

Study Bible

Overview

This is a carefully curated selection of ancient Greek texts intended to best capture the teaching of Jesus and the writings He taught, referenced, and fulfilled. Our goal is to provide you with as close to an exact representation of the original Greek as possible in a modern, readable format.

Disclaimer

This translation was created from the original Greek Septuagint and Byzantine texts with large language models. For this reason it contains many artefacts of the culture and grammar of the original language, but may also contain errors. If anything looks strange, please check the original Greek. If you find an error, please email it to jesusislord@joshuabible.com.

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Genesis

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 |
47 | 48 | 49 | 50

Exodus

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40

Numbers

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36

Deuteronomy

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34

Joshua

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24

Judges

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21

Ruth

1 | 2 | 3 | 4

1 Samuel

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31

2 Samuel

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24

Psalms

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 |
47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 |
69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 |
91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 | 101 | 102 | 103 | 104 | 105 | 106 | 107 | 108 | 109 |
110 | 111 | 112 | 113 | 114 | 115 | 116 | 117 | 118 | 119 | 120 | 121 | 122 | 123 | 124 | 125 | 126 |
127 | 128 | 129 | 130 | 131 | 132 | 133 | 134 | 135 | 136 | 137 | 138 | 139 | 140 | 141 | 142 | 143 |
144 | 145 | 146 | 147 | 148 | 149 | 150 | 151

1 Kings

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31

2 Kings

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25

Isaiah

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66

Hosea

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Micah

1 | 2 | 3 | 4 | 5 | 6 | 7

Jonah

1 | 2 | 3 | 4

Jeremiah

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52

Daniel

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12

Ezra

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23

Zechariah

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Malachi

1 | 2 | 3 | 4

1 Maccabees

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

Gospel of Matthew

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28

Gospel of Mark

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

Gospel of John

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21

Letter of John

1 | 2 | 3 | 4 | 5

Genesis

1

In the beginning God made the heaven and the earth. The earth was invisible and unformed, and darkness was upon the abyss, and the spirit of God was carried over the water. And God said, Let there be light, and there was light. And God saw the light, that it was good, and God separated between the light and the darkness. And God called the light day, and he called the darkness night. And there was evening, and there was morning, day one.

And God said, Let there be a firmament in the midst of the water, and let it be dividing between the water and the water, and it happened thus. And God made the firmament, and God separated the water that was under the firmament from the water that was above the firmament. And God called the firmament heaven, and God saw that it was good, and there was evening, and there was morning, a second day.

And God said, let the water under the heaven be gathered into one congregation, and let the dry appear, and it happened thus, and the water under the heaven was gathered into their congregations, and the dry appeared. And God called the dry land, earth, and the collections of the waters he called seas, and God saw that it was good. And God said, Let the earth sprout herb grass, sowing seed according to its kind and according to its likeness, and fruit bearing tree making fruit, its seed in it according to its kind upon the earth, and it happened thus. And the earth brought out herb grass yielding seed according to its kind and according to its likeness, and fruit bearing trees producing fruit whose seed is in it according to its kind upon the earth, and God saw that it was good. And there was evening, and there was morning, the third day.

And God said, let there be lights in the firmament of the heaven for light upon the earth, to separate between the day and the night, and let them be for signs, and for times, and for days, and for years. And let them be lights in the firmament of the heaven, so that they give light upon the earth, and it happened thus. And God made the two great lights, the great light to govern the day, and the lesser light to govern the night, and the stars. And God placed them in the firmament of the heaven, so that they might give light upon the earth, And to rule the day and the night, and to separate between the light and the darkness, and God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, Let the waters bring forth creeping things with living souls, and birds flying above the earth across the firmament of heaven, and it was so. And God made the great sea creatures, and every soul of creeping animals which the waters brought out according to their kinds, and every winged bird according to kind, and God saw that it was good. And God blessed them, saying, Increase and multiply, and fill the waters in the seas, and let the birds multiply upon the earth. And there was evening and there was morning, the fifth day.

And God said, Let the earth bring forth living soul according to kind: quadrupeds, and creeping things, and wild animals of the earth according to kind, and it happened thus. And God made the beasts of the earth according to their kind, and the cattle according to their kind, and all the creeping things of the earth according to their kind, and God saw that it was good.

And God said, Let us make man according to our image and according to our likeness, and let them rule over the fish of the sea, and over the birds of the heaven, and over the cattle, and over all the earth, and over all the creeping things that creep upon the earth. And God made man, according to the image of God he made him, male and female he made them. And God blessed them, saying, Increase and multiply, and fill the earth, and have dominion over it, and rule over the fish of the sea, and the birds of heaven, and all the cattle, and all the earth, and all the creeping things that creep upon the earth. And God said, Behold, I have given to you every plant yielding seed which is

upon all the earth, and every tree which has in itself fruit of seed yielding; it shall be yours for food. And to all the beasts of the earth, and to all the birds of heaven, and to every creeping thing creeping upon the earth, which has in itself a soul of life, I have given all green grass for food, and it happened thus. And God saw all that he had made, and behold, it was very good, and there was evening, and there was morning, the sixth day.

2

And the heaven and the earth were completed, and all their world.

And God completed his works which he made in the sixth day, and rested the seventh day from all his works which he made. And God blessed the seventh day, and sanctified it, because in it he rested from all his works, which God began to make.

This is the book of the generation of heaven and earth, when it came into existence, on the day the Lord God made the heaven and the earth. And every green thing of the field before it came to be upon the earth, and all grass of the field before it sprang up, for God had not rained upon the earth, and there was no man to work it. But a spring was rising from the earth and watered the whole face of the earth. And God formed the man, dust from the earth, and he breathed into his face the breath of life, and the man became a living soul.

And God planted a paradise in Eden in the east, and he placed there the man whom he formed. And God caused to sprout out of the earth every tree beautiful to look at and good for food, and the tree of life in the midst of the paradise, and the tree of the knowledge of good and evil. A river goes out from Eden to water the paradise, and from there it is divided into four branches. The name of the one is Pishon; this is the one encircling all the land of Havilah, there where the gold is. The gold of that earth is good, and there is the carbuncle and the green stone. And the name to the second river, Gihon; this is the one encircling all the land of Ethiopia. And the third river is Tigris, the one going before opposite the Assyrians, and the fourth river is Euphrates. And the Lord God took the man whom he had formed, and placed him in the paradise of delight, to work it and to keep it. And the Lord God commanded Adam, saying, You may freely eat from every tree in the paradise. But from the tree of knowing good and evil, you shall not eat from it, for on whatever day you eat from it, you will surely die.

And the Lord God said, it is not good for the man to be alone; let us make a helper suitable for him. And God still formed out of the earth all the beasts of the field and all the birds of heaven, and he brought them to Adam to see what he would call them, and every living soul which Adam called it, this was its name. And Adam called names to all the cattle, and to all the birds of heaven, and to all the beasts of the field, but for Adam no helper like him was found. And God laid a trance upon Adam, and he slept, and took one of his sides, and filled up flesh instead of it.

And God built the side which he took from Adam into a woman, and he brought her to Adam. And Adam said, This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man. For the sake of this, a man will leave his father and mother, and will be joined to his wife, and the two will be one flesh. And the two were naked, both Adam and his woman, and they were not ashamed.

3

Now the serpent was the most cunning of all the beasts of the earth which the Lord God had made, and the serpent said to the woman, What is this that God said, You shall not eat from every tree of the paradise? And the woman said to the serpent, We shall eat from the fruit of the tree of paradise. But of the fruit of the tree which is in the midst of paradise, God said, you shall not eat from it, nor shall you touch it, lest you die. And the serpent said to the woman, You will not surely die, For God knew that on the day you eat from it, your eyes will be opened, and you will be as gods, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasing to the eyes to see, and beautiful for understanding, and having taken from its fruit, she ate, and gave also to her man with her, and they ate. And the eyes of the two were opened, and they knew that they were naked, and they sewed fig tree leaves, and they made loincloths for themselves. And they heard the voice of the Lord God walking in the paradise in the evening, and Adam and his

wife hid from the face of the Lord God in the midst of the trees of the paradise. And the Lord God called Adam, and said to him, Adam, where are you? And he said to him, I heard your voice as you were walking in the paradise, and I was afraid because I am naked, so I hid. And God said to him, Who told you that you are naked? Have you eaten from the tree which I commanded you alone not to eat from? And Adam said, The woman whom you gave to be with me, she gave to me from the tree, and I ate. And the Lord God said to the woman, What is this you have done? And the woman said, The serpent deceived me, and I ate.

And the Lord God said to the serpent, Because you did this, cursed are you from all of the cattle, and from all of the beasts of the earth; upon your chest and belly you shall go, and earth you shall eat all the days of your life. And I will place enmity between you and the woman, and between your seed and her seed; he will strike your head, and you will strike his heel. And he said to the woman, I will multiply your pains and your groaning; in pains you will bear children, and your turning away will be toward your man, and he will rule over you. But to Adam he said, Because you heard the voice of your wife, and you ate from the tree, of which I commanded you, Of this alone you shall not eat, from it you ate, cursed is the land in your works; in sorrows you shall eat it all the days of your life. Thorns and thistles will sprout for you, and you will eat the grass of the field. In the sweat of your face you shall eat your bread, until you return to the earth out of which you were taken, because you are earth, and to earth you shall return. And Adam called

the name of his wife Life, because she was the mother of all the living. And the Lord God made tunics of skin for Adam and his wife, and clothed them.

And God said, Behold, Adam has become as one of us, knowing good and evil, and now lest he stretch out his hand and take from the tree of life and eat, and live forever. And the Lord God sent him out from the paradise of luxury, to work the land from which he was taken. And he cast out Adam, and settled him opposite the paradise of delight, and he appointed the cherubim and the turning flaming sword to guard the way of the tree of life.

4

Adam knew Eve his wife, and having conceived she bore Cain, and said, I have acquired a man through God. And she added to give birth to his brother Abel, and Abel became a shepherd of sheep, but Cain was working the land. And it happened after some days that Cain brought a sacrifice to the Lord from the fruits of the earth. And Abel himself brought from the firstborn of his sheep, and from their fat portions, and God looked upon Abel, and upon his gifts. But upon Cain and upon his sacrifices he did not pay attention, and Cain was grieved exceedingly, and his face fell. And the Lord God said to Cain, Why have you become very sorrowful, and why has your face fallen? If you do not offer rightly but fail to divide rightly, have you not sinned?

Be silent; his turning is toward you, and you will rule over him.

And Cain said to Abel his brother, Let us go into the plain, and it happened while they were in the plain, Cain rose up upon Abel his brother and killed him. And the Lord God said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's guardian? And the Lord said, What have you done? The voice of your brother's blood cries out to me from the earth. And now you are cursed from the earth, which opened its mouth to receive your brother's blood from your hand. When you work the land, it will no longer give its strength to you; you will be groaning and trembling upon the earth. And Cain said to the Lord God, My guilt is too great to be forgiven. If you cast me out today from the face of the earth, and I will be hidden from your face, and I will be groaning and trembling upon the earth, and it will be that everyone finding me will kill me. And the Lord God said to him, Not so; everyone who kills Cain will suffer sevenfold vengeance. And the Lord God placed a sign on Cain, so that no one who found him would kill him. And Cain went out from the face of God, and dwelt in the land of Naid opposite Eden.

