power but of God: the powers that be are ordained of God. [2] Whoso-
ever therefore resisteth the power, resisteth the ordinance of God: and
they that resist shall receive to themselves damnation. [3] For rulers are not
a terror to good works, but to the evil. Wilt thou then not be afraid of
the power? do that which is good, and thou shalt have praise of the same:
[4] for he is the minister of God to thee for good. But if thou do that which is
evil, be afraid; for he beareth not the sword in vain: for he is the minister
of God, a revenger to execute wrath upon him that doeth evil. [5] Where-
fore ye must needs be subject, not only for wrath, but also for conscience
sake. [6] For for this cause pay you tribute also: for they are God's minis-
ters, attending continually upon this very thing. [7] Render therefore to all
their dues: tribute to whom tribute is due; custom to whom custom; fear
to whom fear; honour to whom honour. [8] Owe no man any thing, but to
love one another: for he that loveth another hath fulfilled the law. [9] For
this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not
steal, Thou shalt not covet; and if there be any other commandment, it is
briefly comprehended in this saying, namely, Thou shalt love thy neigh-
bour as thyself. [10] Love worketh no ill to his neighbour: therefore love is
the fulfilling of the law.

[11] And that, knowing the time, that now it is high time to awake out
of sleep: for now is our salvation nearer than when we believed. [12] The
night is far spent, the day is at hand: let us therefore cast off the works
of darkness, and let us put on the armour of light. [13] Let us walk honestly,
as in the day; not in rioting and drunkenness, not in chambering and
wantonness, not in strife and envying. [14] But put ye on the Lord Jesus
Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 Him that is weak in the faith receive you, but not to doubtful dispu-
tations. [2] For one believeth that he may eat all things: another, who
is weak, eateth herbs. [3] Let not him that eateth despise him that eateth
not; and let not him which eateth not judge him that eateth: for God hath
received him. [4] Who art thou that judgest another man's servant? to his
own master he standeth or falleth. Yea, he shall be holden up: for God is
able to make him stand. [5] One man esteemeth one day above another: an-
other esteemeth every day alike. Let every man be fully persuaded in his
own mind. [6] He that regardeth the day, regardeth it unto the Lord; and he
that regardeth not the day, to the Lord he doth not regard it. And he that
eateth, eateth to the Lord, for he giveth God thanks; and he that eateth
not, to the Lord he eateth not, and giveth God thanks. [7] For none of us
liveth to himself, and no man dieth to himself. [8] For whether we live, we
live unto the Lord; and whether we die, we die unto the Lord: whether we
live therefore, or die, we are the Lord's. [9] For to this end Christ both died,
and rose, and lived, that he might be Lord both of the dead and living.

[10] But why dost thou judge thy brother? or why dost thou set at nought
thy brother? for we shall all stand before the judgment seat of Christ. [11] For
it is written, As I live, saith the Lord, every knee shall bow to me, and every
tongue shall confess to God. [12] So then every one of us shall give account

[1] ordained: or, *ordered*

[9] Ex. 20:13–17; Lev. 19:18; Deut. 5:17–21 (Heb. + LXX)
[9] Thou shalt not covet: TR *Thou shalt not bear false witness, Thou shalt not covet*

[13] honestly: or, *decently*

[1] not to doubtful disputations: or, *not to judge his doubtful thoughts*

[5] fully persuaded: or, *fully assured*
[6] regardeth the day: or, *observeth the day*
[6] it. And he that: TR *it. He that*

[9] lived: TR *revived*

[11] Esai. 45:23

of himself to God. [13] Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. [14] I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. [15] But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. [16] Let not then your good be evil spoken of: [17] for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. [18] For he that in these things serveth Christ is acceptable to God, and approved of men. [19] Let us therefore follow after the things which make for peace, and things wherewith one may edify another. [20] For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. [21] It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. [22] Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. [23] And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

[24] Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, [25] but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: [26] to God only wise, through Jesus Christ, to whom be glory for ever. Amen.

15 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. [2] Let every one of us please his neighbour for his good to edification. [3] For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. [4] For whatsoever things were written aforetime were written for our learning, that we through patience and through comfort of the scriptures might have hope. [5] Now the God of patience and consolation grant you to be likeminded one towards another according to Christ Jesus: [6] that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. [7] Wherefore receive ye one another, as Christ also received you, to the glory of God. [8] Now I say that Christ Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: [9] and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. [10] And again he saith, Rejoice, ye Gentiles, with his people. [11] And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. [12] And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. [13] Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.

[14] And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish others.

[14] nothing unclean: Gr. *nothing common*
[15] charitably: Gr. *according to charity* 1 Cor. 8:11

[23] doubteth: or, *discerneth, and putteth a difference between meats*
[24] TR has this passage at 16:25–27

[26] through Jesus Christ, to whom be glory: TR *be glory through Jesus Christ*
[3] Ps. 68:10 (Heb. + LXX)

[4] through comfort: TR omits *through*
[5] according to: or, *after the example of*
[7] you: TR *us*
[8] Christ Jesus: TR *Jesus Christ*
[9] Ps. 17:50 (Heb. + LXX)
[10] Deut. 32:43 (LXX ≠ Heb.)
[11] Ps. 116:1 (Heb. + LXX)
[12] Esai. 11:10 (LXX ≠ Heb.)

[14] others: TR *one another*

[15] Nevertheless, brethren, I have written the more boldly unto you in some
sort, as putting you in mind, because of the grace that is given to me of
God, [16] that I should be the minister of Jesus Christ to the Gentiles, min-
istering the gospel of God, that the offering up of the Gentiles might be
acceptable, being sanctified by the Holy Spirit. [17] I have therefore whereof
I may glory through Jesus Christ in those things which pertain to God.
[18] For I will not dare to speak of any of those things which Christ hath
not wrought by me, to make the Gentiles obedient, by word and deed,
[19] through mighty signs and wonders, by the power of the Spirit of God;
so that from Jerusalem, and round about unto Illyricum, I have fully
preached the gospel of Christ. [20] Yea, so have I strived to preach the gospel,
not where Christ was named, lest I should build upon another man's foun-
dation: [21] but as it is written, To whom he was not spoken of, they shall
see: and they that have not heard shall understand. [22] For which cause
also I have been much hindered from coming to you. [23] But now having
no more place in these parts, and having a great desire these many years
to come unto you; [24] whensoever I take my journey into Spain, I will come
to you: for I trust to see you in my journey, and to be brought on my
way thitherward by you, if first I be somewhat filled with your company.
[25] But now I go unto Jerusalem to minister unto the saints. [26] For it hath
pleased them of Macedonia and Achaia to make a certain contribution
for the poor saints which are at Jerusalem. [27] It hath pleased them verily;
and their debtors they are. For if the Gentiles have been made partakers
of their spiritual things, their duty is also to minister unto them in carnal
things. [28] When therefore I have performed this, and have sealed to them
this fruit, I will come by you into Spain. [29] And I am sure that, when I come
unto you, I shall come in the fulness of the blessing of the gospel of Christ.
[30] Now I beseech you, brethren, for our Lord Jesus Christ's sake, and for
the love of the Spirit, that ye strive together with me in your prayers to
God for me; [31] that I may be delivered from them that do not believe in
Judea; and that my service which I have for Jerusalem may be accepted
of the saints; [32] that I may come unto you with joy by the will of God, and
may with you be refreshed. [33] Now the God of peace be with you all. Amen.

16 I commend unto you Phebe our sister, which is a servant of the
church which is at Cenchrea: [2] that ye receive her in the Lord, as
becometh saints, and that ye assist her in whatsoever business she hath
need of you: for she hath been a succourer of many, and of myself also.
[3] Greet Prisca and Aquila my helpers in Christ Jesus: [4] who have for my life
laid down their own necks: unto whom not only I give thanks, but also all
the churches of the Gentiles. [5] Likewise greet the church that is in their
house. Salute my wellbeloved Epenetus, who is the first-fruits of Achaia
unto Christ. [6] Greet Mary, who bestowed much labour on us. [7] Salute An-
dronicus and Junia, my kinsmen, and my fellowprisoners, who are of note
among the apostles, who also were in Christ before me. [8] Greet Amplias
my beloved in the Lord. [9] Salute Urban our helper in Christ, and Stachys
my beloved. [10] Salute Apelles approved in Christ. Salute them which are of
Aristobulus' household. [11] Salute Herodion my kinsman. Greet them that

[16] offering up: or, *sacrificing*

[21] Esai. 52:15 (LXX ≠ Heb.)

[22] much: or, *many ways,* or *oftentimes*

[24] with your company: Gr. *with you.* Verse 32

[30] our Lord: or, *the Lord*

[31] do not believe: or, *are disobedient*

[3] Prisca: TR *Priscilla*

[10] household: or, *friends*

[11] household: or, *friends*

be of the household of Narcissus, which are in the Lord. [12] Salute Tryphena
and Tryphosa, who labour in the Lord. Salute the beloved Persis, which
laboured much in the Lord. [13] Salute Rufus chosen in the Lord, and his
mother and mine. [14] Salute Asyncritus, Phlegon, Hermas, Patrobas, Her-
mes, and the brethren which are with them. [15] Salute Philologus, and Ju-
lia, Nereus, and his sister, and Olympas, and all the saints which are with
them. [16] Salute one another with a holy kiss. The churches of Christ salute
you.

[17] Now I beseech you, brethren, mark them which cause divisions and
offences contrary to the doctrine which ye have learned; and avoid them.
[18] For they that are such serve not our Lord Jesus Christ, but their own
belly; and by good words and fair speeches deceive the hearts of the sim-
ple. [19] For your obedience is come abroad unto all men. I am glad there-
fore on your behalf: but yet I would have you wise unto that which is
good, and simple concerning evil. [20] And the God of peace shall bruise
Satan under your feet shortly. The grace of our Lord Jesus Christ be with
you.

[19] simple: or, *harmless*
[20] bruise: or, *tread*
[20] you: TR *you. Amen*

[21] Timothy my workfellow, and Lucius, and Jason, and Sosipater, my
kinsmen, salute you. [22] I Tertius, who wrote this epistle, salute you in the
Lord. [23] Gaius my host, and of the whole church, saluteth you. Erastus the
chamberlain of the city saluteth you, and Quartus a brother. [24] The grace
of our Lord Jesus Christ be with you all. Amen.

[24] TR has here the verses printed at 14:24–26

¶ Written to the Romans from Corinthus, and sent by Phebe servant
of the church at Cenchrea.

The First Epistle of Saint Paul to the **Corinthians**

1 Paul, called to be an apostle of Jesus Christ through the will of God,
and Sosthenes our brother, [2] unto the church of God which is at
Corinth, to them that are sanctified in Christ Jesus, called to be saints,
with all that in every place call upon the name of Jesus Christ our Lord,
both theirs and ours: [3] grace be unto you, and peace, from God our Father,
and from the Lord Jesus Christ.

[4] I thank my God always on your behalf, for the grace of God which is
given you by Jesus Christ; [5] that in every thing ye are enriched by him,
in all utterance, and in all knowledge; [6] even as the testimony of Christ
was confirmed in you: [7] so that ye come behind in no gift; waiting for the
coming of our Lord Jesus Christ: [8] who shall also confirm you unto the
end, that ye may be blameless in the day of our Lord Jesus Christ. [9] God
is faithful, by whom ye were called unto the fellowship of his Son Jesus
Christ our Lord.

[7] coming: Gr. *revelation*

[10] Now I beseech you, brethren, by the name of our Lord Jesus Christ,
that ye all speak the same thing, and that there be no divisions among you;
but that ye be perfectly joined together in the same mind and in the same
judgment. [11] For it hath been declared unto me of you, my brethren, by
them which are of the house of Chloe, that there are contentions among
you. [12] Now this I say, that every one of you saith, I am of Paul; and I of
Apollos; and I of Cephas; and I of Christ. [13] Is Christ divided? was Paul
crucified for you? or were ye baptized in the name of Paul? [14] I thank God
that I baptized none of you, but Crispus and Gaius; [15] lest any should say
that I had baptized in my own name. [16] And I baptized also the household
of Stephanas: besides, I know not whether I baptized any other.

[10] divisions: Gr. *schisms*

[17] For Christ sent me not to baptize, but to preach the gospel: not with
wisdom of words, lest the cross of Christ should be made of none effect.
[18] For the preaching of the cross is to them that perish foolishness; but
unto us which are saved it is the power of God. [19] For it is written, I will
destroy the wisdom of the wise, and will bring to nothing the understand-
ing of the prudent. [20] Where is the wise? where is the scribe? where is
the disputer of this world? hath not God made foolish the wisdom of this
world? [21] For after that in the wisdom of God the world by wisdom knew
not God, it pleased God by the foolishness of preaching to save them that
believe. [22] For the Jews require a sign, and the Greeks seek after wisdom:
[23] but we preach Christ crucified, unto the Jews a stumblingblock, and
unto the Greeks foolishness; [24] but unto them which are called, both Jews
and Greeks, Christ the power of God, and the wisdom of God. [25] Because
the foolishness of God is wiser than men; and the weakness of God is
stronger than men. [26] For ye see your calling, brethren, how that not many
wise men after the flesh, not many mighty, not many noble, are called:
[27] but God hath chosen the foolish things of the world to confound the
wise; and God hath chosen the weak things of the world to confound the

[17] words: or, *speech*

[19] Esai. 29:14

things which are mighty; [28] and base things of the world, and things which
are despised, hath God chosen, yea, and things which are not, to bring to
nought things that are: [29] that no flesh should glory in God's presence.
[30] But of him are ye in Christ Jesus, who of God is made unto us wisdom,
and righteousness, and sanctification, and redemption: [31] that, according
as it is written, He that glorieth, let him glory in the Lord.

[29] God's: TR *his*

[31] Jer. 9:23 (Heb. + LXX)

2 And I, brethren, when I came to you, came not with excellency of
speech or of wisdom, declaring unto you the testimony of God. [2] For I
determined not to know any thing among you, save Jesus Christ, and him
crucified. [3] And I was with you in weakness, and in fear, and in much trem-
bling. [4] And my speech and my preaching was not with enticing words of
man's wisdom, but in demonstration of the Spirit and of power: [5] that your
faith should not stand in the wisdom of men, but in the power of God.

[4] enticing: or, *persuasible*

[5] stand: Gr. *be*

[6] Howbeit we speak wisdom among them that are perfect: yet not the
wisdom of this world, nor of the princes of this world, that come to nought:
[7] but we speak the wisdom of God in a mystery, even the hidden wisdom,
which God ordained before the world unto our glory: [8] which none of the
princes of this world knew: for had they known it, they would not have
crucified the Lord of glory. [9] But as it is written, Eye hath not seen, nor ear
heard, neither have entered into the heart of man, the things which God
hath prepared for them that love him. [10] But God hath revealed them unto
us by his Spirit: for the Spirit searcheth all things, yea, the deep things of
God. [11] For what man knoweth the things of a man, save the spirit of man
which is in him? even so the things of God knoweth no man, but the Spirit
of God. [12] Now we have received, not the spirit of the world, but the Spirit
which is of God; that we might know the things that are freely given to
us of God. [13] Which things also we speak, not in the words which man's
wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual
things with spiritual. [14] But the natural man receiveth not the things of the
Spirit of God: for they are foolishness unto him: neither can he know them,
because they are spiritually discerned. [15] But he that is spiritual judgeth
all things, yet he himself is judged of no man. [16] For who hath known the
mind of the Lord, that he may instruct him? But we have the mind of
Christ.

[9] Esai. 64:3

[15] judgeth: or, *discerneth*

[15] judged: or, *discerned*

[16] Esai. 40:13

[16] may: Gr. *shall*

3 And I, brethren, could not speak unto you as unto spiritual, but as
unto carnal, even as unto babes in Christ. [2] I have fed you with milk,
and not with meat: for hitherto ye were not able to bear it, neither yet now
are ye able. [3] For ye are yet carnal: for whereas there is among you envying,
and strife, and divisions, are ye not carnal, and walk as men? [4] For while
one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

[3] divisions: or, *factions*

[3] as men: Gr. *according to man*

[5] Who then is Paul, and who is Apollos, but ministers by whom ye be-
lieved, even as the Lord gave to every man? [6] I have planted, Apollos wa-
tered; but God gave the increase. [7] So then neither is he that planteth any
thing, neither he that watereth; but God that giveth the increase. [8] Now he
that planteth and he that watereth are one: and every man shall receive
his own reward according to his own labour. [9] For we are labourers to-
gether with God: ye are God's husbandry, ye are God's building. [10] Accord-

[9] husbandry: or, *tillage*

ing to the grace of God which is given unto me, as a wise master-builder, I
have laid the foundation, and another buildeth thereon. But let every man
take heed how he buildeth thereupon. 11 For other foundation can no man
lay than that is laid, which is Jesus Christ. 12 Now if any man build upon
this foundation gold, silver, precious stones, wood, hay, stubble; 13 every
man's work shall be made manifest: for the day shall declare it, because it
shall be revealed by fire; and the fire shall try every man's work of what sort
it is. 14 If any man's work abide which he hath built thereupon, he shall re-
ceive a reward. 15 If any man's work shall be burnt, he shall suffer loss: but
he himself shall be saved; yet so as by fire. 16 Know ye not that ye are the
temple of God, and that the Spirit of God dwelleth in you? 17 If any man
defile the temple of God, him shall God destroy; for the temple of God
is holy, which temple ye are. 18 Let no man deceive himself. If any man
among you seemeth to be wise in this world, let him become a fool, that
he may be wise. 19 For the wisdom of this world is foolishness with God.
For it is written, He taketh the wise in their own craftiness. 20 And again,
The Lord knoweth the thoughts of the wise, that they are vain. 21 There-
fore let no man glory in men. For all things are yours; 22 whether Paul, or
Apollos, or Cephas, or the world, or life, or death, or things present, or
things to come; all are yours; 23 and ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of the ministers of Christ, and stewards
of the mysteries of God. 2 Moreover it is required in stewards, that a
man be found faithful. 3 But with me it is a very small thing that I should
be judged of you, or of man's judgment: yea, I judge not my own self. 4 For I
know nothing by myself; yet am I not hereby justified: but he that judgeth
me is the Lord. 5 Therefore judge nothing before the time, until the Lord
come, who both will bring to light the hidden things of darkness, and will
make manifest the counsels of the hearts: and then shall every man have
praise of God.

6 And these things, brethren, I have in a figure transferred to myself and
to Apollos for your sakes; that ye might learn in us not to think of men
above that which is written, that no one of you be puffed up for one
against another. 7 For who maketh thee to differ from another? and what
hast thou that thou didst not receive? now if thou didst receive it, why
dost thou glory, as if thou hadst not received it? 8 Now ye are full, now ye
are rich, ye have reigned as kings without us: and I would to God ye did
reign, that we also might reign with you. 9 For I think that God hath set
forth us the apostles last, as it were appointed to death: for we are made
a spectacle unto the world, and to angels, and to men. 10 We are fools for
Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye
are honourable, but we are despised. 11 Even unto this present hour we
both hunger, and thirst, and are naked, and are buffeted, and have no
certain dwelling-place; 12 and labour, working with our own hands: being
reviled, we bless; being persecuted, we suffer it: 13 being defamed, we en-
treat: we are made as the filth of the world, and are the offscouring of all
things unto this day. 14 I write not these things to shame you, but as my
beloved sons I warn you. 15 For though you have ten thousand instructors

13 shall be revealed: Gr. *is revealed*

17 defile: or, *destroy*

19 Job 5:13 (Heb. ≠ LXX)
20 Ps. 93:11 (Heb. + LXX)

3 judgment: Gr. *day*

7 maketh thee to differ from another: Gr. *distinguisheth thee*?

9 spectacle: Gr. *theatre*

in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten
you through the gospel. [16] Wherefore I beseech you, be ye followers of me.
[17] For this cause have I sent unto you Timothy, who is my beloved son, and
faithful in the Lord, who shall bring you into remembrance of my ways
which be in Christ, as I teach everywhere in every church. [18] Now some
are puffed up, as though I would not come to you. [19] But I will come to
you shortly, if the Lord will, and will know, not the speech of them which
are puffed up, but the power. [20] For the kingdom of God is not in word,
but in power. [21] What will ye? shall I come unto you with a rod, or in love,
and in the spirit of meekness?

5 It is reported commonly that there is fornication among you, and such
fornication as is not so much as named among the Gentiles, that one
should have his father's wife. [2] And ye are puffed up, and have not rather
mourned, that he that hath done this deed might be taken away from
among you. [3] For I verily, as absent in body, but present in spirit, have
judged already, as though I were present, concerning him that hath so
done this deed, [4] in the name of our Lord Jesus Christ, when ye are gath-
ered together, and my spirit, with the power of our Lord Jesus Christ, [5] to
deliver such a one unto Satan for the destruction of the flesh, that the
spirit may be saved in the day of the Lord Jesus. [6] Your glorying is not
good. Know ye not that a little leaven leaveneth the whole lump? [7] Purge
out the old leaven, that ye may be a new lump, as ye are unleavened. For
even Christ our passover is sacrificed for us: [8] therefore let us keep the
feast, not with old leaven, neither with the leaven of malice and wicked-
ness; but with the unleavened bread of sincerity and truth.

[3] judged: or, *determined*

[7] out: TR adds *therefore*
[7] is sacrificed: or, *is slain*
[8] the feast: or, *holiday*

[9] I wrote unto you in an epistle not to company with fornicators: [10] yet
not altogether with the fornicators of this world, or with the covetous, or
extortioners, or with idolaters; for then must ye needs go out of the world.
[11] But now I have written unto you not to keep company, if any man that
is called a brother be a fornicator, or covetous, or an idolater, or a railer,
or a drunkard, or an extortioner; with such a one no not to eat. [12] For what
have I to do to judge them also that are without? do not ye judge them
that are within? [13] But them that are without God shall judge. Therefore
put away from among yourselves that wicked person.

[13] shall judge: TR *judgeth*

6 Dare any of you, having a matter against another, go to law before the
unjust, and not before the saints? [2] Do ye not know that the saints shall
judge the world? and if the world shall be judged by you, are ye unworthy
to judge the smallest matters? [3] Know ye not that we shall judge angels?
how much more things that pertain to this life? [4] If then ye have judgments
of things pertaining to this life, set them to judge who are least esteemed
in the church. [5] I speak to your shame. Is it so, that there is not a wise man
among you? no, not one that shall be able to judge between his brethren?
[6] But brother goeth to law with brother, and that before the unbelievers.
[7] Now therefore there is utterly a fault in you, because ye go to law one
with another. Why do ye not rather take wrong? why do ye not rather
suffer yourselves to be defrauded? [8] Nay, you do wrong, and defraud, and
that your brethren. [9] Know ye not that the unrighteous shall not inherit

[7] in you: TR *among you*

the kingdom of God? Be not deceived: neither fornicators, nor idolaters,
nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 nor covetous, nor thieves, nor drunkards, nor revilers, nor extortioners,
shall inherit the kingdom of God. 11 And such were some of you: but ye
are washed, but ye are sanctified, but ye are justified in the name of the
Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all
things are lawful for me, but I will not be brought under the power of
any. 13 Meats for the belly, and the belly for meats: but God shall destroy
both it and them. Now the body is not for fornication, but for the Lord;
and the Lord for the body. 14 And God hath both raised up the Lord, and
will also raise up us by his own power. 15 Know ye not that your bodies are
the members of Christ? shall I then take the members of Christ, and make
them the members of a harlot? God forbid. 16 Know ye not that he which
is joined to a harlot is one body? for two, saith he, shall be one flesh. 17 But
he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin
that a man doeth is without the body; but he that committeth fornication
sinneth against his own body. 19 What? know ye not that your body is the
temple of the Holy Spirit which is in you, which ye have of God, and ye
are not your own? 20 For ye are bought with a price: therefore glorify God
in your body, and in your spirit, which are God's.

7 Now concerning the things whereof ye wrote unto me: It is good for
a man not to touch a woman. 2 Nevertheless, to avoid fornication, let
every man have his own wife, and let every woman have her own husband.
3 Let the husband render unto the wife due benevolence: and likewise
also the wife unto the husband. 4 The wife hath not power of her own
body, but the husband: and likewise also the husband hath not power of
his own body, but the wife. 5 Defraud you not one the other, except it be
with consent for a time, that ye may give yourselves to fasting and prayer,
and come together again, that Satan tempt you not for your incontinency.
6 But I speak this by permission, and not of commandment. 7 For I would
that all men were even as I myself. But every man hath his proper gift of
God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they
abide even as I. 9 But if they cannot contain, let them marry: for it is better
to marry than to burn. 10 And unto the married I command, yet not I, but
the Lord, Let not the wife depart from her husband: 11 but and if she de-
part, let her remain unmarried, or be reconciled to her husband: and let
not the husband put away his wife. 12 But to the rest speak I, not the Lord:
If any brother hath a wife that believeth not, and she be pleased to dwell
with him, let him not put her away. 13 And the woman which hath a hus-
band that believeth not, and if he be pleased to dwell with her, let her not
leave him. 14 For the unbelieving husband is sanctified by the wife, and
the unbelieving wife is sanctified by the husband: else were your children
unclean; but now are they holy. 15 But if the unbelieving depart, let him
depart. A brother or a sister is not under bondage in such cases: but God
hath called us to peace. 16 For what knowest thou, O wife, whether thou

10 covetous, nor thieves: TR *thieves, nor covetous*

12 expedient: or, *profitable*

16 Gen. 2:24 (LXX ≠ Heb.)
16 Know: TR *What? know*

15 to peace: Gr. *in peace*

shalt save thy husband? or how knowest thou, O man, whether thou shalt
save thy wife? [17] But as God hath distributed to every man, as the Lord
hath called every one, so let him walk. And so ordain I in all churches.
[18] Is any man called being circumcised? let him not become uncircum-
cised. Is any called in uncircumcision? let him not be circumcised. [19] Cir-
cumcision is nothing, and uncircumcision is nothing, but the keeping of
the commandments of God. [20] Let every man abide in the same calling
wherein he was called. [21] Art thou called being a servant? care not for it:
but if thou mayest be made free, use it rather. [22] For he that is called in the
Lord, being a servant, is the Lord's freeman: likewise also he that is called,
being free, is Christ's servant. [23] Ye are bought with a price; be not ye the
servants of men. [24] Brethren, let every man, wherein he is called, therein
abide with God.

[22] freeman: Gr. *made free*

[25] Now concerning virgins I have no commandment of the Lord: yet I
give my judgment, as one that hath obtained mercy of the Lord to be
faithful. [26] I suppose therefore that this is good for the present distress,
I say, that it is good for a man so to be. [27] Art thou bound unto a wife?
seek not to be loosed. Art thou loosed from a wife? seek not a wife. [28] But
and if thou marry, thou hast not sinned; and if a virgin marry, she hath
not sinned. Nevertheless such shall have trouble in the flesh: but I spare
you. [29] But this I say, brethren, the time is short: it remaineth, that both
they that have wives be as though they had none; [30] and they that weep,
as though they wept not; and they that rejoice, as though they rejoiced
not; and they that buy, as though they possessed not; [31] and they that use
this world, as not abusing it: for the fashion of this world passeth away.
[32] But I would have you without carefulness. He that is unmarried careth
for the things that belong to the Lord, how he may please the Lord: [33] but
he that is married careth for the things that are of the world, how he may
please his wife. [34] There is difference also between a wife and a virgin. The
unmarried woman careth for the things of the Lord, that she may be holy
both in body and in spirit: but she that is married careth for the things of
the world, how she may please her husband. [35] And this I speak for your
own profit; not that I may cast a snare upon you, but for that which is
comely, and that you may attend upon the Lord without distraction. [36] But
if any man think that he behaveth himself uncomely toward his virgin, if
she pass the flower of her age, and need so require, let him do what he will,
he sinneth not: let them marry. [37] Nevertheless he that standeth steadfast
in his heart, having no necessity, but hath power over his own will, and
hath so decreed in his heart that he will keep his virgin, doeth well. [38] So
then he that giveth her in marriage doeth well; but he that giveth her not
in marriage doeth better.

[26] distress: or, *necessity*

[39] The wife is bound by the law as long as her husband liveth; but if
indeed her husband be dead, she is at liberty to be married to whom
she will; only in the Lord. [40] But she is happier if she so abide, after my
judgment: and I think also that I have the Spirit of God.

[39] if indeed her husband be dead: TR *if her husband be dead*

8 Now as touching things offered unto idols, we know that we all have
knowledge. Knowledge puffeth up, but charity edifieth. [2] And if any

man think that he knoweth any thing, he knoweth nothing yet as he ought
to know. 3 But if any man love God, the same is known of him. 4 As concern-
ing therefore the eating of those things that are offered in sacrifice unto
idols, we know that an idol is nothing in the world, and that there is none
other God but one. 5 For though there be that are called gods, whether in
heaven or in earth (as there be gods many, and lords many), 6 but to us
there is but one God, the Father, of whom are all things, and we for him;
and one Lord Jesus Christ, by whom are all things, and we by him. 7 How-
beit there is not in every man that knowledge: for some with conscience
of the idol unto this hour, eat it as a thing offered unto an idol; and their
conscience being weak is defiled. 8 But meat commendeth us not to God:
for neither, if we eat, are we the better; neither, if we eat not, are we the
worse. 9 But take heed lest by any means this liberty of yours become a
stumblingblock to them that are weak. 10 For if any man see thee which
hast knowledge sit at meat in the idol's temple, shall not the conscience of
him which is weak be emboldened to eat those things which are offered
to idols; 11 and through thy knowledge shall the weak brother perish, for
whom Christ died? 12 But when ye sin so against the brethren, and wound
their weak conscience, ye sin against Christ. 13 Wherefore, if meat make
my brother to offend, I will eat no flesh while the world standeth, lest I
make my brother to offend.

6 for him: or, *in him*

8 are we the better: or, *have we the more*
8 are we the worse: or, *have we the less*
9 liberty: or, *power*
10 emboldened: Gr. *edified*

9 Am I not an apostle? am I not free? have I not seen Jesus Christ our
Lord? are not you my work in the Lord? 2 If I be not an apostle unto
others, yet doubtless I am to you: for the seal of my apostleship are ye
in the Lord. 3 My answer to them that do examine me is this: 4 Have we
not power to eat and to drink? 5 Have we not power to lead about a sis-
ter, a wife, as well as other apostles, and as the brethren of the Lord, and
Cephas? 6 Or I only and Barnabas, have not we power to forbear work-
ing? 7 Who goeth a warfare any time at his own charges? who planteth a
vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and
eateth not of the milk of the flock? 8 Say I these things as a man? or saith
not the law the same also? 9 For it is written in the law of Moses, Thou
shalt not muzzle the mouth of the ox that treadeth out the corn. Doth
God take care for oxen? 10 Or saith he it altogether for our sakes? For our
sakes, no doubt, this is written: that he that plougheth should plough in
hope; and that he that thresheth in hope should be partaker of his hope.
11 If we have sown unto you spiritual things, is it a great thing if we shall
reap your carnal things? 12 If others be partakers of this power over you,
are not we rather? Nevertheless we have not used this power; but suffer all
things, lest we should hinder the gospel of Christ. 13 Do ye not know that
they which minister about holy things live of the things of the temple?
and they which wait at the altar are partakers with the altar? 14 Even so
hath the Lord ordained that they which preach the gospel should live of
the gospel. 15 But I have used none of these things: neither have I written
these things, that it should be so done unto me: for it were better for me
to die, than that any man should make my glorying void. 16 For though I
preach the gospel, I have nothing to glory of: for necessity is laid upon me;

5 wife: or, *woman*

9 Deut. 25:4 (LXX ≠ Heb.)

13 live: or, *feed*

yea, woe is unto me, if I preach not the gospel! [17] For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. [18] What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. [19] For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. [20] And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; [21] to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. [22] To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. [23] And this I do for the gospel's sake, that I might be partaker thereof with you.

[24] Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. [25] And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. [26] I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: [27] but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

10 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; [2] and were all baptized unto Moses in the cloud and in the sea; [3] and did all eat the same spiritual meat; [4] and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. [5] But with most of them God was not well pleased: for they were overthrown in the wilderness. [6] Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. [7] Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. [8] Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. [9] Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. [10] Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. [11] Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. [12] Wherefore let him that thinketh he standeth take heed lest he fall. [13] There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it. [14] Wherefore, my dearly beloved, flee from idolatry. [15] I speak as to wise men; judge ye what I say.

[16] The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? [17] For we being many are one bread, and one body: for we are all partakers of that one bread. [18] Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? [19] What say I

[4] followed them: or, *went with them*
[5] most: or, *many*
[6] our examples: Gr. *our figures*
[7] Ex. 32:6 (Heb. + LXX)
[11] examples: or, *types*
[13] common: or, *moderate*

then? that the idol is any thing, or that which is offered in sacrifice to idols
is any thing? [20] But I say, that the things which the Gentiles sacrifice, they
sacrifice to devils, and not to God: and I would not that ye should have
fellowship with devils. [21] Ye cannot drink the cup of the Lord, and the cup
of devils: ye cannot be partakers of the Lord's table, and of the table of
devils. [22] Do we provoke the Lord to jealousy? are we stronger than he?

[23] All things are lawful for me, but all things are not expedient: all things
are lawful for me, but all things edify not. [24] Let no man seek his own, but
every man another's wealth. [25] Whatsoever is sold in the shambles, that
eat, asking no question for conscience sake: [26] for the earth is the Lord's,
and the fulness thereof. [27] If any of them that believe not bid you to a
feast, and ye be disposed to go; whatsoever is set before you, eat, asking
no question for conscience sake. [28] But if any man say unto you, This is
offered in sacrifice unto idols, eat not for his sake that showed it, and
for conscience sake: for the earth is the Lord's, and the fulness thereof:
[29] conscience, I say, not thine own, but of the other's: for why is my liberty
judged of another man's conscience? [30] If I by grace be a partaker, why am
I evil spoken of for that for which I give thanks? [31] Whether therefore ye
eat, or drink, or whatsoever ye do, do all to the glory of God. [32] Give none
offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
[33] even as I please all men in all things, not seeking my own profit, but the
profit of many, that they may be saved.

11 Be ye followers of me, even as I also am of Christ.
[2] Now I praise you, brethren, that you remember me in all things, and
keep the ordinances, as I delivered them to you. [3] But I would have you
know, that the head of every man is Christ; and the head of the woman is
the man; and the head of Christ is God. [4] Every man praying or prophesy-
ing, having his head covered, dishonoureth his head. [5] But every woman
that prayeth or prophesieth with her head uncovered dishonoureth her
head: for that is even all one as if she were shaven. [6] For if the woman be
not covered, let her also be shorn: but if it be a shame for a woman to
be shorn or shaven, let her be covered. [7] For a man indeed ought not to
cover his head, forasmuch as he is the image and glory of God: but the
woman is the glory of the man. [8] For the man is not of the woman; but the
woman of the man. [9] Neither was the man created for the woman; but the
woman for the man. [10] For this cause ought the woman to have power on
her head because of the angels. [11] Nevertheless neither is the man with-
out the woman, neither the woman without the man, in the Lord. [12] For
as the woman is of the man, even so is the man also by the woman; but all
things of God. [13] Judge in yourselves: is it comely that a woman pray unto
God uncovered? [14] Doth not even nature itself teach you, that, if a man
have long hair, it is a shame unto him? [15] But if a woman have long hair,
it is a glory to her: for her hair is given for a covering. [16] But if any man
seem to be contentious, we have no such custom, neither the churches
of God.

[17] Now in this that I declare unto you I praise you not, that you come
together not for the better, but for the worse. [18] For first of all, when ye

[20] Deut. 32:17 (Heb. + LXX)

[26] Ps. 23:1 (Heb. + LXX)

[30] If: TR *For if*
[30] grace: or, *thanksgiving*

[32] Gentiles: Gr. *Greeks*

[2] ordinances: or, *traditions*

[10] power: that is, *a covering,* in sign that she is under the power of her husband

[15] given: TR adds *her*
[15] covering: or, *veil*

come together in the church, I hear that there be divisions among you;
and I partly believe it. [19] For there must be also heresies among you, that
they which are approved may be made manifest among you. [20] When ye
come together therefore into one place, this is not to eat the Lord's supper.
[21] For in eating every one taketh before other his own supper: and one is
hungry, and another is drunken. [22] What? have ye not houses to eat and
to drink in? or despise ye the church of God, and shame them that have
not? What shall I say to you? shall I praise you in this? I praise you not.
[23] For I have received of the Lord that which also I delivered unto you,
That the Lord Jesus the same night in which he was betrayed took bread:
[24] and when he had given thanks, he brake it, and said, Take, eat: this is
my body, which is broken for you: this do in remembrance of me. [25] After
the same manner also he took the cup, when he had supped, saying, This
cup is the new testament in my blood: this do ye, as oft as ye drink it, in
remembrance of me. [26] For as often as ye eat this bread, and drink this
cup, ye do show the Lord's death till he come. [27] Wherefore whosoever
shall eat this bread, or drink this cup of the Lord in a manner unworthy
of the Lord, shall be guilty of the body and the blood of the Lord. [28] But let a
man examine himself, and so let him eat of that bread, and drink of that
cup. [29] For he that eateth and drinketh unworthily, eateth and drinketh
damnation to himself, not discerning the Lord's body. [30] For this cause
many are weak and sickly among you, and many sleep. [31] For if we would
judge ourselves, we should not be judged. [32] But when we are judged, we
are chastened of the Lord, that we should not be condemned with the
world. [33] Wherefore, my brethren, when ye come together to eat, tarry one
for another. [34] And if any man hunger, let him eat at home; that ye come
not together unto condemnation. And the rest will I set in order when I
come.

12 Now concerning spiritual gifts, brethren, I would not have you ig-
norant. [2] Ye know that when ye were Gentiles, ye were carried away
unto these dumb idols, even as ye were led. [3] Wherefore I give you to un-
derstand, that no man speaking by the Spirit of God calleth Jesus accursed:
and that no man can say that Jesus is the Lord, but by the Holy Spirit.
[4] Now there are diversities of gifts, but the same Spirit. [5] And there are
differences of administrations, but the same Lord. [6] And there are diver-
sities of operations, but it is the same God which worketh all in all. [7] But
the manifestation of the Spirit is given to every man to profit withal. [8] For
to one is given by the Spirit the word of wisdom; to another the word
of knowledge by the same Spirit; [9] to another faith by the same Spirit; to
another the gifts of healing by the same Spirit; [10] to another the working
of miracles; to another prophecy; to another discerning of spirits; to an-
other divers kinds of tongues; to another the interpretation of tongues:
[11] but all these worketh that one and the selfsame Spirit, dividing to every
man severally as he will.

[12] For as the body is one, and hath many members, and all the members
of that one body, being many, are one body: so also is Christ. [13] For by one
Spirit are we all baptized into one body, whether we be Jews or Gentiles,

[18] divisions: or, *schisms*
[19] heresies: or, *sects*
[20] this is not to eat: or, *ye cannot eat*
[22] them that have not: or, *them that are poor*
[24] in remembrance: or, *for a remembrance*
[26] ye do show: or, *show ye*
[27] or drink: or, *and drink*
[27] in a manner unworthy of the Lord: TR *unworthily*
[27] the blood: TR omits *the*
[29] damnation: or, *judgment*
[34] condemnation: or, *judgment*
[2] when: TR omits
[2] ye were carried: TR omits *ye were*
[3] accursed: or, *anathema*
[5] administrations: or, *ministries*
[13] Gentiles: Gr. *Greeks*

whether we be bond or free; and have been all made to drink into one
Spirit. [14] For the body is not one member, but many. [15] If the foot shall
say, Because I am not the hand, I am not of the body; is it therefore not
of the body? [16] And if the ear shall say, Because I am not the eye, I am
not of the body; is it therefore not of the body? [17] If the whole body were
an eye, where were the hearing? If the whole were hearing, where were
the smelling? [18] But now hath God set the members every one of them
in the body, as it hath pleased him. [19] And if they were all one member,
where were the body? [20] But now are they many members, yet but one
body. [21] And the eye cannot say unto the hand, I have no need of thee:
nor again the head to the feet, I have no need of you. [22] Nay, much more
those members of the body, which seem to be more feeble, are necessary:
[23] and those members of the body, which we think to be less honourable,
upon these we bestow more abundant honour; and our uncomely parts
have more abundant comeliness. [24] For our comely parts have no need:
but God hath tempered the body together, having given more abundant
honour to that part which lacked: [25] that there should be no schisms in the
body; but that the members should have the same care one for another.
[26] And whether one member suffer, all the members suffer with it; or one
member be honoured, all the members rejoice with it. [27] Now ye are the
body of Christ, and members in particular.

[28] And God hath set some in the church, first apostles, secondarily
prophets, thirdly teachers, after that miracles, then gifts of healings, helps,
governments, diversities of tongues. [29] Are all apostles? are all prophets?
are all teachers? are all workers of miracles? [30] have all the gifts of healing?
do all speak with tongues? do all interpret? [31] But covet earnestly the best
gifts: and yet show I unto you a more excellent way.

13 Though I speak with the tongues of men and of angels, and have not
charity, I am become as sounding brass, or a tinkling cymbal. [2] And
though I have the gift of prophecy, and understand all mysteries, and all
knowledge; and though I have all faith, so that I could remove mountains,
and have no charity, I am nothing. [3] And though I bestow all my goods
to feed the poor, and though I give my body to be burned, and have not
charity, it profiteth me nothing. [4] Charity suffereth long, and is kind; char-
ity envieth not; charity vaunteth not itself, is not puffed up, [5] doth not
behave itself unseemly, seeketh not her own, is not provoked, thinketh
no evil; [6] rejoiceth not in iniquity, but rejoiceth in the truth; [7] beareth all
things, believeth all things, hopeth all things, endureth all things. [8] Char-
ity never faileth: but whether there be prophecies, they shall fail; whether
there be tongues, they shall cease; whether there be knowledge, it shall
vanish away. [9] But we know in part, and we prophesy in part. [10] But when
that which is perfect is come, then that which is in part shall be done away.
[11] When I was a child, I spake as a child, I understood as a child, I thought
as a child: but when I became a man, I put away childish things. [12] For
now we see through a glass, darkly; but then face to face: now I know in
part; but then shall I know even as also I am known. [13] And now abideth
faith, hope, charity, these three; but the greatest of these is charity.

[23] bestow: or, *put on*

[25] schisms: TR *schism*

[28] diversities: or, *kinds*
[29] workers of miracles: or, *powers*

[4] vaunteth not itself: or, *is not rash*
[5] is not: or, *is not easily*
[6] in the truth: or, *with the truth*

[9] But we: TR *For we*

[11] thought: or, *reasoned*

[12] darkly: Gr. *in a riddle*

14 Follow after charity, and desire spiritual gifts, but rather that ye may
prophesy. [2] For he that speaketh in an unknown tongue speaketh
not unto men, but unto God: for no man understandeth him; howbeit in
the spirit he speaketh mysteries. [3] But he that prophesieth speaketh unto
men to edification, and exhortation, and comfort. [4] He that speaketh in
an unknown tongue edifieth himself; but he that prophesieth edifieth the
church. [5] I would that ye all spake with tongues, but rather that ye prophe-
sied: for greater is he that prophesieth than he that speaketh with tongues,
except he interpret, that the church may receive edifying. [6] Now, brethren,
if I come unto you speaking with tongues, what shall I profit you, except
I shall speak to you either by revelation, or by knowledge, or by prophesy-
ing, or by doctrine? [7] And even things without life giving sound, whether
pipe or harp, except they give a distinction in the sounds, how shall it
be known what is piped or harped? [8] For if the trumpet give an uncertain
sound, who shall prepare himself to the battle? [9] So likewise you, except
ye utter by the tongue words easy to be understood, how shall it be known
what is spoken? for ye shall speak into the air. [10] There are, it may be, so
many kinds of voices in the world, and none of them is without significa-
tion. [11] Therefore if I know not the meaning of the voice, I shall be unto
him that speaketh a barbarian, and he that speaketh shall be a barbar-
ian unto me. [12] Even so ye, forasmuch as ye are zealous of spiritual gifts,
seek that ye may excel to the edifying of the church. [13] Wherefore let him
that speaketh in an unknown tongue pray that he may interpret. [14] For if
I pray in an unknown tongue, my spirit prayeth, but my understanding
is unfruitful. [15] What is it then? I will pray with the spirit, and will pray
with the understanding also: I will sing with the spirit, and I will sing with
the understanding also. [16] Else when thou shalt bless with the spirit, how
shall he that occupieth the room of the unlearned say Amen at thy giving
of thanks, seeing he understandeth not what thou sayest? [17] For thou verily
givest thanks well, but the other is not edified. [18] I thank my God, I speak
with tongues more than you all: [19] yet in the church I had rather speak
five words with my understanding, that by my voice I might teach others
also, than ten thousand words in an unknown tongue. [20] Brethren, be not
children in understanding: howbeit in malice be ye children, but in un-
derstanding be men. [21] In the law it is written, With men of other tongues
and other lips will I speak unto this people; and yet for all that will they
not hear me, saith the Lord. [22] Wherefore tongues are for a sign, not to
them that believe, but to them that believe not: but prophesying serveth
not for them that believe not, but for them which believe. [23] If therefore
the whole church be come together into one place, and all speak with
tongues, and there come in those that are unlearned, or unbelievers, will
they not say that ye are mad? [24] But if all prophesy, and there come in one
that believeth not, or one unlearned, he is convinced of all, he is judged
of all: [25] and thus are the secrets of his heart made manifest; and so falling
down on his face he will worship God, and report that God is in you of a
truth.

[2] understandeth: Gr. *heareth*

[7] sounds: or, *tunes*

[9] easy to be understood: Gr. *significant*

[12] of spiritual gifts: Gr. *of spirits*

[20] men: Gr. *perfect* or *of a ripe age*
[21] Esai. 28:11–12

[26] How is it then, brethren? when ye come together, every one of you
hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an
interpretation. Let all things be done unto edifying. [27] If any man speak
in an unknown tongue, let it be by two, or at the most by three, and that
by course; and let one interpret. [28] But if there be no interpreter, let him
keep silence in the church; and let him speak to himself, and to God. [29] Let
the prophets speak two or three, and let the other judge. [30] If anything be
revealed to another that sitteth by, let the first hold his peace. [31] For ye
may all prophesy one by one, that all may learn, and all may be comforted.
[32] And the spirits of the prophets are subject to the prophets: [33] for God is
not the author of confusion, but of peace, as in all churches of the saints.
[34] Let your women keep silence in the churches: for it is not permitted
unto them to speak; but they are commanded to be under obedience, as
also saith the law. [35] And if they will learn any thing, let them ask their
husbands at home: for it is a shame for women to speak in the church.
[36] What? came the word of God out from you? or came it unto you only?
[37] If any man think himself to be a prophet, or spiritual, let him acknowl-
edge that the things that I write unto you are the commandments of the
Lord. [38] But if any man be ignorant, let him be ignorant. [39] Wherefore,
brethren, covet to prophesy, and forbid not to speak with tongues. [40] Let
all things be done decently and in order.

[27] by two, or at the most by three, and that by course: *by two or three sentences separately*

[33] confusion: Gr. *tumult,* or *unquietness*

15 Moreover, brethren, I declare unto you the gospel which I preached
unto you, which also you have received, and wherein ye stand; [2] by
which also ye are saved, if ye keep in memory what I preached unto you,
unless ye have believed in vain. [3] For I delivered unto you first of all that
which I also received, how that Christ died for our sins according to the
scriptures; [4] and that he was buried, and that he rose again the third day
according to the scriptures: [5] and that he was seen of Cephas, then of the
twelve: [6] after that, he was seen of above five hundred brethren at once;
of whom the greater part remain unto this present, but some are fallen
asleep. [7] After that, he was seen of James; then of all the apostles. [8] And
last of all he was seen of me also, as of one born out of due time. [9] For
I am the least of the apostles, that am not meet to be called an apostle,
because I persecuted the church of God. [10] But by the grace of God I am
what I am: and his grace which was bestowed upon me was not in vain;
but I laboured more abundantly than they all: yet not I, but the grace
of God which was with me. [11] Therefore whether it were I or they, so we
preach, and so ye believed.
[12] Now if Christ be preached that he rose from the dead, how say some
among you that there is no resurrection of the dead? [13] But if there be no
resurrection of the dead, then is Christ not risen: [14] and if Christ be not
risen, then is our preaching vain, and your faith is also vain. [15] Yea, and we
are found false witnesses of God; because we have testified of God that
he raised up Christ: whom he raised not up, if so be that the dead rise not.
[16] For if the dead rise not, then is not Christ raised: [17] and if Christ be not
raised, your faith is vain; ye are yet in your sins. [18] Then they also which are
fallen asleep in Christ are perished. [19] If in this life only we have hope in

[2] keep in memory: or, *hold fast*
[2] what: Gr. *by what speech*

[8] one born out of due time: or, *an abortive*

Christ, we are of all men most miserable. [20] But now is Christ risen from
the dead, and become the first-fruits of them that slept. [21] For since by
man came death, by man came also the resurrection of the dead. [22] For as
in Adam all die, even so in Christ shall all be made alive. [23] But every man
in his own order: Christ the first-fruits; afterward they that are Christ's
at his coming. [24] Then cometh the end, when he shall have delivered up
the kingdom to God, even the Father; when he shall have put down all
rule and all authority and power. [25] For he must reign, till he hath put
all enemies under his feet. [26] The last enemy that shall be destroyed is
death. [27] For he hath put all things under his feet. But when he saith, all
things are put under him, it is manifest that he is excepted, which did put
all things under him. [28] And when all things shall be subdued unto him,
then shall the Son also himself be subject unto him that put all things
under him, that God may be all in all. [29] Else what shall they do which
are baptized for the dead, if the dead rise not at all? why are they then
baptized for the dead? [30] And why stand we in jeopardy every hour? [31] I
protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
[32] If after the manner of men I have fought with beasts at Ephesus, what
advantageth it me, if the dead rise not? let us eat and drink; for tomorrow
we die. [33] Be not deceived: evil communications corrupt good manners.
[34] Awake to righteousness, and sin not: for some have not the knowledge
of God: I speak this to your shame.

[35] But some man will say, How are the dead raised up? and with what
body do they come? [36] Thou fool, that which thou sowest is not quickened,
except it die: [37] and that which thou sowest, thou sowest not that body
that shall be, but bare grain, it may chance of wheat, or of some other
grain: [38] but God giveth it a body as it hath pleased him, and to every seed
his own body. [39] All flesh is not the same flesh: but there is one of men,
another flesh of beasts, another of fishes, and another of birds. [40] There are
also celestial bodies, and bodies terrestrial: but the glory of the celestial
is one, and the glory of the terrestrial is another. [41] There is one glory of
the sun, and another glory of the moon, and another glory of the stars: for
one star differeth from another star in glory. [42] So also is the resurrection
of the dead. It is sown in corruption; it is raised in incorruption: [43] it is
sown in dishonour; it is raised in glory: it is sown in weakness; it is raised
in power: [44] it is sown a natural body; it is raised a spiritual body. There is a
natural body, and there is a spiritual body. [45] And so it is written, The first
man Adam was made a living soul; the last Adam was made a quickening
spirit. [46] Howbeit that was not first which is spiritual, but that which is
natural; and afterward that which is spiritual. [47] The first man is of the
earth, earthy: the second man is the Lord from heaven. [48] As is the earthy,
such are they also that are earthy: and as is the heavenly, such are they
also that are heavenly. [49] And as we have borne the image of the earthy,
let us also bear the image of the heavenly.

[50] Now this I say, brethren, that flesh and blood cannot inherit the king-
dom of God; neither doth corruption inherit incorruption. [51] Behold, I
show you a mystery; We shall not all sleep, but we shall all be changed,

[25] Ps. 109:1 (Heb. + LXX)

[27] Ps. 8:7 (Heb. + LXX)

[31] your: some read, *our*

[32] Esai. 22:13 (LXX ≠ Heb.)

[32] after the manner of men: or, *to speak after the manner of men*

[39] one: TR adds *kind of flesh*

[45] Gen. 2:7 (Heb. + LXX)

[49] let us: TR *we shall*

52 in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be
changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on
incorruption, and this mortal shall have put on immortality, then shall
be brought to pass the saying that is written, Death is swallowed up in
victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The
sting of death is sin; and the strength of sin is the law. 57 But thanks be to
God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye steadfast, immovable, always abounding
in the work of the Lord, forasmuch as you know that your labour is not in
vain in the Lord.

54 Esai. 25:8

55 Hos. 13:14
55 grave: or, *hell*

16 Now concerning the collection for the saints, as I have given order
to the churches of Galatia, even so do ye. 2 Upon the first day of the
week let every one of you lay by him in store, as God hath prospered him,
that there be no gatherings when I come. 3 And when I come, whomsoever
you shall approve by your letters, them will I send to bring your liberality
unto Jerusalem. 4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: for I do
pass through Macedonia. 6 And it may be that I will abide, yea, and winter
with you, that ye may bring me on my journey whithersoever I go. 7 For I
will not see you now by the way; but I trust to tarry a while with you, if the
Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door
and effectual is opened unto me, and there are many adversaries. 10 Now
if Timothy come, see that he may be with you without fear: for he worketh
the work of the Lord, as I also do. 11 Let no man therefore despise him: but
conduct him forth in peace, that he may come unto me: for I look for him
with the brethren. 12 As touching our brother Apollos, I greatly desired him
to come unto you with the brethren: but his will was not at all to come at
this time; but he will come when he shall have convenient time. 13 Watch
ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things
be done with charity.

3 liberality: Gr. *gift*

15 I beseech you, brethren (ye know the house of Stephanas, that it is
the first-fruits of Achaia, and that they have addicted themselves to the
ministry of the saints), 16 that ye submit yourselves unto such, and to every
one that helpeth with us, and laboureth. 17 I am glad of the coming of
Stephanas and Fortunatus and Achaicus: for that which was lacking on
your part they have supplied. 18 For they have refreshed my spirit and
yours: therefore acknowledge ye them that are such. 19 The churches of
Asia salute you. Aquila and Priscilla salute you much in the Lord, with the
church that is in their house. 20 All the brethren greet you. Greet ye one
another with a holy kiss.

21 The salutation of me Paul with my own hand. 22 If any man love not
the Lord Jesus Christ, let him be anathema, Maran-atha. 23 The grace of
our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus.
Amen.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timothy.

The Second Epistle of Saint Paul to the **Corinthians**

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our
brother, unto the church of God which is at Corinth, with all the saints
which are in all Achaia: [2] grace be to you and peace from God our Father,
and from the Lord Jesus Christ.

[3] Blessed be God, even the Father of our Lord Jesus Christ, the Father of
mercies, and the God of all comfort; [4] who comforteth us in all our tribu-
lation, that we may be able to comfort them which are in any trouble, by
the comfort wherewith we ourselves are comforted of God. [5] For as the
sufferings of Christ abound in us, so our consolation also aboundeth by
Christ. [6] And whether we be afflicted, it is for your consolation and sal-
vation, which is effectual in the enduring of the same sufferings which
we also [a]suffer; and our hope of you is steadfast: or whether we be com-
forted, it is for your consolation and salvation; [7] knowing, that as you are
partakers of the sufferings, so shall ye be also of the consolation. [8] For we
would not, brethren, have you ignorant of our trouble which came to us
in Asia, that we were pressed out of measure, above strength, insomuch
that we despaired even of life: [9] but we had the sentence of death in our-
selves, that we should not trust in ourselves, but in God which raiseth the
dead: [10] who delivered us from so great a death, and doth deliver: in whom
we trust that he will yet deliver us; [11] you also helping together by prayer
for us, that for the gift bestowed upon us by the means of many persons
thanks may be given by many on your behalf.

[12] For our rejoicing is this, the testimony of our conscience, that in sim-
plicity and godly sincerity, not with fleshly wisdom, but by the grace of
God, we have had our conversation in the world, and more abundantly
to you-wards. [13] For we write none other things unto you, than what you
read or acknowledge; and I trust you shall acknowledge even to the end;
[14] as also you have acknowledged us in part, that we are your rejoicing,
even as ye also are ours in the day of the Lord Jesus. [15] And in this con-
fidence I was minded to come unto you before, that you might have a
second benefit; [16] and to pass by you into Macedonia, and to come again
out of Macedonia unto you, and of you to be brought on my way toward
Judea. [17] When I therefore was thus minded, did I use lightness? or the
things that I purpose, do I purpose according to the flesh, that with me
there should be yea yea, and nay nay? [18] But as God is true, our word to-
ward you was not yea and nay. [19] For the Son of God, Jesus Christ, who was
preached among you by us, even by me and Silvanus and Timothy, was
not yea and nay, but in him was yea. [20] For all the promises of God in him
are yea, and in him Amen, unto the glory of God by us. [21] Now he which

[6] is effectual: or, *is wrought*

[7] knowing: TR *And our hope of you is steadfast, knowing*

[9] sentence: or, *answer*

[11] your behalf: TR *our behalf*

[15] benefit: or, *grace*

[18] word: or, *preaching*

[a] suffer; and our hope of you is steadfast: or whether we be comforted, it is for your consolation and salvation: TR *suffer: or whether we be comforted, it is for your consolation and salvation.*

establisheth us with you in Christ, and hath anointed us, is God; [22] who
hath also sealed us, and given the earnest of the Spirit in our hearts.
[23] Moreover I call God for a record upon my soul, that to spare you I
came not as yet unto Corinth. [24] Not for that we have dominion over your
faith, but are helpers of your joy: for by faith ye stand.

2 But I determined this with myself, that I would not come again to you
in heaviness. [2] For if I make you sorry, who is he then that maketh me
glad, but the same which is made sorry by me? [3] And I wrote this same
unto you, lest, when I came, I should have sorrow from them of whom
I ought to rejoice; having confidence in you all, that my joy is the joy of
you all. [4] For out of much affliction and anguish of heart I wrote unto you
with many tears; not that you should be grieved, but that ye might know
the love which I have more abundantly unto you.

[5] caused grief, not to me: or, *not grieved me*
[6] punishment: or, *censure*

[5] But if any have caused grief, he hath caused grief, not to me, [a]but in
part (that I may not overcharge) to you all. [6] Sufficient to such a man is this
punishment, which was inflicted of many. [7] So that contrariwise ye ought
rather to forgive him, and comfort him, lest perhaps such a one should be
swallowed up with overmuch sorrow. [8] Wherefore I beseech you that you
would confirm your love towards him. [9] For to this end also did I write,
that I might know the proof of you, whether ye be obedient in all things.
[10] To whom ye forgive any thing, I forgive also: for if I forgave any thing,
to whom I forgave it, for your sakes forgave I it in the person of Christ;
[11] lest Satan should get an advantage of us: for we are not ignorant of his
devices.

[10] in the person: or, *in the sight*

[12] Furthermore, when I came to Troas to preach Christ's gospel, and a
door was opened unto me of the Lord, [13] I had no rest in my spirit, be-
cause I found not Titus my brother: but taking my leave of them, I went
from thence into Macedonia. [14] Now thanks be unto God, which always
leadeth us in triumph in Christ, and maketh manifest the savour of his
knowledge by us in every place. [15] For we are unto God a sweet savour of
Christ, in them that are saved, and in them that perish: [16] to the one we
are the savour of death unto death; and to the other the savour of life unto
life. And who is sufficient for these things? [17] For we are not as the others,
which corrupt the word of God: but as of sincerity, but as of God, in the
sight of God speak we in Christ.

[14] leadeth us in triumph: or, *causeth us to triumph*

[17] the others: TR *many*
[17] corrupt: or, *deal deceitfully with*

3 Do we begin again to commend ourselves? Need we, as some others,
epistles of commendation to you, or letters of commendation from
you? [2] Ye are our epistle written in our hearts, known and read of all men:
[3] forasmuch as ye are manifestly declared to be the epistle of Christ min-
istered by us, written not with ink, but with the Spirit of the living God;
not in tables of stone, but in tables that are hearts of flesh. [4] And such
trust have we through Christ to God-ward: [5] not that we are sufficient of
ourselves to think any thing as of ourselves; but our sufficiency is of God;
[6] who also hath made us able ministers of the new testament; not of the

[1] Need we: TR *or need we*

[3] tables that are hearts of flesh: TR *fleshy tables of the heart*

[a] but in part (that I may not overcharge) to you all: or, *but in part: that I may not overcharge you all*

letter, but of the spirit: for the letter killeth, but the spirit giveth life. [7] But if
the ministration of death, written and engraven in stones, was glorious, so
that the children of Israel could not steadfastly behold the face of Moses
for the glory of his countenance; which glory was to be done away: [8] how
shall not the ministration of the spirit be rather glorious? [9] For if the min-
istration of condemnation be glory, much more doth the ministration of
righteousness exceed in glory. [10] For even that which was made glorious
had no glory in this respect, by reason of the glory that excelleth. [11] For if
that which is done away was glorious, much more that which remaineth
is glorious. [12] Seeing then that we have such hope, we use great plainness
of speech: [13] and not as Moses, which put a veil over his face, that the
children of Israel could not steadfastly look to the end of that which is
abolished: [14] but their minds were blinded: for until this day remaineth
the same veil untaken away in the reading of the old testament; which
veil is done away in Christ. [15] But even unto this day, when Moses is read,
the veil is upon their heart. [16] Nevertheless when it shall turn to the Lord,
the veil shall be taken away. [17] Now the Lord is that Spirit: and where the
Spirit of the Lord is, there is liberty. [18] But we all, with open face beholding
as in a glass the glory of the Lord, are changed into the same image from
glory to glory, even as by the Spirit of the Lord.

[6] giveth life: or, *quickeneth*

[12] plainness: or, *boldness*

[18] by the Spirit of the Lord: or, *of the Lord the spirit*

4 Therefore seeing we have this ministry, as we have received mercy,
we faint not; [2] but have renounced the hidden things of dishonesty,
not walking in craftiness, nor handling the word of God deceitfully; but
by manifestation of the truth commending ourselves to every man's con-
science in the sight of God. [3] But if our gospel be hid, it is hid to them that
are lost: [4] in whom the god of this world hath blinded the minds of them
which believe not, lest the light of the glorious gospel of Christ, who is
the image of God, should shine unto them. [5] For we preach not ourselves,
but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. [6] For
God, who commanded the light to shine out of darkness, hath shone in
our hearts, to give the light of the knowledge of the glory of God in the
face of Jesus Christ.

[2] dishonesty: Gr. *shame*

[7] But we have this treasure in earthen vessels, that the excellency of the
power may be of God, and not of us. [8] We are troubled on every side, yet
not distressed; we are perplexed, but not in despair; [9] persecuted, but not
forsaken; cast down, but not destroyed; [10] always bearing about in the
body the dying of the Lord Jesus, that the life also of Jesus might be made
manifest in our body. [11] For we which live are always delivered unto death
for Jesus' sake, that the life also of Jesus might be made manifest in our
mortal flesh. [12] So then death worketh in us, but life in you. [13] We having
the same spirit of faith, according as it is written, I believed, and therefore
have I spoken; we also believe, and therefore speak; [14] knowing that he
which raised up the Lord Jesus shall raise up us also by Jesus, and shall
present us with you. [15] For all things are for your sakes, [a]that the abundant
grace might through many cause thanksgiving to redound to the glory of

[8] in despair: or, *altogether without help, or means*

[13] Ps. 115:1 (Heb. + LXX)

[a] that the abundant grace might through many cause thanksgiving to redound: or, *that the abundant grace might through the thanksgiving of many redound*

God. [16] For which cause we faint not; but though our outward man perish,
yet the inward man is renewed day by day. [17] For our light affliction, which
is but for a moment, worketh for us a far more exceeding and eternal
weight of glory; [18] while we look not at the things which are seen, but at
the things which are not seen: for the things which are seen are temporal;
but the things which are not seen are eternal.

5 For we know that if our earthly house of this tabernacle were dissolved,
we have a building of God, a house not made with hand, eternal in
the heavens. [2] For in this we groan, earnestly desiring to be clothed upon
with our house which is from heaven: [3] if so be that being clothed we shall
not be found naked. [4] For we that are in this tabernacle do groan, being
burdened: not for that we would be unclothed, but clothed upon, that
mortality might be swallowed up of life. [5] Now he that hath wrought us
for the selfsame thing is God, who also hath given unto us the earnest of
the Spirit. [6] Therefore we are always confident, knowing that, whilst we are
at home in the body, we are absent from the Lord [7] (for we walk by faith,
not by sight): [8] we are confident, I say, and willing rather to be absent from
the body, and to be present with the Lord.

[9] Wherefore we labour, that, whether present or absent, we may be ac-
cepted of him. [10] For we must all appear before the judgment seat of
Christ; that every one may receive the things done in his body, accord-
ing to that he hath done, whether it be good or bad. [11] Knowing therefore
the terror of the Lord, we persuade men; but we are made manifest unto
God; and I trust also are made manifest in your consciences. [12] For we
commend not ourselves again unto you, but give you occasion to glory
on our behalf, that you may have somewhat to answer them which glory
in appearance, and not in heart. [13] For whether we be besides ourselves,
it is to God: or whether we be sober, it is for your cause. [14] For the love
of Christ constraineth us; because we thus judge, that if one died for all,
then all died: [15] and that he died for all, that they which live should not
henceforth live unto themselves, but unto him which died for them, and
rose again. [16] Wherefore henceforth know we no man after the flesh: yea,
though we have known Christ after the flesh, yet now henceforth know we
him no more. [17] Therefore if any man be in Christ, he is a new creature:
old things are past away; behold, all things are become new. [18] And all
things are of God, who hath reconciled us to himself by Jesus Christ, and
hath given to us the ministry of reconciliation; [19] to wit, that God was in
Christ reconciling the world unto himself, not imputing their trespasses
unto them; and hath committed unto us the word of reconciliation. [20] Now
then we are ambassadors for Christ, as though God did beseech you by
us: we pray you in Christ's stead, be ye reconciled to God. [21] For he hath
made him to be sin for us, who knew no sin; that we might be made the
righteousness of God in him.

6 We then, as workers together with him, beseech you also that ye re-
ceive not the grace of God in vain. [2] (For he saith, I have heard thee
in a time accepted, and in the day of salvation have I succoured thee:
behold, now is the accepted time; behold, now is the day of salvation.)

[9] labour: or, *endeavour*

[12] in appearance: Gr. *in the face*

[14] all died: or, *were all dead*

[17] he is: or, *let him be*

[19] committed unto us: Gr. *put in us*

[2] Esai. 49:8 (Heb. + LXX)

[3] Giving no offence in any thing, that the ministry be not blamed: [4] but in
all things approving ourselves as the ministers of God, in much patience,
in afflictions, in necessities, in distresses, [5] in stripes, in imprisonments, in
tumults, in labours, in watchings, in fastings; [6] by pureness, by knowledge,
by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, [7] by
the word of truth, by the power of God, by the armour of righteousness on
the right hand and on the left, [8] by honour and dishonour, by evil report
and good report: as deceivers, and yet true; [9] as unknown, and yet well
known; as dying, and behold, we live; as chastened, and not killed; [10] as
sorrowful, yet always rejoicing; as poor, yet making many rich; as having
nothing, and yet possessing all things.

[11] O ye Corinthians, our mouth is open unto you, our heart is enlarged.
[12] Ye are not straitened in us, but ye are straitened in your own bowels.
[13] Now for a recompense in the same (I speak as unto my children), be
ye also enlarged. [14] Be ye not unequally yoked together with unbelievers:
for what fellowship hath righteousness with unrighteousness? and what
communion hath light with darkness? [15] and what concord hath Christ
with Beliar? or what part hath he that believeth with an infidel? [16] and
what agreement hath the temple of God with idols? for ye are the temple
of the living God; as God hath said, I will dwell in them, and walk in them;
and I will be their God, and they shall be my people. [17] Wherefore come
out from among them, and be ye separate, saith the Lord, and touch not
the unclean thing; and I will receive you, [18] and will be a Father unto you,
and ye shall be my sons and daughters, saith the Lord Almighty.

7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[2] Receive us; we have wronged no man, we have corrupted no man, we
have defrauded no man. [3] I speak not this to condemn you: for I have said
before, that you are in our hearts to die and live with you. [4] Great is my
boldness of speech toward you, great is my glorying of you: I am filled
with comfort, I am exceeding joyful in all our tribulation. [5] For, when we
were come into Macedonia, our flesh had no rest, but we were troubled
on every side; without were fightings, within were fears. [6] Nevertheless
God, that comforteth those that are cast down, comforted us by the coming of Titus; [7] and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your
mourning, your fervent mind toward me; so that I rejoiced the more. [8] For
though I made you sorry with a letter, I do not repent, though I did repent:
for I perceive that the same epistle hath made you sorry, though it were
but for a season. [9] Now I rejoice, not that ye were made sorry, but that
ye sorrowed to repentance: for ye were made sorry after a godly manner,
that ye might receive damage by us in nothing. [10] For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the
world worketh death. [11] For behold this selfsame thing, that ye sorrowed
after a godly sort, what carefulness it wrought in you, yea, what clearing
of yourselves, yea, what indignation, yea, what fear, yea, what vehement

[4] approving: Gr. *commending*
[5] in tumults: or, *in tossings to and fro*

[15] Beliar: TR *Belial*
[16] Lev. 26:11–12; Ezek. 37:27 (Heb. + LXX)
[17] Esai. 52:11–12

[18] 2 Kgdms. 7:8, 14 (Heb. + LXX)

[9] after a godly manner: or, *according to God*

desire, yea, what zeal, yea, what revenge! In all things ye have approved
yourselves to be clear in this matter. [12] Wherefore, though I wrote unto
you, I did it not for his cause that had done the wrong, nor for his cause
that suffered wrong, but that your care for us in the sight of God might
appear unto you. [13] Therefore we were comforted: and in your comfort
exceedingly the more joyed we for the joy of Titus, because his spirit was
refreshed by you all. [14] For if I have boasted any thing to him of you, I
am not ashamed; but as we spake all things to you in truth, even so our
boasting, which I made before Titus, is found a truth. [15] And his inward
affection is more abundant toward you, whilst he remembereth the obedi-
ence of you all, how with fear and trembling you received him. [16] I rejoice
that I have confidence in you in all things.

[12] your care: TR *our care*
[12] us: TR *you*
[13] comforted: and in your comfort exceedingly: TR *comforted in your comfort: yea, and exceedingly*
[15] inward affection: Gr. *bowels*
[16] rejoice: TR adds *therefore*

8 Moreover, brethren, we do you to wit of the grace of God bestowed on
the churches of Macedonia; [2] how that in a great trial of affliction the
abundance of their joy and their deep poverty abounded unto the riches
of their liberality. [3] For to their power, I bear record, yea, and beyond their
power they were willing of themselves; [4] praying us with much entreaty in
regard of the gift, and the fellowship of the ministering to the saints. [5] And
this they did, not as we hoped, but first gave their own selves to the Lord,
and unto us by the will of God. [6] Insomuch that we desired Titus, that as he
had begun, so he would also finish in you the same grace also. [7] Therefore,
as ye abound in every thing, in faith, and utterance, and knowledge, and in
all diligence, and in your love to us, see that ye abound in this grace also. [8] I
speak not by commandment, but by occasion of the forwardness of others,
and to prove the sincerity of your love. [9] For ye know the grace of our Lord
Jesus Christ, that, though he was rich, yet for your sakes he became poor,
that ye through his poverty might be rich. [10] And herein I give my advice:
for this is expedient for you, who have begun before, not only to do, but
also to be forward a year ago. [11] Now therefore perform the doing of it;
that as there was a readiness to will, so there may be a performance also
out of that which you have. [12] For if there be first a willing mind, it is
accepted according to that a man hath, and not according to that he hath
not. [13] For I mean not that other men be eased, and you burdened: [14] but
by an equality, that now at this time your abundance may be a supply for
their want, that their abundance also may be a supply for your want: that
there may be equality: [15] as it is written, He that had gathered much had
nothing over; and he that had gathered little had no lack.

[4] in regard of the gift: TR *that we would receive the gift*
[4] the fellowship: TR *take upon us the fellowship*
[10] forward: Gr. *willing*
[15] Ex. 16:18 (Heb. ≠ LXX)

[16] But thanks be to God, which put the same earnest care into the heart
of Titus for you. [17] For indeed he accepted the exhortation; but being more
forward, of his own accord he went unto you. [18] And we have sent with him
the brother, whose praise is in the gospel throughout all the churches;
[19] and not that only, but who was also chosen of the churches to travel
with us with this grace, which is administered by us to the glory of the
same Lord, and declaration of our ready mind: [20] avoiding this, that no
man should blame us in this abundance which is administered by us:
[21] providing for honest things, not only in the sight of the Lord, but also
in the sight of men. [22] And we have sent with them our brother, whom

[19] grace: or, *gift*
[19] our ready: TR *your ready*

we have oftentimes proved diligent in many things, but now much more
diligent, upon the great confidence which I have in you. [23] Whether any
do inquire of Titus, he is my partner and fellow-helper concerning you: or
our brethren be inquired of, they are the messengers of the churches, and
the glory of Christ. [24] Wherefore show ye to them, before the churches, the
proof of your love, and of our boasting on your behalf.

[22] I have: or, *he hath*

[24] before: TR *and before*

9 For as touching the ministering to the saints, it is superfluous for me
to write to you: [2] for I know the forwardness of your mind, for which I
boast of you to them of Macedonia, that Achaia was ready a year ago; and
your zeal hath provoked very many. [3] Yet have I sent the brethren, lest our
boasting of you should be in vain in this behalf; that, as I said, ye may be
ready: [4] lest haply if they of Macedonia come with me, and find you un-
prepared, we (that we say not, you) should be ashamed in this same con-
fident boasting. [5] Therefore I thought it necessary to exhort the brethren,
that they would go before unto you, and make up beforehand your bounty,
whereof ye had notice before, that the same might be ready, as a matter
of bounty, and not as of covetousness. [6] But this I say, He which soweth
sparingly shall reap also sparingly; and he which soweth bountifully shall
reap also bountifully. [7] Every man according as he purposeth in his heart,
so let him give; not grudgingly, or of necessity: for God loveth a cheerful
giver. [8] And God is able to make all grace abound towards you; that ye, al-
ways having all sufficiency in all things, may abound to every good work
[9] (as it is written, He hath dispersed abroad; he hath given to the poor: his
righteousness remaineth for ever. [10] Now he that ministereth seed to the
sower both minister bread for your food, and multiply your seed sown,
and increase the fruits of your righteousness); [11] being enriched in every
thing to all bountifulness, which causeth through us thanksgiving to God.
[12] For the administration of this service not only supplieth the want of the
saints, but is abundant also by many thanksgivings unto God; [13] whilst
by the experiment of this ministration they glorify God for your professed
subjection unto the gospel of Christ, and for your liberal distribution unto
them, and unto all men; [14] and by their prayer for you, which long after
you for the exceeding grace of God in you. [15] Thanks be unto God for his
unspeakable gift.

[5] your bounty: Gr. *your blessing*
[5] whereof ye had notice before: or, *which hath been so much spoken of before*
[7] Prov. 22:8a

[9] Ps. 111:9 (Heb. + LXX)

10 Now I Paul myself beseech you by the meekness and gentleness
of Christ, who in presence am base among you, but being absent
am bold toward you: [2] but I beseech you, that I may not be bold when
I am present with that confidence, wherewith I think to be bold against
some, which think of us as if we walked according to the flesh. [3] For though
we walk in the flesh, we do not war after the flesh [4] (for the weapons of
our warfare are not carnal, but mighty through God to the pulling down
of strongholds); [5] casting down imaginations, and every high thing that
exalteth itself against the knowledge of God, and bringing into captivity
every thought to the obedience of Christ; [6] and having in a readiness to
revenge all disobedience, when your obedience is fulfilled.
[7] Do ye look on things after the outward appearance? If any man trust to
himself that he is Christ's, let him of himself think this again, that, as he

[1] in presence: or, *in outward appearance*
[2] which think: or, *which reckon*
[4] through God: or, *to God*
[5] imaginations: or, *reasonings*

is Christ's, even so are we Christ's. [8] For though I should boast somewhat
more of our authority, which the Lord hath given us for edification, and
not for your destruction, I should not be ashamed: [9] that I may not seem as
if I would terrify you by letters. [10] For his letters, say they, are weighty and
powerful; but his bodily presence is weak, and his speech contemptible.
[11] Let such a one think this, that, such as we are in word by letters when
we are absent, such will we be also in deed when we are present.

[12] For we dare not make ourselves of the number, or compare ourselves
with some that commend themselves: but they measuring themselves by
themselves, and comparing themselves among themselves, are not wise.
[13] But we will not boast of things without our measure, but according to
the measure of the rule which God hath distributed to us, a measure to
reach even unto you. [14] For we stretch not ourselves beyond our measure,
as though we reached not unto you: for we are come as far as to you
also in preaching the gospel of Christ: [15] not boasting of things without
our measure, that is, of other men's labours; but having hope, when your
faith is increased, that we shall be enlarged by you according to our rule
abundantly, [16] to preach the gospel in the regions beyond you, and not
to boast in another man's line of things made ready to our hand. [17] But
he that glorieth, let him glory in the Lord. [18] For not he that commendeth
himself is approved, but whom the Lord commendeth.

[12] are not wise: or, *understand it not*

[13] rule: or, *line*

[15] enlarged by you: or, *magnified in you*

[16] line: or, *rule*

11 Would to God you could bear with me a little in my folly: and indeed
bear with me. [2] For I am jealous over you with godly jealousy: for I
have espoused you to one husband, that I may present you as a chaste
virgin to Christ. [3] But I fear, lest by any means, as the serpent beguiled
Eve through his subtlety, so your minds should be corrupted from the
simplicity that is toward Christ. [4] For if he that cometh preacheth another
Jesus, whom we have not preached, or if ye receive another spirit, which
ye have not received, or another gospel, which ye have not accepted, ye
might well bear with him. [5] For I suppose I was not a whit behind the very
chiefest apostles. [6] But though I be rude in speech, yet not in knowledge;
but we have been thoroughly made manifest among you in all things.
[7] Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely? [8] I robbed
other churches, taking wages of them, to do you service. [9] And when I was
present with you, and wanted, I was chargeable to no man: for that which
was lacking to me the brethren which came from Macedonia supplied:
and in all things I have kept myself from being burdensome to you, and
so will I keep myself. [10] As the truth of Christ is in me, no man shall stop
me of this boasting in the regions of Achaia. [11] Wherefore? because I love
you not? God knoweth. [12] But what I do, that I will do, that I may cut off
occasion from them which desire occasion; that wherein they glory, they
may be found even as we. [13] For such are false apostles, deceitful workers,
transforming themselves into the apostles of Christ. [14] And no marvel; for
Satan himself is transformed into an angel of light. [15] Therefore it is no
great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

[1] indeed bear with me: or, *indeed you do bear with me*

[3] toward: or, *in*

[10] no man shall stop me of this boasting: Gr. *this boasting shall not be stopped in me*

[16] I say again, Let no man think me a fool; if otherwise, yet as a fool
receive me, that I may boast myself a little. [17] That which I speak, I speak
it not after the Lord, but as it were foolishly, in this confidence of boasting.
[18] Seeing that many glory after the flesh, I will glory also. [19] For ye suffer
fools gladly, seeing ye yourselves are wise. [20] For ye suffer, if a man bring
you into bondage, if a man devour you, if a man take of you, if a man exalt
himself, if a man smite you on the face. [21] I speak as concerning reproach,
as though we had been weak. Howbeit whereinsoever any is bold (I speak
foolishly), I am bold also. [22] Are they Hebrews? so am I. Are they Israelites?
so am I. Are they the seed of Abraham? so am I. [23] Are they ministers of
Christ? (I speak as a fool) I am more; in labours more abundant, in stripes
above measure, in prisons more frequent, in deaths oft. [24] Of the Jews five
times received I forty stripes save one. [25] Thrice was I beaten with rods,
once was I stoned, thrice I suffered shipwrack, a night and a day I have
been in the deep; [26] in journeyings often, in perils of waters, in perils of
robbers, in perils by my own countrymen, in perils by the heathen, in
perils in the city, in perils in the wilderness, in perils in the sea, in perils
among false brethren; [27] in weariness and painfulness, in watchings often,
in hunger and thirst, in fastings often, in cold and nakedness. [28] Besides
those things that are without, that which cometh upon me daily, the care
of all the churches. [29] Who is weak, and I am not weak? who is offended,
and I burn not? [30] If I must needs glory, I will glory of the things which
concern my infirmities. [31] The God and Father of the Lord Jesus Christ,
which is blessed for evermore, knoweth that I lie not. [32] In Damascus the
governor under Aretas the king kept the city of the Damascenes with a
garrison, desirous to apprehend me: [33] and through a window in a basket
was I let down by the wall, and escaped his hands.

12 It is not expedient for me doubtless to glory. I will come to visions
and revelations of the Lord. [2] I know a man in Christ, fourteen years
ago (whether in the body, I cannot tell; or whether out of the body, I can-
not tell: God knoweth); such a one caught up to the third heaven. [3] And I
know such a man (whether in the body, or out of the body, I cannot tell:
God knoweth); [4] how that he was caught up into paradise, and heard un-
speakable words, which it is not lawful for a man to utter. [5] Of such a one
will I glory: yet of myself I will not glory, but in my infirmities. [6] For though
I would desire to glory, I shall not be a fool; for I will say the truth: but
now I forbear, lest any man should think of me above that which he seeth
me to be, or that he heareth of me. [7] And lest I should be exalted above
measure through the abundance of the revelations, there was given to me
a thorn in the flesh, the messenger of Satan to buffet me, lest I should be
exalted above measure. [8] For this thing I besought the Lord thrice, that it
might depart from me. [9] And he said unto me, My grace is sufficient for
thee: for my strength is made perfect in weakness. Most gladly therefore
will I rather glory in my infirmities, that the power of Christ may rest upon
me. [10] Therefore I take pleasure in infirmities, in reproaches, in necessities,
in persecutions, in distresses for Christ's sake: for when I am weak, then
am I strong. [11] I am become a fool in glorying; ye have compelled me: for

[16] receive: or, *suffer*

[31] the Lord: TR *our Lord*

[2] know: or, *knew*
[2] Christ: or, *Christ above*

[3] know: or, *knew*

[4] lawful: or, *possible*

I ought to have been commended of you: for in nothing am I behind the
very chiefest apostles, though I be nothing. 12 Truly the signs of an apos-
tle were wrought among you in all patience, in signs, and wonders, and
mighty deeds. 13 For what is it wherein ye were inferior to other churches,
except it be that I myself was not burdensome to you? forgive me this
wrong.

14 Behold, the third time I am ready to come to you; and I will not be
burdensome to you: for I seek not yours, but you: for the children ought
not to lay up for the parents, but the parents for the children. 15 And I will
very gladly spend and be spent for you; though the more abundantly I love
you, the less I be loved. 16 But be it so, I did not burden you: nevertheless,
being crafty, I caught you with guile. 17 Did I make a gain of you by any
of them whom I sent unto you? 18 I desired Titus, and with him I sent a
brother. Did Titus make a gain of you? walked we not in the same spirit?
walked we not in the same steps?

15 for you: Gr. *for your souls*

19 Again, think you that we excuse ourselves unto you? we speak before
God in Christ: but we do all things, dearly beloved, for your edifying. 20 For
I fear, lest, when I come, I shall not find you such as I would, and that I
shall be found unto you such as ye would not: lest there be debates, envy-
ings, wraths, strifes, backbitings, whisperings, swellings, tumults: 21 and
lest, when I come again, my God will humble me among you, and that
I shall bewail many which have sinned already, and have not repented
of the uncleanness and fornication and lasciviousness which they have
committed.