And Cain knew his wife, and having conceived she bore Enoch. And he was building a city, and he named the city after his son, Enoch. Gaidad was born to Enoch, and Gaidad begot Mahalalel, and Mahalalel begot Methuselah, and Methuselah begot Lamech.

And Lamech took for himself two wives, the name of the one was Adah, and the name of the second was Zillah. And Adah bore Jobel; this one was the father of those dwelling in tents and raising cattle. And the name of his brother was Jubal; this was the one who invented the psaltery and lyre. Zillah also bore Tubal, and he was a hammerer, a smith of bronze and iron. The sister of Tubal was Noema. Lamech said to his own wives, Adah and Zillah, Hear my voice, wives of Lamech, give ear to my words, because I have killed a man for wounding me, and a young man for bruising me. That seven times has been avenged from Cain, but from Lamech, seventy times seven.

Adam knew Eve his wife, and having conceived she bore a son, and he named him Seth, saying, For God has raised up for me another seed instead of Abel, whom Cain killed. And to Seth a son was born, and he named him Enos. This one hoped to call upon the name of the Lord God.

5

This is the book of the generation of men, on the day God made Adam, according to the image of God he made him, Male and female he made them, and blessed them, and named them Adam on the day he made them. Adam lived two hundred and thirty years, and begot a son according to his form and according to his image, and he named him Seth. And the days of Adam which he lived after begetting Seth became seven hundred years, and

he begot sons and daughters. And all the days which Adam lived became nine hundred and thirty years, and he died. Seth lived two hundred and five years, and begot Enos. And Seth lived after begetting Enos seven hundred and seven years, and begot sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died. And Enos lived one hundred ninety years, and begot Cainan. And Enos lived after he begot Cainan seven hundred and fifteen years, and begot sons and daughters. And all the days of Enos were nine hundred and five years, and he died. And Cainan lived one hundred and seventy years, and begot Mahalalel. And Cainan lived after begetting Mahalalel seven hundred and forty years, and begot sons and daughters. And all the days of Cainan became nine hundred and ten years, and he died.

And Mahalalel lived one hundred and sixty-five years, and begot Jared. And Mahalalel lived after begetting Jared seven hundred and thirty years, and begot sons and daughters. And all the days of Mahalalel became eight hundred and ninety-five years, and he died. And Jared lived one hundred and sixty-two years, and begot Enoch. And Jared lived after he begot Enoch eight hundred years, and he begot sons and daughters. All the days of Jared were nine hundred and sixty-two years, and he died. And Enoch lived one hundred and sixty-five years, and begot Methuselah. Enoch pleased God after he begot Methuselah for two hundred years, and he begot sons and daughters. And all the days of Enoch were three hundred and sixty-five years. And Enoch pleased God, and he was not found, because God

transferred him. And Methuselah lived one hundred and sixty-seven years, and begot Lamech. And Methuselah lived seven hundred and eighty-two years after he begot Lamech, and begot sons and daughters. And all the days of Methuselah which he lived became nine hundred and sixty-nine years, and he died. And Lamech lived one hundred and eighty-eight years, and begot a son. And he named his name Noah, saying, This one will give us rest from our works, and from the pains of our hands, and from the earth which the Lord God cursed. And Lamech lived after begetting Noah five hundred and sixty-five years, and he begot sons and daughters. And all the days of Lamech became seven hundred and fifty-three years, and he died. And Noah was five hundred years old, and he begot three sons: Shem, Ham, and Japheth.

6

And it happened that when people began to become many upon the earth, daughters were born to them. But the sons of God, having seen that the daughters of men are beautiful, took for themselves wives from all whom they chose. And the Lord God said, My spirit shall not remain in these men forever, because they are flesh, but their days will be one hundred twenty years. The giants were upon the earth in those days, and after that, when the sons of God went in to the daughters of men and they bore children to them, those were the giants of old, the renowned men.

And the Lord God, having seen that the vices of men were multiplied upon the earth, and that everyone thinks diligently upon evil in his heart all his days And God considered that he had made man upon the earth, and he thought deeply about it. And God said, I will blot out man, whom I made, from the face of the earth, from man to livestock, and from creeping things to birds of the heaven, because I am sorry that I made them.

But Noah found favor before the Lord God. These are the generations of Noah. Noah was a righteous man, being perfect in his generation; Noah pleased God. Noah begot three sons: Shem, Ham, and Japheth. The earth was destroyed before God, and the earth was filled with injustice. And the Lord God saw the earth, and it was corrupted, because all flesh had corrupted its way upon the earth. And the Lord God said to Noah, The time of all man has come before me, because the earth was filled with injustice from them, and behold, I will destroy them and the earth.

Make therefore for yourself an ark from squared timber; you shall make nests in the ark, and you shall cover it with pitch inside and outside. And thus you shall make the ark: three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it. You will make the ark gathering together, and you will finish it to a cubit from above, and you will make the door of the ark from the side, you will make it with lower, second, and third stories. But I, behold, am bringing the flood of water upon the earth to destroy all flesh in

which is the spirit of life under heaven, and everything that is upon the earth will die.

And I will establish my covenant with you, but you will enter into the ark, you and your sons and your wife and the wives of your sons with you. And from all of the cattle, and from all of the creeping things, and from all of the beasts, and from all flesh, two by two from all you shall bring into the ark, so that you may keep them alive with yourself; they shall be male and female. From all of the flying birds according to their kind, and from all of the livestock according to their kind, and from all of the creeping things that creep upon the earth according to their kind, two by two from all of them shall enter to you to be nourished with you, male and female. You shall take for yourself from all of the foods which you shall eat, and you shall gather to yourself, and it will be for you and for those to eat. And Noah did all that the Lord God commanded him; thus he did.

7

And the Lord God said to Noah, Enter, you and all your household, into the ark, because I have seen you as righteous before me in this generation. But from the clean cattle, bring in to yourself seven pairs, male and female, and from the cattle that are not clean, two pairs, male and female. And from the clean birds of heaven, seven pairs male and female, and from all the unclean birds, two pairs male and female, to sustain their

offspring upon all the earth. For in seven days I will bring rain upon the earth, forty days and forty nights, and I will blot out every living being that I made from the face of all the earth. And Noah did all that the Lord God commanded him. Noah was six hundred years old, and the flood of water came upon the earth. Noah and his sons and his wife and the wives of his sons entered with him into the ark because of the water of the flood. And from the clean birds, and from the birds that are not clean, and from the clean cattle, and from the cattle that are not clean, and from all the creeping things upon the earth, Two by two they entered to Noah into the ark, male and female, as God commanded Noah. And it happened after the seven days that the water of the flood came upon the earth. In the six hundredth year of Noah's life, in the second month, on the twenty-seventh day of the month, on this day all the springs of the abyss burst forth, and the floodgates of heaven were opened. And the rain came upon the earth for forty days and forty nights. On this day Noah entered, along with Shem, Ham, and Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark. And all the beasts according to their kind, and all the cattle according to their kind, and every creeping thing moving upon the earth according to its kind, and every winged bird according to its kind, They entered Noah's ark, two by two, male and female, from every creature in which is the spirit of life. And the male and female entering from all flesh entered, as God commanded Noah, and the Lord God shut the ark from the outside.

And the flood came upon the earth for forty days and forty nights, and the water increased and lifted the ark, and it was raised up from the earth. And the water prevailed and increased greatly upon the earth, and the ark was carried above the water. The water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven. Fifteen cubits above, the water was lifted up and covered all the high mountains. And all flesh moving upon the earth died: the birds, and the cattle, and the beasts, and every creeping thing moving upon the earth, and every man. And all that had the breath of life, and everything that was upon the dry land, died. And he wiped out every living being that was upon the face of the earth, from man until animal, and creeping things, and the birds of heaven, and they were wiped out from the earth, and Noah alone was left, and those with him in the ark. And the water was lifted up upon the earth for a hundred and fifty days.

8

And God remembered Noah and all of the wild animals and all of the cattle and all of the birds and all of the creeping things that creep, as many as were with him in the ark, and God brought a spirit upon the earth, and the water ceased. And the springs of the abyss were covered, and the floodgates of heaven, and the rain from heaven was restrained. And the water was abating, going from the earth, and the water was diminishing after one hundred and fifty days. And the ark sat in the seventh

month, on the twenty-seventh of the month, upon the mountains of Ararat. But the water was diminishing until the tenth month. And in the tenth month, on the first day of the month, the tops of the mountains were seen. And it happened after forty days that Noah opened the window of the ark which he had made. And he sent the raven, and having gone out, it did not return until the water was dried up from the earth. And he sent the dove after him to see if the water had abated from the earth. And the dove, not having found rest for her feet, returned to him to the ark because water was upon all the face of the earth, and stretching out his hand he took her and brought her to himself into the ark. And having paused another seven days, he again sent out the dove from the ark. And the dove returned to him toward evening, and had an olive leaf speck in its mouth, and Noah knew that the water had abated from the earth. And having waited another seven days, he sent out the dove again, and it did not return to him anymore. And it happened in the six hundred and first year in the life of Noah, in the first month, on the first day of the month, the water ceased from the earth. And Noah uncovered the roof of the ark which he had made, and he saw that the water had ceased from the face of the earth. In the second month, the land was dried up, on the twenty-seventh day of the month.

And the Lord God said to Noah, saying, Go out of the ark, you and your wife, and your sons, and the wives of your sons with you, And all the beasts that are with you, and all flesh from birds to cattle, and every creeping thing moving upon the earth, bring

out with yourself, and increase and multiply upon the earth. And Noah went out, and his wife, and his sons, and the wives of his sons with him, And all the beasts, and all the cattle, and every bird, and every creeping thing moving upon the earth according to their kind, went out of the ark.

And Noah built an altar to the Lord, and took from all of the clean cattle, and from all of the clean birds, and offered up a burnt offering upon the altar. And the Lord God smelled the fragrant smell. And the Lord God said, having thought, I will no longer curse the earth because of the works of men, because the mind of man is diligently set upon evil from his youth. Therefore I will no longer strike all living flesh, as I did. All the days of the earth, seed and harvest, cold and heat, summer and spring, day and night, will not cease.

9

And God blessed Noah and his sons and said to them, Increase and multiply, and fill the earth, and have dominion over it. And the trembling and the fear of you will be upon all the beasts of the earth, upon all the birds of heaven, and upon all that moves upon the earth, and upon all the fish of the sea; I have given them into your hands. And every living creeping thing will be food for you; as I have given you the green plants, I have given you everything. Except you shall not eat meat with its lifeblood in it. And for your blood of your souls, I will require it from the

hand of all the beasts, and from the hand of man's brother I will require the soul of man. Whoever sheds the blood of man, his blood shall be shed in return, because I made man in the image of God. But you increase, and multiply, and fill the land, and have dominion over it.