13 This is the third time I am coming to you. In the mouth of two or
three witnesses shall every word be established. 2 I told you before,
and foretell you, as if I were present the second time; and being absent
now I write to them which heretofore have sinned, and to all other, that,
if I come again, I will not spare: 3 since ye seek a proof of Christ speaking
in me, which to you-ward is not weak, but is mighty in you. 4 For though
he was crucified through weakness, yet he liveth by the power of God.
For we are weak in him, but we shall live with him by the power of God
toward you. 5 Examine yourselves, whether ye be in the faith; prove your
own selves. Know ye not your own selves, how that Jesus Christ is in you,
except ye be reprobates? 6 But I trust that ye shall know that we are not
reprobates. 7 Now I pray to God that ye do no evil; not that we should
appear approved, but that ye should do that which is honest, though we
be as reprobates. 8 For we can do nothing against the truth, but for the
truth. 9 For we are glad, when we are weak, and ye are strong: and this
also we wish, even your perfection. 10 Therefore I write these things being
absent, lest being present I should use sharpness, according to the power
which the Lord hath given me to edification, and not to destruction.

1 Deut. 19:15

4 For we: TR adds *also*
4 in him: or, *with him*

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one
mind, live in peace; and the God of love and peace shall be with you.
12 Greet one another with a holy kiss. 13 All the saints salute you. 14 The
grace of the Lord Jesus Christ, and the love of God, and the communion
of the Holy Spirit, be with you all. Amen.

¶ The second epistle to the Corinthians was written from Philippi,
a city of Macedonia, by Titus and Lucas.

The Epistle of Saint Paul to the
Galatians

1 Paul, an apostle (not of men, neither by man, but by Jesus Christ, and
God the Father, who raised him from the dead); [2] and all the brethren
which are with me, unto the churches of Galatia: [3] grace be to you and
peace from God the Father, and from our Lord Jesus Christ, [4] who gave
himself for our sins, that he might deliver us from this present evil world,
according to the will of God and our Father: [5] to whom be glory for ever
and ever. Amen.

[6] in the grace: or, *into the grace*

[6] I marvel that you are so soon removed from him that called you in
the grace of Christ unto another gospel: [7] which is not another; but there
be some that trouble you, and would pervert the gospel of Christ. [8] But
though we, or an angel from heaven, preach any other gospel unto you
than that which we have preached unto you, let him be accursed. [9] As
we said before, so say I now again, If any man preach any other gospel
unto you than that ye have received, let him be accursed. [10] For do I now
persuade men, or God? or do I seek to please men? for if I yet pleased
men, I should not be the servant of Christ.

[11] But I certify you, brethren, that the gospel which was preached of me
is not after man. [12] For I neither received it of man, neither was I taught
it, but by the revelation of Jesus Christ. [13] For ye have heard of my con-
versation in time past in the Jews' religion, how that beyond measure I
persecuted the church of God, and wasted it: [14] and profited in the Jews'
religion above many my equals in my own nation, being more exceed-
ingly zealous of the traditions of my fathers. [15] But when it pleased God,
who separated me from my mother's womb, and called me by his grace,
[16] to reveal his Son in me, that I might preach him among the heathen;
immediately I conferred not with flesh and blood: [17] neither went I up to
Jerusalem to them which were apostles before me: but I went into Arabia,
and returned again unto Damascus. [18] Then after three years I went up to
Jerusalem to see Peter, and abode with him fifteen days. [19] But other of
the apostles saw I none, save James the Lord's brother. [20] Now the things
which I write unto you, behold, before God, I lie not. [21] Afterwards I came
into the regions of Syria and Cilicia; [22] and was unknown by face unto the
churches of Judea which were in Christ: [23] but they had heard only, That
he which persecuted us in times past now preacheth the faith which once
he destroyed. [24] And they glorified God in me.

[14] equals: Gr. *equals in years*

[18] went up: or, *returned*

2 Then fourteen years after I went up again to Jerusalem with Barn-
abas, and took Titus with me also. [2] And I went up by revelation, and
communicated unto them that gospel which I preach among the Gen-
tiles, but privately to them which were of reputation, lest by any means I
should run, or had run, in vain. [3] But neither Titus, who was with me, be-
ing a Greek, was compelled to be circumcised: [4] and that because of false
brethren unawares brought in, who came in privily to spy out our liberty
which we have in Christ Jesus, that they might bring us into bondage: [5] to

[2] privately: or, *severally*

whom we gave place by subjection, no, not for an hour; that the truth of
the gospel might continue with you. 6 But of these who seemed to be some-
what (whatsoever they were, it maketh no matter to me: God accepteth
no man's person): for they who seemed to be somewhat in conference
added nothing to me: 7 but contrariwise, when they saw that the gospel
of the uncircumcision was committed unto me, as the gospel of the cir-
cumcision was unto Peter 8 (for he that wrought effectually in Peter to
the apostleship of the circumcision, the same was mighty in me towards
the Gentiles): 9 and when James, Cephas, and John, who seemed to be
pillars, perceived the grace that was given unto me, they gave to me and
Barnabas the right hands of fellowship; that we should go unto the hea-
then, and they unto the circumcision. 10 Only they would that we should
remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, be-
cause he was to be blamed. 12 For before that certain came from James,
he did eat with the Gentiles: but when they were come, he withdrew and
separated himself, fearing them which were of the circumcision. 13 And
the other Jews dissembled likewise with him; insomuch that Barnabas
also was carried away with their dissimulation. 14 But when I saw that
they walked not uprightly according to the truth of the gospel, I said unto
Peter before them all, If thou, being a Jew, livest after the manner of Gen-
tiles, and not as do the Jews, why compellest thou the Gentiles to live as
do the Jews? 15 We who are Jews by nature, and not sinners of the Gen-
tiles, 16 knowing that a man is not justified by the works of the law, but
by the faith of Jesus Christ, even we have believed in Jesus Christ, that
we might be justified by the faith of Christ, and not by the works of the
law: for by the works of the law shall no flesh be justified. 17 But if, while
we seek to be justified by Christ, we ourselves also are found sinners, is
therefore Christ the minister of sin? God forbid. 18 For if I build again the
things which I destroyed, I make myself a transgressor. 19 For I through
the law am dead to the law, that I might live unto God. 20 I am crucified
with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the
life which I now live in the flesh I live by the faith of the Son of God, who
loved me, and gave himself for me. 21 I do not frustrate the grace of God:
for if righteousness come by the law, then Christ is dead in vain.

3 O foolish Galatians, who hath bewitched you, that you should not
obey the truth, before whose eyes Jesus Christ hath been evidently
set forth, crucified among you? 2 This only would I learn of you, Received
ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so
foolish? having begun in the Spirit, are ye now made perfect by the flesh?
4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore
that ministereth to you the Spirit, and worketh miracles among you, doeth
he it by the works of the law, or by the hearing of faith? 6 Even as Abraham
believed God, and it was accounted to him for righteousness. 7 Know ye
therefore that they which are of faith, the same are the children of Abra-
ham. 8 And the scripture, foreseeing that God would justify the heathen
through faith, preached before the gospel unto Abraham, saying, In thee

4 so many: or, *so great*
6 Gen. 15:6 (LXX ≠ Heb.)
6 accounted: or, *imputed*
8 Gen. 12:3; 18:18 (Heb. + LXX)

shall all nations be blessed. [9] So then they which be of faith are blessed
with faithful Abraham. [10] For as many as are of the works of the law are
under the curse: for it is written, Cursed is every one that continueth not
in all things which are written in the book of the law to do them. [11] But
that no man is justified by the law in the sight of God, it is evident: for,
The just shall live by faith. [12] And the law is not of faith: but, The man that
doeth them shall live in them. [13] Christ hath redeemed us from the curse
of the law, being made a curse for us: for it is written, Cursed is every
one that hangeth on a tree: [14] that the blessing of Abraham might come
on the Gentiles through Jesus Christ; that we might receive the promise
of the Spirit through faith. [15] Brethren, I speak after the manner of men;
Though it be but a man's covenant, yet if it be confirmed, no man dis-
annulleth, or addeth thereto. [16] Now to Abraham and his seed were the
promises made. He saith not, And to seeds, as of many; but as of one,
And to thy seed, which is Christ. [17] And this I say, that the covenant, that
was confirmed before of God in Christ, the law, which was four hundred
and thirty years after, cannot disannul, that it should make the promise of
none effect. [18] For if the inheritance be of the law, it is no more of promise:
but God gave it to Abraham by promise.

[19] Wherefore then serveth the law? It was added because of transgres-
sions, till the seed should come to whom the promise was made; and it
was ordained by angels in the hand of a mediator. [20] Now a mediator is not
a mediator of one, but God is one. [21] Is the law then against the promises
of God? God forbid: for if there had been a law given which could have
given life, verily righteousness should have been by the law. [22] But the
scripture hath concluded all under sin, that the promise by faith of Jesus
Christ might be given to them that believe. [23] But before faith came, we
were kept under the law, shut up unto the faith which should afterwards
be revealed. [24] Wherefore the law was our schoolmaster to bring us unto
Christ, that we might be justified by faith. [25] But after that faith is come,
we are no longer under a schoolmaster. [26] For ye are all the children of
God by faith in Christ Jesus. [27] For as many of you as have been baptized
into Christ have put on Christ. [28] There is neither Jew nor Greek, there is
neither bond nor free, there is neither male nor female: for ye are all one
in Christ Jesus. [29] And if ye be Christ's, then are ye Abraham's seed, and
heirs according to the promise.

4 Now I say, That the heir, as long as he is a child, differeth nothing
from a servant, though he be lord of all; [2] but is under tutors and
governors until the time appointed of the father. [3] Even so we, when we
were children, were in bondage under the elements of the world: [4] but
when the fulness of the time was come, God sent forth his Son, made of
a woman, made under the law, [5] to redeem them that were under the law,
that we might receive the adoption of sons. [6] And because ye are sons,
God hath sent forth the Spirit of his Son into your hearts, crying, Abba,
Father. [7] Wherefore thou art no more a servant, but a son; and if a son,
then an heir of God through Christ. [8] Howbeit then, when ye knew not
God, ye did service unto them which by nature are no gods. [9] But now,

[10] Deut. 27:26

[11] Abb. 2:4

[12] Lev. 18:5 (Heb. + LXX)
[13] Deut. 21:23

[15] covenant: or, *testament*
[16] Gen. 22:18 (Heb. + LXX)

[3] elements: or, *rudiments*

after that ye have known God, or rather are known of God, how turn ye
again to the weak and beggarly elements, whereunto ye desire again to be
in bondage? [10] Ye observe days, and months, and times, and years. [11] I am
afraid of you, lest I have bestowed upon you labour in vain.
[12] Brethren, I beseech you, be as I am; for I am as ye are: ye have not
injured me at all. [13] Ye know how through infirmity of the flesh I preached
the gospel unto you at the first. [14] And my temptation which was in my
flesh ye despised not, nor rejected; but received me as an angel of God,
even as Christ Jesus. [15] Where is then the blessedness you spake of? for I
bear you record, that if it had been possible, ye would have plucked out
your own eyes, and have given them to me. [16] Am I therefore become your
enemy, because I tell you the truth? [17] They zealously affect you, but not
well; yea, they would exclude you, that you might affect them. [18] But it is
good to be zealously affected always in a good thing, and not only when I
am present with you. [19] My little children, of whom I travail in birth again
until Christ be formed in you, [20] I desire to be present with you now, and
to change my voice; for I stand in doubt of you.
[21] Tell me, ye that desire to be under the law, do ye not hear the law?
[22] For it is written, that Abraham had two sons, the one by a bondmaid,
the other by a freewoman. [23] But he who was of the bondwoman was born
after the flesh; but he of the freewoman was by promise. [24] Which things
are an allegory: for these are two covenants; the one from the mount Sinai,
which gendereth to bondage, which is Agar. [25] For this Agar is mount Sinai
in Arabia, and answereth to Jerusalem which now is, and is in bondage
with her children. [26] But Jerusalem which is above is free, which is the
mother of us all. [27] For it is written, Rejoice, thou barren that bearest not;
break forth and cry, thou that travailest not: for the desolate hath many
moe children than she which hath a husband. [28] Now we, brethren, as
Isaac was, are the children of promise. [29] But as then he that was born
after the flesh persecuted him that was born after the Spirit, even so it is
now. [30] Nevertheless what saith the scripture? Cast out the bondwoman
and her son: for the son of the bondwoman shall not be heir with the
son of the freewoman. [31] So then, brethren, we are not children of the
bondwoman, but of the free.

5 Stand fast therefore in the liberty wherewith Christ hath made us free,
and be not entangled again with the yoke of bondage. [2] Behold, I Paul
say unto you, that if ye be circumcised, Christ shall profit you nothing.
[3] For I testify again to every man that is circumcised, that he is a debtor to
do the whole law. [4] Christ is become of no effect unto you, whosoever of
you are justified by the law; ye are fallen from grace. [5] For we through the
Spirit wait for the hope of righteousness by faith. [6] For in Jesus Christ nei-
ther circumcision availeth any thing, nor uncircumcision; but faith which
worketh by love. [7] Ye did run well; who did hinder you that ye should not
obey the truth? [8] This persuasion cometh not of him that calleth you. [9] A
little leaven leaveneth the whole lump. [10] I have confidence in you through
the Lord, that you will be none otherwise minded: but he that troubleth
you shall bear his judgment, whosoever he be. [11] And I, brethren, if I yet

[9] ye again: or, *ye back*
[9] elements: or, *rudiments*
[15] Where is then: or, *What was then*?
[17] exclude you: or, *exclude us*
[20] I stand in doubt of you: or, *I am perplexed for you*
[24] these are: TR adds *the*
[24] covenants: or, *testaments*
[25] answereth to: or, *is in the same rank with*
[27] Esai. 54:1 (LXX ≠ Heb.)
[30] Gen. 21:10 (Heb. + LXX)
[7] who did hinder you: or, *who did drive you back*?

preach circumcision, why do I yet suffer persecution? then is the offence
of the cross ceased. [12] I would they which trouble you would even cut
themselves off.
[13] For, brethren, ye have been called unto liberty; only use not liberty for
an occasion to the flesh, but by love serve one another. [14] For all the law is
fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
[15] But if ye bite and devour one another, take heed ye be not consumed
one of another. [16] This I say then, Walk in the Spirit, and ye shall not ful-
fil the lust of the flesh. [17] For the flesh lusteth against the Spirit, and the
Spirit against the flesh: and these are contrary the one to the other: so that
ye cannot do the things that ye would. [18] But if ye be led of the Spirit, ye
are not under the law. [19] Now the works of the flesh are manifest, which
are these; Adultery, fornication, uncleanness, lasciviousness, [20] idolatry,
witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
[21] envyings, murders, drunkenness, revellings, and such like: of the which
I tell you before, as I have also told you in time past, that they which
do such things shall not inherit the kingdom of God. [22] But the fruit of
the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
[23] meekness, temperance: against such there is no law. [24] And they that
are Christ's have crucified the flesh with the affections and lusts. [25] If we
live in the Spirit, let us also walk in the Spirit. [26] Let us not be desirous of
vain glory, provoking one another, envying one another.

[12] they which trouble you would even cut themselves off: or, *they were even cut off which trouble you*
[14] Lev. 19:18 (Heb. + LXX)
[16] ye shall not fulfil: or, *fulfil not*
[24] affections: or, *passions*

6 Brethren, if a man be overtaken in a fault, ye which are spiritual, re-
store such a one in the spirit of meekness; considering thyself, lest
thou also be tempted. [2] Bear ye one another's burdens, and so fulfil the
law of Christ. [3] For if a man think himself to be something, when he is
nothing, he deceiveth himself. [4] But let every man prove his own work,
and then shall he have rejoicing in himself alone, and not in another. [5] For
every man shall bear his own burden. [6] Let him that is taught in the word
communicate unto him that teacheth in all good things. [7] Be not deceived;
God is not mocked: for whatsoever a man soweth, that shall he also reap.
[8] For he that soweth to his flesh shall of the flesh reap corruption; but
he that soweth to the Spirit shall of the Spirit reap life everlasting. [9] And
let us not be weary in well-doing: for in due season we shall reap, if we
faint not. [10] As we have therefore opportunity, let us do good unto all men,
especially unto them who are of the household of faith.
[11] Ye see how large a letter I have written unto you with my own hand.
[12] As many as desire to make a fair show in the flesh, they constrain you
to be circumcised; only lest they should suffer persecution for the cross
of Christ. [13] For neither they themselves who have been circumcised keep
the law; but desire to have you circumcised, that they may glory in your
flesh. [14] But God forbid that I should glory, save in the cross of our Lord Je-
sus Christ, by whom the world is crucified unto me, and I unto the world.
[15] For in Christ Jesus neither circumcision availeth any thing, nor uncir-
cumcision, but a new creature. [16] And as many as walk according to this
rule, peace be on them, and mercy, and upon the Israel of God. [17] From
henceforth let no man trouble me: for I bear in my body the marks of the

[1] if: or, *although*
[13] have been: TR *are*
[14] by whom: or, *whereby*

Lord Jesus. [18] Brethren, the grace of our Lord Jesus Christ be with your
spirit. Amen.

¶ Unto the Galatians written from Rome.

The Epistle of Saint Paul to the
Ephesians

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which
are at Ephesus, and to the faithful in Christ Jesus: [2] grace be to you, and
peace, from God our Father, and from the Lord Jesus Christ.

[3] Blessed be the God and Father of our Lord Jesus Christ, who hath
blessed us with all spiritual blessings in heavenly places in Christ: [4] ac-
cording as he hath chosen us in him before the foundation of the world,
that we should be holy and without blame before him in love: [5] having
predestinated us unto the adoption of children by Jesus Christ to himself,
according to the good pleasure of his will, [6] to the praise of the glory of
his grace, wherein he hath made us accepted in the beloved: [7] in whom
we have redemption through his blood, the forgiveness of sins, accord-
ing to the riches of his grace; [8] wherein he hath abounded toward us in
all wisdom and prudence; [9] having made known unto us the mystery of
his will, according to his good pleasure which he had purposed in himself:
[10] that in the dispensation of the fulness of times he might gather together
in one all things in Christ, which are in heaven, and which are on earth;
even in him: [11] in whom also we have obtained an inheritance, being pre-
destinated according to the purpose of him who worketh all things after
the counsel of his own will: [12] that we should be to the praise of his glory,
who first trusted in Christ: [13] in whom ye also trusted, after that ye heard
the word of truth, the gospel of your salvation: in whom also after that ye
believed, ye were sealed with that holy Spirit of promise, [14] which is the
earnest of our inheritance, until the redemption of the purchased posses-
sion, unto the praise of his glory.

[15] Wherefore I also, after I heard of your faith in the Lord Jesus, and love
unto all the saints, [16] cease not to give thanks for you, making mention
of you in my prayers; [17] that the God of our Lord Jesus Christ, the Father
of glory, may give unto you the spirit of wisdom and revelation in the
knowledge of him: [18] the eyes of your heart being enlightened; that ye
may know what is the hope of his calling, and what the riches of the glory
of his inheritance in the saints, [19] and what is the exceeding greatness of
his power to us-ward who believe, according to the working of his mighty
power, [20] which he wrought in Christ, when he raised him from the dead,
and set him at his own right hand in the heavenly places, [21] far above all
principality, and power, and might, and dominion, and every name that
is named, not only in this world, but also in that which is to come: [22] and
hath put all things under his feet, and gave him to be the head over all
things to the church, [23] which is his body, the fulness of him that filleth all
in all.

2 And you hath he quickened, who were dead in trespasses and sins;
[2] wherein in time past ye walked according to the course of this world,
according to the prince of the power of the air, the spirit that now wor-
keth in the children of disobedience: [3] among whom also we all had our

[3] places: or, *things*

[10] which are in heaven: TR *both which are in heaven*
[10] heaven: Gr. *the heavens*
[12] trusted: or, *hoped*

[17] in the knowledge: or, *for the acknowledgment*
[18] heart: TR *understanding*
[19] of his mighty power: Gr. *of the might of his power*

conversation in times past in the lusts of our flesh, fulfilling the desires of
the flesh and of the mind; and were by nature the children of wrath, even
as others. [4] But God, who is rich in mercy, for his great love wherewith he
loved us, [5] even when we were dead in sins, hath quickened us together
with Christ (by grace ye are saved); [6] and hath raised us up together, and
made us sit together in heavenly places in Christ Jesus: [7] that in the ages
to come he might show the exceeding riches of his grace in his kindness
towards us through Christ Jesus. [8] For by grace are ye saved through faith;
and that not of yourselves: it is the gift of God: [9] not of works, lest any
man should boast. [10] For we are his workmanship, created in Christ Jesus
unto good works, which God hath before ordained that we should walk
in them.

[3] the desires: Gr. *the wills*

[10] ordained: or, *prepared*

[11] Wherefore remember, that ye being in time passed Gentiles in the
flesh, who are called Uncircumcision by that which is called the Circum-
cision in the flesh made by hands; [12] that at that time ye were without
Christ, being aliens from the commonwealth of Israel, and strangers from
the covenants of promise, having no hope, and without God in the world:
[13] but now in Christ Jesus ye who sometime were far off are made nigh by
the blood of Christ. [14] For he is our peace, who hath made both one, and
hath broken down the middle wall of partition between us; [15] having abol-
ished in his flesh the enmity, even the law of commandments contained
in ordinances; for to make in himself of twain one new man, so making
peace; [16] and that he might reconcile both unto God in one body by the
cross, having slain the enmity thereby: [17] and came and preached peace
to you which were afar off, and to them that were nigh; [18] for through him
we both have access by one Spirit unto the Father. [19] Now therefore ye are
no more strangers and foreigners, but fellowcitizens with the saints, and
of the household of God; [20] and are built upon the foundation of the apos-
tles and prophets, Jesus Christ himself being the chief corner stone; [21] in
whom every building fitly framed together groweth unto a holy temple in
the Lord: [22] in whom you also are builded together for a habitation of God
through the Spirit.

[16] thereby: or, *in himself*

[21] every building: TR *all the building*

3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, [2] if
ye have heard of the dispensation of the grace of God which is given
me to you-ward: [3] how that by revelation he made known unto me the
mystery (as I wrote afore in few words, [4] whereby, when ye read, ye may
understand my knowledge in the mystery of Christ) [5] which in other ages
was not made known unto the sons of men, as it is now revealed unto
his holy apostles and prophets by the Spirit; [6] that the Gentiles should be
fellowheirs, and of the same body, and partakers of his promise in Christ
by the gospel: [7] whereof I was made a minister, according to the gift of the
grace of God given unto me by the effectual working of his power. [8] Unto
me, who am less than the least of all saints, is this grace given, that I
should preach among the Gentiles the unsearchable riches of Christ; [9] and
to make all men see what is the administration of the mystery, which from
the beginning of the world hath been hid in God, who created all things by
Jesus Christ: [10] to the intent that now unto the principalities and powers

[3] afore: or, *a little before*

[9] administration: TR *fellowship*

in heavenly places might be known by the church the manifold wisdom
of God, [11] according to the eternal purpose which he purposed in Christ
Jesus our Lord: [12] in whom we have boldness and access with confidence
by the faith of him. [13] Wherefore I desire that ye faint not at my tribulations
for you, which is your glory. [14] For this cause I bow my knees unto the
Father of our Lord Jesus Christ, [15] of whom the whole family in heaven
and earth is named, [16] that he would grant you, according to the riches
of his glory, to be strengthened with might by his Spirit in the inner man;
[17] that Christ may dwell in your hearts by faith; that ye, being rooted and
grounded in love, [18] may be able to comprehend with all saints what is
the breadth, and length, and depth, and height; [19] and to know the love
of Christ, which passeth knowledge, that ye might be filled with all the
fulness of God. [20] Now unto him that is able to do exceeding abundantly
above all that we ask or think, according to the power that worketh in
us, [21] unto him be glory in the church by Christ Jesus throughout all ages,
world without end. Amen.

4 I therefore, the prisoner of the Lord, beseech you that ye walk worthy
of the vocation wherewith ye are called, [2] with all lowliness and meek-
ness, with longsuffering, forbearing one another in love; [3] endeavouring
to keep the unity of the Spirit in the bond of peace. [4] There is one body,
and one Spirit, even as ye are called in one hope of your calling; [5] one
Lord, one faith, one baptism, [6] one God and Father of all, who is above
all, and through all, and in us all. [7] But unto every one of us is given grace
according to the measure of the gift of Christ. [8] Wherefore he saith, When
he ascended up on high, he led captivity captive, and gave gifts unto men.
[9] (Now that he ascended, what is it but that he also descended first into
the lower parts of the earth? [10] He that descended is the same also that
ascended up far above all heavens, that he might fill all things.) [11] And
he gave some, apostles; and some, prophets; and some, evangelists; and
some, pastors and teachers; [12] for the perfecting of the saints for the work
of the ministry, for the edifying of the body of Christ: [13] till we all come in
the unity of the faith, and of the knowledge of the Son of God, unto a per-
fect man, unto the measure of the stature of the fulness of Christ: [14] that
we henceforth be no more children, tossed to and fro, and carried about
with every wind of doctrine, by the sleight of men, and cunning crafti-
ness, whereby they lie in wait to deceive; [15] but speaking the truth in love,
may grow up into him in all things, which is the head, even Christ: [16] from
whom the whole body fitly joined together and compacted by that which
every joint supplieth, according to the effectual working in the measure
of every part, maketh increase of the body unto the edifying of itself in
love.

[17] This I say therefore, and testify in the Lord, that ye henceforth walk
not as other Gentiles walk, in the vanity of their mind, [18] having the un-
derstanding darkened, being alienated from the life of God through the
ignorance that is in them, because of the blindness of their heart: [19] who
being past feeling have given themselves over unto lasciviousness, to work
all uncleanness with greediness. [20] But ye have not so learned Christ; [21] if

[1] of the Lord: or, *in the Lord*

[6] us: TR *you*
[8] Ps. 67:19 (Heb. + LXX)
[8] captivity captive: or, *a multitude of captives*
[10] fill: or, *fulfil*

[13] in the unity: or, *into the unity*
[13] stature: or, *age*

[15] speaking the truth: or, *being sincere*

[18] blindness: or, *hardness*

so be that ye have heard him, and have been taught by him, as the truth
is in Jesus: 22 that ye put off concerning the former conversation the old
man, which is corrupt according to the deceitful lusts; 23 and be renewed
in the spirit of your mind; 24 and that ye put on the new man, which after
God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neigh-
bour: for we are members one of another. 26 Be ye angry, and sin not: let
not the sun go down upon your wrath: 27 neither give place to the devil.
28 Let him that stole steal no more: but rather let him labour, working with
his hands the thing which is good, that he may have to give to him that
needeth. 29 Let no corrupt communication proceed out of your mouth,
but that which is good to the use of edifying, that it may minister grace
unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are
sealed unto the day of redemption. 31 Let all bitterness, and wrath, and
anger, and clamour, and evil speaking, be put away from you, with all
malice: 32 and be ye kind one to another, tender-hearted, forgiving one
another, even as God in Christ hath forgiven us.

5 Be ye therefore followers of God, as dear children; 2 and walk in love,
as Christ also hath loved us, and hath given himself for us an offer-
ing and a sacrifice to God for a sweet-smelling savour. 3 But fornication,
and all uncleanness, or covetousness, let it not be once named among
you, as becometh saints; 4 neither filthiness, nor foolish talking, nor jest-
ing, which are not convenient: but rather giving of thanks. 5 For this ye
know, that no whoremonger, nor unclean person, nor covetous man who
is an idolater, hath any inheritance in the kingdom of Christ and of God.
6 Let no man deceive you with vain words: for because of these things
cometh the wrath of God upon the children of disobedience. 7 Be not ye
therefore partakers with them. 8 For ye were sometime darkness, but now
are ye light in the Lord: walk as children of light 9 (for the fruit of the Spirit
is in all goodness and righteousness and truth); 10 proving what is accept-
able unto the Lord. 11 And have no fellowship with the unfruitful works of
darkness, but rather reprove them. 12 For it is a shame even to speak of
those things which are done of them in secret. 13 But all things that are
reproved are made manifest by the light: for whatsoever is made manifest
is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from
the dead, and Christ shall give thee light. 15 See then that ye walk circum-
spectly, not as fools, but as wise, 16 redeeming the time, because the days
are evil. 17 Wherefore be ye not unwise, but understanding what the will of
the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled
with the Spirit; 19 speaking to yourselves in psalms and hymns and spiri-
tual songs, singing and making melody in your heart to the Lord; 20 giving
thanks always for all things unto God and the Father in the name of our
Lord Jesus Christ; 21 submitting yourselves one to another in the fear of
Christ.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.
23 For the husband is the head of the wife, even as Christ is the head of
the church: and he is the saviour of the body. 24 Therefore as the church

24 true holiness: or, *holiness of truth*

28 to give: or, *to distribute*

29 to the use of edifying: or, *to edify profitably*

32 in Christ: or, *for Christ's sake*
32 us: TR *you*

6 disobedience: or, *unbelief*

13 reproved: or, *discovered*
13 is made: or, *doth make*

21 Christ: TR *God*

is subject unto Christ, so let the wives be to their own husbands in every
thing. [25] Husbands, love your wives, even as Christ also loved the church,
and gave himself for it; [26] that he might sanctify and cleanse it with the
washing of water by the word, [27] that he might present it to himself a glo-
rious church, not having spot, or wrinkle, or any such thing; but that it
should be holy and without blemish. [28] So ought men to love their wives
as their own bodies. He that loveth his wife loveth himself. [29] For no man
ever yet hated his own flesh; but nourisheth and cherisheth it, even as the
Lord the church: [30] for we are members of his body, of his flesh, and of his
bones. [31] For this cause shall a man leave his father and mother, and shall
be joined unto his wife, and they two shall be one flesh. [32] This is a great
mystery: but I speak concerning Christ and the church. [33] Nevertheless
let every one of you in particular so love his wife even as himself; and the
wife see that she reverence her husband.

[31] Gen. 2:24

6 Children, obey your parents in the Lord: for this is right. [2] Honour thy
father and mother (which is the first commandment with promise);
[3] that it may be well with thee, and thou mayest live long on the earth.
[4] And, ye fathers, provoke not your children to wrath: but bring them up
in the nurture and admonition of the Lord.

[2] Deut. 5:16

[5] Servants, be obedient to them that are your masters according to the
flesh, with fear and trembling, in singleness of your heart, as unto Christ;
[6] not with eyeservice, as menpleasers; but as the servants of Christ, doing
the will of God from the heart; [7] with good will doing service, as to the
Lord, and not to men: [8] knowing that whatsoever good thing any man
doeth, the same shall he receive of the Lord, whether he be bond or free.
[9] And, ye masters, do the same things unto them, forbearing threatening:
knowing that your Master also is in heaven; neither is there respect of
persons with him.

[9] forbearing: or, *moderating*
[9] your Master also: some read, *both your, and their master*

[10] Finally, my brethren, be strong in the Lord, and in the power of his
might. [11] Put on the whole armour of God, that ye may be able to stand
against the wiles of the devil. [12] For we wrestle not against flesh and blood,
but against principalities, against powers, against the rulers of the dark-
ness of this world, against spiritual wickedness in high places. [13] Where-
fore take unto you the whole armour of God, that ye may be able to with-
stand in the evil day, and having done all, to stand. [14] Stand therefore,
having your loins girt about with truth, and having on the breastplate of
righteousness; [15] and your feet shod with the preparation of the gospel of
peace; [16] above all, taking the shield of faith, wherewith ye shall be able
to quench all the fiery darts of the wicked. [17] And take the helmet of sal-
vation, and the sword of the Spirit, which is the word of God: [18] praying
always with all prayer and supplication in the Spirit, and watching there-
unto with all perseverance and supplication for all saints; [19] and for me,
that utterance may be given unto me, that I may open my mouth boldly,
to make known the mystery of the gospel, [20] for which I am an ambassador
in bonds: that therein I may speak boldly, as I ought to speak.

[12] spiritual wickedness: Gr. *wicked spirits*
[12] high places: or, *heavenly*
[13] having done all: or, *having overcome all*

[20] in bonds: or, *in a chain*
[20] therein: or, *thereof*

[21] But that ye also may know my affairs, and how I do, Tychicus, a beloved
brother and faithful minister in the Lord, shall make known to you all

things: [22] whom I have sent unto you for the same purpose, that ye might
know our affairs, and that he might comfort your hearts. [23] Peace be to
the brethren, and love with faith, from God the Father and the Lord Jesus
Christ. [24] Grace be with all them that love our Lord Jesus Christ in sincerity.
Amen.

[24] in sincerity: or, *with incorruption*

¶ Written from Rome unto the Ephesians by Tychicus.

The Epistle of Saint Paul to the
Philippians

1 Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ
Jesus which are at Philippi, with the bishops and deacons: [2] grace be
unto you, and peace, from God our Father, and from the Lord Jesus Christ.
[3] I thank my God upon every remembrance of you, [4] always in every
prayer of mine for you all making request with joy, [5] for your fellowship in
the gospel from the first day until now; [6] being confident of this very thing,
that he which hath begun a good work in you will perform it until the day
of Christ Jesus: [7] even as it is meet for me to think this of you all, because I
have you in my heart; inasmuch as both in my bonds, and in the defence
and confirmation of the gospel, ye all are partakers of my grace. [8] For God
is my record, how greatly I long after you all in the bowels of Jesus Christ.
[9] And this I pray, that your love may abound yet more and more in knowl-
edge and in all judgment; [10] that ye may approve things that are excellent;
that ye may be sincere and without offence till the day of Christ; [11] being
filled with the fruits of righteousness, which are by Jesus Christ unto the
glory and praise of God.
[12] But I would ye should understand, brethren, that the things which hap-
pened unto me have fallen out rather unto the furtherance of the gospel;
[13] so that my bonds in Christ are manifest in all the palace, and in all other
places; [14] and most of the brethren in the Lord, waxing confident by my
bonds, are much more bold to speak the word without fear. [15] Some in-
deed preach Christ even of envy and strife; and some also of good will:
[16] the one preach Christ of contention, not sincerely, supposing to add af-
fliction to my bonds: [17] but the other of love, knowing that I am set for the
defence of the gospel. [18] What then? notwithstanding, every way, whether
in pretence, or in truth, Christ is preached; and I therein do rejoice, yea,
and will rejoice. [19] For I know that this shall turn to my salvation through
your prayer, and the supply of the Spirit of Jesus Christ, [20] according to
my earnest expectation and my hope, that in nothing I shall be ashamed,
but that with all boldness, as always, so now also Christ shall be magni-
fied in my body, whether it be by life, or by death. [21] For to me to live is
Christ, and to die is gain. [22] But if I live in the flesh, this is the fruit of my
labour: yet what I shall choose I wot not. [23] But I am in a strait betwixt two,
having a desire to depart, and to be with Christ; which is far better: [24] nev-
ertheless to abide in the flesh is more needful for you. [25] And having this
confidence, I know that I shall abide and continue with you all for your
furtherance and joy of faith; [26] that your rejoicing may be more abundant
in Jesus Christ for me by my coming to you again.
[27] Only let your conversation be as it becometh the gospel of Christ: that
whether I come and see you, or else be absent, I may hear of your affairs,
that ye stand fast in one spirit, with one mind striving together for the
faith of the gospel; [28] and in nothing terrified by your adversaries: which
is to them an evident token of perdition, but to you of salvation, and that

[3] remembrance: or, *mention*
[6] will perform it: or, *will finish it*
[6] Christ Jesus: TR *Jesus Christ*
[7] I have you in my heart: or, *you have me in your heart*
[7] partakers of my grace: or, *partakers with me of grace*
[9] judgment: or, *sense*
[10] approve: or, *try*
[10] are excellent: or, *differ*
[13] in Christ: or, *for Christ*
[13] the palace: or, *Cesar's court*
[13] in all other places: or, *to all others*
[14] most: or, *many*
[23] But I: TR *For I*

of God. [29] For unto you it is given in the behalf of Christ, not only to believe
on him, but also to suffer for his sake; [30] having the same conflict which
ye saw in me, and now hear to be in me.

2 If there be therefore any consolation in Christ, if any comfort of love, if
any fellowship of the Spirit, if any bowels and mercies, [2] fulfil ye my joy,
that ye be likeminded, having the same love, being of one accord, of one
mind. [3] Let nothing be done through strife or vainglory; but in lowliness
of mind let each esteem other better than themselves. [4] Look not every
man on his own things, but every man also on the things of others. [5] Let
this mind be in you, which was also in Christ Jesus: [6] who, being in the
form of God, thought it not robbery to be equal with God: [7] but made
himself of no reputation, and took upon him the form of a servant, and
was made in the likeness of men: [8] and being found in fashion as a man,
he humbled himself, and became obedient unto death, even the death of
the cross. [9] Wherefore God also hath highly exalted him, and given him
a name which is above every name: [10] that at the name of Jesus every
knee should bow, of things in heaven, and things in earth, and things
under the earth; [11] and that every tongue should confess that Jesus Christ
is Lord, to the glory of God the Father. [12] Wherefore, my beloved, as ye
have always obeyed, not as in my presence only, but now much more in
my absence, work out your own salvation with fear and trembling. [13] For
it is God which worketh in you both to will and to do of his good pleasure.
[14] Do all things without murmurings and disputings: [15] that ye may be
blameless and harmless, the sons of God without rebuke, in the midst
of a crooked and perverse nation, among whom ye shine as lights in the
world; [16] holding forth the word of life; that I may rejoice in the day of
Christ, that I have not run in vain, neither laboured in vain. [17] Yea, and if
I be offered upon the sacrifice and service of your faith, I joy, and rejoice
with you all. [18] For the same cause also do ye joy, and rejoice with me.

[19] But I trust in the Lord Jesus to send Timothy shortly unto you, that
I also may be of good comfort, when I know your state. [20] For I have no
man likeminded, who will naturally care for your state. [21] For all seek their
own, not the things which are Jesus Christ's. [22] But ye know the proof of
him, that, as a son with the father, he hath served with me in the gospel.
[23] Him therefore I hope to send presently, so soon as I shall see how it will
go with me. [24] But I trust in the Lord that I also myself shall come shortly.
[25] Yet I supposed it necessary to send to you Epaphroditus, my brother,
and companion in labour, and fellowsoldier, but your messenger, and he
that ministered to my wants. [26] For he longed after you all, and was full of
heaviness, because that ye had heard that he had been sick. [27] For indeed
he was sick nigh unto death: but God had mercy on him; and not on him
only, but on me also, lest I should have sorrow upon sorrow. [28] I sent him
therefore the more carefully, that, when ye see him again, ye may rejoice,
and that I may be the less sorrowful. [29] Receive him therefore in the Lord
with all gladness; and hold such in reputation: [30] because for the work of
Christ he was nigh unto death, not regarding his life, to supply your lack
of service toward me.

[7] likeness: or, *habit*

[15] harmless: or, *sincere*
[15] ye shine: or, *shine ye*

[17] offered: Gr. *poured forth*

[19] But: or, *moreover*

[20] likeminded: or, *so dear unto me*

[29] hold such: or, *honour such*

3 Finally, my brethren, rejoice in the Lord. To write the same things to
you, to me indeed is not grievous, but for you it is safe. [2] Beware of
dogs, beware of evil workers, beware of the concision. [3] For we are the
circumcision, which worship in the spirit of God, and rejoice in Christ
Jesus, and have no confidence in the flesh. [4] Though I might also have
confidence in the flesh. If any other man thinketh that he hath whereof he
might trust in the flesh, I more: [5] circumcised the eighth day, of the stock
of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching
the law, a Pharisee; [6] concerning zeal, persecuting the church; touching
the righteousness which is in the law, blameless. [7] But what things were
gain to me, those I counted loss for Christ. [8] Yea doubtless, and I count
all things but loss for the excellency of the knowledge of Christ Jesus my
Lord: for whom I have suffered the loss of all things, and do count them
but dung, that I may win Christ, [9] and be found in him, not having my own
righteousness, which is of the law, but that which is through the faith of
Christ, the righteousness which is of God by faith: [10] that I may know him,
and the power of his resurrection, and the fellowship of his sufferings,
being made conformable unto his death; [11] if by any means I might attain
unto the resurrection of the dead. [12] Not as though I had already attained,
either were already perfect: but I follow after, if that I may apprehend
that for which also I am apprehended of Christ Jesus. [13] Brethren, I count
not myself to have apprehended: but this one thing I do, forgetting those
things which are behind, and reaching forth unto those things which are
before, [14] I press toward the mark for the prize of the high calling of God
in Christ Jesus. [15] Let us therefore, as many as be perfect, be thus minded:
and if in any thing ye be otherwise minded, God shall reveal even this
unto you. [16] Nevertheless, whereto we have already attained, let us walk
by the same rule, let us mind the same thing.

[17] Brethren, be followers together of me, and mark them which walk so
as ye have us for an example. [18] (For many walk, of whom I have told you
often, and now tell you even weeping, that they are the enemies of the
cross of Christ: [19] whose end is destruction, whose God is their belly, and
whose glory is in their shame, who mind earthly things.) [20] For our con-
versation is in heaven; from whence also we look for the Saviour, the Lord
Jesus Christ: [21] who shall change our vile body, that it may be fashioned
like unto his glorious body, according to the working whereby he is able
even to subdue all things unto himself.

4 Therefore, my brethren dearly beloved and longed for, my joy and
crown, so stand fast in the Lord, my dearly beloved. [2] I beseech Eu-
odias, and beseech Syntyche, that they be of the same mind in the
Lord. [3] Yea, I entreat thee also, true yokefellow, help those women which
laboured with me in the gospel, with Clement also, and with other my
fellowlabourers, whose names are in the book of life.

[4] Rejoice in the Lord always: and again I say, Rejoice. [5] Let your modera-
tion be known unto all men. The Lord is at hand. [6] Be careful for nothing;
but in every thing by prayer and supplication with thanksgiving let your
requests be made known unto God. [7] And the peace of God, which pas-

[3] in the spirit of God: TR *God in the spirit*

[3] Yea, I entreat thee also: TR *And I entreat thee also*

seth all understanding, shall keep your hearts and minds through Christ
Jesus. [8] Finally, brethren, whatsoever things are true, whatsoever things
are honest, whatsoever things are just, whatsoever things are pure, what-
soever things are lovely, whatsoever things are of good report; if there be
any virtue, and if there be any praise, think on these things. [9] Those things,
which ye have both learned, and received, and heard, and seen in me, do:
and the God of peace shall be with you.

[10] But I rejoiced in the Lord greatly, that now at the last your care of
me hath flourished again; wherein ye were also careful, but ye lacked op-
portunity. [11] Not that I speak in respect of want: for I have learned, in
whatsoever state I am, therewith to be content. [12] I know both how to be
abased, and I know how to abound: everywhere and in all things I am
instructed both to be full and to be hungry, both to abound and to suf-
fer need. [13] I can do all things through Christ which strengtheneth me.
[14] Notwithstanding ye have well done, that ye did communicate with my
affliction. [15] Now ye Philippians know also, that in the beginning of the
gospel, when I departed from Macedonia, no church communicated with
me as concerning giving and receiving, but ye only. [16] For even in Thessa-
lonica ye sent once and again unto my necessity. [17] Not because I desire
a gift: but I desire fruit that may abound to your account. [18] But I have all,
and abound: I am full, having received of Epaphroditus the things which
were sent from you, an odour of a sweet smell, a sacrifice acceptable, well
pleasing to God. [19] But my God shall supply all your need according to his
riches in glory by Christ Jesus. [20] Now unto God and our Father be glory
for ever and ever. Amen.

[21] Salute every saint in Christ Jesus. The brethren which are with me
greet you. [22] All the saints salute you, chiefly they that are of Cesar's house-
hold. [23] The grace of the Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

[8] honest: or, *venerable*

[10] hath flourished: or, *is revived*

[18] I have all: or, *I have received all*

[23] the Lord: TR *our Lord*

The Epistle of Saint Paul to the
Colossians

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our
brother, [2] to the saints and faithful brethren in Christ which are at
Colosse: Grace be unto you, and peace, from God our Father and the Lord
Jesus Christ.

[3] We give thanks to God and the Father of our Lord Jesus Christ, praying
always for you, [4] since we heard of your faith in Christ Jesus, and of the
love which ye have to all the saints, [5] for the hope which is laid up for
you in heaven, whereof ye heard before in the word of the truth of the
gospel; [6] which is come unto you, as it is in all the world; and bringeth
forth fruit and groweth, as it doth also in you, since the day ye heard of it,
and knew the grace of God in truth: [7] as ye also learned of Epaphras our
dear fellowservant, who is for you a faithful minister of Christ; [8] who also
declared unto us your love in the Spirit.

[9] For this cause we also, since the day we heard it, do not cease to pray
for you, and to desire that ye might be filled with the knowledge of his will
in all wisdom and spiritual understanding; [10] that ye might walk worthy of
the Lord unto all pleasing, being fruitful in every good work, and increas-
ing in the knowledge of God; [11] strengthened with all might, according
to his glorious power, unto all patience and longsuffering with joyfulness;
[12] giving thanks unto the Father, which hath made us meet to be partakers
of the inheritance of the saints in light: [13] who hath delivered us from the
power of darkness, and hath translated us into the kingdom of his dear
Son: [14] in whom we have redemption, even the forgiveness of sins: [15] who
is the image of the invisible God, the firstborn of every creature: [16] for by
him were all things created, that are in heaven, and that are in earth, visi-
ble and invisible, whether they be thrones, or dominions, or principalities,
or powers: all things were created by him, and for him: [17] and he is before
all things, and by him all things consist. [18] And he is the head of the body,
the church: who is the beginning, the firstborn from the dead; that in all
things he might have the preeminence. [19] For it pleased the Father that
in him should all fulness dwell; [20] and, having made peace through the
blood of his cross, by him to reconcile all things unto himself; by him, I
say, whether they be things in earth, or things in heaven.

[21] And you, that were sometime alienated and enemies in your mind
by wicked works, yet now hath he reconciled [22] in the body of his flesh
through death, to present you holy and unblameable and unreproveable
in his sight: [23] if ye continue in the faith grounded and settled, and be not
moved away from the hope of the gospel, which ye have heard, and which
was preached to every creature which is under heaven; whereof I Paul am
made a minister. [24] Now I rejoice in the sufferings for you, and fill up that
which is behind of the afflictions of Christ in my flesh for his body's sake,
which is the church: [25] whereof I am made a minister, according to the
dispensation of God which is given to me for you, to fulfil the word of

[6] and groweth: TR omits

[13] his dear Son: Gr. *the Son of his love*
[14] redemption: TR adds *through his blood*
[18] in all things: or, *among all*
[20] having made peace: or, *making peace*
[21] in your mind by wicked works: or, *by your mind in wicked works*
[23] am made a minister: TR *am made a minister;*
[24] Now I rejoice: TR *who now rejoice*
[24] the sufferings: TR *my sufferings*
[25] to fulfil the word of God: or, *fully to preach the word of God*, Rom. 15:19

God; [26] even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: [27] to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: [28] whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: [29] whereunto I also labour, striving according to his working, which worketh in me mightily.

2 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; [2] that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God and of the Father, and of Christ; [3] in whom are hid all the treasures of wisdom and knowledge. [4] And this I say, lest any man should beguile you with enticing words. [5] For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. [6] As ye have therefore received Christ Jesus the Lord, so walk ye in him: [7] rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

[8] Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. [9] For in him dwelleth all the fulness of the Godhead bodily. [10] And ye are complete in him, which is the head of all principality and power: [11] in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: [12] buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. [13] And you, being dead in your sins and the uncircumcision of your flesh, he hath quickened you together with him, having forgiven us all trespasses; [14] blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [15] and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

[16] Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: [17] which are a shadow of things to come; but the body is of Christ. [18] Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, [19] and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. [20] If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances [21] (touch not; taste not; handle not; [22] which all are to perish with the using) after the commandments and doctrines of men? [23] which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

[27] in you: or, *among you*

[1] conflict: or, *fear* or *care*

[3] in whom: or, *wherein*

[8] rudiments: or, *elements*

[13] he hath quickened you: TR *hath he quickened*
[13] us: TR *you*
[15] in it: or, *in himself*
[16] in meat, or in drink: or, *for eating and drinking*
[16] in respect: or, *in part*
[18] beguile you: or, *judge against you*
[18] in a voluntary humility: Gr. *being a voluntary in humility*
[20] If: TR *Wherefore if*
[20] rudiments: or, *elements*
[23] neglecting: or, *punishing*, or *not sparing*

3 If ye then be risen with Christ, seek those things which are above,
where Christ sitteth on the right hand of God. [2] Set your affection on
things above, not on things on the earth. [3] For ye are dead, and your life is
hid with Christ in God. [4] When Christ, who is our life, shall appear, then
shall ye also appear with him in glory.

[2] affection: or, *mind*

[5] Mortify therefore your members which are upon the earth; fornication,
uncleanness, inordinate affection, evil concupiscence, and covetousness,
which is idolatry: [6] for which things' sake the wrath of God cometh on the
children of disobedience: [7] in the which ye also walked sometime, when
ye lived in them. [8] But now you also put off all these; anger, wrath, malice,
blasphemy, filthy communication out of your mouth. [9] Lie not one to an-
other, seeing that ye have put off the old man with his deeds; [10] and have
put on the new man, which is renewed in knowledge after the image of
him that created him: [11] where there is neither Greek nor Jew, circumci-
sion nor uncircumcision, barbarian, Scythian, bond nor free: but Christ
is all, and in all. [12] Put on therefore, as the elect of God, holy and beloved,
bowels of mercy, kindness, humbleness of mind, meekness, longsuffering;
[13] forbearing one another, and forgiving one another, if any man have a
quarrel against any: even as Christ forgave you, so also do ye. [14] And above
all these things put on charity, which is the bond of perfectness. [15] And let
the peace of God rule in your hearts, to the which also ye are called in one
body; and be ye thankful. [16] Let the word of Christ dwell in you richly in
all wisdom; teaching and admonishing one another in psalms and hymns
and spiritual songs, singing with grace in your hearts to the Lord. [17] And
whatsoever ye do in word or deed, do all in the name of the Lord Jesus,
giving thanks to God and the Father by him.

[12] mercy: TR *mercies*

[13] quarrel: or, *complaint*

[18] Wives, submit yourselves unto your own husbands, as it is fit in the
Lord. [19] Husbands, love your wives, and be not bitter against them. [20] Chil-
dren, obey your parents in all things: for this is well pleasing in the Lord.
[21] Fathers, provoke not your children to anger, lest they be discouraged.
[22] Servants, obey in all things your masters according to the flesh; not
with eyeservice, as menpleasers; but in singleness of heart, fearing God:
[23] and whatsoever ye do, do it heartily, as to the Lord, and not unto men;
[24] knowing that of the Lord ye shall receive the reward of the inheritance:
for ye serve the Lord Christ. [25] But he that doeth wrong shall receive for
the wrong which he hath done: and there is no respect of persons.

[20] in the Lord: TR *unto the Lord*

4 Masters, give unto your servants that which is just and equal; knowing
that ye also have a Master in heaven.

[2] Continue in prayer, and watch in the same with thanksgiving; [3] withal
praying also for us, that God would open unto us a door of utterance, to
speak the mystery of Christ, for which I am also in bonds: [4] that I may
make it manifest, as I ought to speak. [5] Walk in wisdom toward them that
are without, redeeming the time. [6] Let your speech be always with grace,
seasoned with salt, that you may know how ye ought to answer every man.

[7] All my state shall Tychicus declare unto you, who is a beloved brother,
and a faithful minister and fellowservant in the Lord: [8] whom I have sent
unto you for the same purpose, that he might know your estate, and com-

fort your hearts; [9] with Onesimus, a faithful and beloved brother, who is
one of you. They shall make known unto you all things which are done
here. [10] Aristarchus my fellowprisoner saluteth you, and Marcus, sister's
son to Barnabas (touching whom ye received commandments: if he come
unto you, receive him); [11] and Jesus, which is called Justus, who are of
the circumcision. These only are my fellowworkers unto the kingdom of
God, which have been a comfort unto me. [12] Epaphras, who is one of you,
a servant of Christ, saluteth you, always labouring fervently for you in
prayers, that ye may stand perfect and complete in all the will of God.
[13] For I bear him record, that he hath a great zeal for you, and them that
are in Laodicea, and them in Hierapolis. [14] Luke, the beloved physician,
and Demas, greet you. [15] Salute the brethren which are in Laodicea, and
Nymphas, and the church which is in his house. [16] And when this epistle is
read among you, cause that it be read also in the church of the Laodiceans;
and that ye likewise read the epistle from Laodicea. [17] And say to Archip-
pus, Take heed to the ministry which thou hast received in the Lord, that
thou fulfil it. [18] The salutation by the hand of me Paul. Remember my
bonds. Grace be with you. Amen.

[12] labouring: or, *striving*
[12] complete: or, *filled*

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

The First Epistle of Saint Paul to the **Thessalonians**

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians
which is in God the Father and in the Lord Jesus Christ: Grace be unto
you, and peace, from God our Father, and the Lord Jesus Christ.
2 We give thanks to God always for you all, making mention of you in our
prayers; 3 remembering without ceasing your work of faith, and labour of
love, and patience of hope in our Lord Jesus Christ, in the sight of God
and our Father; 4 knowing, brethren beloved of God, your election. 5 For
our gospel came not unto you in word only, but also in power, and in
the Holy Spirit, and in much assurance; as ye know what manner of men
we were among you for your sake. 6 And ye became followers of us, and
of the Lord, having received the word in much affliction, with joy of the
Holy Spirit: 7 so that ye were examples to all that believe in Macedonia
and Achaia. 8 For from you sounded out the word of the Lord not only
in Macedonia and in Achaia, but also in every place your faith to God-
ward is spread abroad; so that we need not to speak any thing. 9 For they
themselves show of us what manner of entering in we had unto you, and
how ye turned to God from idols to serve the living and true God, 10 and to
wait for his Son from heaven, whom he raised from the dead, even Jesus,
which delivereth us from the wrath to come.
2 For yourselves, brethren, know our entrance in unto you, that it was
not in vain: 2 but after that we had suffered before, and were shame-
fully entreated, as ye know, at Philippi, we were bold in our God to speak
unto you the gospel of God with much contention. 3 For our exhortation
was not of deceit, nor of uncleanness, nor in guile: 4 but as we were al-
lowed of God to be put in trust with the gospel, even so we speak; not as
pleasing men, but God, which trieth our hearts. 5 For neither at any time
used we flattering words, as ye know, nor a cloak of covetousness; God is
witness: 6 nor of men sought we glory, neither of you, nor yet of others,
when we might have been burdensome, as the apostles of Christ. 7 But we
were gentle among you, even as a nurse cherisheth her children: 8 so being
affectionately desirous of you, we were willing to have imparted unto you,
not the gospel of God only, but also our own souls, because ye were dear
unto us. 9 For ye remember, brethren, our labour and travail: for labouring
night and day, because we would not be chargeable unto any of you, we
preached unto you the gospel of God. 10 Ye are witnesses, and God also,
how holily and justly and unblameably we behaved ourselves among you
that believe: 11 as you know how we exhorted and comforted and charged
every one of you, as a father doth his children, 12 that ye would walk wor-
thy of God, who hath called you unto his kingdom and glory. 13 For this
cause also thank we God without ceasing, because, when ye received the
word of God which ye heard of us, ye received it not as the word of men,
but as it is in truth, the word of God, which effectually worketh also in you
that believe. 14 For ye, brethren, became followers of the churches of God

4 beloved of God, your election: or, *beloved, your election of God*

8 in Achaia: TR omits *in*

10 delivereth: or, *delivered*

2 after: TR *even after*

6 been burdensome: or, *used authority*

which in Judea are in Christ Jesus: for ye also have suffered like things of
your own countrymen, even as they have of the Jews: 15 who both killed
the Lord Jesus, and their own prophets, and have persecuted us; and they
please not God, and are contrary to all men: 16 forbidding us to speak to
the Gentiles that they might be saved, to fill up their sins always: but the
wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence,
not in heart, endeavoured the more abundantly to see your face with great
desire. 18 Wherefore we would have come unto you, even I Paul, once and
again; but Satan hindered us. 19 For what is our hope, or joy, or crown of
rejoicing? Are not even ye in the presence of our Lord Jesus at his coming?
20 For ye are our glory and joy.

3 Wherefore when we could no longer forbear, we thought it good to be
left at Athens alone; 2 and sent Timothy, our brother, and minister of
God, and our fellowlabourer in the gospel of Christ, to establish you, and
to comfort you concerning your faith: 3 that no man should be moved
by these afflictions: for yourselves know that we are appointed thereunto.
4 For verily, when we were with you, we told you before that we should
suffer tribulation; even as it came to pass, and ye know. 5 For this cause,
when I could no longer forbear, I sent to know your faith, lest by some
means the tempter have tempted you, and our labour be in vain. 6 But
now when Timothy came from you unto us, and brought us good tidings
of your faith and charity, and that ye have good remembrance of us always,
desiring greatly to see us, as we also to see you: 7 therefore, brethren, we
were comforted over you in all our affliction and distress, by your faith:
8 for now we live, if ye stand fast in the Lord. 9 For what thanks can we
render to God again for you, for all the joy wherewith we joy for your sakes
before our God; 10 night and day praying exceedingly that we might see
your face, and might perfect that which is lacking in your faith? 11 Now
God himself and our Father, and our Lord Jesus Christ, direct our way
unto you. 12 And the Lord make you to increase and abound in love one
towards another, and towards all men, even as we do towards you: 13 to
the end he may establish your hearts unblameable in holiness before God,
even our Father, at the coming of our Lord Jesus Christ with all his saints.

4 Furthermore then we beseech you, brethren, and exhort you by the
Lord Jesus, that as ye have received of us how ye ought to walk and
to please God, so ye would abound more and more. 2 For ye know what
commandments we gave you by the Lord Jesus. 3 For this is the will of
God, even your sanctification, that ye should abstain from fornication:
4 that every one of you should know how to possess his vessel in sanctifi-
cation and honour; 5 not in the lust of concupiscence, even as the Gentiles
which know not God: 6 that no man go beyond and defraud his brother
in the matter: because that the Lord is the avenger of all such, as we also
have forewarned you and testified. 7 For God hath not called us unto un-
cleanness, but unto holiness. 8 He therefore that despiseth, despiseth not
man, but God, who hath also given unto you his holy Spirit.

15 persecuted us: or, *chased us out*
16 but the wrath: or, *for the wrath*
19 rejoicing: or, *glorying*
19 Jesus: TR adds *Christ*
11 direct: or, *guide*
1 beseech: or, *request*
1 exhort: or, *beseech*
6 defraud: or, *oppress*, or, *overreach*
6 in the matter: or, *in any matter*
8 that despiseth: or, *that rejecteth*
8 you: TR *us*

[9] But as touching brotherly love ye need not that I write unto you: for
ye yourselves are taught of God to love one another. [10] And indeed ye do
it towards all the brethren which are in all Macedonia: but we beseech
you, brethren, that ye increase more and more; [11] and that ye study to be
quiet, and to do your own business, and to work with your own hands, as
we commanded you; [12] that ye may walk honestly toward them that are
without, and that ye may have lack of nothing.

[12] of nothing: or, *of no man*
[13] we: TR *I*

[13] But we would not have you to be ignorant, brethren, concerning them
which are asleep, that ye sorrow not, even as others which have no hope.
[14] For if we believe that Jesus died and rose again, even so them also which
sleep in Jesus will God bring with him. [15] For this we say unto you by the
word of the Lord, that we which are alive and remain unto the coming of
the Lord shall not prevent them which are asleep. [16] For the Lord himself
shall descend from heaven with a shout, with the voice of the archangel,
and with the trump of God: and the dead in Christ shall rise first: [17] then
we which are alive and remain shall be caught up together with them in
the clouds, to meet the Lord in the air: and so shall we ever be with the
Lord. [18] Wherefore comfort one another with these words.

[18] comfort: or, *exhort*

5 But of the times and the seasons, brethren, ye have no need that I write
unto you. [2] For yourselves know perfectly that the day of the Lord so
cometh as a thief in the night. [3] For when they shall say, Peace and safety;
then sudden destruction cometh upon them, as travail upon a woman
with child; and they shall not escape. [4] But ye, brethren, are not in dark-
ness, that that day should overtake you as a thief. [5] Ye are all the children
of light, and the children of the day: we are not of the night, nor of dark-
ness. [6] Therefore let us not sleep, as do others; but let us watch and be
sober. [7] For they that sleep sleep in the night; and they that be drunken
are drunken in the night. [8] But let us, who are of the day, be sober, putting
on the breastplate of faith and love; and for a helmet, the hope of salvation.
[9] For God hath not appointed us to wrath, but to obtain salvation by our
Lord Jesus Christ, [10] who died for us, that, whether we wake or sleep, we
should live together with him. [11] Wherefore comfort yourselves together,
and edify one another, even as also ye do.

[11] comfort: or, *exhort*

[12] And we beseech you, brethren, to know them which labour among
you, and are over you in the Lord, and admonish you; [13] and to esteem
them very highly in love for their work's sake. And be at peace among
yourselves. [14] Now we exhort you, brethren, warn them that are unruly,
comfort the feebleminded, support the weak, be patient toward all men.
[15] See that none render evil for evil unto any man; but ever follow that
which is good, both among yourselves, and to all men. [16] Rejoice ever-
more. [17] Pray without ceasing. [18] In every thing give thanks: for this is the
will of God in Christ Jesus concerning you. [19] Quench not the Spirit. [20] De-
spise not prophesyings. [21] But prove all things; hold fast that which is good.
[22] Abstain from all appearance of evil. [23] And the very God of peace sanc-
tify you wholly; and I pray God your whole spirit and soul and body be
preserved blameless unto the coming of our Lord Jesus Christ. [24] Faithful
is he that calleth you, who also will do it.

[14] exhort: or, *beseech*
[14] unruly: or, *disorderly*

[21] But prove: TR *Prove*

[25] Brethren, pray for us. [26] Greet all the brethren with a holy kiss. [27] I
charge you by the Lord that this epistle be read unto all the holy brethren.
[28] The grace of our Lord Jesus Christ be with you. Amen.

[27] charge: or, *adjure*

¶ The first epistle unto the Thessalonians was written from Athens.

The Second Epistle of Saint Paul to the **Thessalonians**

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: [2] grace unto you, and peace, from God our Father and the Lord Jesus Christ.

[3] We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth; [4] so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: [5] which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: [6] seeing it is a righteous thing with God to recompense tribulation to them that trouble you; [7] and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, [8] in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus: [9] who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; [10] when he shall come to be glorified in his saints, and to be admired in all them that have believed (because our testimony among you was believed) in that day. [11] Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: [12] that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

[7] his mighty angels: Gr. *the angels of his power*
[8] taking: or, *yielding*
[8] Jesus: TR adds *Christ*
[10] have believed: TR *believe*
[11] count: or, *vouchsafe*
[12] our Lord Jesus: TR adds *Christ*

2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, [2] that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is now present. [3] Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; [4] who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. [5] Remember ye not, that, when I was yet with you, I told you these things? [6] And now ye know what withholdeth that he might be revealed in his time. [7] For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. [8] And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [9] even him, whose coming is after the working of Satan with all power and signs and lying wonders, [10] and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

[2] now present: or, *at hand*

[6] withholdeth: or, *holdeth*

[13] But we are bound to give thanks always to God for you, brethren
beloved of the Lord, because God hath from the beginning chosen you
to salvation through sanctification of the Spirit and belief of the truth:
[14] whereunto he called you by our gospel, to the obtaining of the glory
of our Lord Jesus Christ. [15] Therefore, brethren, stand fast, and hold the
traditions which ye have been taught, whether by word, or by our epistle.
[16] Now our Lord Jesus Christ himself, and God, even our Father, which
hath loved us, and hath given us everlasting consolation and good hope
through grace, [17] comfort your hearts, and establish you in every good
word and work.

3 Finally, brethren, pray for us, that the word of the Lord may have free
course, and be glorified, even as it is with you: [2] and that we may be
delivered from unreasonable and wicked men: for all men have not faith.
[3] But the Lord is faithful, who shall establish you, and keep you from evil.
[4] And we have confidence in the Lord touching you, that ye both do and
will do the things which we command you. [5] And the Lord direct your
hearts into the love of God, and into the patient waiting for Christ.

[6] Now we command you, brethren, in the name of our Lord Jesus Christ,
that ye withdraw yourselves from every brother that walketh disorderly,
and not after the tradition which they received of us. [7] For yourselves know
how ye ought to follow us: for we behaved not ourselves disorderly among
you; [8] neither did we eat any man's bread for nought; but wrought with
labour and travail night and day, that we might not be chargeable to any
of you: [9] not because we have not power, but to make ourselves an ex-
ample unto you to follow us. [10] For even when we were with you, this we
commanded you, that if any would not work, neither should he eat. [11] For
we hear that there are some which walk among you disorderly, working
not at all, but are busybodies. [12] Now them that are such we command
and exhort by our Lord Jesus Christ, that with quietness they work, and
eat their own bread. [13] But ye, brethren, be not weary in well-doing. [14] And
if any man obey not our word by this epistle, note that man, and have no
company with him, that he may be ashamed. [15] Yet count him not as an
enemy, but admonish him as a brother. [16] Now the Lord of peace himself
give you peace always by all means. The Lord be with you all.

[17] The salutation of Paul with my own hand, which is the token in every
epistle: so I write. [18] The grace of our Lord Jesus Christ be with you all.
Amen.

¶ The second epistle to the Thessalonians was written from Athens.

[1] may have free course: Gr. *may run*
[2] unreasonable: Gr. *absurd*

[5] the patient waiting for Christ: or, *the patience of Christ*
[6] they: TR *he*

[13] be not weary: or, *faint not*
[14] our word by this epistle, note that man: or, *our word, signify that man by an epistle*

The First Epistle of Saint Paul to **Timothy**

1 Paul, an apostle of Jesus Christ by the commandment of God our
Saviour, and Lord Jesus Christ, which is our hope; [2] unto Timothy, my
own son in the faith: Grace, mercy, and peace, from God our Father and
Christ Jesus our Lord.

[2] Christ Jesus: TR *Jesus Christ*

[3] As I besought thee to abide still at Ephesus, when I went into Mace-
donia, that thou mightest charge some that they teach no other doctrine,
[4] neither give heed to fables and endless genealogies, which minister ques-
tions, rather than the administration of God which is in faith: so do. [5] Now
the end of the commandment is charity out of a pure heart, and of a good
conscience, and of faith unfeigned: [6] from which some having swerved
have turned aside unto vain jangling; [7] desiring to be teachers of the law;
understanding neither what they say, nor whereof they affirm. [8] But we
know that the law is good, if a man use it lawfully; [9] knowing this, that the
law is not made for a righteous man, but for the lawless and disobedient,
for the ungodly and for sinners, for unholy and profane, for murderers of
fathers and murderers of mothers, for manslayers, [10] for whoremongers,
for them that defile themselves with mankind, for menstealers, for liars,
for perjured persons, and if there be any other thing that is contrary to
sound doctrine; [11] according to the glorious gospel of the blessed God,
which was committed to my trust. [12] And I thank Christ Jesus our Lord,
who hath enabled me, for that he counted me faithful, putting me into
the ministry; [13] who was before a blasphemer, and a persecutor, and inju-
rious: but I obtained mercy, because I did it ignorantly in unbelief. [14] And
the grace of our Lord was exceeding abundant with faith and love which
is in Christ Jesus. [15] This is a faithful saying, and worthy of all acceptation,
that Christ Jesus came into the world to save sinners; of whom I am chief.
[16] Howbeit for this cause I obtained mercy, that in me first Jesus Christ
might show forth all longsuffering, for a pattern to them which should
hereafter believe on him to life everlasting. [17] Now unto the King eternal,
immortal, invisible, the only wise God, be honour and glory for ever and
ever. Amen. [18] This charge I commit unto thee, son Timothy, according
to the prophecies which went before on thee, that thou by them mightest
war a good warfare; [19] holding faith, and a good conscience; which some
having put away, concerning faith have made shipwrack: [20] of whom is
Hymeneus and Alexander; whom I have delivered unto Satan, that they
may learn not to blaspheme.

[4] the administration of God: TR *godly edifying*
[6] having swerved: or, *not aiming at*

2 I exhort therefore that, first of all, supplications, prayers, intercessions,
and giving of thanks, be made for all men; [2] for kings, and for all that
are in authority; that we may lead a quiet and peaceable life in all godli-
ness and honesty. [3] For this is good and acceptable in the sight of God our
Saviour; [4] who will have all men to be saved, and to come unto the knowl-
edge of the truth. [5] For there is one God, and one mediator between God
and men, the man Christ Jesus; [6] who gave himself a ransom for all, to be

[1] exhort: or, *desire*
[2] authority: or, *eminent place*
[6] to be testified: or, *a testimony*

testified in due time. 7 Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in
faith and verity. 8 I will therefore that men pray everywhere, lifting up holy
hands, without wrath and doubting. 9 In like manner also, that women
adorn themselves in modest apparel, with shamefastness and sobriety;
not with braided hair, or gold, or pearls, or costly array; 10 but (which be-
cometh women professing godliness) with good works. 11 Let the woman
learn in silence with all subjection. 12 But I suffer not a woman to teach,
nor to usurp authority over the man, but to be in silence. 13 For Adam was
first formed, then Eve. 14 And Adam was not deceived, but the woman
being deceived was in the transgression. 15 Notwithstanding she shall be
saved in childbearing, if they continue in faith and charity and holiness
with sobriety.

9 braided: or, *plaited*

3 This is a true saying, If a man desire the office of a bishop, he desireth
a good work. 2 A bishop then must be blameless, the husband of one
wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
3 not given to wine, no striker, not greedy of filthy lucre; but patient, not a
brawler, not covetous; 4 one that ruleth well his own house, having his chil-
dren in subjection with all gravity 5 (for if a man know not how to rule his
own house, how shall he take care of the church of God?); 6 Not a novice,
lest being lifted up with pride he fall into the condemnation of the devil.
7 Moreover he must have a good report of them which are without; lest
he fall into reproach and the snare of the devil. 8 Likewise must the dea-
cons be grave, not doubletongued, not given to much wine, not greedy of
filthy lucre; 9 holding the mystery of the faith in a pure conscience. 10 And
let these also first be proved; then let them use the office of a deacon, be-
ing found blameless. 11 Even so must their wives be grave, not slanderers,
sober, faithful in all things. 12 Let the deacons be the husbands of one wife,
ruling their children and their own houses well. 13 For they that have used
the office of a deacon well purchase to themselves a good degree, and
great boldness in the faith which is in Christ Jesus.

2 of good behaviour: or, *modest*
3 not given to wine: or, *not ready to quarrel and offer wrong as one in wine*
6 a novice: or, *one newly come to the faith*
13 have used: or, *ministered*

14 These things write I unto thee, hoping to come unto thee shortly: 15 but
if I tarry long, that thou mayest know how thou oughtest to behave thyself
in the house of God, which is the church of the living God, the pillar and
ground of the truth. 16 And without controversy great is the mystery of
godliness: God was manifest in the flesh, justified in the Spirit, seen of
angels, preached unto the Gentiles, believed on in the world, received up
into glory.

15 ground: or, *stay*

4 Now the Spirit speaketh expressly, that in the latter times some shall
depart from the faith, giving heed to seducing spirits, and doctrines of
devils; 2 [a]through the hypocrisy of men that speak lies, having their con-
science seared with a hot iron; 3 forbidding to marry, and commanding to
abstain from meats, which God hath created to be received with thanks-
giving of them which believe and know the truth. 4 For every creature of
God is good, and nothing to be refused, if it be received with thanksgiv-

[a] through the hypocrisy of men that speak lies, having their conscience: or, *speaking lies in hypocrisy, having their conscience*

ing: [5] for it is sanctified by the word of God and prayer. [6] If thou put the
brethren in remembrance of these things, thou shalt be a good minister
of Jesus Christ, nourished up in the words of faith and of good doctrine,
whereunto thou hast attained. [7] But refuse profane and old wives' fables,
and exercise thyself rather unto godliness. [8] For bodily exercise profiteth
little: but godliness is profitable unto all things, having promise of the life
that now is, and of that which is to come. [9] This is a faithful saying and
worthy of all acceptation. [10] For therefore we both labour and suffer re-
proach, because we trust in the living God, who is the Saviour of all men,
specially of those that believe. [11] These things command and teach.

[8] little: or, *for a little time*

[12] Let no man despise thy youth; but be thou an example of the believers,
in word, in conversation, in charity, in spirit, in faith, in purity. [13] Till I
come, give attendance to reading, to exhortation, to doctrine. [14] Neglect
not the gift that is in thee, which was given thee by prophecy, with the
laying on of the hands of the presbytery. [15] Meditate upon these things;
give thyself wholly to them; that thy profiting may appear to all. [16] Take
heed unto thyself, and unto the doctrine; continue in them: for in doing
this thou shalt both save thyself, and them that hear thee.

[15] to all: or, *in all things*

5 Rebuke not an elder, but entreat him as a father; and the younger men
as brethren; [2] the elder women as mothers; the younger as sisters, with
all purity. [3] Honour widows that are widows indeed. [4] But if any widow
have children or nephews, let them learn first to show piety at home, and
to requite their parents: for that is acceptable before God. [5] Now she that
is a widow indeed, and desolate, trusteth in God, and continueth in sup-
plications and prayers night and day. [6] But she that liveth in pleasure is
dead while she liveth. [7] And these things give in charge, that they may be
blameless. [8] But if any provide not for his own, and specially for those of
his own house, he hath denied the faith, and is worse than an infidel. [9] Let
not a widow be taken into the number under threescore years old, having
been the wife of one man, [10] well reported of for good works; if she have
brought up children, if she have lodged strangers, if she have washed the
saints' feet, if she have relieved the afflicted, if she have diligently followed
every good work. [11] But the younger widows refuse: for when they have be-
gun to wax wanton against Christ, they will marry; [12] having damnation,
because they have cast off their first faith. [13] And withal they learn to be
idle, wandering about from house to house; and not only idle, but tattlers
also and busybodies, speaking things which they ought not. [14] I will there-
fore that the younger women marry, bear children, guide the house, give
none occasion to the adversary to speak reproachfully. [15] For some are
already turned aside after Satan. [16] If any man or woman that believeth
have widows, let them relieve them, and let not the church be charged;
that it may relieve them that are widows indeed.

[4] piety: or, *kindness*
[4] is: TR adds *good and*
[6] in pleasure: or, *delicately*

[8] house: or, *kindred*
[9] taken: or, *chosen*

[14] to speak reproachfully: Gr. *for their railing*

[17] Let the elders that rule well be counted worthy of double honour, es-
pecially they who labour in the word and doctrine. [18] For the scripture
saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The
labourer is worthy of his reward. [19] Against an elder receive not an accu-
sation, but before two or three witnesses. [20] Them that sin rebuke before

[18] Deut. 25:4 (LXX ≠ Heb.)

[19] before: or, *under*

all, that others also may fear. [21] I charge thee before God, and the Lord
Jesus Christ, and the elect angels, that thou observe these things without
preferring one before another, doing nothing by partiality. [22] Lay hands
suddenly on no man, neither be partaker of other men's sins: keep thyself
pure. [23] Drink no longer water, but use a little wine for thy stomach's sake
and thy often infirmities. [24] Some men's sins are open beforehand, going
before to judgment; and some men they follow after. [25] Likewise also the
good works of some are manifest beforehand; and they that are otherwise
cannot be hid.

[21] without preferring one before another: or, *without prejudice*

6 Let as many servants as are under the yoke count their own masters
worthy of all honour, that the name of God and his doctrine be not
blasphemed. [2] And they that have believing masters, let them not despise
them, because they are brethren; but rather do them service, because
they are faithful and beloved, partakers of the benefit. These things teach
and exhort. [3] If any man teach otherwise, and consent not to wholesome
words, even the words of our Lord Jesus Christ, and to the doctrine which
is according to godliness; [4] he is proud, knowing nothing, but doting about
questions and strifes of words, whereof cometh envy, strife, railings, evil
surmisings, [5] constant quarrellings of men of corrupt minds, and destitute
of the truth, supposing that godliness is gain: from such withdraw thyself.
[6] But godliness with contentment is great gain. [7] For we brought nothing
into this world, and it is certain we can carry nothing out. [8] And having
food and raiment let us be therewith content. [9] But they that will be rich
fall into temptation and a snare, and into many foolish and hurtful lusts,
which drown men in destruction and perdition. [10] For the love of money is
the root of all evil: which while some coveted after, they have erred from
the faith, and pierced themselves through with many sorrows. [11] But thou,
O man of God, flee these things; and follow after righteousness, godliness,
faith, love, patience, meekness. [12] Fight the good fight of faith, lay hold on
eternal life, whereunto thou art called, and hast professed a good profession before many witnesses. [13] I give thee charge in the sight of God,
who quickeneth all things, and before Christ Jesus, who before Pontius
Pilate witnessed a good confession; [14] that thou keep this commandment
without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
[15] which in his times he shall show, who is the blessed and only Potentate,
the King of kings, and Lord of lords; [16] who only hath immortality, dwelling
in the light which no man can approach unto; whom no man hath seen,
nor can see: to whom be honour and power everlasting. Amen.

[2] faithful: or, *believing*

[4] proud: or, *a fool*
[4] doting: or, *sick*

[5] constant quarrellings: TR *perverse disputings*
[5] godliness is gain: or, *gain is godliness*

[10] erred: or, *been seduced*

[12] art: TR adds *also*

[13] confession: or, *profession*

[17] Charge them that are rich in this world, that they be not highminded,
nor trust in uncertain riches, but in the living God, who giveth us richly
all things to enjoy; [18] that they do good, that they be rich in good works,
ready to distribute, willing to communicate; [19] laying up in store for themselves a good foundation against the time to come, that they may lay hold
on eternal life. [20] O Timothy, keep that which is committed to thy trust,
avoiding profane and vain babblings, and oppositions of science falsely
so called: [21] which some professing have erred concerning the faith. Grace
be with thee. Amen.

[17] uncertain riches: Gr. *uncertainty of riches*
[18] willing: or, *sociable*

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

The Second Epistle of Saint Paul to **Timothy**

1 Paul, an apostle of Jesus Christ by the will of God, according to the
promise of life which is in Christ Jesus, 2 to Timothy, my dearly beloved
son: Grace, mercy, and peace, from God the Father and Christ Jesus our
Lord.
3 I thank God, whom I serve from my forefathers with pure conscience,
that without ceasing I have remembrance of thee in my prayers night and
day; 4 greatly desiring to see thee, being mindful of thy tears, that I may be
filled with joy; 5 when I call to remembrance the unfeigned faith that is in
thee, which dwelt first in thy grandmother Lois, and thy mother Eunice;
and I am persuaded that in thee also. 6 Wherefore I put thee in remem-
brance that thou stir up the gift of God, which is in thee by the putting on
of my hands. 7 For God hath not given us the spirit of fear; but of power,
and of love, and of a sound mind. 8 Be not thou therefore ashamed of the
testimony of our Lord, nor of me his prisoner: but be thou partaker of the
afflictions of the gospel according to the power of God; 9 who hath saved
us, and called us with a holy calling, not according to our works, but ac-
cording to his own purpose and grace, which was given us in Christ Jesus
before the world began, 10 but is now made manifest by the appearing of
our Saviour Jesus Christ, who hath abolished death, and hath brought life
and immortality to light through the gospel: 11 whereunto I am appointed
a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which
cause I also suffer these things: nevertheless I am not ashamed: for I know
whom I have believed, and I am persuaded that he is able to keep that
which I have committed unto him against that day. 13 Hold fast the form
of sound words, which thou hast heard of me, in faith and love which is
in Christ Jesus. 14 That good thing which was committed unto thee keep
by the Holy Spirit which dwelleth in us. 15 This thou knowest, that all they
which are in Asia be turned away from me; of whom are Phygelus and
Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for
he oft refreshed me, and was not ashamed of my chain: 17 but, when he
was in Rome, he sought me out very diligently, and found me. 18 The Lord
grant unto him that he may find mercy of the Lord in that day: and in how
many things he ministered at Ephesus, thou knowest very well.

12 believed: or, *trusted*

15 Phygelus: TR *Phygellus*

18 ministered: or, *ministered unto me*

2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.
2 And the things that thou hast heard of me among many witnesses,
the same commit thou to faithful men, who shall be able to teach others
also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ.
4 No man that warreth entangleth himself with the affairs of this life; that
he may please him who hath chosen him to be a soldier. 5 And if a man also
strive for masteries, yet is he not crowned, except he strive lawfully. 6 The
husbandman that laboureth must be first partaker of the fruits. 7 Consider
what I say; and the Lord give thee understanding in all things. 8 Remember
that Jesus Christ of the seed of David was raised from the dead according

2 among: or, *by*

6 that laboureth must be first: or, *labouring first must be*

to my gospel: [9] wherein I suffer trouble, as an evil-doer, even unto bonds;
but the word of God is not bound. [10] Therefore I endure all things for the
elects' sakes, that they may also obtain the salvation which is in Christ
Jesus with eternal glory. [11] It is a faithful saying: For if we be dead with
him, we shall also live with him: [12] if we suffer, we shall also reign with him:
if we deny him, he also will deny us: [13] if we believe not, yet he abideth
faithful: he cannot deny himself.

[14] Of these things put them in remembrance, charging them before the
Lord that they strive not about words to no profit, but to the subverting
of the hearers. [15] Study to show thyself approved unto God, a workman
that needeth not to be ashamed, rightly dividing the word of truth. [16] But
shun profane and vain babblings: for they will increase unto more ungod-
liness. [17] And their word will eat as doth a canker: of whom is Hymeneus
and Philetus; [18] who concerning the truth have erred, saying that the res-
urrection is past already; and overthrow the faith of some. [19] Nevertheless
the foundation of God standeth sure, having this seal, The Lord knoweth
them that are his. And, Let every one that nameth the name of the Lord
depart from iniquity. [20] But in a great house there are not only vessels of
gold and of silver, but also of wood and of earth; and some to honour,
and some to dishonour. [21] If a man therefore purge himself from these,
he shall be a vessel unto honour, sanctified, and meet for the master's
use, and prepared unto every good work. [22] Flee also youthful lusts: but
follow righteousness, faith, charity, peace, with them that call on the Lord
out of a pure heart. [23] But foolish and unlearned questions avoid, know-
ing that they do gender strifes. [24] And the servant of the Lord must not
strive; but be gentle unto all men, apt to teach, patient, [25] in meekness
instructing those that oppose themselves; if God peradventure will give
them repentance to the acknowledging of the truth; [26] and that they may
recover themselves out of the snare of the devil, who are taken captive by
him at his will.

3 This know also, that in the last days perilous times shall come. [2] For
men shall be lovers of their own selves, covetous, boasters, proud,
blasphemers, disobedient to parents, unthankful, unholy, [3] without nat-
ural affection, implacable, false accusers, incontinent, fierce, despisers
of those that are good, [4] traitors, heady, highminded, lovers of pleasures
more than lovers of God; [5] having a form of godliness, but denying the
power thereof: from such turn away. [6] For of this sort are they which creep
into houses, and lead captive silly women laden with sins, led away with
divers lusts, [7] ever learning, and never able to come to the knowledge of
the truth. [8] Now as Jannes and Jambres withstood Moses, so do these also
resist the truth: men of corrupt minds, reprobate concerning the faith.
[9] But they shall proceed no further: for their folly shall be manifest unto
all men, as theirs also was. [10] But thou hast fully known my doctrine, man-
ner of life, purpose, faith, longsuffering, charity, patience, [11] persecutions,
afflictions, which came unto me at Antioch, at Iconium, at Lystra; what
persecutions I endured: but out of them all the Lord delivered me. [12] Yea,
and all that will live godly in Christ Jesus shall suffer persecution. [13] But

[17] canker: or, *gangrene*
[19] Num. 16:5 (Heb. ≠ LXX)
[19] sure: or, *steady*
[19] the name of the Lord: TR *the name of Christ*
[24] patient: or, *forbearing*
[26] recover: Gr. *awake*
[26] taken captive: Gr. *taken alive*
[3] implacable: or, *trucebreakers*
[3] false accusers: or, *makebates*
[8] reprobate: or, *of no judgment*
[10] thou hast fully known: or, *thou hast been a diligent follower of*

evil men and seducers shall wax worse and worse, deceiving, and being
deceived. [14] But continue thou in the things which thou hast learned and
hast been assured of, knowing of whom thou hast learned them; [15] and
that from a child thou hast known the holy scriptures, which are able to
make thee wise unto salvation through faith which is in Christ Jesus. [16] All
scripture is given by inspiration of God, and is profitable for doctrine, for
reproof, for correction, for instruction in righteousness: [17] that the man of
God may be perfect, thoroughly furnished unto all good works.