And God said to Noah and to his sons with him, saying, And behold, I establish my covenant with you, and with your seed after you, and with every living soul with you, from the birds, and from the cattle, and all the beasts of the earth, as many as are with you from all those having gone out of the ark. And I will establish my covenant with you, and all flesh shall not die again from the water of the flood, and there shall not be a flood of water again to destroy all the earth. And the Lord God said to Noah, this is the sign of the covenant which I give between me and you, and between all living souls which are with you for eternal generations. I place my bow in the cloud, and it will be a sign of covenant between me and the earth. And it will be when I gather clouds upon the land, the bow will be seen in the cloud. And I will remember my covenant, which is between me and you, and between all living souls in all flesh, and the water will no longer become a flood to destroy all flesh. And my bow will be in the cloud, and I will see it to remember the eternal covenant between me and the earth, and between every living soul in all flesh that is upon the earth. And God said to Noah, this is the sign of the covenant which I established between me and all flesh which is upon the earth.

Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. These three are the sons of Noah; from them all the earth was scattered. Noah, a farmer, began working the earth and planted a vineyard. And he drank from the wine, and he was drunk, and he was uncovered in his house. And Ham, the father of Canaan, saw the nakedness of his father, and having gone out, he reported it to his two brothers outside. And Shem and Japheth took the garment, placed it upon their two shoulders, and went backwards and covered the nakedness of their father, and their faces were turned backwards, and they did not see the nakedness of their father. Noah awoke from the wine, and he knew what his younger son had done to him. And he said, Cursed be Canaan; a servant he will be to his brothers. And he said, Blessed be the Lord, the God of Shem, and Canaan will be his servant. May God enlarge Japheth, and let him dwell in the houses of Shem, and let Canaan be his servant.

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

10

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

The sons of Japheth: Gomer, Magog, Madai, Javan, Elisha, Tubal,

Meshech, and Tiras. And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elisha, and Tarshish, Kittim, Rhodians. From these the islands of the nations were separated in their land, each according to their tongue, in their tribes, and in their nations.

The sons of Ham: Cush, and Mizraim, Phut, and Canaan. The sons of Cush: Saba, and Havilah, and Sabatha, and Regma, and Sabathaka. The sons of Regma: Saba and Dedan. Cush begot Nimrod; he began to be a giant upon the earth. This was a giant hunter before the Lord God; because of this they will say, As Nimrod, a giant hunter before the Lord. And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Shinar. From that land Assyria went out, and he built Nineveh, and the city of Rehoboth, and Calah, and Dasah between Nineveh and Calah; this is the great city. And Mizraim begot the Ludim, the Naphtali, the Enemetim, and the Labim, and the Pathrusim, and the Casluhim, from where the Philistines went out, and the Caphtorim. Canaan begot Sidon his firstborn, and the Hittite, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Aroukaion, and the Asennaion, and the Aradian, and the Samaritan, and the Amathi. And after this the tribes of the Canaanites were scattered. And the boundaries of the Canaanites were from Sidon until coming to Gerar and Gaza, until coming to Sodom and Gomorrah, Admah and Zeboiim as far as Lasha. These are the sons of Ham, in their tribes, according to their tongues, in their lands, and in their nations.

And to Shem was born, and to him, the father of all the sons of Eber, the brother of Japheth the elder. The sons of Shem: Elam, and Assyria, and Arphaxad, and Lud, and Aram, and Cainan. And the sons of Aram: Uz, and Ul, and Gater, and Meshech. And Arphaxad begot Cainan, and Cainan begot Sala, and Sala begot Eber. And to Eber were born two sons; the name of the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan. Joktan begot Elmodad, Saleth, Sarmoth, and Jerach, Hadoram, Abimael, Diklah, and Obal, and Abimael and Sheba, and Ophir, and Euilah, and Jobab; all these were sons of Joktan. And their dwelling was from Massa until one comes to Saphera, a mountain of the east. These are the sons of Shem, in their tribes, according to their tongues, in their lands, and in their nations. These are the tribes of the sons of Noah according to their generations, according to their nations. From these the islands of the nations were scattered upon the earth after the flood.

11

And all the earth had one language, and one voice for all. And it happened when they moved from the east, they found a plain in the land of Shinar, and they dwelt there. And a man said to his neighbor, Come, let us make bricks and bake them with fire, and the brick became stone for them, and bitumen was their clay. And they said, Come, let us build for ourselves a city and a tower whose head will reach to heaven, and let us make for ourselves

a name, before we are scattered upon the face of all the earth. And the Lord came down to see the city and the tower, which the sons of men built. And the Lord said, Behold, they are one race, and they all have one lip, and this they have begun to do, and now nothing that they attempt to do will fail them. Come, let us go down and confuse their language there, so that each may not understand the speech of his neighbor. And the Lord scattered them from there upon the face of all the earth, and they ceased building the city and the tower. Because of this its name was called Confusion, because there the Lord confused the lips of all the earth, and from there the Lord scattered them upon the face of all the earth.

And these are the generations of Shem, and Shem was a son of a hundred years when he begot Arphaxad, in the second year after the flood. And Shem lived, after he begot Arphaxad, five hundred years, and begot sons and daughters, and died. And Arphaxad lived one hundred thirty-five years, and begot Cainan. And Arphaxad lived after he begot Cainan four hundred years, and begot sons and daughters, and died. And Cainan lived one hundred and thirty years, and begot Sala, and Cainan lived after he begot Sala three hundred and thirty years, and begot sons and daughters, and died. And Sala lived one hundred thirty years, and begot Eber. And Sala lived after he begot Eber three hundred thirty years, and begot sons and daughters, and died. And Eber lived one hundred thirty-four years, and begot Phaleg. And Eber lived, after he begot Phaleg, two hundred seventy years, and begot sons and daughters, and died. And Phaleg lived

one hundred and thirty years, and begot Ragau. And Phaleg lived, after he begot Ragau, two hundred and nine years, and begot sons and daughters, and died. And Ragau lived one hundred and thirty-two years, and begot Seruch. And Ragau lived, after he begot Seruch, two hundred seven years, and begot sons and daughters, and died. And Seruch lived one hundred thirty years, and begot Nahor. And Seruch lived, after he begot Nahor, two hundred years, and begot sons and daughters, and died. And Nahor lived one hundred seventy-nine years, and begot Terah. And Nahor lived, after he begot Terah, one hundred twenty-five years, and he begot sons and daughters, and he died. And Terah lived seventy years, and begot Abram, and Nahor, and Haran.

These are the generations of Terah. Terah begot Abram, and Nahor, and Haran, and Haran begot Lot. And Haran died before his father Terah in the land in which he was born, in the region of the Chaldeans. And Abram and Nahor took for themselves wives. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, and the father of Milcah and the father of Iscah. And Sarai was barren, and she bore no children. And Terah took his son Abram, and Lot the son of Haran, his grandson, and his daughter-in-law Sarai, the wife of his son Abram, and he led them out of the land of the Chaldeans to go into the land of Canaan, and they came as far as Haran, and he dwelt there. And all the days of Terah in the land of Haran were two hundred and five years, and Terah died in Haran.

12

And the Lord said to Abram, Go out from your land, and from your kinship, and from your father's house, and come into the land which I will show you. And I will make you into a great nation, and I will bless you, and I will magnify your name, and you will be blessed. And I will bless those blessing you, and those cursing you I will curse, and all the tribes of the earth will be blessed in you. And Abram went, just as the Lord spoke to him, and Lot went with him. Abram was seventy-five years old when he went out from Haran. And Abram took Sarai his wife, and Lot the son of his brother, and all their possessions as many as they had acquired, and every soul which they had acquired from Haran, and they went out to go into the land of Canaan. And Abram traveled through the length of the land until the place Shechem, to the high oak, and the Canaanites then dwelt in the land. And the Lord appeared to Abram, and said to him, To your seed I will give this land, and Abram built there an altar to the Lord who appeared to him. And he departed from there to the mountain east of Bethel, and set up his tent there with Bethel to the west and Ai to the east, and he built there an altar to the Lord, and called upon the name of the Lord. And Abram departed, and having gone, encamped in the wilderness.

And it happened that a famine came upon the earth, and Abram went down into Egypt to sojourn there, because the famine prevailed upon the earth. It happened that when Abram drew

near to enter into Egypt, Abram said to Sarai his wife, I know that you are a fair faced woman. Therefore, when the Egyptians see you, they will say that this is his woman, and they will kill me, but they will spare you. I said therefore that I am his sister, so that it might go well for me through you, and my soul will live because of you. It happened that when Abram entered into Egypt, the Egyptians, having seen his wife, saw that she was exceedingly beautiful. And the rulers of Pharaoh saw her, and they praised her to Pharaoh, and they brought her into the house of Pharaoh. And they treated Abram well because of her, and he acquired sheep, and calves, and donkeys, and servants, and maidservants, and mules, and camels. And God afflicted Pharaoh with great and wicked plagues, and his house, concerning Sarai the wife of Abram. Having called Abram, Pharaoh said, What is this you have done to me? Why did you not tell me that she is your wife? Why did you say that she is my sister? I took her for myself as a wife, and now behold, your wife is before you; take her and go away. And Pharaoh commanded men concerning Abram to send him away, and his wife, and all that was his.

13

Abram went up from Egypt—he himself, his wife, and all his possessions—and Lot with him, into the wilderness. Abram was very rich in cattle, and in silver, and in gold. And he went from where he came into the wilderness to Bethel, to the place where

his tent was earlier, between Bethel and Angai, To the place of the altar, where he had made it at the beginning, and there Abram called upon the name of the Lord. And Lot, traveling with Abram, had sheep, and oxen, and tents. And the land could not support them to dwell together, because their possessions were many, and the land could not support them to dwell together. And it happened that there was a battle between the shepherds of Abram's cattle and the shepherds of Lot's cattle, but the Canaanites and the Perizzites were then dwelling in the land. Abram said to Lot, Let there be no strife between me and you, and between my shepherds and your shepherds, for we are brothers. Is not all the land before you? Separate yourself from me: if you go to the left, I will go to the right, but if you go to the right, I will go to the left. And Lot, having lifted his eyes, observed all the surrounding region of the Jordan, that it was all well watered before God destroyed Sodom and Gomorrah, like the paradise of God and like the land of Egypt, until one comes to Zoar. And Lot chose for himself all the surrounding region of the Jordan, and Lot departed from the east, and they were separated each from his brother. Abram dwelt in the land of Canaan, but Lot dwelt in a city of the surrounding region and pitched his tent in Sodom. But the people in Sodom were exceedingly wicked and sinful before God. But God said to Abram after Lot's separation from him, Look up with your eyes and see from the place where you now are toward the north and south and east and sea. Because all the land that you see, I will give it to you and to your seed until the age. And I will make your seed as the sand of the earth; if someone is able to count

the sand of the earth, then your seed will be counted. Rise and pass through the land, its length and its breadth, because I will give it to you and to your seed forever. And Abram, having moved his tent and having come, settled beside the oak of Mamre, which was in Hebron, and he built there an altar to the Lord.