4 I charge thee therefore before God, and the Lord Jesus Christ, who
shall judge the quick and the dead at his appearing and his kingdom;
[2] preach the word; be instant in season, out of season; reprove, rebuke,
exhort with all longsuffering and doctrine. [3] For the time will come when
they will not endure sound doctrine; but after their own lusts shall they
heap to themselves teachers, having itching ears; [4] and they shall turn
away their ears from the truth, and shall be turned unto fables. [5] But watch
thou in all things, endure afflictions, do the work of an evangelist, make
full proof of thy ministry. [6] For I am now offered, and the time of my de-
parture is at hand. [7] I have fought a good fight, I have finished my course,
I have kept the faith: [8] henceforth there is laid up for me a crown of righ-
teousness, which the Lord, the righteous judge, shall give me at that day:
and not to me only, but unto all them also that love his appearing.

[9] Do thy diligence to come shortly unto me: [10] for Demas hath forsaken
me, having loved this present world, and is departed unto Thessalonica;
Crescens to Galatia, Titus unto Dalmatia. [11] Only Luke is with me. Take
Mark, and bring him with thee: for he is profitable to me for the ministry.
[12] And Tychicus have I sent to Ephesus. [13] The cloak that I left at Troas with
Carpus, when thou comest, bring with thee, and the books, but especially
the parchments. [14] Alexander the coppersmith did me much evil: the Lord
reward him according to his works: [15] of whom be thou ware also; for he
hath greatly withstood our words. [16] At my first answer no man stood with
me, but all men forsook me: I pray God that it may not be laid to their
charge. [17] Notwithstanding the Lord stood with me, and strengthened me;
that by me the preaching might be fully known, and that all the Gentiles
might hear: and I was delivered out of the mouth of the lion. [18] And the
Lord shall deliver me from every evil work, and will preserve me unto his
heavenly kingdom: to whom be glory for ever and ever. Amen.

[19] Salute Prisca and Aquila, and the household of Onesiphorus. [20] Eras-
tus abode at Corinth: but Trophimus have I left at Miletus sick. [21] Do thy
diligence to come before winter. Eubulus greeteth thee, and Pudens, and
Linus, and Claudia, and all the brethren. [22] The Lord Jesus Christ be with
thy spirit. Grace be with you. Amen.

¶ The second epistle unto Timothy, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

[5] make full proof of: or, *fulfil*
[6] now: or, *now ready to be*

[15] our words: or, *our preachings*

The Epistle of Saint Paul to
Titus

1 Paul, a servant of God, and an apostle of Jesus Christ, according to
the faith of God's elect, and the acknowledging of the truth which
is after godliness, [2] in hope of eternal life, which God, that cannot lie,
promised before the world began; [3] but hath in due times manifested his
word through preaching, which is committed unto me according to the
commandment of God our Saviour; [4] to Titus, my own son after the com-
mon faith: Grace, mercy, and peace, from God the Father and the Lord
Jesus Christ our Saviour.

[5] For this cause left I thee in Crete, that thou shouldst set in order the
things that are wanting, and ordain elders in every city, as I had appointed
thee: [6] if any be blameless, the husband of one wife, having faithful chil-
dren not accused of riot or unruly. [7] For a bishop must be blameless, as
the steward of God; not selfwilled, not soon angry, not given to wine, no
striker, not given to filthy lucre; [8] but a lover of hospitality, a lover of good
men, sober, just, holy, temperate; [9] holding fast the faithful word as he
hath been taught, that he may be able by sound doctrine both to exhort
and to convince the gainsayers. [10] For there are many unruly and vain
talkers and deceivers, specially they of the circumcision: [11] whose mouths
must be stopped, who subvert whole houses, teaching things which they
ought not, for filthy lucre's sake. [12] One of themselves, even a prophet
of their own, said, The Cretians are always liars, evil beasts, slow bellies.
[13] This witness is true. Wherefore rebuke them sharply, that they may be
sound in the faith; [14] not giving heed to Jewish fables, and commandments
of men, that turn from the truth. [15] Unto the pure all things are pure: but
unto them that are defiled and unbelieving is nothing pure; but even their
mind and conscience is defiled. [16] They profess that they know God; but
in works they deny him, being abominable, and disobedient, and unto
every good work reprobate.

2 But speak thou the things which become sound doctrine: [2] that the
aged men be sober, grave, temperate, sound in faith, in charity, in pa-
tience. [3] The aged women likewise, that they be in behaviour as becometh
holiness, not false accusers, not given to much wine, teachers of good
things; [4] that they may teach the young women to be sober, to love their
husbands, to love their children, [5] to be discreet, chaste, keepers at home,
good, obedient to their own husbands, that the word of God be not blas-
phemed. [6] Young men likewise exhort to be sober-minded. [7] In all things
showing thyself a pattern of good works: in doctrine showing incorrupt-
ness, gravity, sincerity, [8] sound speech that cannot be condemned; that
he that is of the contrary part may be ashamed, having no evil thing to
say of us. [9] Exhort servants to be obedient unto their own masters, and
to please them well in all things; not answering again; [10] not purloining,
but showing all good fidelity; that they may adorn the doctrine of God

[2] in: or, *for*

[5] wanting: or, *left undone*

[8] good men: or, *good things*
[9] as he hath been taught: or, *in teaching*

[16] reprobate: or, *void of judgment*
[2] sober: or, *vigilant*
[3] holiness: or, *holy women*
[3] false accusers: or, *makebates*
[4] sober: or, *wise*
[6] sober-minded: or, *discreet*

[8] us: TR *you*
[9] answering again: or, *gainsaying*

our Saviour in all things. 11 For the grace of God [a]that bringeth salvation
hath appeared to all men, 12 teaching us that denying ungodliness and
worldly lusts we should live soberly, righteously, and godly, in this present
world; 13 looking for that blessed hope, and the glorious appearing of the
great God and our Saviour Jesus Christ; 14 who gave himself for us, that he
might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke
with all authority. Let no man despise thee.

3 Put them in mind to be subject to principalities and powers, to obey
magistrates, to be ready to every good work, 2 to speak evil of no man,
to be no brawlers, but gentle, showing all meekness unto all men. 3 For
we ourselves also were sometime foolish, disobedient, deceived, serving
divers lusts and pleasures, living in malice and envy, hateful, and hating
one another. 4 But after that the kindness and love of God our Saviour to-
ward man appeared, 5 not by works of righteousness which we have done,
but according to his mercy he saved us, by the washing of regeneration,
and renewing of the Holy Spirit; 6 which he shed on us abundantly through
Jesus Christ our Saviour; 7 that being justified by his grace, we should be
made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which
have believed in God might be careful to maintain good works. These
things are good and profitable unto men. 9 But avoid foolish questions,
and genealogies, and contentions, and strivings about the law; for they
are unprofitable and vain. 10 A man that is a heretic, after the first and second admonition, reject; 11 knowing that he that is such is subverted, and
sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come
unto me to Nicopolis: for I have determined there to winter. 13 Bring Zenas
the lawyer and Apollos on their journey diligently, that nothing be wanting
unto them. 14 And let ours also learn to maintain good works for necessary
uses, that they be not unfruitful. 15 All that are with me salute thee. Greet
them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

4 love: or, *pity*

6 abundantly: Gr. *richly*

14 maintain good works: or, *profess honest trades*

[a] that bringeth salvation hath appeared to all men: or, *that bringeth salvation to all men, hath appeared*

The Epistle of Saint Paul to
Philemon

1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, 2 and to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:
3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.
4 I thank my God, making mention of thee always in my prayers, 5 hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 6 that the communication of thy faith may become effectual by the acknowledging of every good thing which is in us in Christ
Jesus. 7 For we have great thankfulness and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. 8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, 9 yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. 10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 11 which in time past was to thee unprofitable, but now profitable to thee and to me: 12 whom I have sent again: thou therefore receive him, that is, my own bowels: 13 whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever; 16 not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on my account; 19 I Paul have written it with my own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thy own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. 23 There salute thee Epaphras, my fellowprisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

6 us: TR *you*
7 thankfulness: TR *joy*

The Epistle of Saint Paul to the
Hebrews

1 God, who at sundry times and in divers manners spake in time past
unto the fathers by the prophets, [2] hath at the end of these days spo-
ken unto us by his Son, whom he hath appointed heir of all things, by
whom also he made the worlds; [3] who being the brightness of his glory,
and the express image of his person, and upholding all things by the word
of his power, when he had by himself purged our sins, sat down on the
right hand of the Majesty on high; [4] being made so much better than the
angels, as he hath by inheritance obtained a more excellent name than
they. [5] For unto which of the angels said he at any time, Thou art my Son,
this day have I begotten thee? And again, I will be to him a Father, and he
shall be to me a Son? [6] And again, when he bringeth in the first-begotten
into the world, he saith, And let all the angels of God worship him. [7] And
of the angels he saith, Who maketh his angels spirits, and his ministers a
flame of fire. [8] But unto the Son he saith, Thy throne, O God, is for ever
and ever: a sceptre of righteousness is the sceptre of thy kingdom. [9] Thou
hast loved righteousness, and hated iniquity; therefore God, even thy God,
hath anointed thee with the oil of gladness above thy fellows. [10] And, Thou,
Lord, in the beginning hast laid the foundation of the earth; and the heav-
ens are the works of thy hands: [11] they shall perish; but thou remainest;
and they all shall wax old as doth a garment; [12] and as a vesture shalt thou
fold them up, and they shall be changed: but thou art the same, and thy
years shall not fail. [13] But to which of the angels said he at any time, Sit
on my right hand, until I make thy enemies thy footstool? [14] Are they not
all ministering spirits, sent forth to minister for them who shall be heirs
of salvation?

[2] at the end of these days: TR *in these last days*

[5] 2 Kgdms. 7:14; Ps. 2:7 (Heb. + LXX)
[6] Ps. 96:7
[7] Ps. 103:4 (Heb. + LXX)
[8] Ps. 44:7–8 (Heb. + LXX)
[8] righteousness: Gr. *rightness*, or *straightness*
[10] Ps. 101:26–28

[13] Ps. 109:1 (Heb. + LXX)

2 Therefore we ought to give the more earnest heed to the things which
we have heard, lest at any time we should drift away. [2] For if the word
spoken by angels was steadfast, and every transgression and disobedience
received a just recompense of reward; [3] how shall we escape, if we neglect
so great salvation; which at the first began to be spoken by the Lord, and
was confirmed unto us by them that heard him; [4] God also bearing them
witness, both with signs and wonders, and with divers miracles, and gifts
of the Holy Spirit, according to his own will?
[5] For unto the angels hath he not put in subjection the world to come,
whereof we speak: [6] but one in a certain place testified, saying, What is
man, that thou art mindful of him? or the son of man, that thou visitest
him? [7] Thou madest him a little lower than the angels; thou crownedst him
with glory and honour: [8] thou hast put all things in subjection under his
feet. For in that he put all in subjection under him, he left nothing that is
not put under him. But now we see not yet all things put under him. [9] But
we see Jesus, who was made a little lower than the angels, for the suffering
of death, crowned with glory and honour; that he by the grace of God
should taste death for every man. [10] For it became him, for whom are all

[1] drift away: or, *let them slip*
[1] drift away: Gr. *run out as leaking vessels*

[4] gifts: or, *distributions*

[6] Ps. 8:5–7 (LXX ≠ Heb.)
[7] a little lower than: or, *a little while inferior to*
[7] honour: TR *honour, and didst set him over the works of thy hands*
[9] for the suffering: or, *by the suffering*

things, and by whom are all things, in bringing many sons unto glory, to
make the captain of their salvation perfect through sufferings. 11 For both
he that sanctifieth and they who are sanctified are all of one: for which
cause he is not ashamed to call them brethren, 12 saying, I will declare
thy name unto my brethren, in the midst of the church will I sing praise
unto thee. 13 And again, I will put my trust in him. And again, Behold,
I, and the children which God hath given me. 14 Forasmuch then as the
children are partakers of flesh and blood, he also himself likewise took
part of the same; that through death he might destroy him that had the
power of death, that is, the devil; 15 and deliver them who through fear
of death were all their lifetime subject to bondage. 16 For verily he [a]took
not on him the nature of angels; but he took on him the seed of Abraham.
17 Wherefore in all things it behoved him to be made like unto his brethren,
that he might be a merciful and faithful high priest in things pertaining
to God, to make reconciliation for the sins of the people. 18 For in that he
himself hath suffered being tempted, he is able to succour them that are
tempted.

12 Ps. 21:23 (Heb. ≠ LXX)
13 Esai. 8:17 (Heb. + LXX)
13 Esai. 8:18 (LXX ≠ Heb.)

3 Wherefore, holy brethren, partakers of the heavenly calling, consider
the Apostle and High Priest of our profession, Jesus Christ; 2 who was
faithful to him that appointed him, as also Moses was faithful in all his
house. 3 For this man was counted worthy of more glory than Moses, inas-
much as he who hath builded the house hath more honour than the house.
4 For every house is builded by some man; but he that built all things is
God. 5 And Moses verily was faithful in all his house, as a servant, for a tes-
timony of those things which were to be spoken after; 6 but Christ as a Son
over his own house; whose house are we, if we hold fast the confidence
and the rejoicing of the hope firm unto the end. 7 Wherefore, as the Holy
Spirit saith, Today if ye will hear his voice, 8 harden not your hearts, as in
the provocation, in the day of temptation in the wilderness: 9 when your
fathers tempted me, proved me, and saw my works forty years. 10 Where-
fore I was grieved with that generation, and said, They do always err in
their heart; and they have not known my ways. 11 So I sware in my wrath,
They shall not enter into my rest.

1 Jesus Christ: TR *Christ Jesus*
2 appointed: Gr. *made*, 1 Kgdms. 12:6
7 Ps. 94:8–11
11 They shall not enter: Gr. *if they shall enter*

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief,
in departing from the living God. 13 But exhort one another daily, while it
is called Today; lest any of you be hardened through the deceitfulness of
sin. 14 For we are made partakers of Christ, if we hold the beginning of
our confidence steadfast unto the end; 15 whilst it is said, Today if ye will
hear his voice, harden not your hearts, as in the provocation. 16 For some,
when they had heard, did provoke: howbeit not all that came out of Egypt
by Moses. 17 But with whom was he grieved forty years? was it not with
them that had sinned, whose carcases fell in the wilderness? 18 And to
whom sware he that they should not enter into his rest, but to them that
believed not? 19 So we see that they could not enter in because of unbelief.

15 Ps. 94:8 (Heb. + LXX)

[a] he took not on him the nature of angels; but he took on him the seed of Abraham: Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold*

4 Let us therefore fear, lest, a promise being left us of entering into his
rest, any of you should seem to come short of it. [2] For unto us was
the gospel preached, as well as unto them: but the word preached did not
profit them, they not being united by faith to them that heard it. [3] For we
which have believed do enter into rest, as he said, As I have sworn in my
wrath, if they shall enter into my rest: although the works were finished
from the foundation of the world. [4] For he spake in a certain place of the
seventh day on this wise, And God did rest the seventh day from all his
works. [5] And in this place again, If they shall enter into my rest. [6] Seeing
therefore it remaineth that some must enter therein, and they to whom it
was first preached entered not in because of unbelief, [7] again, he limiteth
a certain day, saying in David, Today, after so long a time; as it is said,
Today if ye will hear his voice, harden not your hearts. [8] For if Jesus had
given them rest, then would he not afterward have spoken of another day.
[9] There remaineth therefore a rest to the people of God. [10] For he that is
entered into his rest, he also hath ceased from his own works, as God did
from his. [11] Let us labour therefore to enter into that rest, lest any man
fall after the same example of unbelief. [12] For the word of God is quick,
and powerful, and sharper than any two-edged sword, piercing even to
the dividing asunder of soul and spirit, and of the joints and marrow, and
is a discerner of the thoughts and intents of the heart. [13] Neither is there
any creature that is not manifest in his sight: but all things are naked and
opened unto the eyes of him with whom we have to do.

[14] Seeing then that we have a great high priest, that is passed through
the heavens, Jesus the Son of God, let us hold fast our profession. [15] For
we have not a high priest which cannot be touched with the feeling of
our infirmities; but was in all points tempted like as we are, yet without
sin. [16] Let us therefore come boldly unto the throne of grace, that we may
obtain mercy, and find grace to help in time of need.

5 For every high priest taken from among men is ordained for men in
things pertaining to God, that he may offer both gifts and sacrifices
for sins: [2] who can have compassion on the ignorant, and on them that
are out of the way; for that he himself also is compassed with infirmity.
[3] And by reason hereof he ought, as for the people, so also for himself, to
offer for sins. [4] And no man taketh this honour unto himself, but when
he is called of God, as was Aaron. [5] So also Christ glorified not himself
to be made a high priest; but he that said unto him, Thou art my Son,
today have I begotten thee. [6] As he saith also in another place, Thou art a
priest for ever after the order of Melchisedek. [7] Who in the days of his flesh,
when he had offered up prayers and supplications with strong crying and
tears unto him that was able to save him from death, and was heard in
that he feared; [8] though he were a Son, yet learned he obedience by the
things which he suffered; [9] and being made perfect, he became the author
of eternal salvation unto all them that obey him; [10] called of God a high
priest after the order of Melchisedek.

[11] Of whom we have many things to say, and hard to be uttered, seeing
ye are dull of hearing. [12] For when for the time ye ought to be teachers, ye

[2] the word preached: Gr. *the word of hearing*
[2] they not being united by faith to them: TR *not being mixed with faith in them*
[3] Ps. 94:11 (Heb. + LXX)
[4] Gen. 2:2 (Heb. + LXX)
[6] it was first preached: or, *the gospel was first preached*
[7] Ps. 94:8 (Heb. + LXX)
[8] Jesus: that is, *Joshua*
[9] rest: or, *keeping of a Sabbath*
[11] unbelief: or, *disobedience*
[14] through: or, *into*
[2] can have compassion on: or, *can reasonably bear with*
[4] when he: TR *he that*
[5] Ps. 2:7 (Heb. + LXX)
[6] Ps. 109:4 (Heb. + LXX)
[7] in that he feared: or, *for his piety*

have need that one teach you again which be the first principles of the
oracles of God; and are become such as have need of milk, and not of
strong meat. 13 For every one that useth milk is unskilful in the word of
righteousness: for he is a babe. 14 But strong meat belongeth to them that
are of full age, even those who by reason of use have their senses exercised
to discern both good and evil.

6 Therefore leaving the principles of the doctrine of Christ, let us go on
unto perfection; not laying again the foundation of repentance from
dead works, and of faith towards God, 2 of the doctrine of baptisms, and
of laying on of hands, and of resurrection of the dead, and of eternal judg-
ment. 3 And this let us do, if God permit. 4 For it is impossible for those
who were once enlightened, and have tasted of the heavenly gift, and were
made partakers of the Holy Spirit, 5 and have tasted the good word of God,
and the powers of the world to come, 6 if they shall fall away, to renew
them again unto repentance; seeing they crucify to themselves the Son
of God afresh, and put him to an open shame. 7 For the earth which drin-
keth in the rain that cometh oft upon it, and bringeth forth herbs meet
for them for whose sake it is dressed, receiveth blessing from God: 8 but
that which beareth thorns and briers is rejected, and is nigh unto cursing;
whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that ac-
company salvation, though we thus speak. 10 For God is not unrighteous
to forget your work and labour of love, which ye have shown toward his
name, in that ye have ministered to the saints, and do minister. 11 And
we desire that every one of you do show the same diligence to the full
assurance of hope unto the end: 12 that ye be not slothful, but followers
of them who through faith and patience inherit the promises. 13 For when
God made promise to Abraham, because he could swear by no greater,
he sware by himself, 14 saying, Surely blessing I will bless thee, and mul-
tiplying I will multiply thee. 15 And so, after he had patiently endured, he
obtained the promise. 16 For men verily swear by the greater: and an oath
for confirmation is to them an end of all strife. 17 Wherein God, willing
more abundantly to show unto the heirs of promise the immutability of
his counsel, confirmed it by an oath: 18 that by two immutable things, in
which it was impossible for God to lie, we might have a strong consola-
tion, who have fled for refuge to lay hold upon the hope set before us:
19 which hope we have as an anchor of the soul, both sure and steadfast,
and which entereth into that within the veil; 20 whither the forerunner is
for us entered, even Jesus, made a high priest for ever after the order of
Melchisedek.

7 For this Melchisedek, king of Salem, priest of the most high God, who
met Abraham returning from the slaughter of the kings, and blessed
him; 2 to whom also Abraham gave a tenth part of all; first being by inter-
pretation King of righteousness, and after that also King of Salem, which
is, King of peace; 3 without father, without mother, without descent, hav-
ing neither beginning of days, nor end of life; but made like unto the Son
of God; abideth a priest continually. 4 Now consider how great this man

13 unskilful: Gr. *hath no experience*
14 of full age: or, *perfect*
14 of use: or, *of a habit*, or *perfection*
1 principles of the doctrine of Christ: or, *the word of the beginning of Christ*
3 let us: TR *will we*
7 for whose sake: or, *by whom*
14 Gen. 22:17 (Heb. + LXX)
17 confirmed it: Gr. *interposed himself*
3 without descent: Gr. *without pedigree*

was, unto whom even the patriarch Abraham gave the tenth of the spoils.
5 And verily they that are of the sons of Levi, who receive the office of the
priesthood, have a commandment to take tithes of the people according
to the law, that is, of their brethren, though they come out of the loins of
Abraham: 6 but he whose descent is not counted from them received tithes
of Abraham, and blessed him that had the promises. 7 And without all con-
tradiction the less is blessed of the better. 8 And here men that die receive
tithes; but there he receiveth them, of whom it is witnessed that he liveth.
9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abra-
ham. 10 For he was yet in the loins of his father, when Melchisedek met
him. 11 If therefore perfection were by the Levitical priesthood (for under
it the people received the law), what further need was there that another
priest should rise after the order of Melchisedek, and not be called after
the order of Aaron? 12 For the priesthood being changed, there is made
of necessity a change also of the law. 13 For he of whom these things are
spoken pertaineth to another tribe, of which no man gave attendance at
the altar. 14 For it is evident that our Lord sprang out of Judah; of which
tribe Moses spake nothing concerning priesthood. 15 And it is yet far more
evident: for that after the similitude of Melchisedek there ariseth another
priest, 16 who is made, not after the law of a carnal commandment, but
after the power of an endless life. 17 For he testifieth, Thou art a priest for
ever after the order of Melchisedek. 18 For there is verily a disannulling of
the commandment going before for the weakness and unprofitableness
thereof. 19 For the law made nothing perfect, but the bringing in of a bet-
ter hope did; by the which we draw nigh unto God. 20 And inasmuch as
not without an oath he was made priest 21 (for those priests were made
without an oath; but this with an oath by him that said unto him, The
Lord sware and will not repent, Thou art a priest for ever after the order
of Melchisedek): 22 by so much was Jesus made a surety of a better testa-
ment. 23 And they truly were many priests, because they were not suffered
to continue by reason of death: 24 but this man, because he continueth
ever, hath an unchangeable priesthood. 25 Wherefore he is able also to
save them to the uttermost that come unto God by him, seeing he ever
liveth to make intercession for them.
26 For such a high priest became us, who is holy, harmless, undefiled,
separate from sinners, and made higher than the heavens; 27 who needeth
not daily, as those high priests, to offer up sacrifice, first for his own sins,
and then for the people's: for this he did once, when he offered up himself.
28 For the law maketh men high priests which have infirmity; but the word
of the oath, which was since the law, maketh the Son, who is consecrated
for evermore.

8 Now of the things which we have spoken this is the sum: We have such
a high priest, who is set on the right hand of the throne of the Majesty
in the heavens; 2 a minister of the sanctuary, and of the true tabernacle,
which the Lord pitched, and not man. 3 For every high priest is ordained
to offer gifts and sacrifices: wherefore it is of necessity that this man have
somewhat also to offer. 4 For if he were on earth, he should not be a priest,

6 descent: or, *pedigree*

17 Ps. 109:4 (Heb. + LXX)

19 but the bringing in: or, *but it was the bringing in*

21 Ps. 109:4 (Heb. + LXX)

21 without an oath: or, *without swearing of an oath*

24 unchangeable: or, *which passeth not from one to another*

25 to the uttermost: or, *evermore*

28 consecrated: Gr. *perfected*

2 of the sanctuary: or, *of holy things*

seeing that there are priests that offer gifts according to the law: [5] who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, thou shalt make all things according to the pattern shown to thee in the mount. [6] But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

[7] For if that first covenant had been faultless, then should no place have been sought for the second. [8] For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: [9] not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. [10] For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: [11] and they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. [12] For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. [13] In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

9 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. [2] For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. [3] And after the second veil, the tabernacle which is called the holiest of all; [4] which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; [5] and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. [6] Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. [7] But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: [8] the Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: [9] which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; [10] which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. [11] But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, [12] neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. [13] For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the un-

[4] there are priests: or, *they are priests*
[5] Ex. 25:40
[5] thou shalt: TR *that thou*
[6] covenant: or, *testament*
[8] Jer. 38:31–34
[10] put: Gr. *give*
[10] in: or, *upon*
[11] fellow citizen: TR *neighbour*
[1] ordinances: or, *ceremonies*
[2] the sanctuary: or, *holy*
[10] ordinances: or, *rites*, or *ceremonies*

clean, sanctifieth to the purifying of the flesh: [14] how much more shall the
blood of Christ, who through the eternal Spirit offered himself without
spot to God, purge your conscience from dead works to serve the living
God?

[14] spot: or, *fault*

[15] And for this cause he is the mediator of the new testament, that by
means of death, for the redemption of the transgressions that were under
the first testament, they which are called might receive the promise of
eternal inheritance. [16] For where a testament is, there must also of necessity be the death of the testator. [17] For a testament is of force after men are
dead: otherwise it is of no strength at all whilst the testator liveth. [18] Whereupon neither the first testament was dedicated without blood. [19] For when
Moses had spoken every precept to all the people according to the law, he
took the blood of calves and of goats, with water, and scarlet wool, and
hyssop, and sprinkled both the book, and all the people, [20] saying, This is
the blood of the testament which God hath enjoined unto you. [21] Moreover he likewise sprinkled with blood both the tabernacle, and all the vessels of the ministry. [22] And almost all things are by the law purged with
blood; and without shedding of blood is no remission. [23] It was therefore
necessary that the patterns of things in the heavens should be purified
with these; but the heavenly things themselves with better sacrifices than
these. [24] For Christ is not entered into the holy places made with hands,
which are the figures of the true; but into heaven itself, now to appear in
the presence of God for us: [25] nor yet that he should offer himself often,
as the high priest entereth into the holy place every year with blood of
others; [26] for then must he often have suffered since the foundation of the
world: but now once in the end of the world hath he appeared to put away
sin by the sacrifice of himself. [27] And as it is appointed unto men once to
die, but after this the judgment: [28] so also Christ was once offered to bear
the sins of many; and unto them that look for him shall he appear the
second time without sin unto salvation.

[16] be: or, *be brought in*
[18] dedicated: or, *purified*
[19] scarlet: or, *purple*
[20] Ex. 24:8 (Heb. + LXX)
[21] likewise sprinkled: or, *sprinkled*
[28] also: TR omits

10 For the law having a shadow of good things to come, and not the
very image of the things, they can never with the same sacrifices
which they offer year by year continually make the comers thereunto perfect. [2] For then would they not have ceased to be offered? because that the
worshippers once purged should have had no more conscience of sins.
[3] But in those sacrifices there is a remembrance again made of sins every
year. [4] For it is not possible that the blood of bulls and of goats should
take away sins. [5] Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:
[6] in burnt offerings and sacrifices for sin thou hast had no pleasure. [7] Then
said I, Lo, I come (in the volume of the book it is written of me) to do thy
will, O God. [8] Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein:
which are offered by the law; [9] then said he, Lo, I come to do thy will,
O God. He taketh away the first, that he may establish the second. [10] By
the which will we are sanctified through the offering of the body of Jesus
Christ once for all. [11] And every priest standeth daily ministering and offer-

[1] they can: TR omits *they*
[1] the same: or, *those*
[1] offer: or, *offered*
[5] Ps. 39:7–9 (LXX ≠ Heb.)
[5] hast thou prepared me: or, *thou hast fitted me*

ing oftentimes the same sacrifices, which can never take away sins: [12] but
this man, after he had offered one sacrifice for sins for ever, sat down on
the right hand of God; [13] from henceforth expecting till his enemies be
made his footstool. [14] For by one offering he hath perfected for ever them
that are sanctified. [15] Whereof the Holy Spirit also is a witness to us: for
after that he had said before, [16] This is the covenant that I will make with
them after those days, saith the Lord, I will put my laws into their hearts,
and in their minds will I write them; [17] and their sins and iniquities will I
remember no more. [18] Now where remission of these is, there is no more
offering for sin.

[16] Jer. 38:33–34

[19] Having therefore, brethren, boldness to enter into the holiest by the
blood of Jesus, [20] by a new and living way, which he hath consecrated for
us, through the veil, that is to say, his flesh; [21] and having a high priest over
the house of God; [22] let us draw near with a true heart in full assurance of
faith, having our hearts sprinkled from an evil conscience, and our bodies
washed with pure water. [23] Let us hold fast the profession of our hope
without wavering (for he is faithful that promised); [24] and let us consider
one another to provoke unto love and to good works: [25] not forsaking the
assembling of ourselves together, as the manner of some is; but exhorting
one another: and so much the more, as ye see the day approaching.

[19] boldness: or, *liberty*
[20] consecrated: or, *new made*

[26] For if we sin wilfully after that we have received the knowledge of the
truth, there remaineth no more sacrifice for sins, [27] but a certain fearful
looking for of judgment and fiery indignation, which shall devour the ad-
versaries. [28] He that despised Moses' law died without mercy under two
or three witnesses: [29] of how much sorer punishment, suppose ye, shall
he be thought worthy, who hath trodden under foot the Son of God, and
hath counted the blood of the covenant, wherewith he was sanctified, an
unholy thing, and hath done despite unto the Spirit of grace? [30] For we
know him that hath said, Vengeance belongeth unto me, I will recom-
pense, saith the Lord. And again, The Lord shall judge his people. [31] It is a
fearful thing to fall into the hands of the living God. [32] But call to remem-
brance the former days, in which, after ye were illuminated, ye endured
a great fight of afflictions; [33] partly, whilst ye were made a gazingstock
both by reproaches and afflictions; and partly, whilst ye became compan-
ions of them that were so used. [34] For ye had compassion of me in my
bonds, and took joyfully the spoiling of your goods, knowing that ye have
for yourselves in heaven a better and an enduring substance. [35] Cast not
away therefore your confidence, which hath great recompense of reward.
[36] For ye have need of patience, that, after ye have done the will of God, ye
might receive the promise. [37] For yet a little while, and he that shall come
will come, and will not tarry. [38] Now the just shall live by faith: but if any
man draw back, my soul shall have no pleasure in him. [39] But we are not
of them who draw back unto perdition; but of them that believe to the
saving of the soul.

[30] Deut. 32:35–36; Ps. 134:14

[34] knowing that ye have for yourselves: TR *knowing in yourselves that ye have*
[37] Abb. 2:3–4 (LXX ≠ Heb.)

11 Now faith is the substance of things hoped for, the evidence of things
not seen. [2] For by it the elders obtained a good report. [3] Through faith
we understand that the worlds were framed by the word of God, so that

[1] substance: or, *ground*, or *confidence*

things which are seen were not made of things which do appear. [4] By faith
Abel offered unto God a more excellent sacrifice than Cain, by which he
obtained witness that he was righteous, God testifying of his gifts: and
by it he being dead is yet spoken of. [5] By faith Enoch was translated that
he should not see death; and was not found, because God had translated
him: for before his translation he had this testimony, that he pleased God.
[6] But without faith it is impossible to please him: for he that cometh to
God must believe that he is, and that he is a rewarder of them that dili-
gently seek him. [7] By faith Noah, being warned of God of things not seen
as yet, moved with fear, prepared an ark to the saving of his house; by the
which he condemned the world, and became heir of the righteousness
which is by faith. [8] By faith Abraham, when he was called to go out into
a place which he should after receive for an inheritance, obeyed; and he
went out, not knowing whither he went. [9] By faith he sojourned in the land
of promise, as in a strange country, dwelling in tabernacles with Isaac and
Jacob, the heirs with him of the same promise: [10] for he looked for a city
which hath foundations, whose builder and maker is God. [11] Through faith
also Sarah herself received strength to conceive seed, and was delivered of
a child when she was past age, because she judged him faithful who had
promised. [12] Therefore sprang there even of one, and him as good as dead,
so many as the stars of the sky in multitude, and as the sand which is by
the sea shore innumerable. [13] These all died in faith, not having received
the promises, but having seen them afar off, and embraced them, and
confessed that they were strangers and pilgrims on the earth. [14] For they
that say such things declare plainly that they seek a country. [15] And truly,
if they had been mindful of that country from whence they came out, they
might have had opportunity to have returned. [16] But now they desire a bet-
ter country, that is, a heavenly: wherefore God is not ashamed to be called
their God: for he hath prepared for them a city. [17] By faith Abraham, when
he was tried, offered up Isaac: and he that had received the promises of-
fered up his only begotten son, [18] of whom it was said, That in Isaac shall
thy seed be called: [19] accounting that God was able to raise him up, even
from the dead; from whence also he received him in a figure. [20] By faith
Isaac blessed Jacob and Esau concerning things to come. [21] By faith Jacob,
when he was a-dying, blessed both the sons of Joseph; and worshipped,
leaning upon the top of his staff. [22] By faith Joseph, when he died, made
mention of the departing of the children of Israel; and gave command-
ment concerning his bones. [23] By faith Moses, when he was born, was hid
three months of his parents, because they saw he was a proper child; and
they were not afraid of the king's commandment. [24] By faith Moses, when
he was come to years, refused to be called the son of Pharaoh's daughter;
[25] choosing rather to suffer affliction with the people of God, than to en-
joy the pleasures of sin for a season; [26] esteeming the reproach of Christ
greater riches than the treasures of Egypt: for he had respect unto the rec-
ompense of the reward. [27] By faith he forsook Egypt, not fearing the wrath
of the king: for he endured, as seeing him who is invisible. [28] Through faith
he kept the passover, and the sprinkling of blood, lest he that destroyed

[4] dead is yet spoken of: TR *dead yet speaketh*

[7] moved with fear: or, *being wary*

[13] in faith: Gr. *according to faith*
[13] and embraced: TR *and were persuaded of them, and embraced*

[18] Gen. 21:12 (Heb. + LXX)
[18] of: or, *to*

[21] Gen. 47:31 (LXX ≠ Heb.)

[22] made mention of: or, *remembered*

[26] of Christ: or, *for Christ*
[26] of Egypt: TR *in Egypt*

the firstborn should touch them. [29] By faith they passed through the Red
Sea as by dry land: which the Egyptians assaying to do were drowned.
[30] By faith the walls of Jericho fell down, after they were compassed about
seven days. [31] By faith the harlot Rahab perished not with them that be-
lieved not, when she had received the spies with peace.

[31] that believed not: or, *that were disobedient*

[32] And what shall I more say? for the time would fail me to tell of
Gideon, and of Barak, and of Samson, and of Jephthae; of David also,
and Samuel, and of the prophets: [33] who through faith subdued kingdoms,
wrought righteousness, obtained promises, stopped the mouths of lions,
[34] quenched the violence of fire, escaped the edge of the sword, out of
weakness were made strong, waxed valiant in fight, turned to flight the
armies of the aliens. [35] Women received their dead raised to life again: and
others were tortured, not accepting deliverance; that they might obtain a
better resurrection: [36] and others had trial of cruel mockings and scourg-
ings, yea, moreover of bonds and imprisonment: [37] they were stoned, they
were sawn asunder, were tempted, were slain with the sword: they wan-
dered about in sheepskins and goatskins; being destitute, afflicted, tor-
mented [38] (of whom the world was not worthy): they wandered in deserts,
and in mountains, and in dens and caves of the earth. [39] And these all, hav-
ing obtained a good report through faith, received not the promise: [40] God
having provided some better thing for us, that they without us should not
be made perfect.

[40] provided: or, *foreseen*

12 Wherefore seeing we also are compassed about with so great a
cloud of witnesses, let us lay aside every weight, and the sin which
doth so easily beset us, and let us run with patience the race that is set
before us, [2] looking unto Jesus the author and finisher of our faith; who for
the joy that was set before him endured the cross, despising the shame,
and hath sat down at the right hand of the throne of God. [3] For consider
him that endured such contradiction of sinners against himself, lest ye be
wearied and faint in your minds.

[2] author: or, *beginner*

[2] hath sat: TR *is set*

[4] Ye have not yet resisted unto blood, striving against sin. [5] And ye have
forgotten the exhortation which speaketh unto you as unto children, My
son, despise not thou the chastening of the Lord, nor faint when thou art
rebuked of him: [6] for whom the Lord loveth he chasteneth, and scourgeth
every son whom he receiveth. [7] Ye endure for chastening: God dealeth
with you as with sons; for what son is he whom the father chasteneth
not? [8] But if ye be without chastisement, whereof all are partakers, then
are ye bastards, and not sons. [9] Furthermore we have had fathers of our
flesh which corrected us, and we gave them reverence: shall we not much
rather be in subjection unto the Father of spirits, and live? [10] For they verily
for a few days chastened us after their own pleasure; but he for our profit,
that we might be partakers of his holiness. [11] Now no chastening for the
present seemeth to be joyous, but grievous: nevertheless afterward it yield-
eth the peaceable fruit of righteousness unto them which are exercised
thereby. [12] Wherefore lift up the hands which hang down, and the feeble
knees; [13] and make straight paths for your feet, lest that which is lame be
turned out of the way; but let it rather be healed. [14] Follow peace with all

[5] Prov. 3:11–12

[7] Ye endure for chastening: God: TR *If ye endure chastening, God*

[13] straight: or, *even*

men, and holiness, without which no man shall see the Lord: [15] looking
diligently lest any man fail of the grace of God; lest any root of bitterness
springing up trouble you, and thereby many be defiled; [16] lest there be any
fornicator, or profane person, as Esau, who for one morsel of meat sold
his birthright. [17] For ye know how that afterward, when he would have in-
herited the blessing, he was rejected: for he found no place of repentance,
though he sought it carefully with tears.

[18] For ye are not come unto the mount that might be touched, and that
burned with fire, nor unto blackness, and darkness, and tempest, [19] and
the sound of a trumpet, and the voice of words; which voice they that
heard entreated that the word should not be spoken to them any more
[20] (for they could not endure that which was commanded, And if so much
as a beast touch the mountain, it shall be stoned: [21] and so terrible was
the sight, that Moses said, I exceedingly fear and quake); [22] but ye are
come unto mount Sion, and unto the city of the living God, the heavenly
Jerusalem, and to an innumerable company of angels, [23] to the general
assembly, and church of the firstborn, which are written in heaven, and
to God the Judge of all, and to the spirits of just men made perfect, [24] and
to Jesus the mediator of the new covenant, and to the blood of sprin-
kling, that speaketh a better thing than Abel. [25] See that ye refuse not
him that speaketh: for if they escaped not who refused him that spake
on earth, much more shall not we escape, if we turn away from him that
speaketh from heaven: [26] whose voice then shook the earth: but now he
hath promised, saying, Yet once more I shake not the earth only, but
also heaven. [27] And this word, Yet once more, signifieth the removing of
those things that are shaken, as of things that are made, that those things
which cannot be shaken may remain. [28] Wherefore we receiving a king-
dom which cannot be moved, let us have grace, whereby we serve God
acceptably with reverence and godly fear: [29] for our God is a consuming
fire.

13 Let brotherly love continue. [2] Be not forgetful to entertain strangers:
for thereby some have entertained angels unawares. [3] Remember
them that are in bonds, as bound with them; and them which suffer ad-
versity, as being yourselves also in the body. [4] Marriage is honourable in
all, and the bed undefiled: but whoremongers and adulterers God will
judge. [5] Let your conversation be without covetousness; and be content
with such things as ye have: for he hath said, I will never leave thee, nor
forsake thee. [6] So that we may boldly say, The Lord is my helper, and I
will not fear what man shall do unto me. [7] Remember them which have
the rule over you, who have spoken unto you the word of God: whose
faith follow, considering the end of their conversation. [8] Jesus Christ the
same yesterday, and today, and for ever. [9] Be not carried away with divers
and strange doctrines. For it is a good thing that the heart be established
with grace; not with meats, which have not profited them that have been
occupied therein. [10] We have an altar, whereof they have no right to eat
which serve the tabernacle. [11] For the bodies of those beasts, whose blood
is brought into the sanctuary by the high priest for sin, are burnt without

[15] fail of: or, *fall from*

[17] place of repentance: or, *way to change his mind*

[20] Ex. 19:12–13
[20] stoned: TR *stoned, or thrust through with a dart*
[21] Deut. 9:19 (Heb. + LXX)
[23] written: or, *enrolled*
[24] covenant: or, *testament*
[24] a better thing than Abel: TR *better things than that of Abel*
[26] Agg. 2:6

[27] are shaken: or, *may be shaken*
[28] let us have: or, *let us hold fast*
[28] whereby we: TR adds *may*

[5] Deut. 31:6 (Heb. + LXX)
[6] Ps. 117:6 (LXX ≠ Heb.)
[7] have the rule: or, *are the guides*

[9] away: TR *about*

the camp. [12] Wherefore Jesus also, that he might sanctify the people with
his own blood, suffered without the gate. [13] Let us go forth therefore unto
him without the camp, bearing his reproach. [14] For here have we no con-
tinuing city, but we seek one to come. [15] By him therefore let us offer the
sacrifice of praise to God continually, that is, the fruit of our lips giving
thanks to his name. [16] But to do good and to communicate forget not: for
with such sacrifices God is well pleased. [17] Obey them that have the rule
over you, and submit yourselves: for they watch for your souls, as they
that must give account, that they may do it with joy, and not with grief:
for that is unprofitable for you. [18] Pray for us: for we trust we have a good
conscience, in all things willing to live honestly. [19] But I beseech you the
rather to do this, that I may be restored to you the sooner.

[15] giving thanks to: Gr. *confessing to*

[17] have the rule over: or, *guide*

[20] Now the God of peace, that brought again from the dead our Lord Je-
sus, that great shepherd of the sheep, through the blood of the everlasting
covenant, [21] make you perfect in every good work to do his will, working
in you that which is well pleasing in his sight, through Jesus Christ; to
whom be glory for ever and ever. Amen. [22] And I beseech you, brethren,
suffer the word of exhortation: for I have written a letter unto you in few
words. [23] Know ye that our brother Timothy is set at liberty; with whom,
if he come shortly, I will see you. [24] Salute all them that have the rule over
you, and all the saints. They of Italy salute you. [25] Grace be with you all.
Amen.

[20] covenant: or, *testament*

[21] working: or, *doing*

¶ Written to the Hebrews from Italy by Timothy.

The Catholic Epistle of
Saint James

1 James, a servant of God and of the Lord Jesus Christ, to the twelve
tribes which are scattered abroad, greeting.
2 My brethren, count it all joy when ye fall into divers temptations;
3 knowing this, that the trying of your faith worketh patience. 4 But let pa-
tience have her perfect work, that ye may be perfect and entire, wanting
nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all
men liberally, and upbraideth not; and it shall be given him. 6 But let him
ask in faith, nothing wavering: for he that wavereth is like a wave of the
sea driven with the wind and tossed. 7 For let not that man think that he
shall receive any thing of the Lord. 8 A double-minded man is unstable in
all his ways. 9 Let the brother of low degree rejoice in that he is exalted:
10 but the rich, in that he is made low: because as the flower of the grass
he shall pass away. 11 For the sun is no sooner risen with a burning heat,
but it withereth the grass, and the flower thereof falleth, and the grace
of the fashion of it perisheth: so also shall the rich man fade away in his
ways. 12 Blessed is the man that endureth temptation: for when he is tried,
he shall receive the crown of life, which the Lord hath promised to them
that love him.

9 rejoice: or, *glory*

13 Let no man say when he is tempted, I am tempted of God: for God
cannot be tempted with evil, neither tempteth he any man: 14 but every
man is tempted, when he is drawn away of his own lust, and enticed.
15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is
finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every
good gift and every perfect gift is from above, and cometh down from the
Father of lights, with whom is no variableness, neither shadow of turning.
18 Of his own will begat he us with the word of truth, that we should be a
kind of first-fruits of his creatures.

13 evil: or, *evils*

19 Wherefore, my beloved brethren, let every man be swift to hear, slow
to speak, slow to wrath: 20 for the wrath of man worketh not the righteous-
ness of God. 21 Wherefore lay apart all filthiness and superfluity of naught-
iness, and receive with meekness the engrafted word, which is able to save
your souls. 22 But be ye doers of the word, and not hearers only, deceiving
your own selves. 23 For if any be a hearer of the word, and not a doer, he
is like unto a man beholding his natural face in a glass: 24 for he behold-
eth himself, and goeth his way, and straightway forgetteth what manner
of man he was. 25 But whoso looketh into the perfect law of liberty, and
continueth therein, he being not a forgetful hearer, but a doer of the work,
this man shall be blessed in his deed. 26 If any man among you seem to be
religious, and bridleth not his tongue, but deceiveth his own heart, this
man's religion is vain. 27 Pure religion and undefiled before God and the
Father is this, To visit the fatherless and widows in their affliction, and to
keep himself unspotted from the world.

25 deed: or, *doing*

2 My brethren, have not the faith of our Lord Jesus Christ, the Lord of
glory, with respect of persons. [2] For if there come unto your assembly
a man with a gold ring, in goodly apparel, and there come in also a poor
man in vile raiment; [3] and ye have respect to him that weareth the gay
clothing, and say unto him, Sit thou here in a good place; and say to the
poor, Stand thou there, or sit here under my footstool: [4] are ye not then
partial in yourselves, and are become judges of evil thoughts? [5] Hearken,
my beloved brethren, Hath not God chosen the poor of the world rich in
faith, and heirs of the kingdom which he hath promised to them that love
him? [6] But ye have despised the poor. Do not rich men oppress you, and
draw you before the judgment seats? [7] Do not they blaspheme that worthy
name by the which ye are called? [8] If ye fulfil the royal law according to the
scripture, Thou shalt love thy neighbour as thyself, ye do well: [9] but if ye
have respect to persons, ye commit sin, and are convinced of the law as
transgressors. [10] For whosoever shall keep the whole law, and yet offend
in one point, he is guilty of all. [11] For he that said, Thou shalt not commit
adultery, said also, Thou shalt not kill. Now if thou commit no adultery,
yet if thou kill, thou art become a transgressor of the law. [12] So speak ye,
and so do, as they that shall be judged by the law of liberty. [13] For he shall
have judgment without mercy, that hath shown no mercy; mercy rejoiceth
against judgment.

[14] What doth it profit, my brethren, though a man say he hath faith, and
have not works? can faith save him? [15] If a brother or sister be naked, and
destitute of daily food, [16] and one of you say unto them, Depart in peace,
be you warmed and filled; notwithstanding ye give them not those things
which are needful to the body; what doth it profit? [17] Even so faith, if it hath
not works, is dead, being alone. [18] Yea, a man may say, Thou hast faith, and
I have works: show me thy faith by thy works, and I will show thee my faith
by my works. [19] Thou believest that there is one God; thou doest well: the
devils also believe, and tremble. [20] But wilt thou know, O vain man, that
faith without works is dead? [21] Was not Abraham our father justified by
works, when he had offered Isaac his son upon the altar? [22] Seest thou
how faith wrought with his works, and by works was faith made perfect?
[23] And the scripture was fulfilled which saith, Abraham believed God, and
it was imputed unto him for righteousness: and he was called the Friend
of God. [24] Ye see then how that by works a man is justified, and not by
faith only. [25] Likewise also was not Rahab the harlot justified by works,
when she had received the messengers, and had sent them out another
way? [26] For as the body without the spirit is dead, so faith without works
is dead also.

3 My brethren, be not many masters, knowing that we shall receive the
greater condemnation. [2] For in many things we offend all. If any man
offend not in word, the same is a perfect man, and able also to bridle
the whole body. [3] Behold, we put bits in the horses' mouths, that they
may obey us; and we turn about their whole body. [4] Behold also the ships,
which though they be so great, and are driven of fierce winds, yet are they
turned about with a very small helm, whithersoever the governor listeth.

[2] assembly: Gr. *synagogue*

[3] in a good place: or, *well*, or *seemly*

[5] the poor: or, *that poor*
[5] the world: TR *this world*

[8] Lev. 19:18 (Heb. + LXX)
[11] Ex. 20:13, 15; Deut. 5:17, 18 (Heb. + LXX)
[11] he that said: or, *that law which said*
[11] Thou shalt not commit: TR *Do not commit*
[11] Thou shalt not kill: TR *Do not kill*
[13] mercy rejoiceth: TR *and mercy rejoiceth*
[17] alone: Gr. *by itself*
[18] by thy works: TR *without thy works*

[22] Seest thou: or, *thou seest*

[23] Gen. 15:6 (LXX ≠ Heb.)

[26] spirit: or, *breath*

[1] condemnation: or, *judgment*

[5] Even so the tongue is a little member, and boasteth great things. Behold,
how great a matter a little fire kindleth. [6] And the tongue is a fire, a world of
iniquity: so is the tongue among our members, that it defileth the whole
body, and setteth on fire the course of nature; and it is set on fire of hell.
[7] For every kind of beasts, and of birds, and of serpents, and of things in the
sea, is tamed, and hath been tamed of mankind: [8] but the tongue can no
man tame; it is an unruly evil, full of deadly poison. [9] Therewith bless we
God, even the Father; and therewith curse we men, which are made after
the similitude of God. [10] Out of the same mouth proceedeth blessing and
cursing. My brethren, these things ought not so to be. [11] Doth a fountain
send forth at the same place sweet water and bitter? [12] Can the fig tree, my
brethren, bear olive berries? either a vine, figs? so can no fountain both
yield salt water and fresh.

[13] Who is a wise man and endued with knowledge among you? let him
show out of a good conversation his works with meekness of wisdom.
[14] But if ye have bitter envying and strife in your hearts, glory not, and
lie not against the truth. [15] This wisdom descendeth not from above, but
is earthly, sensual, devilish. [16] For where envying and strife is, there is
confusion and every evil work. [17] But the wisdom that is from above is
first pure, then peaceable, gentle, and easy to be entreated, full of mercy
and good fruits, without partiality, and without hypocrisy. [18] And the fruit
of righteousness is sown in peace of them that make peace.

4 From whence come wars and fightings among you? come they not
hence, even of your lusts that war in your members? [2] Ye lust, and
have not: ye kill, and desire to have, and cannot obtain: ye fight and war;
ye have not, because ye ask not. [3] Ye ask, and receive not, because ye ask
amiss, that ye may consume it upon your lusts. [4] Ye adulterers and adul-
teresses, know ye not that the friendship of the world is enmity with God?
whosoever therefore will be a friend of the world is the enemy of God. [5] Or
do ye think that the scripture speaketh in vain? The spirit that dwelleth in
us lusteth to envy. [6] But he giveth more grace. Wherefore he saith, God re-
sisteth the proud, but giveth grace unto the humble. [7] Submit yourselves
therefore to God. But resist the devil, and he will flee from you. [8] Draw
nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners;
and purify your hearts, ye double-minded. [9] Be afflicted, and mourn, and
weep: let your laughter be turned to mourning, and your joy to heaviness.
[10] Humble yourselves in the sight of the Lord, and he shall lift you up.

[11] Speak not evil one of another, brethren. He that speaketh evil of his
brother, and judgeth his brother, speaketh evil of the law, and judgeth the
law: but if thou judge the law, thou art not a doer of the law, but a judge.
[12] There is one lawgiver, who is able to save and to destroy: but who art
thou that judgest another?

[13] Go to now, ye that say, Today and tomorrow let us go into such a city,
and continue there a year, and buy and sell, and get gain: [14] whereas ye
know not what shall be on the morrow: for what is your life? It shall be
even a vapour, that appeareth for a little time, and then even vanisheth
away. [15] For that ye ought to say, If the Lord will, let us live, and do this,

[5] matter: or, *wood*
[6] course: Gr. *wheel*
[7] kind: Gr. *nature*
[7] mankind: Gr. *nature of man*
[11] place: or, *hole*
[15] sensual: or, *natural*
[16] confusion: Gr. *tumult* or *unquietness*
[17] without partiality: or, *without wrangling*
[1] fightings: or, *brawling*
[1] lusts: or, *pleasures*
[2] war; ye: TR *war, yet ye*
[3] lusts: or, *pleasures*
[5] Or do ye think: or, *Do ye think*
[5] speaketh: or, *saith*
[5] to envy: or, *enviously*
[6] Prov. 3:34
[7] But resist: TR *Resist*
[12] but who: TR omits *but*
[13] and tomorrow let us: TR *or tomorrow we will*
[14] shall be even: TR *is even*
[14] even vanisheth: TR omits *even*
[15] let us: TR *we shall*

or that. [16] But now ye rejoice in your boastings: all such rejoicing is evil.
[17] Therefore to him that knoweth to do good, and doeth it not, to him it is
sin.

5 Go to now, ye rich men, weep and howl for your miseries that shall
come upon you. [2] Your riches are corrupted, and your garments are
motheaten. [3] Your gold and silver is cankered; and the rust of them shall
be a witness against you, and shall eat your flesh as it were fire: ye have
heaped treasure together in the last days. [4] Behold, the hire of the labour-
ers which have reaped down your fields, which is of you kept back by
fraud, crieth: and the cries of them which have reaped are entered into
the ears of the Lord of sabaoth. [5] Ye have lived in pleasure on the earth,
and been wanton; ye have nourished your hearts, as in a day of slaughter.
[6] Ye have condemned and killed the just; and he doth not resist you.

[7] Be patient therefore, brethren, unto the coming of the Lord. Behold,
the husbandman waiteth for the precious fruit of the earth, and hath long
patience for it, until he receive the early and latter rain. [8] Be ye also patient;
establish your hearts: for the coming of the Lord draweth nigh. [9] Grudge
not one against another, brethren, lest ye be judged: behold, the judge
standeth before the door. [10] Take, my brethren, the prophets, who have
spoken in the name of the Lord, for an example of suffering affliction,
and of patience. [11] Behold, we count them happy which endure. Ye have
heard of the patience of Job; and see ye the end of the Lord; that he is very
pitiful, and of tender mercy. [12] But above all things, my brethren, swear
not, neither by heaven, neither by the earth, neither by any other oath: but
let your yea be yea; and your nay, nay; lest ye fall into hypocrisy. [13] Is any
among you afflicted? let him pray. Is any merry? let him sing psalms. [14] Is
any sick among you? let him call for the elders of the church; and let them
pray over him, anointing him with oil in the name of the Lord: [15] and the
prayer of faith shall save the sick, and the Lord shall raise him up; and if
he have committed sins, they shall be forgiven him. [16] Confess your faults
one to another, and pray one for another, that ye may be healed. The
effectual fervent prayer of a righteous man availeth much. [17] Elias was a
man subject to like passions as we are, and he prayed earnestly that it
might not rain: and it rained not on the earth by the space of three years
and six months. [18] And he prayed again, and the heaven gave rain, and
the earth brought forth her fruit.

[19] Brethren, if any of you do err from the truth, and one convert him;
[20] let him know, that he which converteth the sinner from the error of his
way shall save a soul from death, and shall hide a multitude of sins.

[3] in the last: or, *for the last*

[7] Be patient: or, *be long patient*, or *suffer with long patience*
[9] Grudge not: or, *groan*, or *grieve not*
[9] judged: TR *condemned*

[11] Job; and see ye: TR *Job, and have seen*
[11] he: TR *the Lord*
[12] hypocrisy: TR *condemnation*

[17] earnestly: or, *in his prayer*

[20] Prov. 10:12

The First Catholic Epistle of
Saint Peter

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout
Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] elect according to
the foreknowledge of God the Father, through sanctification of the Spirit,
unto obedience and sprinkling of the blood of Jesus Christ: Grace unto
you, and peace, be multiplied.

[3] Blessed be the God and Father of our Lord Jesus Christ, which according
to his abundant mercy hath begotten us again unto a lively hope by
the resurrection of Jesus Christ from the dead, [4] to an inheritance incor-
ruptible, and undefiled, and that fadeth not away, reserved in heaven for
you, [5] who are kept by the power of God through faith unto salvation ready
to be revealed in the last time. [6] Wherein ye greatly rejoice, though now
for a season, if need be, ye are in heaviness through manifold tempta-
tions: [7] that the trial of your faith, being much more precious than of gold
that perisheth, though it be tried with fire, might be found unto praise
and honour and unto glory at the appearing of Jesus Christ: [8] whom not
knowing, ye love; in whom, though now ye see him not, yet believing, ye
rejoice with joy unspeakable and full of glory: [9] receiving the end of your
faith, even the salvation of your souls. [10] Of which salvation the prophets
have inquired and searched diligently, who prophesied of the grace that
should come unto you: [11] searching what, or what manner of time the
Spirit of Christ which was in them did signify, when it testified before-
hand the sufferings of Christ, and the glory that should follow. [12] Unto
whom it was revealed, that not unto themselves, but unto you they did
minister the things, which are now reported unto you by them that have
preached the gospel unto you with the Holy Spirit sent down from heaven;
which things the angels desire to look into.

[13] Wherefore gird up the loins of your mind, be sober, and hope to the
end for the grace that is to be brought unto you at the revelation of Jesus
Christ; [14] as obedient children, not fashioning yourselves according to the
former lusts in your ignorance: [15] but as he which hath called you is holy,
so be ye holy in all manner of conversation; [16] because it is written, Be ye
holy; for I am holy. [17] And if ye call on the Father, who without respect of
persons judgeth according to every man's work, pass the time of your so-
journing here in fear: [18] forasmuch as ye know that ye were not redeemed
with corruptible things, as silver and gold, from your vain conversation
received by tradition from your fathers; [19] but with the precious blood
of Christ, as of a lamb without blemish and without spot: [20] who verily
was foreordained before the foundation of the world, but was manifest in
these last times for you, [21] who by him do believe in God, that raised him
up from the dead, and gave him glory; that your faith and hope might be
in God. [22] Seeing ye have purified your souls in obeying the truth through
the Spirit unto unfeigned love of the brethren, see that ye love one an-
other with a pure heart fervently: [23] being born again, not of corruptible

[3] abundant: Gr. *much*

[4] for you: or, *for us*

[7] unto glory: TR omits *unto*

[8] not knowing: TR *having not seen*

[12] you they did: TR *us they did*

[13] to the end: Gr. *perfectly*

[16] Lev. 11:44 (Heb. + LXX)

seed, but of incorruptible, by the word of God, which liveth and abideth
for ever. [24] For all flesh is as grass, and all the glory of man as the flower
of grass. The grass withereth, and the flower thereof falleth away: [25] but
the word of the Lord endureth for ever. And this is the word which by the
gospel is preached unto you.

2 Wherefore laying aside all malice, and all guile, and hypocrisies, and
envies, and all evil speakings, [2] as newborn babes, desire the sincere
milk of the word, that ye may grow thereby: [3] if so be ye have tasted that
the Lord is gracious. [4] To whom coming, as unto a living stone, disallowed
indeed of men, but chosen of God, and precious, [5] ye also, as lively stones,
are built up a spiritual house, a holy priesthood, to offer up spiritual sac-
rifices, acceptable to God by Jesus Christ. [6] Because it is contained in the
scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and
he that believeth on him shall not be confounded. [7] Unto you therefore
which believe he is precious: but unto them which be disobedient, the
stone which the builders disallowed, the same is made the head of the
corner, [8] and a stone of stumbling, and a rock of offence, even to them
which stumble at the word, being disobedient: whereunto also they were
appointed. [9] But ye are a chosen generation, a royal priesthood, a holy na-
tion, a peculiar people; that ye should show forth the praises of him who
hath called you out of darkness into his marvellous light: [10] which in time
past were not a people, but are now the people of God: which had not
obtained mercy, but now have obtained mercy.

[11] Dearly beloved, I beseech you as strangers and pilgrims, abstain from
fleshly lusts, which war against the soul; [12] having your conversation hon-
est among the Gentiles: that, whereas they speak against you as evil-doers,
they may by your good works, which they shall behold, glorify God in the
day of visitation. [13] Submit yourselves therefore to every ordinance of man
for the Lord's sake: whether it be to the king, as supreme; [14] or unto gover-
nors, as unto them that are sent by him for the punishment of evil-doers,
and for the praise of them that do well. [15] For so is the will of God, that
with well-doing ye may put to silence the ignorance of foolish men: [16] as
free, and not using your liberty for a cloak of maliciousness, but as the ser-
vants of God. [17] Honour all men. Love the brotherhood. Fear God. Honour
the king. [18] Servants, be subject to your masters with all fear; not only to
the good and gentle, but also to the froward. [19] For this is thankworthy,
if a man for conscience toward God endure grief, suffering wrongfully.
[20] For what glory is it, if, when ye be buffeted for your faults, ye shall take
it patiently? but if, when ye do well, and suffer for it, ye take it patiently,
this is acceptable with God. [21] For even hereunto were ye called: because
Christ also suffered for us, leaving you an example, that ye should follow
his steps: [22] who did no sin, neither was guile found in his mouth: [23] who,
when he was reviled, reviled not again; when he suffered, he threatened
not; but committed himself to him that judgeth righteously: [24] who his
own self bare our sins in his own body on the tree, that we, being dead
to sins, should live unto righteousness: by whose stripes ye were healed.

[24] Esai. 40:6–8
[24] For: or, *for that*

[5] are built up: or, *be ye built*
[6] Esai. 28:16
[6] Because: TR *Wherefore also*
[7] Ps. 117:22 (LXX ≠ Heb.)
[7] he is precious: or, *he is an honour*

[9] Ex. 19:6 (Heb. + LXX)
[9] peculiar: or, *purchased*
[9] praises: or, *virtues*

[12] whereas: or, *wherein*
[13] therefore to: or, *to*

[16] using: Gr. *having*
[17] Honour all men: or, *esteem all men*

[20] acceptable: or, *thank*
[21] for us: some read, *for you*
[21] you: TR *us*
[22] Esai. 53:9 (Heb. + LXX)
[23] committed himself: or, *committed his cause*
[24] Esai. 53:5 (Heb. + LXX)
[24] on: or, *to*

[25] For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

3 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also shall without the word be won by the conversation of the wives; [2] while they behold your chaste conversation coupled with fear. [3] Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; [4] but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. [5] For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: [6] even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. [7] Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

[8] Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: [9] not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. [10] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: [11] let him eschew evil, and do good; let him seek peace, and ensue it. [12] For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. [13] And who is he that will harm you, if ye be followers of that which is good? [14] But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; [15] but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: [16] having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. [17] For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. [18] For Christ also hath once suffered for sins, the just for the unjust, that he might bring you to God, being put to death in the flesh, but quickened by the Spirit: [19] by which also he went and preached unto the spirits in prison; [20] which sometime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved by water. [21] [a]Which in a like figure, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: [22] who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the

[1] shall: TR *may*

[6] daughters: Gr. *children*

[8] love as brethren: or, *loving to the brethren*

[10] Ps. 33:13–17 (Heb. + LXX)

[12] against: Gr. *upon*

[14] Esai. 8:12–13

[15] fear: or, *reverence*

[18] you: TR *us*

[20] when: TR adds *once*

[a] Which in a like figure, even baptism, doth also now save us: TR *The like figure whereunto even baptism doth also now save us*

flesh hath ceased from sin; [2] that he no longer should live the rest of his
time in the flesh to the lusts of men, but to the will of God. [3] For the time
past of our life may suffice us to have wrought the will of the Gentiles,
when we walked in lasciviousness, lusts, excess of wine, revellings, ban-
quetings, and abominable idolatries: [4] wherein they think it strange that
you run not with them to the same excess of riot, speaking evil of you:
[5] who shall give account to him that is ready to judge the quick and the
dead. [6] For for this cause was the gospel preached also to them that are
dead, that they might be judged according to men in the flesh, but live
according to God in the spirit.

[7] But the end of all things is at hand: be ye therefore sober, and watch
unto prayer. [8] And above all things have fervent charity among yourselves:
for charity shall cover the multitude of sins. [9] Use hospitality one to an-
other without grudging. [10] As every man hath received the gift, even so
minister the same one to another, as good stewards of the manifold grace
of God. [11] If any man speak, let him speak as the oracles of God; if any man
minister, let him do it as of ability as God giveth: that God in all things
may be glorified through Jesus Christ, to whom be praise and dominion
for ever and ever. Amen.

[12] Beloved, think it not strange concerning the fiery trial among you
which is to try you, as though some strange thing happened unto you:
[13] but rejoice, inasmuch as ye are partakers of Christ's sufferings; that,
when his glory shall be revealed, ye may be glad also with exceeding joy.
[14] If ye be reproached for the name of Christ, happy are ye; for the spirit
of glory and of God resteth upon you: on their part he is evil spoken of,
but on your part he is glorified. [15] But let none of you suffer as a murderer,
or as a thief, or as an evil-doer, or as a busybody in other men's matters.
[16] Yet if any man suffer as a Christian, let him not be ashamed; but let him
glorify God on this behalf. [17] For the time is come that judgment must be-
gin at the house of God: and if it first begin at us, what shall the end be
of them that obey not the gospel of God? [18] And if the righteous scarcely
be saved, where shall the ungodly and the sinner appear? [19] Wherefore let
them that suffer according to the will of God commit the keeping of their
souls to him in well-doing, as unto a faithful Creator.

5 The elders which are among you I exhort, who am also an elder, and
a witness of the sufferings of Christ, and also a partaker of the glory
that shall be revealed: [2] feed the flock of God which is among you, tak-
ing the oversight thereof, not by constraint, but willingly; not for filthy
lucre, but of a ready mind; [3] neither as being lords over God's heritage,
but being examples to the flock. [4] And when the chief Shepherd shall ap-
pear, ye shall receive a crown of glory that fadeth not away. [5] Likewise,
ye younger, submit yourselves unto the elder. Yea, all of you be subject
one to another, and be clothed with humility: for God resisteth the proud,
and giveth grace to the humble. [6] Humble yourselves therefore under the
mighty hand of God, that he may exalt you in due time: [7] casting all your
care upon him; for he careth for you. [8] Be sober, be vigilant; your adversary
the devil, as a roaring lion, walketh about, seeking whom he may devour:

[8] Prov. 10:12
[8] shall: or, *will*
[11] ability as God: TR *the ability which God*
[12] among you which: or, *which*
[2] which is among you: or, *as much as in you is*
[3] being lords over: or, *overruling*
[8] your adversary: TR *because your adversary*

[9] whom resist steadfast in the faith, knowing that the same afflictions are
accomplished in your brethren that are in the world. [10] But the God of all
grace, who hath called you into his eternal glory by Christ Jesus, after that
ye have suffered a while, make you perfect; he shall establish, strengthen,
settle you. [11] To him be glory and dominion for ever and ever. Amen.
[12] By Silvanus, a faithful brother unto you, as I suppose, I have writ-
ten briefly, exhorting, and testifying that this is the true grace of God
wherein ye stand. [13] The church that is at Babylon, elected together with
you, saluteth you; and so doth Marcus my son. [14] Greet ye one another
with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

[10] called you: TR *called us*
[10] perfect; he shall establish: TR *perfect, establish*

The Second Catholic Epistle of
Saint Peter

[1] Simeon: TR *Simon*

[1] our God and Saviour: TR *God and our Saviour*

[3] by glory and virtue: or, *to glory and virtue*

[4] precious and exceeding great: TR *exceeding great and precious*

1 Simeon Peter, a servant and an apostle of Jesus Christ, to them that
have obtained like precious faith with us through the righteousness of
our God and Saviour Jesus Christ: [2] Grace and peace be multiplied unto
you through the knowledge of God, and of Jesus our Lord.
[3] According as his divine power hath given unto us all things that pertain
unto life and godliness, through the knowledge of him that hath called us
by glory and virtue: [4] whereby are given unto us precious and exceeding
great promises: that by these you might be partakers of the divine nature,
having escaped the corruption that is in the world through lust: [5] and be-
sides this, giving all diligence, add to your faith virtue; and to virtue knowl-
edge; [6] and to knowledge temperance; and to temperance patience; and
to patience godliness; [7] and to godliness brotherly kindness; and to broth-
erly kindness charity. [8] For if these things be in you, and abound, they
make you that ye shall neither be barren nor unfruitful in the knowledge
of our Lord Jesus Christ. [9] But he that lacketh these things is blind, and
cannot see far off, and hath forgotten that he was purged from his old
sins. [10] Wherefore the rather, brethren, give diligence to make your call-
ing and election sure: for if ye do these things, ye shall never fall: [11] for so
an entrance shall be ministered unto you abundantly into the everlasting
kingdom of our Lord and Saviour Jesus Christ.
[12] Wherefore I will not be negligent to put you always in remembrance
of these things, though ye know them, and be established in the present
truth. [13] Yea, I think it meet, as long as I am in this tabernacle, to stir you
up by putting you in remembrance; [14] knowing that shortly I must put off
this my tabernacle, even as our Lord Jesus Christ hath shown me. [15] More-
over I will endeavour that you may be able after my decease to have these
things always in remembrance. [16] For we have not followed cunningly de-
vised fables, when we made known unto you the power and coming of
our Lord Jesus Christ, but were eyewitnesses of his majesty. [17] For he re-
ceived from God the Father honour and glory, when there came such a
voice to him from the excellent glory, This is my beloved Son, in whom
I am well pleased. [18] And this voice which came from heaven we heard,
when we were with him in the holy mount. [19] We have also a more sure
word of prophecy; whereunto ye do well that ye take heed, as unto a light
that shineth in a dark place, until the day dawn, and the day star arise
in your hearts: [20] knowing this first, that no prophecy of the scripture is
of any private interpretation. [21] For the prophecy came not in old time by
the will of man: but holy men of God spake as they were moved by the
Holy Spirit.

[21] in old time: or, *at any time*

2 But there were false prophets also among the people, even as there
shall be false teachers among you, who privily shall bring in damnable
heresies, even denying the Lord that bought them, and bring upon them-
selves swift destruction. [2] And many shall follow their lascivious ways; by

[2] lascivious: TR *pernicious*

reason of whom the way of truth shall be evil spoken of. [3] And through
covetousness shall they with feigned words make merchandise of you:
whose judgment now of a long time lingereth not, and their damnation
will not slumber. [4] For if God spared not the angels that sinned, but cast
them down to hell, and delivered them into chains of darkness, to be re-
served unto judgment; [5] and spared not the old world, but saved Noah the
eighth person, a preacher of righteousness, bringing in the flood upon
the world of the ungodly; [6] and turning the cities of Sodom and Gomor-
rha into ashes condemned them with an overthrow, making them an ex-
ample unto those that after should live ungodly; [7] and delivered just Lot,
vexed with the filthy conversation of the wicked [8] (for that righteous man
dwelling among them, in seeing and hearing, vexed his righteous soul
from day to day with their unlawful deeds); [9] the Lord knoweth how to de-
liver the godly out of temptation, and to reserve the unjust unto the day
of judgment to be punished: [10] but chiefly them that walk after the flesh
in the lust of uncleanness, and despise government. Presumptuous are
they, selfwilled, they are not afraid to speak evil of dignities. [11] Whereas
angels, which are greater in power and might, bring not railing accusation
against them before the Lord. [12] But these, as natural brute beasts, made
to be taken and destroyed, speak evil of the things that they understand
not; and shall utterly perish in their own corruption; [13] and shall receive
the reward of unrighteousness, as they that count it pleasure to riot in the
day time. Spots they are and blemishes, sporting themselves with their
own deceivings while they feast with you; [14] having eyes full of adultery
and that cannot cease from sin; beguiling unstable souls: a heart they
have exercised in covetousness; cursed children: [15] which have forsaken
the right way, and are gone astray, following the way of Balaam the son of
Bosor, who loved the wages of unrighteousness; [16] but was rebuked for his
iniquity: the dumb ass speaking with man's voice forbad the madness of
the prophet. [17] These are wells without water, clouds that are carried with
a tempest; to whom the mist of darkness is reserved for ever. [18] For when
they speak great swelling words of vanity, they allure through the lusts of
the flesh, through much wantonness, those that were clean escaped from
them who live in error. [19] While they promise them liberty, they them-
selves are the servants of corruption: for of whom a man is overcome, of
the same is he brought in bondage. [20] For if after they have escaped the
pollutions of the world through the knowledge of the Lord and Saviour Je-
sus Christ, they are again entangled therein, and overcome, the latter end
is worse with them than the beginning. [21] For it had been better for them
not to have known the way of righteousness, than, after they have known
it, to turn from the holy commandment delivered unto them. [22] But it is
happened unto them according to the true proverb, The dog is turned to
his own vomit again; and, The sow that was washed to her wallowing in
the mire.

3 This second epistle, beloved, I now write unto you; in both which I stir
up your pure minds by way of remembrance: [2] that ye may be mind-
ful of the words which were spoken before by the holy prophets, and of

[3] will not slumber: TR *slumbereth not*

[9] temptation: TR *temptations*

[10] government: or, *dominion*

[11] against them: some read, *against themselves*

[14] adultery: Gr. *an adulteress*

[14] in covetousness: TR *with covetous practices*

[18] clean: or, *for a little*, or *a while* as some read

[22] Prov. 26:11

the commandment of your apostles of the Lord and Saviour: [3] knowing
this first, that there shall come in the last days scoffers, walking after their
own lusts, [4] and saying, Where is the promise of his coming? for since the
fathers fell asleep, all things continue as they were from the beginning
of the creation. [5] For this they willingly are ignorant of, that by the word
of God the heavens were of old, and the earth standing out of the water
and in the water: [6] whereby the world that then was, being overflowed
with water, perished: [7] but the heavens and the earth, which are now, by
his word are kept in store, reserved unto fire against the day of judgment
and perdition of ungodly men. [8] But, beloved, be not ignorant of this one
thing, that one day is with the Lord as a thousand years, and a thousand
years as one day. [9] The Lord is not slack concerning his promise, as some
men count slackness; but is longsuffering to us-ward, not willing that any
should perish, but that all should come to repentance. [10] But the day of the
Lord will come as a thief in the night; in the which the heavens shall pass
away with a great noise, and the elements shall melt with fervent heat, the
earth also and the works that are therein shall be burnt up. [11] Seeing then
that all these things shall be dissolved, what manner of persons ought
ye to be in all holy conversation and godliness, [12] looking for and hasting
unto the coming of the day of God, by reason of which the heavens being
on fire shall be dissolved, and the elements shall melt with fervent heat?
[13] Nevertheless we, according to his promise, look for new heavens and a
new earth, wherein dwelleth righteousness. [14] Wherefore, beloved, seeing
that ye look for such things, be diligent that ye may be found of him in
peace, without spot, and blameless. [15] And account that the longsuffering
of our Lord is salvation; even as our beloved brother Paul also according to
the wisdom given unto him hath written unto you; [16] as also in all his epis-
tles, speaking in them of these things; in which are some things hard to
be understood, which they that are unlearned and unstable wrest, as they
do also the other scriptures, unto their own destruction. [17] Ye therefore,
beloved, seeing ye know these things before, beware lest ye also, being
led away with the error of the wicked, fall from your own steadfastness.
[18] But grow in grace, and in the knowledge of our Lord and Saviour Jesus
Christ. To him be glory both now and for ever. Amen.

[2] your apostles: TR *us the apostles*

[5] standing: Gr. *consisting*

[7] his word: TR *the same word*

[12] hasting unto the coming: or, *hasting the coming*

[12] by reason of which: or, *wherein*

The First Catholic Epistle of
Saint John

1 THAT which was from the beginning, which we have heard, which we
have seen with our eyes, which we have looked upon, and our hands
have handled, of the Word of life [2] (for the life was manifested, and we
have seen it, and bear witness, and show unto you that eternal life, which
was with the Father, and was manifested unto us); [3] that which we have
seen and heard declare we unto you, that ye also may have fellowship
with us: and truly our fellowship is with the Father, and with his Son Jesus
Christ. [4] And these things write we unto you, that our joy may be full. [5] This
then is the message which we have heard of him, and declare unto you,
that God is light, and in him is no darkness at all. [6] If we say that we have
fellowship with him, and walk in darkness, we lie, and do not the truth:
[7] but if we walk in the light, as he is in the light, we have fellowship one
with another, and the blood of Jesus Christ his Son cleanseth us from all
sin. [8] If we say that we have no sin, we deceive ourselves, and the truth is
not in us. [9] If we confess our sins, he is faithful and just to forgive us our
sins, and to cleanse us from all unrighteousness. [10] If we say that we have
not sinned, we make him a liar, and his word is not in us.

[4] our joy: TR *your joy*

2 My little children, these things write I unto you, that ye sin not. And
if any man sin, we have an advocate with the Father, Jesus Christ the
righteous: [2] and he is the propitiation for our sins: and not for ours only,
but also for the sins of the whole world. [3] And hereby we do know that
we know him, if we keep his commandments. [4] He that saith, I know him,
and keepeth not his commandments, is a liar, and the truth is not in him.
[5] But whoso keepeth his word, in him verily is the love of God perfected:
hereby know we that we are in him. [6] He that saith he abideth in him
ought himself also so to walk, even as he walked. [7] Brethren, I write no new
commandment unto you, but an old commandment which ye had from
the beginning. The old commandment is the word which ye have heard
from the beginning. [8] Again, a new commandment I write unto you, which
thing is true in him and in you: because the darkness passeth away, and
the true light now shineth. [9] He that saith he is in the light, and hateth his
brother, is in darkness even until now. [10] He that loveth his brother abideth
in the light, and there is none occasion of stumbling in him. [11] But he that
hateth his brother is in darkness, and walketh in darkness, and knoweth
not whither he goeth, because that darkness hath blinded his eyes.

[8] passeth away: or, *is past*

[10] stumbling: Gr. *scandal*

[12] I write unto you, little children, because your sins are forgiven you
for his name's sake. [13] I write unto you, fathers, because ye have known
him that is from the beginning. I write unto you, young men, because you
have overcome the wicked one. I write unto you, little children, because
ye have known the Father. [14] I have written unto you, fathers, because
ye have known him that is from the beginning. I have written unto you,
young men, because ye are strong, and the word of God abideth in you,
and ye have overcome the wicked one. [15] Love not the world, neither the

things that are in the world. If any man love the world, the love of the
Father is not in him. [16] For all that is in the world, the lust of the flesh,
and the lust of the eyes, and the pride of life, is not of the Father, but
is of the world. [17] And the world passeth away, and the lust thereof: but
he that doeth the will of God abideth for ever. [18] Little children, it is the
last time: and as ye have heard that antichrist shall come, even now are
there many antichrists; whereby we know that it is the last time. [19] They
went out from us, but they were not of us; for if they had been of us, they
would no doubt have continued with us: but they went out, that they
might be made manifest that they were not all of us. [20] But ye have an
unction from the Holy One, and ye know all things. [21] I have not written
unto you because ye know not the truth, but because ye know it, and that
no lie is of the truth. [22] Who is a liar but he that denieth that Jesus is the
Christ? He is antichrist, that denieth the Father and the Son. [23] Whosoever
denieth the Son, the same hath not the Father. [24] Let that therefore abide
in you, which ye have heard from the beginning. If that which ye have
heard from the beginning shall remain in you, ye also shall continue in
the Son, and in the Father. [25] And this is the promise that he hath promised
us, even eternal life. [26] These things have I written unto you concerning
them that seduce you. [27] But the anointing which ye have received of him
abideth in you, and ye need not that any man teach you: but as the same
anointing teacheth you of all things, and is truth, and is no lie, and even as
it hath taught you, ye shall abide in him. [28] And now, little children, abide
in him; that, when he shall appear, we may have confidence, and not be
ashamed before him at his coming. [29] If ye know that he is righteous, ye
know that every one which doeth righteousness is born of him.

[23] Father: TR *Father: [but] he that acknowledgeth the Son hath the Father also*

[27] in him: or, *in it*

[29] ye know that every one: or, *know ye that every one*

3 Behold, what manner of love the Father hath bestowed upon us, that
we should be called the sons of God: therefore the world knoweth you
not, because it knew him not. [2] Beloved, now are we the sons of God, and
it doth not yet appear what we shall be: but we know that, when he shall
appear, we shall be like him; for we shall see him as he is. [3] And every man
that hath this hope in him purifieth himself, even as he is pure. [4] Whoso-
ever committeth sin transgresseth also the law: for sin is the transgression
of the law. [5] And ye know that he was manifested to take away our sins;
and in him is no sin. [6] Whosoever abideth in him sinneth not: whosoever
sinneth hath not seen him, neither known him. [7] Little children, let no
man deceive you: he that doeth righteousness is righteous, even as he
is righteous. [8] He that committeth sin is of the devil; for the devil sinneth
from the beginning. For this purpose the Son of God was manifested, that
he might destroy the works of the devil. [9] Whosoever is born of God doth
not commit sin; for his seed remaineth in him: and he cannot sin, because
he is born of God. [10] In this the children of God are manifest, and the chil-
dren of the devil: whosoever doeth not righteousness is not of God, nei-
ther he that loveth not his brother. [11] For this is the message that ye heard
from the beginning, that we should love one another. [12] Not as Cain, who
was of that wicked one, and slew his brother. And wherefore slew he him?
Because his own works were evil, and his brother's righteous. [13] Marvel

[1] you: TR *us*

[11] message: or, *commandment*

not, my brethren, if the world hate you. [14] We know that we have passed
from death unto life, because we love the brethren. He that loveth not his
brother abideth in death. [15] Whosoever hateth his brother is a murderer:
and ye know that no murderer hath eternal life abiding in him. [16] Hereby
perceive we love, because he laid down his life for us: and we ought to
lay down our lives for the brethren. [17] But whoso hath this world's good,
and seeth his brother hath need, and shutteth up his bowels of compas-
sion from him, how dwelleth the love of God in him? [18] My little children,
let us not love in word, neither with the tongue; but in deed and in truth.
[19] And hereby we know that we are of the truth, and shall assure our hearts
before him. [20] For if our heart condemn us, God is greater than our heart,
and knoweth all things. [21] Beloved, if our heart condemn us not, then have
we confidence towards God. [22] And whatsoever we ask, we receive of him,
because we keep his commandments, and do those things that are pleas-
ing in his sight. [23] And this is his commandment, That we should believe
on the name of his Son Jesus Christ, and love one another, as he gave
commandment. [24] And he that keepeth his commandments dwelleth in
him, and he in him. And hereby we know that he abideth in us, by the
Spirit which he hath given us.