14

It happened in the kingdom of Amraphel king of Shinar, and Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, They made war with Balla king of Sodom, and with Barsa king of Gomorrah, and with Sennaar king of Admah, and with Symobor king of Zeboiim, and the king of Balak, which is Zoar. All these agreed together upon the salty ravine, this is the Sea of Salt. Twelve years they served Chedorlaomer, but in the thirteenth year they withdrew. In the fourteenth year, Chedorlaomer and the kings with him came and struck down the giants in Ashtaroth and Karnaim, and strong nations together with them, and the Ommaeans in the city of Saue. And the Horites in the mountains of Seir, until the terebinth of Paran, which is in the wilderness. And having returned, they came to the spring of judgment, which is Kadesh, and they struck down all the rulers of Amalek, and the Amorites who were dwelling in Hazazon-tamar. The king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Balak (this is Zoar) went out, and they drew up in battle array against them

for war in the Salt Valley. to Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar, the four kings against the five. The salty valley had wells of asphalt. The king of Sodom and the king of Gomorrah fled and fell in there, but those left behind fled into the hill country. They took all the horses of Sodom and Gomorrah, and all their food, and they went away. They took Lot, the son of Abram's brother, and his baggage, and they departed, for he was dwelling in Sodom.

Having arrived, one of the rescued reported to Abram the Hebrew, and he dwelt beside the oak of Mamre the Amorite, the brother of Eshcol and the brother of Onan, who were allies of Abram. Having heard that Lot his brother was taken captive, Abram counted his own household members, three hundred and eighteen, and pursued after them until Dan. And he himself fell upon them at night with his servants, and struck them, and pursued them until Hobah, which is on the left of Damascus. And he brought back all the horses of Sodom, and he brought back Lot his nephew, and all his possessions, and the women, and the people. And the king of Sodom went out to meet him after his return from the defeat of Chedorlaomer and of the kings with him, into the valley of Shaveh; this was the plain of the kings.

And Melchizedek, king of Salem, brought out bread and wine, and he was priest of God Most High. And he blessed Abram and said, Blessed is Abram by God Most High, who created heaven

and earth. And blessed be God the most high, who delivered your enemies into your hands, and Abram gave to him a tenth of all. The king of Sodom said to Abram, Give me the men, but take the horse for yourself. Abram said to the king of Sodom, I will stretch out my hand to the Lord, the most high God, who created the heaven and the earth, If I will take anything from a thread to a sandal thong from all your things, so that you should not say that I enriched Abram. Except what the young men ate, and the portion of the men who went together with me, Eshcol, Aunan, and Mamre, these will take a portion.

15

After these words, the word of the Lord came to Abram in a vision, saying, Do not fear, Abram, I shield you, your reward will be very great. But Abram says, Master Lord, what will you give to me? I am departing childless, and the son of my household, Masek, this Eliezer of Damascus. And Abram said, Since you have given me no seed, the one born in my house will inherit me. And immediately the voice of the Lord came to him, saying, This one will not inherit you, but the one who will come out from you, this one will inherit you. He led him outside and said to him, Look up into the heaven and count the stars, if you are able to count them, and said, Thus will your descendants be. And Abram believed God, and it was reckoned to him as righteousness. And he said to him, I am the God who led you out of the land of the Chaldeans, so that I might give you this land to

inherit. And he said, Master Lord, how will I know that I will inherit it? He said to him, Take for me a heifer three years old, and a goat three years old, and a ram three years old, and a turtledove, and a dove. He took all these things to him, and he divided them in the middle, and placed them opposite each other, but the birds he did not divide. But birds came down upon the bodies, upon their halves, and Abram sat with them. About the setting of the sun, a trance fell upon Abram, and behold, a great dark fear fell upon him. And it was said to Abram, Know for certain that your descendants will be sojourners in a land not their own, and they will enslave them, and they will mistreat them, and they will humble them, four hundred years. But I will judge the nation which they shall serve, and after these things, they will go out from here with much baggage. You shall go away to your fathers in peace, having been nurtured in good old age. But in the fourth generation they will turn back here, for the sins of the Amorites have not yet been fulfilled until now. When the sun came toward the west, a flame appeared, and behold a smoking oven and torches of fire, which passed through the middle of these divided pieces. In that day the Lord made a covenant with Abram, saying, To your seed I will give this land, from the river of Egypt to the great river Euphrates. The Kenites, the Kenizzites, and the Kadmonites and the Hittites, the Perizzites, and the Rephaim, and the Amorites, the Canaanites, the Hivites, the Girgashites, and the Jebusites.

Sarai, the wife of Abram, did not bear to him, but she had an Egyptian maidservant whose name was Hagar. Sarai said to Abram, Behold, the Lord has shut me up from bearing children. Go in to my maidservant so that I may obtain children from her. And Abram listened to the voice of Sarai. And Sarai, the wife of Abram, having taken Hagar the Egyptian, her own maidservant, after ten years of Abram dwelling in the land of Canaan, gave her to Abram her husband as a wife. And he entered to Hagar, and she conceived, and she saw that she was with child, and the mistress was dishonored before her. Sarai said to Abram, I am wronged by you. I gave my maidservant into your bosom, but when she saw that she has in womb, I was dishonored before her. May God judge between me and you. Abram said to Sarai, Behold, your maidservant is in your hands; do to her as you please. And Sarai mistreated her, and she fled from her.

And the messenger of the Lord found her by the spring of water in the wilderness, by the spring on the way to Shur. And the messenger of the Lord said to her, Hagar, maidservant of Sarai, from where are you coming and where are you going? And she said, I am fleeing from the face of Sarai my mistress. And the messenger of the Lord said to her, Return to your mistress and submit yourself under her authority. And the messenger of the Lord said this: I will surely multiply your descendants, and they will not be counted because of their multitude. And the messenger of the Lord said to her, Behold, you have conceived, and you will bear a son, and you will call his name Ishmael, because the Lord has heard your affliction. He will be a wild

man, his hands against all, and the hands of all against him, and he will dwell in the presence of all his brothers. And she called the name of the Lord who was speaking to her, You are the God who sees me, because she said, Indeed, I have seen the one who appeared to me. Because of this he called the well Well of the One who sees me; behold, it is between Kadesh and Barad. And Hagar bore a son to Abram, and Abram called the name of his son, whom Hagar bore to him, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.

17

It happened that Abram was ninety-nine years old. And the Lord appeared to Abram and said to him, I am your God. Be well pleasing before me and become blameless. And I will make my covenant between me and between you, and I will multiply you exceedingly. And Abram fell upon his face. And God spoke to him, saying, And I, behold, my covenant is with you, and you will be the father of a multitude of nations. And your name shall not still be called Abram, but your name will be Abraham, because I have made you father of many nations. And I will increase you exceedingly, and I will make you into nations, and kings will go out from you. And I will establish my covenant between you and between your seed after you into their generations, into an eternal covenant to be your God, and the God of your seed after you. And I will give to you and to your seed after you the land in which you sojourn, all the land of

Canaan, as an eternal possession, and I will be their God. And God said to Abraham, But you shall keep my covenant, you and your seed after you throughout their generations. And this is the covenant which you shall keep between me and you, and between your seed with you into their generations: every male of yours shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it will be a sign of the covenant between me and you. And a child of eight days shall be circumcised among you, every male throughout your generations, both the homeborn and the one bought with silver from every foreign son who is not from your seed, The one born in your house and the one bought with silver shall surely be circumcised, and my covenant will be upon your flesh as an eternal covenant. And an uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be destroyed from its race, because he has broken my covenant. And God said to Abraham, Your wife Sarai shall no longer be called Sarai; Sarah will be her name. I will bless her, and I will give you a child from her, and I will bless it, and it will become nations, and kings of nations will come from him. And Abraham fell upon his face and laughed, and said in his mind, Will a son be born to a hundred year old? And will Sarah, ninety years old, bear a child? And Abraham said to God, Let this Ishmael live before you. And God said to Abraham, Yes, behold Sarah your wife will bear you a son, and you will call his name Isaac, and I will establish my covenant with him as an eternal covenant, to be God to him and to his seed after him. Concerning Ishmael, behold I have heard you, and behold I have blessed

him, and I will increase him, and I will multiply him exceedingly. He will beget twelve nations, and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah will bear to you at this time, in the next year. He finished speaking to him, and God went up from Abraham.

And Abraham took Ishmael his own son, and all his household members, and all those bought with silver, and every male of the men in Abraham's house, and he circumcised their foreskins in the time of that day, as God spoke to him. Abraham was ninety-nine years old when he circumcised the flesh of his foreskin. But his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin. In the time of that day, Abraham was circumcised, and Ishmael his son. And all the men of his house, and his household members, and those bought with silver from foreign nations.

18

God appeared to him at the oak of Mamre, while he was sitting at the door of his tent at midday. Having looked up with his eyes, he saw, and behold, three men were standing above him. Having seen them, he ran to meet them from the door of his tent and bowed down to the earth. And he said, Lord, if I have found favor before you, do not pass by your servant. Let water indeed be taken, and let them wash your feet, and cool yourselves by the tree. And I will take bread, and you shall eat. And after this

you will go on your way, on account of which you turned aside to your servant. And he said, Do thus, as you have said. And Abraham hastened to the tent toward Sarah, and said to her, Hasten, and knead three measures of fine flour, and make cakes. And Abraham ran to the oxen, and took a tender and good calf, and gave it to the servant, and he hastened to prepare it. He took butter and milk and the calf which he had prepared, and set them before them, and they ate, but he stood by them under the tree.

And he said to him, Where is Sarah your wife? And he answered, Behold, she is in the tent. He said, I will return and come to you at this time next year, and Sarah your wife will have a son. But Sarah was listening at the tent door, being behind him. Abraham and Sarah were elders advanced in days, and the womanly things had ceased to happen to Sarah. Sarah laughed to herself, saying, It has not yet happened to me until now, and my lord is old. And the Lord said to Abraham, Why is it that Sarah laughed to herself, saying, Shall I indeed truly bear a child? But I have grown old. Will not a word from God be impossible? At this time I will return to you in due season, and Sarah will have a son. But Sarah denied it, saying, I did not laugh, for she was afraid. And he said to her, No, but you did laugh.