[16] love: TR *the love of God*

[18] with the tongue: TR *in tongue*
[19] assure: Gr. *persuade*

[23] gave: TR adds *us*

4 Beloved, believe not every spirit, but try the spirits whether they are
of God: because many false prophets are gone out into the world.
[2] Hereby is known the Spirit of God: Every spirit that confesseth that Jesus
Christ is come in the flesh is of God: [3] and every spirit that confesseth not
that Jesus Christ is come in the flesh is not of God: and this is that spirit of
antichrist, whereof you have heard that it should come; and even now al-
ready is it in the world. [4] Ye are of God, little children, and have overcome
them: because greater is he that is in you, than he that is in the world.
[5] They are of the world, therefore speak they of the world, and the world
heareth them. [6] We are of God: he that knoweth God heareth us; he that
is not of God heareth not us. Hereby know we the spirit of truth, and the
spirit of error. [7] Beloved, let us love one another: for love is of God; and ev-
ery one that loveth is born of God, and knoweth God. [8] He that loveth not,
knoweth not God; for God is love. [9] In this was manifested the love of God
towards us, because that God sent his only begotten Son into the world,
that we might live through him. [10] Herein is love, not that we loved God,
but that he loved us, and sent his Son to be the propitiation for our sins.
[11] Beloved, if God so loved us, we ought also to love one another. [12] No
man hath seen God at any time. If we love one another, God dwelleth in
us, and his love is perfected in us. [13] Hereby know we that we dwell in him,
and he in us, because he hath given us of his Spirit.

[2] is known: TR *know ye*

[14] And we have seen and do testify that the Father sent the Son to be
the Saviour of the world. [15] Whosoever shall confess that Jesus is the Son
of God, God dwelleth in him, and he in God. [16] And we have known and
believed the love that God hath to us. God is love; and he that dwelleth in
love dwelleth in God, and God dwelleth in him. [17] Herein is our love made
perfect, that we may have boldness in the day of judgment: because as
he is, so are we in this world. [18] There is no fear in love; but perfect love

[16] God dwelleth: TR omits *dwelleth*
[17] our love: Gr. *love with us*

casteth out fear: because fear hath torment. He that feareth is not made
perfect in love. [19] We love him, because he first loved us. [20] If a man say,
I love God, and hateth his brother, he is a liar: for he that loveth not his
brother whom he hath seen, how can he love God whom he hath not
seen? [21] And this commandment have we from him, That he who loveth
God love his brother also.

5 Whosoever believeth that Jesus is the Christ is born of God: and ev-
ery one that loveth him that begat loveth him also that is begotten of
him. [2] By this we know that we love the children of God, when we love
God, and keep his commandments. [3] For this is the love of God, that we
keep his commandments: and his commandments are not grievous. [4] For
whatsoever is born of God overcometh the world: and this is the victory
that overcometh the world, even our faith. [5] Who is he that overcometh
the world, but he that believeth that Jesus is the Son of God? [6] This is he
that came by water and blood, even Jesus Christ; not by water only, but
by water and blood. And it is the Spirit that beareth witness, because the
Spirit is truth. [7] For there are three that [a]bear record, [8] the Spirit, and the
water, and the blood: and these three agree in one. [9] If we receive the wit-
ness of men, the witness of God is greater: for this is the witness of God
which he hath testified of his Son. [10] He that believeth on the Son of God
hath the witness in him: he that believeth not God hath made him a liar;
because he believeth not the record that God gave of his Son. [11] And this
is the record, that God hath given to us eternal life, and this life is in his
Son. [12] He that hath the Son hath life; and he that hath not the Son of God
hath not life.

[13] These things have I written unto you that believe on the name of the
Son of God; that ye may know that ye have eternal life, and that ye may
believe on the name of the Son of God. [14] And this is the confidence that
we have in him, that, if we ask any thing according to his will, he heareth
us: [15] and if we know that he hear us, whatsoever we ask, we know that
we have the petitions that we desired of him. [16] If any man see his brother
sin a sin which is not unto death, he shall ask, and he shall give him life
for them that sin not unto death. There is a sin unto death: I do not say
that he shall pray for it. [17] All unrighteousness is sin: and there is a sin not
unto death. [18] We know that whosoever is born of God sinneth not; but
he that is begotten of God keepeth himself, and that wicked one toucheth
him not. [19] And we know that we are of God, and the whole world lieth in
wickedness. [20] And we know that the Son of God is come, and hath given
us an understanding, that we may know him that is true, and we are in
him that is true, even in his Son Jesus Christ. This is the true God, and
eternal life. [21] Little children, keep yourselves from idols. Amen.

[8] the Spirit: TR *And there are three that bear witness in earth, the Spirit*
[10] in him: TR *in himself*
[14] in him: or, *concerning him*

[a] bear record: TR *bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one.*

The Second Catholic Epistle of
Saint John

1 The elder unto the elect lady and her children, whom I love in the truth;
and not I only, but also all they that have known the truth; [2] for the
truth's sake, which dwelleth in us, and shall be with us for ever. [3] Grace
shall be with us, mercy, and peace, from God the Father, and from the
Lord Jesus Christ, the Son of the Father, in truth and love. [4] I rejoiced
greatly that I found of thy children walking in truth, as we have received
a commandment from the Father. [5] And now I beseech thee, lady, not as
though I wrote a new commandment unto thee, but that which we had
from the beginning, that we love one another. [6] And this is love, that we
walk after his commandments. This is the commandment, That, as ye
have heard from the beginning, ye should walk in it. [7] For many deceivers
are entered into the world, who confess not that Jesus Christ is come in
the flesh. This is a deceiver and an antichrist. [8] Look to yourselves, that
we lose not those things which we have wrought, but that we receive a
full reward. [9] Whosoever transgresseth, and abideth not in the doctrine of
Christ, hath not God. He that abideth in the doctrine of Christ, he hath
both the Father and the Son. [10] If there come any unto you, and bring not
this doctrine, receive him not into your house, neither bid him God speed:
[11] for he that biddeth him God speed is partaker of his evil deeds.

[12] Having many things to write unto you, I would not write with paper
and ink: but I trust to come unto you, and speak face to face, that our joy
may be full. [13] The children of thy elect sister greet thee. Amen.

[3] shall be: or, *be*
[3] us: TR *you*

[8] wrought: or, *gained.* Some copies read, *which ye have gained, but that ye receive*, etc.

[12] face to face: Gr. *mouth to mouth*

The Third Catholic Epistle of
Saint John

[1] in the truth: or, *truly*
[2] wish: or, *pray*
[2] that in all things: or, *above all things that*

1 The elder unto the wellbeloved Gaius, whom I love in the truth.
[2] Beloved, I wish that in all things thou mayest prosper and be in health,
even as thy soul prospereth. [3] For I rejoiced greatly, when the brethren
came and testified of the truth that is in thee, even as thou walkest in the
truth. [4] I have no greater joy than to hear that my children walk in truth.
[5] Beloved, thou doest faithfully whatsoever thou doest to the brethren,
and to strangers; [6] which have borne witness of thy charity before the
church: whom if thou bring forward on their journey after a godly sort,
thou shalt do well: [7] because that for the sake of the name they went forth,
taking nothing of the Gentiles. [8] We therefore ought to receive such, that
we might be fellowhelpers to the truth.

[7] the sake of the name: TR *his name's sake*

[9] I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. [10] Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.
[11] Beloved, follow not that which is evil, but that which is good. He that
doeth good is of God: he that doeth evil hath not seen God. [12] Demetrius
hath good report of all men, and of the truth itself: yea, and we also bear
record; and ye know that our record is true.

[11] he that doeth evil: TR *but he that doeth evil*

[13] I had many things to write, but I will not with ink and pen write unto
thee: [14] but I trust I shall shortly see thee, and we shall speak face to face.
Peace be to thee. Our friends salute thee. Greet the friends by name.

[14] face to face: Gr. *mouth to mouth*

The Catholic Epistle of
Saint Jude

1 Jude, the servant of Jesus Christ, and brother of James, to them that
are sanctified by God the Father, and preserved in Jesus Christ, and
called: [2] mercy unto you, and peace, and love, be multiplied.

[3] Beloved, when I gave all diligence to write unto you of the common
salvation, it was needful for me to write unto you, and exhort you that
ye should earnestly contend for the faith which was once delivered unto
the saints. [4] For there are certain men crept in unawares, who were before
of old ordained to this condemnation, ungodly men, turning the grace of
our God into lasciviousness, and denying the only Lord God, and our Lord
Jesus Christ. [5] I will therefore put you in remembrance, though ye once
knew this, how that the Lord, having saved the people out of the land of
Egypt, afterward destroyed them that believed not. [6] And the angels which
kept not their first estate, but left their own habitation, he hath reserved
in everlasting chains under darkness unto the judgment of the great day.
[7] Even as Sodom and Gomorrha, and the cities about them, in like manner
giving themselves over to fornication, and going after strange flesh, are set
forth for an example, suffering the vengeance of eternal fire. [8] Likewise
also these filthy dreamers defile the flesh, despise dominion, and speak
evil of dignities. [9] Yet Michael the archangel, when contending with the
devil he disputed about the body of Moses, durst not bring against him a
railing accusation, but said, The Lord rebuke thee. [10] But these speak evil
of those things which they know not: but what they know naturally, as
brute beasts, in those things they corrupt themselves. [11] Woe unto them!
for they have gone in the way of Cain, and ran greedily after the error of
Balaam for reward, and perished in the gainsaying of Core.

[12] These are spots in your feasts of charity when they feast with you,
feeding themselves without fear: clouds they are without water, carried
along of winds; autumn trees, without fruit, twice dead, plucked up by
the roots; [13] raging waves of the sea, foaming out their own shame; wan-
dering stars, to whom is reserved the blackness of darkness for ever. [14] And
Enoch also, the seventh from Adam, prophesied of these, saying, Behold,
the Lord cometh with ten thousands of his saints, [15] to execute judgment
upon all, and to convince all that are ungodly among them of all their
ungodly deeds which they have ungodly committed, and of all their hard
speeches which ungodly sinners have spoken against him.

[16] These are murmurers, complainers, walking after their own lusts; and
their mouth speaketh great swelling words, having men's persons in ad-
miration because of advantage. [17] But, beloved, remember ye the words
which were spoken before of the apostles of our Lord Jesus Christ; [18] how
that they told you there should be mockers in the last time, who should
walk after their own ungodly lusts. [19] These be they who cause divisions,
sensual, having not the Spirit. [20] But ye, beloved, building up yourselves
on your most holy faith, praying in the Holy Spirit, [21] keep yourselves in

[6] first estate: or, *principality*

[7] strange: Gr. *other*

[12] along: TR *about*
[12] autumn trees: or, *trees whose fruit withereth*

[19] cause divisions: TR *separate themselves*

the love of God, looking for the mercy of our Lord Jesus Christ unto eternal
life. [22] And of some have compassion, making a difference: [23] and others
save with fear, pulling them out of the fire; hating even the garment spot-
ted by the flesh.

[24] Now unto him that is able to keep them from falling, and to present
them faultless before the presence of his glory with exceeding joy, [25] to the
only wise God our Saviour, be glory and majesty, dominion and power,
both now and ever. Amen.

[24] keep them: TR *keep you*
[24] them faultless: TR *you faultless*

The Revelation

of Saint John the Divine

1 The Revelation of Jesus Christ, which God gave unto him, to show unto
his servants things which must shortly come to pass; and he sent and
signified it by his angel unto his servant John: [2] who bare record of the
word of God, and of the testimony of Jesus Christ, of all things that he saw.
[3] Blessed is he that readeth, and they that hear the words of this prophecy,
and keep those things which are written therein: for the time is at hand.
[4] John to the seven churches which are in Asia: Grace be unto you, and
peace, from God, which is, and which was, and which is to come; and from
the seven spirits which are before his throne; [5] and from Jesus Christ, who
is the faithful witness, and the first-begotten of the dead, and the prince
of the kings of the earth. Unto him that loveth us, and washed us from our
sins in his own blood, [6] and hath made us a kingdom, priests unto God
and his Father; to him be glory and dominion for ever and ever. Amen.
[7] Behold, he cometh with clouds; and every eye shall see him, and they
also which pierced him: and all kindreds of the earth shall wail because of
him. Even so, Amen. [8] I am Alpha and Omega, saith the Lord God, which
is, and which was, and which is to come, the Almighty.
[9] I John, who am your brother, and companion in tribulation and king-
dom and patience in Christ Jesus, was in the isle that is called Patmos,
for the word of God, and for the testimony of Jesus Christ. [10] I was in
the spirit on the Lord's day, and heard behind me a great voice, as of
a trumpet, [11] saying, What thou seest, write in a book, and send it unto
the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos,
and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto
Laodicea. [12] And there I turned to see the voice that spake with me. And
being turned, I saw seven golden candlesticks; [13] and in the midst of the
seven candlesticks one like unto the Son of man, clothed with a garment
down to the foot, and girt about the paps with a golden girdle. [14] His head
and his hairs were white like wool, as white as snow; and his eyes were
as a flame of fire; [15] and his feet like unto fine brass, as if they burned in
a furnace; and his voice as the sound of many waters. [16] And he had in
his right hand seven stars: and out of his mouth went a sharp two-edged
sword: and his countenance was as the sun shineth in his strength. [17] And
when I saw him, I fell at his feet as dead. And he laid his right hand upon
me, saying, Fear not; I am the first and the last: [18] I am he that liveth, and
was dead; and behold, I am alive for evermore, Amen; and have the keys of
death and of hell. [19] Write therefore the things which thou hast seen, and
the things which are, and the things which shall be hereafter; [20] the mys-
tery of the seven stars which thou sawest in my right hand, and the seven
golden candlesticks. The seven stars are the angels of the seven churches:
and the seven candlesticks are the seven churches.

[2] of all things: TR *and of all things*
[4] God, which is: TR *him which is*
[5] loveth: TR *loved*
[6] a kingdom, priests unto God and his Father: TR *kings and priests unto God and his Father*
[8] saith: TR *the beginning and the ending, saith*
[8] God: TR omits
[9] who: TR adds *also*
[9] tribulation and kingdom: TR *tribulation, and in the kingdom*
[9] in Christ Jesus: TR *of Jesus Christ*
[11] What: TR *I am Alpha and Omega, the first and the last: and, What*
[11] churches: TR adds *which are in Asia*
[12] there: TR omits

[17] saying: TR adds *unto me*
[18] death and of hell: TR *hell and of death*
[19] therefore: TR omits
[20] seven candlesticks: TR adds *which thou sawest*

[1] in Ephesus: TR *of Ephesus*

2 Unto the angel of the church in Ephesus write; These things saith he
that holdeth the seven stars in his right hand, who walketh in the
midst of the seven golden candlesticks; [2] I know thy works, and thy labour,
and thy patience, and how thou canst not bear them which are evil: and
thou hast tried them which say they are apostles, and are not, and hast
found them liars: [3] and [a]hast patience, and hast borne for my name's sake,
and hast not grown weary. [4] Nevertheless I have somewhat against thee,
because thou hast left thy first love. [5] Remember therefore from whence
thou art fallen, and repent, and do the first works; or else I will come unto
thee quickly, and will remove thy candlestick out of his place, except thou
repent. [6] But this thou hast, that thou hatest the deeds of the Nicolaitans,
which I also hate. [7] He that hath an ear, let him hear what the Spirit saith
unto the churches; To him that overcometh will I give to eat of the tree of
life, which is in the paradise of my God.

[7] the paradise: TR *the midst of the paradise*
[7] my God: TR omits *my*

[8] And unto the angel of the church in Smyrna write; These things saith
the first and the last, which was dead, and is alive; [9] I know thy works, and
tribulation, and poverty (but thou art rich), and I know the blasphemy
of them which say they are Jews, and are not, but are the synagogue of
Satan. [10] Fear none of those things which thou shalt suffer: behold, the
devil shall indeed cast some of you into prison, that ye may be tried; and
ye shall have tribulation ten days: be thou faithful unto death, and I will
give thee a crown of life. [11] He that hath an ear, let him hear what the
Spirit saith unto the churches; He that overcometh shall not be hurt of
the second death.

[10] indeed: TR omits

[12] And to the angel of the church in Pergamos write; These things saith
he which hath the sharp sword with two edges; [13] I know thy works, and
where thou dwellest, even where Satan's seat is: and thou holdest fast
my name, and hast not denied my faith, in those days wherein Antipas
was my faithful martyr, who was slain among you, where Satan dwelleth.
[14] But I have a few things against thee, because thou hast there them that
hold the doctrine of Balaam, who taught Balac to cast a stumblingblock
before the children of Israel, and to eat things sacrificed unto idols, and
to commit fornication. [15] So hast thou also them that hold the doctrine
of the Nicolaitans, in like manner. [16] Repent therefore; or else I will come
unto thee quickly, and will fight against them with the sword of my mouth.
[17] He that hath an ear, let him hear what the Spirit saith unto the churches;
To him that overcometh will I give of the hidden manna, and will give
him a white stone, and in the stone a new name written, which no man
knoweth saving he that receiveth it.

[13] in those days: TR *even in those days*
[14] and to eat: TR omits *and*
[15] in like manner: TR *which thing I hate*
[16] Repent therefore: TR omits *therefore*
[17] I give: TR adds *to eat*

[18] And unto the angel of the church in Thyatira write; These things saith
the Son of God, who hath his eyes like unto a flame of fire, and his feet
are like fine brass; [19] I know thy works, and charity, and faith, and ser-
vice, and thy patience, and that thy last works are more than the first.
[20] Notwithstanding I have this against thee, that thou sufferest thy wife

[19] faith, and service: TR *service, and faith*
[19] and that thy last works are: TR *and thy works; and the last to be*
[20] this against thee, that thou: TR *a few things against thee, because thou*
[20] thy wife: TR *that woman*

[a] hast patience, and hast borne for my name's sake, and hast not grown weary: TR *hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted*

Jezebel, which calleth herself a prophetess, and teacheth and seduceth
my servants to commit fornication, and to eat things sacrificed unto idols.
[21] And I gave her space [a]to repent; and she willeth not to repent of her
fornication. [22] Behold, I will cast her into a bed, and them that commit
adultery with her into great tribulation, except they repent of her deeds.
[23] And I will kill her children with death; and all the churches shall know
that I am he which searcheth the reins and hearts: and I will give unto
every one of you according to your works. [24] But unto you I say, unto the
rest in Thyatira, as many as have not this doctrine, which have not known
the deep things of Satan, as they speak; I put upon you none other bur-
den. [25] But that which ye have already hold fast till I come. [26] And he that
overcometh, and keepeth my works unto the end, to him will I give power
over the nations: [27] and he shall rule them with a rod of iron; as the vessels
of a potter shall they be broken to shivers: even as I received of my Father.
[28] And I will give him the morning star. [29] He that hath an ear, let him hear
what the Spirit saith unto the churches.

3 And unto the angel of the church in Sardis write; These things saith
he that hath the seven spirits of God, and the seven stars; I know thy
works, that thou hast a name that thou livest, and art dead. [2] Be watch-
ful, and strengthen the things which remain, that thou wast ready to cast
away: for I have not found thy works perfect before my God. [3] Remember
therefore how thou hast received and heard, and hold fast, and repent. If
therefore thou shalt not watch, I will come on thee as a thief, and thou
shalt not know what hour I will come upon thee. [4] But thou hast a few
names in Sardis, which have not defiled their garments; and they shall
walk with me in white: for they are worthy. [5] He that overcometh, the same
shall be clothed in white raiment; and I will not blot out his name out of
the book of life, but I will confess his name before my Father, and before
his angels. [6] He that hath an ear, let him hear what the Spirit saith unto
the churches.

[7] And to the angel of the church in Philadelphia write; These things saith
he that is holy, he that is true, he that hath the key of David, he that
openeth, and no man [b]shall shut it, except he that openeth; and no man
shall open; [8] I know thy works: behold, I have set before thee an open door,
which no man can shut: for thou hast a little strength, and hast kept my
word, and hast not denied my name. [9] Behold, I will make them of the syn-
agogue of Satan, which say they are Jews, and are not, but do lie; behold,
I will make them to come and worship before thy feet, and to know that I
have loved thee. [10] Because thou hast kept the word of my patience, I also
will keep thee from the hour of temptation, which shall come upon all the
world, to try them that dwell upon the earth. [11] I come quickly: hold that
fast which thou hast, that no man take thy crown. [12] Him that overcometh
will I make a pillar in the temple of my God, and he shall go no more out:

[20] and teacheth and seduceth: TR *to teach and to seduce*
[22] her deeds: TR *their deeds*
[24] unto the rest: TR *and unto the rest*
[24] which: TR *and which*
[24] deep things: TR *depths*
[24] put: TR *will put*
[27] Ps. 2:9

[2] thou wast ready to cast away: TR *are ready to die*
[2] my God: TR omits *my*
[4] But thou: TR *Thou*
[4] names: TR adds *even*

[8] which: TR *and*
[8] shut: TR adds *it*

[11] I come: TR *Behold, I come*

[a] to repent; and she willeth not to repent of her fornication: TR *to repent of her fornication; and she repented not*
[b] shall shut it, except he that openeth; and no man shall open: TR *shutteth; and shutteth, and no man openeth*

and I will write upon him the name of my God, and the name of the city
of my God, which is new Jerusalem, which cometh down out of heaven
from my God: and I will write upon him my new name. [13] He that hath an
ear, let him hear what the Spirit saith unto the churches.

[14] And unto the angel of the church in Laodicea write; These things saith
the Amen, the faithful and true witness, the beginning of the creation of
God; [15] I know thy works, that thou art neither cold nor hot: I would thou
wert cold or hot. [16] So then because thou art lukewarm, and neither hot
nor cold, I will spew thee out of my mouth. [17] Because thou sayest, I am
rich, and increased with goods, and have need of nothing; and knowest
not that thou art wretched, and miserable, and poor, and blind, and naked:
[18] I counsel thee to buy of me gold tried in the fire, that thou mayest be
rich; and white raiment, that thou mayest be clothed, and that the shame
of thy nakedness do not appear; and eyesalve, that thou mayest anoint
thy eyes, that thou mayest see. [19] As many as I love, I rebuke and chasten:
be zealous therefore, and repent. [20] Behold, I stand at the door, and knock:
if any man hear my voice, and open the door, I will both come in to him,
and will sup with him, and he with me. [21] To him that overcometh will I
grant to sit with me in my throne, even as I also overcame, and am set
down with my Father in his throne. [22] He that hath an ear, let him hear
what the Spirit saith unto the churches.

4 After this I looked, and behold, a door was opened in heaven: and
the first voice which I heard was as it were of a trumpet talking with
me; one saying, Come up hither, and I will show thee things which must
be hereafter. [2] And immediately I was in the spirit: and behold, a throne
was set in heaven, and one sat on the throne. [3] He was to look upon like
a jasper and a sardine stone: and there was a rainbow round about the
throne, likewise it had the appearance of emeralds. [4] And round about the
throne were four and twenty seats: and upon the seats four and twenty
elders sitting, clothed in white raiment; and on their heads crowns of gold.
[5] And out of the throne proceeded lightnings and voices and thunderings:
and there were seven lamps of fire burning before his throne, which are
the seven spirits of God. [6] And before the throne there was as a sea of
glass like unto crystal: and in the midst of the throne, and round about
the throne, were four beasts full of eyes before and behind. [7] And the first
beast was like a lion, and the second beast like a calf, and the third beast
had a face of a man, and the fourth beast was like a flying eagle. [8] And the
four beasts have each one six wings about him; and they are full of eyes
within: and they rest not day and night, saying, Holy, holy, holy, Lord God
Almighty, which was, and is, and is to come. [9] And when those beasts give
glory and honour and thanks to him that sat on the throne, who liveth
for ever and ever, [10] the four and twenty elders fall down before him that
sat on the throne, and shall worship him that liveth for ever and ever, and
shall cast their crowns before the throne, saying, [11] Thou art worthy, O
Lord and our God, the Holy One, to receive glory and honour and power:
for thou hast created all things, and for thy pleasure they were and were
created.

[14] in Laodicea: TR *of the Laodiceans*
[16] hot nor cold: TR *cold nor hot*
[18] and eyesalve, that thou mayest anoint thy eyes: TR *and anoint thy eyes with eyesalve*
[20] both: TR omits
[1] one saying: TR *which said*
[3] He was: TR *And he that sat was*
[3] likewise it had the appearance of emeralds: TR *in sight like unto an emerald*
[4] upon the seats: TR *upon the seats I saw*
[4] on their heads: TR *they had on their heads*
[5] voices and thunderings: TR *thunderings and voices*
[5] his throne: TR *the throne*
[6] as a sea: TR omits *as*
[7] of a man: TR *as a man*
[8] have each one: TR *had each of them*
[8] they are full: TR *they were full*
[8] they rest not: Gr. *they have no rest*
[10] shall worship: TR omits *shall*
[10] shall cast: TR omits *shall*
[11] and our God, the Holy One: TR omits
[11] they were: TR *they are*

5 And I saw in the right hand of him that sat on the throne a book written within and without, sealed with seven seals. [2] And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? [3] And no man in heaven above, nor in earth, neither under the earth, was able to open the book, neither to look thereon. [4] And I wept much, because no man was found worthy to open the book, neither to look thereon. [5] And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed, he that openeth the book, and the seven seals thereof. [6] And I [a]beheld in the midst of the throne and of the four beasts, and in the midst of the elders, a Lamb standing as it had been slain, having seven horns and seven eyes, which are the seven spirits of God being sent forth into all the earth. [7] And he came and took it out of the right hand of him that sat upon the throne. [8] And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them a harp, and golden vials full of odours, which are the prayers of saints. [9] And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; [10] and hast made them unto our God kings and priests: and they shall reign on the earth.

[11] And I beheld, and I heard as it were the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; [12] saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. [13] And every creature which is in heaven, and on the earth, and under the earth, and in the sea, [b]and the things that are in them, I heard them all saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen. [14] And I heard the four beasts saying, Amen. And the elders fell down and worshipped.

6 And I saw that the Lamb opened one of the seven seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. [2] And behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

[3] And when he had opened the second seal, I heard the second beast say, Come. [4] And there went out another horse of fire: and power was given to him that sat thereon to take peace from the earth, that they should kill one another: and there was given unto him a great sword.

[5] And when he had opened the third seal, I heard the third beast say, Come and see. And lo a black horse; and he that sat on him had a pair of

[1] without: TR *on the backside*
[3] above: TR omits
[4] open: TR adds *and to read*
[5] hath prevailed, he that openeth: TR *hath prevailed to open*
[5] the seven seals: TR *to loose the seven seals*
[6] a Lamb standing: TR *stood a Lamb*
[6] being sent forth: TR omits *being*
[7] it: TR *the book*
[8] a harp: TR *harps*
[8] odours: or, *incense*
[10] them: TR *us*
[10] they: TR *we*
[11] as it were: TR omits
[13] in the sea: TR *such as are in the sea*
[13] Amen: TR omits
[14] I heard: TR omits
[14] saying: TR *said*
[14] elders: TR *four and twenty elders*
[14] worshipped: TR adds *him that liveth for ever and ever*
[1] that the Lamb: TR *when the Lamb*
[1] seven: TR omits
[2] And behold: TR *And I saw, and behold*
[3] Come: TR adds *and see*
[4] of fire: TR *that was red*
[4] that they should: TR *and that they should*
[5] And lo: TR *And I beheld, and lo*

[a] beheld in the midst of the throne and of the four beasts: TR *beheld, and lo, in the midst of the throne and of the four beasts*
[b] and the things that are in them, I heard them all saying: TR *and all that are in them, heard I saying*

balances in his hand. [6] And I heard a voice in the midst of the four beasts
say, [a]A measure of wheat for a penny, and three measures of barley for a
penny; and see thou hurt not the oil and the wine.
[7] And when he had opened the fourth seal, I heard the fourth beast say,
Come and see. [8] And behold a pale horse: and his name that sat on him
was Death, and Hell followed him. And power was given unto him over
the fourth part of the earth, to kill with sword, and with hunger, and with
death, and with the beasts of the earth.
[9] And when he had opened the fifth seal, I saw under the altar the souls
of them that were slain for the word of God, and for the testimony of the
Lamb which they held: [10] and they cried with a loud voice, saying, How
long, O Lord, holy and true, dost thou not judge and avenge our blood on
them that dwell on the earth? [11] And a white robe was given unto every
one of them; and it was said unto them, that they should rest yet for a
season, until their fellowservants also and their brethren, and those that
should be killed as they were, should have fulfilled their course.
[12] And I beheld when he had opened the sixth seal, and there was a great
earthquake; and the sun became black as sackcloth of hair, and the whole
moon became as blood; [13] and the stars of heaven fell unto the earth, even
as a fig tree casting her untimely figs, when she is shaken of a mighty wind.
[14] And the heaven departed as a scrole when it is rolled together; and every
mountain and island were moved out of their places. [15] And the kings of
the earth, and the great men, and the chief captains, and the rich men,
and the strong men, and every bondman, and free man, hid themselves in
the dens and in the rocks of the mountains; [16] and said to the mountains
and rocks, Fall on us, and hide us from the face of him that sitteth on the
throne, and from the wrath of the Lamb: [17] for the great day of his wrath
is come; and who shall be able to stand?
7 And after this I saw four angels standing on the four corners of the
earth, holding the four winds of the earth, that the wind should not
blow on the earth, nor on the sea, nor on any tree. [2] And I saw another
angel ascending from the east, having the seal of the living God: and he
cried with a loud voice to the four angels, to whom it was given to hurt
the earth and the sea, [3] saying, Hurt not the earth, neither the sea, nor the
trees, till we have sealed the servants of our God in their foreheads. [4] And
I heard the number of them which were sealed: [b]a hundred and forty and
four thousand sealed of all the tribes of the children of Israel.

[5] Of the tribe of Judah were sealed twelve thousand.
Of the tribe of Reuben twelve thousand.
Of the tribe of Gad twelve thousand.
[6] Of the tribe of Aser twelve thousand.
Of the tribe of Nephthalim twelve thousand.

[7] heard: TR adds *the voice of*
[8] And behold: TR *And I looked, and behold*
[8] followed: TR adds *with*
[8] him over: TR *them over*
[9] of the Lamb: TR omits
[11] a white robe was: TR *white robes were*
[11] season: TR *little season*
[11] and those that should: TR *that should*
[11] have fulfilled their course: TR *be fulfilled*
[12] there: TR *lo, there*
[12] whole: TR omits
[13] casting: TR *casteth*
[13] untimely figs: or, *green figs*
[15] chief captains, and the rich men: TR *rich men, and the chief captains*
[15] strong: TR *mighty*
[15] free: TR *every free*
[1] this I: TR *these things I*

[5] Reuben: TR adds *were sealed*
[5] Gad: TR adds *were sealed*
[6] Aser: TR adds *were sealed*
[6] Nephthalim: TR adds *were sealed*

[a] A measure: The word *choenix* signifieth a measure containing one wine quart, and the twelfth part of a quart.
[b] a hundred and forty and four thousand sealed: TR *and there were sealed a hundred and forty and four thousand*

Of the tribe of Manasses twelve thousand.
7 Of the tribe of Symeon twelve thousand.
Of the tribe of Levi twelve thousand.
Of the tribe of Issachar twelve thousand.
8 Of the tribe of Zabulon twelve thousand.
Of the tribe of Joseph twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 and they cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, My lord, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne feedeth them, and leadeth them unto fountains of waters of life: and God shall wipe away all tears from their eyes.

8 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were thunderings, and voices, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth, and the third part of the earth was burnt up: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning was cast into the sea: and the third part of the sea became blood;

6 Manasses: TR adds *were sealed*
7 Symeon: TR adds *were sealed*
7 Levi: TR adds *were sealed*
7 Issachar: TR adds *were sealed*
8 Zabulon: TR adds *were sealed*
8 Joseph: TR adds *were sealed*
9 standing: TR *stood*
10 they cry: TR *cried*
14 My lord: TR *Sir*
17 feedeth them, and leadeth: TR *shall feed them, and shall lead*
17 fountains of waters of life: TR *living fountains of waters*
3 offer it with the prayers: or, *add it to the prayers*
5 thunderings, and voices: TR *voices, and thunderings*
7 first: TR adds *angel*
7 upon the earth, and the third part of the earth was burnt up: TR *upon the earth*
8 burning: TR adds *with fire*

9 and the third part of the creatures which were in the sea, and had life,
died; and the third part of the ships were destroyed.
10 And the third angel sounded, and there fell a great star from heaven,
burning as it were a lamp, and it fell upon the third part of the rivers, and
upon the fountains of waters; 11 and the name of the star is called Worm-
wood: and the third part of the waters became wormwood; and many of
the men died of the waters, because they were made bitter.
12 And the fourth angel sounded, and the third part of the sun was smit-
ten, and the third part of the moon, and the third part of the stars; so
as the third part of them was darkened and the day shone not for a third
part of it, and the night likewise. 13 And I beheld, and heard an eagle flying
through the midst of heaven, saying with a loud voice, Woe, woe, woe, to
the inhabitants of the earth by reason of the other voices of the trumpet
of the three angels, which are yet to sound.

9 And the fifth angel sounded, and I saw a star fallen from heaven unto
the earth: and to him was given the key of the bottomless pit. 2 And
he opened the bottomless pit; and there arose a smoke out of the pit, as
the smoke of a burning furnace; and the sun and the air were darkened
by reason of the smoke of the pit. 3 And there came out of the smoke lo-
custs upon the earth: and unto them was given power, as the scorpions
of the earth have power. 4 And it was commanded them that they should
not hurt the grass of the earth, neither any green thing, neither any tree;
but those men which have not the seal of God in their foreheads. 5 And to
them it was given that they should not kill them, but that they should be
tormented five months: and their torment was as the torment of a scor-
pion, when he striketh a man. 6 And in those days shall men seek death,
and shall in no wise find it; and shall desire to die, and death shall flee
from them. 7 And the shapes of the locusts were like unto horses prepared
unto battle; and on their heads were as it were golden crowns, and their
faces were as the faces of men. 8 And they had hair as the hair of women,
and their teeth were as the teeth of lions. 9 And they had breastplates, as it
were breastplates of iron; and the sound of their wings was as the sound
of chariots of many horses running to battle. 10 And they had tails like
unto scorpions, and [a]stings; and in their tails they have power to hurt
men five months. 11 They had a king over them, which is the angel of the
bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the
Greek tongue hath his name Apollyon. 12 One woe is past; and behold,
there come two woes more hereafter.
13 And the sixth angel sounded, and I heard a voice from the four horns
of the golden altar which is before God, 14 saying to the sixth angel which
had the trumpet, Loose the four angels which are bound at the great river
Euphrates. 15 And the four angels were loosed, which were prepared for
an hour, and for a day, and a month, and a year, for to slay the third part
of men. 16 And the number of the army of the horse were a hundred thou-

11 of the men: TR omits *of the*

13 eagle: TR *angel*

1 fallen: or, *fall*

2 burning: TR *great*

4 those men: TR *only those men*

6 in no wise: TR *not*

7 golden crowns: TR *crowns like gold*

11 They had: TR *And they had*

11 Apollyon: that is to say, *a destroyer*

14 at the great: or, *in the great*

15 for an hour: or, *at an hour*

15 for a day: TR omits *for*

16 horse were a hundred: TR *horsemen were two hundred*

[a] stings; and in their tails they have power to hurt: TR *there were stings in their tails: and their power was to hurt*

sand thousand: I heard the number of them. [17] And thus I saw the horses
in the vision, and them that sat on them, having breastplates of fire, and
of jacinth, and brimstone: and the heads of the horses were as the heads
of lions; and out of their mouths issued fire and smoke and brimstone.
[18] By these three plagues was the third part of men killed, by the fire, and
the smoke, and the brimstone, which issued out of their mouths. [19] For the
power of the horses is in their mouth, and in their tails: for their tails were
like unto serpents, and had heads, and with them they do hurt. [20] And the
rest of the men which were not killed by these plagues yet repented not
of the works of their hands, that they should not worship devils, and idols
of gold, and silver, and brass, and stone, and of wood: which neither can
see, nor hear, nor walk: [21] neither repented they of their murders, nor of
their sorceries, nor of their fornication, nor of their thefts.

10 And I saw a mighty angel come down from heaven, clothed with a
cloud: and the rainbow was upon his head, and his face was as it
were the sun, and his feet as pillars of fire: [2] and he had in his hand a book
open: and he set his right foot upon the sea, and his left foot on the earth,
[3] and cried with a loud voice, as when a lion roareth: and when he had
cried, seven thunders uttered their voices. [4] And when the seven thunders
had spoken, I was about to write: and I heard a voice from heaven saying,
Seal up those things which the seven thunders uttered, and write them
not. [5] And the angel which I saw stand upon the sea and upon the earth
lifted up his right hand to heaven, [6] and sware by him that liveth for ever
and ever, who created heaven, and the things that therein are, and the
earth, and the things that therein are, and the sea, and the things which
are therein, that there should be time no longer: [7] but in the days of the
voice of the seventh angel, when he shall begin to sound, the mystery of
God was finished, as he hath declared to his servants the prophets.

[8] And the voice which I heard from heaven spake unto me again, and
said, Go and take the little book which is open in the hand of the angel
which standeth upon the sea and upon the earth. [9] And I went unto the
angel, and said unto him that he should give me the little book. And he
said unto me, Take it, and eat it up; and it shall make thy belly bitter, but
it shall be in thy mouth sweet as honey. [10] And I took the book out of the
angel's hand, and ate it up; and it was in my mouth sweet as honey: and
as soon as I had eaten it, my belly was bitter. [11] And they said unto me,
Thou must prophesy again before many peoples, and before nations, and
tongues, and kings.

11 And there was given me a reed like unto a rod: and one said, Rise,
and measure the temple of God, and the altar, and them that wor-
ship therein. [2] But the court which is without the temple leave out, and
measure it not; for it is given unto the Gentiles: and the holy city shall
they tread under foot forty and two months. [3] And [a]I will give power unto
my two witnesses, and they shall prophesy a thousand two hundred and
threescore days, clothed in sackcloth. [4] These are the two olive trees, and

[16] I heard: TR *and I heard*
[18] plagues: TR omits
[18] the smoke: TR *by the smoke*
[18] the brimstone: TR *by the brimstone*
[19] the power of the horses: TR *their power*

[1] a mighty angel: TR *another mighty angel*
[1] the rainbow: TR *a rainbow*
[2] book: TR *little book*
[4] spoken: TR *uttered their voices*
[4] saying: TR adds *unto me*
[5] right: TR omits
[7] was: TR *should be*
[9] said unto him that he should give: TR *said unto him, Give*
[10] book: TR *little book*
[11] they: TR *he*
[11] before nations: TR omits *before*
[1] and one said: TR *and the angel stood, saying*
[2] leave out: Gr. *cast out*

[a] I will give power unto my two witnesses, and they shall prophesy: or, *I will give unto my two witnesses that they may prophesy*

the two candlesticks standing before the Lord of the earth. [5] And if any
man will hurt them, fire proceedeth out of their mouth, and devoureth
their enemies: and if any man will hurt them, he must in this manner be
killed. [6] These have power to shut heaven, that it rain not in the days of
their prophecy: and have power over waters to turn them to blood, and
to smite the earth as often as they will, with all plagues. [7] And when they
shall have finished their testimony, the beast that ascendeth out of the
bottomless pit shall make war against them, and shall overcome them,
and kill them. [8] And their dead body shall lie in the street of the great city,
which spiritually is called Sodom and Egypt, where also their Lord was
crucified. [9] And they of the people and kindreds and tongues and nations
see their dead body three days and a half, and shall not suffer their dead
bodies to be put in a grave. [10] And they that dwell upon the earth rejoice
over them, and shall make merry, and shall give gifts one to another; be-
cause these two prophets tormented them that dwelt on the earth. [11] And
after three days and a half the spirit of life from God entered into them,
and they stood upon their feet; and great fear fell upon them which saw
them. [12] And I heard a great voice from heaven saying unto them, Come
up hither. And they ascended up to heaven in a cloud; and their enemies
beheld them. [13] And the same day was there a great earthquake, and the
tenth part of the city fell, and in the earthquake were slain of men seven
thousand: and the remnant were affrighted, and gave glory to the God of
heaven. [14] The second woe is past; the third woe, behold, cometh quickly.

[15] And the seventh angel sounded; and there were great voices in heaven,
saying, The kingdom of this world is become the kingdom of our Lord,
and of his Christ; and he shall reign for ever and ever. [16] And the four and
twenty elders, which sat before God on their seats, fell upon their faces,
and worshipped God, [17] saying, We give thee thanks, O Lord God Almighty,
which art, and wast; because thou hast taken to thee thy great power, and
hast reigned. [18] And the nations were angry, and thy wrath is come, and
the time of the dead, that they should be judged, and that thou shouldst
give reward unto thy servants the prophets, and to the saints, and them
that fear thy name, small and great; and shouldst destroy them which
destroy the earth.

[19] And the temple of God was opened in heaven, and there was seen in
his temple the ark of the Lord's testament: and there were lightnings, and
voices, and thunderings, and great hail.

12 And there appeared a great wonder in heaven; a woman clothed
with the sun, and the moon under her feet, and upon her head
a crown of twelve stars: [2] and she being with child cried, travailing in
birth, and pained to be delivered. [3] And there appeared another wonder
in heaven; and behold a great dragon of fire, having seven heads and ten
horns, and seven crowns upon his heads. [4] And his tail drew the third part
of the stars of heaven, and did cast them to the earth: and the dragon
stood before the woman which was ready to be delivered, for to devour
her child as soon as it was born. [5] And she brought forth a man child, who
was to rule all nations with a rod of iron: and her child was caught up unto

[4] Lord: TR *God*
[6] as often as they will, with all plagues: TR *with all plagues, as often as they will*
[8] body: TR *bodies*
[8] their Lord: TR *our Lord*
[9] nations: TR adds *shall*
[9] body: TR *bodies*
[9] a grave: TR *graves*
[10] rejoice over them, and shall make merry: TR *shall rejoice over them, and make merry*
[10] give: TR *send*
[12] I: TR *they*
[13] day: TR *hour*
[13] of men: Gr. *names of men*
[14] the third woe, behold, cometh quickly: TR *and behold, the third woe cometh quickly*
[15] kingdom of this world: TR *kingdoms of this world*
[15] is become the kingdom: TR *are become the kingdoms*
[17] wast: TR *wast, and art to come*
[18] destroy them: or, *corrupt them*
[19] the Lord's: TR *his*
[19] and great: TR *and an earthquake, and great*
[1] wonder: or, *sign*
[3] wonder: or, *sign*
[3] dragon of fire: TR *red dragon*

God, and to his throne. [6] And the woman fled into the wilderness, where
she hath there a place prepared of God, that they should feed her there a
thousand two hundred and threescore days.
[7] And there was war in heaven: Michael and his angels were to fight with
the dragon; and the dragon fought and his angels, [8] and he prevailed not;
neither was a place for him found any more in heaven. [9] And the great
dragon was cast out, that old serpent, called the devil, and Satan, which
deceiveth the whole world: he was cast out into the earth, and his angels
were cast out with him. [10] And I heard a loud voice in heaven, saying, Now
is come salvation, and strength, and the kingdom of our God, and the
power of his Christ: for the accuser of our brethren is cast out, which
accused them before our God day and night. [11] And they overcame him
by the blood of the Lamb, and by the word of their testimony; and they
loved not their lives unto the death. [12] Therefore rejoice, ye heavens, and
ye that dwell in them. Woe to the earth and the sea! for the devil is come
down unto you, having great wrath, because he knoweth that he hath but
a short time.
[13] And when the dragon saw that he was cast unto the earth, he perse-
cuted the woman which brought forth the man child. [14] And to the woman
were given two wings of a great eagle, that she might fly into the wilder-
ness, into her place, that she might be nourished there for a time, and
times, and half a time, from the face of the serpent. [15] And the serpent
cast out of his mouth water as a flood after the woman, that he might
cause her to be carried away of the flood. [16] And the earth helped the
woman, and the earth opened her mouth, and swallowed up the flood
which the dragon cast out of his mouth. [17] And the dragon was wroth with
the woman, and went to make war with the remnant of her seed, which
keep the commandments of God, and have the testimony of Jesus.

13 And I stood upon the sand of the sea, and saw a beast rise up out
of the sea, having [a]ten horns and seven heads, and upon his horns
ten crowns, and upon his heads the names of blasphemy. [2] And the beast
which I saw was like unto a leopard, and his feet were as the feet of a bear,
and his mouth as the mouth of a lion: and the dragon gave him his power,
and his seat, and great authority. [3] And one of his heads was as it were
wounded to death; and his deadly wound was healed: and all the world
wondered after the beast. [4] And they worshipped the dragon which had
given the power unto the beast: and they worshipped the beast, saying,
Who is like unto the beast? And who is able to make war with him? [5] And
there was given unto him a mouth speaking great things and blasphemy;
and power was given unto him to make war forty and two months. [6] And
he opened his mouth in blasphemy against God, to blaspheme his name,
and his tabernacle, even them that dwell in heaven. [7] And it was given
unto him to make war with the saints, and to overcome them: and power
was given him over all kindreds, and people, and tongues, and nations.
[8] And all that dwell upon the earth shall worship him, every one whose
name is not written in the book of life of the Lamb who was slain from

[a] ten horns and seven heads: TR *seven heads and ten horns*

[6] hath there: TR omits *there*
[7] were to fight with the dragon: TR *fought against the dragon*
[8] he: TR omits
[8] a place for him: TR *their place*
[10] voice in heaven, saying: TR *voice saying in heaven*
[10] out: TR *down*

[12] to the earth and the sea: TR *to the inhabitants of the earth and of the sea*

[14] that she might be nourished there: TR *where she is nourished*

[17] Jesus: TR adds *Christ*
[1] names: TR *name*
[3] one: TR *I saw one*
[3] heads was: TR omits *was*
[3] wounded: Gr. *slain*
[4] had given: TR *gave*
[4] the power: TR *power*
[4] And who is able: TR *who is able*
[5] blasphemy: TR *blasphemies*
[5] make war: TR *continue*
[6] even: TR *and*
[7] and people: TR omits
[8] every one whose name is: TR *whose names are*
[8] who was: TR omits

the foundation of the world. [9] If any man have an ear, let him hear. [10] He that hath captivity goeth away: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

[11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. [12] And he exerciseth all the power of the first beast before him, and caused the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. [13] And he doeth great wonders, [a]even fire, that it should come down from heaven upon the earth in the sight of men, [14] and deceiveth my people that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, [b]which had a wound, and did live from the sword. [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive marks in their right hand, or in their forehead: [17] and that no man can buy or sell, save he that hath the mark, the name of the beast, or the number of his name. [18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

14 And I looked, and lo, the Lamb stood on the mount Sion, and with him a hundred forty and four thousand in number, having his name and his Father's name written in their foreheads. [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice I heard was as of harpers harping with their harps: [3] and they sung a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. [4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed by Jesus from among men, being the first-fruits unto God and to the Lamb. [5] And in their mouth was found no lie: for they are without fault.

[6] And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that abide on the earth, and to every nation, and kindred, and tongue, and people, [7] saying with a loud voice, Fear the Lord, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. [8] And there followed another, a second angel, saying, [c]Babylon the great is fallen: she made all nations drink of the wine of the wrath of her fornication. [9] And another angel, the third, followed them, saying with

[10] hath captivity goeth away: TR *leadeth into captivity shall go into captivity*
[12] caused: TR *causeth*

[14] my people: TR *them*
[15] life: Gr. *breath*
[16] to receive: Gr. *to give*
[16] marks: TR *a mark*
[16] forehead: TR *foreheads*
[17] can: TR *might*
[17] hath: TR *had*
[17] the name: TR *or the name*
[1] the Lamb: TR *a Lamb*
[1] in number: TR omits
[1] his name and his Father's name: TR omits *his name and*
[2] the voice I heard was as of harpers: TR *I heard the voice of harpers*
[3] sung: TR adds *as it were*
[4] were redeemed: Gr. *were bought*
[4] by Jesus: TR omits
[5] lie: TR *guile*
[5] fault: TR adds *before the throne of God*
[6] an angel: TR *another angel*
[6] abide: TR *dwell*
[7] the Lord: TR *God*
[8] another, a second angel: TR *another angel*
[9] another angel, the third, followed them: TR *the third angel followed them*

[a] even fire, that it should come down from heaven upon the earth: TR *so that he maketh fire come down from heaven on the earth*
[b] which had a wound, and did live from the sword: TR *which had the wound by a sword, and did live*
[c] Babylon the great is fallen: she made all nations drink of the wine of the wrath of her fornication: TR *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication*

a loud voice, If any man worship the beast and his image, and receive his
mark in his forehead, or in his hand, [10] the same shall drink of the wine
of the wrath of God, which is poured out without mixture into the cup of
his indignation; and he shall be tormented with fire and brimstone in the
presence of the holy angels, and in the presence of the Lamb: [11] and the
smoke of their torment ascendeth up for ever and ever: and they have no
rest day nor night, who worship the beast and his image, and whosoever
receiveth the mark of his name. [12] Here is the patience of the saints: they
that keep the commandments of God, and the faith of Jesus. [13] And I heard
a voice from heaven saying, Write, Blessed are the dead which die in the
Lord from henceforth: Yea, saith the Spirit, that they may rest from their
labours; and their works do follow them.

[14] And I looked, and behold a white cloud, and upon the cloud one
sitting like unto the Son of man, having on his head a golden crown, and
in his hand a sharp sickle. [15] And another angel came out of the temple,
crying with a loud voice to him that sat on the cloud, Thrust in thy sickle,
and reap: for the time is come to reap; for the harvest of the earth is ripe.
[16] And he that sat on the cloud thrust in his sickle on the earth; and the
earth was reaped.

[17] And another angel came out of the temple which is in heaven, he also
having a sharp sickle. [18] And another angel came out from the altar, which
had power over fire; and cried with a loud cry to him that had the sharp
sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the
vine of the earth; for her grapes are fully ripe. [19] And the angel thrust in
his sickle into the earth, and gathered the vine of the earth, and cast it
into the great winepress of the wrath of God. [20] And the winepress was
trodden without the city, and blood came out of the winepress, even unto
the horse bridles, by the space of a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven an-
gels having the seven last plagues; for in them is filled up the wrath
of God. [2] And I saw as it were a sea of glass mingled with fire: and them
that had gotten the victory over the beast, and over his image, and over the
number of his name, stand on the sea of glass, having the harps of God.
[3] And they sing the song of Moses the servant of God, and the song of the
Lamb, saying, Great and marvellous are thy works, Lord God Almighty;
just and true are thy ways, thou King of the nations. [4] Who shall not fear
thee, O Lord, and glorify thy name? for thou only art holy: for all nations
shall come and worship before thee; for thy judgments are made manifest.

[5] And after that I looked, and the temple of the tabernacle of the tes-
timony in heaven was opened: [6] and the seven angels came out of the
temple, having the seven plagues, who were clothed in pure white linen,
and having their breasts girded with golden girdles. [7] And one of the four
beasts gave unto the seven angels seven golden vials full of the wrath of
God, who liveth for ever and ever. [8] And the temple was filled with smoke
from the glory of God, and from his power; and no man was able to enter
into the temple, till the seven plagues of the seven angels were fulfilled.

[12] they that: TR *here are they that*
[13] saying: TR adds *unto me*
[13] from henceforth: Yea, saith the Spirit: or, *from henceforth saith the Spirit, Yea*
[14] sitting: TR *sat*

[15] come: TR adds *for thee*
[15] ripe: or, *dried*

[2] over the number: TR *over his mark, and over the number*

[3] the nations: TR *saints*

[5] the temple: TR *behold, the temple*
[6] who were: TR omits
[6] pure: TR adds *and*

16 And I heard a great voice out of the temple saying to the seven
angels, Go your ways, and pour out the seven vials of the wrath of
God upon the earth. 2 And the first went, and poured out his vial into the
earth; and there fell a noisome and grievous sore upon the men which
had the mark of the beast, and upon them which worshipped his image.
3 And the second angel poured out his vial upon the sea; and it became
as the blood of a dead man: and every living soul died in the sea.
4 And the third poured out his vial upon the rivers and fountains of wa-
ters; and they became blood. 5 And I heard the angel of the waters say,
Thou art righteous, which art, and wast, the Holy One, because thou hast
judged thus. 6 For they have shed the blood of saints and prophets, and
thou hast given them blood to drink; they are worthy. 7 And I heard the al-
tar say, Even so, Lord God Almighty, true and righteous are thy judgments.
8 And the fourth angel poured out his vial upon the sun; and power was
given unto him to scorch men with fire. 9 And men were scorched with
great heat, and men blasphemed the name of God, which hath power
over these plagues: and they repented not to give him glory.
10 And the fifth poured out his vial upon the seat of the beast; and his
kingdom was full of darkness; and they gnawed their tongues for pain,
11 and blasphemed the God of heaven because of their pains and their
sores, and repented not of their deeds.
12 And the sixth poured out his vial upon the great river Euphrates; and
the water thereof was dried up, that the way of the kings of the east might
be prepared. 13 And I saw three unclean spirits like frogs come out of the
mouth of the dragon, and out of the mouth of the beast, and out of the
mouth of the false prophet. 14 For they are the spirits of devils, working
miracles, which go forth unto the kings of the whole world, to gather them
to the battle of that great day of God Almighty. 15 Behold, I come as a thief.
Blessed is he that watcheth, and keepeth his garments, lest he walk naked,
and they see his shame. 16 And he gathered them together into a place
called in the Hebrew tongue Armageddon.
17 And the seventh poured out his vial upon the air; and there came a
great voice out of the temple of heaven, from the throne, saying, It is done.
18 And there were [a]lightnings, and thunders, and voices, and a great earth-
quake, such as was not since men were upon the earth, so mighty an
earthquake, and so great. 19 And the great city was divided into three parts,
and the cities of the nations fell: and great Babylon came in remembrance
before God, to give unto her the cup of the wine of the fierceness of his
wrath. 20 And every island fled away, and the mountains were not found.
21 And there fell upon men a great hail out of heaven, every stone about
the weight of a talent: and men blasphemed God because of the plague
of the hail; for the plague thereof was exceeding great.
17 And there came one of the seven angels which had the seven vials,
and talked with me, saying, Come hither; I will show unto thee the
judgment of the great whore that sitteth upon many waters: 2 with whom

1 seven vials: TR omits *seven*
2 into the earth: TR *upon the earth*
4 third: TR adds *angel*
5 which: TR *O Lord, which*
5 the Holy One: TR *and shalt be*
6 they are: TR *for they are*
7 heard: TR adds *another out of*
9 scorched: or, *burned*
9 men blasphemed: TR omits *men*
10 fifth: TR adds *angel*
12 sixth: TR adds *angel*
14 kings: TR adds *of the earth and*
17 seventh: TR adds *angel*
17 upon the air: TR *into the air*
1 saying: TR adds *unto me*

[a] lightnings, and thunders, and voices, and a great earthquake: TR *voices, and thunders, and lightnings; and there was a great earthquake*

the kings of the earth have committed fornication, and the inhabitants of
the earth have been made drunk with the wine of her fornication. [3] So he
carried me away in the spirit into the wilderness: and I saw a woman sit
upon a scarlet coloured beast, full of names of blasphemy, having seven
heads and ten horns. [4] And the woman was arrayed in purple and scarlet
colour, decked with gold and precious stone and pearls, having a golden
cup in her hand full of abominations and the unclean things of her for-
nication: [5] and upon her forehead was a name written, MYSTERY, BABY-
LON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF
THE EARTH. [6] And I saw the woman drunken with the blood of the saints,
with the blood of the martyrs of Jesus: and when I saw her, I wondered
with great admiration. [7] And the angel said unto me, Wherefore didst thou
marvel? I will tell thee the mystery of the woman, and of the beast that
carrieth her, which hath the seven heads and ten horns. [8] The beast that
thou sawest was, and is not; and shall ascend out of the bottomless pit,
and go into perdition: and they that dwell on the earth shall wonder,
whose names were not written in the book of life from the foundation
of the world, when they behold that the beast was, and is not, and shall
be present. [9] And here is the mind which hath wisdom. The seven heads
are seven mountains, on which the woman sitteth. [10] And there are seven
kings: five are fallen, one is, and the other is not yet come; and when he
cometh, he must continue a short space. [11] And the beast that was, and
is not, even he is the eighth, and is of the seven, and goeth into perdi-
tion. [12] And the ten horns which thou sawest are ten kings, which have
received no kingdom as yet; but receive power as kings one hour with the
beast. [13] These have one mind, and give their power and strength unto the
beast. [14] These shall make war with the Lamb, and the Lamb shall over-
come them: for he is Lord of lords, and King of kings: and they that are
with him are called, and chosen, and faithful. [15] And he saith unto me, The
waters which thou sawest, where the whore sitteth, are peoples, and mul-
titudes, and nations, and tongues. [16] And the ten horns which thou sawest,
and the beast, these shall hate the whore, and shall make her desolate and
shall make her naked, and shall eat her flesh, and burn her with fire. [17] For
God hath put in their hearts to fulfil his will, and to agree, and give their
kingdom unto the beast, until the words of God shall be fulfilled. [18] And
the woman which thou sawest is that great city, which reigneth over the
kings of the earth.

18 After these things I saw another angel come down from heaven, hav-
ing great power; and the earth was lightened with his glory. [2] And
he cried with a mighty voice, saying,

Babylon the great is fallen,
And is become the habitation of devils,
And the hold of every foul spirit,
And a cage of every unclean and hateful bird.
[3] For all nations have fallen because of the wine of the
wrath of her fornication,

[4] decked: TR *and decked*
[4] decked: Gr. *gilded*
[4] the unclean things: TR *filthiness*
[5] HARLOTS: or, *fornications*
[6] with the blood of the martyrs: TR *and with the blood of the martyrs*
[8] when they behold that the beast was: TR *when they behold the beast that was*
[8] shall be present: TR *yet is*
[10] one: TR *and one*
[13] give: TR *shall give*
[16] which thou sawest, and the beast: TR *which thou sawest upon the beast*
[16] shall make her naked: TR omits *shall make her*
[1] After: TR *And after*
[2] cried: TR adds *mightily*
[2] mighty: TR *strong*
[2] fallen: TR *fallen, is fallen*
[3] fallen because: TR *drunk*

And the kings of the earth have committed fornication with her,
And the merchants of the earth are waxed rich through
the abundance of her delicacies.

[3] abundance: or, *power*

[4] And I heard another voice from heaven, saying,

Come out of her, my people,
That ye be not partakers of her sins,
And that ye receive not of her plagues.
[5] For her sins have reached unto heaven,
And God hath remembered her iniquities.
[6] Reward her even as she rewarded,
And double unto her double according to her works:
In the cup which she hath filled fill to her double.
[7] How much she hath glorified herself, and lived deliciously,
So much torment and sorrow give her:
For she saith in her heart, I sit a queen,
And am no widow, and shall see no sorrow.
[8] Therefore shall her plagues come in one day,
Death, and mourning, and famine;
And she shall be utterly burnt with fire:
For strong is the Lord God who judged her.
[9] And the kings of the earth, who have committed fornication
and lived deliciously with her,
Shall weep, and lament for her,
When they shall see the smoke of her burning,
[10] Standing afar off for the fear of her torment,
Saying, Alas, alas, that great city Babylon, that mighty city!
For in one hour is thy judgment come.
[11] And the merchants of the earth shall weep and mourn over her;
For no man buyeth their merchandise any more:
[12] The merchandise of gold, and silver,
And precious stones, and of pearls,
And fine linen, and purple, and silk, and scarlet,
And all thyine wood, and all manner vessels of ivory,
And all manner vessels of most precious wood,
And of brass, and iron, and marble,
[13] And cinnamon, and odours,
And ointments, and frankincense,
And wine, and oil,
And fine flour, and wheat,
And sheep, and beasts, and horses, and chariots,
And slaves, and souls of men.
[14] And the fruits that thy soul lusted after are departed from thee,
And all things which were dainty and goodly are perished from thee,
And thou shalt find them no more at all.
[15] The merchants of these things, which were made rich by her,

[6] rewarded: TR adds *you*

[8] judged: TR *judgeth*

[9] weep: TR *bewail her*

[12] thyine: or, *sweet*

[13] sheep, and beasts: TR *beasts, and sheep*

[13] slaves: or, *bodies*

[14] perished: TR *departed*

Shall stand afar off for the fear of her torment,
Weeping and wailing, [16] and saying,
Alas, alas, that great city,
That was clothed in fine linen, and purple, and scarlet,
And decked with gold, and precious stones, and pearls:
[17] For in one hour so great riches is come to nought.

And every shipmaster, and every one that saileth to any place,
And sailers, and as many as trade by sea,
Stood afar off, [18] and cried
When they saw the smoke of her burning, saying,
What city is like unto this great city?
[19] And they cast dust on their heads,
And cried, weeping and wailing, and saying,
Alas, alas, that great city,
Wherein were made rich all that had the ships in the
sea by reason of her costliness:
For in one hour is she made desolate.
[20] Rejoice over her, thou heaven,
And ye saints and apostles and prophets;
For God hath avenged you on her.

[21] And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying,

Thus with violence shall that great city Babylon be thrown
down, and shall be found no more at all.
[22] And the voice of harpers, and musicians, and of pipers, and
trumpeters, shall be heard no more at all in thee;
And no craftsman, of whatsoever craft he be, shall
be found any more in thee;
And the sound of a millstone shall be heard no more at all in thee;
[23] And the light of a candle shall shine no more at all in thee;
And the voice of the bridegroom and of the bride shall
be heard no more at all in thee:
For thy merchants were the great men of the earth;
For by thy sorceries were all nations deceived.
[24] And in her was found the blood of prophets, and of saints,
And of all that were slain upon the earth.

19 After these things I heard as it were a great voice of much people in heaven, saying, Alleluia; Salvation, and power, and glory, belong to our God: [2] for true and righteous are his judgments: for he hath judged the great whore, which did utterly corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. [3] And again he said, Alleluia. And her smoke rose up for ever and ever. [4] And the four and twenty elders and the four beasts fell down and worshipped God that

[17] every one that saileth to any place: TR *all the company in ships*
[19] and saying: TR omits *and*
[19] the ships: TR omits *the*
[20] saints and apostles: TR *holy apostles*
[1] After: TR *And after*
[1] as it were: TR omits
[1] power, and glory, belong to our God: TR *glory, and honour, and power, unto the Lord our God*
[2] utterly: TR omits
[3] he: TR *they*

sat on the throne, saying, Amen; Alleluia. [5] And a voice came from the
throne, saying, Praise our God, all ye his servants, and ye that fear him,
small and great. [6] And I heard as it were the voice of a great multitude,
and as the voice of many waters, and as the voice of mighty thunderings,
saying, Alleluia: for the Lord our God Omnipotent reigneth. [7] Let us be
glad and rejoice, and give honour to him: for the marriage of the Lamb is
come, and his wife hath made herself ready. [8] And to her was granted that
she should be arrayed in fine linen, white and clean: for the fine linen is
the righteousness of saints. [9] And he saith unto me, Write, Blessed are they
which are called unto the marriage supper of the Lamb. And he saith unto
me, These are the true sayings of God. [10] And I fell at his feet to worship
him. And he said unto me, See thou do it not: I am thy fellowservant, and
of thy brethren that have the testimony of Jesus: worship God: for the
testimony of Jesus is the spirit of prophecy.

[11] And I saw heaven opened, and behold a white horse; and he that sat
upon him was called Faithful and True, and in righteousness he doth
judge and make war. [12] His eyes were a flame of fire, and on his head
were many crowns; and he had names written and a name written, that
no man knew, but he himself. [13] And he was clothed with a vesture dipped
in blood: and his name is called The Word of God. [14] And the armies which
were in heaven followed him upon white horses, clothed in clean white
fine linen. [15] And out of his mouth goeth a sharp two-edged sword, that
with it he should smite the nations: and he shall rule them with a rod
of iron: and he treadeth the winepress of the fierceness of the wrath of
Almighty God. [16] And he hath on his vesture and on his thigh a name writ-
ten, KING OF KINGS, AND LORD OF LORDS.

[17] And I saw an angel standing in the sun; and he cried with a loud voice,
saying to all the fowls that fly in the midst of heaven, Come, be gathered
together unto the great supper of God; [18] that ye may eat the flesh of kings,
and the flesh of captains, and the flesh of mighty men, and the flesh of
horses, and of them that sit on them, and the flesh of all men, both free
and bond, both small and great. [19] And I saw the beast, and the kings of
the earth, and their armies, gathered together to make war against him
that sat on the horse, and against his army. [20] And the beast was taken, and
[a]the false prophet that was with him, that wrought miracles before him,
with which he deceived them that had received the mark of the beast, and
them that worshipped his image. These both were cast alive into a lake of
fire burning with brimstone. [21] And the remnant were slain with the sword
of him that sat upon the horse, which sword proceeded out of his mouth:
and all the fowls were filled with their flesh.

20 And I saw an angel come down from heaven, having the key of
the bottomless pit and a great chain in his hand. [2] And he laid
hold on the dragon, that old serpent, which is the devil, and Satan, which
deceiveth the whole world, and bound him a thousand years, [3] and cast
him into the bottomless pit, and shut it, and set a seal upon him, that

[5] from the throne: TR *out of the throne*
[5] small: TR *both small*
[6] our God: TR omits *our*
[8] white and clean: TR *clean and white*
[12] eyes were: TR adds *as*
[12] names written and a name: TR omits *names written and*
[14] clean white fine linen: TR *fine linen, white and clean*
[15] two-edged: TR omits
[15] of the wrath: TR *and wrath*
[17] Come, be gathered: TR *Come and gather yourselves*
[17] great supper of God: TR *supper of the great God*
[2] which deceiveth the whole world: TR omits
[3] it: TR *him up*

[a] the false prophet that was with him, that wrought miracles before him: TR *with him the false prophet that wrought miracles before him*

he should deceive the nations no more, till the thousand years should be
fulfilled: and after that he must be loosed a little season.
4 And I saw thrones, and they sat upon them, and judgment was given
unto them: and I saw the souls of them that were beheaded for the wit-
ness of Jesus, and for the word of God, and which had not worshipped
the beast, neither his image, neither had received his mark upon their
foreheads, or in their hands; and they lived and reigned with Christ the
thousand years. 5 And the rest of the dead lived not until the thousand
years were finished. This is the first resurrection. 6 Blessed and holy is he
that hath part in the first resurrection: on such the second death hath no
power, but they shall be priests of God and of Christ, and shall reign with
him a thousand years.
7 And when the thousand years are expired, Satan shall be loosed out
of his prison, 8 and shall go out to deceive the nations which are in the
four quarters of the earth, Gog and Magog, to gather them together to the
battle: the number of whom is as the sand of the sea. 9 And they went up
on the breadth of the earth, and compassed the camp of the saints about,
and the beloved city: and fire came down out of heaven from God, and
devoured them. 10 And the devil that deceived them was cast into the lake
of fire and brimstone, where also the beast and the false prophet are, and
shall be tormented day and night for ever and ever.
11 And I saw a great white throne, and him that sat on it, from whose
face the earth and the heaven fled away; and there was found no place
for them. 12 And I saw the dead, the great and the small, stand before
the throne; and the books were opened: and another book was opened,
which is the book of life: and the dead were judged out of those things
which were written in the books, according to their works. 13 And the sea
gave up the dead which were in it; and death and hell delivered up the
dead which were in them: and they were judged every man according to
their works. 14 And death and hell were cast into the lake of fire. This is
the second death, even the lake of fire. 15 And whosoever was not found
written in the book of life was cast into the lake of fire.
21 And I saw a new heaven and a new earth: for the first heaven and
the first earth were passed away; and there was no more sea. 2 And
I saw the holy city, new Jerusalem, coming down out of heaven from God,
prepared as a bride adorned for her husband. 3 And I heard a great voice
out of heaven saying, Behold, the tabernacle of God is with men, and he
will dwell with them, and they shall be his people, and God himself shall
be with them. 4 And he shall wipe away all tears from their eyes; and there
shall be no more death, neither sorrow, nor crying, neither shall there be
any more pain: for the former things are passed away. 5 And he that sat
upon the throne said, Behold, I make all things new. And he said unto
me, Write: for these words are true and faithful. 6 And he said unto me,
I am become Alpha and Omega, the beginning and the end. I will give
unto him that is athirst of the fountain of the water of life freely. 7 He that
overcometh shall inherit these things; and I will be his God, and he shall
be my son. 8 But the fearful, and unbelieving, and sinners, and the abom-

4 the thousand years: TR *a thousand years*
5 And the rest: TR *But the rest*
5 not: TR adds *again*

8 the battle: TR omits *the*
9 out of heaven from God: TR *from God out of heaven*
10 also: TR omits

12 the great and the small: TR *small and great*
12 the throne: TR *God*
13 hell: or, *the grave*

14 the second death, even the lake of fire: TR *the second death*
2 I: TR adds *John*
2 out of heaven from God: TR *from God out of heaven*
3 be with them: TR *be with them, and be their God*
4 he: TR *God*

6 I am become: TR *It is done. I am*
7 these things: TR *all things*
8 and sinners: TR omits

inable, and murderers, and whoremongers, and sorcerers, and idolaters,
and all liars, shall have their part in the lake which burneth with fire and
brimstone: which is the second death.

[9] And there came one of the seven angels which had the seven vials full
of the seven last plagues, and talked with me, saying, Come hither, I will
show thee the wife, the Lamb's bride. [10] And he carried me away in the
spirit to a great and high mountain, and showed me that great city, the
holy Jerusalem, descending out of heaven from God, [11] having the glory of
God: her light was like unto a stone most precious, even like a jasper stone,
clear as crystal; [12] [a]having a wall great and high; having twelve gates, and at
the gates twelve angels, and names written thereon, which are the names
of the twelve tribes of the children of Israel: [13] on the east three gates; and
on the north three gates; and on the south three gates; and on the west
three gates. [14] And the wall of the city had twelve foundations, and on
them the twelve names of the twelve apostles of the Lamb. [15] And he that
talked with me had a golden measuring reed to measure the city, and the
gates thereof, and the wall thereof. [16] And the city lieth foursquare, and the
length is as large as the breadth: and he measured the city with the reed,
twelve thousand furlongs. The length and the breadth and the height of
it are equal, each twelve thousand furlongs. [17] And he measured the wall
thereof, a hundred and forty and four cubits, according to the measure of a
man, that is, of the angel. [18] And the building of the wall of it was of jasper:
and the city was pure gold, like unto clear glass. [19] The foundations of the
wall of the city were garnished with all manner of precious stones. The first
foundation was jasper; the second, sapphire; the third, a chalcedony; the
fourth, an emerald; [20] the fifth, sardonyx; the sixth, sardius; the seventh,
chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus;
the eleventh, a jacinth; the twelfth, an amethyst. [21] And the twelve gates
were twelve pearls; every several gate was of one pearl: and the street
of the city was pure gold, as it were transparent glass. [22] And I saw no
temple therein: for the Lord God Almighty and the Lamb are the temple
of it. [23] And the city had no need of the sun, neither of the moon, to shine
upon it: for the glory of God did lighten it, and the Lamb is the light thereof.
[24] And the nations shall walk by the light of it: and the kings of the earth
do bring unto him the glory and honour of the nations into it. [25] And the
gates of it shall not be shut at all by day: for there shall be no night there.
[26] And they shall bring the glory and honour of the nations into it. [27] And
there shall in no wise enter into it any thing unclean, neither whatsoever
worketh abomination, or maketh a lie: but they which are written in the
Lamb's book of life.

22 And he showed me a pure river of water of life, clear as crystal,
proceeding out of the throne of God and of the Lamb. [2] In the midst
of the street of it, and of either side of the river, was there the tree of life,
which bare twelve manner of fruits, and yielded her fruit every month:
and the leaves of the tree were for the healing of the nations. [3] And there

[9] came: TR adds *unto me*
[9] the wife, the Lamb's bride: TR *the bride, the Lamb's wife*
[11] her light: TR *and her light*
[13] and on the north: TR omits *and*
[13] and on the south: TR omits *and*
[14] on them: TR *in them*
[14] twelve names: TR omits *twelve*
[15] measuring: TR omits
[16] equal, each twelve thousand furlongs: TR *equal*
[19] The foundations: TR *And the foundations*

[23] upon it: TR *in it*
[24] And the nations: TR adds *of them which are saved*
[24] by the light: TR *in the light*
[24] unto him the glory: TR *their glory*
[24] of the nations: TR omits
[27] unclean: TR *that defileth*

[a] having a wall great and high; having twelve gates: TR *and had a wall great and high, and had twelve gates*

shall be no more curse: but the throne of God and of the Lamb shall be in
it; and his servants shall serve him: [4] and they shall see his face; and his
name shall be in their foreheads. [5] And there shall be no night there; and
they need no candle, neither light of the sun; for the Lord God shall give
them light: and they shall reign for ever and ever.

[6] And he saith unto me, These sayings are faithful and true: and the Lord
God of the spirits of the prophets sent his angel to show unto his ser-
vants the things which must shortly be done. [7] And behold, I come quickly:
blessed is he that keepeth the sayings of the prophecy of this book.

[8] And I John heard and saw these things. And when I had heard and
seen, I fell down to worship before the feet of the angel which showed
me these things. [9] Then saith he unto me, See thou do it not: I am thy
fellowservant, and of thy brethren the prophets, and of them which keep
the sayings of this book: worship God. [10] And he saith unto me, Seal not
the sayings of the prophecy of this book: for the time is at hand. [11] He
that is unjust, let him be unjust still: and he which is filthy, let him be
made filthy still: and he that is righteous, let him do righteousness still:
and he that is holy, let him be holy still. [12] Behold, I come quickly; and
my reward is with me, to give every man according as his work shall be.
[13] I am Alpha and Omega, [a]the first and the last, the beginning and the
end. [14] Blessed are they that do his commandments, that they may have
right to the tree of life, and may enter in through the gates into the city.
[15] Without are dogs, and sorcerers, and whoremongers, and murderers,
and idolaters, and whosoever loveth and maketh a lie.

[16] I Jesus have sent my angel to testify unto you these things in the
churches. I am the root and the offspring of David, and the bright morning
star. [17] And the Spirit and the bride say, Come. And let him that heareth
say, Come. And let him that is athirst come. Whosoever will, let him take
the water of life freely. [18] I testify unto every man that heareth the words of
the prophecy of this book, If any man shall add unto them, may God add
unto him the plagues that are written in this book: [19] and if any man shall
take away from the words of the book of this prophecy, may God take
away his part out of the tree of life, and out of the holy city, the things
which are written in this book. [20] He which testifieth these things saith,
Surely I come quickly. Amen. Even so, come, Lord Jesus. [21] The grace of
the Lord Jesus Christ be with all the saints. Amen.

[a] the first and the last, the beginning and the end: TR *the beginning and the end, the first and the last*

[5] shall give: TR *giveth*
[6] saith: TR *said*
[6] spirits of the prophets: TR *holy prophets*
[7] And behold: TR *Behold*
[8] heard and saw these things: TR *saw these things, and heard them*
[9] I am: TR *for I am*

[11] do righteousness: TR *be righteous*
[11] made: TR omits
[12] Behold: TR *And behold*

[15] Without: TR *For without*
[16] bright: TR adds *and*
[17] Whosoever: TR *And whosoever*
[18] I testify: TR *For I testify*
[18] them: TR *these things*
[18] may God: TR *God shall*
[19] may God: TR *God shall*
[19] tree: TR *book*
[19] the things: TR *and from the things*
[21] the Lord: TR *our Lord*
[21] all the saints: TR *you all*

Appendix

The Readings of the Byzantine Text

Readings of the Byzantine Text

The New Testament of this edition is the King James Version conformed to the Byzantine text of the Greek New Testament as edited by Maurice A. Robinson and William G. Pierpont (2026). The King James translators followed the Received Text, the Greek printed by Erasmus, Stephanus and Beza, as F. H. A. Scrivener reconstructed it from their choices in 1894. The two Greek texts differ in some nineteen hundred places. Where the difference can be seen in English, the words of the King James Version are changed, as little as the Greek requires and in its own English, and a note marked TR gives the words it had; where the difference cannot be seen in English, nothing is changed. Four verses of the Received Text that the Byzantine manuscripts lack are omitted, each quoted in a note on the verse before it; the doxology of Romans stands at Romans 14:24–26, where those manuscripts have it; and Matthew 23:13 and Matthew 23:14 exchange places.[1]

This appendix lists every verse in which the two Greek texts differ or this edition corrects the King James English, book by book, under the number of this edition; a verse that the King James Bible numbers otherwise gives that number too. Each entry compares the Greek of the Received Text (TR) with that of the Byzantine text (RP) and, where the English changes, the King James Version (KJV) with this edition (OLEB). The English comparison also shows this edition's corrections where the two Greek texts agree. Both texts use this edition's systematic spelling and punctuation; separate revisions of a verse's punctuation are excluded. Words the two share are printed once; the former reading stands in square brackets, followed by the new one, in bold in the Greek and in italics in the English. An ellipsis marks words left out; where a verse cannot be shortened, it is quoted whole. The Greek is Scrivener's and the main text of RP2026, with their accents and punctuation; a reading of an apparatus that differs from it is labelled separately. The verses the Byzantine text lacks are given in full where the King James Bible has them.

Matthew

1:1

[1] The English changes are based on William G. Pierpont's Some Improvements to the King James Version from the Majority Greek Manuscripts (1990). Where an instruction cannot be applied or its wording does not fit, a fitting parallel in the King James Version is preferred, then Pierpont's wording, the Revised Version of 1881, and Robert Adam Boyd's American Standard Version, Byzantine Text (2021). Boyd's Text-Critical English New Testament (2022; © 2021 Robert Adam Boyd; CC BY 4.0, https: creativecommons.org/licenses/by/4.0/; source: https: archive.org/details/TCENT) and Graham G. Thomason's Far Above All are occasionally consulted, in that order. Borrowed wording is adapted into the English of the King James Version. Robinson's Greek texts and his collation of Scrivener with them, Boyd's Text-Critical Greek New Testament (2022), the Majority Standard Bible, the World English Bible, the American Standard Version of 1901, and the CrossWire Bible Society's tagging of the King James Version were also consulted.

TR → RP … υἱοῦ [Δαβίδ] **Δαυίδ**, …

1:5

TR → RP Σαλμὼν δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Ἰεσσαί·

KJV → OLEB and Salmon begat [Booz] *Boaz* of Rachab; and [Booz] *Boaz* begat Obed of Ruth; and Obed begat Jesse;

1:6

TR → RP Ἰεσσαὶ δὲ [ἐγέννησε] **ἐγέννησεν** τὸν [Δαβὶδ] **Δαυὶδ** τὸν βασιλέα. [Δαβὶδ] **Δαυὶδ** δὲ ὁ βασιλεὺς [ἐγέννησε] **ἐγέννησεν** τὸν [Σολομῶντα] **Σολομῶνα** ἐκ τῆς τοῦ Οὐρίου·

1:9

TR → RP Ὀζίας δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Ἰωάθαμ· Ἰωάθαμ δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Ἄχαζ· Ἄχαζ δὲ [ἐγέννησε] **ἐγέννησεν** τὸν [Ἐζεκίαν] **Ἑζεκίαν**·

KJV → OLEB and Ozias begat Joatham; and Joatham begat [Achaz] *Ahaz*; and [Achaz] *Ahaz* begat [Ezekias] *Hezekias*;

1:10

TR → RP [Ἐζεκίας] **Ἑζεκίας** δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Μανασσῆ· Μανασσῆς δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Ἀμών· Ἀμὼν δὲ [ἐγέννησε] **ἐγέννησεν** τὸν Ἰωσίαν·

KJV → OLEB and [Ezekias] *Hezekias* begat Manasses; and Manasses begat [Amon] *Ammon*; and [Amon] *Ammon* begat Josias;

1:17

TR → RP Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως [Δαβὶδ] **Δαυὶδ** γενεαὶ δεκατέσσαρες· καὶ ἀπὸ [Δαβὶδ] **Δαυὶδ** ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

1:20

TR → RP … υἱὸς [Δαβίδ] **Δαυίδ**, …

2:6

TR → RP Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· …

KJV → OLEB And thou Bethlehem, in the land of [Juda] *Judah*, art not the least among the princes of [Juda] *Judah*: …

2:17

TR → RP Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, …

KJV → OLEB Then was fulfilled that which was spoken by [Jeremie] *Jeremias* the prophet, …

2:23

TR → RP καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην [Ναζαρέθ] **Ναζαρέτ**· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

3:8

TR → RP Ποιήσατε οὖν [καρποὺς ἀξίους] **καρπὸν ἄξιον** τῆς μετανοίας·

KJV → OLEB Bring forth therefore [fruits] *fruit* meet for repentance:

3:11

TR → RP … αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ. [καὶ πυρί.]
KJV → OLEB … he shall baptize you with the Holy Spirit[, and with fire]:

4:10

TR → RP … Ὕπαγε[,] **ὀπίσω μου**, Σατανᾶ· …
KJV → OLEB … Get thee [hence] *behind me*, Satan: …

4:13

TR → RP καὶ καταλιπὼν τὴν [Ναζαρέθ] **Ναζαρέτ**, …

4:16

TR → RP ὁ λαὸς ὁ καθήμενος ἐν σκότει [εἶδε] **εἶδεν** φῶς μέγα, …

4:18

TR → RP Περιπατῶν δὲ [ὁ Ἰησοῦς] παρὰ τὴν θάλασσαν τῆς Γαλιλαίας [εἶδε] **εἶδεν** δύο ἀδελφούς, …
KJV → OLEB And [Jesus] *he*, walking by the sea of Galilee, saw two brethren, …

5:23

TR → RP … [κἀκεῖ] **καὶ ἐκεῖ** μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

5:27

TR → RP Ἠκούσατε ὅτι ἐρρέθη, [τοῖς ἀρχαίοις,] Οὐ μοιχεύσεις·
KJV → OLEB Ye have heard that it was said [by them of old time], Thou shalt not commit adultery:

5:28

TR → RP ἐγὼ δὲ λέγω ὑμῖν[,] ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτῆς] **αὐτὴν** ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

5:39

TR → RP … ἀλλ’ ὅστις σε ῥαπίσει ἐπὶ τὴν [δεξιάν] **δεξιὰν** [σου] σιαγόνα, …
KJV → OLEB … but whosoever shall smite thee on [thy] *the* right cheek, …

5:44

TR → RP … καλῶς ποιεῖτε [τοὺς μισοῦντας] **τοῖς μισοῦσιν** ὑμᾶς, …

5:45

TR → RP ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν **τοῖς** οὐρανοῖς, …

5:47

TR → RP Καὶ ἐὰν ἀσπάσησθε τοὺς [ἀδελφοὺς] **φίλους** ὑμῶν μόνον, τί περισσὸν ποιεῖτε; Οὐχὶ καὶ οἱ τελῶναι [οὕτω] **οὕτως** ποιοῦσιν;
KJV → OLEB And if ye salute your [brethren] *friends* only, what do ye more than others? do not even the publicans so?

6:18

TR → RP … καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. [ἐν τῷ φανερῷ.]
KJV → OLEB … and thy Father, which seeth in secret, shall reward thee [openly].

6:24

TR → RP Οὐδεὶς δύναται [δυσὶ] **δυσὶν** κυρίοις δουλεύειν· … Οὐ δύνασθε Θεῷ δουλεύειν καὶ [μαμμωνᾷ] **μαμωνᾷ**.

7:2
TR → RP … [ἀντιμετρηθήσεται] **μετρηθήσεται** ὑμῖν.
KJV → OLEB … it shall be measured to you [again].
7:14
TR → RP [ὅτι] **τί** στενὴ ἡ πύλη, …
KJV → OLEB [because] *how* strait is the gate, …
7:20
TR → RP [ἄραγε] **Ἄρα γε** ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
8:4
TR → RP … [ἀλλ'] **ἀλλὰ** ὕπαγε, … καὶ προσένεγκε τὸ δῶρον ὃ [προσέταξε] **προσέταξεν** Μωσῆς, …
8:5
TR → RP Εἰσελθόντι δὲ [τῷ Ἰησοῦ] **αὐτῷ** εἰς Καπερναούμ, …
KJV → OLEB And when [Jesus] *he* was entered into Capernaum, …
8:8
TR → RP … ἀλλὰ μόνον εἰπὲ [λόγον] **λόγῳ**, …
KJV → OLEB … but speak [the] *in a* word only, …
8:13
TR → RP Καὶ εἶπεν ὁ Ἰησοῦς τῷ [ἑκατοντάρχῳ] **ἑκατοντάρχῃ**, …
8:15
TR → RP … καὶ διηκόνει [αὐτοῖς] **αὐτῷ**.
KJV → OLEB … and ministered unto [them] *him.*
8:25
TR → RP Καὶ προσελθόντες οἱ μαθηταὶ [αὐτοῦ] ἤγειραν αὐτόν, …
KJV → OLEB And [his] *the* disciples came to him, and awoke him, …
9:5
TR → RP … εἰπεῖν, Ἀφέωνταί [σοι] **σου** αἱ ἁμαρτίαι· …
KJV → OLEB … to say, Thy sins be forgiven [thee]; …
9:13
TR → RP … [ἀλλ'] **ἀλλὰ** ἁμαρτωλοὺς εἰς μετάνοιαν.
9:17
TR → RP … καὶ [ἀμφότερα] **ἀμφότεροι** συντηροῦνται.
9:27
TR → RP … υἱὲ [Δαβίδ] **Δαυίδ**.
9:36
TR → RP … ὅτι ἦσαν [ἐκλελυμένοι] **ἐσκυλμένοι** καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.
KJV → OLEB … because they [fainted] *were harassed,* and were scattered abroad, as sheep having no shepherd.
10:8
TR → RP … λεπροὺς καθαρίζετε, [νεκροὺς ἐγείρετε,] δαιμόνια ἐκβάλλετε[.]· …
KJV → OLEB … cleanse the lepers, [raise the dead,] cast out devils: …
10:25
TR → RP … Εἰ τὸν οἰκοδεσπότην [Βεελζεβοὺβ] **Βεελζεβοὺλ** ἐκάλεσαν, πόσῳ μᾶλλον τοὺς [οἰκιακοὺς] **οἰκειακοὺς** αὐτοῦ;

KJV → OLEB … If they have called the master of the house [Beelzebub] *Beelzebul*, how much more shall they call them of his household?

10:28

TR → RP Καὶ μὴ [φοβηθῆτε] **φοβεῖσθε** ἀπὸ τῶν [ἀποκτεινόντων] **ἀποκτενόντων** τὸ σῶμα, … φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ **τὴν** ψυχὴν καὶ **τὸ** σῶμα ἀπολέσαι ἐν γεέννῃ.

KJV → OLEB And fear not them which kill the body, … but rather fear him which is able to destroy both *the* soul and *the* body in hell.

10:36

TR → RP καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ [οἰκιακοὶ] **οἰκειακοὶ** αὐτοῦ.

11:8

TR → RP … οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν [βασιλέων] **βασιλείων** εἰσίν.

KJV → OLEB … they that wear soft clothing are in [kings'] *royal* houses.

11:16

TR → RP … Ὁμοία [ἐστὶ] **ἐστὶν** [παιδαρίοις] **παιδίοις** ἐν ἀγοραῖς καθημένοις, καὶ [προσφωνοῦσι] **προσφωνοῦσιν** τοῖς ἑταίροις αὐτῶν,

12:3

TR → RP … Οὐκ ἀνέγνωτε τί [ἐποίησε] **ἐποίησεν** [Δαβίδ] **Δαυίδ**, …

12:6

TR → RP Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ [μείζων] **μεῖζόν** [ἐστὶν] **ἐστιν** ὧδε.

KJV → OLEB But I say unto you, That in this place is [one] *something* greater than the temple.

12:8

TR → RP κύριος γάρ [ἐστι] **ἐστιν** [καὶ] τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

KJV → OLEB For the Son of man is Lord [even] of the sabbath day.

12:21

TR → RP Καὶ [ἐν] τῷ ὀνόματι αὐτοῦ ἔθνη [ἐλπιοῦσι] **ἐλπιοῦσιν**.

12:23

TR → RP … Μήτι οὗτός ἐστιν ὁ υἱὸς [Δαβίδ] **Δαυίδ**;

12:28

TR → RP Εἰ δὲ **ἐν πνεύματι θεοῦ** ἐγὼ [ἐν Πνεύματι Θεοῦ] ἐκβάλλω τὰ δαιμόνια, …

12:32

TR → RP Καὶ ὃς [ἂν] **ἐὰν** εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, … οὔτε ἐν [τούτῳ] τῷ **νῦν** αἰῶνι οὔτε ἐν τῷ μέλλοντι.

KJV → OLEB And whosoever speaketh a word against the Son of man, … neither in [this] *the present* world, neither in the world to come.

12:35

TR → RP Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [τῆς καρδίας] ἐκβάλλει [τὰ] ἀγαθά· …

KJV → OLEB A good man out of the good treasure [of the heart] bringeth forth good things: …

12:42

TR → RP … ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν [Σολομῶντος] **Σολομῶνος**· … πλεῖον [Σολομῶντος] **Σολομῶνος** ὧδε.

13:14

TR → RP Καὶ ἀναπληροῦται [ἐπ᾽] αὐτοῖς ἡ προφητεία Ἠσαΐου, …

13:15

TR → RP … καὶ τοῖς [ὠσὶ] **ὠσὶν** βαρέως ἤκουσαν, … μήποτε [ἴδωσι] **ἴδωσιν** τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν [ἀκούσωσι] **ἀκούσωσιν**, καὶ τῇ καρδίᾳ [συνῶσι] **συνῶσιν**, καὶ [ἐπιστρέψωσι] **ἐπιστρέψωσιν**, καὶ [ἰάσωμαι] **ἰάσομαι** αὐτούς.

13:24

TR → RP … Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ [σπείραντι] **σπείροντι** καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·

KJV → OLEB … The kingdom of heaven is likened unto a man which [sowed] *soweth* good seed in his field:

13:27

TR → RP … Πόθεν οὖν ἔχει [τὰ] ζιζάνια;

13:28

TR → RP … Θέλεις οὖν ἀπελθόντες [συλλέξωμεν] **συλλέξομεν** αὐτά;

13:30

TR → RP … καὶ ἐν [τῷ] καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, …

13:33

TR → RP … ἣν λαβοῦσα γυνὴ [ἐνέκρυψεν] **ἔκρυψεν** εἰς ἀλεύρου σάτα τρία, …

13:40

TR → RP Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατακαίεται] **καίεται**, …

14:14

TR → RP Καὶ ἐξελθὼν ὁ Ἰησοῦς [εἶδε] **εἶδεν** πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ [αὐτούς] **αὐτοῖς**, καὶ [ἐθεράπευσε] **ἐθεράπευσεν** τοὺς ἀρρώστους αὐτῶν.

14:19

TR → RP Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, [καὶ] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, … [εὐλόγησε] **εὐλόγησεν**, καὶ κλάσας [ἔδωκε] **ἔδωκεν** τοῖς μαθηταῖς τοὺς ἄρτους, …

14:22

TR → RP Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς [αὐτοῦ] ἐμβῆναι εἰς τὸ πλοῖον, …

KJV → OLEB And straightway Jesus constrained [his] *the* disciples to get into a ship, …

15:4

TR → RP … Τίμα τὸν πατέρα [σοῦ,] καὶ τὴν μητέρα· …

15:22

TR → RP … υἱὲ [Δαβίδ] **Δαυίδ**· …

15:25

TR → RP Ἡ δὲ ἐλθοῦσα [προσεκύνει] **προσεκύνησεν** αὐτῷ[,] λέγουσα, …

15:32

TR → RP Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ [εἶπε] **εἶπεν**, … ὅτι ἤδη [ἡμέρας] **ἡμέραι** τρεῖς [προσμένουσί] **προσμένουσίν** μοι, καὶ οὐκ [ἔχουσι] **ἔχουσιν** τί [φάγωσι] **φάγωσιν**· …

16:12

TR → RP Τότε συνῆκαν ὅτι οὐκ [εἶπε] **εἶπεν** προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, [ἀλλ'] **ἀλλὰ** ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

16:17

TR → RP … Σίμων [Βὰρ Ἰωνᾶ] **Βαριωνᾶ**, ὅτι σὰρξ καὶ αἷμα οὐκ [ἀπεκάλυψέ] **ἀπεκάλυψέν** σοι, …

16:28

TR → RP … [εἰσί] **εἰσίν** τινες [τῶν] ὧδε [ἑστηκότων] **ἑστῶτες**, … ἕως ἂν [ἴδωσι] **ἴδωσιν** τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

17:2

TR → RP … καὶ [ἔλαμψε] **ἔλαμψεν** τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ [ἐγένετο] **ἐγένοντο** λευκὰ ὡς τὸ φῶς.

17:9

TR → RP Καὶ καταβαινόντων αὐτῶν [ἀπὸ] **ἐκ** τοῦ ὄρους, …

17:12

TR → RP λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη [ἦλθε] **ἦλθεν**, … [ἀλλ'] **ἀλλὰ** ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· [οὕτω] **οὕτως** καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

17:14

TR → RP … προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν [αὐτῷ] **αὐτὸν**

17:26

TR → RP … [Ἄραγε] **Ἄρα γε** ἐλεύθεροί εἰσιν οἱ υἱοί.

17:27

TR → RP … καὶ τὸν [ἀναβάντα] **ἀναβαίνοντα** πρῶτον ἰχθὺν ἆρον· …

18:4

TR → RP Ὅστις οὖν [ταπεινώσῃ] **ταπεινώσει** ἑαυτὸν ὡς τὸ παιδίον τοῦτο, …

18:6

TR → RP … συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς [ἐπὶ] **εἰς** τὸν τράχηλον αὐτοῦ, …

18:12

TR → RP … οὐχὶ ἀφεὶς τὰ [ἐννενηκονταεννέα] **ἐνενήκοντα ἐννέα**, …

18:13

TR → RP … ἢ ἐπὶ τοῖς [ἐννενηκονταεννέα] **ἐνενήκοντα ἐννέα** τοῖς μὴ πεπλανημένοις.

18:19

TR → RP Πάλιν **ἀμὴν** λέγω ὑμῖν[,] ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, …

KJV → OLEB Again *verily* I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, …

18:28
TR → RP … καὶ κρατήσας αὐτὸν [ἔπνιγε] **ἔπνιγεν**, … Ἀπόδος μοι [ὅ] **εἴ** τι ὀφείλεις.
KJV → OLEB … and he laid hands on him, and took him by the throat, … Pay me [that] *whatsoever* thou owest.
18:29
TR → RP … καὶ [πάντα] ἀποδώσω σοι.
KJV → OLEB … and I will pay thee [all].
18:30
TR → RP … [ἀλλ’] **ἀλλὰ** ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακήν, …
18:31
TR → RP … καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ [αὐτῶν] **ἑαυτῶν** πάντα τὰ γενόμενα.
19:9
TR → RP Λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, [εἰ] μὴ ἐπὶ πορνείᾳ, …
KJV → OLEB And I say unto you, Whosoever shall put away his wife, [except it be] *not* for fornication, …
19:19
TR → RP τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα· …
19:26
TR → RP … Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν [ἐστι] **ἐστιν**, παρὰ δὲ Θεῷ πάντα δυνατά. [ἐστι.]
20:2
TR → RP **Καὶ** συμφωνήσας [δὲ] μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, …
20:3
TR → RP Καὶ ἐξελθὼν περὶ [τὴν] τρίτην ὥραν, …
20:4
TR → RP [κἀκείνοις] **καὶ ἐκείνοις** εἶπεν, …
20:5
TR → RP … Πάλιν ἐξελθὼν περὶ ἕκτην καὶ [ἐννάτην] **ἐνάτην** ὥραν, …
20:21
TR → RP … καὶ εἷς ἐξ εὐωνύμων[,] **σου**, ἐν τῇ βασιλείᾳ σου.
KJV → OLEB … and the other on [the] *thy* left, in thy kingdom.
20:22
TR → RP … [καὶ] **ἢ** τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; …
KJV → OLEB … [and] *or* to be baptized with the baptism that I am baptized with? …
20:26
TR → RP … ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι [ἔστω] **ἔσται** ὑμῶν διάκονος·
KJV → OLEB … but whosoever will be great among you, [let him] *he shall* be your minister;
20:30
TR → RP … υἱὸς [Δαβίδ] **Δαυίδ**.
20:31

TR → RP … υἱὸς [Δαβίδ] **Δαυίδ**.

21:1

TR → RP … καὶ ἦλθον εἰς [Βηθφαγῆ] **Βηθσφαγὴ** πρὸς τὸ ὄρος τῶν Ἐλαιῶν, τότε ὁ Ἰησοῦς [ἀπέστειλε] **ἀπέστειλεν** δύο μαθητάς,

KJV → OLEB … and were come to [Bethphage] *Bethsphage,* unto the mount of Olives, then sent Jesus two disciples,

21:3

TR → RP … εὐθέως δὲ [ἀποστελεῖ] **ἀποστέλλει** αὐτούς.

21:7

TR → RP ἤγαγον τὴν ὄνον καὶ τὸν πῶλον[,]· καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ [ἐπεκάθισαν] **ἐπεκάθισεν** ἐπάνω αὐτῶν.

KJV → OLEB and brought the ass, and the colt, and put on them their clothes, and [they set him] *he sat* thereon.

21:9

TR → RP … Ὡσαννὰ τῷ υἱῷ [Δαβίδ] **Δαυίδ**· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου[·]. …

21:11

TR → RP … ὁ ἀπὸ [Ναζαρὲθ] **Ναζαρὲτ** τῆς Γαλιλαίας.

21:14

TR → RP Καὶ προσῆλθον αὐτῷ **χωλοὶ καὶ** τυφλοὶ [καὶ χωλοὶ] ἐν τῷ ἱερῷ· …

KJV → OLEB And the *lame and the* blind [and the lame] came to him in the temple; …

21:15

TR → RP Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ [ἐποίησε] **ἐποίησεν**, … Ὡσαννὰ τῷ υἱῷ [Δαβίδ] **Δαυίδ**, …

21:22

TR → RP Καὶ πάντα ὅσα [ἂν] **ἐὰν** αἰτήσητε ἐν τῇ προσευχῇ, …

21:41

TR → RP … καὶ τὸν ἀμπελῶνα [ἐκδόσεται] **ἐκδώσεται** ἄλλοις γεωργοῖς, …

22:7

TR → RP **Καὶ** ἀκούσας [δὲ] ὁ βασιλεὺς **ἐκεῖνος** ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ [ἀπώλεσε] **ἀπώλεσεν** τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν [ἐνέπρησε] **ἐνέπρησεν**.

KJV → OLEB [But] *And* when [the] *that* king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

22:37

TR → RP Ὁ δὲ Ἰησοῦς [εἶπεν] **ἔφη** αὐτῷ, … ἐν ὅλῃ [τῇ] καρδίᾳ σου, καὶ ἐν ὅλῃ [τῇ] ψυχῇ σου, …

22:42

TR → RP … Τίνος υἱός [ἐστι] **ἐστιν**; … Τοῦ [Δαβίδ] **Δαυίδ**.

22:43

TR → RP … Πῶς οὖν [Δαβὶδ] **Δαυὶδ** ἐν πνεύματι Κύριον αὐτὸν καλεῖ, …

22:45

TR → RP Εἰ οὖν [Δαβὶδ] **Δαυὶδ** καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ [ἐστι] **ἐστιν;**

23:3

TR → RP πάντα οὖν ὅσα [ἂν] **ἐὰν** εἴπωσιν ὑμῖν τηρεῖν, ... [λέγουσι] **λέγουσιν** γὰρ καὶ οὐ [ποιοῦσι] **ποιοῦσιν.**

23:13 (KJV 23:14)

TR → RP Οὐαὶ **δὲ** ὑμῖν, ...

KJV → OLEB [Woe] *But woe* unto you, ...

23:14 (KJV 23:13)

TR → RP Οὐαὶ [δὲ] ὑμῖν, ...

KJV → OLEB [But woe] *Woe* unto you, ...

23:21

TR → RP καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ [κατοικοῦντι] **κατοικήσαντι** αὐτόν·

KJV → OLEB And whoso shall swear by the temple, sweareth by it, and by him that [dwelleth] *dwelt* therein.

23:25

TR → RP ... ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ [ἀκρασίας] **ἀδικίας.**

KJV → OLEB ... but within they are full of extortion and [excess] *unrighteousness.*

23:36

TR → RP Ἀμὴν λέγω ὑμῖν[,] **ὅτι** ἥξει **πάντα** ταῦτα [πάντα] ἐπὶ τὴν γενεὰν ταύτην.

23:37

TR → RP ... ἡ [ἀποκτείνουσα] **ἀποκτένουσα** τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ...

24:2

TR → RP ... ὃς οὐ [μὴ] καταλυθήσεται.

24:17

TR → RP ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω [ἆραί] **ἆραι** [τι] **τὰ** ἐκ τῆς οἰκίας αὐτοῦ·

KJV → OLEB let him which is on the housetop not come down to take [any thing] *the things* out of his house:

24:20

TR → RP ... μηδὲ [ἐν] σαββάτῳ.

24:32

TR → RP Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

KJV → OLEB Now learn a parable of the fig tree; When his branch is [yet] *now* tender, and putteth forth leaves, ye know that summer is nigh:

24:33

TR → RP [οὕτω] **οὕτως** καὶ ὑμεῖς, ὅταν ἴδητε **ταῦτα** πάντα [ταῦτα], ...

24:36

TR → RP Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ [τῆς] ὥρας οὐδεὶς οἶδεν, ...

24:37

TR → RP Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
KJV → OLEB But as the days of [Noe] *Noah* were, so shall also the coming of the Son of man be.

24:38
TR → RP … ἄχρι ἧς ἡμέρας [εἰσῆλθε] **εἰσῆλθεν** Νῶε εἰς τὴν κιβωτόν,
KJV → OLEB … until the day that [Noe] *Noah* entered into the ark,

25:3
TR → RP … λαβοῦσαι τὰς λαμπάδας [ἑαυτῶν] **αὐτῶν**, …

25:8
TR → RP Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.
KJV → OLEB And the foolish said unto the wise, Give us of your oil; for our lamps are [gone] *going* out.

25:30
TR → RP Καὶ τὸν ἀχρεῖον δοῦλον [ἐκβάλλετε] **ἐκβάλετε** εἰς τὸ σκότος τὸ ἐξώτερον. …

25:44
TR → RP Τότε ἀποκριθήσονται [αὐτῷ] καὶ αὐτοί, …
KJV → OLEB Then shall they also answer [him], …

26:4
TR → RP καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν [κρατήσωσι] δόλῳ **κρατήσωσιν** καὶ ἀποκτείνωσιν.

26:17
TR → RP … Ποῦ θέλεις [ἑτοιμάσωμέν] **ἑτοιμάσομέν** σοι φαγεῖν τὸ Πάσχα;

26:26
TR → RP … καὶ [εὐλογήσας,] **εὐχαριστήσας** [ἔκλασε] **ἔκλασεν** καὶ ἐδίδου τοῖς μαθηταῖς, καὶ [εἶπε] **εἶπεν**, … τοῦτό [ἐστι] **ἐστιν** τὸ σῶμά μου.
KJV → OLEB … and [blessed it] *gave thanks,* and brake it, and gave it to the disciples, and said, … this is my body.

26:29
TR → RP Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπ᾽ ἄρτι ἐκ τούτου τοῦ [γεννήματος] **γενήματος** τῆς ἀμπέλου, …

26:33
TR → RP … Εἰ [καὶ] πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ **δὲ** οὐδέποτε σκανδαλισθήσομαι.

26:35
TR → RP … Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε [ἀπαρνήσομαι] **ἀπαρνήσωμαι**. Ὁμοίως **δὲ** καὶ πάντες οἱ μαθηταὶ εἶπον.
KJV → OLEB … Though I should die with thee, yet will I not deny thee. [Likewise] *And likewise* also said all the disciples.

26:38
TR → RP Τότε λέγει αὐτοῖς[,] **ὁ Ἰησοῦς**, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· …
KJV → OLEB Then saith [he] *Jesus* unto them, My soul is exceeding sorrowful, even unto death: …

26:39

TR → RP Καὶ [προελθὼν] **προσελθὼν** μικρόν, … εἰ δυνατόν [ἐστι] **ἐστιν**, …

KJV → OLEB And he [went] *drew* a little [farther] *nearer*, … if it be possible, …

26:52

TR → RP … πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ [ἀπολοῦνται] **ἀποθανοῦνται**.

KJV → OLEB … for all they that take the sword shall [perish] *die* with the sword.

26:59

TR → RP … ὅπως [αὐτὸν θανατώσωσι.] **θανατώσωσιν αὐτόν**,

26:70

TR → RP Ὁ δὲ ἠρνήσατο ἔμπροσθεν **αὐτῶν** πάντων, …

26:71

TR → RP … καὶ λέγει [τοῖς] **αὐτοῖς** ἐκεῖ, …

KJV → OLEB … and said unto them [that were] there, …

26:74

TR → RP Τότε ἤρξατο [καταναθεματίζειν] **καταθεματίζειν** καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ [ἐφώνησε] **ἐφώνησεν**.

27:9

TR → RP Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου, …

KJV → OLEB Then was fulfilled that which was spoken by [Jeremie] *Jeremias* the prophet, …

27:33

TR → RP … [ὅς] **ὅ** [ἐστι] **ἐστιν** λεγόμενος Κρανίου Τόπος,

27:35

TR → RP … βάλλοντες κλῆρον[·]. [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.]

KJV → OLEB … casting [lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast] lots.

27:41

TR → RP Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων **καὶ Φαρισαίων** ἔλεγον,

KJV → OLEB Likewise also the chief priests mocking him, with the scribes and elders *and Pharisees*, said,

27:42

TR → RP … Εἰ βασιλεὺς Ἰσραήλ [ἐστι] **ἐστιν**, … καὶ πιστεύσομεν **ἐπ'** αὐτῷ.

KJV → OLEB … If he be the King of Israel, … and we will believe *on* him.

27:44

TR → RP Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον [αὐτῷ] **αὐτόν**.

27:45

TR → RP Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας [ἐννάτης·] **ἐνάτης.**

27:46

TR → RP Περὶ δὲ τὴν [ἐννάτην] **ἐνάτην** ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, … [λαμὰ] **λιμὰ** σαβαχθανί; Τοῦτ' [ἔστι] **ἔστιν**, … [ἱνατί] **ἵνα τί** με ἐγκατέλιπες;

KJV → OLEB And about the ninth hour Jesus cried with a loud voice, … [lama] *lima* sabachthani? that is to say, … why hast thou forsaken me?

28:9

TR → RP … καὶ ἰδού, [ὁ] Ἰησοῦς ἀπήντησεν αὐταῖς, …

28:10

TR → RP … [κἀκεῖ] **καὶ ἐκεῖ** με ὄψονται.

28:19

TR → RP Πορευθέντες [οὖν] μαθητεύσατε πάντα τὰ ἔθνη, …

KJV → OLEB Go ye [therefore], and teach all nations, …

Mark

1:6

TR → RP Ἦν δὲ **ὁ** Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, …

1:9

TR → RP … ἦλθεν Ἰησοῦς ἀπὸ [Ναζαρὲθ] **Ναζαρὲτ** τῆς Γαλιλαίας, …

1:16

TR → RP Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας [εἶδε] **εἶδεν** Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ[,] **τοῦ Σίμωνος** βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· …

KJV → OLEB Now as he walked by the sea of Galilee, he saw Simon and Andrew [his] *the* brother *of Simon* casting a net into the sea: …

1:27

TR → RP … ὥστε συζητεῖν πρὸς [αὐτούς] **ἑαυτούς**, … Τί [ἐστι] **ἐστιν** τοῦτο; … ὅτι κατ' ἐξουσίαν καὶ τοῖς [πνεύμασι] **πνεύμασιν** τοῖς ἀκαθάρτοις ἐπιτάσσει, …

1:37

TR → RP καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι Πάντες [ζητοῦσί] σε **ζητοῦσιν.**

1:38

TR → RP … ἵνα [κἀκεῖ] **καὶ ἐκεῖ** κηρύξω· …

2:1

TR → RP Καὶ **εἰσῆλθεν** πάλιν [εἰσῆλθεν] εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν [ἐστι] **ἐστιν.**

2:8

TR → RP Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως **αὐτοὶ** διαλογίζονται ἐν ἑαυτοῖς, …

2:9

TR → RP Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί [σοι] **σου** αἱ ἁμαρτίαι, …

KJV → OLEB Whether is it easier to say to the sick of the palsy, Thy sins be forgiven [thee]; …

2:14

TR → RP Καὶ παράγων [εἶδε] **εἶδεν** [Λευΐν] **Λευΐ** τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, …

2:25

TR → RP … Οὐδέποτε ἀνέγνωτε τί [ἐποίησε] **ἐποίησεν** [Δαβίδ] **Δαυίδ**, ὅτε χρείαν [ἔσχε] **ἔσχεν** καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ;

2:26

TR → RP Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ [τοῦ] ἀρχιερέως, … οὓς οὐκ [ἔξεστι] **ἔξεστιν** φαγεῖν εἰ μὴ τοῖς [ἱερεῦσι] **ἱερεῦσιν**, καὶ [ἔδωκε] **ἔδωκεν** καὶ τοῖς σὺν αὐτῷ [οὖσι] **οὖσιν;**

3:12

TR → RP Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ **φανερὸν** αὐτὸν [φανερὸν] [ποιήσωσι] **ποιήσωσιν.**

3:27

TR → RP [οὐ] **Οὐδεὶς** δύναται [οὐδεὶς] τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, … καὶ τότε τὴν οἰκίαν αὐτοῦ [διαρπάσει] **διαρπάσῃ.**

KJV → OLEB No man can enter into a strong man's house, and spoil his goods, … and then he [will] *may* spoil his house.

3:32

TR → RP … ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου **καὶ αἱ ἀδελφαί σου** ἔξω [ζητοῦσί] **ζητοῦσίν** σε.

KJV → OLEB … thy mother and thy brethren *and thy sisters* without seek for thee.

4:4

TR → RP … ὃ μὲν [ἔπεσε] **ἔπεσεν** παρὰ τὴν ὁδόν, καὶ [ἦλθε] **ἦλθεν** τὰ πετεινὰ [τοῦ οὐρανοῦ] καὶ κατέφαγεν αὐτό.

KJV → OLEB … some fell by the wayside, and the fowls [of the air] came and devoured it up.

4:8

TR → RP … καὶ ἔφερεν [ἓν] **ἐν** τριάκοντα, καὶ [ἓν] **ἐν** ἑξήκοντα, καὶ [ἓν] **ἐν** ἑκατόν.

KJV → OLEB … and brought forth, [some thirty] *thirtyfold,* and [some sixty] *sixtyfold,* and [some] a [hundred] *hundredfold.*

4:9

TR → RP Καὶ ἔλεγεν, [αὐτοῖς,] Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

KJV → OLEB And he said [unto them], He that hath ears to hear, let him hear.

4:20

TR → RP … οἵτινες [ἀκούουσι] **ἀκούουσιν** τὸν λόγον, … [ἓν] **ἐν** τριάκοντα, καὶ [ἓν] **ἐν** ἑξήκοντα, καὶ [ἓν] **ἐν** ἑκατόν.

KJV → OLEB … such as hear the word, … [some] thirtyfold, [some sixty] *and sixtyfold,* and [some] a [hundred] *hundredfold.*

4:31

TR → RP Ὡς [κόκκῳ] **κόκκον** σινάπεως, … μικρότερος πάντων τῶν σπερμάτων [ἐστὶ] **ἐστὶν** τῶν ἐπὶ τῆς γῆς·

4:33

TR → RP … καθὼς [ἠδύναντο] **ἐδύναντο** ἀκούειν·

4:37

TR → RP Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.

KJV → OLEB And there arose a great storm of wind, and the waves beat into the ship, so that it was now [full] *filling.*

5:3

TR → RP ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς [μνημείοις] **μνήμασιν**· καὶ οὔτε ἁλύσεσιν οὐδεὶς [ἠδύνατο] **ἐδύνατο** αὐτὸν δῆσαι,

5:11

TR → RP Ἦν δὲ ἐκεῖ πρὸς [τὰ ὄρη] **τῷ ὄρει** ἀγέλη χοίρων μεγάλη βοσκομένη·

KJV → OLEB Now there was there nigh unto the [mountains] *mountain* a great herd of swine feeding.

5:16

TR → RP [καὶ] Διηγήσαντο **δὲ** αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, …

5:19

TR → RP … καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος [ἐποίησε] **πεποίηκεν**, καὶ [ἠλέησέ] **ἠλέησέν** σε.

5:26

TR → RP … καὶ δαπανήσασα τὰ παρ᾽ [ἑαυτῆς] **αὐτῆς** πάντα, …

5:38

TR → RP … καὶ θεωρεῖ θόρυβον, [καὶ] κλαίοντας καὶ ἀλαλάζοντας πολλά.

KJV → OLEB … and seeth the tumult, [and] them that wept and wailed greatly.

5:40

TR → RP … ἐκβαλὼν [ἅπαντας] **πάντας**, …

6:2

TR → RP … Καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, [ὅτι] καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

KJV → OLEB … and what wisdom is this which is given unto him, [that even] *and* such mighty works are wrought by his hands?

6:3

TR → RP … ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; …

KJV → OLEB … the brother of James, and Joses, and of [Juda] *Judah,* and Simon? …

6:9

TR → RP … καὶ μὴ [ἐνδύσασθαι] **ἐνδύσησθε** δύο χιτῶνας.

KJV → OLEB … and *put* not [put] on two coats.

6:11

TR → RP Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν

ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

KJV → OLEB And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom [and] *or* Gomorrha in the day of judgment, than for that city.

6:15

TR → RP … ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ἐστίν, [ἢ] ὡς εἷς τῶν προφητῶν.

KJV → OLEB … And others said, That it is a prophet, [or] as one of the prophets.

6:16

TR → RP Ἀκούσας δὲ [ὁ] [Ἡρώδης] **Ἡρῴδης** εἶπεν ὅτι Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, …

6:17

TR → RP Αὐτὸς γὰρ ὁ [Ἡρώδης] **Ἡρῴδης** ἀποστείλας [ἐκράτησε] **ἐκράτησεν** τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν [τῇ] φυλακῇ, διὰ [Ἡρωδιάδα] **Ἡρῳδιάδα** τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, …

6:27

TR → RP Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς [σπεκουλάτωρα] **σπεκουλάτορα** ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

6:31

TR → RP … καὶ οὐδὲ φαγεῖν [ηὐκαίρουν] **εὐκαίρουν**.

6:33

TR → RP Καὶ εἶδον αὐτοὺς ὑπάγοντας [οἱ ὄχλοι,] καὶ ἐπέγνωσαν αὐτὸν πολλοί, …

KJV → OLEB And [the people] *they* saw them departing, and many knew him, …

6:37

TR → RP … Ἀπελθόντες ἀγοράσωμεν **δηναρίων** διακοσίων [δηναρίων] ἄρτους, …

6:44

TR → RP Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους [ὡσεὶ] πεντακισχίλιοι ἄνδρες.

KJV → OLEB And they that did eat of the loaves were [about] five thousand men.

6:45

TR → RP Καὶ εὐθέως [ἠνάγκασε] **ἠνάγκασεν** τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς [Βηθσαϊδά] **Βηθσαϊδάν**, …

6:51

TR → RP … καὶ λίαν [ἐκ περισσοῦ] **ἐκπερισσοῦ** ἐν ἑαυτοῖς ἐξίσταντο, …

6:52

TR → RP … ἦν γὰρ **αὐτῶν** ἡ καρδία [αὐτῶν] πεπωρωμένη.

7:3

TR → RP Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ [ἐσθίουσι] **ἐσθίουσιν**, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·

KJV → OLEB For the Pharisees, and all the Jews, except they wash their hands [oft] *with the fist,* eat not, holding the tradition of the elders.

7:4

TR → RP καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ [ἐσθίουσι] **ἐσθίουσιν**· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.

KJV → OLEB And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of [tables] *beds.*

7:24

TR → RP … Καὶ εἰσελθὼν εἰς [τὴν] οἰκίαν, οὐδένα [ἤθελε] **ἤθελεν** γνῶναι, …

7:26

TR → RP … [Συροφοίνισσα] **Συραφοινίκισσα** τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον [ἐκβάλλῃ] **ἐκβάλῃ** ἐκ τῆς θυγατρὸς αὐτῆς.

7:32

TR → RP Καὶ φέρουσιν αὐτῷ κωφὸν [μογιλάλον] **μογγιλάλον**, …

8:2

TR → RP Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον[·], ὅτι ἤδη [ἡμέρας] **ἡμέραι** τρεῖς [προσμένουσί] **προσμένουσίν** μοι, καὶ οὐκ [ἔχουσι] **ἔχουσιν** τί [φάγωσι] **φάγωσιν**·

8:3

TR → RP … τινὲς γὰρ αὐτῶν μακρόθεν [ἥκασι] **ἥκουσιν**.

KJV → OLEB … for divers of them [came] *come* from far.

8:13

TR → RP … ἐμβὰς πάλιν εἰς [τὸ] πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

KJV → OLEB … and entering into [the] *a* ship again departed to the other side.

8:14

TR → RP Καὶ ἐπελάθοντο [οἱ μαθηταὶ] λαβεῖν ἄρτους, …

KJV → OLEB Now [the disciples] *they* had forgotten to take bread, …

8:22

TR → RP Καὶ ἔρχεται εἰς [Βηθσαϊδά] **Βηθσαϊδάν**. …

8:24

TR → RP Καὶ ἀναβλέψας [ἔλεγε] **ἔλεγεν**, Βλέπω τοὺς ἀνθρώπους, **ὅτι** ὡς δένδρα **ὁρῶ** περιπατοῦντας.

KJV → OLEB And he looked up, and said, I see men*; for I behold them* as trees, walking.

8:31

TR → RP … καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ **τῶν** ἀρχιερέων καὶ **τῶν** γραμματέων, …

KJV → OLEB … and be rejected of the elders, and of the chief priests, and *of the* scribes, …

8:34
TR → RP … Ὅστις θέλει ὀπίσω μου [ἐλθεῖν] **ἀκολουθεῖν**, …
KJV → OLEB … Whosoever will [come] *follow* after me, …
8:35
TR → RP … ὃς δ᾽ ἂν ἀπολέσῃ τὴν **ἑαυτοῦ** ψυχὴν [αὐτοῦ] ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, …
KJV → OLEB … but whosoever shall lose his *own* life for my sake and the gospel's, …
8:38
TR → RP Ὃς γὰρ [ἂν] **ἐὰν** ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, …
9:2
TR → RP Καὶ μεθ᾽ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ [τὸν] Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν μόνους[·]. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν[·],
9:3
TR → RP καὶ τὰ ἱμάτια αὐτοῦ [ἐγένετο] **ἐγένοντο** στίλβοντα, …
9:4
TR → RP Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν [Μωσεῖ] **Μωσῇ**, …
9:5
TR → RP … καὶ [Μωσεῖ] **Μωσῇ** μίαν, …
9:6
TR → RP Οὐ γὰρ ᾔδει τί [λαλήσῃ] **λαλήσει**· …
9:7
TR → RP … καὶ [ἦλθε] **ἦλθεν** φωνὴ ἐκ τῆς νεφέλης, [λέγουσα,] Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· …
KJV → OLEB … and a voice came out of the cloud, [saying,] This is my beloved Son: …
9:22
TR → RP Καὶ πολλάκις αὐτὸν καὶ εἰς **τὸ** πῦρ [ἔβαλε] **ἔβαλεν** καὶ εἰς ὕδατα, …
9:38
TR → RP Ἀπεκρίθη δὲ αὐτῷ [ὁ] Ἰωάννης, … εἴδομέν τινα [ἐν] τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, …
9:40
TR → RP Ὃς γὰρ οὐκ [ἔστι] **ἔστιν** καθ᾽ [ἡμῶν,] **ὑμῶν** ὑπὲρ [ἡμῶν] **ὑμῶν** ἐστιν.
KJV → OLEB For he that is not against [us] *you* is on [our] *your* part.
9:41
TR → RP Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν [τῷ] ὀνόματί μου, …
9:42
TR → RP Καὶ ὃς [ἂν] **ἐὰν** σκανδαλίσῃ ἕνα τῶν μικρῶν [τούτων] τῶν πιστευόντων εἰς ἐμέ, …
KJV → OLEB And whosoever shall offend one of [these] *the* little ones that believe in me, …
10:2

TR → RP Καὶ προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτόν, …
KJV → OLEB And [the] Pharisees came to him, and asked him, …

10:14

TR → RP Ἰδὼν δὲ ὁ Ἰησοῦς [ἠγανάκτησε] **ἠγανάκτησεν**, … Ἄφετε τὰ παιδία ἔρχεσθαι πρός με[,]· [καὶ] μὴ κωλύετε αὐτά· …
KJV → OLEB But when Jesus saw it, he was much displeased, … Suffer the little children to come unto me, [and] forbid them not: …

10:16

TR → RP … [ηὐλόγει] **εὐλόγει** αὐτά.

10:21

TR → RP … καὶ δὸς [τοῖς] πτωχοῖς, …

10:24

TR → RP … πῶς δύσκολόν [ἐστι] **ἐστιν** τοὺς πεποιθότας ἐπὶ [τοῖς] χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

10:25

TR → RP Εὐκοπώτερόν [ἐστι] **ἐστιν** κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος [διελθεῖν] **εἰσελθεῖν**, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
KJV → OLEB It is easier for a camel to [go] *enter* through the eye of a needle, than for a rich man to enter into the kingdom of God.

10:27

TR → RP … ἀλλ᾽ οὐ παρὰ [τῷ] Θεῷ· πάντα γὰρ δυνατά [ἐστι] **ἐστιν** παρὰ τῷ Θεῷ.

10:28

TR → RP [καὶ] Ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, … ἡμεῖς ἀφήκαμεν πάντα[,] καὶ ἠκολουθήσαμέν σοι.
KJV → OLEB [Then] Peter began to say unto him, … we have left all, and have followed thee.

10:29

TR → RP Ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν, … ἕνεκεν ἐμοῦ καὶ **ἕνεκεν** τοῦ εὐαγγελίου,
KJV → OLEB [And] Jesus answered and said, … for my sake, and *for* the gospel's,

10:31

TR → RP … καὶ [οἱ] ἔσχατοι πρῶτοι.

10:33

TR → RP … καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς [ἀρχιερεῦσι] **ἀρχιερεῦσιν** καὶ [τοῖς] [γραμματεῦσι] **γραμματεῦσιν**, … καὶ παραδώσουσιν αὐτὸν τοῖς [ἔθνεσι] **ἔθνεσιν**,
KJV → OLEB … and the Son of man shall be delivered unto the chief priests, and [unto the] scribes; … and shall deliver him to the Gentiles:

10:40

TR → RP τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων [μου] οὐκ ἔστιν ἐμὸν δοῦναι, …

10:43

TR → RP Οὐχ [οὕτω] **οὕτως** δὲ ἔσται ἐν ὑμῖν· ἀλλ᾽ ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν[,] ἔσται **ὑμῶν** διάκονος [ὑμῶν]·

10:44

TR → RP καὶ ὃς [ἂν] **ἐὰν** θέλῃ ὑμῶν γενέσθαι πρῶτος, …

10:47

TR → RP … Ὁ υἱὸς [Δαβίδ] **Δαυίδ**, …

10:48

TR → RP … Υἱὲ [Δαβίδ] **Δαυίδ**, …

10:51

TR → RP … [Ῥαββονί] **Ῥαββουνί**, …

11:1

TR → RP … εἰς [Βηθφαγὴ] **Βηθσφαγὴ** καὶ Βηθανίαν, …

KJV → OLEB … unto [Bethphage] *Bethsphage* and Bethany, …

11:3

TR → RP … καὶ εὐθέως αὐτὸν [ἀποστελεῖ] **ἀποστέλλει** ὧδε.

11:4

TR → RP Ἀπῆλθον δὲ καὶ εὗρον [τὸν] πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, …

KJV → OLEB And they went their way, and found [the] *a* colt tied by the door without in a place where two ways met; …

11:10

TR → RP Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου τοῦ πατρὸς ἡμῶν [Δαβίδ·] **Δαυίδ.** …

11:17

TR → RP Καὶ [ἐδίδασκε] **ἐδίδασκεν**, λέγων αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται [πᾶσι] **πᾶσιν** τοῖς ἔθνεσιν; Ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.

KJV → OLEB And he taught, saying unto them, Is it not written, My house shall be called *a house* of *prayer for* all nations [the house]*? but ye have made it a den* of [prayer? but ye have made it a den of] thieves.

11:18

TR → RP … καὶ ἐζήτουν πῶς αὐτὸν [ἀπολέσουσιν] **ἀπολέσωσιν**· …

11:22

TR → RP Καὶ ἀποκριθεὶς **ὁ** Ἰησοῦς λέγει αὐτοῖς, …

11:24

TR → RP … Πάντα ὅσα ἂν προσευχόμενοι [αἰτεῖσθε] **αἰτῆσθε**, …

11:29

TR → RP … Ἐπερωτήσω ὑμᾶς [κἀγὼ] **καὶ ἐγὼ** ἕνα λόγον, …

11:32

TR → RP Ἀλλ᾽ [ἐὰν] εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· …

KJV → OLEB But [if] *shall* we [shall] say, Of men[; they]*? They* feared the people: …

12:5

TR → RP Καὶ πάλιν ἄλλον [ἀπέστειλε] **ἀπέστειλεν**· … τοὺς δὲ [ἀποκτείνοντες] **ἀποκτένοντες**.

12:20

TR → RP Ἑπτὰ [οὖν] ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος [ἔλαβε] **ἔλαβεν** γυναῖκα, καὶ [ἀποθνήσκων] **ἀποθνῄσκων** οὐκ [ἀφῆκε] **ἀφῆκεν** σπέρμα·

KJV → OLEB [Now there] *There* were seven brethren: and the first took a wife, and dying left no seed.

12:23

TR → RP Ἐν τῇ [οὖν] ἀναστάσει, ὅταν [ἀναστῶσι] **ἀναστῶσιν**, …

KJV → OLEB In the resurrection [therefore], when they shall rise, …

12:26

TR → RP … ἐπὶ [τῆς] **τοῦ** βάτου, …

12:28

TR → RP … Ποία [ἐστὶ] **ἐστὶν** πρώτη [πασῶν] **πάντων** ἐντολή;

12:29

TR → RP Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη [πασῶν] **πάντων** τῶν ἐντολῶν, … Κύριος εἷς [ἐστί] **ἐστίν**·

12:32

TR → RP Καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς [ἐστι] **ἐστιν**, [Θεός,] καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ[.]·

KJV → OLEB And the scribe said unto him, Well, Master, thou hast said the truth: for [there] *he* is one [God]; and there is none other but he:

12:33

TR → RP … πλεῖόν [ἐστι] **ἐστιν** πάντων τῶν ὁλοκαυτωμάτων καὶ [τῶν] θυσιῶν.

12:35

TR → RP Καὶ ἀποκριθεὶς ὁ Ἰησοῦς [ἔλεγε] **ἔλεγεν**, … Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱός [ἐστι] **ἐστιν** [Δαβίδ] **Δαυίδ**;

12:36

TR → RP Αὐτὸς γὰρ [Δαβὶδ] **Δαυὶδ** εἶπεν ἐν [τῷ] πνεύματι [τῷ] ἁγίῳ, [Εἶπεν] **Λέγει** ὁ Κύριος τῷ Κυρίῳ μου, …

KJV → OLEB For David himself said by the Holy Spirit, The Lord [said] *saith* to my Lord, …

12:37

TR → RP Αὐτὸς οὖν [Δαβὶδ] **Δαυὶδ** λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ [ἐστι] **ἐστιν**; …

12:43

TR → RP … Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων [βέβληκε] **βέβληκεν** τῶν [βαλόντων] **βαλλόντων** εἰς τὸ γαζοφυλάκιον·

KJV → OLEB … Verily I say unto you, That this poor widow hath cast more in, than all they which [have] cast into the treasury:

13:9

TR → RP … [παραδώσουσι] **παραδώσουσιν** γὰρ ὑμᾶς εἰς συνέδρια, … καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων [ἀχθήσεσθε] **σταθήσεσθε** ἕνεκεν ἐμοῦ, …

KJV → OLEB … for they shall deliver you up to councils; … and ye shall [be brought] *stand* before rulers and kings for my sake, …

13:21
TR → RP [καὶ] Τότε ἐάν τις ὑμῖν εἴπῃ, … μὴ [πιστεύσητε] **πιστεύετε**.
KJV → OLEB [And then] *Then* if any man shall say to you, … believe him not:

13:30
TR → RP … [μέχρις] **μέχρι** οὗ πάντα ταῦτα γένηται.

13:31
TR → RP Ὁ οὐρανὸς καὶ ἡ γῆ [παρελεύσονται·] **παρελεύσεται**, οἱ δὲ λόγοι μου οὐ μὴ [παρέλθωσι] **παρέλθωσιν**.

13:32
TR → RP Περὶ δὲ τῆς ἡμέρας ἐκείνης [καὶ τῆς] **ἢ** ὥρας οὐδεὶς οἶδεν, …
KJV → OLEB But of that day [and that] *or* hour knoweth no man, …

14:6
TR → RP … Καλὸν ἔργον εἰργάσατο [εἰς ἐμέ] **ἐν ἐμοί**.

14:8
TR → RP Ὃ [εἶχεν] **ἔσχεν** αὕτη [ἐποίησε] **ἐποίησεν**· [προέλαβε] **προέλαβεν** μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.

14:9
TR → RP … ὅπου [ἂν] **ἐὰν** κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, …

14:25
TR → RP Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ [γεννήματος] **γενήματος** τῆς ἀμπέλου, …

14:30
TR → RP … Ἀμὴν λέγω σοι[,] ὅτι **σὺ** σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.
KJV → OLEB … Verily I say unto thee, That *thou* this day, even in this night, before the cock crow twice, [thou] shalt deny me thrice.

14:31
TR → RP Ὁ δὲ [ἐκ περισσοῦ] **ἐκπερισσοῦ** [ἔλεγε] **ἔλεγεν** μᾶλλον, … οὐ μή σε [ἀπαρνήσομαι] **ἀπαρνήσωμαι**. …

14:33
TR → RP Καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ Ἰωάννην μεθ᾽ ἑαυτοῦ, …

14:35
TR → RP Καὶ [προελθὼν] **προσελθὼν** μικρόν, … εἰ δυνατόν [ἐστι] **ἐστιν**, …
KJV → OLEB And he [went forward] *drew* a little *nearer*, … if it were possible, …

14:41
TR → RP … Καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε. … ἦλθεν ἡ ὥρα[·]. …

14:45
TR → RP … εὐθέως προσελθὼν αὐτῷ λέγει[,] **αὐτῷ**, Ῥαββί, …
KJV → OLEB … he goeth straightway to him, and saith *to him*, Master, …

14:51

TR → RP Καὶ εἷς τις νεανίσκος [ἠκολούθει] **ἠκολούθησεν** αὐτῷ, …

14:60

TR → RP Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς [τὸ] μέσον [ἐπηρώτησε] **ἐπηρώτησεν** τὸν Ἰησοῦν, …

14:62

TR → RP … Καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου **ἐκ δεξιῶν** καθήμενον [ἐκ δεξιῶν] τῆς δυνάμεως, …

14:69

TR → RP Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.

KJV → OLEB And [a] *the* maid saw him again, and began to say to them that stood by, This is one of them.

14:71

TR → RP Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ [ὀμνύειν] **ὀμνύναι** ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

14:72

TR → RP Καὶ ἐκ δευτέρου ἀλέκτωρ [ἐφώνησε] **ἐφώνησεν**. Καὶ ἀνεμνήσθη ὁ Πέτρος [τοῦ ῥήματος οὗ] **τὸ ῥῆμα ὃ** εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δίς, … Καὶ ἐπιβαλὼν [ἔκλαιε] **ἔκλαιεν**.

15:3

TR → RP Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· [αὐτὸς δὲ οὐδὲν ἀπεκρίνατο.]

KJV → OLEB And the chief priests accused him of many things[: but he answered nothing].

15:18

TR → RP … [βασιλεῦ] **ὁ βασιλεὺς** τῶν Ἰουδαίων·

15:24

TR → RP … [διεμέριζον] **διαμερίζονται** τὰ ἱμάτια αὐτοῦ, …

KJV → OLEB … they [parted] *part* his garments, …

15:31

TR → RP Ὁμοίως [δὲ] καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, …

15:32

TR → RP … ἵνα ἴδωμεν καὶ πιστεύσωμεν[.] **αὐτῷ.** Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.

KJV → OLEB … that we may see and believe *him.* And they that were crucified with him reviled him.

15:33

TR → RP … σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας [ἐννάτης] **ἐνάτης**.

15:34

TR → RP Καὶ τῇ ὥρᾳ τῇ [ἐννάτῃ] **ἐνάτῃ** ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, … [λαμμᾶ] **λιμὰ** σαβαχθανί; Ὅ [ἐστι] **ἐστιν** μεθερμηνευόμενον, …

KJV → OLEB And at the ninth hour Jesus cried with a loud voice, … [lama] *lima* sabachthani? which is, being interpreted, …

16:1

TR → RP Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία [ἡ τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

KJV → OLEB And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, [had] bought sweet spices, that they might come and anoint him.

16:8

TR → RP Καὶ ἐξελθοῦσαι [ταχὺ] ἔφυγον ἀπὸ τοῦ μνημείου· [εἶχε] **εἶχεν** δὲ αὐτὰς τρόμος καὶ ἔκστασις· …

KJV → OLEB And they went out [quickly], and fled from the sepulchre; for they trembled and were amazed: …

16:18

TR → RP ὄφεις [ἀροῦσι] **ἀροῦσιν**· … οὐ μὴ αὐτοὺς [βλάψει] **βλάψῃ**· ἐπὶ ἀρρώστους χεῖρας [ἐπιθήσουσι] **ἐπιθήσουσιν**, …

Luke

1:10

TR → RP Καὶ πᾶν τὸ πλῆθος **ἦν** τοῦ λαοῦ [ἦν] προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

1:26

TR → RP … ᾗ ὄνομα [Ναζαρέθ] **Ναζαρέτ**,

1:27

TR → RP … ἐξ οἴκου [Δαβίδ] **Δαυίδ**· …

1:32

TR → RP … καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον [Δαβὶδ] **Δαυὶδ** τοῦ πατρὸς αὐτοῦ,

1:35

TR → RP … διὸ καὶ τὸ γεννώμενον [ἐκ σοῦ] ἅγιον κληθήσεται υἱὸς Θεοῦ.

KJV → OLEB … therefore also that holy thing which shall be born [of thee] shall be called the Son of God.

1:36

TR → RP … καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν [γήρᾳ] **γήρει** αὐτῆς· …

1:39

TR → RP … εἰς πόλιν Ἰούδα,

KJV → OLEB … into a city of [Juda] *Judah*;

1:44

TR → RP … ἐσκίρτησεν **τὸ βρέφος** ἐν ἀγαλλιάσει [τὸ βρέφος] ἐν τῇ κοιλίᾳ μου.

1:69

TR → RP καὶ [ἤγειρε] **ἤγειρεν** κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ [Δαβὶδ] **Δαυὶδ** τοῦ παιδὸς αὐτοῦ—

2:4

TR → RP … ἐκ πόλεως [Ναζαρέθ] **Ναζαρέτ**, … εἰς πόλιν [Δαβίδ] **Δαυίδ**, ἥτις καλεῖται [Βηθλεέμ] **Βηθλέεμ**, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς [Δαβίδ] **Δαυίδ**,

2:10

TR → RP Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ·

KJV → OLEB And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all *the* people.

2:11

TR → RP … ὅς [ἐστι] **ἐστιν** Χριστὸς Κύριος, ἐν πόλει [Δαβίδ] **Δαυίδ**.

2:12

TR → RP … κείμενον ἐν [τῇ] φάτνῃ.

2:20

TR → RP Καὶ [ἐπέστρεψαν] **ὑπέστρεψαν** οἱ ποιμένες, …

2:21

TR → RP Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν [τὸ παιδίον] **αὐτόν**, …

KJV → OLEB And when eight days were accomplished for [the] circumcising [of the child] *him,* …

2:22

TR → RP Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ [αὐτῆς] **αὐτῶν** κατὰ τὸν νόμον Μωσέως, … παραστῆσαι τῷ Κυρίῳ—

KJV → OLEB And when the days of [her] *their* purification according to the law of Moses were accomplished, … to present him to the Lord

2:25

TR → RP … ᾧ ὄνομα [Σιμεών] **Συμεών**, … καὶ πνεῦμα **ἦν** ἅγιον [ἦν] ἐπ' αὐτόν.

2:34

TR → RP Καὶ εὐλόγησεν αὐτοὺς [Σιμεών] **Συμεών**, καὶ [εἶπε] **εἶπεν** πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, …

2:37

TR → RP καὶ αὕτη χήρα ὡς ἐτῶν [ὀγδοηκοντατεσσάρων),] **ὀγδοήκοντα τεσσάρων—ἣ** [ἣ] οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ [δεήσεσι] **δεήσεσιν** λατρεύουσα νύκτα καὶ ἡμέραν.

2:39

TR → RP … εἰς τὴν πόλιν [αὐτῶν Ναζαρέθ] **ἑαυτῶν Ναζαρέτ**.

2:51

TR → RP … καὶ ἦλθεν εἰς [Ναζαρέθ] **Ναζαρέτ**· καὶ ἦν ὑποτασσόμενος αὐτοῖς[·]. …

3:2

TR → RP [ἐπ' ἀρχιερέων] **ἐπὶ ἀρχιερέως** Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν [τοῦ] Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

KJV → OLEB *in the high priesthood of* Annas and Caiaphas [being the high priests], the word of God came unto John the son of Zacharias in the wilderness.

3:19

TR → RP ὁ δὲ [Ἡρώδης] **Ἡρῴδης** ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ [Ἡρωδιάδος] **Ἡρῳδιάδος** τῆς γυναικὸς [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν [ἐποίησε] **ἐποίησεν** πονηρῶν ὁ [Ἡρώδης] **Ἡρῴδης**,

KJV → OLEB But Herod the tetrarch, being reproved by him for Herodias his [brother Philip's] *brother's* wife, and for all the evils which Herod had done,

3:22

TR → RP … ἐν σοὶ [ηὐδόκησα] **εὐδόκησα**.

3:23

TR → RP Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν [(]— ὡς ἐνομίζετο[)] —υἱὸς Ἰωσήφ, τοῦ Ἡλί,

KJV → OLEB And Jesus himself*, when he* began [to be]*, was* about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

apparatus: TR → RP [ἠλι] **ἡλι**

3:25

TR → RP … τοῦ Ναούμ, …

KJV → OLEB … which was the son of [Naum] *Nahum,* …

3:26

TR → RP … τοῦ Ἰούδα,

KJV → OLEB … which was the son of [Juda] *Judah,*

3:27

TR → RP τοῦ [Ἰωαννᾶ] **Ἰωανάν**, …

KJV → OLEB which was the son of [Joanna] *Joanan,* …

3:30

TR → RP τοῦ [Σιμεών] **Συμεών**, τοῦ Ἰούδα, …

KJV → OLEB which was the son of Simeon, which was the son of [Juda] *Judah,* …

3:31

TR → RP τοῦ Μελεᾶ, τοῦ [Μενάμ] **Μαϊνάν**, τοῦ Ματταθά, τοῦ Ναθάν, τοῦ [Δαβίδ] **Δαυίδ**,

KJV → OLEB which was the son of Melea, which was the son of [Menan] *Mainan,* which was the son of Mattatha, which was the son of Nathan, which was the son of David,

3:32

TR → RP … τοῦ Βοόζ, …

KJV → OLEB … which was the son of [Booz] *Boaz,* …

3:33

TR → RP … τοῦ [Ἐσρώμ] **Ἑσρώμ**, … τοῦ Ἰούδα,

KJV → OLEB … which was the son of Esrom, … which was the son of [Juda] *Judah,*

3:35

TR → RP τοῦ [Σαρούχ] **Σερούχ**, … τοῦ [Φαλέκ] **Φάλεγ**, …

KJV → OLEB which was the son of [Saruch] *Seruch,* … which was the son of [Phalec] *Phaleg,* …

3:36

TR → RP … τοῦ Νῶε, …

KJV → OLEB … which was the son of [Noe] *Noah,* …

3:37

TR → RP τοῦ Μαθουσάλα, …

KJV → OLEB which was the son of [Mathusala] *Mathusalah,* …

4:4

TR → RP … Γέγραπται ὅτι Οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται [ὁ] ἄνθρωπος, …

4:7

TR → RP Σὺ οὖν ἐὰν προσκυνήσῃς [ἐνώπιόν] **ἐνώπιον** [μου] **ἐμοῦ**, ἔσται [σου] **σοῦ** [πάντα] **πᾶσα**.

4:8

TR → RP … γέγραπται, [γάρ,] Προσκυνήσεις Κύριον τὸν Θεόν σου, …

KJV → OLEB … [for] it is written, Thou shalt worship the Lord thy God, …

4:9

TR → RP … Εἰ [ὁ] υἱὸς εἶ τοῦ Θεοῦ, …

4:11

TR → RP [καὶ] **καί**, [ὅτι] Ἐπὶ χειρῶν [ἀροῦσί] **ἀροῦσίν** σε, …

4:16

TR → RP Καὶ ἦλθεν εἰς τὴν [Ναζαρέθ] **Ναζαρέτ**, … καὶ [εἰσῆλθε] **εἰσῆλθεν**, …

4:18

TR → RP … οὗ [ἕνεκεν] **εἵνεκεν** [ἔχρισέ] **ἔχρισέν** με [εὐαγγελίζεσθαι] **εὐαγγελίσασθαι** πτωχοῖς· [ἀπέσταλκέ] **ἀπέσταλκέν** με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· …

4:27

TR → RP Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ· …

KJV → OLEB And many lepers were in Israel in the time of [Eliseus] *Elisseus* the prophet; …

4:29

TR → RP … καὶ ἤγαγον αὐτὸν ἕως [τῆς] ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, …

4:35

TR → RP … Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς [τὸ] μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ, …

4:38

TR → RP … εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· [ἡ] πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· …

4:42

TR → RP … καὶ οἱ ὄχλοι [ἐζήτουν] **ἐπεζήτουν** αὐτόν, …

KJV → OLEB … and the people sought *after* him, …

5:6

TR → RP … συνέκλεισαν **πλῆθος** ἰχθύων [πλῆθος] πολύ· …

5:8

TR → RP Ἰδὼν δὲ Σίμων Πέτρος [προσέπεσε] **προσέπεσεν** τοῖς [γόνασι] **γόνασιν** [τοῦ] Ἰησοῦ, …

5:19

TR → RP καὶ μὴ εὑρόντες [διὰ] ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, …

5:25

TR → RP … ἄρας ἐφ’ [ᾧ] **ὃ** κατέκειτο, …

5:29

TR → RP Καὶ [ἐποίησε] **ἐποίησεν** δοχὴν μεγάλην [ὁ] Λευῖς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· …

5:30

TR → RP Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, [Διατί] **Διὰ τί** μετὰ **τῶν** τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

KJV → OLEB But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with *the* publicans and sinners?

5:36

TR → RP [ἔλεγε] **Ἔλεγεν** δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ [ἐπίβλημα] τὸ ἀπὸ τοῦ καινοῦ.

KJV → OLEB And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both *he rendeth* the new [maketh a rent], and *that which was taken out of* the [piece that was taken out of] *new agreeth not with* the [new agreeth not with the] old.

6:3

TR → RP … ὃ [ἐποίησε] **ἐποίησεν** [Δαβίδ] **Δαυίδ**, …

6:7

TR → RP Παρετήρουν δὲ [αὐτὸν] οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, … ἵνα [εὕρωσι] **εὕρωσιν** κατηγορίαν αὐτοῦ.

KJV → OLEB And the scribes and Pharisees watched [him], … that they might find an accusation against him.

6:9

TR → RP … [Ἔξεστι] **Ἔξεστιν** τοῖς σάββασιν[,] ἀγαθοποιῆσαι ἢ κακοποιῆσαι; Ψυχὴν σῶσαι ἢ [ἀπολέσαι] **ἀποκτεῖναι**;

KJV → OLEB … Is it lawful on the sabbath days to do good, or to do evil? to save life, or to [destroy it] *kill*?

6:10

TR → RP Καὶ περιβλεψάμενος πάντας αὐτούς, [εἶπε] **εἶπεν** [τῷ ἀνθρώπῳ] **αὐτῷ**, Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν [οὕτω.] καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.

KJV → OLEB And looking round about upon them all, he said unto [the man] *him*, Stretch forth thy hand. And he did [so]: and his hand was restored whole as the other.

6:16

TR → RP Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης[,].

KJV → OLEB and Judas the [brother] *son* of James, and Judas Iscariot, which also was the traitor.

6:23

TR → RP [χαίρετε] **Χάρητε** ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· …

6:26

TR → RP Οὐαὶ [ὑμῖν,] ὅταν καλῶς ὑμᾶς [εἴπωσι] **εἴπωσιν** [πάντες] οἱ ἄνθρωποι· …

KJV → OLEB Woe [unto you], when [all] men shall speak well of you: …

6:28

TR → RP εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, [καὶ] προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

KJV → OLEB bless them that curse you, [and] pray for them which despitefully use you.

6:34

TR → RP Καὶ ἐὰν δανείζητε παρ' ὧν [ἐλπίζητε] **ἐλπίζετε** ἀπολαβεῖν, ποία ὑμῖν χάρις [ἐστί] **ἐστίν**; Καὶ γὰρ [οἱ] ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα [ἀπολάβωσι] **ἀπολάβωσιν** τὰ ἴσα.

6:35

TR → RP … καὶ ἔσεσθε υἱοὶ [τοῦ] ὑψίστου· …

6:37

TR → RP **Καὶ** μὴ κρίνετε, …

KJV → OLEB [Judge] *And judge* not, …

7:2

TR → RP Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων [ἤμελλε] **ἔμελλεν** τελευτᾷν, …

7:7

TR → RP … [ἀλλὰ] **ἀλλ'** εἰπὲ λόγῳ, …

7:9

TR → RP … καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ [εἶπε] **εἶπεν**, … [οὐδὲ] **οὔτε** ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

7:11

TR → RP Καὶ ἐγένετο ἐν [τῇ] **τῷ** ἑξῆς, …

KJV → OLEB And it came to pass [the day after] *afterward,* …

7:12

TR → RP Ὡς δὲ [ἤγγισε] **ἤγγισεν** τῇ πύλῃ τῆς πόλεως, … καὶ [αὕτη] **αὐτὴ** [ἦν] χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς [ἦν] σὺν αὐτῇ.

7:16

TR → RP [ἔλαβε] **Ἔλαβεν** δὲ φόβος [ἅπαντας] **πάντας**, …

7:24

TR → RP … ἤρξατο λέγειν [πρὸς τοὺς ὄχλους] **τοῖς ὄχλοις** περὶ Ἰωάννου, …

7:31

TR → RP [εἶπε δὲ ὁ Κύριος,] Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, …

KJV → OLEB [And the Lord said,] Whereunto then shall I liken the men of this generation? …

7:34

TR → RP … **φίλος** τελωνῶν [φίλος] καὶ ἁμαρτωλῶν.

8:3

TR → RP καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου [Ἡρώδου] **Ἡρῴδου**, … αἵτινες διηκόνουν [αὐτῷ] **αὐτοῖς** ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

KJV → OLEB and Joanna the wife of Chuza Herod's steward, … which ministered unto [him] *them* of their substance.

8:8

TR → RP Καὶ ἕτερον ἔπεσεν [ἐπὶ] **εἰς** τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν [ἐποίησε] **ἐποίησεν** καρπὸν ἑκατονταπλασίονα. …

KJV → OLEB And other fell [on] *into* good ground, and sprang up, and bare fruit a hundredfold. …

8:18

TR → RP … ὃς γὰρ [ἂν] **ἐὰν** ἔχῃ, … καὶ ὃς [ἂν] **ἐὰν** μὴ ἔχῃ, …

8:31

TR → RP Καὶ [παρεκάλουν] **παρεκάλει** αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

KJV → OLEB And [they] *he* besought him that he would not command them to go out into the deep.

8:33

TR → RP Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου [εἰσῆλθεν] **εἰσῆλθον** εἰς τοὺς χοίρους· …

8:34

TR → RP … καὶ [ἀπελθόντες] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

KJV → OLEB … and [went and] told it in the city and in the country.

8:43

TR → RP … ἥτις [εἰς ἰατροὺς] **ἰατροῖς** προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,

8:51

TR → RP [εἰσελθὼν] **Ἐλθὼν** δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ **Ἰωάννην καὶ** Ἰάκωβον [καὶ Ἰωάννην], καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

KJV → OLEB And when he came into the house, he suffered no man to go in, save Peter, and *John, and* James, [and John,] and the father and the mother of the maiden.

9:1

TR → RP Συγκαλεσάμενος δὲ τοὺς δώδεκα, [μαθητὰς αὐτοῦ,] ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, …

KJV → OLEB Then he called [his] *the* twelve [disciples] together, and gave them power and authority over all devils, …

9:5

TR → RP Καὶ ὅσοι [ἂν] **ἐὰν** μὴ δέξωνται ὑμᾶς, …

9:9

TR → RP Καὶ εἶπεν [ὁ] [Ἡρώδης] **Ἡρῴδης**, …

9:10

TR → RP … [ὑπεχώρησε] **ὑπεχώρησεν** κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης [Βηθσαϊδά] **Βηθσαϊδάν**.

9:13

TR → RP [εἶπε] **Εἶπεν** δὲ πρὸς αὐτούς, … Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ **ἰχθύες** δύο [ἰχθύες], …

9:22

TR → RP … καὶ τῇ τρίτῃ ἡμέρᾳ [ἐγερθῆναι] **ἀναστῆναι**.
KJV → OLEB … and [be raised] *arise* the third day.

9:23
TR → RP [ἔλεγε] **Ἔλεγεν** δὲ πρὸς πάντας, … καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, [καθ᾽ ἡμέραν,] καὶ ἀκολουθείτω μοι.
KJV → OLEB And he said to them all, … and take up his cross [daily], and follow me.

9:24
TR → RP Ὅς γὰρ [ἂν] **ἐὰν** θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, …

9:27
TR → RP … [εἰσί] **εἰσίν** τινες τῶν ὧδε [ἑστηκότων] **ἑστώτων**, οἳ οὐ μὴ [γεύσονται] **γεύσωνται** θανάτου, ἕως ἂν [ἴδωσι] **ἴδωσιν** τὴν βασιλείαν τοῦ Θεοῦ.

9:28
TR → RP … καὶ παραλαβὼν [τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, …

9:33
TR → RP … εἶπεν [ὁ] Πέτρος πρὸς τὸν Ἰησοῦν, … καὶ [Μωσεῖ] μίαν **Μωσῇ**, …

9:38
TR → RP … ἀνὴρ ἀπὸ τοῦ ὄχλου [ἀνεβόησε] **ἀνεβόησεν**, … [ἐπίβλεψον] **ἐπίβλεψαι** ἐπὶ τὸν υἱόν μου, ὅτι μονογενής [ἐστί] **ἐστίν** μοι·

9:40
TR → RP Καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα [ἐκβάλλωσιν] **ἐκβάλωσιν** αὐτό, …

9:41
TR → RP … Προσάγαγε **τὸν υἱόν σου** ὧδε [τὸν υἱόν σου].

9:49
TR → RP … εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα [τὰ] δαιμόνια· …

9:62
TR → RP [εἶπε] **Εἶπεν** δὲ **ὁ Ἰησοῦς** πρὸς [αὐτὸν ὁ Ἰησοῦς] **αὐτόν**, …

10:2
TR → RP … ὅπως [ἐκβάλλῃ] **ἐκβάλῃ** ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

10:6
TR → RP Καὶ ἐὰν [μὲν] ᾖ ἐκεῖ [ὁ] υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ᾽ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ᾽ ὑμᾶς ἀνακάμψει.
KJV → OLEB And if [the] *a* son of peace be there, your peace shall rest upon [it] *him*: if not, it shall turn to you again.

10:8
TR → RP Καὶ εἰς ἣν [δ᾽] ἂν πόλιν εἰσέρχησθε, …

10:12
TR → RP Λέγω [δὲ] ὑμῖν[,] ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, …
KJV → OLEB [But] I say unto you, that it shall be more tolerable in that day for Sodom, …

10:13
TR → RP … [Χωραζίν] **Χοραζίν**, …

10:19

TR → RP … καὶ οὐδὲν ὑμᾶς οὐ μὴ [ἀδικήσει] **ἀδικήσῃ**.

10:20

TR → RP … χαίρετε δὲ [μᾶλλον] ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

KJV → OLEB … but [rather] rejoice, because your names are written in heaven.

10:22

TR → RP **Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν**, Πάντα **μοι** παρεδόθη [μοι] ὑπὸ τοῦ πατρός μου· …

KJV → OLEB *And he turned him unto his disciples, and said,* All things are delivered to me of my Father: …

10:36

TR → RP Τίς οὖν τούτων τῶν τριῶν **πλησίον** δοκεῖ σοι [πλησίον] γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

10:40

TR → RP … ἐπιστᾶσα δὲ [εἶπε] **εἶπεν**, … οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με [κατέλιπε] **κατέλειπεν** διακονεῖν; …

11:6

TR → RP ἐπειδὴ φίλος [μου] παρεγένετο ἐξ ὁδοῦ πρός με, …

KJV → OLEB for a friend [of mine] in his journey is come to me, …

11:8

TR → RP … διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ [ὅσων] **ὅσον** χρῄζει.

KJV → OLEB … yet because of his importunity he will rise and give him as [many] *much* as he needeth.

11:11

TR → RP … [εἰ] **Ἢ** καὶ ἰχθύν, …

11:13

TR → RP Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε **δόματα** ἀγαθὰ [δόματα] διδόναι τοῖς τέκνοις ὑμῶν, …

11:26

TR → RP … καὶ [εἰσελθόντα] **ἐλθόντα** κατοικεῖ ἐκεῖ· …

KJV → OLEB … and they [enter in] *come*, and dwell there: …

11:31

TR → RP … ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν [Σολομῶντος] **Σολομῶνος**, … πλεῖον [Σολομῶντος] **Σολομῶνος** ὧδε.

11:33

TR → RP Οὐδεὶς δὲ λύχνον ἅψας εἰς [κρυπτὸν] **κρύπτην** τίθησιν, …

KJV → OLEB No man, when he hath lighted a candle, putteth it in a [secret place] *cellar*, …

11:44

TR → RP … καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

11:54

TR → RP ἐνεδρεύοντες αὐτόν, [καὶ] ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, …

KJV → OLEB laying wait for him, [and] seeking to catch something out of his mouth, …

12:4

TR → RP … Μὴ φοβηθῆτε ἀπὸ τῶν [ἀποκτεινόντων] **ἀποκτενόντων** τὸ σῶμα, …

12:15

TR → RP [εἶπε] **Εἶπεν** δὲ πρὸς αὐτούς, … ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ [αὐτοῦ] **αὐτῷ** ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

12:36

TR → RP … πότε [ἀναλύσει] **ἀναλύσῃ** ἐκ τῶν γάμων, …

12:53

TR → RP Διαμερισθήσεται πατὴρ [ἐφ'] **ἐπὶ** υἱῷ, …

12:56

TR → RP … τὸ πρόσωπον **τῆς γῆς καὶ** τοῦ οὐρανοῦ [καὶ τῆς γῆς] οἴδατε δοκιμάζειν· …

KJV → OLEB … ye can discern the face of the *earth and of the* sky [and of the earth]; …

12:58

TR → RP … καὶ ὁ πράκτωρ σε [βάλλῃ] **βάλῃ** εἰς φυλακήν.

12:59

TR → RP … ἕως οὗ καὶ [τὸ] **τὸν** ἔσχατον λεπτὸν ἀποδῷς.

13:6

TR → RP [ἔλεγε] **Ἔλεγεν** δὲ ταύτην τὴν παραβολήν· Συκῆν [εἶχέ] **εἶχέν** τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ [ἦλθε] **ἦλθεν ζητῶν** καρπὸν [ζητῶν] ἐν αὐτῇ, …

13:8

TR → RP … καὶ βάλω [κοπρίαν] **κόπρια**·

13:15

TR → RP … καὶ εἶπεν, [Ὑποκριτά] **Ὑποκριταί**, …

KJV → OLEB … and said, [Thou hypocrite] *Hypocrites*, …

13:20

TR → RP [καὶ] Πάλιν [εἶπε] **εἶπεν**, …

KJV → OLEB [And again] *Again* he said, …

13:29

TR → RP … καὶ [ἀπὸ] βορρᾶ καὶ νότου, …

13:34

TR → RP … ἡ [ἀποκτείνουσα] **ἀποκτένουσα** τοὺς προφήτας[,] καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, …

13:35

TR → RP … ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος[·]. [ἀμὴν] **Λέγω** δὲ [λέγω] ὑμῖν ὅτι οὐ μή με ἴδητε ἕως ἂν [ἥξῃ] **ἥξει**, ὅτε εἴπητε, …

KJV → OLEB … your house is left unto you desolate: and [verily] I say unto you, Ye shall not see me, until the time *shall* come when ye shall say, …

14:5

TR → RP Καὶ ἀποκριθεὶς πρὸς αὐτοὺς [εἶπε] **εἶπεν**, Τίνος ὑμῶν [ὄνος] **υἱὸς** ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, …

KJV → OLEB and answered them, saying, Which of you shall have [an ass] *a son* or an ox fallen into a pit, …

14:10

TR → RP … πορευθεὶς [ἀνάπεσον] **ἀνάπεσε** εἰς τὸν ἔσχατον τόπον· …

14:15

TR → RP … Μακάριος, ὃς φάγεται [ἄρτον] **ἄριστον** ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

KJV → OLEB … Blessed is he that shall eat [bread] *dinner* in the kingdom of God.

14:24

TR → RP Λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου. **Πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.**

KJV → OLEB For I say unto you, That none of those men which were bidden shall taste of my supper. *For many are called, but few are chosen.*

14:26

TR → RP … καὶ οὐ μισεῖ τὸν πατέρα [ἑαυτοῦ] **αὐτοῦ**, …

14:27

TR → RP … οὐ [δύναταί] **δύναται εἶναί** μου [εἶναι] μαθητής.

14:28

TR → RP Τίς γὰρ ἐξ ὑμῶν, **ὁ** θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ [πρὸς] **εἰς** ἀπαρτισμόν;

KJV → OLEB For which of you, [intending] *that intendeth* to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

14:32

TR → RP … ἔτι **πόρρω** αὐτοῦ [πόρρω] ὄντος, …

15:4

TR → RP … οὐ καταλείπει τὰ [ἐννενηκονταεννέα] **ἐνενήκοντα ἐννέα** ἐν τῇ ἐρήμῳ, …

15:7

TR → RP Λέγω ὑμῖν ὅτι [οὕτω] **οὕτως** χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ [ἐννενηκονταεννέα] **ἐνενήκοντα ἐννέα** δικαίοις, οἵτινες οὐ χρείαν [ἔχουσι] **ἔχουσιν** μετανοίας.

15:20

TR → RP Καὶ ἀναστὰς [ἦλθε] **ἦλθεν** πρὸς τὸν πατέρα [ἑαυτοῦ] **αὐτοῦ**. …

16:8

TR → RP … ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν **τὴν** ἑαυτῶν [εἰσί] **εἰσίν**.

16:13

TR → RP Οὐδεὶς οἰκέτης δύναται [δυσὶ] **δυσὶν** κυρίοις δουλεύειν· …

16:15

TR → RP … ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ. [ἐστιν.]

16:22

TR → RP … καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον [τοῦ] Ἀβραάμ· [ἀπέθανε] **ἀπέθανεν** δὲ καὶ ὁ πλούσιος, …

16:25

TR → RP [εἶπε] **Εἶπεν** δὲ Ἀβραάμ, … νῦν δὲ [ὅδε] **ὧδε** παρακαλεῖται, …

KJV → OLEB But Abraham said, … but now *here* he is comforted, …

16:26

TR → RP Καὶ ἐπὶ [πᾶσι] **πᾶσιν** τούτοις, … ὅπως οἱ θέλοντες διαβῆναι [ἐντεῦθεν] **ἔνθεν** πρὸς ὑμᾶς μὴ δύνωνται, …

17:4

TR → RP … καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ, [ἐπί σε,] λέγων, …

KJV → OLEB … and seven times in a day turn again [to thee], saying, …

17:6

TR → RP [εἶπε] **Εἶπεν** δὲ ὁ Κύριος, Εἰ [εἴχετε] **ἔχετε** πίστιν ὡς κόκκον σινάπεως, …

KJV → OLEB And the Lord said, If ye [had] *have* faith as a grain of mustard seed, …

17:7

TR → RP … Παρελθὼν [ἀνάπεσαι] **ἀνάπεσε**·

17:9

TR → RP Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι [ἐποίησε] **ἐποίησεν** τὰ διαταχθέντα; [αὐτῷ;] Οὐ δοκῶ.

KJV → OLEB Doth he thank that servant because he did the things that were commanded [him]? I trow not.

17:10

TR → RP [οὕτω] **Οὕτως** καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ [ὠφείλομεν] **ὀφείλομεν** ποιῆσαι πεποιήκαμεν.

KJV → OLEB So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which [was] *is* our duty to do.

17:18

TR → RP Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος[,];

KJV → OLEB [There are not] *Were there none* found that returned to give glory to God, save this stranger.

17:24

TR → RP … οὕτως ἔσται [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

KJV → OLEB … so shall [also] the Son of man be in his day.

17:26

TR → RP Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις [τοῦ] Νῶε, …

KJV → OLEB And as it was in the days of [Noe] *Noah,* …

17:27

TR → RP … ἄχρι ἧς ἡμέρας [εἰσῆλθε] **εἰσῆλθεν** Νῶε εἰς τὴν κιβωτόν, …

KJV → OLEB … until the day that [Noe] *Noah* entered into the ark, …

17:34

TR → RP … ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· [ὁ] εἷς παραληφθήσεται, …

KJV → OLEB … in that night there shall be two men in one bed; [the] one shall be taken, …

17:35

TR → RP Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· [ἡ] μία παραληφθήσεται, …

KJV → OLEB Two women shall be grinding together; [the] one shall be taken, …

17:36

TR → RP [δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.]

KJV → OLEB [Two men shall be in the field; the one shall be taken, and the other left.]

18:5

TR → RP … ἵνα μὴ εἰς τέλος ἐρχομένη [ὑπωπιάζῃ] **ὑποπιάζῃ** με.

18:7

TR → RP Ὁ δὲ Θεὸς οὐ μὴ [ποιήσει] **ποιήσῃ** τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, …

18:9

TR → RP [Εἶπε] **Εἶπεν** δὲ [καὶ] πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι [εἰσὶ] **εἰσὶν** δίκαιοι, …

18:14

TR → RP … κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ **γὰρ** ἐκεῖνος· …

18:28

TR → RP [εἶπε] **Εἶπεν** δὲ [ὁ] Πέτρος, … ἡμεῖς ἀφήκαμεν πάντα[,] καὶ ἠκολουθήσαμέν σοι.

18:38

TR → RP Καὶ [ἐβόησε] **ἐβόησεν**, … υἱὲ [Δαβίδ] **Δαυίδ**, …

18:39

TR → RP … Υἱὲ [Δαβίδ] **Δαυίδ**, …

19:4

TR → RP … ὅτι [δι᾽] ἐκείνης [ἤμελλε] **ἔμελλεν** διέρχεσθαι.

19:7

TR → RP Καὶ ἰδόντες [ἅπαντες] **πάντες** διεγόγγυζον, λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ [εἰσῆλθε] **εἰσῆλθεν** καταλῦσαι.

19:23

TR → RP καὶ [διατί] **διὰ τί** οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ [τὴν] τράπεζαν, …

KJV → OLEB wherefore then gavest not thou my money into [the] *a* bank, …

19:29

TR → RP Καὶ ἐγένετο ὡς ἤγγισεν εἰς [Βηθφαγὴ] **Βηθσφαγὴ** καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, [ἀπέστειλε] **ἀπέστειλεν** δύο τῶν μαθητῶν αὐτοῦ,

KJV → OLEB And it came to pass, when he was come nigh to [Bethphage] *Bethsphage* and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

20:1

TR → RP … ἐπέστησαν οἱ [ἀρχιερεῖς] **ἱερεῖς** καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

KJV → OLEB … the [chief] priests and the scribes came upon him with the elders,

20:5

TR → RP Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες ὅτι Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, [Διατί] **Διὰ τί** [οὖν] οὐκ ἐπιστεύσατε αὐτῷ;

KJV → OLEB And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why [then] believed ye him not?

20:9

TR → RP … [Ἄνθρωπός] **Ἄνθρωπος** [τις] ἐφύτευσεν ἀμπελῶνα, … καὶ [ἀπεδήμησε] **ἀπεδήμησεν** χρόνους ἱκανούς·

KJV → OLEB … A [certain] man planted a vineyard, … and went into a far country for a long time.

20:19

TR → RP … καὶ ἐφοβήθησαν· [τὸν λαόν·] ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην [εἶπε] **εἶπεν**.

KJV → OLEB … and they feared [the people]: for they perceived that he had spoken this parable against them.

20:31

TR → RP Καὶ ὁ τρίτος ἔλαβεν [αὐτήν] **αὐτὴν ὡσαύτως**. [ὡσαύτως] **Ὡσαύτως** δὲ καὶ οἱ ἑπτά· [καὶ] οὐ κατέλιπον τέκνα, …

KJV → OLEB And the third *likewise* took her; and in like manner the seven also[: and they] left no children, …

20:32

TR → RP Ὕστερον **δὲ** πάντων [ἀπέθανε] **ἀπέθανεν** καὶ ἡ γυνή.

KJV → OLEB [Last] *And last* of all the woman died also.

20:35

TR → RP οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε [ἐκγαμίσκονται] **ἐκγαμίζονται**·

20:41

TR → RP [Εἶπε] **Εἶπεν** δὲ πρὸς αὐτούς, Πῶς [λέγουσι] **λέγουσιν** τὸν Χριστὸν υἱὸν [Δαβὶδ] **Δαυὶδ** εἶναι;

20:42

TR → RP Καὶ αὐτὸς [Δαβὶδ] **Δαυὶδ** λέγει ἐν βίβλῳ ψαλμῶν, …

20:44

TR → RP [Δαβὶδ] **Δαυὶδ** οὖν Κύριον αὐτὸν καλεῖ, …

21:2

TR → RP [εἶδε δὲ] **εἶδεν δέ** [καί] τινα **καὶ** χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,

21:12

TR → RP Πρὸ δὲ τούτων [ἁπάντων] **πάντων** ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ [διώξουσι] **διώξουσιν**, …

21:16

TR → RP Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ **συγγενῶν καὶ φίλων καὶ** ἀδελφῶν [καὶ συγγενῶν καὶ φίλων], …

KJV → OLEB And ye shall be betrayed both by parents, and [brethren, and] kinsfolks, and friends, *and brethren*; …

21:22

TR → RP Ὅτι ἡμέραι ἐκδικήσεως αὗταί [εἰσι] **εἰσιν**, τοῦ [πληρωθῆναι] **πλησθῆναι** πάντα τὰ γεγραμμένα.

21:34

TR → RP … μήποτε [βαρυνθῶσιν] **βαρηθῶσιν** ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, …

21:36

TR → RP … ἵνα καταξιωθῆτε ἐκφυγεῖν [ταῦτα] πάντα τὰ μέλλοντα γίνεσθαι, …

KJV → OLEB … that ye may be accounted worthy to escape all [these] things that shall come to pass, …

22:3

TR → RP [Εἰσῆλθε] **Εἰσῆλθεν** δὲ [ὁ] Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, …

22:4

TR → RP Καὶ ἀπελθὼν [συνελάλησε] **συνελάλησεν** τοῖς [ἀρχιερεῦσι] **ἀρχιερεῦσιν** καὶ [τοῖς] στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς.