Having risen up from there, the men looked down upon Sodom and Gomorrah. But Abraham journeyed with them, sending them forth. The Lord said, I will not hide from Abraham my

servant what I am doing. Abraham will become a great and numerous nation, and all the nations of the earth will be blessed in him. For I knew that he will command his sons and his house after him, and they will keep the ways of the Lord, to do righteousness and judgment, so that the Lord may bring upon Abraham all that he spoke to him. And the Lord said, The cry of Sodom and Gomorrah has multiplied toward me, and their sins are exceedingly great. Having descended therefore, I will see whether they are acting according to their cry that has come to me, but if not, so that I may know. And having turned away from there, the men came to Sodom, but Abraham was still standing before the Lord. And Abraham, having drawn near, said, Will you not destroy the just together with the ungodly, so that the just will be as the ungodly? If there are fifty righteous in the city, will you destroy them? Will you not spare all the place on account of the fifty righteous, if they are in it? By no means will you do such a thing as this, to kill the just with the ungodly, and the just will be as the ungodly—by no means! Will you who judge all the earth not do judgment? And the Lord said, If there are fifty righteous in the city of Sodom, I will spare the whole city, and all the place for their sake. And answering, Abraham said, Now I have begun to speak to my Lord, but I am earth and ashes. If the fifty righteous fall short to forty-five, will you destroy all the city because of the five? And he said, I will not destroy it, if I find there forty-five. And he continued to speak to him, and said, But if forty should be found there, and he said, I will not destroy it on account of the forty. And he said, What if I speak, Lord? What if thirty are found there? And he said, I will

not destroy it for the sake of the thirty. And he said, Since I have to speak to the Lord, what if twenty are found there? And he said, I will not destroy it if I find twenty there. And he said, What if I speak once more, Lord? What if ten should be found there? And he said, I will not destroy it because of the ten. The Lord went away as he ceased speaking to Abraham, and Abraham returned to his place.

19

The two messengers came into Sodom in the evening. Lot was sitting beside the gate of Sodom, and when Lot saw them, he rose up to meet them, and bowed down with his face upon the earth. And he said, Behold, my lords, turn aside into your servant's house and lodge, and wash your feet, and rising early you will depart on your way. And they said, No, but we will lodge in the streets. And he urged them, and they turned aside toward him, and entered into his house, and he made them drink, and he baked unleavened bread for them, and they ate. Before they went to sleep, the men of the city, the Sodomites, surrounded the house, from young man to elder, all the people together. And they called out to Lot, and they were saying to him, Where are the men who entered to you during the night? Bring them out to us, so that we might have relations with them. Lot went out to them at the threshold and closed the door behind him. He said to them, By no means, brothers, do evil. I have two daughters who have not known a man. I will bring them out to

you, and you may use them as it pleases you, only do not do anything unjust to these men, because they have entered under the shelter of my roof. They said to him, Stand back! You came here to sojourn, not to pass judgment! Now we will treat you worse than them. And they pressed hard against Lot exceedingly and drew near to break down the door. But the men, stretching out their hands, pulled Lot in toward themselves into the house, and they shut the door of the house. They struck the men who were at the door of the house with blindness, from the least to the greatest, and they were paralyzed seeking the door. But the men said to Lot, Do you have here sons-in-law, or sons, or daughters? Or if anyone else of yours is in the city, bring them out from this place, We are destroying this place because their cry was lifted up before the Lord, and the Lord sent us to destroy it. Lot went out and spoke to his sons-in-law who had taken his daughters, and said, Arise and go out from this place, because the Lord is destroying the city, but he seemed to be jesting before his sons-in-law. When dawn came, the messengers urged Lot, saying, Rise up, take your wife and your two daughters whom you have, and go out, so that you do not perish with the lawless deeds of the city. And they were troubled, and the messengers seized his hand and the hand of his wife and the hands of his two daughters, because the Lord spared him.

And it happened when they brought them outside, and they said, Save your own soul, do not look back, nor stand in all the surrounding region, save yourself to the mountain, lest you be swept away. And Lot said to them, I beg you Lord, since your

servant has found mercy before you, and you have magnified your righteousness which you do upon me to live my soul, but I will not be able to be saved to the mountain, lest the evils overtake me, and I die. Behold, this city is near enough for me to flee there, which is small, and there I will be saved. Is it not small? And my soul will live for your sake. And he said to him, Behold, I have regarded you favorably, and concerning this matter, I will not destroy the city about which you spoke. Hasten therefore to be saved there, for I will not be able to do anything until you come there. Because of this he called the name of that city Zoar. The sun rose upon the earth, and Lot entered Zoar. And the Lord rained divine fire upon Sodom and Gomorrah from the Lord out of heaven. And he overthrew these cities and all the surrounding region and all the inhabitants in the cities and all the growing things from the earth. And his woman looked back, and she became a pillar of salt. Abraham rose early in the morning to the place where he had stood before the Lord. And he looked upon the face of Sodom and Gomorrah, and upon the face of the surrounding region, and he saw, and behold, a flame was going up out of the earth, like the vapor of a furnace. And it happened when God destroyed all the cities of the surrounding region, God remembered Abraham, and sent Lot out from the midst of the destruction, when the Lord overthrew the cities in which Lot dwelt.

Lot went up from Zoar and sat in the mountain, he himself and his two daughters with him, for he feared to dwell in Zoar, and he dwelt in the cave, he himself and his two daughters with him.

The older said to the younger, Our father is old, and there is no one upon the earth who will come to us, as is fitting for all the earth. Come, let us give our father wine to drink, and let us lie down with him, and let us raise up seed from our father. They gave their father wine to drink in that night, and the older one, having entered, slept with her father in that night, and he did not know when she lay down or when she rose. It happened on the next day, and the older said to the younger, Behold, I slept yesterday with our father. Let us give him wine to drink in this night also, and you enter and lie with him, and let us raise up seed from our father. They also gave their father wine to drink that night, and the younger entered and slept with her father, and he did not know when she lay down or when she rose. And the two daughters of Lot conceived by their father. And the older bore a son, and called his name Moab, saying, from my father, this is the father of the Moabites until today. And the younger bore a son and called his name Ammon, saying, This is the son of my race; he is the father of the Ammonites to this day.

20

And Abraham moved from there into the land toward the South, and dwelt between Kadesh and Shur, and sojourned in Gerar. Abraham said about Sarah his wife that she is his sister, for he feared to say that she is his wife, lest the men of the city might kill him because of her, and Abimelech king of Gerar sent and took Sarah. And God came to Abimelech in a dream during the

night and said, Behold, you will die because of the woman whom you took, for she is living with a man. Abimelech had not touched her, and he said, Lord, will you destroy a nation that is unknowing and just? Did he not say to me, She is my sister? And did she not say to me, He is my brother? In a pure heart and in righteousness of hands I did this. And God said to him in a dream, and I knew that you did this with a pure heart, and I spared you from sinning against me, for this reason I did not allow you to touch her. Now give back the wife to the man, because he is a prophet, and he will pray for you, and you shall live, but if you do not give her back, you will know that you shall die, you and all yours. And Abimelech rose early in the morning, and called all his servants, and spoke all these words into their ears, and all the people were exceedingly afraid. And Abimelech called Abraham and said to him, What is this you have done to us? Surely we have not sinned against you, that you have brought upon me and upon my kingdom a great sin? A work that no one will do, you have done to me. But Abimelech said to Abraham, What did you see that you did this? Abraham said, For I said, Then there is no piety in this place, and they will kill me because of my wife. And truly, my sister is from my father, but not from my mother, and she became my wife. It happened when God led me out from my father's house, and I said to her, You will do this righteousness for me: into every place where we may enter there, say of me that he is my brother. And Abimelech took a thousand didrachmas, sheep, calves, servants, and maidservants, and gave them to Abraham, and he gave back to him Sarah his wife. And Abimelech said to Abraham, Behold, my

land is before you; dwell where it pleases you. But to Sarah he said, Behold, I have given a thousand didrachmas to your brother; this will be to you for the vindication of your honor, and to all the women with you, and speak truthfully in all things. Abraham prayed to God, and God healed Abimelech, and his wife, and his maidservants, and they bore children. Because the Lord had completely shut every womb in the house of Abimelech, on account of Sarah the wife of Abraham.

21

And the Lord visited Sarah, as he said, and the Lord did for Sarah as he spoke. And having conceived, she bore to Abraham a son in his old age, at the time as the Lord had spoken to him. And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. But Abraham circumcised Isaac on the eighth day, as God had commanded him. And Abraham was a hundred years old when Isaac his son was born to him. Sarah said, The Lord has made laughter for me, for whoever hears will rejoice with me. And who will announce to Abraham that Sarah nurses a child? For I bore a son in my old age. And the child grew and was weaned, and Abraham made a great feast on the day Isaac his son was weaned. But Sarah, having seen the son of Hagar the Egyptian, who was born to Abraham, playing with Isaac her son, And said to Abraham, Cast out this maidservant and her son, for the son of this maidservant will not inherit with my son Isaac. The word appeared very hard

before Abraham concerning his son. And God said to Abraham, Let it not be harsh before you concerning the child and concerning the maidservant. All that Sarah says to you, listen to her voice, because in Isaac your seed shall be called. And I will make the son of this maidservant into a great nation, because he is your seed. Abraham rose up in the morning and took loaves and a wineskin of water and gave them to Hagar and placed the child upon her shoulder and sent her away. Having departed, she wandered in the wilderness near the well of the oath. The water from the wineskin had failed, and she threw the child under a fir tree. Having gone away, she sat opposite him from afar, about a bow shot away, for she said, I will not see the death of my child. And she sat opposite him, and the child cried out and wept. But God heard the voice of the child from the place where he was, and a messenger of God called to Hagar from heaven, and said to her, What is it, Hagar? Do not fear, for God has heard the voice of the child from the place where he is. Arise and take the child, and hold it fast in your hand, for I will make it a great nation. And God opened her eyes, and she saw a well of living water, and she went and filled the wineskin with water, and gave the child drink. And God was with the child, and he grew and dwelt in the wilderness and became an archer. And he dwelt in the wilderness, and his mother took a wife for him from the land of Paran in Egypt.

It happened at that time that Abimelech, and Ahuzzath his advisor, and Phichol the commander in chief of his force, said to Abraham, saying, God is with you in all that you do. Now

therefore swear to me by God not to wrong me, nor my descendants, nor my name, but according to the kindness which I did with you, you shall do with me, and to the land in which you have dwelt. Abraham said, I will swear. And Abraham reproved Abimelech concerning the wells of water, which the servants of Abimelech took away. And Abimelech said to him, I did not know who did this thing to you, nor did you report it to me, nor did I hear of it, but only today. And Abraham took sheep and calves, and gave them to Abimelech, and both made a covenant. And Abraham set up seven female lambs of the sheep by themselves. And Abimelech said to Abraham, What are these seven lambs of the sheep which you set apart? And Abraham said, You shall take the seven lambs from me, so that they may be testimony to me that I dug this well. Because of this he named that place Well of the Oath, because there they both swore. And they made a covenant at the well of the oath, and Abimelech arose, along with Ahuzzath his advisor, and Phichol the commander in chief of his forces, and they returned to the land of the Philistines. And Abraham planted a field at the well of the oath, and there he called upon the name of the Lord, the eternal God. Abraham dwelt in the land of the Philistines many days.