22:9

TR → RP … Ποῦ θέλεις [ἑτοιμάσωμεν] **ἑτοιμάσομεν**;

22:18

TR → RP λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ [γεννήματος] **γενήματος** τῆς ἀμπέλου, …

22:30

TR → RP ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου [ἐν τῇ βασιλείᾳ μου,] καὶ [καθίσησθε] **καθίσεσθε** ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

KJV → OLEB that ye may eat and drink at my table [in my kingdom], and *ye shall* sit on thrones judging the twelve tribes of Israel.

22:32

TR → RP … ἵνα μὴ [ἐκλείπῃ] **ἐκλίπῃ** ἡ πίστις σου· …

22:34

TR → RP Ὁ δὲ [εἶπε] **εἶπεν**, … οὐ μὴ [φωνήσει] **φωνήσῃ** σήμερον ἀλέκτωρ, …

22:35

TR → RP … [Οὐδενός] **Οὐθενός**.

22:36

TR → RP … καὶ ὁ μὴ ἔχων, [πωλησάτω] **πωλήσει** τὸ ἱμάτιον αὐτοῦ, καὶ [ἀγορασάτω] **ἀγοράσει** μάχαιραν.

KJV → OLEB … and he that hath no sword, [let him] *he shall* sell his garment, and buy one.

22:42

TR → RP … εἰ βούλει[,] [παρένεγκε] **παρενεγκεῖν** τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· …

KJV → OLEB … if thou be willing[,] *to* remove this cup from me: …

22:45

TR → RP … ἐλθὼν πρὸς τοὺς μαθητὰς [αὐτοῦ,] εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης,

KJV → OLEB … and was come to [his] *the* disciples, he found them sleeping for sorrow,

22:47

TR → RP … ὄχλος[,] καὶ ὁ λεγόμενος Ἰούδας, … προήρχετο [αὐτῶν] **αὐτούς**, καὶ [ἤγγισε] **ἤγγισεν** τῷ Ἰησοῦ φιλῆσαι αὐτόν.

22:60

TR → RP [εἶπε] **Εἶπεν** δὲ ὁ Πέτρος, … ἐφώνησεν [ὁ] ἀλέκτωρ.

22:66

TR → RP … συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς [τε] καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον [ἑαυτῶν] **αὐτῶν**, …

KJV → OLEB … the elders of the people, *the chief priests* and the [chief priests and the] scribes, came together, and led him into their council, …

23:1

TR → RP … [ἤγαγεν] **ἤγαγον** αὐτὸν ἐπὶ τὸν Πιλάτον.

23:15

TR → RP ἀλλ᾽ οὐδὲ [Ἡρώδης] **Ἡρῴδης**· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου [ἐστὶ] **ἐστὶν** πεπραγμένον αὐτῷ.

KJV → OLEB no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done [unto] *by* him.

23:18

TR → RP … ἀπόλυσον δὲ ἡμῖν [τὸν] Βαραββᾶν·

23:25

TR → RP [ἀπέλυσε] **Ἀπέλυσεν** δὲ [αὐτοῖς] τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακήν, ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν [παρέδωκε] **παρέδωκεν** τῷ θελήματι αὐτῶν.

KJV → OLEB And he released [unto them] him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

23:26

TR → RP … ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου [τοῦ] ἐρχομένου ἀπ᾽ ἀγροῦ, …

23:42

TR → RP Καὶ [ἔλεγε] **ἔλεγεν** τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

KJV → OLEB And he said unto Jesus, Lord, remember me when thou comest [into] *in* thy kingdom.

23:44

TR → RP … καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας [ἐννάτης] **ἐνάτης**.

23:54

TR → RP Καὶ ἡμέρα ἦν Παρασκευή, [καὶ] σάββατον [ἐπέφωσκε] **ἐπέφωσκεν**.

KJV → OLEB And that day was the preparation[, and]*;* the sabbath drew on.

23:55

TR → RP Κατακολουθήσασαι δὲ [καὶ] γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, …

KJV → OLEB And the women [also], which came with him from Galilee, followed after, …

24:4

TR → RP … **ἄνδρες** δύο [ἄνδρες] ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις·

24:18

TR → RP … ᾧ ὄνομα [Κλεόπας] **Κλεοπᾶς**, [εἶπε] **εἶπεν** πρὸς αὐτόν, Σὺ μόνος παροικεῖς [ἐν] Ἱερουσαλήμ, …

John

1:28

TR → RP Ταῦτα ἐν [Βηθαβαρᾶ] **Βηθανίᾳ** ἐγένετο πέραν τοῦ Ἰορδάνου, …

KJV → OLEB These things were done in [Bethabara] *Bethany* beyond Jordan, …

1:29

TR → RP Τῇ ἐπαύριον βλέπει [ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

KJV → OLEB The next day [John] *he* seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1:39

TR → RP … ὥρα [δὲ] ἦν ὡς δεκάτη.

KJV → OLEB … [for] it was about the tenth hour.

1:41

TR → RP … Εὑρήκαμεν τὸν [Μεσσίαν] **Μεσίαν—ὅ** [(ὅ ἐστι] **ἐστιν** μεθερμηνευόμενον, [ὁ] Χριστός[)].

KJV → OLEB … We have found the Messiah, which is, being interpreted, [the] Christ.

1:42

TR → RP … Ἐμβλέψας [δὲ] αὐτῷ ὁ Ἰησοῦς [εἶπε] **εἶπεν**, … σὺ κληθήσῃ Κηφᾶς— [(]ὃ ἑρμηνεύεται Πέτρος[)].

KJV → OLEB … [And when] *When* Jesus beheld him, he said, … thou shalt be called Cephas, which is by interpretation, A stone.

1:43

TR → RP Τῇ ἐπαύριον ἠθέλησεν [ὁ Ἰησοῦς] ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ[,] **ὁ Ἰησοῦς**, Ἀκολούθει μοι.

KJV → OLEB The day following [Jesus] *he* would go forth into Galilee, and findeth Philip, and *Jesus* saith unto him, Follow me.

1:45

TR → RP … Ὃν [ἔγραψε] **ἔγραψεν** Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ [Ναζαρέθ] **Ναζαρέτ**.

1:46

TR → RP … Ἐκ [Ναζαρὲθ] **Ναζαρὲτ** δύναταί τι ἀγαθὸν εἶναι; …

1:48

TR → RP … Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, …

2:17

TR → RP … Ὁ ζῆλος τοῦ οἴκου σου [κατέφαγέ] **καταφάγεταί** με.

KJV → OLEB … The zeal of thy house [hath eaten] *will eat* me up.

2:19

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, …

2:22

TR → RP … ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· [αὐτοῖς·] καὶ ἐπίστευσαν τῇ γραφῇ, …

KJV → OLEB … his disciples remembered that he had said this [unto them]; and they believed the scripture, …

2:23

TR → RP Ὡς δὲ ἦν ἐν **τοῖς** Ἱεροσολύμοις ἐν τῷ Πάσχα, …

3:2

TR → RP οὗτος [ἦλθε] **ἦλθεν** πρὸς [τὸν Ἰησοῦν] **αὐτὸν** νυκτός, …

KJV → OLEB the same came to [Jesus] *him* by night, …

3:5

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς, …

3:10

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, …

3:23

TR → RP Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ [Σαλείμ] **Σαλήμ**, …

KJV → OLEB And John also was baptizing in Aenon near to [Salim] *Salem*, …

3:25

TR → RP Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ [Ἰουδαίων] **Ἰουδαίου** περὶ καθαρισμοῦ.

KJV → OLEB Then there arose a question between some of John's disciples and [the Jews] *a Jew* about purifying.

3:28

TR → RP Αὐτοὶ ὑμεῖς [μοι] μαρτυρεῖτε ὅτι εἶπον, …

KJV → OLEB Ye yourselves bear [me] witness, that I said, …

4:3

TR → RP [ἀφῆκε] **ἀφῆκεν** τὴν Ἰουδαίαν, καὶ [ἀπῆλθε] **ἀπῆλθεν** [πάλιν] εἰς τὴν Γαλιλαίαν.

KJV → OLEB he left Judea, and departed [again] into Galilee.

4:13

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῇ, …

4:15

TR → RP … μηδὲ [ἔρχωμαι] **ἔρχομαι** ἐνθάδε ἀντλεῖν.

4:20

TR → RP Οἱ πατέρες ἡμῶν ἐν **τῷ ὄρει** τούτῳ [τῷ ὄρει] προσεκύνησαν· …

4:25

TR → RP … Οἶδα ὅτι [Μεσσίας] **Μεσίας** ἔρχεται— [(]ὁ λεγόμενος Χριστός[)]· …

4:29

TR → RP Δεῦτε, ἴδετε ἄνθρωπον, ὃς [εἶπέ] **εἶπέν** μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

KJV → OLEB Come, see a man, which told me all things that ever I did: [is not] *can* this *be* the Christ?

4:30

TR → RP Ἐξῆλθον [οὖν] ἐκ τῆς πόλεως, …

KJV → OLEB [Then they] *They* went out of the city, …

4:35

TR → RP Οὐχ ὑμεῖς λέγετε ὅτι Ἔτι [τετράμηνόν] **τετράμηνός** [ἐστι] **ἐστιν**, … ὅτι λευκαί [εἰσι] **εἰσιν** πρὸς θερισμὸν ἤδη.

4:37

TR → RP Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν **ὁ** ἀληθινός, …

KJV → OLEB And herein is that *true* saying [true], …

4:46

TR → RP Ἦλθεν οὖν **πάλιν** ὁ Ἰησοῦς [πάλιν] εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου [ἐποίησε] **ἐποίησεν** τὸ ὕδωρ οἶνον. …

4:47

TR → RP … [ἀπῆλθε] **ἀπῆλθεν** πρὸς αὐτόν, … [ἤμελλε] **ἔμελλεν** γὰρ [ἀποθνήσκειν] **ἀποθνῄσκειν**.

4:50

TR → RP … Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ **ὁ** Ἰησοῦς, …

5:1

TR → RP Μετὰ ταῦτα ἦν **ἡ** ἑορτὴ τῶν Ἰουδαίων, …

KJV → OLEB After this there was [a] *the* feast of the Jews; …

5:5

TR → RP Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.

5:7

TR → RP … [βάλλῃ] **βάλῃ** με εἰς τὴν κολυμβήθραν· …

5:35

TR → RP … ὑμεῖς δὲ ἠθελήσατε [ἀγαλλιασθῆναι] **ἀγαλλιαθῆναι** πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

6:15

TR → RP … [ἀνεχώρησε] **ἀνεχώρησεν** [πάλιν] εἰς τὸ ὄρος αὐτὸς μόνος.

KJV → OLEB … he departed [again] into a mountain himself alone.

6:19

TR → RP Ἐληλακότες οὖν ὡς σταδίους [εἰκοσιπέντε] **εἴκοσι πέντε** ἢ τριάκοντα, [θεωροῦσι] **θεωροῦσιν** τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, …

6:21

TR → RP Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

KJV → OLEB Then they [willingly received] *were willing to receive* him into the ship: and immediately the ship was at the land whither they went.

6:24

TR → RP … ἐνέβησαν [καὶ] αὐτοὶ εἰς τὰ πλοῖα, …

KJV → OLEB … they [also] took shipping, …

6:29

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό [ἐστι] **ἐστιν** τὸ ἔργον τοῦ Θεοῦ, …

6:39

TR → RP Τοῦτο δέ [ἐστι] **ἐστιν** τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ [δέδωκέ] **δέδωκέν** μοι, … ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

6:44

TR → RP … καὶ ἐγὼ ἀναστήσω αὐτὸν **ἐν** τῇ ἐσχάτῃ ἡμέρᾳ.

6:45

TR → RP [ἔστι] **Ἔστιν** γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ [τοῦ] Θεοῦ. Πᾶς οὖν ὁ [ἀκούσας] **ἀκούων** παρὰ τοῦ πατρὸς καὶ μαθών, …

KJV → OLEB It is written in the prophets, And they shall be all taught of God. Every man therefore that [hath heard] *heareth,* and hath learned of the Father, …

6:71

TR → RP [ἔλεγε] **Ἔλεγεν** δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ [ἤμελλεν] **ἔμελλεν** αὐτὸν παραδιδόναι, …

7:12

TR → RP … ἄλλοι [δὲ] ἔλεγον, …

7:16

TR → RP Ἀπεκρίθη **οὖν** αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, …

KJV → OLEB Jesus *therefore* answered them, and said, …

7:21

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, …

7:22

TR → RP Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν— [(]οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ᾽ ἐκ τῶν πατέρων[)·] —καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

KJV → OLEB Moses therefore gave unto you circumcision, not [because] *that* it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man.

7:29

TR → RP Ἐγὼ [δὲ] οἶδα αὐτόν, …

KJV → OLEB [But] I know him: …

7:32

TR → RP … καὶ ἀπέστειλαν **ὑπηρέτας** οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς [ὑπηρέτας] ἵνα πιάσωσιν αὐτόν.

7:33

TR → RP Εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς, …

KJV → OLEB Then said Jesus [unto them], …

7:39

TR → RP Τοῦτο δὲ [εἶπε] **εἶπεν** περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· … ὅτι [ὁ] Ἰησοῦς οὐδέπω ἐδοξάσθη.

7:41

TR → RP … Ἄλλοι [δὲ] ἔλεγον, …

KJV → OLEB … [But some] *Some* said, …

7:42

TR → RP Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος [Δαβίδ] **Δαυίδ**, … τῆς κώμης ὅπου ἦν [Δαβίδ] **Δαυίδ**, …

7:52

TR → RP Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

KJV → OLEB They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee [ariseth] no prophet *hath arisen.*

8:2

TR → RP … καὶ πᾶς ὁ λαὸς ἤρχετο· [πρὸς αὐτόν·] καὶ καθίσας ἐδίδασκεν αὐτούς.

KJV → OLEB … and all the people came [unto him]; and he sat down, and taught them.

8:3

TR → RP [ἄγουσι] **Ἄγουσιν** δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ [κατειλημμένην,] **καταληφθεῖσαν**· …

8:4

TR → RP λέγουσιν αὐτῷ, **πειράζοντες**, Διδάσκαλε, αὕτη ἡ γυνὴ [κατειλήφθη ἐπαυτοφώρῳ] **κατελήφθη ἐπ' αὐτοφόρῳ** μοιχευομένη.

KJV → OLEB they say unto him, *tempting him,* Master, this woman was taken in adultery, in the very act.

8:7

TR → RP … ἀνακύψας [εἶπε] **εἶπεν** πρὸς αὐτούς, … [πρῶτος τὸν λίθον] **πρῶτον** ἐπ' [αὐτῇ] **αὐτὴν τὸν λίθον** βαλέτω.

8:9

TR → RP … ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· [ἕως τῶν ἐσχάτων·] καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ [ἑστῶσα] **οὖσα**.

KJV → OLEB … beginning at the eldest[, even unto the last]: and Jesus was left alone, and the woman [standing] *being* in the midst.

8:10

TR → RP … εἶπεν αὐτῇ, [Ἡ γυνή,] Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; …

KJV → OLEB … he said unto her, [Woman, where] *Where* are those thy accusers? …

8:11
TR → RP … [εἶπε] **Εἶπεν** δὲ [αὐτῇ] ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε [κατακρίνω] **κρίνω·** …
KJV → OLEB … And Jesus said [unto her], Neither do I [condemn] *judge* thee: …
8:12
TR → RP Πάλιν οὖν **αὐτοῖς** ὁ Ἰησοῦς [αὐτοῖς] [ἐλάλησε] **ἐλάλησεν** λέγων, … ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ [περιπατήσει] **περιπατήσῃ** ἐν τῇ σκοτίᾳ, …
8:19
TR → RP … Ἀπεκρίθη [ὁ] Ἰησοῦς, …
8:21
TR → RP Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.
KJV → OLEB Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your [sins] *sin*: whither I go, ye cannot come.
8:39
TR → RP … Ὁ πατὴρ ἡμῶν Ἀβραάμ [ἐστι] **ἐστιν**. … τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε. [ἄν.]
8:42
TR → RP Εἶπεν **οὖν** αὐτοῖς ὁ Ἰησοῦς, … ἀλλ' ἐκεῖνός με [ἀπέστειλε] **ἀπέστειλεν**.
KJV → OLEB Jesus *therefore* said unto them, … but he sent me.
8:44
TR → RP Ὑμεῖς ἐκ **τοῦ** πατρὸς τοῦ διαβόλου ἐστέ, … ὅτι ψεύστης [ἐστὶ] **ἐστὶν** καὶ ὁ πατὴρ αὐτοῦ.
8:52
TR → RP … Ἀβραὰμ [ἀπέθανε] **ἀπέθανεν** καὶ οἱ προφῆται, … οὐ μὴ [γεύσεται] **γεύσηται** θανάτου εἰς τὸν αἰῶνα.
8:54
TR → RP … ὃν ὑμεῖς λέγετε ὅτι Θεὸς [ὑμῶν] **ἡμῶν** [ἐστι] **ἐστιν**,
KJV → OLEB … of whom ye say, [that he] *He* is [your] *our* God:
9:3
TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς, …
9:15
TR → RP … Πηλὸν [ἐπέθηκεν] **ἐπέθηκέν μου** ἐπὶ τοὺς ὀφθαλμούς [μου], …
9:20
TR → RP Ἀπεκρίθησαν **δὲ** αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, …
KJV → OLEB [His] *And his* parents answered them and said, …
9:21
TR → RP … αὐτὸς περὶ [αὐτοῦ] **ἑαυτοῦ** λαλήσει.
9:28
TR → RP Ἐλοιδόρησαν [οὖν] αὐτόν, …
KJV → OLEB [Then they] *They* reviled him, …

9:36

TR → RP Ἀπεκρίθη ἐκεῖνος καὶ [εἶπε] **εἶπεν**, **Καὶ** τίς [ἐστι] **ἐστιν**, …

KJV → OLEB He answered and said, [Who] *And who* is he, …

10:8

TR → RP Πάντες ὅσοι [πρὸ ἐμοῦ] ἦλθον κλέπται [εἰσὶ] **εἰσὶν** καὶ λῃσταί· …

KJV → OLEB All that ever came [before me] are thieves and robbers: …

10:16

TR → RP Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου [ἀκούσουσι] **ἀκούσουσιν**· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

KJV → OLEB And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one [fold] *flock,* and one shepherd.

10:22

TR → RP Ἐγένετο δὲ τὰ Ἐγκαίνια ἐν [τοῖς] Ἱεροσολύμοις, …

10:23

TR → RP καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ [τοῦ Σολομῶντος] **Σολομῶνος**.

11:9

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς, …

11:15

TR → RP … [ἀλλ᾽] **ἀλλὰ** ἄγωμεν πρὸς αὐτόν.

11:20

TR → RP … ὡς ἤκουσεν ὅτι [ὁ] Ἰησοῦς ἔρχεται, …

11:21

TR → RP Εἶπεν οὖν [ἡ] Μάρθα πρὸς τὸν Ἰησοῦν, …

11:32

TR → RP … ἔπεσεν **αὐτοῦ** εἰς τοὺς πόδας [αὐτοῦ,] λέγουσα αὐτῷ, … οὐκ ἂν [ἀπέθανέ] **ἀπέθανέν** μου ὁ ἀδελφός.

11:51

TR → RP … προεφήτευσεν ὅτι ἔμελλεν [ὁ] Ἰησοῦς [ἀποθνήσκειν] **ἀποθνῄσκειν** ὑπὲρ τοῦ ἔθνους,

11:54

TR → RP Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, … κἀκεῖ [διέτριβε] **διέτριβεν** μετὰ τῶν μαθητῶν αὐτοῦ.

12:2

TR → RP … ὁ δὲ Λάζαρος εἷς ἦν τῶν [συνανακειμένων] **ἀνακειμένων σὺν** αὐτῷ.

12:6

TR → RP [εἶπε] **Εἶπεν** δὲ τοῦτο, … [ἀλλὰ] **ἀλλ᾽** ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον [εἶχε] **εἶχεν**, …

12:12

TR → RP … ἀκούσαντες ὅτι ἔρχεται [ὁ] Ἰησοῦς εἰς Ἱεροσόλυμα,

12:13

TR → RP … εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, [ὁ] βασιλεὺς τοῦ Ἰσραήλ.

12:16
TR → RP … ἀλλ᾽ ὅτε ἐδοξάσθη [ὁ] Ἰησοῦς, …
12:30
TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν, …
12:33
TR → RP Τοῦτο δὲ [ἔλεγε] **ἔλεγεν**, σημαίνων ποίῳ θανάτῳ [ἤμελλεν] **ἔμελλεν** [ἀποθνήσκειν] **ἀποθνῄσκειν**.
12:34
TR → RP … καὶ πῶς σὺ λέγεις, [ὅτι] Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; …
13:25
TR → RP Ἐπιπεσὼν δὲ ἐκεῖνος **οὕτως** ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, …
KJV → OLEB He then lying *thus* on Jesus' breast saith unto him, …
13:31
TR → RP Ὅτε [οὖν] [ἐξῆλθε] **ἐξῆλθεν**, …
KJV → OLEB [Therefore, when] *When* he was gone out, …
13:37
TR → RP Λέγει αὐτῷ [ὁ] Πέτρος, … [διατί] **διὰ τί** οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; …
13:38
TR → RP … οὐ μὴ ἀλέκτωρ [φωνήσει] **φωνήσῃ** ἕως οὗ ἀπαρνήσῃ με τρίς.
14:3
TR → RP Καὶ ἐὰν πορευθῶ, [καὶ] ἑτοιμάσω ὑμῖν τόπον· **πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν**, [πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν·] …
KJV → OLEB And if I go [and], *I will* prepare a place for you[,]; I will come again, and receive you unto myself; …
14:14
TR → RP Ἐάν τι [αἰτήσητε] **αἰτήσητέ με** ἐν τῷ ὀνόματί μου, …
KJV → OLEB If ye shall ask *me* any thing in my name, …
14:19
TR → RP Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, …
14:20
TR → RP … [κἀγὼ] **καὶ ἐγὼ** ἐν ὑμῖν.
14:22
TR → RP … Κύριε, **καὶ** τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, …
KJV → OLEB … Lord, *and* how is it that thou wilt manifest thyself unto us, …
14:23
TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, …
14:30
TR → RP Οὐκέτι πολλὰ λαλήσω μεθ᾽ ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου [τούτου] ἄρχων, …
KJV → OLEB Hereafter I will not talk much with you: for the prince of [this] *the* world cometh, …

15:6

TR → RP … καὶ συνάγουσιν αὐτὰ καὶ εἰς **τὸ** πῦρ [βάλλουσι] **βάλλουσιν**, …

16:3

TR → RP Καὶ ταῦτα ποιήσουσιν, [ὑμῖν,] ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

KJV → OLEB And these things will they do [unto you], because they have not known the Father, nor me.

16:7

TR → RP … ἐὰν γὰρ **ἐγὼ** μὴ ἀπέλθω, …

16:10

TR → RP … καὶ οὐκέτι θεωρεῖτέ με·

16:15

TR → RP Πάντα ὅσα ἔχει ὁ πατὴρ ἐμά [ἐστι] **ἐστιν**· … ὅτι ἐκ τοῦ ἐμοῦ [λήψεται] **λαμβάνει**, …

KJV → OLEB All things that the Father hath are mine: … that he [shall take] *taketh* of mine, …

16:16

TR → RP … ὅτι [ἐγὼ] ὑπάγω πρὸς τὸν πατέρα.

16:21

TR → RP … οὐκέτι μνημονεύει τῆς θλίψεως, …

16:25

TR → RP Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· **ἀλλ**’ ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, …

16:33

TR → RP Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν [ἕξετε] **ἔχετε**· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

KJV → OLEB These things I have spoken unto you, that in me ye might have peace. In the world ye [shall] have tribulation: but be of good cheer; I have overcome the world.

17:2

TR → RP … ἵνα πᾶν ὃ δέδωκας αὐτῷ, [δώσῃ] **δώσει** αὐτοῖς ζωὴν αἰώνιον.

KJV → OLEB … that he [should] *shall* give eternal life to as many as thou hast given him.

17:11

TR → RP Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ [εἰσί] **εἰσίν**, … τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, [οὓς] **ᾧ** δέδωκάς μοι, ἵνα ὦσιν ἕν, …

KJV → OLEB And now I am no more in the world, but these are in the world, … keep *them* through thy own name [those whom] *which* thou hast given me, that they may be one, …

17:20

TR → RP … ἀλλὰ καὶ περὶ τῶν [πιστευσόντων] **πιστευόντων** διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·

KJV → OLEB … but for them also which [shall] believe on me through their word;

18:8

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς, …

18:11

TR → RP … Βάλε τὴν [μάχαιράν] **μάχαιραν** [σου] εἰς τὴν θήκην· τὸ ποτήριον ὃ [δέδωκέ] **δέδωκέν** μοι ὁ πατήρ, …

KJV → OLEB … Put up [thy] *the* sword into the sheath: the cup which my Father hath given me, …

18:15

TR → RP … καὶ **ὁ** ἄλλος μαθητής. … καὶ [συνεισῆλθε] **συνεισῆλθεν** τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·

KJV → OLEB … and so did [another] *the other* disciple: … and went in with Jesus into the palace of the high priest.

18:17

TR → RP Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος, Οὐκ εἰμί.

KJV → OLEB Then saith the damsel that kept the door unto Peter, Art [not] thou also one of this man's disciples? He saith, I am not.

18:20

TR → RP … ἐγὼ πάντοτε ἐδίδαξα ἐν [τῇ] συναγωγῇ καὶ ἐν τῷ ἱερῷ, …

KJV → OLEB … I ever taught in [the] *a* synagogue, and in the temple, …

18:24

TR → RP Ἀπέστειλεν [οὖν] αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

KJV → OLEB [Now] Annas had sent him bound unto Caiaphas the high priest.

18:25

TR → RP … Ἠρνήσατο **οὖν** ἐκεῖνος, καὶ εἶπεν, …

KJV → OLEB … [He] *Then he* denied it, and said, …

18:28

TR → RP … ἦν δὲ [πρωΐα] **πρωΐ**, … ἀλλ' ἵνα [φάγωσι] **φάγωσιν** τὸ Πάσχα.

18:32

TR → RP … ὃν [εἶπε] **εἶπεν**, σημαίνων ποίῳ θανάτῳ [ἤμελλεν] **ἔμελλεν** [ἀποθνήσκειν] **ἀποθνῄσκειν**.

18:36

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς, …

18:37

TR → RP … Ἀπεκρίθη [ὁ] Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. …

19:6

TR → RP … σταύρωσον[.] **αὐτόν.** Λέγει αὐτοῖς ὁ Πιλάτος, …

19:7

TR → RP … ὅτι ἑαυτὸν υἱὸν [τοῦ] Θεοῦ ἐποίησεν.

19:11

TR → RP Ἀπεκρίθη [ὁ] Ἰησοῦς, …

19:12

TR → RP … πᾶς ὁ βασιλέα [αὐτὸν] **ἑαυτὸν** ποιῶν, …

19:16

TR → RP Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς[,] ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ [ἀπήγαγον] **ἤγαγον**·

19:17

TR → RP καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς [τὸν] **τόπον** λεγόμενον Κρανίου Τόπον, …

19:20

TR → RP … ὅτι ἐγγὺς ἦν **ὁ τόπος** τῆς πόλεως [ὁ τόπος] ὅπου ἐσταυρώθη ὁ Ἰησοῦς· …

19:23

TR → RP … καὶ τὸν χιτῶνα[·]. Ἦν δὲ ὁ χιτὼν [ἄρραφος] **ἄραφος**, …

19:27

TR → RP … Καὶ ἀπ᾽ ἐκείνης τῆς ὥρας ἔλαβεν **ὁ μαθητὴς** αὐτὴν [ὁ μαθητὴς] εἰς τὰ ἴδια.

19:28

TR → RP Μετὰ τοῦτο [εἰδὼς] **ἰδὼν** ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, …

KJV → OLEB After this, Jesus [knowing] *seeing* that all things were now accomplished, …

19:31

TR → RP Οἱ οὖν Ἰουδαῖοι, [ἐπεὶ Παρασκευὴ ἦν,] ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, **ἐπεὶ Παρασκευὴ ἦν—ἦν** [(ἦν] γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου[),] —ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

KJV → OLEB The Jews therefore, *that the bodies should not remain upon the cross on the sabbath day,* because it was the preparation[, that the bodies should not remain upon the cross on the sabbath day] (for that sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away.

19:34

TR → RP ἀλλ᾽ εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν [ἔνυξε] **ἔνυξεν**, καὶ [εὐθὺς] **εὐθέως** ἐξῆλθεν αἷμα καὶ ὕδωρ.

19:35

TR → RP Καὶ ὁ ἑωρακὼς [μεμαρτύρηκε] **μεμαρτύρηκεν**, καὶ [ἀληθινὴ] **ἀληθινή ἐστιν** αὐτοῦ [ἐστιν] ἡ μαρτυρία, …

19:36

TR → RP … Ὀστοῦν οὐ συντριβήσεται **ἀπ᾽** αὐτοῦ.

19:38

TR → RP Μετὰ [δὲ] ταῦτα [ἠρώτησε] **ἠρώτησεν** τὸν Πιλάτον [ὁ] Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· … Ἦλθεν οὖν καὶ [ἦρε] **ἦρεν** τὸ σῶμα τοῦ Ἰησοῦ.

KJV → OLEB [And after] *After* this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: … He came therefore, and took the body of Jesus.

19:39

TR → RP [ἦλθε] **Ἦλθεν** δὲ καὶ Νικόδημος, … φέρων μίγμα σμύρνης καὶ ἀλόης [ὡσεὶ] **ὡς** λίτρας ἑκατόν.

19:40

TR → RP … καὶ ἔδησαν αὐτὸ **ἐν** ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος [ἐστὶ] **ἐστὶν** τοῖς Ἰουδαίοις ἐνταφιάζειν.

20:14

TR → RP … καὶ οὐκ ᾔδει ὅτι [ὁ] Ἰησοῦς [ἐστι] **ἐστιν**.

20:15

TR → RP … δοκοῦσα ὅτι ὁ κηπουρός [ἐστι] **ἐστιν**, … εἰπέ μοι ποῦ [αὐτὸν] ἔθηκας **αὐτόν**, …

20:28

TR → RP Καὶ ἀπεκρίθη [ὁ] Θωμᾶς, …

20:29

TR → RP … Ὅτι ἑώρακάς με, [Θωμᾶ,] πεπίστευκας[·]; …

KJV → OLEB … [Thomas, because] *Because* thou hast seen me, thou hast believed: …

20:31

TR → RP … ἵνα πιστεύσητε ὅτι [ὁ] Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, …

21:3

TR → RP … Ἐξῆλθον καὶ [ἀνέβησαν] **ἐνέβησαν** εἰς τὸ πλοῖον εὐθύς, …

21:6

TR → RP … καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

21:11

TR → RP … καὶ [εἵλκυσε] **εἵλκυσεν** τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν [πεντηκοντατριῶν] **πεντήκοντα τριῶν**· …

Acts

1:4

TR → RP Καὶ συναλιζόμενος [μετ᾽ αὐτῶν] παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, …

1:13

TR → RP Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου.

KJV → OLEB And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the [brother] *son* of James.

1:15

TR → RP Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν— [(]ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν [εἴκοσιν),] **εἴκοσι**—

1:16

TR → RP … ἣν [προεῖπε] **προεῖπεν** τὸ πνεῦμα τὸ ἅγιον διὰ στόματος [Δαβὶδ] **Δαυὶδ** περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς [συλλαβοῦσι] **συλλαβοῦσιν** τὸν Ἰησοῦν.

1:18

TR → RP [(]Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ [τοῦ] μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος [ἐλάκησε] **ἐλάκησεν** μέσος, …

1:24

TR → RP … ἀνάδειξον [ἐκ τούτων τῶν δύο] ὃν [ἕνα] ἐξελέξω, **ἐκ τούτων τῶν δύο ἕνα**

2:25

TR → RP [Δαβὶδ] **Δαυὶδ** γὰρ λέγει εἰς αὐτόν, …

2:29

TR → RP … ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου [Δαβίδ] **Δαυίδ**, ὅτι καὶ [ἐτελεύτησε] **ἐτελεύτησεν** καὶ ἐτάφη, …

2:34

TR → RP Οὐ γὰρ [Δαβὶδ] **Δαυὶδ** ἀνέβη εἰς τοὺς οὐρανούς, …

2:47

TR → RP αἰνοῦντες τὸν Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς [σωζομένους] **σῳζομένους** καθ᾽ ἡμέραν τῇ ἐκκλησίᾳ.

KJV → OLEB praising God, and having favour with all the people. And the Lord added to the church daily such as [should be] *were* saved.

3:1

TR → RP Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν [ἐννάτην] **ἐνάτην**.

3:13

TR → RP … [ἐδόξασε] **ἐδόξασεν** τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς **μὲν** παρεδώκατε, …

KJV → OLEB … hath glorified his Son Jesus; whom ye *indeed* delivered up, …

3:19

TR → RP Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν [ἔλθωσι] **ἔλθωσιν** καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου,

KJV → OLEB Repent ye therefore, and be converted, that your sins may be blotted out, [when] *that* the times of refreshing [shall] *may* come from the presence of the Lord;

3:20

TR → RP καὶ ἀποστείλῃ τὸν [προκεκηρυγμένον] **προκεχειρισμένον** ὑμῖν **χριστὸν** Ἰησοῦν [Χριστόν]·

KJV → OLEB and he [shall] *may* send *Christ* Jesus [Christ], which [before] was [preached unto] *foreordained for* you:

3:21

TR → RP … ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων **τῶν** ἁγίων αὐτοῦ προφητῶν ἀπ᾽ αἰῶνος.

3:22

TR → RP Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς [ὑμῶν] **ἡμῶν** ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· …

KJV → OLEB For Moses truly said unto the fathers, A prophet shall the Lord [your] *our* God raise up unto you of your brethren, like unto me; …

3:23

TR → RP … ἥτις [ἂν] **ἐὰν** μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, …

3:24

TR → RP … καὶ [προκατήγγειλαν] **κατήγγειλαν** τὰς ἡμέρας ταύτας.

KJV → OLEB … have likewise [foretold of] *announced* these days.

3:25

TR → RP … Καὶ **ἐν** τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

4:2

TR → RP … καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν [τὴν ἐκ] **τῶν** νεκρῶν.

KJV → OLEB … and preached through Jesus the resurrection [from] *of* the dead.

4:7

TR → RP Καὶ στήσαντες αὐτοὺς ἐν [τῷ] μέσῳ ἐπυνθάνοντο, …

4:12

TR → RP … οὔτε γὰρ ὄνομά ἐστιν ἕτερον [ὑπὸ τὸν οὐρανὸν] τὸ δεδομένον ἐν ἀνθρώποις, …

KJV → OLEB … for there is none other name [under heaven] given among men, …

4:15

TR → RP … [συνέβαλον] **συνέβαλλον** πρὸς ἀλλήλους,

4:17

TR → RP … ἀπειλῇ [ἀπειλησώμεθα] **ἀπειλησόμεθα** αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

KJV → OLEB … [let us] *we shall* straitly threaten them, that they speak henceforth to no man in this name.

4:21

TR → RP … μηδὲν εὑρίσκοντες τὸ πῶς [κολάσωνται] **κολάσονται** αὐτούς, …

4:25

TR → RP ὁ διὰ στόματος [Δαβὶδ τοῦ] **Δαυὶδ** παιδός σου εἰπών, [Ἱνατί] **Ἵνα τί** ἐφρύαξαν ἔθνη, …

4:32

TR → RP … καὶ [οὐδ᾽] **οὐδὲ** εἷς τι τῶν ὑπαρχόντων [αὐτῷ] **αὐτῶν** ἔλεγεν ἴδιον εἶναι, …

KJV → OLEB … neither said any of them that ought of the things which [he] *they* possessed was his own; …

4:36

TR → RP … ὁ ἐπικληθεὶς Βαρνάβας [ὑπὸ] **ἀπὸ** τῶν ἀποστόλων— [(]ὅ [ἐστι] **ἐστιν**, … υἱὸς παρακλήσεως[),]— …

5:3

TR → RP [εἶπε] **Εἶπεν** δὲ Πέτρος, … [διατί] **διὰ τί** ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, … καὶ [νοσφίσασθαι] **νοσφίσασθαί σε** ἀπὸ τῆς τιμῆς τοῦ χωρίου;

5:5

TR → RP Ἀκούων δὲ **ὁ** Ἀνανίας τοὺς λόγους τούτους, πεσὼν [ἐξέψυξε] **ἐξέψυξεν·** …

5:23

TR → RP … καὶ τοὺς φύλακας [ἔξω] ἑστῶτας πρὸ τῶν θυρῶν· …

KJV → OLEB … and the keepers standing [without] before the doors: …

5:25

TR → RP Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς [λέγων] ὅτι Ἰδού, …

KJV → OLEB Then came one and told them, [saying,] Behold, …

5:29

TR → RP Ἀποκριθεὶς δὲ [ὁ] Πέτρος καὶ οἱ ἀπόστολοι εἶπον, …

5:33

TR → RP Οἱ δὲ [ἀκούσαντες] **ἀκούοντες** διεπρίοντο, …

5:36

TR → RP … ᾧ [προσεκολλήθη] **προσεκλήθη** ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· …

KJV → OLEB … to whom *were called* a number of men, about four hundred[, joined themselves]: …

5:38

TR → RP … ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ [αὕτη] ἢ τὸ ἔργον τοῦτο, …

KJV → OLEB … for if [this] *the* counsel or this work be of men, …

5:41

TR → RP Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος [αὐτοῦ] **τοῦ Ἰησοῦ** κατηξιώθησαν ἀτιμασθῆναι.

KJV → OLEB And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for [his] *the* name *of Jesus.*

6:3

TR → RP … οὓς [καταστήσομεν] **καταστήσωμεν** ἐπὶ τῆς χρείας ταύτης.

6:5

TR → RP … ἄνδρα [πλήρη] **πλήρης** πίστεως καὶ πνεύματος ἁγίου, …

6:13

TR → RP … Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου] καὶ τοῦ νόμου·

KJV → OLEB … This man ceaseth not to speak blasphemous words against [this] *the* holy place, and the law:

6:14

TR → RP … καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν [Μωϋσῆς] **Μωσῆς.**

7:5

TR → RP … καὶ ἐπηγγείλατο **δοῦναι** αὐτῷ [δοῦναι] εἰς κατάσχεσιν αὐτήν, …

7:14

TR → RP … καὶ πᾶσαν τὴν συγγένειαν, [αὐτοῦ,] ἐν ψυχαῖς ἑβδομήκοντα πέντε.

7:16

TR → RP καὶ μετετέθησαν εἰς [Σιχέμ] **Συχέμ**, καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν [Ἐμὸρ] **Ἐμμὸρ** τοῦ [Σιχέμ] **Συχέμ**.

7:18

TR → RP [ἄχρις] **ἄχρι** οὗ ἀνέστη βασιλεὺς ἕτερος, …

7:20

TR → RP … ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ [πατρὸς] **πατρός.** [αὐτοῦ.]

7:21

TR → RP … ἀνείλετο [αὐτὸν] ἡ θυγάτηρ Φαραώ, …

7:22

TR → RP … ἦν δὲ δυνατὸς ἐν λόγοις καὶ [ἐν] ἔργοις.

KJV → OLEB … and was mighty in words and [in] deeds.

7:26

TR → RP Τῇ [δὲ] **τε** ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, … [ἱνατί] **ἵνα τί** ἀδικεῖτε ἀλλήλους;

7:30

TR → RP … ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

KJV → OLEB … there appeared to him in the wilderness of mount [Sina] *Sinai* an angel of the Lord in a flame of fire in a bush.

7:31

TR → RP Ὁ δὲ Μωσῆς ἰδὼν [ἐθαύμασε] **ἐθαύμαζεν** τὸ ὅραμα· …

7:35

TR → RP Τοῦτον τὸν [Μωϋσῆν] **Μωσῆν** ὃν ἠρνήσαντο εἰπόντες, …

7:36

TR → RP … ποιήσας τέρατα καὶ σημεῖα ἐν γῇ [Αἰγύπτου] **Αἰγύπτῳ** καὶ ἐν Ἐρυθρᾷ θαλάσσῃ, …

KJV → OLEB … after that he had shown wonders and signs in the land of Egypt, and in the Red [sea] *Sea,* …

7:37

TR → RP Οὗτός ἐστιν ὁ [Μωϋσῆς] **Μωσῆς** ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς [ὑμῶν] **ἡμῶν** ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ[·]. [αὐτοῦ ἀκούσεσθε.]

KJV → OLEB This is that Moses, which said unto the children of Israel, A prophet shall the Lord [your] *our* God raise up unto you of your brethren, like unto me[; him shall ye hear].

7:38

TR → RP Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν· ὃς ἐδέξατο [λόγια] **λόγον** ζῶντα δοῦναι ἡμῖν·

KJV → OLEB This is he, that was in the church in the wilderness with the angel which spake to him in the mount [Sina] *Sinai,* and with our fathers: who received the lively [oracles] *word* to give unto us:

7:39

TR → RP … καὶ ἐστράφησαν [ταῖς καρδίαις] **τῇ καρδίᾳ** αὐτῶν εἰς Αἴγυπτον,

KJV → OLEB … and in their [hearts] *heart* turned back again into Egypt,

7:45

TR → RP … ἕως τῶν ἡμερῶν [Δαβίδ] **Δαυίδ**·

7:58

TR → RP … καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια [αὐτῶν] παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.

8:1

TR → RP … πάντες [τε] **δὲ** διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, …

8:7

TR → RP … βοῶντα **φωνῇ** μεγάλῃ [φωνῇ] ἐξήρχετο· …

8:10

TR → RP ᾧ προσεῖχον [πάντες] ἀπὸ μικροῦ ἕως μεγάλου, …

KJV → OLEB to whom they [all] gave heed, from the least to the greatest, …

8:12

TR → RP Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος [τοῦ] Ἰησοῦ Χριστοῦ, …

8:16

TR → RP … μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ [Κυρίου] **χριστοῦ** Ἰησοῦ.

KJV → OLEB … only they were baptized in the name of [the Lord] *Christ* Jesus.)

8:28

TR → RP ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, **καὶ** [ἀνεγίνωσκε] **ἀνεγίνωσκεν** τὸν προφήτην Ἠσαΐαν.

KJV → OLEB was returning, and sitting in his chariot, *and* read Esaias the prophet.

8:37

TR → RP [εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.]

KJV → OLEB [And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.]

9:5

TR → RP [εἶπε] **Εἶπεν** δέ, … Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· [σκληρόν σοι πρὸς κέντρα λακτίζειν.]

KJV → OLEB And he said, … I am Jesus whom thou persecutest[: it is hard for thee to kick against the pricks].

9:6

TR → RP [τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτόν,] **ἀλλὰ** ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, …

KJV → OLEB [And he trembling and astonished said] *But arise,* [Lord, what wilt thou have me to do? And the Lord said unto him, Arise,] and go into the city, …

9:7

TR → RP Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν [ἐννεοί] **ἐνεοί**, …

9:8

TR → RP … ἀνεῳγμένων [δὲ] **τε** τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα [ἔβλεπε] **ἔβλεπεν**, …

9:13

TR → RP Ἀπεκρίθη δὲ [ὁ] Ἀνανίας, … ὅσα κακὰ [ἐποίησε] **ἐποίησεν** τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ·

9:17

TR → RP [ἀπῆλθε] **Ἀπῆλθεν** δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ᾽ αὐτὸν τὰς χεῖρας [εἶπε] **εἶπεν**, … ὁ Κύριος [ἀπέσταλκέ] **ἀπέσταλκέν** με, [Ἰησοῦς] ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, …

KJV → OLEB And Ananias went his way, and entered into the house; and putting his hands on him said, … the Lord, [even Jesus,] that appeared unto thee in the way as thou camest, hath sent me, …

9:18

TR → RP … [ἀνέβλεψέ] **ἀνέβλεψέν** τε [παραχρῆμα,] καὶ ἀναστὰς ἐβαπτίσθη,

KJV → OLEB … and he received sight [forthwith], and arose, and was baptized,

9:21

TR → RP … καὶ ὧδε εἰς τοῦτο [ἐληλύθει] **ἐλήλυθεν** ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;

9:26

TR → RP Παραγενόμενος δὲ ὁ Σαῦλος [εἰς] **ἐν** Ἱερουσαλήμ, … μὴ πιστεύοντες ὅτι [ἐστὶ] **ἐστὶν** μαθητής.

9:28

TR → RP Καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος [καὶ ἐκπορευόμενος ἐν] **εἰς** Ἱερουσαλήμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ,

KJV → OLEB And he was with them coming in [and going out at] *to* Jerusalem.

9:35

TR → RP Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν [Σάρωνα] **Ἀσσάρωνα**, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

KJV → OLEB And all that dwelt at Lydda and [Saron] *Assaron* saw him, and turned to the Lord.

9:36

TR → RP Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι [Ταβιθά] **Ταβηθά**, …

9:38

TR → RP … ἀπέστειλαν [δύο ἄνδρας] πρὸς αὐτόν, …

KJV → OLEB … they sent unto him [two men], …

9:40

TR → RP … [εἶπε] **εἶπεν**, [Ταβιθά] **Ταβηθά**, … Ἡ δὲ [ἤνοιξε] **ἤνοιξεν** τοὺς ὀφθαλμοὺς αὐτῆς· … [ἀνεκάθισε] **ἀνεκάθισεν**.

10:3

TR → RP … ὡσεὶ ὥραν [ἐννάτην] **ἐνάτην** τῆς ἡμέρας, …

10:5

TR → RP … καὶ μετάπεμψαι Σίμωνα [ὃς ἐπικαλεῖται Πέτρος] **τὸν ἐπικαλούμενον Πέτρον**·

10:6

TR → RP … ᾧ ἐστιν οἰκία παρὰ θάλασσαν[·]. [οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.]

KJV → OLEB … whose house is by the seaside[: he shall tell thee what thou oughtest to do].

10:19

TR → RP Τοῦ δὲ Πέτρου [ἐνθυμουμένου] **διενθυμουμένου** περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδού, ἄνδρες [τρεῖς] [ζητοῦσί] **ζητοῦσίν** σε.

KJV → OLEB While Peter thought on the vision, the spirit said unto him, Behold, [three] *some* men seek thee:

10:20

TR → RP Ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.

KJV → OLEB *but* arise [therefore], and get thee down, and go with them, doubting nothing: for I have sent them.

10:21

TR → RP Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας [τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν,] εἶπεν, …

KJV → OLEB Then Peter went down to the men [which were sent unto him from Cornelius]; and said, …

10:23

TR → RP Εἰσκαλεσάμενος οὖν αὐτοὺς [ἐξένισε] **ἐξένισεν**. Τῇ δὲ ἐπαύριον ὁ Πέτρος [ἐξῆλθε] **ἐξῆλθεν** σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ [τῆς] Ἰόππης συνῆλθον αὐτῷ.

10:25

TR → RP Ὡς δὲ ἐγένετο **τοῦ** εἰσελθεῖν τὸν Πέτρον, …

10:30

TR → RP … καὶ τὴν [ἐννάτην] **ἐνάτην** ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· …

10:38

TR → RP Ἰησοῦν τὸν ἀπὸ [Ναζαρέθ] **Ναζαρέτ**, …

10:39

TR → RP … ὃν **καὶ** ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.

KJV → OLEB … whom they *also* slew and hanged on a tree:

11:5

TR → RP … καὶ ἦλθεν [ἄχρις] **ἄχρι** ἐμοῦ·

11:18

TR → RP … [Ἄραγε] **Ἄρα γε** καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

11:19

TR → RP Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, …

KJV → OLEB Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as [Phenice] *Phoenicia,* and Cyprus, and Antioch, …

11:26

TR → RP καὶ εὑρὼν [αὐτὸν] ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι [ἐν] τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, …

11:29

TR → RP Τῶν δὲ μαθητῶν καθὼς [ηὐπορεῖτό] **εὐπορεῖτό** τις, …

12:3

TR → RP Καὶ ἰδὼν ὅτι ἀρεστόν [ἐστι] **ἐστιν** τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον[·] —ἦσαν δὲ **αἱ** ἡμέραι τῶν ἀζύμων[·]—

12:15

TR → RP … Οἱ [δ’] **δὲ** ἔλεγον, …

12:22

TR → RP … **Φωνὴ** Θεοῦ [φωνὴ] καὶ οὐκ ἀνθρώπου.

12:23

TR → RP … ἀνθ’ ὧν οὐκ [ἔδωκε] **ἔδωκεν** [τὴν] δόξαν τῷ Θεῷ· …

KJV → OLEB … because he gave not *glory to* God [the glory]: …

12:25

TR → RP Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν [ἐξ] **εἰς** Ἱερουσαλήμ, …

KJV → OLEB And Barnabas and Saul returned [from] *to* Jerusalem, …

13:2

TR → RP … [εἶπε] **εἶπεν** τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δή μοι [τόν] **τὸν** [τε] Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

13:4

TR → RP … κατῆλθον εἰς τὴν Σελεύκειαν[, ἐκεῖθέν]· **ἐκεῖθεν** [τε] **δὲ** ἀπέπλευσαν εἰς τὴν Κύπρον.

13:11

TR → RP … χεὶρ [τοῦ] Κυρίου ἐπὶ σέ, …

13:17

TR → RP Ὁ Θεὸς τοῦ λαοῦ τούτου [Ἰσραὴλ] ἐξελέξατο τοὺς πατέρας ἡμῶν, …

KJV → OLEB The God of this people [of Israel] chose our fathers, …

13:19

TR → RP … [κατεκληροδότησεν] **κατεκληρονόμησεν** αὐτοῖς τὴν γῆν αὐτῶν.

13:22

TR → RP … ἤγειρεν αὐτοῖς τὸν [Δαβὶδ] **Δαυὶδ** εἰς βασιλέα, ᾧ καὶ [εἶπε] **εἶπεν** μαρτυρήσας, Εὗρον [Δαβὶδ] **Δαυὶδ** τὸν τοῦ Ἰεσσαί, …

13:23

TR → RP Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ’ ἐπαγγελίαν [ἤγειρε] **ἤγαγεν** τῷ Ἰσραὴλ [σωτῆρα Ἰησοῦν] **σωτηρίαν**,

KJV → OLEB Of this man's seed hath God according to his promise [raised] *brought* unto Israel [a Saviour, Jesus] *salvation*:

13:24

TR → RP προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας [παντὶ] τῷ [λαῷ] Ἰσραήλ.

KJV → OLEB when John had first preached before his coming the baptism of repentance to [all the people of] Israel.

13:29

TR → RP Ὡς δὲ ἐτέλεσαν [ἅπαντα] **πάντα** τὰ περὶ αὐτοῦ γεγραμμένα, …

13:34

TR → RP … οὕτως εἴρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια [Δαβὶδ] **Δαυὶδ** τὰ πιστά.

13:36

TR → RP [Δαβὶδ] **Δαυὶδ** μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη, … καὶ [εἶδε] **εἶδεν** διαφθοράν·

13:39

TR → RP καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ [Μωσέως] **Μωϋσέως** δικαιωθῆναι, …

13:41

TR → RP … [ἔργον ᾧ] **ὃ** οὐ μὴ πιστεύσητε, …

KJV → OLEB … [a work] which you shall in no wise believe, …

13:42

TR → RP … παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα. [ταῦτα.]

KJV → OLEB … the Gentiles besought that [these] *the* words might be preached to them the next sabbath.

13:43

TR → RP … οἵτινες προσλαλοῦντες, [αὐτοῖς,] ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.

KJV → OLEB … who, speaking [to them], persuaded them to continue in the grace of God.

13:44

TR → RP Τῷ [δὲ] **τε** ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

13:48

TR → RP Ἀκούοντα δὲ τὰ ἔθνη [ἔχαιρον] **ἔχαιρεν**, …

14:3

TR → RP Ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, [καὶ] διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

KJV → OLEB Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, [and granted] *granting* signs and wonders to be done by their hands.

14:8

TR → RP … ὃς οὐδέποτε [περιεπεπατήκει] **περιπεπατήκει**.

14:9

TR → RP Οὗτος [ἤκουε] **ἤκουσεν** τοῦ Παύλου λαλοῦντος· …

14:10

TR → RP [εἶπε] **εἶπεν** μεγάλῃ τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου [ὀρθός] **ὀρθῶς**. …

14:17

TR → RP … οὐρανόθεν [ἡμῖν] **ὑμῖν** ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

KJV → OLEB … and gave [us] *you* rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

15:2

TR → RP Γενομένης οὖν στάσεως καὶ [συζητήσεως] **ζητήσεως** οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, …

15:3

TR → RP … διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, … καὶ ἐποίουν χαρὰν μεγάλην [πᾶσι] **πᾶσιν** τοῖς ἀδελφοῖς.

KJV → OLEB … they passed through [Phenice] *Phoenicia* and Samaria, … and they caused great joy unto all the brethren.

15:11

TR → RP Ἀλλὰ διὰ τῆς χάριτος **τοῦ** Κυρίου Ἰησοῦ [Χριστοῦ] πιστεύομεν σωθῆναι, καθ᾽ ὃν τρόπον κἀκεῖνοι.

KJV → OLEB But we believe that through the grace of the Lord Jesus [Christ] we shall be saved, even as they.

15:16

TR → RP … καὶ ἀνοικοδομήσω τὴν σκηνὴν [Δαβὶδ] **Δαυὶδ** τὴν πεπτωκυῖαν· …

15:21

TR → RP [Μωσῆς] **Μωϋσῆς** γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, …

15:22

TR → RP Τότε [ἔδοξε] **ἔδοξεν** τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν [τῷ] Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον [Βαρσαβᾶν] **Βαρσαββᾶν**, …

KJV → OLEB Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed [Barsabas] *Barsabbas*, …

15:32

TR → RP Ἰούδας [δὲ] **τε** καὶ Σίλας, …

15:34

TR → RP [ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.]

KJV → OLEB [Notwithstanding it pleased Silas to abide there still.]

16:12

TR → RP … ἥτις [ἐστὶ] **ἐστὶν** πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, [κολωνία] **κολωνεία**· ἦμεν δὲ ἐν [ταύτῃ] **αὐτῇ** τῇ πόλει διατρίβοντες ἡμέρας τινάς.

KJV → OLEB … which is the chief city of that part of Macedonia, and a colony: and we were in [that] *the same* city abiding certain days.

16:22

TR → RP Καὶ συνεπέστη ὁ ὄχλος κατ᾽ αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν.

KJV → OLEB And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them *with rods.*

16:29

TR → RP Αἰτήσας δὲ φῶτα [εἰσεπήδησε] **εἰσεπήδησεν**, καὶ ἔντρομος γενόμενος [προσέπεσε] **προσέπεσεν** τῷ Παύλῳ καὶ τῷ Σίλᾳ,

KJV → OLEB Then he called for [a light] *lights*, and sprang in, and came trembling, and fell down before Paul and Silas,

16:34

TR → RP Ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ [παρέθηκε] **παρέθηκεν** τράπεζαν, καὶ [ἠγαλλιάσατο] **ἠγαλλιᾶτο** πανοικὶ πεπιστευκὼς τῷ Θεῷ.

16:37

TR → RP … καὶ νῦν [λάθρα] **λάθρᾳ** ἡμᾶς ἐκβάλλουσιν; … ἀλλὰ ἐλθόντες αὐτοὶ [ἡμᾶς] ἐξαγαγέτωσαν.

16:40

TR → RP Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον [εἰς] **πρὸς** τὴν Λυδίαν· …

17:2

TR → RP κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ [εἰσῆλθε] **εἰσῆλθεν** πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία [διελέγετο] **διελέξατο** αὐτοῖς ἀπὸ τῶν γραφῶν,

17:5

TR → RP [ζηλώσαντες] **Προσλαβόμενοι** δὲ οἱ **Ἰουδαῖοι οἱ** ἀπειθοῦντες, [Ἰουδαῖοι, καὶ προσλαβόμενοι] τῶν ἀγοραίων τινὰς ἄνδρας πονηρούς, …

KJV → OLEB But the Jews which believed not[, moved with envy,] took unto them certain lewd fellows of the baser sort, …

17:7

TR → RP … καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος [πράττουσι] **πράσσουσιν**, …

17:10

TR → RP … οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν **ἀπῆεσαν** τῶν Ἰουδαίων [ἀπῆεσαν].

17:18

TR → RP Τινὲς δὲ **καὶ** τῶν Ἐπικουρείων καὶ τῶν [Στωϊκῶν] **Στοϊκῶν** φιλοσόφων συνέβαλλον αὐτῷ. … ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν [αὐτοῖς] εὐηγγελίζετο.

KJV → OLEB Then *also* certain philosophers of the Epicureans, and of the Stoics, encountered him. … because he preached [unto them] Jesus, and the resurrection.

17:25

TR → RP … αὐτὸς διδοὺς [πᾶσι] **πᾶσιν** ζωὴν καὶ πνοὴν [καὶ τὰ] **κατὰ** πάντα·

KJV → OLEB … seeing he giveth to all life, and breath, [and] *in* all things;

17:26

TR → RP [ἐποίησέ] **ἐποίησέν** τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας [προτεταγμένους] **προστεταγμένους** καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν·

KJV → OLEB and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times [before] appointed, and the bounds of their habitation;

17:27

TR → RP … εἰ [ἄραγε] **ἄρα γε** ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, [καίτοιγε] **καί γε** οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.

KJV → OLEB … if haply they might feel after him, and find him, [though] *and yet* he [be] *is* not far from every one of us:

18:2

TR → RP … διὰ τὸ [διατεταχέναι] **τεταχέναι** Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, …

18:17

TR → RP … Καὶ οὐδὲν τούτων τῷ Γαλλίωνι [ἔμελεν] **ἔμελλεν**.

18:19

TR → RP [κατήντησε] **Κατήντησεν** δὲ εἰς Ἔφεσον, [κἀκείνους] **καὶ ἐκείνους** κατέλιπεν αὐτοῦ· …

18:21

TR → RP … τοῦ Θεοῦ θέλοντος. [καὶ] Ἀνήχθη ἀπὸ τῆς Ἐφέσου[.],

KJV → OLEB … if God will. [And he] *He* sailed from Ephesus.

19:16

TR → RP … καὶ [κατακυριεύσας] **κατακυριεύσαν** αὐτῶν, [ἴσχυσε] **ἴσχυσεν** κατ᾽ αὐτῶν, …

19:20

TR → RP [οὕτω] **Οὕτως** κατὰ κράτος ὁ λόγος τοῦ Κυρίου [ηὔξανε] **ηὔξανεν** καὶ ἴσχυεν.

KJV → OLEB So mightily grew the word of [God] *the Lord* and prevailed.

19:27

TR → RP … ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς **ἱερὸν** Ἀρτέμιδος [ἱερὸν] εἰς [οὐδὲν] **οὐθὲν** λογισθῆναι, μέλλειν [τε] **δὲ** καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, …

19:29

TR → RP Καὶ ἐπλήσθη ἡ πόλις ὅλη **τῆς** συγχύσεως· … συνεκδήμους [τοῦ] Παύλου.

19:33

TR → RP Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, [προβαλλόντων] **προβαλόντων** αὐτὸν τῶν Ἰουδαίων. Ὁ δὲ Ἀλέξανδρος, κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.

KJV → OLEB And they drew Alexander out of the multitude, the Jews [putting] *having put* him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

19:34
TR → RP [ἐπιγνόντων] **Ἐπιγνόντες** δὲ ὅτι Ἰουδαῖός [ἐστι] **ἐστιν**, …
19:36
TR → RP … καὶ μηδὲν προπετὲς [πράττειν] **πράσσειν**.
19:37
TR → RP … οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν [θεὰν] **θεὸν** ὑμῶν.
19:38
TR → RP Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται **ἔχουσιν** πρός τινα λόγον [ἔχουσιν], …
19:40
TR → RP … μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ **οὐ** δυνησόμεθα [ἀποδοῦναι] **δοῦναι** λόγον τῆς συστροφῆς ταύτης.
KJV → OLEB … there being no cause [whereby] *for it: and, concerning it,* we [may] *shall not be able to* give an account of this concourse.
20:5
TR → RP Οὗτοι [προελθόντες] **προσελθόντες** ἔμενον ἡμᾶς ἐν [Τρωάδι] **Τρῳάδι**.
KJV → OLEB These [going before] *came, and* tarried for us at Troas.
20:6
TR → RP … καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν [Τρωάδα] **Τρῳάδα** [ἄχρις] **ἄχρι** ἡμερῶν πέντε, …
20:7
TR → RP … συνηγμένων τῶν μαθητῶν [τοῦ] κλάσαι ἄρτον, … [παρέτεινέ] **παρέτεινέν** τε τὸν λόγον μέχρι μεσονυκτίου.
20:8
TR → RP Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ [ἦσαν] **ἦμεν** συνηγμένοι.
KJV → OLEB And there were many lights in the upper chamber, where [they] *we* were gathered together.
20:11
TR → RP … ἐφ᾽ ἱκανόν τε ὁμιλήσας [ἄχρις] **ἄχρι** αὐγῆς, …
20:13
TR → RP Ἡμεῖς δέ, [προελθόντες] **προσελθόντες** ἐπὶ τὸ πλοῖον, … [οὕτω] **οὕτως** γὰρ ἦν διατεταγμένος, …
KJV → OLEB And we went [before] to *the* ship, … for so had he appointed, …
20:21
TR → RP διαμαρτυρόμενος Ἰουδαίοις τε καὶ [Ἕλλησι] **Ἕλλησιν** τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν. [Χριστόν.]
KJV → OLEB testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus [Christ].
20:26
TR → RP [διὸ] **Διότι** μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, …
KJV → OLEB [Wherefore] *For* I take you to record this day, …
20:28
TR → RP … ποιμαίνειν τὴν ἐκκλησίαν τοῦ **κυρίου καὶ** Θεοῦ, …

KJV → OLEB … to feed the church of *the Lord and* God, …

20:34

TR → RP Αὐτοὶ [δὲ] γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς [οὖσι] **οὖσιν** μετ᾽ ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται.

KJV → OLEB [Yea, ye] *Ye* yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

20:35

TR → RP … ὅτι [οὕτω] **οὕτως** κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, … ὅτι αὐτὸς [εἶπε] **εἶπεν**, Μακάριόν [ἐστι] **ἐστιν μᾶλλον** διδόναι [μᾶλλον] ἢ λαμβάνειν.

21:2

TR → RP καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, …

KJV → OLEB and finding a ship sailing over unto [Phenicia] *Phoenicia,* …

21:3

TR → RP [ἀναφάναντες] **Ἀναφανέντες** δὲ τὴν Κύπρον, …

21:8

TR → RP Τῇ δὲ ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον [ἤλθομεν] **ἦλθον** εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, [τοῦ] ὄντος ἐκ τῶν ἑπτά, …

KJV → OLEB And the next day [we] *they* that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was one of the seven; …

21:11

TR → RP … δήσας τε αὐτοῦ **τοὺς πόδας καὶ** τὰς χεῖρας [καὶ τοὺς πόδας] [εἶπε] **εἶπεν**, … Τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, [οὕτω] **οὕτως** δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, …

KJV → OLEB … and bound his own *feet and* hands [and feet], and said, … So shall the Jews at Jerusalem bind the man that oweth this girdle, …

21:13

TR → RP Ἀπεκρίθη [δὲ] **τε** ὁ Παῦλος, …

21:15

TR → RP Μετὰ δὲ τὰς ἡμέρας ταύτας [ἀποσκευασάμενοι] **ἐπισκευασάμενοι** ἀνεβαίνομεν εἰς Ἱερουσαλήμ.

KJV → OLEB And after those days we [took up our carriages] *made ready,* and went up to Jerusalem.

21:20

TR → RP Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον[·], [εἶπόν τε] **εἰπόντες** αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου [ὑπάρχουσι] **ὑπάρχουσιν·**

KJV → OLEB And when they heard it, they glorified the Lord, [and said] *saying* unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21:21

TR → RP … ὅτι ἀποστασίαν διδάσκεις ἀπὸ [Μωσέως] **Μωϋσέως** τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, … μηδὲ τοῖς [ἔθεσι] **ἔθεσιν** περιπατεῖν.

21:29

TR → RP Ἦσαν γὰρ [προεωρακότες] **ἑωρακότες** Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, …

KJV → OLEB (For they had seen [before] with him in the city Trophimus an Ephesian, …

21:33

TR → RP [τότε] Ἐγγίσας **δὲ** ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ [ἐκέλευσε] **ἐκέλευσεν** δεθῆναι [ἁλύσεσι δυσί] **ἁλύσεσιν δυσίν**· … καὶ τί [ἐστι] **ἐστιν** πεποιηκώς.

KJV → OLEB [Then] *And* the chief captain came near, and took him, and commanded him to be bound with two chains; … and what he had done.

21:37

TR → RP … Εἰ [ἔξεστί] **ἔξεστίν** μοι εἰπεῖν [τι] πρός σε; …

21:40

TR → RP … ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν [κατέσεισε] **κατέσεισεν** τῇ χειρὶ τῷ λαῷ· … [προσεφώνησε] **προσεφώνει** τῇ Ἑβραΐδι διαλέκτῳ λέγων,

22:1

TR → RP … ἀκούσατέ μου τῆς πρὸς ὑμᾶς [νῦν] **νυνὶ** ἀπολογίας.

22:7

TR → RP [ἔπεσόν] **Ἔπεσά** τε εἰς τὸ ἔδαφος, …

22:20

TR → RP … καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, [καὶ] φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

KJV → OLEB … I also was standing by, and consenting unto his death, [and kept] *keeping* the raiment of them that slew him.

22:22

TR → RP … οὐ γὰρ [καθῆκον] **καθῆκεν** αὐτὸν ζῆν.

22:23

TR → RP [κραυγαζόντων] **Κραζόντων** δὲ αὐτῶν, …

22:25

TR → RP Ὡς δὲ [προέτειναν] **προέτεινεν** αὐτὸν τοῖς ἱμᾶσιν, [εἶπε] **εἶπεν** πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, …

KJV → OLEB And as [they] *he* bound him with thongs, Paul said unto the centurion that stood by, …

23:7

TR → RP … ἐγένετο στάσις τῶν Φαρισαίων, [καὶ τῶν Σαδδουκαίων,] καὶ ἐσχίσθη τὸ πλῆθος.

KJV → OLEB … there arose a dissension [between] *on* the *part of the* Pharisees [and the Sadducees]: and the multitude was divided.

23:10

TR → RP … [ἐκέλευσε] **ἐκέλευσεν** τὸ στράτευμα [καταβὰν] **καταβῆναι καὶ** ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, …

23:16

TR → RP Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου [τὴν ἐνέδραν] **τὸ ἔνεδρον**, … [ἀπήγγειλε] **ἀπήγγειλεν** τῷ Παύλῳ.

23:20

TR → RP [εἶπε] **Εἶπεν** δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς [μέλλοντές] **μέλλοντά** τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

KJV → OLEB And he said, The Jews have agreed to desire thee that thou wouldst bring down Paul tomorrow into the council, as though [they would] *thou wouldst* inquire somewhat of him more perfectly.

23:29

TR → RP … μηδὲν [δὲ] ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.

KJV → OLEB … [but to have] *having* nothing laid to his charge worthy of death or of bonds.

23:35

TR → RP … [ἐκέλευσέ] **Ἐκέλευσέν** τε αὐτὸν ἐν τῷ πραιτωρίῳ [τοῦ] [Ἡρώδου] **Ἡρῴδου** φυλάσσεσθαι.

24:3

TR → RP πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.

KJV → OLEB we accept it [always] *in all ways,* and in all places, most noble Felix, with all thankfulness.

24:6

TR → RP ὃς καὶ τὸ ἱερὸν [ἐπείρασε] **ἐπείρασεν** βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν· [καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν.]

KJV → OLEB who also hath gone about to profane the temple: whom we took[, and would have judged according to our law.]*:*

24:7

TR → RP [παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,]

KJV → OLEB [But the chief captain Lysias came upon us, and with great violence took him away out of our hands,]

24:8

TR → RP [κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ·] παρ᾽ οὗ δυνήσῃ, αὐτὸς ἀνακρίνας, περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

KJV → OLEB [commanding his accusers to come unto thee:] by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

24:9

TR → RP [συνέθεντο] **Συνεπέθεντο** δὲ καὶ οἱ Ἰουδαῖοι, …

KJV → OLEB And the Jews also [assented] *joined in the attack,* …

24:11

TR → RP δυναμένου σου γνῶναι ὅτι οὐ πλείους [εἰσί] **εἰσίν** μοι ἡμέραι [ἢ] δεκαδύο, …

24:13

TR → RP Οὔτε [παραστῆσαι] **παραστῆσαί με** δύνανται περὶ ὧν νῦν [κατηγοροῦσί] **κατηγοροῦσίν** μου.

KJV → OLEB neither can they prove *against me* the things whereof they now accuse me.

24:16

TR → RP Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν [ἔχειν] **ἔχων** πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός.

KJV → OLEB And herein do I exercise myself, [to have] *having* always a conscience void of offence toward God, and toward men.

24:19

TR → RP οὓς [ἔδει] **δεῖ** ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρός με.

KJV → OLEB Who ought to [have been] *be* here before thee, and object, if they had ought against me.

24:20

TR → RP Ἢ αὐτοὶ οὗτοι εἰπάτωσαν, [εἴ] [τι] **τί** εὗρον ἐν ἐμοὶ ἀδίκημα, …

KJV → OLEB Or else let these same here say, [if] *what evil-doing* they have found [any evil-doing] in me, …

24:24

TR → RP … παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ [αὐτοῦ] οὔσῃ Ἰουδαίᾳ, …

24:26

TR → RP ἅμα [δὲ] καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, …

25:5

TR → RP Οἱ οὖν δυνατοὶ ἐν ὑμῖν, [φησί] **φησίν**, συγκαταβάντες, εἴ τι ἐστὶν [ἄτοπον] ἐν τῷ ἀνδρὶ τούτῳ, κατηγορείτωσαν αὐτοῦ.

KJV → OLEB Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be [any wickedness] *anything* in him.

25:7

TR → RP … πολλὰ καὶ βαρέα [αἰτιάματα] **αἰτιώματα** φέροντες κατὰ τοῦ Παύλου, …

25:11

TR → RP Εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι [κατηγοροῦσί] **κατηγοροῦσίν** μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι.

KJV → OLEB For if I be an offender, [or] *and* have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

25:13

TR → RP Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, [ἀσπασόμενοι] **ἀσπασάμενοι** τὸν Φῆστον.

KJV → OLEB And after certain days king Agrippa and Bernice came unto Cesarea [to salute] *and saluted* Festus.

25:14

TR → RP Ὡς δὲ πλείους ἡμέρας [διέτριβον] **διέτριβεν** ἐκεῖ, … Ἀνήρ τίς [ἐστι] **ἐστιν** καταλελειμμένος ὑπὸ Φήλικος δέσμιος,

KJV → OLEB And when [they] *he* had been there many days, … There is a certain man left in bonds by Felix:

25:20

TR → RP Ἀπορούμενος δὲ ἐγὼ [εἰς] τὴν περὶ τούτου ζήτησιν, …

26:2

TR → RP … ἥγημαι ἐμαυτὸν μακάριον **ἐπὶ σοῦ** μέλλων ἀπολογεῖσθαι [ἐπὶ σοῦ] σήμερον·

26:3

TR → RP μάλιστα γνώστην ὄντα σὲ [εἰδὼς] πάντων τῶν κατὰ Ἰουδαίους [ἐθῶν] **ἠθῶν** τε καὶ ζητημάτων· …

KJV → OLEB especially because [I know thee to be] *thou art* expert in all customs and questions which are among the Jews: …

26:7

TR → RP … ὑπὸ [τῶν] Ἰουδαίων.

26:17

TR → RP … εἰς οὓς [νῦν] **ἐγώ** σε ἀποστέλλω,

KJV → OLEB … unto whom [now] I send thee,

26:18

TR → RP ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, [καὶ ἐπιστρέψαι] **τοῦ ὑποστρέψαι** ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, …

KJV → OLEB to open their eyes, [and to] *that they may* turn [them] *away* from darkness to light, and from the power of Satan unto God, …

26:20

TR → RP ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, [ἀπήγγελλον] **ἀπαγγέλλων** μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.

KJV → OLEB but [showed] *showing* first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

26:21

TR → RP Ἕνεκα τούτων **οἱ Ἰουδαῖοί** με [οἱ Ἰουδαῖοι] συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.

26:22

TR → RP … ἄχρι τῆς ἡμέρας ταύτης ἕστηκα [μαρτυρούμενος] **μαρτυρόμενος** μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ [Μωσῆς] **Μωϋσῆς**,

26:25

TR → RP … [φησί] **φησίν**, … [ἀλλ’] **ἀλλὰ** ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.

26:26

TR → RP ... οὐ [γάρ] **γὰρ** [ἐστιν] ἐν γωνίᾳ πεπραγμένον τοῦτο.

27:10

TR → RP ... οὐ μόνον τοῦ [φόρτου] **φορτίου** καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, ...

27:11

TR → RP Ὁ δὲ [ἑκατόνταρχος] **ἑκατοντάρχης** τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.

27:12

TR → RP ... [εἴπως] **εἴ πως** δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, ...

27:17

TR → RP ... φοβούμενοί τε μὴ εἰς τὴν [σύρτιν] **Σύρτην** [ἐκπέσωσι] **ἐκπέσωσιν**, ...

27:23

TR → RP Παρέστη γάρ μοι **ταύτῃ** τῇ νυκτὶ [ταύτῃ] ἄγγελος τοῦ Θεοῦ, ...

27:33

TR → RP Ἄχρι δὲ οὗ [ἔμελλεν] **ἤμελλεν** ἡμέρα γίνεσθαι, ...

27:37

TR → RP ... διακόσιαι [ἑβδομηκονταέξ] **ἑβδομήκοντα ἕξ**.

27:38

TR → RP Κορεσθέντες δὲ **τῆς** τροφῆς ἐκούφιζον τὸ πλοῖον, ...

27:39

TR → RP ... εἰ [δύναιντο] **δυνατόν**, ...

27:40

TR → RP Καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν.

KJV → OLEB And when they had [taken up] *cast off* the anchors, they [committed themselves unto] *left them in* the sea, and loosed the rudder bands, and hoisted up the [mainsail] *foresail* to the wind, and made toward shore.

27:42

TR → RP Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας [ἀποκτείνωσι] **ἀποκτείνωσιν**, [μήτις] **μή τις** ἐκκολυμβήσας [διαφύγοι] **διαφύγῃ**.

28:3

TR → RP ... ἔχιδνα ἐκ τῆς θέρμης [ἐξελθοῦσα] **διεξελθοῦσα** [καθῆψε] **καθῆψεν** τῆς χειρὸς αὐτοῦ.

28:11

TR → RP Μετὰ δὲ τρεῖς μῆνας [ἀνήχθημεν] **ἤχθημεν** ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, ...

KJV → OLEB And after three months we [departed] *were brought* in a ship of Alexandria, which had wintered in the isle, ...

28:14

TR → RP οὗ εὑρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν.

KJV → OLEB where we found brethren, and were desired to tarry with them seven days: and so we [went toward] *came to* Rome.

28:15

TR → RP … ἐξῆλθον εἰς ἀπάντησιν ἡμῖν [ἄχρις] **ἄχρι** Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· … [ἔλαβε] **ἔλαβεν** θάρσος.

28:23

TR → RP … ἀπό τε τοῦ νόμου [Μωσέως] **Μωϋσέως** καὶ τῶν προφητῶν, …

28:26

TR → RP … Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ [εἰπέ] **εἰπόν**, … καὶ οὐ μὴ ἴδητε[·].

28:27

TR → RP … καὶ τοῖς [ὠσὶ] **ὠσὶν** βαρέως ἤκουσαν, … μήποτε [ἴδωσι] **ἴδωσιν** τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν [ἀκούσωσι] **ἀκούσωσιν**, καὶ τῇ καρδίᾳ [συνῶσι] **συνῶσιν**, καὶ [ἐπιστρέψωσι] **ἐπιστρέψωσιν**, καὶ [ἰάσωμαι] **ἰάσομαι** αὐτούς.

Romans

1:3

TR → RP … τοῦ γενομένου ἐκ σπέρματος [Δαβὶδ] **Δαυὶδ** κατὰ σάρκα,

1:10

TR → RP … [εἴπως] **εἴ πως** ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

1:13

TR → RP … ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς— [(]καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο[),] —ἵνα [καρπόν τινα] **τινὰ καρπὸν** σχῶ καὶ ἐν ὑμῖν, …

1:27

TR → RP ὁμοίως τε καὶ οἱ [ἄρσενες] **ἄρρενες**, … ἄρσενες ἐν [ἄρσεσι] **ἄρσεσιν** τὴν ἀσχημοσύνην κατεργαζόμενοι, …

2:5

TR → RP Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως **καὶ** δικαιοκρισίας τοῦ Θεοῦ,

KJV → OLEB But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation *and* of the righteous judgment of God;

4:4

TR → RP … ἀλλὰ κατὰ [τὸ] ὀφείλημα.

4:6

TR → RP Καθάπερ καὶ [Δαβὶδ] **Δαυὶδ** λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, …

4:12

TR → RP … ἀλλὰ καὶ τοῖς [στοιχοῦσι] **στοιχοῦσιν** τοῖς [ἴχνεσι] **ἴχνεσιν** τῆς **πίστεως τῆς** ἐν τῇ ἀκροβυστίᾳ [πίστεως] τοῦ πατρὸς ἡμῶν Ἀβραάμ.

4:19

TR → RP … οὐ [κατενόησε] **κατενόησεν** τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον— [(]ἑκατονταέτης που ὑπάρχων[),] —καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·

KJV → OLEB … he considered not his own body now dead, when he was about a hundred year old, neither yet the deadness of [Sara's] *Sarah's* womb:

4:24

TR → RP ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,

KJV → OLEB but for us also, to whom it shall be imputed, [if we] *who* believe on him that raised up Jesus our Lord from the dead;

5:14

TR → RP Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι [Μωσέως] **Μωϋσέως** καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς [ἐστι] **ἐστιν** τύπος τοῦ μέλλοντος.

5:21

TR → RP ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, [οὕτω] **οὕτως** καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

KJV → OLEB that as sin hath reigned [unto] *in* death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6:1

TR → RP … [ἐπιμενοῦμεν] **Ἐπιμένομεν** τῇ ἁμαρτίᾳ, …

KJV → OLEB … [Shall] *Do* we continue in sin, …

6:17

TR → RP Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς·

KJV → OLEB But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine [which was] *whereto ye were* delivered [you].

7:6

TR → RP Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, [ἀποθανόντος] **ἀποθανόντες** ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

KJV → OLEB But now we are delivered from the law, *being dead to* that [being dead] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

8:10

TR → RP … τὸ μὲν σῶμα νεκρὸν [δι'] **διὰ** ἁμαρτίαν, …

8:11

TR → RP … ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν [ζωοποιήσει] **ζῳοποιήσει** καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ [τοῦ ἐνοικοῦντος] **τὸ ἐνοικοῦν** αὐτοῦ [Πνεύματος] **πνεῦμα** ἐν ὑμῖν.

KJV → OLEB … he that raised up Christ from the dead shall also quicken your mortal bodies [by] *because of* his Spirit that dwelleth in you.

8:26

TR → RP Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί [προσευξώμεθα] **προσευξόμεθα** καθὸ δεῖ, οὐκ οἴδαμεν, ἀλλ᾽ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις·

KJV → OLEB Likewise the Spirit also helpeth our infirmities: for we know not what we [should] *shall* pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8:36

TR → RP Καθὼς γέγραπται ὅτι [Ἕνεκά] **Ἕνεκέν** σου θανατούμεθα ὅλην τὴν ἡμέραν· …

9:3

TR → RP [ηὐχόμην] **Εὐχόμην** γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, …

9:9

TR → RP … καὶ ἔσται τῇ Σάρρᾳ υἱός.

KJV → OLEB … and [Sara] *Sarah* shall have a son.

9:11

TR → RP … ἵνα ἡ κατ᾽ ἐκλογὴν **πρόθεσις** τοῦ Θεοῦ [πρόθεσις] μένῃ, …

9:15

TR → RP Τῷ γὰρ [Μωσῇ] **Μωϋσῇ** λέγει, …

9:25

TR → RP Ὡς καὶ ἐν τῷ [Ὠσηὲ] **Ὠσηὲ** λέγει, …

KJV → OLEB As he saith also in [Osee] *Hosea,* …

9:29

TR → RP … ὡς Σόδομα ἂν ἐγενήθημεν, …

KJV → OLEB … we had been as [Sodoma] *Sodom,* …

10:5

TR → RP [Μωσῆς] **Μωϋσῆς** γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, …

10:19

TR → RP … Πρῶτος [Μωσῆς] **Μωϋσῆς** λέγει, …

11:7

TR → RP … [τούτου] **τοῦτο** οὐκ ἐπέτυχεν, …

11:9

TR → RP Καὶ [Δαβὶδ] **Δαυὶδ** λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα[,] καὶ εἰς θήραν, …

11:19

TR → RP … Ἐξεκλάσθησαν [οἱ] κλάδοι, …

KJV → OLEB … [The branches] *Branches* were broken off, …

11:21

TR → RP … μήπως οὐδέ σου [φείσηται] **φείσεται**.

11:23

TR → RP … ἐὰν μὴ [ἐπιμείνωσι] **ἐπιμείνωσιν** τῇ ἀπιστίᾳ, … δυνατὸς [γάρ] **γὰρ ὁ θεός** ἐστιν [ὁ Θεὸς] πάλιν ἐγκεντρίσαι αὐτούς.

11:25

TR → RP … [ἄχρις] **ἄχρι** οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ·

12:1

TR → RP … εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν[.],
KJV → OLEB … acceptable unto God, which is your reasonable service[.]*:*

12:2
TR → RP καὶ μὴ [συσχηματίζεσθε] **συσχηματίζεσθαι** τῷ αἰῶνι τούτῳ, ἀλλὰ [μεταμορφοῦσθε] **μεταμορφοῦσθαι** τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, …
KJV → OLEB [And] *and that ye* be not conformed to this world: but *that ye* be [ye] transformed by the renewing of your mind, …

13:1
TR → RP … οὐ γάρ ἐστιν ἐξουσία εἰ μὴ [ἀπὸ] **ὑπὸ** Θεοῦ, …

13:9
TR → RP … οὐ κλέψεις, [οὐ ψευδομαρτυρήσεις,] οὐκ ἐπιθυμήσεις, …
KJV → OLEB … Thou shalt not steal, Thou shalt not [bear false witness, Thou shalt not] covet; …

14:6
TR → RP … Κυρίῳ οὐ φρονεῖ. **Καὶ** ὁ ἐσθίων Κυρίῳ ἐσθίει, …
KJV → OLEB … to the Lord he doth not regard it. [He] *And he* that eateth, eateth to the Lord, …

14:9
TR → RP Εἰς τοῦτο γὰρ Χριστὸς καὶ [ἀπέθανε] **ἀπέθανεν** καὶ ἀνέστη καὶ [ἀνέζησεν] **ἔζησεν**, …
KJV → OLEB For to this end Christ both died, and rose, and [revived] *lived,* …

14:14
TR → RP … ὅτι οὐδὲν κοινὸν δι’ [ἑαυτοῦ] **αὐτοῦ**· …

14:22
TR → RP … Κατὰ [σαυτὸν] **σεαυτὸν** ἔχε ἐνώπιον τοῦ Θεοῦ. …

14:24 (KJV 16:25)
TR → RP Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

14:25 (KJV 16:26)
TR → RP φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν, κατ’ ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

14:26 (KJV 16:27)
TR → RP μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, **ᾧ** ἡ δόξα εἰς τοὺς αἰῶνας. …
KJV → OLEB to God only wise, *through Jesus Christ, to whom* be glory [through Jesus Christ] for ever. …

15:2
TR → RP Ἕκαστος [γὰρ] ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

15:4
TR → RP … ἵνα διὰ τῆς ὑπομονῆς καὶ **διὰ** τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

KJV → OLEB … that we through patience and *through* comfort of the scriptures might have hope.