22

And it happened after these words that God tested Abraham, and said to him, Abraham, Abraham, and he said, Behold, I am here. And he said, Take your son, the beloved, whom you loved,

Isaac, and go into the high land, and offer him up there as a burnt offering upon one of the mountains of which I will tell you. Having risen in the morning, Abraham saddled his donkey and took with him two servants and Isaac his son, and having split wood for a burnt offering, he rose and went and came to the place which God had said to him on the third day. And Abraham, having looked up with his eyes, saw the place from afar. And Abraham said to his servants, Sit here with the donkey, but I and the boy will go over there, and having worshipped, we will return to you. Abraham took the wood of the burnt offering and placed it on Isaac his son, and he took in his hands both the fire and the sword, and the two went together. Isaac said to Abraham his father, Father, and he said, What is it, child? He said, Behold the fire and the wood, where is the sheep for the burnt offering? And Abraham said, God will see for himself a sheep for a burnt offering, my child. And both went together; They came to the place which God had told him about, and Abraham built the altar there and placed the wood on it, and having bound his son Isaac, he placed him on the altar above the wood. And Abraham stretched out his hand to take the sword, to slaughter his son. And the Messenger of the Lord called to him from heaven and said, Abraham, Abraham, and he said, Here I am. And he said, Do not put forth your hand upon the boy, nor do anything to him, for now I know that you fear God, and you have not spared your beloved son for my sake. And Abraham, having looked up with his eyes, saw, and behold, a ram caught in a thicket by its horns. And Abraham went and took the ram and offered it up as a burnt offering instead of Isaac his son.

And Abraham called the name of that place, The Lord saw, so that today they might say, On the mountain the Lord appeared. And the Messenger of the Lord called Abraham a second time from heaven, saying, By myself I have sworn, says the Lord, because you have done this thing, and you have not spared your beloved son for my sake, Indeed I will surely bless you, and I will surely multiply your seed, as the stars of heaven, and as the sand beside the shore of the sea, and your seed will inherit the cities of their enemies. And all the nations of the earth will be blessed in your seed, because you obeyed my voice. Abraham turned away to his servants, and having risen, they went together to the well of the oath. And Abraham dwelt at the well of the oath.

It happened after these words, and it was reported to Abraham, saying, Behold, Milcah has also borne sons to Nahor your brother. Uz the firstborn, and Buz his brother, and Kemuel the father of the Syrians, and Hazad, and Azau, and Phaldes, and Jeldaph, and Bethuel. Bethuel begot Rebecca. These eight sons whom Milcah bore to Nahor, the brother of Abraham. And his concubine, whose name was Reuma, also bore Tebah, and Gaham, and Tahash, and Maacah.

23

And the life of Sarah was a hundred and twenty-seven years. And Sarah died in the city of Arbok, which is in the valley, this is

Hebron in the land of Canaan, and Abraham came to mourn Sarah, and to lament. And Abraham arose from his dead, and Abraham said to the sons of Heth, saying, I am a sojourner and stranger among you; give me therefore possession of a tomb among you, and I will bury my dead. And the sons of Heth answered Abraham, saying, No, lord. Listen to us: you are a king from God among us. Bury your dead in our chosen tombs, for no one of us will keep his tomb from you to bury your dead there. Having risen, Abraham bowed down to the people of the land, to the sons of Heth. And Abraham spoke to them, saying, If you have it in your hearts to bury my dead from before me, hear me, and speak for me to Ephron the son of Zohar. And let him give to me the double cave which is his, which is in part of his field; for silver of worthy value, give it to me among you for possession of a tomb. Ephron was sitting in the midst of the sons of Heth, but Ephron the Hittite answered and said to Abraham, while the sons of Heth and all those entering the city were listening, saying, Be with me, lord, and hear me. The field and the cave in it I give to you. Before all my citizens I have given it to you. Bury your dead. And Abraham bowed down before the people of the land. And he said to Ephron in the hearing of the people of the land, If you are willing, hear me: take the silver for the field from me, and I will bury my dead there. But Ephron answered Abraham, saying, No, lord, for I have heard—land of four hundred silver didrachmas—but what would this be between me and you? But you, bury your dead. And Abraham heard Ephron, and Abraham paid to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred

didrachmas of silver approved among merchants. And the field of Ephron stood, which was in the double cave, which is facing Mamre, the field and the cave which was in it, and every tree which was in the field, and everything which is in its borders all around to Abraham, into possession before the sons of Heth, and all of those entering into the city. After these things Abraham buried Sarah his wife in the cave of the double field, which is opposite Mamre; this is Hebron in the land of Canaan. And the field and the cave that was in it was ratified to Abraham as a possession of a tomb from the sons of Heth.

24

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

And Abraham said to his eldest servant of his house, the ruler of all his possessions, Put your hand under my thigh. And I adjure you by the Lord, the God of heaven and the God of earth, that you not take a wife for my son Isaac from the daughters of the Canaanites, among whom I dwell. But you shall go into my land, where I was born, and into my tribe, and you shall take a wife for my son Isaac from there. The servant said to him, If the woman does not wish to go back with me to this land, shall I take your son back to the land from where you came? Abraham said to him, Take heed for yourself not to turn my son back there. The Lord, the God of heaven and the God of earth, who

took me from the house of my father and from the land where I was born, who spoke to me and who swore to me, saying, To you I will give this land and to your seed, he himself will send his Messenger before you, and you will take a wife for my son from there. If the woman does not want to go with you into this land, you will be free from my oath, only do not take my son back there. And the servant placed his hand under the thigh of Abraham his lord, and swore to him concerning this matter. And the servant took ten camels from the camels of his lord, and from all the goods of his lord with himself, and having risen, he went into Mesopotamia, into the city of Nahor. And he made the camels lie down outside the city beside the well of water toward late afternoon, when the women drawing water came out.

And he said, Lord, the God of my lord Abraham, grant me success today, and show mercy to my lord Abraham. Behold, I stand upon the spring of the water, and the daughters of the inhabitants of the city come out to draw water. And the virgin to whom I say, Incline your water jar so that I may drink, and she says to me, Drink, and I will give your camels to drink until they cease drinking, this one you have prepared for your servant Isaac, and by this I will know that you have shown mercy to my lord Abraham.

And it happened before he finished speaking in his mind, and behold Rebecca was going out, the one having been born to Bethuel, son of Milcah the wife of Nahor, the brother of Abraham, having the water jar upon her shoulders. The virgin

was very beautiful in appearance, a virgin, no man had known her, and having gone down to the spring, she filled her water jar and went up. The servant ran to meet her and said, Give me a little water to drink from your jar. But she said, Drink, lord, and hurried and lowered the water jar upon her arm, and gave him to drink until he ceased drinking. And she said, I will draw water for your camels also, until they have all finished drinking. And she hastened and emptied the water jar into the trough, and ran to the well to draw again, and drew water for all the camels. The man was observing her and keeping silent to know whether the Lord had prospered his way or not. It happened that when all the camels ceased drinking, the man took golden earrings of a drachma weight, and two bracelets for her hands, their weight ten gold pieces. And he asked her and said, Whose daughter are you? Tell me, is there a place for us to lodge at your father's house? But she said to him, I am the daughter of Bethuel, whom Milcah bore to Nahor. And she said to him, We have plenty of straw and fodder, and a place to lodge. And having been pleased, the man worshipped the Lord. And he said, Blessed be the Lord, the God of my lord Abraham, who has not abandoned his righteousness and his truth from my lord, and the Lord has prospered me into the house of the brother of my lord. And the servant ran and announced these words to her mother's house. But Rebecca had a brother whose name was Laban, and Laban ran toward the man outside at the spring. And it happened when he saw the earrings and the bracelets in the hands of his sister, and when he heard the words of Rebecca his sister saying, Thus has the man spoken to me, and he came toward the man

standing with his camels at the spring. And he said to him, Come, enter, blessed of the Lord. Why do you stand outside? I have prepared the house and a place for the camels. And the man entered into the house, and unloaded the camels, and gave straw and fodder to the camels, and water to wash his feet, and the feet of the men with him. And he set loaves before them to eat, and said, I will not eat until I speak my words. And he said, Speak.

And he said, I am Abraham's servant. The Lord has blessed my lord exceedingly, and he was exalted, and gave to him sheep, calves, silver, gold, servants, maidservants, camels, and donkeys. And Sarah, my lord's wife, bore a son to my lord after he grew old, and he gave to him everything that was his. And my lord made me swear, saying, You shall not take a wife for my son from the daughters of the Canaanites, in whose land I sojourn. But you shall go into my father's house and into my tribe, and you shall take a wife for my son from there. I said to my lord, What if the woman will not go with me? And he said to me, The Lord God, before whom I have been well pleasing, will himself send out his Messenger with you, and will prosper your way, and you will take a wife for my son from my tribe and from my father's house. Then you will be innocent from my curses, for if you come into my tribe and they do not give to you, then you will be innocent from my oath. And having come today to the spring, I said, Lord, the God of my lord Abraham, if you prosper my way on which I now go, Behold, I stand upon the spring of water, and the daughters of the men of the city come out to draw

water, and the virgin to whom I say, Give me a little water to drink from your jar; And should she say to me, You drink, and I will draw water for your camels, let this be the woman whom the Lord has prepared for his own servant Isaac, and by this I will know that you have shown mercy to my lord Abraham. And it happened that before I finished speaking in my mind, immediately Rebecca was going out, having the water jar upon her shoulders, and she went down to the spring and drew water, and I said to her, give me a drink. And having hastened, she lowered the water jar from herself upon her arm, and said, You drink, and I will give your camels to drink, and they drank, and she gave drink to the camels. And I asked her and said, Whose daughter are you? Tell me. And she said, I am the daughter of Bethuel, son of Nahor, whom Milcah bore to him. And I placed the earrings around her and the bracelets on her hands. And having been pleased, I worshiped the Lord, and I blessed the Lord, the God of my lord Abraham, who has made me prosperous in the way of truth to take the daughter of my lord's brother for his son. If therefore you show mercy and righteousness toward my lord, but if not, report to me, so that I may turn to the right or to the left.

Answering, Laban and Bethuel said, This matter has come from the Lord; we will not be able to speak to you either evil or good. Behold, Rebecca is before you; take her and depart, and let her be a wife to your lord's son, as the Lord has spoken. It happened that when the servant of Abraham heard their words, he bowed down to the ground to the Lord. And having brought out silver

and golden vessels and clothing, the servant gave them to Rebecca, and gave gifts to her brother and her mother. And they ate and drank, both he himself and the men who were with him, and they slept. And having risen in the morning, he said, Send me, so that I may go to my lord. But her brothers and mother said, Let the virgin remain with us about ten days, and after this she will depart. But he said to them, Do not hold me back, for the Lord has made my way prosperous; send me out, so that I may go to my lord. But they said, Let us call the girl and ask her directly. And they called Rebecca, and they said to her, Will you go with this man? And she said, I will go. And they sent out their sister Rebecca, and her possessions, and the servant of Abraham, and those with him. And they blessed Rebecca and said to her, You are our sister, become thousands of ten thousands, and let your seed inherit the cities of their adversaries. Having risen up, Rebecca and her maidservants mounted the camels and went with the man, and the servant, having taken Rebecca, went away.