15:7

TR → RP … καθὼς καὶ ὁ Χριστὸς προσελάβετο [ἡμᾶς] **ὑμᾶς**, …

KJV → OLEB … as Christ also received [us] *you,* …

15:8

TR → RP Λέγω δέ, **χριστὸν** Ἰησοῦν [Χριστὸν] διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, …

KJV → OLEB Now I say that *Christ* Jesus [Christ] was a minister of the circumcision for the truth of God, …

15:14

TR → RP … δυνάμενοι καὶ [ἀλλήλους] **ἄλλους** νουθετεῖν.

KJV → OLEB … able also to admonish [one another] *others.*

15:17

TR → RP Ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς **τὸν** Θεόν.

15:30

TR → RP Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν·

KJV → OLEB Now I beseech you, brethren, for [the] *our* Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

16:3

TR → RP Ἀσπάσασθε [Πρίσκιλλαν] **Πρίσκαν** καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,

KJV → OLEB Greet [Priscilla] *Prisca* and Aquila my helpers in Christ Jesus:

16:11

TR → RP Ἀσπάσασθε [Ἡροδίωνα] **Ἡρῳδίωνα** τὸν συγγενῆ μου. …

16:20

TR → RP … Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. [ἀμήν.]

KJV → OLEB … The grace of our Lord Jesus Christ be with you. [Amen.]

1 Corinthians

1:29

TR → RP ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον [αὐτοῦ] **τοῦ θεοῦ**.

KJV → OLEB that no flesh should glory in [his] *God's* presence.

3:1

TR → RP … οὐκ ἠδυνήθην **ὑμῖν** λαλῆσαι [ὑμῖν] ὡς πνευματικοῖς, …

3:2

TR → RP … οὔπω γὰρ [ἠδύνασθε] **ἐδύνασθε**, …

3:11

TR → RP … ὅς ἐστιν Ἰησοῦς [ὁ] Χριστός.

3:14

TR → RP Εἴ τινος τὸ ἔργον μένει ὃ [ἐπῳκοδόμησε] **ἐποικοδόμησεν**, …

5:7

TR → RP Ἐκκαθάρατε [οὖν] τὴν παλαιὰν ζύμην, … Καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν [ἐθύθη] **ἐτύθη** Χριστός·

KJV → OLEB Purge out [therefore] the old leaven, … For even Christ our passover is sacrificed for us:

5:11

TR → RP [νυνὶ] **Νῦν** δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, …

5:13

TR → RP Τοὺς δὲ ἔξω ὁ Θεὸς [κρίνει] **κρινεῖ**. …

KJV → OLEB But them that are without God [judgeth] *shall judge*. …

6:5

TR → RP … Οὕτως οὐκ [ἔστιν] **ἔνι** ἐν ὑμῖν σοφὸς οὐδὲ εἷς, …

6:7

TR → RP Ἤδη μὲν οὖν ὅλως ἥττημα [ἐν] ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. [διατί] **Διὰ τί** οὐχὶ μᾶλλον ἀδικεῖσθε; [διατί] **Διὰ τί** οὐχὶ μᾶλλον ἀποστερεῖσθε;

KJV → OLEB Now therefore there is utterly a fault [among] *in* you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

6:10

TR → RP οὔτε **πλεονέκται**, **οὔτε** κλέπται, [οὔτε πλεονέκται,] … βασιλείαν Θεοῦ οὐ [κληρονομήσουσι] **κληρονομήσουσιν**.

KJV → OLEB nor *covetous, nor* thieves, [nor covetous,] … shall inherit the kingdom of God.

6:16

TR → RP [ἢ] Οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; …

KJV → OLEB [What? know] *Know* ye not that he which is joined to a harlot is one body? …

7:5

TR → RP … εἰ [μή τι] **μήτι** ἂν ἐκ συμφώνου πρὸς καιρόν, …

7:24

TR → RP … ἐν τούτῳ μενέτω παρὰ [τῷ] Θεῷ.

7:29

TR → RP … ἀδελφοί, [ὅτι] ὁ καιρὸς συνεσταλμένος· τὸ λοιπόν ἐστιν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες [ὦσι] **ὦσιν**·

7:34

TR → RP Μεμέρισται **καὶ** ἡ γυνὴ καὶ ἡ παρθένος. …

7:39

TR → RP … ἐὰν δὲ **καὶ** κοιμηθῇ ὁ [ἀνὴρ αὐτῆς] **ἀνήρ**, …

KJV → OLEB … but if *indeed* her husband be dead, …

8:5

TR → RP Καὶ γὰρ εἴπερ [εἰσὶ] **εἰσὶν** λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ[,] εἴτε ἐπὶ [τῆς] γῆς· ὥσπερ [εἰσὶ] **εἰσὶν** θεοὶ πολλοί, …

8:6

TR → RP ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

KJV → OLEB but to us there is but one God, the Father, of whom are all things, and we [in] *for* him; and one Lord Jesus Christ, by whom are all things, and we by him.

9:9

TR → RP Ἐν γὰρ τῷ [Μωσέως] **Μωϋσέως** νόμῳ γέγραπται, …

10:2

TR → RP καὶ πάντες εἰς τὸν [Μωσῆν] **Μωϋσῆν** ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,

10:5

TR → RP Ἀλλ᾽ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

KJV → OLEB But with [many] *most* of them God was not well pleased: for they were overthrown in the wilderness.

10:7

TR → RP … [ὡς] **ὥσπερ** γέγραπται, …

10:8

TR → RP … καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ [εἰκοσιτρεῖς] **εἴκοσι τρεῖς** χιλιάδες.

10:30

TR → RP Εἰ [δὲ] ἐγὼ χάριτι μετέχω, …

KJV → OLEB [For if] *If* I by grace be a partaker, …

11:15

TR → RP … Ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται. [αὐτῇ.]

KJV → OLEB … for her hair is given [her] for a covering.

11:18

TR → RP Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν [τῇ] ἐκκλησίᾳ, …

11:26

TR → RP … τὸν θάνατον τοῦ Κυρίου καταγγέλλετε [ἄχρις] **ἄχρι** οὗ ἂν ἔλθῃ.

11:27

TR → RP Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως[,] **τοῦ κυρίου**, ἔνοχος ἔσται τοῦ σώματος καὶ **τοῦ** αἵματος τοῦ Κυρίου.

KJV → OLEB Wherefore whosoever shall eat this bread, *or drink this cup of the Lord in a manner unworthy of the Lord, shall be guilty of the body* and [drink this cup] *the blood* of the [Lord unworthily, shall be guilty of the body and blood of the] Lord.

12:2

TR → RP Οἴδατε ὅτι **ὅτε** ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι.

KJV → OLEB Ye know that *when* ye were Gentiles, *ye were* carried away unto these dumb idols, even as ye were led.

12:21

TR → RP Οὐ δύναται δὲ **ὁ** ὀφθαλμὸς εἰπεῖν τῇ χειρί, … ἢ πάλιν ἡ κεφαλὴ τοῖς [ποσί] **ποσίν**, …

12:25

TR → RP ἵνα μὴ ᾖ [σχίσμα] **σχίσματα** ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων [μεριμνῶσι] **μεριμνῶσιν** τὰ μέλη.

KJV → OLEB that there should be no [schism] *schisms* in the body; but that the members should have the same care one for another.

13:2

TR → RP … [οὐδέν] **οὐθέν** εἰμι.

13:5

TR → RP οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

KJV → OLEB doth not behave itself unseemly, seeketh not her own, is not [easily] provoked, thinketh no evil;

13:9

TR → RP Ἐκ μέρους [γὰρ] **δὲ** γινώσκομεν, …

KJV → OLEB [For] *But* we know in part, …

14:5

TR → RP … ἐκτὸς εἰ μὴ [διερμηνεύῃ] **διερμηνεύει**, …

14:7

TR → RP … ἐὰν διαστολὴν τοῖς φθόγγοις μὴ [δῷ] **διδῷ**, …

14:10

TR → RP … γένη φωνῶν ἐστὶν ἐν κόσμῳ καὶ οὐδὲν **αὐτῶν** ἄφωνον.

14:26

TR → RP … Πάντα πρὸς οἰκοδομὴν [γενέσθω] **γινέσθω**.

14:33

TR → RP … [ἀλλ᾽] **ἀλλὰ** εἰρήνης, …

14:37

TR → RP … ὅτι [τοῦ] Κυρίου εἰσὶν ἐντολαί.

15:23

TR → RP … ἔπειτα οἱ **τοῦ** Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

15:25

TR → RP … [ἄχρις] **ἄχρι** οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

15:33

TR → RP … Φθείρουσιν ἤθη [χρήσθ᾽] **χρηστὰ** ὁμιλίαι κακαί.

15:39

TR → RP … ἀλλὰ ἄλλη μὲν [σὰρξ] ἀνθρώπων, …

KJV → OLEB … but there is one [kind of flesh] of men, …

15:49

TR → RP … [φορέσομεν] **φορέσωμεν** καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

KJV → OLEB … [we shall] *let us* also bear the image of the heavenly.

2 Corinthians

1:5

TR → RP … [οὕτω] **οὕτως** διὰ **τοῦ** Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

1:6

TR → RP Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· **καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν**· εἴτε

παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· [καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·]

KJV → OLEB And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer*; and our hope of you is steadfast*: or whether we be comforted, it is for your consolation and salvation[.]*;*

1:7

TR → RP εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, [οὕτω] **οὕτως** καὶ τῆς παρακλήσεως.

KJV → OLEB [And our hope of you is steadfast,] knowing, that as you are partakers of the sufferings, so shall ye be also of the consolation.

1:11

TR → RP … ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ [ἡμῶν] **ὑμῶν**.

KJV → OLEB … that for the gift bestowed upon us by the means of many persons thanks may be given by many on [our] *your* behalf.

1:15

TR → RP Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην **ἐλθεῖν** πρὸς ὑμᾶς [ἐλθεῖν] **τὸ** πρότερον, …

1:17

TR → RP … [μή τι] **μήτι** ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; … ἵνα ᾖ παρ' ἐμοὶ τὸ **Ναί**, ναὶ [ναὶ] καὶ τὸ [οὐ] **Οὔ**, οὔ;

2:1

TR → RP … τὸ μὴ πάλιν **ἐν λύπῃ πρὸς ὑμᾶς** ἐλθεῖν [ἐν λύπῃ πρὸς ὑμᾶς].

2:5

TR → RP Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, [ἀλλ'] **ἀλλὰ** ἀπὸ μέρους[·] —ἵνα μὴ ἐπιβαρῶ— πάντας ὑμᾶς.

KJV → OLEB But if any have caused grief, he hath *caused grief,* not [grieved] *to* me, but in part[:] *(*that I may not overcharge*) to* you all.

2:14

TR → RP Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

KJV → OLEB Now thanks be unto God, which always [causeth] *leadeth* us [to] *in* triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2:17

TR → RP Οὐ γάρ ἐσμεν ὡς οἱ [πολλοί] **λοιποί**, …

KJV → OLEB For we are not as [many] *the others,* …

3:1

TR → RP Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; [ἢ] **Εἰ** μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;

KJV → OLEB Do we begin again to commend ourselves? [or need] *Need* we, as some others, epistles of commendation to you, or letters of commendation from you?

3:3

TR → RP … οὐκ ἐν [πλαξὶ] **πλαξὶν** λιθίναις, ἀλλ᾽ ἐν [πλαξὶ] **πλαξὶν** [καρδίας] **καρδίαις** σαρκίναις.

KJV → OLEB … not in tables of stone, but in [fleshy] tables *that are hearts* of [the heart] *flesh.*

3:6

TR → RP … τὸ γὰρ γράμμα [ἀποκτείνει] **ἀποκτένει**, τὸ δὲ πνεῦμα [ζωοποιεῖ] **ζῳοποιεῖ**.

3:7

TR → RP … ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον [Μωσέως] **Μωϋσέως** διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην[·],

3:10

TR → RP Καὶ γὰρ [οὐδὲ] **οὐ** δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, …

3:13

TR → RP καὶ οὐ καθάπερ [Μωσῆς] **Μωϋσῆς** ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, …

3:15

TR → RP … ἡνίκα ἀναγινώσκεται [Μωσῆς] **Μωϋσῆς**, …

4:2

TR → RP [ἀλλ᾽] **ἀλλὰ** ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, …

4:15

TR → RP Τὰ γὰρ πάντα δι᾽ ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

KJV → OLEB For all things are for your sakes, that the abundant grace might through *many cause thanksgiving to redound to* the [thanksgiving] *glory* of [many redound to the glory of] God.

5:14

TR → RP Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον·

KJV → OLEB For the love of Christ constraineth us; because we thus judge, that if one died for all, then [were] all [dead] *died*:

5:21

TR → RP … ἵνα ἡμεῖς [γινώμεθα] **γενώμεθα** δικαιοσύνη Θεοῦ ἐν αὐτῷ.

6:15

TR → RP Τίς δὲ συμφώνησις Χριστῷ πρὸς [Βελίαλ] **Βελίαρ**; …

KJV → OLEB and what concord hath Christ with [Belial] *Beliar*? …

7:11

TR → RP … [ἀλλ᾽] **ἀλλὰ** ἐκδίκησιν. …

7:12

TR → RP Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος, ἀλλ᾽ εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν **ὑμῶν τὴν ὑπὲρ** ἡμῶν [τὴν ὑπὲρ ὑμῶν] πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

KJV → OLEB Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but

that [our] *your* care for [you] *us* in the sight of God might appear unto you.

7:13

TR → RP Διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ **δὲ** τῇ παρακλήσει ὑμῶν[·] περισσοτέρως [δὲ] μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, …

KJV → OLEB Therefore we were comforted*: and* in your comfort[: yea, and] exceedingly the more joyed we for the joy of Titus, …

7:16

TR → RP Χαίρω [οὖν] ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

KJV → OLEB I rejoice [therefore] that I have confidence in you in all things.

8:4

TR → RP μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους· [δέξασθαι ἡμᾶς·]

KJV → OLEB praying us with much entreaty [that we would receive] *in regard of* the gift, and [take upon us] the fellowship of the ministering to the saints.

8:19

TR → RP … ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν[,] καὶ προθυμίαν [ὑμῶν] **ἡμῶν**·

KJV → OLEB … but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of [your] *our* ready mind:

8:24

TR → RP Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε [καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν.

KJV → OLEB Wherefore show ye to them, [and] before the churches, the proof of your love, and of our boasting on your behalf.

9:5

TR → RP … καὶ [προκαταρτίσωσι] **προκαταρτίσωσιν** τὴν προκατηγγελμένην εὐλογίαν ὑμῶν, … οὕτως ὡς εὐλογίαν[,] καὶ μὴ [ὥσπερ] **ὡς** πλεονεξίαν.

9:10

TR → RP … καὶ αὐξήσαι τὰ [γεννήματα] **γενήματα** τῆς δικαιοσύνης ὑμῶν·

11:3

TR → RP Φοβοῦμαι δὲ [μή πως] **μήπως** ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, [οὕτω] **οὕτως** φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν.

KJV → OLEB But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is [in] *toward* Christ.

11:16

TR → RP … εἰ δὲ [μή γε] **μήγε**, … ἵνα **κἀγὼ** μικρόν τι [κἀγὼ] καυχήσωμαι.

11:25

TR → RP Τρὶς [ἐρραβδίσθην] **ἐραβδίσθην**, …

11:31

TR → RP Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.
KJV → OLEB The God and Father of [our] *the* Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

12:2
TR → RP Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων— [(]εἴτε ἐν σώματι[,] οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος[,] οὐκ οἶδα· ὁ Θεὸς οἶδεν[),] —ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.
KJV → OLEB I [knew] *know* a man in Christ [above] fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven.

12:3
TR → RP Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον— [(]εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν[),]—
KJV → OLEB And I [knew] *know* such a man (whether in the body, or out of the body, I cannot tell: God knoweth);

12:14
TR → RP … [ἀλλ’] **ἀλλὰ** ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς [γονεῦσι] **γονεῦσιν** θησαυρίζειν, …

12:18
TR → RP … [μή τι] **μήτι** ἐπλεονέκτησεν ὑμᾶς Τίτος; … Οὐ τοῖς αὐτοῖς [ἴχνεσι] **ἴχνεσιν**;

12:21
TR → RP μὴ πάλιν ἐλθόντα με [ταπεινώσῃ] **ταπεινώσει** ὁ Θεός μου πρὸς ὑμᾶς, …

13:4
TR → RP … Καὶ γὰρ [καὶ] ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, …
KJV → OLEB … For we [also] are weak in him, …

13:5
TR → RP … Εἰ [μή τι] **μήτι** ἀδόκιμοί ἐστε.

Galatians

1:4
TR → RP τοῦ δόντος ἑαυτὸν [ὑπὲρ] **περὶ** τῶν ἁμαρτιῶν ἡμῶν, …

1:6
TR → RP Θαυμάζω ὅτι [οὕτω] **οὕτως** ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον·
KJV → OLEB I marvel that you are so soon removed from him that called you [into] *in* the grace of Christ unto another gospel:

1:17
TR → RP … [ἀλλ’] **ἀλλὰ** ἀπῆλθον εἰς Ἀραβίαν, …

2:9
TR → RP … ἵνα ἡμεῖς **μὲν** εἰς τὰ ἔθνη, …

3:8
TR → RP … προευηγγελίσατο τῷ Ἀβραὰμ ὅτι [Εὐλογηθήσονται] **Ἐνευλογηθήσονται** ἐν σοὶ πάντα τὰ ἔθνη.

3:19
TR → RP … [ἄχρις] **ἄχρι** οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, …
4:19
TR → RP … [ἄχρις] **ἄχρι** οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν,
4:24
TR → RP … αὗται γάρ εἰσιν [αἱ] δύο διαθῆκαι· … ἥτις ἐστὶν [Ἄγαρ] **Ἅγαρ**.
KJV → OLEB … for these are [the] two covenants; … which is Agar.
5:7
TR → RP … τίς ὑμᾶς [ἀνέκοψε] **ἐνέκοψεν** τῇ ἀληθείᾳ μὴ πείθεσθαι;
5:12
TR → RP Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
KJV → OLEB I would they [were] *which trouble you would* even cut *themselves* off [which trouble you].
6:13
TR → RP Οὐδὲ γὰρ οἱ [περιτεμνόμενοι] **περιτετμημένοι** αὐτοὶ νόμον φυλάσσουσιν[·], …
KJV → OLEB For neither they themselves who [are] *have been* circumcised keep the law; …

Ephesians

1:10
TR → RP … [τά] **τὰ** [τε ἐν] **ἐπὶ** τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς·
KJV → OLEB … [both] which are in heaven, and which are on earth; even in him:
1:12
TR → RP εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον [τῆς] δόξης αὐτοῦ, …
1:18
TR → RP πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς [διανοίας] **καρδίας** ὑμῶν, …
KJV → OLEB the eyes of your [understanding] *heart* being enlightened; …
1:20
TR → RP … ἐγείρας αὐτὸν ἐκ **τῶν** νεκρῶν, …
1:23
TR → RP ἥτις [ἐστὶ] **ἐστὶν** τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ **τὰ** πάντα ἐν [πᾶσι] **πᾶσιν** πληρουμένου.
2:21
TR → RP ἐν ᾧ πᾶσα [ἡ] οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ,
KJV → OLEB in whom [all the] *every* building fitly framed together groweth unto a holy temple in the Lord:
3:5
TR → RP ὃ [ἐν] ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, …
3:8

TR → RP Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων [τῶν] ἁγίων ἐδόθη ἡ χάρις αὕτη, …

3:9

TR → RP καὶ φωτίσαι πάντας τίς ἡ [κοινωνία] **οἰκονομία** τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ,

KJV → OLEB and to make all men see what is the [fellowship] *administration* of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

4:6

TR → RP … καὶ ἐν πᾶσιν [ὑμῖν] **ἡμῖν**.

KJV → OLEB … and in [you] *us* all.

4:27

TR → RP [μήτε] **μηδὲ** δίδοτε τόπον τῷ διαβόλῳ.

4:32

TR → RP γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο [ὑμῖν] **ἡμῖν**.

KJV → OLEB and be ye kind one to another, tender-hearted, forgiving one another, even as God [for Christ's sake] *in Christ* hath forgiven [you] *us*.

5:13

TR → RP Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς [ἐστί] **ἐστίν**.

KJV → OLEB But all things that are reproved are made manifest by the light: for whatsoever [doth make] *is made* manifest is light.

5:14

TR → RP … [Ἔγειραι] **Ἔγειρε** ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, …

5:21

TR → RP ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ [Θεοῦ] **χριστοῦ**.

KJV → OLEB submitting yourselves one to another in the fear of [God] *Christ*.

5:23

TR → RP Ὅτι [ὁ] ἀνήρ [ἐστι] **ἐστιν** κεφαλὴ τῆς γυναικός, … καὶ αὐτός [ἐστι] **ἐστιν** σωτὴρ τοῦ σώματος.

6:17

TR → RP Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου [δέξασθε] **δέξασθαι**, … ὅ [ἐστι] **ἐστιν** ῥῆμα Θεοῦ·

6:19

TR → RP … ἵνα μοι [δοθείη] **δοθῇ** λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ[,] γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

6:24

TR → RP Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. **Ἀμήν.**

Philippians

1:6

TR → RP … ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει [ἄχρις] **ἄχρι** ἡμέρας **χριστοῦ** Ἰησοῦ [Χριστοῦ]·

KJV → OLEB … that he which hath begun a good work in you will perform it until the day of *Christ* Jesus [Christ]:

1:7

TR → RP καθώς [ἐστι] **ἐστιν** δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, … ἔν τε τοῖς δεσμοῖς μου καὶ **ἐν** τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, …

1:14

TR → RP καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾷν ἀφόβως τὸν λόγον λαλεῖν.

KJV → OLEB and [many] *most* of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

1:23

TR → RP Συνέχομαι [γὰρ] **δὲ** ἐκ τῶν δύο, …

KJV → OLEB [For] *But* I am in a strait betwixt two, …

2:1

TR → RP … εἴ [τινα] **τις** σπλάγχνα καὶ οἰκτιρμοί,

2:21

TR → RP … οὐ τὰ [τοῦ] Χριστοῦ Ἰησοῦ.

2:27

TR → RP καὶ γὰρ [ἠσθένησε] **ἠσθένησεν** παραπλήσιον θανάτῳ[·], [ἀλλ’] **ἀλλὰ** ὁ Θεὸς αὐτὸν ἠλέησεν, … ἵνα μὴ λύπην ἐπὶ [λύπῃ] **λύπην** σχῶ.

3:3

TR → RP ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι [Θεῷ] **θεοῦ** λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες·

KJV → OLEB For we are the circumcision, which worship *in the spirit of* God [in the spirit], and rejoice in Christ Jesus, and have no confidence in the flesh.

3:5

TR → RP [περιτομὴ] **περιτομῇ** ὀκταήμερος, …

3:8

TR → RP Ἀλλὰ [μενοῦνγε] **μὲν οὖν** καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου· …

4:3

TR → RP [καὶ] **Ναί**, ἐρωτῶ καί σε, …

KJV → OLEB [And] *Yea,* I entreat thee also, …

4:23

TR → RP Ἡ χάρις τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. …

KJV → OLEB The grace of [our] *the* Lord Jesus Christ be with you all. …

Colossians

1:2

TR → RP τοῖς ἐν [Κολοσσαῖς] **Κολασσαῖς** ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· ...

1:6

TR → RP ... καὶ [ἔστι] **ἔστιν** καρποφορούμενον[,] **καὶ αὐξανόμενον**, καθὼς καὶ ἐν ὑμῖν[,] ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·

KJV → OLEB … and bringeth forth fruit *and groweth*, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

1:14

TR → RP ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, [διὰ τοῦ αἵματος αὐτοῦ,] τὴν ἄφεσιν τῶν ἁμαρτιῶν·

KJV → OLEB in whom we have redemption [through his blood], even the forgiveness of sins:

1:20

TR → RP ... εἴτε τὰ [ἐν] **ἐπὶ** τοῖς οὐρανοῖς.

1:23

TR → RP ... οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

KJV → OLEB … whereof I Paul am made a minister[;].

1:24

TR → RP [Ὃς] Νῦν χαίρω ἐν τοῖς [παθήμασί] **παθήμασιν** [μου] ὑπὲρ ὑμῶν, ...

KJV → OLEB [who now] *Now I* rejoice in [my] *the* sufferings for you, …

1:27

TR → RP οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι [τίς ὁ] **τί τὸ** πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς [ἐστι] **ἐστιν** Χριστὸς ἐν ὑμῖν, ...

2:13

TR → RP ... νεκροὺς ὄντας ἐν τοῖς [παραπτώμασι] **παραπτώμασιν** καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, [συνεζωοποίησε] **συνεζῳοποίησεν ὑμᾶς** σὺν αὐτῷ, χαρισάμενος [ὑμῖν] **ἡμῖν** πάντα τὰ παραπτώματα,

KJV → OLEB … being dead in your sins and the uncircumcision of your flesh, *he* hath [he] quickened *you* together with him, having forgiven [you] *us* all trespasses;

2:17

TR → RP ἅ [ἐστι] **ἐστιν** σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα [τοῦ] Χριστοῦ.

2:20

TR → RP Εἰ [οὖν] ἀπεθάνετε σὺν [τῷ] Χριστῷ, ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί[,] ὡς ζῶντες ἐν κόσμῳ[,] δογματίζεσθε,

KJV → OLEB [Wherefore if] *If* ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances

3:12

TR → RP ... σπλάγχνα [οἰκτιρμῶν] **οἰκτιρμοῦ**, ...

KJV → OLEB … bowels of [mercies] *mercy*, …

3:20

TR → RP … ὑπακούετε τοῖς [γονεῦσι] **γονεῦσιν** κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον [τῷ] **ἐν** Κυρίῳ.

KJV → OLEB … obey your parents in all things: for this is well pleasing [unto] *in* the Lord.

3:24

TR → RP εἰδότες ὅτι ἀπὸ Κυρίου [ἀπολήψεσθε] **λήψεσθε** τὴν ἀνταπόδοσιν τῆς κληρονομίας· …

4:16

TR → RP … ποιήσατε ἵνα καὶ ἐν τῇ [Λαοδικέων] **Λαοδικαίων** ἐκκλησίᾳ ἀναγνωσθῇ, …

1 Thessalonians

1:4

TR → RP εἰδότες, ἀδελφοὶ ἠγαπημένοι **ὑπὸ θεοῦ**, [ὑπὸ Θεοῦ] τὴν ἐκλογὴν ὑμῶν·

KJV → OLEB knowing, brethren beloved *of God*, your election [of God].

1:8

TR → RP Ἀφ᾽ ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ **ἐν τῇ** Ἀχαΐᾳ, …

KJV → OLEB For from you sounded out the word of the Lord not only in Macedonia and *in* Achaia, …

1:10

TR → RP καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ **τῶν** νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

KJV → OLEB and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which [delivered] *delivereth* us from the wrath to come.

2:2

TR → RP ἀλλὰ [καὶ] προπαθόντες καὶ ὑβρισθέντες, …

KJV → OLEB but [even] after that we had suffered before, and were shamefully entreated, …

2:6

TR → RP … οὔτε ἀφ᾽ ὑμῶν οὔτε [ἀπ᾽] **ἀπὸ** ἄλλων, …

2:8

TR → RP … [ἱμειρόμενοι] **ὁμειρόμενοι** ὑμῶν, …

2:12

TR → RP καὶ [μαρτυρούμενοι] **μαρτυρόμενοι**, …

2:14

TR → RP … ὅτι [ταυτὰ] **τὰ αὐτὰ** ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, …

2:16

TR → RP κωλυόντων ἡμᾶς τοῖς [ἔθνεσι] **ἔθνεσιν** λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· [ἔφθασε] **ἔφθασεν** δὲ ἐπ᾽ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

KJV → OLEB forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: [for] *but* the wrath is come upon them to the uttermost.

2:19

TR → RP Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; Ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;

KJV → OLEB For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus [Christ] at his coming?

3:3

TR → RP [τῷ] **τὸ** μηδένα σαίνεσθαι ἐν ταῖς [θλίψεσι] **θλίψεσιν** ταύταις· …

3:8

TR → RP … ἐὰν ὑμεῖς [στήκητε] **στήκετε** ἐν Κυρίῳ.

4:1

TR → RP [Τὸ] Λοιπὸν οὖν, …

4:6

TR → RP τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ [προείπαμεν] **προείπομεν** ὑμῖν καὶ διεμαρτυράμεθα.

KJV → OLEB that no man go beyond and defraud his brother in [any] *the* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

4:8

TR → RP … ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς [ἡμᾶς] **ὑμᾶς**.

KJV → OLEB … but God, who hath also given unto [us] *you* his holy Spirit.

4:13

TR → RP Οὐ [θέλω] **θέλομεν** δὲ ὑμᾶς ἀγνοεῖν, …

KJV → OLEB But [I] *we* would not have you to be ignorant, …

5:21

TR → RP πάντα **δὲ** δοκιμάζετε· …

KJV → OLEB [Prove] *But prove* all things; …

2 Thessalonians

1:8

TR → RP … διδόντος ἐκδίκησιν τοῖς μὴ [εἰδόσι] **εἰδόσιν** Θεόν, καὶ τοῖς μὴ [ὑπακούουσι] **ὑπακούουσιν** τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ· [Χριστοῦ·]

KJV → OLEB … taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus [Christ]:

1:10

TR → RP … καὶ θαυμασθῆναι ἐν [πᾶσι] **πᾶσιν** τοῖς [πιστεύουσιν] **πιστεύσασιν** [(]ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς[)] ἐν τῇ ἡμέρᾳ ἐκείνῃ.

KJV → OLEB … and to be admired in all them that [believe] *have believed* (because our testimony among you was believed) in that day.

1:12

TR → RP ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ] ἐν ὑμῖν, …

KJV → OLEB that the name of our Lord Jesus [Christ] may be glorified in you, …

2:2

TR → RP εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι᾽ ἐπιστολῆς ὡς δι᾽ ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ·

KJV → OLEB that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is [at hand] *now present.*

2:4

TR → RP ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ [πᾶν τὸ] **πάντα** λεγόμενον Θεὸν ἢ σέβασμα, … ἀποδεικνύντα ἑαυτὸν ὅτι [ἐστὶ] **ἐστὶν** Θεός.

3:6

TR → RP … καὶ μὴ κατὰ τὴν παράδοσιν ἣν [παρέλαβε] **παρέλαβον** παρ᾽ ἡμῶν.

KJV → OLEB … and not after the tradition which [he] *they* received of us.

1 Timothy

1:2

TR → RP … ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ **χριστοῦ** Ἰησοῦ [Χριστοῦ] τοῦ Κυρίου ἡμῶν.

KJV → OLEB … mercy, and peace, from God our Father and *Christ* Jesus [Christ] our Lord.

1:4

TR → RP … αἵτινες ζητήσεις [παρέχουσι] **παρέχουσιν** μᾶλλον ἢ [οἰκοδομίαν] **οἰκονομίαν** Θεοῦ τὴν ἐν πίστει[-].

KJV → OLEB … which minister questions, rather than [godly edifying] *the administration of God* which is in faith: so do.

1:9

TR → RP … [ἀσεβέσι] **ἀσεβέσιν** καὶ ἁμαρτωλοῖς, … [πατραλῴαις] **πατρολῴαις** καὶ [μητραλῴαις] **μητρολῴαις**, …

1:13

TR → RP … [ἀλλ᾽] **ἀλλὰ** ἠλεήθην, …

3:2

TR → RP … [νηφάλιον] **νηφάλεον**, …

3:11

TR → RP … [νηφαλίους] **νηφαλέους**, πιστὰς ἐν [πᾶσι] **πᾶσιν**.

4:2

TR → RP ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν,

KJV → OLEB [speaking] *through the hypocrisy of men that speak* lies [in hypocrisy], having their conscience seared with a hot iron;

5:4

TR → RP … τοῦτο γάρ [ἐστι] **ἐστιν** [καλὸν καὶ] ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ.

KJV → OLEB … for that is [good and] acceptable before God.

5:21

TR → RP … μηδὲν ποιῶν κατὰ [πρόσκλισιν] **πρόσκλησιν**.

5:25

TR → RP Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά [ἐστι] **ἐστιν**· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ [δύναται] **δύνανται**.

6:5

TR → RP [παραδιατριβαὶ] **διαπαρατριβαὶ** διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Ἀφίσταso ἀπὸ τῶν τοιούτων.

KJV → OLEB [perverse disputings] *constant quarrellings* of men of corrupt minds, and destitute of the truth, supposing that *godliness is* gain [is godliness]: from such withdraw thyself.

6:12

TR → RP … εἰς ἣν [καὶ] ἐκλήθης, …

KJV → OLEB … whereunto thou art [also] called, …

6:17

TR → RP … τῷ παρέχοντι ἡμῖν **πάντα** πλουσίως [πάντα] εἰς ἀπόλαυσιν·

6:20

TR → RP … τὴν [παρακαταθήκην] **παραθήκην** φύλαξον, …

2 Timothy

1:14

TR → RP Τὴν καλὴν [παρακαταθήκην] **παραθήκην** φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

1:15

TR → RP … ὧν [ἐστὶ] **ἐστὶν** [Φύγελλος] **Φύγελος** καὶ Ἑρμογένης.

KJV → OLEB … of whom are [Phygellus] *Phygelus* and Hermogenes.

1:16

TR → RP … ὅτι πολλάκις με [ἀνέψυξε] **ἀνέψυξεν**, καὶ τὴν ἅλυσίν μου οὐκ [ἐπῃσχύνθη] **ἐπαισχύνθη**,

1:18

TR → RP [(]δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ[)·] —καὶ ὅσα ἐν Ἐφέσῳ [διηκόνησε] **διηκόνησεν**, βέλτιον σὺ γινώσκεις.

KJV → OLEB The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered [unto me] at Ephesus, thou knowest very well.

2:8

TR → RP … ἐκ σπέρματος [Δαβίδ] **Δαυίδ**, …

2:19

TR → RP … Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα [Χριστοῦ] **κυρίου**.
KJV → OLEB … Let every one that nameth the name of [Christ] *the Lord* depart from iniquity.

3:3
TR → RP ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,
KJV → OLEB without natural affection, [trucebreakers] *implacable*, false accusers, incontinent, fierce, despisers of those that are good,

3:6
TR → RP … καὶ αἰχμαλωτεύοντες [τὰ] γυναικάρια σεσωρευμένα ἁμαρτίαις, …

3:8
TR → RP Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν [Μωϋσεῖ] **Μωϋσῇ**, [οὕτω] **οὕτως** καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, …

4:6
TR → RP Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως [ἐφέστηκε] **ἐφέστηκεν**.
KJV → OLEB For I am now [ready to be] offered, and the time of my departure is at hand.

4:20
TR → RP … Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
KJV → OLEB … but Trophimus have I left at [Miletum] *Miletus* sick.

Titus

2:2
TR → RP πρεσβύτας [νηφαλίους] **νηφαλέους** εἶναι, …

2:8
TR → RP … μηδὲν ἔχων περὶ [ὑμῶν] **ἡμῶν** λέγειν φαῦλον.
KJV → OLEB … having no evil thing to say of [you] *us*.

3:8
TR → RP … ἵνα [φροντίζωσι] **φροντίζωσιν** καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες [τῷ] Θεῷ. Ταῦτά [ἐστι] **ἐστιν** τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·

Philemon

1:1
TR → RP Παῦλος δέσμιος **Ἰησοῦ** Χριστοῦ [Ἰησοῦ], …

1:6
TR → RP ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν [ὑμῖν] **ἡμῖν** εἰς Χριστὸν Ἰησοῦν.
KJV → OLEB that the communication of thy faith may become effectual by the acknowledging of every good thing which is in [you] *us* in Christ Jesus.

1:7

TR → RP [χαρὰν] **Χάριν** γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, …

KJV → OLEB For we have great [joy] *thankfulness* and consolation in thy love, …

1:17

TR → RP Εἰ οὖν [ἐμὲ] **με** ἔχεις κοινωνόν, …

Hebrews

1:1

TR → RP … ἐπ᾽ [ἐσχάτων] **ἐσχάτου** τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,

1:2

TR → RP ὃν [ἔθηκε] **ἔθηκεν** κληρονόμον πάντων, δι᾽ οὗ καὶ τοὺς αἰῶνας ἐποίησεν,

KJV → OLEB hath [in] *at the end of* these [last] days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

2:1

TR → RP Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς [ἀκουσθεῖσι] **ἀκουσθεῖσιν**, [μή ποτε] **μήποτε** παραρρυῶμεν.

KJV → OLEB Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should [let them slip] *drift away.*

2:7

TR → RP … δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν[,]· [καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·]

KJV → OLEB … thou crownedst him with glory and honour[, and didst set him over the works of thy hands]:

3:1

TR → RP … κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν [Χριστὸν] Ἰησοῦν **χριστόν**,

KJV → OLEB … consider the Apostle and High Priest of our profession, *Jesus* Christ [Jesus];

3:2

TR → RP … ὡς καὶ [Μωσῆς] **Μωϋσῆς** ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

3:3

TR → RP Πλείονος γὰρ δόξης οὗτος παρὰ [Μωσῆν] **Μωϋσῆν** ἠξίωται, …

3:5

TR → RP Καὶ [Μωσῆς] **Μωϋσῆς** μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, …

3:13

TR → RP … [ἄχρις] **ἄχρι** οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ **ἐξ ὑμῶν** τις [ἐξ ὑμῶν] ἀπάτῃ τῆς ἁμαρτίας·

3:16

TR → RP … ἀλλ᾽ οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ [Μωσέως] **Μωϋσέως**.

4:2

TR → RP … μὴ [συγκεκραμένος] **συγκεκραμένους** τῇ πίστει τοῖς ἀκούσασιν.

KJV → OLEB … *they* not being [mixed with] *united by* faith [in] *to* them that heard it.

4:7

TR → RP … ἐν [Δαβὶδ] **Δαυὶδ** λέγων, …

4:14

TR → RP Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

KJV → OLEB Seeing then that we have a great high priest, that is passed [into] *through* the heavens, Jesus the Son of God, let us hold fast our profession.

4:15

TR → RP … [πεπειρασμένον] **πεπειραμένον** δὲ κατὰ πάντα καθ' ὁμοιότητα, …

5:4

TR → RP … ἀλλὰ [ὁ] καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ [ὁ] Ἀαρών.

KJV → OLEB … but *when* he [that] is called of God, as was Aaron.

5:6

TR → RP Καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

KJV → OLEB As he saith also in another place, Thou art a priest for ever after the order of [Melchisedec] *Melchisedek.*

5:10

TR → RP προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

KJV → OLEB called of God a high priest after the order of [Melchisedec] *Melchisedek.*

6:3

TR → RP Καὶ τοῦτο [ποιήσομεν] **ποιήσωμεν**, …

KJV → OLEB And this [will we] *let us* do, …

6:7

TR → RP Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετόν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ·

KJV → OLEB For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [by whom] *for whose sake* it is dressed, receiveth blessing from God:

6:9

TR → RP … τὰ [κρείττονα] **κρείσσονα** καὶ ἐχόμενα σωτηρίας, εἰ καὶ [οὕτω] **οὕτως** λαλοῦμεν·

6:10

TR → RP … καὶ τοῦ κόπου τῆς ἀγάπης ἧς [ἐνδείξασθε] **ἐνεδείξασθε** εἰς τὸ ὄνομα αὐτοῦ, …

6:20

TR → RP … κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

KJV → OLEB … made a high priest for ever after the order of [Melchisedec] *Melchisedek*.

7:1

TR → RP Οὗτος γὰρ ὁ Μελχισεδέκ, …

KJV → OLEB For this [Melchisedec] *Melchisedek*, …

7:10

TR → RP … ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

KJV → OLEB … when [Melchisedec] *Melchisedek* met him.

7:11

TR → RP Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν— [(]ὁ λαὸς γὰρ ἐπ᾽ αὐτῇ νενομοθέτητο[),] —τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

KJV → OLEB If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of [Melchisedec] *Melchisedek*, and not be called after the order of Aaron?

7:14

TR → RP Πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης [Μωσῆς] **Μωϋσῆς** [ἐλάλησε] **ἐλάλησεν**.

KJV → OLEB For it is evident that our Lord sprang out of [Juda] *Judah*; of which tribe Moses spake nothing concerning priesthood.

7:15

TR → RP … εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος,

KJV → OLEB … for that after the similitude of [Melchisedec] *Melchisedek* there ariseth another priest,

7:17

TR → RP μαρτυρεῖ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

KJV → OLEB For he testifieth, Thou art a priest for ever after the order of [Melchisedec] *Melchisedek*.

7:21

TR → RP ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν, [Ὤμοσε] **Ὤμοσεν** Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ[)·]—

KJV → OLEB (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of [Melchisedec] *Melchisedek*):

8:5

TR → RP οἵτινες ὑποδείγματι καὶ σκιᾷ [λατρεύουσι] **λατρεύουσιν** τῶν ἐπουρανίων, καθὼς κεχρημάτισται [Μωσῆς] **Μωϋσῆς** μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα, γάρ [φησι] **φησιν**, [ποιήσῃς] **ποιήσεις** πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

KJV → OLEB who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou *shalt* make all things according to the pattern shown to thee in the mount.

8:6

TR → RP Νυνὶ δὲ διαφορωτέρας [τέτευχε] **τέτυχεν** λειτουργίας, ὅσῳ καὶ κρείττονός [ἐστι] **ἐστιν** διαθήκης μεσίτης, …

8:8

TR → RP Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδού, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν·

KJV → OLEB For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of [Juda] *Judah*:

8:11

TR → RP Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν [πλησίον] **πολίτην** αὐτοῦ, … ὅτι πάντες [εἰδήσουσί] **εἰδήσουσίν** με, …

KJV → OLEB and they shall not teach every man his [neighbour] *fellow citizen*, … for all shall know me, …

9:21

TR → RP Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως [ἐρράντισε] **ἐρράντισεν**.

KJV → OLEB Moreover he *likewise* sprinkled with blood both the tabernacle, and all the vessels of the ministry.

9:28

TR → RP οὕτως **καὶ** ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, …

KJV → OLEB so *also* Christ was once offered to bear the sins of many; …

10:1

TR → RP Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέποτε [δύναται] **δύνανται** τοὺς προσερχομένους τελειῶσαι.

KJV → OLEB For the law having a shadow of good things to come, and not the very image of the things, *they* can never with [those] *the same* sacrifices which they [offered] *offer* year by year continually make the comers thereunto perfect.

10:10

TR → RP Ἐν ᾧ θελήματι ἡγιασμένοι [ἐσμὲν] **ἐσμέν**, **οἱ** διὰ τῆς προσφορᾶς τοῦ σώματος [τοῦ] Ἰησοῦ Χριστοῦ ἐφάπαξ.

10:28

TR → RP Ἀθετήσας τις νόμον [Μωσέως] **Μωϋσέως** χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ [τρισὶ] **τρισὶν** μάρτυσιν [ἀποθνήσκει] **ἀποθνῄσκει**·

10:34

TR → RP … γινώσκοντες ἔχειν [ἐν] ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς καὶ μένουσαν.

KJV → OLEB … knowing [in] *that ye have for* yourselves [that ye have] in heaven a better and an enduring substance.

11:4

TR → RP Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν [προσήνεγκε] **προσήνεγκεν** τῷ Θεῷ, … καὶ δι᾽ αὐτῆς ἀποθανὼν ἔτι [λαλεῖ] **λαλεῖται**.

KJV → OLEB By faith Abel offered unto God a more excellent sacrifice than Cain, … and by it he being dead *is* yet [speaketh] *spoken of.*

11:9

TR → RP Πίστει παρῴκησεν εἰς [τὴν] γῆν τῆς ἐπαγγελίας, …

11:11

TR → RP Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος [ἔλαβε] **ἔλαβεν**, …

KJV → OLEB Through faith also [Sara] *Sarah* herself received strength to conceive seed, …

11:12

TR → RP … καὶ [ὡσεὶ] **ὡς ἡ** ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

11:13

TR → RP … καὶ [πεισθέντες, καὶ] ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

KJV → OLEB … and [were persuaded of them, and] embraced them, and confessed that they were strangers and pilgrims on the earth.

11:16

TR → RP [νυνὶ] **Νῦν** δὲ κρείττονος ὀρέγονται, … [ἡτοίμασε] **ἡτοίμασεν** γὰρ αὐτοῖς πόλιν.

11:23

TR → RP Πίστει [Μωσῆς] **Μωϋσῆς** γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, …

11:24

TR → RP Πίστει [Μωσῆς] **Μωϋσῆς** μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

11:26

TR → RP μείζονα πλοῦτον ἡγησάμενος τῶν [ἐν Αἰγύπτῳ] **Αἰγύπτου** θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· [ἀπέβλεπε] **ἀπέβλεπεν** γὰρ εἰς τὴν μισθαποδοσίαν.

KJV → OLEB esteeming the reproach of Christ greater riches than the treasures [in] *of* Egypt: for he had respect unto the recompense of the reward.

11:29

TR → RP Πίστει διέβησαν τὴν Ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

KJV → OLEB By faith they passed through the Red [sea] *Sea* as by dry land: which the Egyptians assaying to do were drowned.

11:32

TR → RP … Ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, [Δαβίδ] **Δαυίδ** τε καὶ Σαμουὴλ καὶ τῶν προφητῶν·

KJV → OLEB … for the time would fail me to tell of [Gedeon] *Gideon,* and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

12:2

TR → RP … ὅς, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, [ὑπέμεινε] **ὑπέμεινεν** σταυρόν, … ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ [ἐκάθισεν] **κεκάθικεν**.

KJV → OLEB … who for the joy that was set before him endured the cross, … and [is set] *hath sat* down at the right hand of the throne of God.

12:4

TR → RP Οὔπω [μέχρις] **μέχρι** αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι·

12:7

TR → RP [εἰ] **Εἰς** παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· …

KJV → OLEB [If ye] *Ye* endure *for* chastening[,]*:* God dealeth with you as with sons; …

12:20

TR → RP … λιθοβοληθήσεται· [ἢ βολίδι κατατοξευθήσεται·]

KJV → OLEB … it shall be stoned[, or thrust through with a dart]:

12:21

TR → RP … [οὕτω] **οὕτως** φοβερὸν ἦν τὸ φανταζόμενον, [Μωσῆς] **Μωϋσῆς** εἶπεν, …

12:24

TR → RP … καὶ αἵματι ῥαντισμοῦ [κρείττονα] **κρεῖττον** λαλοῦντι παρὰ [τὸ] **τὸν** Ἄβελ.

KJV → OLEB … and to the blood of sprinkling, that speaketh *a* better [things] *thing* than [that of] Abel.

12:25

TR → RP … τὸν ἐπὶ [τῆς] γῆς παραιτησάμενοι χρηματίζοντα, …

12:28

TR → RP … δι’ ἧς [λατρεύωμεν] **λατρεύομεν** εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας·

KJV → OLEB … whereby we [may] serve God acceptably with reverence and godly fear:

13:5

TR → RP … οὐδ’ οὐ μή σε [ἐγκαταλίπω] **ἐγκαταλείπω**.

13:9

TR → RP Διδαχαῖς ποικίλαις καὶ ξέναις μὴ [περιφέρεσθε] **παραφέρεσθε**· …

KJV → OLEB Be not carried [about] *away* with divers and strange doctrines. …

James

1:5
TR → RP … καὶ [μὴ] **οὐκ** ὀνειδίζοντος, …

1:13
TR → RP Μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ [τοῦ] Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός [ἐστι] **ἐστιν** κακῶν, …

1:26
TR → RP … [ἀλλ᾽] **ἀλλὰ** ἀπατῶν καρδίαν αὐτοῦ, …

1:27
TR → RP Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ [τῷ] Θεῷ καὶ πατρὶ αὕτη ἐστίν, …

2:5
TR → RP … Οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου [τούτου,] πλουσίους ἐν πίστει, …
KJV → OLEB … Hath not God chosen the poor of [this] *the* world rich in faith, …

2:11
TR → RP … Μὴ [μοιχεύσῃς] **μοιχεύσεις**, [εἶπε] **εἶπεν** καί, Μὴ [φονεύσῃς] **φονεύσεις**· …
KJV → OLEB … [Do] *Thou shalt* not commit adultery, said also, [Do] *Thou shalt* not kill. …

2:13
TR → RP Ἡ γὰρ κρίσις [ἀνίλεως] **ἀνέλεος** τῷ μὴ ποιήσαντι ἔλεος· [καὶ] κατακαυχᾶται [ἔλεος] **ἔλεον** κρίσεως.
KJV → OLEB For he shall have judgment without mercy, that hath shown no mercy; [and] mercy rejoiceth against judgment.

2:18
TR → RP … δεῖξόν μοι τὴν πίστιν σου [χωρὶς] **ἐκ** τῶν ἔργων σου, …
KJV → OLEB … show me thy faith [without] *by* thy works, …

3:3
TR → RP [ἰδού] **Ἴδε**, …

4:2
TR → RP … μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε [δέ,] διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·
KJV → OLEB … ye fight and war[, yet]*;* ye have not, because ye ask not.

4:5
TR → RP Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει[,]; Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν[;].
KJV → OLEB [Do] *Or do* ye think that the scripture [saith] *speaketh* in vain, the spirit that dwelleth in us lusteth to envy?

4:7
TR → RP … ἀντίστητε **δὲ** τῷ διαβόλῳ, …
KJV → OLEB … [Resist] *But resist* the devil, …

4:12
TR → RP Εἷς [ἐστιν] **ἐστὶν** ὁ νομοθέτης, … σὺ **δὲ** τίς εἶ ὃς κρίνεις τὸν ἕτερον;

KJV → OLEB There is one lawgiver, … *but* who art thou that judgest another?

4:13

TR → RP Ἄγε νῦν οἱ λέγοντες, Σήμερον [ἢ] **καὶ** αὔριον [πορευσόμεθα] **πορευσώμεθα** εἰς τήνδε τὴν πόλιν, καὶ [ποιήσομεν] **ποιήσωμεν** ἐκεῖ ἐνιαυτὸν ἕνα, καὶ [ἐμπορευσόμεθα] **ἐμπορευσώμεθα**, καὶ [κερδήσομεν] **κερδήσωμεν**·

KJV → OLEB Go to now, ye that say, Today [or] *and* tomorrow [we will] *let us* go into such a city, and continue there a year, and buy and sell, and get gain:

4:14

TR → RP … Ἀτμὶς [γάρ] **γὰρ** [ἐστιν] **ἔσται** ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ **καὶ** ἀφανιζομένη.

KJV → OLEB … It [is] *shall be* even a vapour, that appeareth for a little time, and then *even* vanisheth away.

4:15

TR → RP Ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ, καὶ [ζήσομεν] **ζήσωμεν**, καὶ [ποιήσομεν] **ποιήσωμεν** τοῦτο ἢ ἐκεῖνο.

KJV → OLEB For that ye ought to say, If the Lord will, [we shall] *let us* live, and do this, or that.

5:3

TR → RP ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. Ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

KJV → OLEB Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together [for] *in* the last days.

5:7

TR → RP … μακροθυμῶν ἐπ᾽ [αὐτῷ] **αὐτόν**, ἕως [ἂν] λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.

5:9

TR → RP … ἵνα μὴ [κατακριθῆτε] **κριθῆτε**· …

KJV → OLEB … lest ye be [condemned] *judged*: …

5:10

TR → RP Ὑπόδειγμα λάβετε, **ἀδελφοί μου**, τῆς κακοπαθείας, [ἀδελφοί μου,] …

5:11

TR → RP … τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου [εἴδετε] **ἴδετε**, ὅτι πολύσπλαγχνός ἐστιν [ὁ Κύριος] καὶ οἰκτίρμων.

KJV → OLEB … Ye have heard of the patience of Job[,]*;* and [have seen] *see ye* the end of the Lord; that [the Lord] *he* is very pitiful, and of tender mercy.

5:12

TR → RP … ἵνα μὴ [ὑπὸ κρίσιν] **εἰς ὑπόκρισιν** πέσητε.

KJV → OLEB … lest ye fall into [condemnation] *hypocrisy*.

1 Peter

1:7
TR → RP … εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ **εἰς** δόξαν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·
KJV → OLEB … might be found unto praise and honour and *unto* glory at the appearing of Jesus Christ:

1:8
TR → RP ὃν οὐκ [ἰδόντες] **εἰδότες** ἀγαπᾶτε, …
KJV → OLEB whom [having] not [seen] *knowing*, ye love; …

1:12
TR → RP … [ἡμῖν] **ὑμῖν** δὲ διηκόνουν αὐτά, …
KJV → OLEB … but unto [us] *you* they did minister the things, …

1:16
TR → RP … Ἅγιοι [γένεσθε] **γίνεσθε**, …

2:6
TR → RP [διὸ καὶ] **Διότι** περιέχει ἐν τῇ γραφῇ, …
KJV → OLEB [Wherefore also] *Because* it is contained in the scripture, …

2:12
TR → RP τὴν ἀναστροφὴν ὑμῶν **ἔχοντες καλὴν** ἐν τοῖς ἔθνεσιν [ἔχοντες καλήν], … [δοξάσωσι] **δοξάσωσιν** τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

2:13
TR → RP Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι·
KJV → OLEB Submit yourselves *therefore* to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

2:14
TR → RP … ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν [μὲν] κακοποιῶν, …

2:17
TR → RP … Τὴν ἀδελφότητα [ἀγαπᾶτε] **ἀγαπήσατε**. …

2:21
TR → RP … [ἡμῖν] **ὑμῖν** ὑπολιμπάνων ὑπογραμμόν, …
KJV → OLEB … leaving [us] *you* an example, …

3:1
TR → RP … καὶ εἴ τινες [ἀπειθοῦσι] **ἀπειθοῦσιν** τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου [κερδηθήσωνται] **κερδηθήσονται**,
KJV → OLEB … if any obey not the word, they also [may] *shall* without the word be won by the conversation of the wives;

3:5
TR → RP [οὕτω] **Οὕτως** γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ [τὸν] Θεὸν ἐκόσμουν ἑαυτάς, …

3:6
TR → RP ὡς Σάρρα [ὑπήκουσε] **ὑπήκουσεν** τῷ Ἀβραάμ, …
KJV → OLEB even as [Sara] *Sarah* obeyed Abraham, …

3:7
TR → RP … εἰς τὸ μὴ [ἐκκόπτεσθαι] **ἐγκόπτεσθαι** τὰς προσευχὰς ὑμῶν.

3:12
TR → RP Ὅτι [οἱ] ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, …
3:16
TR → RP … ἐν ᾧ [καταλαλῶσιν] **καταλαλοῦσιν** ὑμῶν ὡς κακοποιῶν, …
3:17
TR → RP … εἰ [θέλει] **θέλοι** τὸ θέλημα τοῦ Θεοῦ, …
3:18
TR → RP Ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν [ἔπαθε] **ἔπαθεν**, … ἵνα [ἡμᾶς] **ὑμᾶς** προσαγάγῃ τῷ Θεῷ, … [ζωοποιηθεὶς] **ζῳοποιηθεὶς** δὲ [τῷ] πνεύματι,
KJV → OLEB For Christ also hath once suffered for sins, … that he might bring [us] *you* to God, … but quickened by the Spirit:
3:20
TR → RP [ἀπειθήσασί] **ἀπειθήσασίν** ποτε, ὅτε [ἅπαξ ἐξεδέχετο] **ἀπεξεδέχετο** ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, …
KJV → OLEB which sometime were disobedient, when [once] the long-suffering of God waited in the days of Noah, …
3:21
TR → RP [ᾧ] **ὃ ἀντίτυπον νῦν** καὶ ἡμᾶς [ἀντίτυπον νῦν] [σώζει] **σῴζει** βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν, δι᾽ ἀναστάσεως Ἰησοῦ Χριστοῦ,
KJV → OLEB [The] *Which in a* like figure, [whereunto] even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ:
4:8
TR → RP … ὅτι [ἡ] ἀγάπη καλύψει πλῆθος ἁμαρτιῶν·
4:11
TR → RP … εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος [ἧς] **ὡς** χορηγεῖ ὁ Θεός· ἵνα ἐν [πᾶσι] **πᾶσιν** δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, …
KJV → OLEB … if any man minister, let him do it as of [the] ability [which] *as* God giveth: that God in all things may be glorified through Jesus Christ, …
4:12
TR → RP Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος·
KJV → OLEB Beloved, think it not strange concerning the fiery trial *among you* which is to try you, as though some strange thing happened unto you:
4:19
TR → RP … ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς [ἑαυτῶν] **αὐτῶν** ἐν ἀγαθοποιΐᾳ.
5:3
TR → RP [μηδ᾽] **μηδὲ** ὡς κατακυριεύοντες τῶν κλήρων, …
5:8
TR → RP … γρηγορήσατε[,]· [ὅτι] ὁ ἀντίδικος ὑμῶν διάβολος, …
KJV → OLEB … be vigilant; [because] your adversary the devil, …

5:10

TR → RP Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας [ἡμᾶς] **ὑμᾶς** εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς, [στηρίξαι] **στηρίξει**, [σθενώσαι] **σθενώσει**, [θεμελιώσαι] **θεμελιώσει**.

KJV → OLEB But the God of all grace, who hath called [us] *you* into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect[,]*; he shall* establish, strengthen, settle you.

2 Peter

1:1

TR → RP [Σίμων] **Συμεὼν** Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν [λαχοῦσι] **λαχοῦσιν** πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος [ἡμῶν] Ἰησοῦ Χριστοῦ·

KJV → OLEB [Simon] *Simeon* Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of *our* God and [our] Saviour Jesus Christ:

1:3

TR → RP ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς·

KJV → OLEB According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us [to] *by* glory and virtue:

1:4

TR → RP δι᾽ ὧν τὰ [μέγιστα] **τίμια** ἡμῖν καὶ [τίμια] **μέγιστα** ἐπαγγέλματα δεδώρηται, …

KJV → OLEB whereby are given unto us *precious and* exceeding great [and precious] promises: …

1:12

TR → RP Διὸ οὐκ ἀμελήσω **ἀεὶ** ὑμᾶς [ἀεὶ] [ὑπομιμνήσκειν] **ὑπομιμνήσκειν** περὶ τούτων, …

2:2

TR → RP Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς [ἀπωλείαις] **ἀσελγείαις**, …

KJV → OLEB And many shall follow their [pernicious] *lascivious* ways; …

2:3

TR → RP … καὶ ἡ ἀπώλεια αὐτῶν οὐ [νυστάζει] **νυστάξει**.

KJV → OLEB … and their damnation [slumbereth] *will* not *slumber.*

2:4

TR → RP … ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν [τετηρημένους] **τηρουμένους**·

2:5

TR → RP … [ἀλλ᾽] **ἀλλὰ** ὄγδοον Νῶε δικαιοσύνης κήρυκα [ἐφύλαξε] **ἐφύλαξεν**, …

2:9

TR → RP [οἶδε] **οἶδεν** Κύριος εὐσεβεῖς ἐκ [πειρασμῶν] **πειρασμοῦ** ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·

KJV → OLEB the Lord knoweth how to deliver the godly out of [temptations] *temptation,* and to reserve the unjust unto the day of judgment to be punished:

2:14

TR → RP ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην [πλεονεξίαις] **πλεονεξίας** ἔχοντες, κατάρας τέκνα·

KJV → OLEB having eyes full of adultery and that cannot cease from sin; beguiling unstable souls: a heart they have exercised [with covetous practices] *in covetousness*; cursed children:

2:15

TR → RP καταλιπόντες [τὴν] εὐθεῖαν ὁδὸν ἐπλανήθησαν, …

2:18

TR → RP … δελεάζουσιν ἐν ἐπιθυμίαις σαρκός, [ἐν] ἀσελγείαις, …

3:2

TR → RP … καὶ τῆς τῶν ἀποστόλων [ἡμῶν] **ὑμῶν** ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος·

KJV → OLEB … and of the commandment of [us the] *your* apostles of the Lord and Saviour:

3:3

TR → RP … κατὰ τὰς ἰδίας **ἐπιθυμίας** αὐτῶν [ἐπιθυμίας] πορευόμενοι,

3:7

TR → RP οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ [αὐτῷ] **αὐτοῦ** λόγῳ τεθησαυρισμένοι [εἰσί] **εἰσίν**, …

KJV → OLEB but the heavens and the earth, which are now, by [the same] *his* word are kept in store, …

3:12

TR → RP προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι᾽ ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

KJV → OLEB looking for and hasting unto the coming of the day of God, [wherein] *by reason of which* the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

1 John

1:4

TR → RP … ἵνα ἡ χαρὰ [ὑμῶν] **ἡμῶν** ᾖ πεπληρωμένη.

KJV → OLEB … that [your] *our* joy may be full.

1:5

TR → RP Καὶ **ἔστιν** αὕτη [ἐστὶν] ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ᾽ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς [ἐστί] **ἐστίν**, …

2:8

TR → RP Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

KJV → OLEB Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness [is past] *passeth away,* and the true light now shineth.

2:23

TR → RP Πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει[·]. [ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.]

KJV → OLEB Whosoever denieth the Son, the same hath not the Father[: [but] he that acknowledgeth the Son hath the Father also].

3:1

TR → RP … Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει [ἡμᾶς] **ὑμᾶς**, …

KJV → OLEB … therefore the world knoweth [us] *you* not, …

3:15

TR → RP Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος [ἐστί] **ἐστίν**· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν [αὐτῷ] **ἑαυτῷ** μένουσαν.

3:16

TR → RP Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, [τοῦ Θεοῦ,] ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ [ἔθηκε] **ἔθηκεν**· …

KJV → OLEB Hereby perceive we [the] love [of God], because he laid down his life for us: …

3:18

TR → RP … μὴ ἀγαπῶμεν λόγῳ μηδὲ **τῇ** γλώσσῃ, ἀλλ' **ἐν** ἔργῳ καὶ ἀληθείᾳ.

KJV → OLEB … let us not love in word, neither [in] *with the* tongue; but in deed and in truth.

3:23

TR → RP … καθὼς ἔδωκεν [ἐντολὴν] **ἐντολήν.** [ἡμῖν.]

KJV → OLEB … as he gave [us] commandment.

4:2

TR → RP Ἐν τούτῳ [γινώσκετε] **γινώσκεται** τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ [ἐστί] **ἐστίν**·

KJV → OLEB Hereby [know ye] *is known* the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

4:3

TR → RP καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ [τὸν] Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ [ἔστι] **ἔστιν**· καὶ τοῦτό [ἐστι] **ἐστιν** τὸ τοῦ ἀντιχρίστου, …

4:16

TR → RP … Ὁ Θεὸς ἀγάπη [ἐστί] **ἐστίν**, … καὶ ὁ Θεὸς ἐν αὐτῷ[.] **μένει.**

KJV → OLEB … God is love; … and God *dwelleth* in him.

5:6

TR → RP … Ἰησοῦς [ὁ] Χριστός· … Καὶ τὸ πνεῦμά [ἐστι] **ἐστιν** τὸ μαρτυροῦν, …

5:7

TR → RP Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι.]

KJV → OLEB For there are three that bear record, [in heaven, the Father, the Word, and the Holy Spirit: and these three are one.]

5:8

TR → RP [καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα, …

KJV → OLEB [And there are three that bear witness in earth,] the Spirit, …

5:10

TR → RP Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν [ἑαυτῷ] **αὐτῷ**· …

KJV → OLEB He that believeth on the Son of God hath the witness in [himself] *him*: …

5:13

TR → RP … ἵνα εἰδῆτε ὅτι ζωὴν **αἰώνιον** ἔχετε [αἰώνιον], …

5:15

TR → RP … ὃ [ἂν] **ἐὰν** αἰτώμεθα, …

5:20

TR → RP … καὶ [ἡ] ζωὴ αἰώνιος.

5:21

TR → RP … φυλάξατε [ἑαυτοὺς] **ἑαυτὰ** ἀπὸ τῶν εἰδώλων. …

2 John

1:3

TR → RP ἔσται μεθ’ [ὑμῶν] **ἡμῶν** χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρός, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

KJV → OLEB Grace *shall* be with [you] *us*, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

1:12

TR → RP Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ [ἠβουλήθην] **ἐβουλήθην** διὰ χάρτου καὶ μέλανος· …

3 John

1:2

TR → RP Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

KJV → OLEB Beloved, I wish [above] *that in* all things [that] thou mayest prosper and be in health, even as thy soul prospereth.

1:7

TR → RP Ὑπὲρ γὰρ τοῦ ὀνόματος [αὐτοῦ] ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.

KJV → OLEB because that for [his name's] *the* sake *of the name* they went forth, taking nothing of the Gentiles.

1:11

TR → RP … ὁ [δὲ] κακοποιῶν οὐχ [ἑώρακε] **ἑώρακεν** τὸν Θεόν.

KJV → OLEB … [but] he that doeth evil hath not seen God.

Jude

1:9

TR → RP … ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ [Μωσέως] **Μωϋσέως** σώματος, οὐκ [ἐτόλμησε] **ἐτόλμησεν** κρίσιν ἐπενεγκεῖν βλασφημίας, …

1:12

TR → RP Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι, [ὑμῖν,] ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων [περιφερόμεναι] **παραφερόμεναι**· δένδρα φθινοπωρινά, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα·

KJV → OLEB These are spots in your feasts of charity when they feast with you, feeding themselves without fear: clouds they are without water, carried [about] *along* of winds; *autumn* trees [whose fruit withereth], without fruit, twice dead, plucked up by the roots;

1:13

TR → RP … οἷς ὁ ζόφος τοῦ σκότους εἰς [τὸν] αἰῶνα τετήρηται.

1:14

TR → RP [προεφήτευσε] **Προεφήτευσεν** δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνώχ, … [ἦλθε] **ἦλθεν** Κύριος ἐν **ἁγίαις** μυριάσιν [ἁγίαις] αὐτοῦ,

1:15

TR → RP … καὶ [ἐξελέγξαι] **ἐλέγξαι** πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, …

1:19

TR → RP Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, [ἑαυτούς,] ψυχικοί, …

KJV → OLEB These be they who [separate themselves] *cause divisions*, sensual, …

1:23

TR → RP οὓς δὲ ἐν φόβῳ [σώζετε] **σῴζετε**, ἐκ [τοῦ] πυρὸς ἁρπάζοντες, …

1:24

TR → RP Τῷ δὲ δυναμένῳ φυλάξαι [ὑμᾶς] **αὐτοὺς** ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

KJV → OLEB Now unto him that is able to keep [you] *them* from falling, and to present [you] *them* faultless before the presence of his glory with exceeding joy,

Revelation

1:2

TR → RP ὃς [ἐμαρτύρησε] **ἐμαρτύρησεν** τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα [τε] [εἶδε] **εἶδεν**.

KJV → OLEB who bare record of the word of God, and of the testimony of Jesus Christ, [and] of all things that he saw.

1:4

TR → RP … χάρις ὑμῖν καὶ εἰρήνη ἀπὸ [τοῦ] **θεοῦ** ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων [ἅ] **ἃ** [ἐστιν] ἐνώπιον τοῦ θρόνου αὐτοῦ·

KJV → OLEB … Grace be unto you, and peace, from [him] *God,* which is, and which was, and which is to come; and from the seven spirits which are before his throne;

1:5

TR → RP καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος [ἐκ] τῶν νεκρῶν, … Τῷ [ἀγαπήσαντι] **ἀγαπῶντι** ἡμᾶς, …

KJV → OLEB and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, … Unto him that [loved] *loveth* us, …

1:6

TR → RP καὶ ἐποίησεν ἡμᾶς [βασιλεῖς καὶ] **βασιλείαν**, ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· …

KJV → OLEB and hath made us [kings] *a kingdom, priests unto God* and [priests unto God and] his Father; …

1:8

TR → RP Ἐγώ εἰμι τὸ [Α] **Ἄλφα** καὶ τὸ [Ω] **Ὦ**, [ἀρχὴ καὶ τέλος,] λέγει **κύριος** ὁ [Κύριος] **θεός**, …

KJV → OLEB I am Alpha and Omega, [the beginning and the ending,] saith the Lord *God,* …

1:9

TR → RP Ἐγὼ Ἰωάννης, ὁ [καὶ] ἀδελφὸς ὑμῶν καὶ [συγκοινωνὸς] **κοινωνὸς** ἐν τῇ θλίψει καὶ [ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ **ἐν χριστῷ** Ἰησοῦ [Χριστοῦ], …

KJV → OLEB I John, who [also] am your brother, and companion in tribulation[,] and [in the] kingdom and patience [of] *in Christ* Jesus [Christ], …

1:10

TR → RP … καὶ ἤκουσα **φωνὴν** ὀπίσω μου [φωνὴν] μεγάλην ὡς σάλπιγγος,

1:11

TR → RP λεγούσης, [Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καί,] Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, [ταῖς ἐν Ἀσίᾳ,] εἰς Ἔφεσον, …

KJV → OLEB saying, [I am Alpha and Omega, the first and the last: and,] What thou seest, write in a book, and send it unto the seven churches [which are in Asia]; unto Ephesus, …

1:12

TR → RP Καὶ **ἐκεῖ** ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις [ἐλάλησε] **ἐλάλει** μετ' ἐμοῦ. …

KJV → OLEB And *there* I turned to see the voice that spake with me. …

1:14

TR → RP Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ [ὡσεὶ] **ὡς** ἔριον λευκόν, …

1:17

TR → RP … καὶ [ἐπέθηκε] **ἔθηκεν** τὴν δεξιὰν αὐτοῦ [χεῖρα] ἐπ᾽ ἐμέ, λέγων, [μοι,] Μὴ φοβοῦ· …

KJV → OLEB … And he laid his right hand upon me, saying [unto me], Fear not; …

1:18

TR → RP … καὶ ἔχω τὰς κλεῖς τοῦ **θανάτου καὶ τοῦ** Ἅδου [καὶ τοῦ θανάτου].

KJV → OLEB … and have the keys of *death and of* hell [and of death].

1:19

TR → RP Γράψον **οὖν** ἃ εἶδες, καὶ ἅ [εἰσι] **εἰσιν**, …

KJV → OLEB Write *therefore* the things which thou hast seen, and the things which are, …

1:20

TR → RP … Οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν [εἰσί] **εἰσίν**· καὶ αἱ **λυχνίαι αἱ** ἑπτὰ [λυχνίαι ἃς εἶδες] ἑπτὰ ἐκκλησίαι [εἰσί] **εἰσίν**.

KJV → OLEB … The seven stars are the angels of the seven churches: and the seven candlesticks [which thou sawest] are the seven churches.

2:1

TR → RP Τῷ ἀγγέλῳ τῆς [Ἐφεσίνης] **ἐν Ἐφέσῳ** ἐκκλησίας γράψον, …

KJV → OLEB Unto the angel of the church [of] *in* Ephesus write; …

2:2

TR → RP … καὶ [ἐπειράσω] **ἐπείρασας** τοὺς [φάσκοντας] **λέγοντας ἑαυτοὺς ἀποστόλους** εἶναι [ἀποστόλους] καὶ οὐκ [εἰσί] **εἰσίν**, …

2:3

TR → RP καὶ **ὑπομονὴν ἔχεις καὶ** ἐβάστασας [καὶ ὑπομονὴν ἔχεις, καὶ] διὰ τὸ ὄνομά μου [κεκοπίακας] καὶ [οὐ κέκμηκας] **οὐκ ἐκοπίασας**.

KJV → OLEB and hast [borne, and hast] patience, and *hast borne* for my name's sake, *and* hast [laboured, and hast] not [fainted] *grown weary.*

2:4

TR → RP [ἀλλ᾽] **Ἀλλὰ** ἔχω κατὰ σοῦ, …

2:5

TR → RP Μνημόνευε οὖν πόθεν [ἐκπέπτωκας] **πέπτωκας**, …

2:7

TR → RP … ὅ ἐστιν ἐν [μέσῳ τοῦ παραδείσου] **τῷ παραδείσῳ** τοῦ Θεοῦ[.] **μου.**

KJV → OLEB … which is in the [midst of the] paradise of *my* God.

2:8

TR → RP Καὶ τῷ ἀγγέλῳ τῆς **ἐν Σμύρνῃ** ἐκκλησίας [Σμυρναίων] γράψον, …

2:9

TR → RP Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, [(]**ἀλλὰ** πλούσιος [δὲ] εἶ[),]· καὶ τὴν βλασφημίαν **ἐκ** τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, …

2:10

TR → RP Μηδὲν φοβοῦ ἃ μέλλεις [πάσχειν] **παθεῖν**· [ἰδού] **ἰδοὺ δή**, μέλλει βαλεῖν **ὁ διάβολος** ἐξ ὑμῶν [ὁ διάβολος] εἰς φυλακήν, …

KJV → OLEB Fear none of those things which thou shalt suffer: behold, the devil shall *indeed* cast some of you into prison, …

2:13

TR → RP … καὶ οὐκ ἠρνήσω τὴν πίστιν μου [καὶ] ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου, ὁ πιστός, … ὅπου **ὁ Σατανᾶς** κατοικεῖ [ὁ Σατανᾶς].

KJV → OLEB … and hast not denied my faith, [even] in those days wherein Antipas was my faithful martyr, … where Satan dwelleth.

2:14

TR → RP … ὃς [ἐδίδασκε] **ἐδίδαξεν** τὸν Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, **καὶ** φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.

KJV → OLEB … who taught Balac to cast a stumblingblock before the children of Israel, *and* to eat things sacrificed unto idols, and to commit fornication.

2:15

TR → RP Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν[·] [ὃ μισῶ] **ὁμοίως**.

KJV → OLEB So hast thou also them that hold the doctrine of the Nicolaitans, [which thing I hate] *in like manner*.

2:16

TR → RP Μετανόησον[·] **οὖν**· εἰ δὲ μή, ἔρχομαί σοι ταχύ, …

KJV → OLEB Repent *therefore*; or else I will come unto thee quickly, …

2:17

TR → RP … Τῷ νικῶντι δώσω αὐτῷ [φαγεῖν ἀπὸ] τοῦ μάννα τοῦ κεκρυμμένου, … ὃ οὐδεὶς [ἔγνω] **οἶδεν** εἰ μὴ ὁ λαμβάνων.

KJV → OLEB … To him that overcometh will I give [to eat] of the hidden manna, … which no man knoweth saving he that receiveth it.

2:19

TR → RP … καὶ τὴν ἀγάπην καὶ τὴν **πίστιν καὶ τὴν** διακονίαν[, καὶ τὴν πίστιν] καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, [καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων.

KJV → OLEB … and charity, and *faith, and* service, [and faith,] and thy patience, and *that* thy *last* works[; and the last to be] *are* more than the first.

2:20

TR → RP Ἀλλ᾽ ἔχω κατὰ σοῦ [ὀλίγα] ὅτι [ἐᾷς] **ἀφεῖς** τὴν [γυναῖκα] **γυναῖκά** [Ἰεζαβήλ] **σου Ἰεζάβελ**, [τὴν λέγουσαν] **ἣ λέγει** ἑαυτὴν προφῆτιν, [διδάσκειν] καὶ [πλανᾶσθαι] **διδάσκει καὶ πλανᾷ τοὺς** ἐμοὺς δούλους πορνεῦσαι καὶ **φαγεῖν** εἰδωλόθυτα [φαγεῖν].

KJV → OLEB Notwithstanding I have [a few things] *this* against thee, [because] *that* thou sufferest [that woman] *thy wife* Jezebel, which cal-

leth herself a prophetess, [to teach] and [to seduce] *teacheth and seduceth* my servants to commit fornication, and to eat things sacrificed unto idols.

2:21

TR → RP Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, **καὶ οὐ θέλει μετανοῆσαι** ἐκ τῆς πορνείας αὐτῆς[, καὶ οὐ μετενόησεν].

KJV → OLEB And I gave her space to repent*; and she willeth not to repent* of her fornication[; and she repented not].

2:22

TR → RP Ἰδού, [ἐγὼ] βάλλω αὐτὴν εἰς κλίνην, … ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων [αὐτῶν] **αὐτῆς**.

KJV → OLEB Behold, I will cast her into a bed, … except they repent of [their] *her* deeds.

2:24

TR → RP Ὑμῖν δὲ λέγω, [καὶ] **τοῖς** λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ [ἔχουσι] **ἔχουσιν** τὴν διδαχὴν ταύτην, [καὶ] οἵτινες οὐκ ἔγνωσαν τὰ [βάθη] **βαθέα** τοῦ Σατανᾶ, … οὐ [βαλῶ] **βάλλω** ἐφ᾽ ὑμᾶς ἄλλο βάρος.

KJV → OLEB But unto you I say, [and] unto the rest in Thyatira, as many as have not this doctrine, [and] which have not known the [depths] *deep things* of Satan, … I [will] put upon you none other burden.

2:25

TR → RP … [ἄχρις] **ἄχρι** οὗ ἂν ἥξω.

2:27

TR → RP … [συντρίβεται] **συντριβήσεται**· …

3:1

TR → RP … ὅτι [τὸ] ὄνομα ἔχεις ὅτι ζῇς, …

3:2

TR → RP … καὶ [στήριξον] **στήρισον** τὰ λοιπὰ ἃ [μέλλει ἀποθανεῖν] **ἔμελλες ἀποβάλλειν**· οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ[.] **μου.**

KJV → OLEB … and strengthen the things which remain, that [are] *thou wast* ready to [die] *cast away*: for I have not found thy works perfect before *my* God.

3:4

TR → RP Ἀλλ᾽ **ὀλίγα** ἔχεις [ὀλίγα] ὀνόματα [καὶ] ἐν Σάρδεσιν, … καὶ [περιπατήσουσι] **περιπατήσουσιν** μετ᾽ ἐμοῦ ἐν λευκοῖς, …

KJV → OLEB [Thou] *But thou* hast a few names [even] in Sardis, … and they shall walk with me in white: …

3:5

TR → RP … καὶ [ἐξομολογήσομαι] **ὁμολογήσω** τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου, …

3:7

TR → RP … ὁ ἔχων τὴν [κλεῖδα] **κλεῖν** τοῦ [Δαβίδ] **Δαυίδ**, ὁ ἀνοίγων καὶ οὐδεὶς [κλείει] **κλείσει αὐτήν**, [καὶ κλείει] **εἰ μὴ ὁ ἀνοίγων**· καὶ οὐδεὶς [ἀνοίγει·] **ἀνοίξει.**

KJV → OLEB … he that hath the key of David, he that openeth, and no man [shutteth; and shutteth] *shall shut it,* [and no man] *except he that* openeth; *and no man shall open;*

3:8

TR → RP Οἶδά σου τὰ ἔργα [(]· ἰδού, … [καὶ] **ἣν** οὐδεὶς δύναται κλεῖσαι αὐτήν[)], …

KJV → OLEB I know thy works: behold, … [and] *which* no man can shut [it]: …

3:9

TR → RP … ποιήσω αὐτοὺς ἵνα [ἥξωσι] **ἥξωσιν** καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι [ἐγὼ] ἠγάπησά σε.

3:11

TR → RP [ἰδού,] Ἔρχομαι ταχύ· …

KJV → OLEB [Behold,] I come quickly: …

3:14

TR → RP Καὶ τῷ ἀγγέλῳ τῆς **ἐν Λαοδικείᾳ** ἐκκλησίας [Λαοδικέων] γράψον, …

KJV → OLEB And unto the angel of the church [of the Laodiceans] *in Laodicea* write; …

3:15

TR → RP … ὄφελον ψυχρὸς [εἴης] **ἦς** ἢ ζεστός.

3:16

TR → RP Οὕτως ὅτι χλιαρὸς εἶ, καὶ **οὐ ζεστὸς** οὔτε [ψυχρὸς οὔτε ζεστός] **ψυχρός**, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

KJV → OLEB So then because thou art lukewarm, and neither *hot nor* cold [nor hot], I will spew thee out of my mouth.

3:17

TR → RP Ὅτι λέγεις, [ὅτι] Πλούσιός εἰμι, … καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ **ὁ** ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός·

3:18

TR → RP συμβουλεύω σοι ἀγοράσαι **χρυσίον** παρ᾽ ἐμοῦ [χρυσίον] πεπυρωμένον ἐκ πυρός, … καὶ [κολλούριον ἔγχρισον] **κολλύριον ἵνα ἐγχρίσῃ** τοὺς ὀφθαλμούς σου, …

KJV → OLEB I counsel thee to buy of me gold tried in the fire, … and [anoint thy eyes with] eyesalve, *that thou mayest anoint thy eyes,* …

3:20

TR → RP … καὶ ἀνοίξῃ τὴν θύραν, **καὶ** εἰσελεύσομαι πρὸς αὐτόν, …

KJV → OLEB … and open the door, I will *both* come in to him, …

4:1

TR → RP … θύρα [ἠνεῳγμένη] **ἀνεῳγμένη** ἐν τῷ οὐρανῷ, … [λέγουσα] **λέγων**, …

KJV → OLEB … a door was opened in heaven: … [which said] *one saying,* …

4:2

TR → RP … καὶ ἐπὶ [τοῦ θρόνου] **τὸν θρόνον** καθήμενος[·],

4:3

TR → RP [καὶ ὁ καθήμενος ἦν] ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ [σαρδίνῳ] **σαρδίῳ**· καὶ ἶρις κυκλόθεν τοῦ θρόνου [ὁμοία ὁράσει σμαραγδίνῳ] **ὁμοίως ὅρασις σμαραγδίνων**.

KJV → OLEB [And he that sat] *He* was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, [in sight like unto an emerald] *likewise it had the appearance of emeralds.*

4:4

TR → RP Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι [καὶ] τέσσαρες· καὶ ἐπὶ τοὺς θρόνους [εἶδον] τοὺς εἴκοσι [καὶ] τέσσαρας πρεσβυτέρους καθημένους, … καὶ [ἔσχον] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

KJV → OLEB And round about the throne were four and twenty seats: and upon the seats [I saw] four and twenty elders sitting, … and [they had] on their heads crowns of gold.

4:5

TR → RP Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ [βρονταὶ] **φωναὶ** καὶ [φωναί] **βρονταί**. Καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου[,] **αὐτοῦ**, αἵ [εἰσι τὰ] **εἰσιν** ἑπτὰ πνεύματα τοῦ Θεοῦ·

KJV → OLEB And out of the throne proceeded lightnings and *voices and* thunderings [and voices]: and there were seven lamps of fire burning before [the] *his* throne, which are the seven spirits of God.

4:6

TR → RP καὶ ἐνώπιον τοῦ θρόνου **ὡς** θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα [ζῶα] **ζῷα** γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.