Isaac was traveling through the wilderness by the well of vision, but he dwelt in the land toward the South. And Isaac went out to converse in the plain toward evening, and having looked up with his eyes, he saw camels coming. And Rebecca, having looked up with her eyes, saw Isaac, and she dismounted from the camel. And she said to the servant, Who is that man walking in the field to meet us? And the servant said, This is my lord. And having taken the mantle, she put it on. And the servant related to Isaac all the things which he had done. Isaac entered into his

mother's house and took Rebecca, and she became his wife, and he loved her, and Isaac was comforted concerning his mother Sarah.

25

And Abraham took a wife, whose name was Keturah. She bore to him Zombran, Iezan, Madal, Midian, Iesbok, and Soie. Iezan begot Sheba and Dedan, and the sons of Dedan were Asshurim, and Letushim, and Leummim. The sons of Midian were Gopher, and Apher, and Enoch, and Abida, and Eldaag; all these were sons of Keturah. Abraham gave all his possessions to his son Isaac. And to the sons of his concubines Abraham gave gifts, and he sent them out from Isaac his son, while he was still living, toward the east into the land of the east. These are the years of the life of Abraham which he lived: one hundred seventy-five years. And Abraham died in a good old age, an old man and full of days, and was gathered to his people. And Isaac and Ishmael his sons buried him in the double cave, in the field of Ephron the son of Zohar the Hittite, which is opposite Mamre. The field and the cave, which Abraham acquired from the sons of Heth, there they buried Abraham and Sarah his wife. It happened after Abraham died that God blessed Isaac his son, and Isaac dwelt beside the well of the vision. These are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham. And these are the names of the sons of Ishmael, according to the names of his

generations: the firstborn of Ishmael, Nebaioth, and Kedar, and Nabdeel, and Massam, Masma, Duma, and Masse, Choddan, Thaiman, Ietur, Naphes, and Kedma. These are the sons of Ishmael, and these are their names in their tents and in their encampments, twelve rulers according to their nations. And these were the years of the life of Ishmael: one hundred thirty-seven years. And failing, he died and was gathered to his people. He settled from Havilah to Shur, which is opposite Egypt as one goes toward Assyria; he settled in the presence of all his brothers.

And these are the generations of Isaac the son of Abraham; Abraham begot Isaac. Isaac was forty years old when he took Rebecca as his wife, the daughter of Bethuel the Syrian from Mesopotamia of Syria, the sister of Laban the Syrian. Isaac was begging the Lord concerning Rebecca his wife, because she was barren, and God heard him, and Rebecca his wife conceived. But the children leaped within her, and she said, If it is to be thus with me, why is this happening to me? And she went to inquire of the Lord. And the Lord said to her, Two nations are in your womb, and two peoples from your womb will be divided, and people will surpass people, and the greater will serve the lesser. And when the days were fulfilled for her to give birth, there were twins in her belly. The firstborn came out ruddy, covered all over like a hairy skin, and he named him Esau. And after this his brother went out, and his hand grasping the heel of Esau, and he called his name Jacob. And Isaac was sixty years old when Rebecca bore them. The young men grew up, and Esau

was a man who knew how to hunt, a rustic man, but Jacob was a plain man, dwelling in a house. Isaac loved Esau, because his hunting was food to him, but Rebecca loved Jacob.

Jacob boiled stew, and Esau came from the field exhausted. And Esau said to Jacob, Feed me from this red stew, because I am faint. Because of this his name was called Edom. But Jacob said to Esau, Sell to me today your birthright. And Esau said, Behold, I am going to die, so what good to me is this birthright? And Jacob said to him, Swear to me today, and he swore to him, and Esau sold the birthright to Jacob. Jacob gave Esau bread and lentil stew, and he ate and drank, and having risen he went away, and Esau despised the birthright.

26

A famine happened upon the earth, apart from the earlier famine which happened in the time of Abraham, and Isaac went to Abimelech king of the Philistines into Gerar. The Lord appeared to him and said, Do not go down into Egypt, but dwell in the land which I will tell you. And sojourn in this land, and I will be with you, and I will bless you, for to you and to your seed I will give all this land, and I will establish my oath which I swore to Abraham your father. And I will multiply your seed as the stars of heaven, and I will give to your seed all this land, and all the nations of the earth shall be blessed in your seed. Because Abraham your father obeyed my voice, and kept my

commandments, and my commandments, and my ordinances, and my laws. Isaac dwelt in Gerar. The men of the place asked about Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest the men of the place might kill him on account of Rebecca, because she was beautiful in appearance. It happened that he was there a long time, and Abimelech the king of Gerar, having looked out through the window, saw Isaac playing with Rebecca his wife. But Abimelech called Isaac and said to him, So she is indeed your wife? Why did you say, She is my sister? But Isaac said to him, For I said, Lest I should die because of her. And Abimelech said to him, What is this you have done to us? Someone from my people nearly slept with your wife, and you would have brought guilt upon us. And Abimelech commanded all his people, saying, Everyone who touches this man and his wife will be guilty of death. Isaac sowed in that land, and in that year he found barley yielding a hundredfold, and the Lord blessed him. And the man was exalted, and advancing he became greater, until he became exceedingly great. It happened that he had flocks of sheep, and herds of oxen, and many farms. And the Philistines envied him. And all the wells which the servants of his father dug in the time of his father, the Philistines stopped up, and they filled them with earth. And Abimelech said to Isaac, Go away from us, because you have become much stronger than us. And Isaac went away from there, and lodged in the valley of Gerar, and dwelt there.

And again Isaac dug the wells of water which the servants of his

father Abraham had dug, and the Philistines had stopped them up after his father Abraham died, and he named them according to the names which his father had named. And Isaac's servants dug in the valley of Gerar, and they found there a well of living water. And the shepherds of Gerar fought with the shepherds of Isaac, claiming the water to be theirs, and they called the name of the well Injustice, for they wronged him. Having departed from there, he dug another well, and they quarreled about that one too, and he named it Enmity. Having departed from there, he dug another well, and they did not fight about it, and he named it Broad place, saying, Because now the Lord has enlarged us and has increased us upon the earth.

And he went up from there to the well of the oath. And the Lord appeared to him in that night and said, I am the God of your father Abraham. Do not fear, for I am with you, and I will bless you and multiply your seed through your father Abraham. And he built an altar there, and he called upon the name of the Lord, and he pitched his tent there, and the servants of Isaac dug a well there in the valley of Gerar. And Abimelech went to him from Gerar, and Ahuzzath his advisor, and Phicol the commander in chief of his forces. And Isaac said to them, Why have you come to me? You hated me and sent me away from you. But they said, We have clearly seen that the Lord was with you, and we said, Let there be an oath between us and you, and we will make a covenant with you, Do not do evil to us, as we have not treated you abominably, and in the manner we have dealt well with you, and we have sent you away in peace, and

now you are blessed by the Lord. And he made a banquet for them, and they ate and drank. And having risen in the morning, each man swore to his neighbor, and Isaac sent them out, and they departed from him in peace. It happened on that day that Isaac's servants, having arrived, reported to him concerning the well they dug, and they said, We have not found water. And he called it Oath; because of this he called the name of that city Well of Oath until the present day.

Esau was forty years old, and he took as wife Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elon the Hittite. And they were quarreling with Isaac and Rebecca.

27

It happened that after Isaac grew old, his eyes were dimmed so that he could not see, and he called Esau his older son, and said to him, My son, and he said, Behold, here I am. And he said, Behold, I have grown old, and I do not know the day of my death. Now therefore take your equipment, the quiver and the bow, and go out into the plain, and hunt prey for me. And make delicacies for me, as I love, and bring them to me, so that I may eat, so that my soul may bless you before I die. Rebecca heard Isaac speaking to Esau his son, and Esau went into the plain to hunt prey for his father. Rebecca said to Jacob, her younger son, Behold, I heard your father speaking to Esau, your brother, saying, Bring me prey, and make me delicacies, so that having

eaten I will bless you before the Lord before I die. Now therefore, my son, hear me as I command you. And having gone to the flock, bring me from there two tender and choice young goats, and I will make them into delicacies for your father, as he loves. And you shall bring it to your father, and he will eat, so that your father may bless you before he dies. But Jacob said to Rebecca his mother, Esau my brother is a hairy man, but I am a smooth man. Lest my father ever touch me, and I will be before him as one who despises, and I will bring upon myself a curse, and not a blessing. The mother said to him, Your curse be upon me, child; only hear my voice, and go and bring them to me. Having gone, he took and brought them to his mother, and his mother made delicacies as his father loved.

And Rebecca, having taken the good robe of Esau her elder son, which was with her in the house, clothed Jacob her younger son with it. And she put the skins of the young goats around his arms and upon the bare part of his neck. And she gave the delicacies and the loaves which she had made into the hands of Jacob her son. And he brought it to his father, and said, Father. And he said, Behold, I am here. Who are you, my child? And Jacob said to the father, I am Esau your firstborn. I have done as you spoke to me. Rise up and sit, and eat from my hunt, so that your soul may bless me. Isaac said to his son, What is this that you found so quickly, O child? And he said, The Lord your God delivered it before me. Isaac said to Jacob, Come near to me, and I will touch you, child, to see if you are my son Esau or not. Jacob approached his father Isaac, and he touched him, and said, The

voice is the voice of Jacob, but the hands are the hands of Esau. And he did not recognize him, for his hands were hairy, as the hands of Esau his brother, and he blessed him. And he said, Are you my son Esau? And he said, I am. And he said, Bring it to me, and I will eat from your game, my child, so that my soul may bless you, and he brought it to him, and he ate, and he brought wine to him, and he drank. And Isaac his father said to him, Come near to me and kiss me, child. And having drawn near, he kissed him, and he smelled the smell of his garments, and he blessed him, and he said, Behold, the smell of my son is as the smell of a full field which the Lord has blessed. And may God give to you from the dew of heaven, and from the richness of the earth, and multitude of grains and wine. And let nations serve you, and let rulers bow down to you, and become lord of your brother, and the sons of your father shall bow down to you; the one cursing you, cursed, but the one blessing you, blessed.

And it happened after Isaac ceased blessing his son Jacob, and it happened as Jacob went out from the presence of his father Isaac, that his brother Esau came from the hunt. And he himself made delicacies, and brought them to his father, and said to his father, Let my father arise, and let him eat from the hunt of his son, so that your soul may bless me. And Isaac his father said to him, Who are you? And he said, I am your son, your firstborn Esau. Isaac was utterly astonished and said, Who then was the one who hunted game for me and brought it to me, and I ate it all before you came? I blessed him, and blessed he will be. It happened when Esau heard the words of his father Isaac, he

cried out with a great and exceedingly bitter voice and said, Bless me also, indeed, father. He said to him, Your brother came with deceit and took your blessing. And he said, Justly was his name called Jacob, for he has supplanted me behold this second time, he has taken my birthright, and now he took my blessing, and Esau said to his father, Have you not left a blessing to me, father? Isaac answered and said to Esau, If I have made him your lord, and I have made all his brothers his servants, and I have sustained him with grain and wine, what shall I do for you, my child? Esau said to his father, Do you have only one blessing, father? Bless me also, father. Isaac being deeply moved, Esau cried out, and he wept. Isaac his father answered and said to him, Behold, from the richness of the earth will be your dwelling, and from the dew of heaven from above. And you shall live by your sword, and you shall serve your brother, but it will be when you break and loosen his yoke from your neck.