KJV → OLEB And before the throne there was *as* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

4:7

TR → RP Καὶ τὸ [ζῶον] **ζῷον** τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον [ζῶον] **ζῷον** ὅμοιον μόσχῳ, καὶ τὸ τρίτον [ζῶον] **ζῷον** ἔχον [τὸ] πρόσωπον [ὡς ἄνθρωπος] **ἀνθρώπου**, καὶ τὸ τέταρτον [ζῶον] **ζῷον** ὅμοιον ἀετῷ [πετωμένῳ] **πετομένῳ**.

KJV → OLEB And the first beast was like a lion, and the second beast like a calf, and the third beast had a face [as] *of* a man, and the fourth beast was like a flying eagle.

4:8

TR → RP Καὶ **τὰ** τέσσαρα [ζῶα] **ζῷα**, ἓν καθ' [ἑαυτὸ εἶχον] **ἓν ἔχον** ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν [γέμοντα] **γέμουσιν** ὀφθαλμῶν, … [λέγοντα] **λέγοντες**, … ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ, …

KJV → OLEB And the four beasts [had] *have* each [of them] *one* six wings about him; and they [were] *are* full of eyes within: … saying, … holy, Lord God Almighty, …

4:9

TR → RP Καὶ ὅταν [δώσουσι] **δῶσιν** τὰ [ζῶα] **ζῷα** δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, …

4:10

TR → RP πεσοῦνται οἱ εἴκοσι [καὶ] τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ [προσκυνοῦσι] **προσκυνήσουσιν** τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ [βάλλουσι] **βαλοῦσιν** τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, …

KJV → OLEB the four and twenty elders fall down before him that sat on the throne, and *shall* worship him that liveth for ever and ever, and *shall* cast their crowns before the throne, …

4:11

TR → RP … [Κύριε] **ὁ κύριος καὶ ὁ θεὸς ἡμῶν**, **ὁ ἅγιος**, … ὅτι σὺ ἔκτισας [τὰ] πάντα, καὶ διὰ τὸ θέλημά σου [εἰσὶ] **ἦσαν** καὶ ἐκτίσθησαν.

KJV → OLEB … O Lord *and our God, the Holy One,* … for thou hast created all things, and for thy pleasure they [are] *were* and were created.

5:1

TR → RP Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ [ὄπισθεν] **ἔξωθεν**, …

KJV → OLEB And I saw in the right hand of him that sat on the throne a book written within and [on the backside] *without,* …

5:2

TR → RP Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα **ἐν** φωνῇ μεγάλῃ, Τίς **ἄξιός** ἐστιν [ἄξιος] ἀνοῖξαι τὸ βιβλίον, …

5:3

TR → RP Καὶ οὐδεὶς [ἠδύνατο] **ἐδύνατο** ἐν τῷ οὐρανῷ[,] [οὐδὲ] **ἄνω**, **οὔτε** ἐπὶ τῆς γῆς, [οὐδὲ] **οὔτε** ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, [οὐδὲ] **οὔτε** βλέπειν αὐτό.

KJV → OLEB And no man in heaven *above,* nor in earth, neither under the earth, was able to open the book, neither to look thereon.

5:4

TR → RP Καὶ ἐγὼ ἔκλαιον [πολλά] **πολύ**, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι [καὶ ἀναγνῶναι] τὸ βιβλίον, …

KJV → OLEB And I wept much, because no man was found worthy to open [and to read] the book, …

5:5

TR → RP … ἐνίκησεν ὁ λέων ὁ [ὢν] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα [Δαβίδ] **Δαυίδ**, [ἀνοῖξαι] **ὁ ἀνοίγων** τὸ βιβλίον καὶ [λῦσαι] τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

KJV → OLEB … the Lion of the tribe of [Juda] *Judah,* the root of David, hath prevailed [to open], *he that openeth* the book, and [to loose] the seven seals thereof.

5:6

TR → RP Καὶ εἶδον[,] [καὶ ἰδού,] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων [ζώων] **ζῴων**, … ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, … [οἵ] **ἅ** [εἰσι] **εἰσιν** τὰ ἑπτὰ **πνεύματα** τοῦ Θεοῦ [πνεύματα τὰ ἀπεσταλμένα] **ἀποστελλόμενα** εἰς πᾶσαν τὴν γῆν.

KJV → OLEB And I beheld[,] *in the midst of the throne* and [lo, in] *of* the [midst of the throne and of the] four beasts, … [stood] a Lamb *standing* as it had been slain, … which are the seven spirits of God *being* sent forth into all the earth.

5:7

TR → RP Καὶ [ἦλθε] **ἦλθεν**, καὶ [εἴληφε] **εἴληφεν** [τὸ βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

KJV → OLEB And he came and took [the book] *it* out of the right hand of him that sat upon the throne.

5:8

TR → RP Καὶ ὅτε [ἔλαβε] **ἔλαβεν** τὸ βιβλίον, τὰ τέσσαρα [ζῶα] **ζῷα** καὶ οἱ [εἰκοσιτέσσαρες] **εἴκοσι τέσσαρες** πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος [κιθάρας] **κιθάραν**, … αἵ εἰσιν [αἱ] προσευχαὶ τῶν ἁγίων.

KJV → OLEB And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them [harps] *a harp*, … which are the prayers of saints.

5:10

TR → RP καὶ ἐποίησας [ἡμᾶς] **αὐτοὺς** τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ [βασιλεύσομεν] **βασιλεύσουσιν** ἐπὶ τῆς γῆς.

KJV → OLEB and hast made [us] *them* unto our God kings and priests: and [we] *they* shall reign on the earth.

5:11

TR → RP … καὶ ἤκουσα **ὡς** φωνὴν ἀγγέλων πολλῶν [κυκλόθεν] **κύκλῳ** τοῦ θρόνου καὶ τῶν [ζώων] **ζῴων** καὶ τῶν πρεσβυτέρων· …

KJV → OLEB … and I heard *as it were* the voice of many angels round about the throne and the beasts and the elders: …

5:12

TR → RP … Ἄξιόν [ἐστι] **ἐστιν** τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ **τὸν** πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

5:13

TR → RP Καὶ πᾶν κτίσμα [ὅ] **ὃ** [ἐστιν] ἐν τῷ οὐρανῷ, καὶ [ἐν τῇ γῇ] **ἐπὶ τῆς γῆς**, … καὶ ἐπὶ τῆς θαλάσσης [ἅ] [ἐστι] **ἐστίν**, καὶ τὰ ἐν αὐτοῖς, [πάντα,] **πάντας** ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. **Ἀμήν.**

KJV → OLEB And every creature which is in heaven, and on the earth, … and [such as are] in the sea, and [all] *the things* that are in them, *I* heard [I] *them all* saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. *Amen.*

5:14

TR → RP Καὶ τὰ τέσσαρα [ζῶα] **ζῷα** [ἔλεγον,] **λέγοντα τὸ** Ἀμήν. Καὶ οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι [ἔπεσαν] **ἔπεσον**, καὶ προσεκύνησαν. [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.]

KJV → OLEB And *I heard* the four beasts [said,] *saying,* Amen. And the [four and twenty] elders fell down and worshipped [him that liveth for ever and ever].

6:1

TR → RP Καὶ εἶδον [ὅτε] **ὅτι** [ἤνοιξε] **ἤνοιξεν** τὸ ἀρνίον μίαν ἐκ τῶν **ἑπτὰ** σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων [ζώων] **ζῴων** λέγοντος, ὡς [φωνῆς] **φωνὴ** βροντῆς, Ἔρχου καὶ [βλέπε] **ἴδε.**

KJV → OLEB And I saw [when] *that* the Lamb opened one of the *seven* seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

6:2

TR → RP Καὶ [εἶδον, καὶ] ἰδού, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' [αὐτῷ] **αὐτὸν** ἔχων τόξον· … καὶ [ἐξῆλθε] **ἐξῆλθεν** νικῶν, …

KJV → OLEB And [I saw, and] behold a white horse: and he that sat on him had a bow; … and he went forth conquering, …

6:3

TR → RP Καὶ ὅτε [ἤνοιξε] **ἤνοιξεν** τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου [ζώου] **ζῴου** λέγοντος, Ἔρχου. [καὶ βλέπε.]

KJV → OLEB And when he had opened the second seal, I heard the second beast say, Come [and see].

6:4

TR → RP Καὶ ἐξῆλθεν ἄλλος ἵππος [πυρρός] **πυρός**· καὶ τῷ καθημένῳ ἐπ' [αὐτῷ] **αὐτὸν** ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην [ἀπὸ] **ἐκ** τῆς γῆς, [καὶ] ἵνα ἀλλήλους [σφάξωσι] **σφάξωσιν**· …

KJV → OLEB And there went out another horse [that was red] *of fire*: and power was given to him that sat thereon to take peace from the earth, [and] that they should kill one another: …

6:5

TR → RP Καὶ ὅτε [ἤνοιξε] **ἤνοιξεν** τὴν **σφραγῖδα τὴν** τρίτην [σφραγῖδα], ἤκουσα τοῦ τρίτου [ζώου] **ζῴου** λέγοντος, Ἔρχου καὶ [βλέπε] **ἴδε.** [καὶ εἶδον,] Καὶ ἰδού, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' [αὐτῷ] **αὐτὸν** ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

KJV → OLEB And when he had opened the third seal, I heard the third beast say, Come and see. And [I beheld, and] lo a black horse; and he that sat on him had a pair of balances in his hand.

6:7

TR → RP Καὶ ὅτε [ἤνοιξε] **ἤνοιξεν** τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα [φωνὴν] τοῦ τετάρτου [ζώου] **ζῴου** [λέγουσαν] **λέγοντος**, Ἔρχου καὶ [βλέπε] **ἴδε.**

KJV → OLEB And when he had opened the fourth seal, I heard [the voice of] the fourth beast say, Come and see.

6:8

TR → RP Καὶ [εἶδον, καὶ] ἰδού, ἵππος χλωρός, … καὶ ὁ Ἅδης [ἀκολουθεῖ μετ' αὐτοῦ] **ἠκολούθει αὐτῷ.** Καὶ ἐδόθη [αὐτοῖς] **αὐτῷ** ἐξουσία **ἐπὶ τὸ τέταρτον τῆς γῆς** ἀποκτεῖναι [ἐπὶ τὸ τέταρτον τῆς γῆς] ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, …

KJV → OLEB And [I looked, and] behold a pale horse: … and Hell followed [with] him. And power was given unto [them] *him* over the fourth part of the earth, to kill with sword, and with hunger, and with death, …

6:9

TR → RP Καὶ ὅτε [ἤνοιξε] **ἤνοιξεν** τὴν πέμπτην σφραγῖδα, … καὶ διὰ τὴν μαρτυρίαν **τοῦ ἀρνίου** ἣν εἶχον,

KJV → OLEB And when he had opened the fifth seal, … and for the testimony *of the Lamb* which they held:

6:10

TR → RP καὶ [ἔκραζον] **ἔκραξαν** φωνῇ μεγάλῃ, … ὁ ἅγιος καὶ [ὁ] ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν [ἀπὸ] **ἐκ** τῶν κατοικούντων ἐπὶ τῆς γῆς;

6:11

TR → RP Καὶ [ἐδόθησαν ἑκάστοις στολαὶ λευκαί] **ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή**, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον, [μικρόν,] ἕως [οὗ πληρώσονται] **πληρώσωσιν** καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν[,] **καὶ** οἱ μέλλοντες [ἀποκτείνεσθαι] **ἀποκτένεσθαι** ὡς καὶ αὐτοί.

KJV → OLEB And *a* white [robes were] *robe was* given unto every one of them; and it was said unto them, that they should rest yet for a [little] season, until their fellowservants also and their brethren, *and those* that should be killed as they were, should [be] *have* fulfilled *their course.*

6:12

TR → RP Καὶ εἶδον ὅτε [ἤνοιξε] **ἤνοιξεν** τὴν σφραγῖδα τὴν ἕκτην, καὶ [ἰδού,] σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος **μέλας** ἐγένετο [μέλας] ὡς σάκκος τρίχινος, καὶ ἡ σελήνη **ὅλη** ἐγένετο ὡς αἷμα,

KJV → OLEB And I beheld when he had opened the sixth seal, and [lo,] there was a great earthquake; and the sun became black as sackcloth of hair, and the *whole* moon became as blood;

6:13

TR → RP καὶ οἱ ἀστέρες τοῦ οὐρανοῦ [ἔπεσαν] **ἔπεσον** εἰς τὴν γῆν, ὡς συκῆ [βάλλει] **βαλοῦσα** τοὺς ὀλύνθους αὐτῆς, ὑπὸ **ἀνέμου** μεγάλου [ἀνέμου] σειομένη.

KJV → OLEB and the stars of heaven fell unto the earth, even as a fig tree [casteth] *casting* her untimely figs, when she is shaken of a mighty wind.

6:14

TR → RP Καὶ **ὁ** οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον [εἱλισσόμενον] **ἑλισσόμενον**, …

6:15

TR → RP … καὶ οἱ **χιλίαρχοι, καὶ οἱ** πλούσιοι, [καὶ οἱ χιλίαρχοι,] καὶ οἱ [δυνατοί] **ἰσχυροί**, καὶ πᾶς δοῦλος καὶ [πᾶς] ἐλεύθερος, …

KJV → OLEB … and the *chief captains, and the* rich men, [and the chief captains,] and the [mighty] *strong* men, and every bondman, and [every] free man, …

7:1

TR → RP Καὶ μετὰ [ταῦτα] **τοῦτο** εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, … μήτε [ἐπὶ] **ἐπί** [πᾶν] **τι** δένδρον.

KJV → OLEB And after [these things] *this* I saw four angels standing on the four corners of the earth, … nor on any tree.

7:3

TR → RP … [ἄχρις] **ἄχρι** οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

7:4

TR → RP Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, [ρμδ΄] **ἑκατὸν καὶ τεσσαράκοντα τέσσαρες** χιλιάδες, [ἐσφραγισμένοι] **ἐσφραγισμένων** ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ.

KJV → OLEB And I heard the number of them which were sealed: *a hundred* and [there were] *forty and four thousand* sealed [a hundred and forty and four thousand] of all the tribes of the children of Israel.

7:5

TR → RP Ἐκ φυλῆς Ἰούδα, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι] **ἐσφραγισμέναι**· ἐκ φυλῆς [Ῥουβήν] **Ῥουβίμ**, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]· ἐκ φυλῆς Γάδ, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]·

KJV → OLEB Of the tribe of [Juda] *Judah* were sealed twelve thousand. Of the tribe of Reuben [were sealed] twelve thousand. Of the tribe of Gad [were sealed] twelve thousand.

7:6

TR → RP ἐκ φυλῆς Ἀσήρ, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]· ἐκ φυλῆς Νεφθαλείμ, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]· ἐκ φυλῆς Μανασσῆ, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]·

KJV → OLEB Of the tribe of Aser [were sealed] twelve thousand. Of the tribe of Nephthalim [were sealed] twelve thousand. Of the tribe of Manasses [were sealed] twelve thousand.

7:7

TR → RP ἐκ φυλῆς Συμεών, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]· ἐκ φυλῆς Λευΐ, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]· ἐκ φυλῆς Ἰσαχάρ, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]·

KJV → OLEB Of the tribe of [Simeon were sealed] *Symeon* twelve thousand. Of the tribe of Levi [were sealed] twelve thousand. Of the tribe of [Isachar were sealed] *Issachar* twelve thousand.

7:8

TR → RP ἐκ φυλῆς Ζαβουλών, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]· ἐκ φυλῆς Ἰωσήφ, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι]· ἐκ φυλῆς Βενιαμίν, [ιβ΄] **δώδεκα** χιλιάδες [ἐσφραγισμένοι] **ἐσφραγισμέναι**.

KJV → OLEB Of the tribe of Zabulon [were sealed] twelve thousand. Of the tribe of Joseph [were sealed] twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

7:9

TR → RP … ὃν ἀριθμῆσαι [αὐτὸν] οὐδεὶς [ἠδύνατο] **ἐδύνατο**, … [ἑστῶτες] **ἑστῶτας** ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, [περιβεβλημένοι] **περιβεβλημένους** στολὰς λευκάς, καὶ [φοίνικες] **φοίνικας** ἐν ταῖς χερσὶν αὐτῶν·

KJV → OLEB … which no man could number, … [stood] *standing* before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

7:10

TR → RP καὶ [κράζοντες] **κράζουσιν** φωνῇ μεγάλῃ, … Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ [τοῦ θρόνου] **τῷ θρόνῳ**, …

KJV → OLEB and [cried] *they cry* with a loud voice, … Salvation to our God which sitteth upon the throne, …

7:11

TR → RP Καὶ πάντες οἱ ἄγγελοι [ἑστήκεσαν] **εἱστήκεισαν** κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων [ζώων] **ζῴων**, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ [πρόσωπον] **τὰ πρόσωπα** αὐτῶν, …

7:14

TR → RP Καὶ [εἴρηκα] **εἶπον** αὐτῷ, [Κύριε,] **Κύριέ μου**, σὺ οἶδας. Καὶ [εἶπέ] **εἶπέν** μοι, … καὶ ἐλεύκαναν [αὐτὰς] ἐν τῷ αἵματι τοῦ ἀρνίου.

KJV → OLEB And I said unto him, [Sir] *My lord*, thou knowest. And he said to me, … and made them white in the blood of the Lamb.

7:15

TR → RP … καὶ ὁ καθήμενος ἐπὶ [τοῦ θρόνου] **τῷ θρόνῳ** σκηνώσει ἐπ' αὐτούς.

7:16

TR → RP … [οὐδὲ] **οὐδ' οὐ** μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, …

7:17

TR → RP ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου [ποιμανεῖ] **ποιμαίνει** αὐτούς, καὶ [ὁδηγήσει] **ὁδηγεῖ** αὐτοὺς ἐπὶ [ζώσας] **ζωῆς** πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον [ἀπὸ] **ἐκ** τῶν ὀφθαλμῶν αὐτῶν.

KJV → OLEB For the Lamb which is in the midst of the throne [shall feed] *feedeth* them, and [shall lead] *leadeth* them unto [living] fountains of waters *of life*: and God shall wipe away all tears from their eyes.

8:3

TR → RP Καὶ ἄλλος ἄγγελος [ἦλθε] **ἦλθεν**, καὶ ἐστάθη ἐπὶ [τὸ θυσιαστήριον] **τοῦ θυσιαστηρίου**, …

8:5

TR → RP Καὶ εἴληφεν ὁ ἄγγελος [τὸ] **τὸν** λιβανωτόν, καὶ ἐγέμισεν [αὐτὸ] **αὐτὸν** ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, … καὶ ἐγένοντο **βρονταὶ καὶ** φωναὶ [καὶ βρονταὶ] καὶ ἀστραπαὶ καὶ σεισμός.

KJV → OLEB And the angel took the censer, and filled it with fire of the altar, … and there were *thunderings, and* voices, [and thunderings,] and lightnings, and an earthquake.

8:7

TR → RP Καὶ ὁ πρῶτος [ἄγγελος] [ἐσάλπισε] **ἐσάλπισεν**, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα **ἐν** αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· **καὶ τὸ τρίτον τῆς γῆς κατεκάη**, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

KJV → OLEB The first [angel] sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth[:], *and the third part of the earth was burnt up:* and the third part of trees was burnt up, and all green grass was burnt up.

8:8

TR → RP Καὶ ὁ δεύτερος ἄγγελος [ἐσάλπισε] **ἐσάλπισεν**, καὶ ὡς ὄρος μέγα [πυρὶ] καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· …

KJV → OLEB And the second angel sounded, and as it were a great mountain burning [with fire] was cast into the sea: …

8:9

TR → RP καὶ [ἀπέθανε] **ἀπέθανεν** τὸ τρίτον τῶν κτισμάτων [τῶν] ἐν τῇ θαλάσσῃ, …

8:10

TR → RP Καὶ ὁ τρίτος ἄγγελος [ἐσάλπισε] **ἐσάλπισεν**, … καὶ ἐπὶ τὰς πηγὰς **τῶν** ὑδάτων.

8:11

TR → RP Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται **ὁ** Ἄψινθος· καὶ [γίνεται] **ἐγένετο** τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ **τῶν** ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, …

KJV → OLEB and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many *of the* men died of the waters, …

8:12

TR → RP Καὶ ὁ τέταρτος ἄγγελος [ἐσάλπισε] **ἐσάλπισεν**, … καὶ **τὸ τρίτον αὐτῆς μὴ φάνῃ** ἡ ἡμέρα [μὴ φαίνῃ τὸ τρίτον αὐτῆς], …

8:13

TR → RP … καὶ ἤκουσα ἑνὸς [ἀγγέλου πετωμένου] **ἀετοῦ πετομένου** ἐν μεσουρανήματι, …

KJV → OLEB … and heard an [angel] *eagle* flying through the midst of heaven, …

9:1

TR → RP Καὶ ὁ πέμπτος ἄγγελος [ἐσάλπισε] **ἐσάλπισεν**, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου.

KJV → OLEB And the fifth angel sounded, and I saw a star [fall] *fallen* from heaven unto the earth: and to him was given the key of the bottomless pit.

9:2

TR → RP Καὶ [ἤνοιξε] **ἤνοιξεν** τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου [μεγάλης] **καιομένης**, …

KJV → OLEB And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a [great] *burning* furnace; …

9:4

TR → RP Καὶ ἐρρέθη αὐταῖς ἵνα μὴ [ἀδικήσωσι] **ἀδικήσωσιν** τὸν χόρτον τῆς γῆς, … εἰ μὴ τοὺς ἀνθρώπους [μόνους] οἵτινες οὐκ [ἔχουσι] **ἔχουσιν** τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

KJV → OLEB And it was commanded them that they should not hurt the grass of the earth, … but [only] those men which have not the seal of God in their foreheads.

9:6

TR → RP … καὶ [οὐχ] **οὐ μὴ** εὑρήσουσιν αὐτόν· … καὶ φεύξεται [ὁ θάνατος] ἀπ᾽ αὐτῶν **ὁ θάνατος**.

KJV → OLEB … and shall [not] *in no wise* find it; … and death shall flee from them.

9:7

TR → RP … καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι [ὅμοιοι χρυσῷ] **χρυσοῖ**, …

KJV → OLEB … and on their heads were as it were *golden* crowns [like gold], …

9:10

TR → RP … καὶ κέντρα. [ἦν] **Καὶ** ἐν ταῖς οὐραῖς αὐτῶν[·] [καὶ ἡ ἐξουσία αὐτῶν] **ἐξουσίαν ἔχουσιν τοῦ** ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

KJV → OLEB … and [there were] stings*; and* in their tails[: and their] *they have* power [was] to hurt men five months.

9:11

TR → RP [καὶ ἔχουσιν] **Ἔχουσαι βασιλέα** ἐπ᾽ αὐτῶν [βασιλέα τὸν] ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ [Ἀβαδδών] **Ἀββαδών**, [καὶ] ἐν **δὲ** τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

KJV → OLEB [And they] *They* had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

9:12

TR → RP … [ἔρχονται] **ἔρχεται** ἔτι δύο οὐαὶ μετὰ ταῦτα.

9:14

TR → RP λέγουσαν τῷ ἕκτῳ ἀγγέλῳ [ὃς εἶχε] **ὁ ἔχων** τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

KJV → OLEB saying to the sixth angel which had the trumpet, Loose the four angels which are bound [in] *at* the great river Euphrates.

9:15

TR → RP Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ **εἰς τὴν** ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα [ἀποκτείνωσι] **ἀποκτείνωσιν** τὸ τρίτον τῶν ἀνθρώπων.

KJV → OLEB And the four angels were loosed, which were prepared for an hour, and *for* a day, and a month, and a year, for to slay the third part of men.

9:16

TR → RP Καὶ ὁ ἀριθμὸς **τῶν** στρατευμάτων τοῦ [ἱππικοῦ δύο] **ἵππου** μυριάδες μυριάδων· [καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν.

KJV → OLEB And the number of the army of the [horsemen] *horse* were [two] *a* hundred thousand thousand: [and] I heard the number of them.

9:18

TR → RP [ὑπὸ] **Ἀπὸ** τῶν τριῶν **πληγῶν** τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, [ἐκ] **ἀπὸ** τοῦ πυρὸς καὶ [ἐκ] τοῦ καπνοῦ καὶ [ἐκ] τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

KJV → OLEB By these three *plagues* was the third part of men killed, by the fire, and [by] the smoke, and [by] the brimstone, which issued out of their mouths.

9:19

TR → RP Ἡ γὰρ ἐξουσία [αὐτῶν] **τῶν ἵππων** ἐν τῷ στόματι αὐτῶν [ἐστί] **ἐστίν**, ... αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι [ὄφεσιν] **ὄφεων**, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς [ἀδικοῦσι] **ἀδικοῦσιν**.

KJV → OLEB For [their] *the* power *of the horses* is in their mouth, … for their tails were like unto serpents, and had heads, and with them they do hurt.

9:20

TR → RP ... ἵνα μὴ [προσκυνήσωσι] **προσκυνήσωσιν** τὰ δαιμόνια, καὶ **τὰ** εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ...

10:1

TR → RP Καὶ εἶδον [ἄλλον] ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ... καὶ **ἡ** ἶρις ἐπὶ τῆς κεφαλῆς[,] **αὐτοῦ**, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, ...

KJV → OLEB And I saw [another] *a* mighty angel come down from heaven, … and [a] *the* rainbow was upon his head, and his face was as it were the sun, …

10:2

TR → RP καὶ [εἶχεν] **ἔχων** ἐν τῇ χειρὶ αὐτοῦ [βιβλαρίδιον] **βιβλίον** ἀνεῳγμένον· καὶ [ἔθηκε] **ἔθηκεν** τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ [τὴν θάλασσαν] **τῆς θαλάσσης**, τὸν δὲ εὐώνυμον ἐπὶ [τὴν γῆν] **τῆς γῆς**,

KJV → OLEB and he had in his hand a [little] book open: and he set his right foot upon the sea, and his left foot on the earth,

10:4

TR → RP Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ [βρονταὶ] **βρονταί**, [τὰς φωνὰς ἑαυτῶν,] ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, [λέγουσάν] **λέγουσαν**, [μοι,] Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ [ταῦτα] **αὐτὰ** γράψῃς.

KJV → OLEB And when the seven thunders had [uttered their voices] *spoken*, I was about to write: and I heard a voice from heaven saying [unto me], Seal up those things which the seven thunders uttered, and write them not.

10:5

TR → RP Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς [ἦρε] **ἦρεν** τὴν χεῖρα αὐτοῦ **τὴν δεξιὰν** εἰς τὸν οὐρανόν,

KJV → OLEB And the angel which I saw stand upon the sea and upon the earth lifted up his *right* hand to heaven,

10:6

TR → RP καὶ ὤμοσεν [ἐν] τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς [ἔκτισε] **ἔκτισεν** τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, … ὅτι χρόνος [οὐκ] **οὐκέτι** ἔσται [ἔτι]·

10:7

TR → RP [ἀλλὰ] **ἀλλ'** ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ [τελεσθῇ] **ἐτελέσθη** τὸ μυστήριον τοῦ Θεοῦ, ὡς [εὐηγγέλισε] **εὐηγγέλισεν** [τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις] **τοὺς δούλους αὐτοῦ τοὺς προφήτας**.

KJV → OLEB but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [should be] *was* finished, as he hath declared to his servants the prophets.

10:8

TR → RP … λάβε τὸ [βιβλαρίδιον] **βιβλιδάριον** τὸ [ἠνεῳγμένον] **ἀνεῳγμένον** ἐν τῇ χειρὶ **τοῦ** ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

10:9

TR → RP … λέγων αὐτῷ[,] [Δός] **δοῦναί** μοι τὸ [βιβλαρίδιον] **βιβλιδάριον**. …

KJV → OLEB … and said unto him[, Give] *that he should give* me the little book. …

10:10

TR → RP Καὶ ἔλαβον τὸ [βιβλαρίδιον] **βιβλίον** ἐκ τῆς χειρὸς τοῦ ἀγγέλου, …

KJV → OLEB And I took the [little] book out of the angel's hand, …

10:11

TR → RP Καὶ [λέγει] **λέγουσίν** μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ **ἐπὶ** [ἔθνεσι] **ἔθνεσιν** καὶ γλώσσαις καὶ [βασιλεῦσι] **βασιλεῦσιν** πολλοῖς.

KJV → OLEB And [he] *they* said unto me, Thou must prophesy again before many peoples, and *before* nations, and tongues, and kings.

11:1

TR → RP Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, [καὶ ὁ ἄγγελος εἱστήκει,] λέγων, …

KJV → OLEB And there was given me a reed like unto a rod: and [the angel stood] *one said,* [saying,] …

11:2

TR → RP … ὅτι ἐδόθη τοῖς [ἔθνεσι] **ἔθνεσιν**· καὶ τὴν πόλιν τὴν ἁγίαν [πατήσουσι] **πατήσουσιν** μῆνας τεσσαράκοντα **καὶ** δύο.

11:4

TR → RP … καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ [Θεοῦ] **κυρίου** τῆς γῆς ἑστῶσαι.

KJV → OLEB … and the two candlesticks standing before the [God] *Lord* of the earth.

11:5

TR → RP Καὶ εἴ τις αὐτοὺς [θέλῃ] **θέλει** ἀδικῆσαι, … καὶ εἴ τις **θέλει** αὐτοὺς [θέλῃ] ἀδικῆσαι, [οὕτω] **οὕτως** δεῖ αὐτὸν ἀποκτανθῆναι.

11:6

TR → RP Οὗτοι ἔχουσιν **τὸν οὐρανὸν** ἐξουσίαν κλεῖσαι [τὸν οὐρανόν], ἵνα μὴ **ὑετὸς** βρέχῃ [ὑετὸς] [ἐν ἡμέραις] **τὰς ἡμέρας τῆς προφητείας** αὐτῶν [τῆς προφητείας]· … καὶ πατάξαι τὴν γῆν **ὁσάκις ἐὰν θελήσωσιν ἐν** πάσῃ πληγῇ[, ὁσάκις ἐὰν θελήσωσι].

KJV → OLEB These have power to shut heaven, that it rain not in the days of their prophecy: … and to smite the earth *as often as they will,* with all plagues[, as often as they will].

11:7

TR → RP Καὶ ὅταν [τελέσωσι] **τελέσωσιν** τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει [πόλεμον] μετ' αὐτῶν **πόλεμον**, …

11:8

TR → RP Καὶ [τὰ πτώματα] **τὸ πτῶμα** αὐτῶν ἐπὶ τῆς πλατείας **τῆς** πόλεως τῆς μεγάλης, … ὅπου καὶ ὁ Κύριος [ἡμῶν] **αὐτῶν** ἐσταυρώθη.

KJV → OLEB And their dead [bodies] *body* shall lie in the street of the great city, … where also [our] *their* Lord was crucified.

11:9

TR → RP Καὶ [βλέψουσιν] **βλέπουσιν** ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν [τὰ πτώματα] **τὸ πτῶμα** αὐτῶν ἡμέρας τρεῖς [καὶ] ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ [ἀφήσουσι] **ἀφήσουσιν** τεθῆναι εἰς [μνήματα] **μνῆμα**.

KJV → OLEB And they of the people and kindreds and tongues and nations [shall] see their dead [bodies] *body* three days and a half, and shall not suffer their dead bodies to be put in [graves] *a grave.*

11:10

TR → RP Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς [χαροῦσιν] **χαίρουσιν** ἐπ' αὐτοῖς[,] καὶ εὐφρανθήσονται, καὶ δῶρα [πέμψουσιν] **δώσουσιν** ἀλλήλοις, …

KJV → OLEB And they that dwell upon the earth [shall] rejoice over them, and *shall* make merry, and shall [send] *give* gifts one to another; …

11:11

TR → RP … πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν [ἐπ'] **εἰς** αὐτούς, …

11:12

TR → RP Καὶ [ἤκουσαν] **ἤκουσα** φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς, …

KJV → OLEB And [they] *I* heard a great voice from heaven saying unto them, …

11:13

TR → RP Καὶ ἐν ἐκείνῃ τῇ [ὥρᾳ] **ἡμέρᾳ** ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως [ἔπεσε] **ἔπεσεν**, …

KJV → OLEB And the same [hour] *day* was there a great earthquake, and the tenth part of the city fell, …

11:14

TR → RP Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· [καὶ] **ἡ οὐαὶ ἡ τρίτη,** ἰδού, [ἡ οὐαὶ ἡ τρίτη] ἔρχεται ταχύ.

KJV → OLEB The second woe is past; [and] *the third woe,* behold, [the third woe] cometh quickly.

11:15

TR → RP Καὶ ὁ ἕβδομος ἄγγελος [ἐσάλπισε] **ἐσάλπισεν**, ... Ἐγένοντο αἱ βασιλεῖαι] **Ἐγένετο ἡ βασιλεία** τοῦ κόσμου[,] τοῦ Κυρίου ἡμῶν[,] καὶ τοῦ Χριστοῦ αὐτοῦ, ...

KJV → OLEB And the seventh angel sounded; … The [kingdoms] *kingdom* of this world [are] *is* become the [kingdoms] *kingdom* of our Lord, and of his Christ; …

11:16

TR → RP Καὶ οἱ εἴκοσι [καὶ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, [ἔπεσαν] **ἔπεσον** ἐπὶ τὰ πρόσωπα αὐτῶν, ...

11:17

TR → RP ... ὁ ὢν καὶ ὁ ἦν, [καὶ ὁ ἐρχόμενος,] ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, ...

KJV → OLEB … which art, and wast[, and art to come]; because thou hast taken to thee thy great power, …

11:19

TR → RP ... καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης [αὐτοῦ] **τοῦ κυρίου** ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ [καὶ σεισμὸς] καὶ χάλαζα μεγάλη.

KJV → OLEB … and there was seen in his temple the ark of [his] *the Lord's* testament: and there were lightnings, and voices, and thunderings, and [an earthquake, and] great hail.

12:2

TR → RP ... [κράζει] **ἔκραζεν** ὠδίνουσα, ...

12:3

TR → RP ... καὶ ἰδού, δράκων **πυρὸς** μέγας [πυρρός], ... καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ **ἑπτὰ** διαδήματα [ἑπτά].

KJV → OLEB … and behold a great [red] dragon *of fire,* … and seven crowns upon his heads.

12:5

TR → RP ... καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ **πρὸς** τὸν θρόνον αὐτοῦ.

12:6

TR → RP ... ὅπου ἔχει **ἐκεῖ** τόπον ἡτοιμασμένον [ἀπὸ] **ὑπὸ** τοῦ Θεοῦ, ἵνα ἐκεῖ [τρέφωσιν] **ἐκτρέφωσιν** αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

KJV → OLEB … where she hath *there* a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

12:7

TR → RP Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ [ἐπολέμησαν κατὰ] **πολεμῆσαι μετὰ** τοῦ δράκοντος· καὶ ὁ δράκων [ἐπολέμησε] **ἐπολέμησεν**, καὶ οἱ ἄγγελοι αὐτοῦ,

KJV → OLEB And there was war in heaven: Michael and his angels [fought against] *were to fight with* the dragon; and the dragon fought and his angels,

12:8

TR → RP καὶ οὐκ [ἴσχυσαν] **ἴσχυσεν**, [οὔτε] **οὐδὲ** τόπος εὑρέθη [αὐτῶν] **αὐτῷ** ἔτι ἐν τῷ οὐρανῷ.

KJV → OLEB and *he* prevailed not; neither was [their] *a* place *for him* found any more in heaven.

12:9

TR → RP … ὁ καλούμενος διάβολος καὶ [ὁ] Σατανᾶς, …

12:10

TR → RP Καὶ ἤκουσα φωνὴν μεγάλην [λέγουσαν] ἐν τῷ οὐρανῷ, **λέγουσαν**, … ὅτι [κατεβλήθη] **ἐβλήθη** ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, …

KJV → OLEB And I heard a loud voice [saying] in heaven, *saying,* … for the accuser of our brethren is cast [down] *out,* …

12:12

TR → RP Διὰ τοῦτο εὐφραίνεσθε, [οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες[·]. Οὐαὶ [τοῖς κατοικοῦσι τὴν γῆν] **τῇ γῇ** καὶ [τὴν θάλασσαν] **τῇ θαλάσσῃ**, …

KJV → OLEB Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the [inhabitants of] *earth and* the [earth and of the] sea! …

12:14

TR → RP … [ὅπου τρέφεται] **ὅπως τρέφηται** ἐκεῖ καιρόν, …

KJV → OLEB … [where] *that* she [is] *might be* nourished *there* for a time, …

12:15

TR → RP Καὶ ἔβαλεν ὁ ὄφις **ἐκ τοῦ στόματος αὐτοῦ** ὀπίσω τῆς γυναικὸς [ἐκ τοῦ στόματος αὐτοῦ] ὕδωρ ὡς ποταμόν, ἵνα [ταύτην] **αὐτὴν** ποταμοφόρητον ποιήσῃ.

12:17

TR → RP … καὶ [ἀπῆλθε] **ἀπῆλθεν** ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν [τοῦ] Ἰησοῦ. [Χριστοῦ·]

KJV → OLEB … and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus [Christ].

13:1

TR → RP Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης[.]· … ἔχον **κέρατα δέκα καὶ** κεφαλὰς [ἑπτὰ καὶ κέρατα δέκα] **ἑπτά**, … καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ [ὄνομα] **ὀνόματα** βλασφημίας.

KJV → OLEB And I stood upon the sand of the sea, … having *ten horns and* seven heads [and ten horns], … and upon his heads the [name] *names* of blasphemy.

13:2

TR → RP … καὶ οἱ πόδες αὐτοῦ ὡς [ἄρκτου] **ἄρκου**, …

13:3

TR → RP Καὶ [εἶδον] μίαν **ἐκ** τῶν κεφαλῶν αὐτοῦ [ὡς] **ὡσεὶ** ἐσφαγμένην εἰς θάνατον· …

KJV → OLEB And [I saw] one of his heads *was* as it were wounded to death; …

13:4

TR → RP καὶ προσεκύνησαν [τὸν δράκοντα ὃς ἔδωκεν] **τῷ δράκοντι τῷ δεδωκότι τὴν** ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν [τὸ θηρίον] **τῷ θηρίῳ**, … **Καὶ** τίς [δύναται] **δυνατὸς** πολεμῆσαι μετ' αὐτοῦ;

KJV → OLEB And they worshipped the dragon which [gave] *had given the* power unto the beast: and they worshipped the beast, … *And* who is able to make war with him?

13:5

TR → RP Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ [βλασφημίας] **βλασφημίαν**· καὶ ἐδόθη αὐτῷ ἐξουσία **πόλεμον** ποιῆσαι μῆνας τεσσαράκοντα δύο.

KJV → OLEB And there was given unto him a mouth speaking great things and [blasphemies] *blasphemy*; and power was given unto him to [continue] *make war* forty and two months.

13:6

TR → RP Καὶ [ἤνοιξε] **ἤνοιξεν** τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, … καὶ τὴν σκηνὴν αὐτοῦ, [καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

KJV → OLEB And he opened his mouth in blasphemy against God, … and his tabernacle, [and] *even* them that dwell in heaven.

13:7

TR → RP Καὶ ἐδόθη αὐτῷ **ποιῆσαι** πόλεμον [ποιῆσαι] μετὰ τῶν ἁγίων, … καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν **καὶ λαὸν** καὶ γλῶσσαν καὶ ἔθνος.

KJV → OLEB And it was given unto him to make war with the saints, … and power was given him over all kindreds, *and people,* and tongues, and nations.

13:8

TR → RP … ὧν οὐ γέγραπται [τὰ ὀνόματα] **τὸ ὄνομα** ἐν [τῇ βίβλῳ] **τῷ βιβλίῳ** τῆς ζωῆς τοῦ ἀρνίου **τοῦ** ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

KJV → OLEB … *every one* whose [names are] *name is* not written in the book of life of the Lamb *who was* slain from the foundation of the world.

13:10

TR → RP Εἴ τις [αἰχμαλωσίαν συνάγει, εἰς] **ἔχει** αἰχμαλωσίαν, ὑπάγει· …

KJV → OLEB He that [leadeth into] *hath* captivity [shall go into captivity] *goeth away*: …

13:12

TR → RP … Καὶ [ποιεῖ] **ἐποίει** τὴν γῆν καὶ τοὺς **ἐν αὐτῇ** κατοικοῦντας [ἐν αὐτῇ] ἵνα [προσκυνήσωσι] **προσκυνήσωσιν** τὸ θηρίον τὸ πρῶτον, …

KJV → OLEB … and [causeth] *caused* the earth and them which dwell therein to worship the first beast, …

13:13

TR → RP … **καὶ πῦρ** ἵνα [καὶ πῦρ ποιῇ καταβαίνειν] ἐκ τοῦ οὐρανοῦ [εἰς] **καταβαίνῃ ἐπὶ** τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

KJV → OLEB … [so] *even fire,* that [he maketh fire] *it should* come down from heaven [on] *upon* the earth in the sight of men,

13:14

TR → RP Καὶ πλανᾷ τοὺς **ἐμοὺς τοὺς** κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ [ἔχει] **εἶχεν** [τὴν] πληγὴν **καὶ ἔζησεν ἀπὸ** τῆς μαχαίρας [καὶ ἔζησε].

KJV → OLEB and deceiveth [them] *my people* that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had *a wound, and did live from* the [wound by a] sword[, and did live].

13:15

TR → RP Καὶ ἐδόθη αὐτῷ **πνεῦμα** δοῦναι [πνεῦμα] τῇ εἰκόνι τοῦ θηρίου, … ὅσοι [ἂν] **ἐὰν** μὴ [προσκυνήσωσι] **προσκυνήσωσιν** [τὴν εἰκόνα] **τῇ εἰκόνι** τοῦ θηρίου, [ἵνα] [ἀποκτανθῶσι] **ἀποκτανθῶσιν**.

13:16

TR → RP … ἵνα [δώσῃ] **δώσωσιν** αὐτοῖς [χάραγμα] **χαράγματα** ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ [τῶν μετώπων] **τὸ μέτωπον** αὐτῶν,

KJV → OLEB … to receive [a mark] *marks* in their right hand, or in their [foreheads] *forehead*:

13:17

TR → RP καὶ ἵνα μή τις [δύνηται] **δύναται** ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, [ἢ] τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

KJV → OLEB and that no man [might] *can* buy or sell, save he that [had] *hath* the mark, [or] the name of the beast, or the number of his name.

13:18

TR → RP … Ὁ ἔχων [τὸν] νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου [ἐστί] **ἐστίν**, καὶ ὁ ἀριθμὸς αὐτοῦ [χξς´] **ἐστὶν ἑξακόσια ἑξήκοντα ἕξ**.

14:1

TR → RP … καὶ ἰδού, **τὸ** ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ **ἀριθμὸς** ἑκατὸν [τεσσαρακοντατέσσαρες] **τεσσαράκοντα τέσσαρες** χιλιάδες, ἔχουσαι **τὸ ὄνομα αὐτοῦ καὶ** τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

KJV → OLEB … and lo, [a] *the* Lamb stood on the mount Sion, and with him a hundred forty and four thousand *in number,* having his *name and his* Father's name written in their foreheads.

14:2

TR → RP … καὶ [φωνὴν] **ἡ φωνὴ ἣν** ἤκουσα **ὡς** κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

KJV → OLEB … and *the voice* I heard [the voice] *was as* of harpers harping with their harps:

14:3

TR → RP Καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων [ζώων] **ζῴων** καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς [ἠδύνατο] **ἐδύνατο** μαθεῖν τὴν ᾠδήν, εἰ μὴ αἱ ἑκατὸν [τεσσαρακοντατέσσαρες] **τεσσαράκοντα τέσσαρες** χιλιάδες, …

KJV → OLEB and they sung [as it were] a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, …

14:4

TR → RP … Οὗτοι **ὑπὸ Ἰησοῦ** ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ.

KJV → OLEB … These were redeemed *by Jesus* from among men, being the first-fruits unto God and to the Lamb.

14:5

TR → RP Καὶ **οὐχ εὑρέθη** ἐν τῷ στόματι αὐτῶν [οὐχ εὑρέθη δόλος] **ψεῦδος**· ἄμωμοι γάρ εἰσιν. [ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.]

KJV → OLEB And in their mouth was found no [guile] *lie*: for they are without fault [before the throne of God].

14:6

TR → RP Καὶ εἶδον [ἄλλον] ἄγγελον [πετώμενον] **πετόμενον** ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς [κατοικοῦντας] **καθημένους** ἐπὶ τῆς γῆς, καὶ **ἐπὶ** πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

KJV → OLEB And I saw [another] *an* angel fly in the midst of heaven, having the everlasting gospel to preach unto them that [dwell] *abide* on the earth, and to every nation, and kindred, and tongue, and people,

14:7

TR → RP [λέγοντα] **λέγων** ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν [Θεόν] **κύριον**, … καὶ προσκυνήσατε [τῷ ποιήσαντι] **αὐτὸν τὸν ποιήσαντα** τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

KJV → OLEB saying with a loud voice, Fear [God] *the Lord*, … and worship him that made heaven, and earth, and the sea, and the fountains of waters.

14:8

TR → RP Καὶ ἄλλος **δεύτερος** ἄγγελος [ἠκολούθησε] **ἠκολούθησεν**, … Ἔπεσεν [ἔπεσε] Βαβυλὼν ἡ [πόλις ἡ] μεγάλη, [ὅτι] ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς [πεπότικε] **πεπότικεν** πάντα **τὰ** ἔθνη.

KJV → OLEB And there followed another*, a second* angel, … Babylon *the great* is fallen[, is fallen, that great city, because]*:* she made all nations drink of the wine of the wrath of her fornication.

14:9

TR → RP Καὶ **ἄλλος ἄγγελος** τρίτος [ἄγγελος] ἠκολούθησεν αὐτοῖς, … Εἴ τις **προσκυνεῖ** τὸ θηρίον [προσκυνεῖ] καὶ τὴν εἰκόνα αὐτοῦ, …

KJV → OLEB And *another angel,* the third, [angel] followed them, … If any man worship the beast and his image, …

14:11

TR → RP καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν **εἰς αἰῶνας αἰώνων** ἀναβαίνει [εἰς αἰῶνας αἰώνων]· …

14:12

TR → RP Ὧδε **ἡ** ὑπομονὴ τῶν ἁγίων ἐστίν· [ὧδε] οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

KJV → OLEB Here is the patience of the saints: [here are] they that keep the commandments of God, and the faith of Jesus.

14:13

TR → RP Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, [μοι,] Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ [ἀποθνήσκοντες] **ἀποθνῄσκοντες** ἀπ᾽ ἄρτι· [ναί,] λέγει **Ναὶ** τὸ πνεῦμα, …

KJV → OLEB And I heard a voice from heaven saying [unto me], Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, …

14:14

TR → RP … καὶ ἐπὶ τὴν νεφέλην [καθήμενος ὅμοιος] **καθήμενον ὅμοιον** υἱῷ ἀνθρώπου, …

KJV → OLEB … and upon the cloud one [sat] *sitting* like unto the Son of man, …

14:15

TR → RP … κράζων ἐν **φωνῇ** μεγάλῃ [φωνῇ] τῷ καθημένῳ ἐπὶ τῆς νεφέλης, … ὅτι [ἦλθέ] **ἦλθεν** [σοι] ἡ ὥρα [τοῦ] θερίσαι, …

KJV → OLEB … crying with a loud voice to him that sat on the cloud, … for the time is come [for thee] to reap; …

14:19

TR → RP … καὶ [ἐτρύγησε] **ἐτρύγησεν** τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ [τὴν μεγάλην] **τὸν μέγαν.**

14:20

TR → RP Καὶ ἐπατήθη ἡ ληνὸς [ἔξω] **ἔξωθεν** τῆς πόλεως, …

15:2

TR → RP … καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ [χαράγματος αὐτοῦ, ἐκ τοῦ] ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, …

KJV → OLEB … and them that had gotten the victory over the beast, and over his image, and over [his mark, and over] the number of his name, …

15:3

TR → RP Καὶ [ᾄδουσι] **ᾄδουσιν** τὴν ᾠδὴν [Μωσέως] **Μωϋσέως** τοῦ δούλου τοῦ Θεοῦ, … δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν [ἁγίων] **ἐθνῶν.**

KJV → OLEB And they sing the song of Moses the servant of God, … just and true are thy ways, thou King of [saints] *the nations.*

15:4

TR → RP … Ὅτι μόνος [ὅσιος] **ἅγιος**· ὅτι πάντα τὰ ἔθνη [ἥξουσι] **ἥξουσιν** καὶ προσκυνήσουσιν ἐνώπιόν σου, …

15:5

TR → RP … καὶ [ἰδού,] ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·

KJV → OLEB … and [behold,] the temple of the tabernacle of the testimony in heaven was opened:

15:6

TR → RP καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι **οἱ** ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, **οἳ ἦσαν** ἐνδεδυμένοι λίνον καθαρὸν [καὶ] λαμπρόν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς[.]·

KJV → OLEB and the seven angels came out of the temple, having the seven plagues, *who were* clothed in pure [and] white linen, and having their breasts girded with golden girdles.

15:8

TR → RP … καὶ οὐδεὶς [ἠδύνατο] **ἐδύνατο** εἰσελθεῖν εἰς τὸν ναόν, …

16:1

TR → RP … καὶ ἐκχέατε τὰς **ἑπτὰ** φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

KJV → OLEB … and pour out the *seven* vials of the wrath of God upon the earth.

16:2

TR → RP … καὶ [ἐξέχεε] **ἐξέχεεν** τὴν φιάλην αὐτοῦ [ἐπὶ] **εἰς** τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν [εἰς] **ἐπὶ** τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς **προσκυνοῦντας** τῇ εἰκόνι αὐτοῦ [προσκυνοῦντας].

KJV → OLEB … and poured out his vial [upon] *into* the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

16:4

TR → RP Καὶ ὁ τρίτος [ἄγγελος] [ἐξέχεε] **ἐξέχεεν** τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· …

KJV → OLEB And the third [angel] poured out his vial upon the rivers and fountains of waters; …

16:5

TR → RP Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος[,] [Κύριε,] εἶ, ὁ ὢν καὶ ὁ ἦν, [καὶ] ὁ [ἐσόμενος] **ὅσιος**, ὅτι ταῦτα ἔκρινας·

KJV → OLEB And I heard the angel of the waters say, Thou art righteous, [O Lord,] which art, and wast, [and shalt be] *the Holy One*, because thou hast judged thus.

16:6

TR → RP … [ἄξιοι] **ἄξιοί** [γάρ] [εἰσι] **εἰσιν**.

KJV → OLEB … [for] they are worthy.

16:7

TR → RP Καὶ ἤκουσα [ἄλλου ἐκ] τοῦ θυσιαστηρίου λέγοντος, …

KJV → OLEB And I heard [another out of] the altar say, …

16:8

TR → RP Καὶ ὁ τέταρτος ἄγγελος [ἐξέχεε] **ἐξέχεεν** τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι **ἐν πυρὶ** τοὺς ἀνθρώπους [ἐν πυρί].

16:9

TR → RP … καὶ ἐβλασφήμησαν **οἱ ἄνθρωποι** τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, …

KJV → OLEB … and *men* blasphemed the name of God, which hath power over these plagues: …

16:10

TR → RP Καὶ ὁ πέμπτος [ἄγγελος] [ἐξέχεε] **ἐξέχεεν** τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· … καὶ [ἐμασσῶντο] **ἐμασῶντο** τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

KJV → OLEB And the fifth [angel] poured out his vial upon the seat of the beast; … and they gnawed their tongues for pain,

16:12

TR → RP Καὶ ὁ ἕκτος [ἄγγελος] [ἐξέχεε] **ἐξέχεεν** τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν [τὸν] Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ [ἀνατολῶν] **ἀνατολῆς** ἡλίου.

KJV → OLEB And the sixth [angel] poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

16:13

TR → RP … πνεύματα **ἀκάθαρτα** τρία [ἀκάθαρτα] [ὅμοια βατράχοις] **ὡς βάτραχοι**·

16:14

TR → RP [εἰσὶ] **εἰσὶν** γὰρ πνεύματα [δαιμόνων] **δαιμονίων** ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς [τῆς γῆς καὶ] τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος[.]—

KJV → OLEB For they are the spirits of devils, working miracles, which go forth unto the kings [of the earth and] of the whole world, to gather them to the battle of that great day of God Almighty.

16:16

TR → RP Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ [Ἁρμαγεδδών] **Ἁρμαγεδών**.

16:17

TR → RP Καὶ ὁ ἕβδομος [ἄγγελος] [ἐξέχεε] **ἐξέχεεν** τὴν φιάλην αὐτοῦ [εἰς] **ἐπὶ** τὸν ἀέρα· καὶ [ἐξῆλθε] **ἐξῆλθεν** φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, … [Γέγονε] **Γέγονεν**.

KJV → OLEB And the seventh [angel] poured out his vial [into] *upon* the air; and there came a great voice out of the temple of heaven, … It is done.

16:18

TR → RP Καὶ ἐγένοντο [φωναὶ] **ἀστραπαὶ** καὶ βρονταὶ καὶ [ἀστραπαί] **φωναί**, καὶ σεισμὸς [ἐγένετο] μέγας, … τηλικοῦτος σεισμός, [οὕτω] **οὕτως** μέγας.

KJV → OLEB And there were *lightnings, and thunders, and* voices, and [thunders, and lightnings; and there was] a great earthquake, … so mighty an earthquake, and so great.

17:1

TR → RP … καὶ [ἐλάλησε] **ἐλάλησεν** μετ᾽ ἐμοῦ, λέγων, [μοι,] Δεῦρο, …

KJV → OLEB … and talked with me, saying [unto me], Come hither; …

17:2

TR → RP … καὶ ἐμεθύσθησαν **οἱ κατοικοῦντες τὴν γῆν** ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς [οἱ κατοικοῦντες τὴν γῆν].

17:3

TR → RP Καὶ [ἀπήνεγκέ] **ἀπήνεγκέν** με εἰς ἔρημον ἐν πνεύματι· … γέμον [ὀνομάτων] **ὀνόματα** βλασφημίας, …

17:4

TR → RP Καὶ ἡ γυνὴ ἦν περιβεβλημένη [πορφύρᾳ] **πορφυροῦν** καὶ [κοκκίνῳ] **κόκκινον**, [καὶ] κεχρυσωμένη [χρυσῷ] **χρυσίῳ** καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα **ποτήριον** χρυσοῦν [ποτήριον] ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ [ἀκαθάρτητος] **τὰ ἀκάθαρτα τῆς** πορνείας αὐτῆς,

KJV → OLEB And the woman was arrayed in purple and scarlet colour, [and] decked with gold and precious stone and pearls, having a golden cup in her hand full of abominations and [filthiness] *the unclean things* of her fornication:

17:6

TR → RP Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, [καὶ] ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. …

KJV → OLEB And I saw the woman drunken with the blood of the saints, [and] with the blood of the martyrs of Jesus: …

17:7

TR → RP Καὶ [εἶπέ] **εἶπέν** μοι ὁ ἄγγελος, [Διατί] **Διὰ τί** ἐθαύμασας; [ἐγώ] **Ἐγὼ ἐρῶ** σοι [ἐρῶ] τὸ μυστήριον τῆς γυναικός, …

17:8

TR → RP … καὶ οὐκ [ἔστι] **ἔστιν**, … [βλέποντες] **βλεπόντων ὅτι ἦν** τὸ θηρίον, [ὅ, τι ἦν,] καὶ οὐκ [ἔστι] **ἔστιν**, [καίπερ ἔστιν] **καὶ παρέσται.**

KJV → OLEB … and is not; … when they behold *that* the beast [that] was, and is not, and [yet is] *shall be present.*

17:9

TR → RP … Αἱ ἑπτὰ κεφαλαὶ **ἑπτὰ** ὄρη [εἰσὶν ἑπτά] **εἰσίν**, …

17:10

TR → RP Καὶ βασιλεῖς **εἰσιν** ἑπτά [εἰσιν]· οἱ πέντε [ἔπεσαν] **ἔπεσον**, [καὶ] ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω [ἦλθε] **ἦλθεν**· καί, ὅταν ἔλθῃ, ὀλίγον **δεῖ** αὐτὸν [δεῖ] μεῖναι.

KJV → OLEB And there are seven kings: five are fallen, [and] one is, and the other is not yet come; and when he cometh, he must continue a short space.

17:13

TR → RP Οὗτοι μίαν **ἔχουσιν** γνώμην [ἔχουσι], καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν [ἑαυτῶν] **αὐτῶν** τῷ θηρίῳ [διαδιδώσουσιν] **διδόασιν**.

KJV → OLEB These have one mind, and [shall] give their power and strength unto the beast.

17:16

TR → RP Καὶ τὰ δέκα κέρατα, ἃ εἶδες, [ἐπὶ] **καὶ** τὸ θηρίον, οὗτοι [μισήσουσι] **μισήσουσιν** τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ [γυμνήν,] **γυμνὴν ποιήσουσιν αὐτήν**, καὶ τὰς σάρκας αὐτῆς φάγονται, …

KJV → OLEB And the ten horns which thou sawest [upon], *and* the beast, these shall hate the whore, and shall make her desolate and *shall make her* naked, and shall eat her flesh, …

17:17

TR → RP … καὶ ποιῆσαι **γνώμην** μίαν [γνώμην], … ἄχρι [τελεσθῇ τὰ ῥήματα] **τελεσθῶσιν οἱ λόγοι** τοῦ Θεοῦ.

18:1

TR → RP [Καὶ] Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, …

KJV → OLEB [And after] *After* these things I saw another angel come down from heaven, …

18:2

TR → RP Καὶ ἔκραξεν [ἐν ἰσχύϊ] **ἰσχυρᾷ φωνῇ**, [φωνῇ μεγάλῃ,] … Ἔπεσεν [ἔπεσε] Βαβυλὼν ἡ μεγάλη, …

KJV → OLEB And he cried [mightily] with a [strong] *mighty* voice, … Babylon the great is fallen, [is fallen,] …

18:3

TR → RP Ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς [πέπωκε] **πεπτώκασιν** πάντα τὰ ἔθνη, …

KJV → OLEB For all nations have [drunk] *fallen because* of the wine of the wrath of her fornication, …

18:4

TR → RP … [Ἐξέλθετε] **Ἔξελθε** ἐξ αὐτῆς ὁ λαός μου, … καὶ **ἐκ τῶν πληγῶν αὐτῆς** ἵνα μὴ λάβητε [ἐκ τῶν πληγῶν αὐτῆς]·

18:6

TR → RP Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, [ὑμῖν,] καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ [ἐκέρασε] **ἐκέρασεν** κεράσατε αὐτῇ διπλοῦν.

KJV → OLEB Reward her even as she rewarded [you], And double unto her double according to her works: In the cup which she hath filled fill to her double.

18:7

TR → RP Ὅσα ἐδόξασεν [ἑαυτὴν] **αὐτὴν** καὶ [ἐστρηνίασε] **ἐστρηνίασεν**, … ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει[,] **ὅτι** Κάθημαι βασίλισσα, …

18:8

TR → RP … ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ [κρίνων] **κρίνας** αὐτήν.

KJV → OLEB … For strong is the Lord God who [judgeth] *judged* her.

18:9

TR → RP Καὶ [κλαύσονται αὐτήν,] **κλαύσουσιν** καὶ κόψονται ἐπ' [αὐτῇ] **αὐτὴν** οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν [βλέπωσι] **βλέπωσιν** τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

KJV → OLEB And the kings of the earth, who have committed fornication and lived deliciously with her, Shall [bewail her] *weep*, and lament for her, When they shall see the smoke of her burning,

18:10

TR → RP … ὅτι [ἐν] μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

18:11

TR → RP Καὶ οἱ ἔμποροι τῆς γῆς [κλαίουσι] **κλαύσουσιν** καὶ [πενθοῦσιν] **πενθήσουσιν** ἐπ' αὐτῇ, …

18:12

TR → RP … καὶ [βύσσου] **βυσσίνου**, καὶ [πορφύρας] **πορφυροῦ**, …

18:13

TR → RP … καὶ **πρόβατα, καὶ** κτήνη[, καὶ πρόβατα]· … καὶ [ῥεδῶν] **ῥαιδῶν**, καὶ σωμάτων[·], …

KJV → OLEB … And *sheep, and* beasts, [and sheep,] … and chariots, And slaves, …

18:14

TR → RP … καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ [ἀπῆλθεν] **ἀπώλετο** ἀπὸ σοῦ, καὶ οὐκέτι **αὐτὰ** οὐ μὴ [εὑρήσῃς αὐτά] **εὕρῃς**.

KJV → OLEB … And all things which were dainty and goodly are [departed] *perished* from thee, And thou shalt find them no more at all.

18:16

TR → RP … καὶ κεχρυσωμένη [ἐν χρυσῷ] **χρυσίῳ** καὶ λίθῳ τιμίῳ καὶ μαργαρίταις·

18:17

TR → RP … καὶ πᾶς **ὁ** ἐπὶ [τῶν πλοίων ὁ ὅμιλος] **τόπον πλέων**, …

KJV → OLEB … and [all the company in ships] *every one that saileth to any place*, …

18:18

TR → RP … [ὁρῶντες] **βλέποντες** τὸν καπνὸν τῆς πυρώσεως αὐτῆς, …

18:19

TR → RP … καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες[,] **καὶ** λέγοντες, … ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες **τὰ** πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, …

KJV → OLEB … And cried, weeping and wailing, *and* saying, … that great city, Wherein were made rich all that had *the* ships in the sea by reason of her costliness: …

18:20

TR → RP Εὐφραίνου ἐπ' [αὐτήν] **αὐτῇ**, οὐρανέ, καὶ οἱ ἅγιοι, **καὶ οἱ** ἀπόστολοι, καὶ οἱ προφῆται, …

KJV → OLEB Rejoice over her, thou heaven, And ye [holy] *saints and* apostles and prophets; …

18:24

TR → RP Καὶ ἐν αὐτῇ [αἷμα] **αἵματα** προφητῶν καὶ ἁγίων εὑρέθη, …

19:1

TR → RP [Καὶ] Μετὰ ταῦτα ἤκουσα **ὡς** φωνὴν **μεγάλην** ὄχλου πολλοῦ [μεγάλην] ἐν τῷ οὐρανῷ, [λέγοντος] **λεγόντων**, [Ἀλληλούϊα] **Ἀλληλούϊα**· ἡ σωτηρία καὶ ἡ [δόξα] **δύναμις** καὶ ἡ [τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ] **δόξα τοῦ θεοῦ** ἡμῶν·

KJV → OLEB [And after] *After* these things I heard *as it were* a great voice of much people in heaven, saying, Alleluia; Salvation, and *power, and* glory, [and honour, and power, unto the Lord] *belong to* our God:

19:2

TR → RP … ὅτι [ἔκρινε] **ἔκρινεν** τὴν πόρνην τὴν μεγάλην, ἥτις [ἔφθειρε] **διέφθειρεν** τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ [ἐξεδίκησε] **ἐξεδίκησεν** τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ [τῆς] χειρὸς αὐτῆς.

KJV → OLEB … for he hath judged the great whore, which did *utterly* corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

19:3

TR → RP Καὶ δεύτερον [εἴρηκαν] **εἴρηκεν**, [Ἀλληλούϊα] **Ἀλληλούϊα**· …

KJV → OLEB And again [they] *he* said, Alleluia. …

19:4

TR → RP Καὶ [ἔπεσαν] **ἔπεσον** οἱ πρεσβύτεροι οἱ εἴκοσι [καὶ] τέσσαρες, καὶ τὰ τέσσαρα [ζῶα] **ζῷα**, … [Ἀλληλούϊα] **Ἀλληλούϊα**.

19:5

TR → RP Καὶ φωνὴ [ἐκ] **ἀπὸ** τοῦ θρόνου [ἐξῆλθε] **ἐξῆλθεν**, … καὶ οἱ φοβούμενοι αὐτόν, [καὶ] οἱ μικροὶ καὶ οἱ μεγάλοι.

KJV → OLEB And a voice came [out of] *from* the throne, … and ye that fear him, [both] small and great.

19:6

TR → RP … [λέγοντας] **λέγοντες**, [Ἀλληλούϊα] **Ἀλληλούϊα**· ὅτι [ἐβασίλευσε] **ἐβασίλευσεν** Κύριος ὁ Θεὸς **ἡμῶν** ὁ παντοκράτωρ.

KJV → OLEB … saying, Alleluia: for the Lord *our* God Omnipotent reigneth.

19:8

TR → RP Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον [καθαρὸν] **λαμπρὸν** καὶ [λαμπρόν] **καθαρόν**· τὸ γὰρ βύσσινον τὰ [δικαιώματά] **δικαιώματα** [ἐστι] τῶν ἁγίων **ἐστίν**.

KJV → OLEB And to her was granted that she should be arrayed in fine linen, *white and* clean [and white]: for the fine linen is the righteousness of saints.

19:9

TR → RP … Οὗτοι οἱ λόγοι [ἀληθινοί] **ἀληθινοὶ** [εἰσι] τοῦ Θεοῦ **εἰσιν**.

19:10

TR → RP Καὶ [ἔπεσον] **ἔπεσα** ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· … σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων

τὴν μαρτυρίαν [τοῦ] Ἰησοῦ· … ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ [ἐστὶ] **ἐστὶν** τὸ πνεῦμα τῆς προφητείας.

19:12

TR → RP Οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων **ὀνόματα γεγραμμένα καὶ** ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

KJV → OLEB His eyes were [as] a flame of fire, and on his head were many crowns; and he had *names written and* a name written, that no man knew, but he himself.

19:14

TR → RP Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ [ἐφ'] **ἐπὶ** ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν [καὶ] καθαρόν.

KJV → OLEB And the armies which were in heaven followed him upon white horses, clothed in *clean white* fine linen[, white and clean].

19:15

TR → RP Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία **δίστομος** ὀξεῖα, ἵνα ἐν αὐτῇ [πατάσσῃ] **πατάξῃ** τὰ ἔθνη· … καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ [καὶ] τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

KJV → OLEB And out of his mouth goeth a sharp *two-edged* sword, that with it he should smite the nations: … and he treadeth the wine-press of the fierceness [and] *of the* wrath of Almighty God.

19:17

TR → RP Καὶ εἶδον [ἕνα] ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ [ἔκραξε] **ἔκραξεν** φωνῇ μεγάλῃ, λέγων [πᾶσι] **πᾶσιν** τοῖς ὀρνέοις τοῖς [πετωμένοις] **πετομένοις** ἐν μεσουρανήματι, Δεῦτε, [καὶ συνάγεσθε] **συνάχθητε** εἰς τὸ δεῖπνον **τὸ μέγα** τοῦ [μεγάλου] Θεοῦ,

KJV → OLEB And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come [and gather yourselves], *be gathered* together unto the *great* supper of [the great] God;

19:18

TR → RP … καὶ μικρῶν **τε** καὶ μεγάλων.

19:20

TR → RP … καὶ [μετὰ τούτου] ὁ **μετ' αὐτοῦ** ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς [ἐπλάνησε] **ἐπλάνησεν** τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, … ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν [τῷ] θείῳ·

KJV → OLEB … and *the false prophet that was* with [him the false prophet that wrought miracles before] him, *that wrought miracles before him,* with which he deceived them that had received the mark of the beast, … These both were cast alive into a lake of fire burning with brimstone.

19:21

TR → RP … τῇ [ἐκπορευομένῃ] **ἐξελθούσῃ** ἐκ τοῦ στόματος αὐτοῦ· …

20:1

TR → RP … ἔχοντα τὴν [κλεῖδα] **κλεῖν** τῆς ἀβύσσου, …

20:2

TR → RP Καὶ [ἐκράτησε] **ἐκράτησεν** τὸν δράκοντα, … ὅς [ἐστι] **ἐστιν** διάβολος καὶ **ὁ** Σατανᾶς, **ὁ πλανῶν τὴν οἰκουμένην ὅλην**, …

KJV → OLEB And he laid hold on the dragon, … which is the devil, and Satan, *which deceiveth the whole world,* …

20:3

TR → RP … καὶ ἔκλεισεν [αὐτόν,] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ [πλανήσῃ] **πλανᾷ ἔτι** τὰ ἔθνη [ἔτι], …

KJV → OLEB … and shut [him up,] *it,* and set a seal upon him, that he should deceive the nations no more, …

20:4

TR → RP … καὶ οἵτινες οὐ προσεκύνησαν [τῷ θηρίῳ] **τὸ θηρίον**, [οὔτε] **οὐδὲ** τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον, [αὐτῶν,] καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ **τοῦ** Χριστοῦ **τὰ** χίλια ἔτη.

KJV → OLEB … and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ [a] *the* thousand years.

20:5

TR → RP **Καὶ** οἱ [δὲ] λοιποὶ τῶν νεκρῶν οὐκ [ἀνέζησαν ἕως] **ἔζησαν ἄχρι** τελεσθῇ τὰ χίλια ἔτη. …

KJV → OLEB [But] *And* the rest of the dead lived not [again] until the thousand years were finished. …

20:6

TR → RP … ἐπὶ τούτων ὁ **δεύτερος** θάνατος [ὁ δεύτερος] οὐκ ἔχει ἐξουσίαν, … καὶ [βασιλεύσουσι] **βασιλεύσουσιν** μετ' αὐτοῦ χίλια ἔτη.

20:8

TR → RP καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς [τέσσαρσι] **τέσσαρσιν** γωνίαις τῆς γῆς, … συναγαγεῖν αὐτοὺς εἰς **τὸν** πόλεμον· …

KJV → OLEB and shall go out to deceive the nations which are in the four quarters of the earth, … to gather them together to *the* battle: …

20:9

TR → RP … καὶ κατέβη πῦρ **ἐκ τοῦ οὐρανοῦ** ἀπὸ τοῦ Θεοῦ [ἐκ τοῦ οὐρανοῦ], …

KJV → OLEB … and fire came down *out of heaven* from God [out of heaven], …

20:10

TR → RP … ὅπου **καὶ** τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

KJV → OLEB … where *also* the beast and the false prophet are, and shall be tormented day and night for ever and ever.

20:11

TR → RP Καὶ εἶδον θρόνον [λευκὸν] μέγαν **λευκόν**, καὶ τὸν καθήμενον ἐπ' [αὐτοῦ] **αὐτόν**, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, …

20:12

TR → RP … [μικροὺς] **τοὺς μεγάλους** καὶ [μεγάλους] **τοὺς μικρούς**, ἑστῶτας ἐνώπιον τοῦ [Θεοῦ] **θρόνου**, … καὶ **ἄλλο** βιβλίον [ἄλλο] ἠνεῴχθη, ὅ [ἐστι] **ἐστιν** τῆς ζωῆς· …

KJV → OLEB … *the great and the* small [and great], stand before [God] *the throne*; … and another book was opened, which is the book of life: …

20:13

TR → RP Καὶ ἔδωκεν ἡ θάλασσα τοὺς **νεκροὺς τοὺς** ἐν αὐτῇ [νεκρούς], καὶ ὁ Θάνατος καὶ ὁ Ἅδης ἔδωκαν τοὺς **νεκροὺς τοὺς** ἐν αὐτοῖς [νεκρούς]· …

20:14

TR → RP … [οὗτός] **οὗτος ὁ θάνατος ὁ δεύτερός** ἐστιν [ὁ δεύτερος θάνατος], **ἡ λίμνη τοῦ πυρός**.

KJV → OLEB … This is the second death*, even the lake of fire.*

20:15

TR → RP Καὶ εἴ τις οὐχ εὑρέθη ἐν [τῇ βίβλῳ] **τῷ βιβλίῳ** τῆς ζωῆς γεγραμμένος, …

21:1

TR → RP … ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ [παρῆλθε] **ἀπῆλθον**, …

21:2

TR → RP Καὶ [ἐγὼ Ἰωάννης εἶδον] τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινήν, **εἶδον** καταβαίνουσαν **ἐκ τοῦ οὐρανοῦ** ἀπὸ τοῦ Θεοῦ [ἐκ τοῦ οὐρανοῦ], …

KJV → OLEB And I [John] saw the holy city, new Jerusalem, coming down *out of heaven* from God [out of heaven], …

21:3

TR → RP … καὶ αὐτοὶ [λαοὶ] **λαὸς** αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν[,]· [Θεὸς αὐτῶν·]

KJV → OLEB … and they shall be his people, and God himself shall be with them[, and be their God].

21:4

TR → RP καὶ ἐξαλείψει [ὁ Θεὸς] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, …

KJV → OLEB And [God] *he* shall wipe away all tears from their eyes; …

21:5

TR → RP Καὶ εἶπεν ὁ καθήμενος ἐπὶ [τοῦ θρόνου] **τῷ θρόνῳ**, … **πάντα** καινὰ [πάντα] ποιῶ. … ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί [εἰσι] **εἰσιν**.

21:6

TR → RP Καὶ [εἶπέ] **εἶπέν** μοι, [Γέγονε. ἐγώ εἰμι] **Γέγονα** τὸ [Α] **Ἄλφα** καὶ τὸ [Ω] **Ὦ**, …

KJV → OLEB And he said unto me, [It is done.] I am *become* Alpha and Omega, …

21:7

TR → RP Ὁ νικῶν κληρονομήσει [πάντα] **ταῦτα**, … καὶ αὐτὸς ἔσται μοι [ὁ] υἱός.

KJV → OLEB He that overcometh shall inherit [all] *these* things; … and he shall be my son.

21:8

TR → RP **Τοῖς δὲ** δειλοῖς [δὲ] καὶ ἀπίστοις **καὶ ἁμαρτωλοῖς** καὶ ἐβδελυγμένοις καὶ [φονεῦσι] **φονεῦσιν** καὶ πόρνοις καὶ [φαρμακεῦσι] **φαρμάκοις** καὶ εἰδωλολάτραις, καὶ [πᾶσι] **πᾶσιν** τοῖς [ψευδέσι] **ψευδέσιν**, … ὅ [ἐστι] **ἐστιν ὁ θάνατος ὁ** δεύτερος [θάνατος].

KJV → OLEB But the fearful, and unbelieving, *and sinners,* and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, … which is the second death.

21:9

TR → RP Καὶ [ἦλθε] **ἦλθεν** [πρός με] εἷς **ἐκ** τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας [τὰς] γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ [ἐλάλησε] **ἐλάλησεν** μετ᾽ ἐμοῦ, … δείξω σοι τὴν **γυναῖκα τὴν** νύμφην τοῦ ἀρνίου [τὴν γυναῖκα].

KJV → OLEB And there came [unto me] one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, … I will show thee the *wife, the Lamb's* bride[, the Lamb's wife].

21:11

TR → RP ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· [καὶ] ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, …

KJV → OLEB having the glory of God: [and] her light was like unto a stone most precious, …

21:12

TR → RP [ἔχουσάν τε] **ἔχουσα** τεῖχος μέγα καὶ ὑψηλόν, [ἔχουσαν] **ἔχουσα** πυλῶνας δώδεκα, … ἅ [ἐστι] **ἐστιν ὀνόματα** τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ.

KJV → OLEB *having a wall great* and [had a wall great and] high[, and had]*; having* twelve gates, … which are the names of the twelve tribes of the children of Israel:

21:13

TR → RP [ἀπ᾽ ἀνατολῆς] **Ἀπὸ ἀνατολῶν**, πυλῶνες τρεῖς· **καὶ** ἀπὸ βορρᾶ, πυλῶνες τρεῖς· **καὶ** ἀπὸ νότου, πυλῶνες τρεῖς· …

KJV → OLEB on the east three gates; *and* on the north three gates; *and* on the south three gates; …

21:14

TR → RP … καὶ [ἐν αὐτοῖς] **ἐπ᾽ αὐτῶν δώδεκα** ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

KJV → OLEB … and [in] *on* them the *twelve* names of the twelve apostles of the Lamb.

21:15

TR → RP Καὶ ὁ λαλῶν μετ᾽ ἐμοῦ [εἶχε] **εἶχεν μέτρον** κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, …

KJV → OLEB And he that talked with me had a golden *measuring* reed to measure the city, …

21:16

TR → RP … καὶ τὸ μῆκος αὐτῆς [τοσοῦτόν ἐστιν] ὅσον [καὶ] τὸ πλάτος. Καὶ [ἐμέτρησε] **ἐμέτρησεν** τὴν πόλιν τῷ καλάμῳ ἐπὶ [σταδίων] **σταδίους** δώδεκα χιλιάδων· **δώδεκα** τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα [ἐστί] **ἐστίν**.

KJV → OLEB … and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal*, each twelve thousand furlongs.*

21:18

TR → RP Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς[,] ἴασπις· … [ὁμοία ὑάλῳ] **ὅμοιον ὑέλῳ** καθαρῷ.

21:19

TR → RP [καὶ] Οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. …

KJV → OLEB [And the] *The* foundations of the wall of the city were garnished with all manner of precious stones. …

21:20

TR → RP … [σάρδιος] **σάρδιον**· … ὁ [ἔννατος] **ἔνατος**, … [ἀμέθυστος] **ἀμέθυσος**.

21:21

TR → RP … ὡς [ὕαλος διαφανής] **ὕελος διαυγής**.

21:23

TR → RP … ἵνα φαίνωσιν [ἐν] αὐτῇ· …

KJV → OLEB … to shine [in] *upon* it: …

21:24

TR → RP Καὶ **περιπατήσουσιν** τὰ ἔθνη [τῶν σωζομένων ἐν τῷ φωτὶ] **διὰ τοῦ φωτὸς** αὐτῆς [περιπατήσουσι]· καὶ οἱ βασιλεῖς τῆς γῆς [φέρουσι] **φέρουσιν** [τὴν] **αὐτῷ** δόξαν καὶ [τὴν] τιμὴν [αὐτῶν] **τῶν ἐθνῶν** εἰς αὐτήν.

KJV → OLEB And the nations [of them which are saved] shall walk [in] *by* the light of it: and the kings of the earth do bring [their] *unto him the* glory and honour *of the nations* into it.

21:27

TR → RP καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν [κοινοῦν] **κοινόν**, …

KJV → OLEB And there shall in no wise enter into it any thing [that defileth] *unclean,* …

22:1

TR → RP Καὶ [ἔδειξέ] **ἔδειξέν** μοι **ποταμὸν** καθαρὸν [ποταμὸν] ὕδατος ζωῆς, …

22:2

TR → RP … καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ [ἐντεῦθεν] **ἐκεῖθεν**, … κατὰ μῆνα [ἕνα] ἕκαστον [ἀποδιδοῦν] **ἀποδιδοὺς** τὸν καρπὸν αὐτοῦ· …

22:3

TR → RP Καὶ πᾶν [κατανάθεμα] **κατάθεμα** οὐκ ἔσται ἔτι· …

22:5

TR → RP … καὶ χρείαν οὐκ [ἔχουσι] **ἔχουσιν** λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς [φωτίζει] **φωτιεῖ** αὐτούς· …

KJV → OLEB … and they need no candle, neither light of the sun; for the Lord God [giveth] *shall give* them light: …

22:6

TR → RP Καὶ [εἶπέ] **λέγει** μοι, … καὶ Κύριος ὁ Θεὸς τῶν [ἁγίων] **πνευμάτων τῶν** προφητῶν [ἀπέστειλε] **ἀπέστειλεν** τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

KJV → OLEB And he [said] *saith* unto me, … and the Lord God of the [holy] *spirits of the* prophets sent his angel to show unto his servants the things which must shortly be done.

22:7

TR → RP **Καὶ** ἰδού, …

KJV → OLEB [Behold] *And behold,* …

22:8

TR → RP [Καὶ ἐγὼ] **Κἀγὼ** Ἰωάννης ὁ **ἀκούων καὶ** βλέπων ταῦτα [καὶ ἀκούων]. Καὶ ὅτε ἤκουσα καὶ ἔβλεψα, [ἔπεσα] **ἔπεσον** προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

KJV → OLEB And I John *heard and* saw these things[, and heard them]. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

22:9

TR → RP … σύνδουλός [σου] **σού** [γάρ] εἰμι, …

KJV → OLEB … [for] I am thy fellowservant, …

22:10

TR → RP … [ὅτι] ὁ καιρὸς **γὰρ** ἐγγύς ἐστιν.

22:11

TR → RP … καὶ ὁ [ῥυπῶν ῥυπωσάτω] **ῥυπαρὸς ῥυπαρευθήτω** ἔτι· καὶ ὁ δίκαιος [δικαιωθήτω] **δικαιοσύνην ποιησάτω** ἔτι· …

KJV → OLEB … and he which is filthy, let him be *made* filthy still: and he that is righteous, let him [be righteous] *do righteousness* still: …

22:12

TR → RP [καὶ] Ἰδού, … ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον **ἔσται** αὐτοῦ [ἔσται].

KJV → OLEB [And behold] *Behold,* … to give every man according as his work shall be.

22:13

TR → RP [ἐγώ] **Ἐγὼ** [εἰμι] τὸ [Α] **Ἄλφα** καὶ τὸ [Ω] **Ὦ**, **ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ** ἀρχὴ καὶ **τὸ** τέλος[, ὁ πρῶτος καὶ ὁ ἔσχατος].

KJV → OLEB I am Alpha and Omega, the *first and the last, the* beginning and the end[, the first and the last].

22:15

TR → RP Ἔξω [δὲ] οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς [ὁ] φιλῶν καὶ ποιῶν ψεῦδος.

KJV → OLEB [For without] *Without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

22:16

TR → RP … Ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος [τοῦ Δαβίδ] **Δαυίδ**, ὁ ἀστὴρ ὁ λαμπρὸς [καὶ ὀρθρινός] **ὁ πρωϊνός**.

KJV → OLEB … I am the root and the offspring of David, and the bright [and] morning star.

22:17

TR → RP … [Ἐλθέ] **Ἔρχου**. … [Ἐλθέ] **Ἔρχου**. Καὶ ὁ διψῶν [ἐλθέτω] **ἐρχέσθω**· [καὶ] ὁ θέλων [λαμβανέτω τὸ] **λαβέτω** ὕδωρ ζωῆς δωρεάν.

KJV → OLEB … Come. … Come. And let him that is athirst come. [And whosoever] *Whosoever* will, let him take the water of life freely.

22:18

TR → RP [Συμμαρτυροῦμαι γὰρ] **Μαρτυρῶ ἐγὼ** παντὶ **τῷ** ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις [ἐπιτιθῇ πρὸς ταῦτα] **ἐπιθῇ ἐπ' αὐτά**, [ἐπιθήσει] **ἐπιθήσαι** ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν **τῷ** βιβλίῳ τούτῳ·

KJV → OLEB [For] I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto [these things] *them, may* God [shall] add unto him the plagues that are written in this book:

22:19

TR → RP καὶ ἐάν τις [ἀφαιρῇ] **ἀφέλῃ** ἀπὸ τῶν λόγων [βίβλου] **τοῦ βιβλίου** τῆς προφητείας ταύτης, [ἀφαιρήσει] **ἀφέλοι** ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ [βίβλου] **τοῦ ξύλου** τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, [καὶ] τῶν γεγραμμένων ἐν **τῷ** βιβλίῳ τούτῳ.

KJV → OLEB and if any man shall take away from the words of the book of this prophecy, *may* God [shall] take away his part out of the [book] *tree* of life, and out of the holy city, [and from] the things which are written in this book.

22:21

TR → RP Ἡ χάρις τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάντων [ὑμῶν] **τῶν ἁγίων**. …

KJV → OLEB The grace of [our] *the* Lord Jesus Christ be with [you] all *the saints.* …