And Esau bore a grudge against Jacob concerning the blessing which his father blessed him, and Esau said in his mind, let the days of mourning for my father draw near, so that I may kill my brother Jacob. The words of Esau, her elder son, were reported to Rebecca, and having sent, she called Jacob, her younger son, and said to him, Behold, Esau your brother threatens to kill you. Now therefore, child, listen to my voice, and arise and flee to Mesopotamia, to my brother Laban in Haran. And dwell with him for some days, until his anger turns away. And the anger of your brother turns from you, and he forgets what you have done to him, and having sent I will summon you from there, lest I

ever be bereaved of my two children in one day. And Rebecca said to Isaac, I am weary of my life because of the daughters of the sons of Heth. If Jacob takes a wife from the daughters of this land, what is life to me?

28

Having summoned Jacob, Isaac blessed him and commanded him, saying, You shall not take a wife from the daughters of the Canaanites. Arise and flee to Mesopotamia, to the house of Bethuel your mother's father, and take for yourself a wife from there from the daughters of Laban your mother's brother. But may my God bless you, and increase you, and multiply you, and you shall become congregations of nations. And may he give to you the blessing of Abraham my father, to you and to your seed with you, to inherit the land of your sojourning, which God gave to Abraham. And Isaac sent Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, brother of Rebecca the mother of Jacob and Esau.

Esau saw that Isaac blessed Jacob, and sent him into Mesopotamia of Syria to take for himself a wife from there, while blessing him, and commanded him, saying, You shall not take a wife from the daughters of the Canaanites. And Jacob heard his father and mother, and he went into the Mesopotamia of Syria. And Esau, having seen that the daughters of Canaan were evil in the sight of his father Isaac, Esau went toward

Ishmael, and took Maeleth, daughter of Ishmael the son of Abraham, sister of Nebaioth, as a wife in addition to his wives.

And Jacob went out from the well of the oath, and he went into Haran. And he came upon a place and slept there, for the sun had set, and he took some of the stones of the place and placed them at his head, and he slept in that place. And he dreamed, and behold, a ladder was set up on the earth, whose head reached to heaven, and the messengers of God were going up and going down upon it. The Lord was standing upon it, and said, I am the God of Abraham your father, and the God of Isaac. Do not fear. The land upon which you sleep, I will give it to you and to your seed. And your seed will be as the sand of the earth, and it will spread to the sea, and to the south, and to the north, and to the east, and all the tribes of the earth will be blessed in you and in your seed. And behold, I am with you, guarding you in all the way wherever you go, and I will turn you back into this land, because I will not forsake you until I do all that I spoke to you. And Jacob was awakened from his sleep, and said, The Lord is in this place, but I did not know it. And he feared, and said, How fearful is this place! This is none other than the house of God, and this is the gate of heaven. And Jacob arose in the morning, and took the stone which he had placed there under his head, and set it up as a pillar, and poured oil upon the top of it. And he called the name of that place house of God, and Luz was the name of the city before. And Jacob prayed a vow, saying, If the Lord God is with me, and preserves me in this way which I go, and gives to me bread to eat, and a garment to put on, And

he turns me back with salvation to my father's house, and the Lord will be God to me. And this stone, which I set up as a pillar, will be to me the house of God, and of all that you give to me, I will give a tenth of it to you.

29

And Jacob, having lifted up his feet, went into the land of the east, toward Laban the son of Bethuel the Syrian, the brother of Rebecca, the mother of Jacob and Esau. And he sees, and behold, a well in the plain, and there were three flocks of sheep resting upon it, for from that well they watered the flocks, and a great stone was upon the mouth of the well. And all the flocks were gathered there, and they rolled the stone away from the mouth of the well and watered the sheep, and they replaced the stone upon the mouth of the well in its place. Jacob said to them, Brothers, where are you from? And they said, We are from Haran. He said to them, Do you know Laban the son of Nahor? And they said, We know him. And he said to them, Is he well? And they said, He is well, and behold, Rachel his daughter is coming with the sheep. And Jacob said, There is still much of the day left; it is not yet time to gather the cattle. Water the sheep, then go and feed them. But they said, We will not be able until all the shepherds are gathered, and they will roll away the stone from the mouth of the well, and we will water the sheep. While he was still speaking to them, behold, Rachel the daughter of Laban was coming with the sheep of her father, for she was

tending the sheep of her father. When Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban his mother's brother, Jacob approached and rolled away the stone from the mouth of the well and watered the sheep of Laban his mother's brother. And Jacob kissed Rachel, and he wept aloud. And he reported to Rachel that he is her father's brother and that he is the son of Rebecca, and she ran and reported to her father according to these words. It happened that when Laban heard the name of Jacob the son of his sister, he ran to meet him, and having embraced him he kissed him, and he brought him into his house, and Jacob related all these words to Laban. And Laban said to him, You are of my bones and of my flesh, and he was with him a month.

And Laban said to Jacob, Because you are my brother, you shall not serve me freely; tell me what your reward is. But Laban had two daughters; the name of the greater was Leah, and the name of the younger was Rachel. The eyes of Leah were weak, but Rachel was beautiful in form and very lovely in appearance. Jacob loved Rachel, and said, I will serve you seven years for Rachel your younger daughter. Laban said to him, It is better for me to give her to you than to give her to another man; dwell with me. And Jacob served seven years for Rachel, and they were before him as few days, because of his love for her. Jacob said to Laban, Give me my wife, for the days have been fulfilled so that I may go in to her. Laban gathered all the men of the place and made a marriage feast. And when evening came, he took his daughter Leah and brought her to Jacob, and Jacob

went in to her. And Laban gave Zilpah his maidservant to Leah his daughter, as her maidservant. It happened in the morning, and behold it was Leah. But Jacob said to Laban, What is this you have done to me? Did I not serve you for Rachel? And why have you deceived me? Laban answered, It is not thus in our place to give the younger before the older. Complete therefore the week of this one, and I will give you this one also in place of the work which you will work for me for seven other years still. Jacob did thus and completed the week of this one, and Laban gave him Rachel his daughter as his wife. Laban gave Bilhah his maidservant to his daughter as her maidservant. And he went in to Rachel, but he loved Rachel more than Leah, and he served him another seven years.

But the Lord God, having seen that Leah was hated, opened her womb, but Rachel was barren. And Leah conceived and bore a son to Jacob, and she called his name Reuben, saying, Because the Lord saw my humiliation and gave me a son, now therefore my husband will love me. And she conceived again, and bore a second son to Jacob, and said, Because the Lord heard that I am hated, he gave me this one also, and she called his name Simeon. And she conceived again, and bore a son, and said, Now this time my husband will be joined to me, for I have borne to him three sons. Because of this she called his name Levi. And having conceived again, she bore a son and said, Now again for this I will give thanks to the Lord. Because of this she called his name Judah, and she stopped bearing children.

30

Having seen that she had not borne children to Jacob, Rachel was jealous of her sister, and said to Jacob, Give me children, but if not, I will die. Being angered, Jacob said to Rachel, Am I in place of God, who has deprived you of the fruit of the womb? Rachel said to Jacob, Behold my maidservant Bilhah; go in to her, and she will bear upon my knees, and I too will have children through her. And she gave him Bilhah her maidservant as a wife to him, and Jacob went in to her. And Bilhah, Rachel's maidservant, conceived and bore a son to Jacob. And Rachel said, God has judged me, and he has heard my voice, and gave me a son; because of this she called his name Dan. And Bilhah, Rachel's maidservant, conceived again and bore a second son to Jacob. And Rachel said, God has contended for me, and I have wrestled with my sister, and I have prevailed, and she called his name Naphtali. Leah saw that she had stopped bearing children, and she took Zilpah her maidservant, and gave her to Jacob as a wife, and he went in to her. And Zilpah, the maidservant of Leah, conceived and bore a son to Jacob. And Leah said, What good fortune! and she named him Gad. And Zilpah, the maidservant of Leah, conceived again and bore a second son to Jacob. And Leah said, blessed am I, because the women will call me blessed, and she called his name Asher. Reuben went in the days of the wheat harvest, and found mandrake apples in the field, and brought them to Leah his mother, but Rachel said to Leah her sister, give me some of the mandrakes of your son. Leah said, Is

it not sufficient for you that you took my man? Will you also take my son's mandrakes? And Rachel said, Not so, let him sleep with you this night instead of your son's mandrakes. Jacob entered from the field in the evening, and Leah went out to meet him, and said, You will come in to me today, for I have hired you in place of my son's mandrakes, and he slept with her that night. And God heard Leah, and having conceived, she bore a fifth son to Jacob. And Leah said, God has given me my reward, because I gave my maidservant to my husband, and she called his name Issachar, which is reward. And Leah conceived again, and bore a sixth son to Jacob. And Leah said, God has given me a good gift at this time; my husband will choose me, for I have borne him six sons, and she called his name Zebulun. And after this she bore a daughter, and he called her name Dinah. God remembered Rachel, and God listened to her, and opened her womb. And having conceived, she bore a son to Jacob, and Rachel said, God has taken away my reproach. And she called his name Joseph, saying, May God add to me another son.

It happened that as Rachel bore Joseph, Jacob said to Laban, Send me so that I may go away to my place and to my land. Give back my wives and my children, for whom I have served you, so that I may go away, for you know the service which I have served you. Laban said to him, If I have found favor in your sight, I have learned by divination that God has blessed me because of your coming. Specify your wage to me, and I will give it. But Jacob said, You know how I have served you, and how many of your cattle were with me. For what you had before me

was small, and it has increased into a multitude, and the Lord God has blessed you at my foot; now therefore when shall I also make a house for myself? And Laban said to him, what will I give to you? And Jacob said to him, you will give me nothing, if you do this thing for me, I will again shepherd your sheep, and I will keep them. Let all your sheep pass today, and separate from there every dark colored sheep among the lambs, and every streaked and speckled one among the goats; this will be my reward. And my righteousness will answer for me on the next day, because my reward is before you: every one that is not speckled and streaked among the goats, and dark colored among the lambs, will be counted as stolen from me. But Laban said to him, Let it be according to your word. And he separated on that day the speckled and spotted male goats, and all the speckled and spotted goats, and every dark colored one among the lambs, and every white one among them, and gave them into the hand of his sons. And he removed a distance of three days journey between them and Jacob, and Jacob was tending the remaining sheep of Laban. Jacob took for himself fresh rods of storax, walnut, and plane tree, and Jacob peeled white strips from them, and by scraping off the green, the white which he peeled appeared in varied patterns upon the rods. And he set the rods which he had peeled in the troughs at the watering places where the sheep came to drink, so that when the sheep came to drink before the rods, they might conceive at the rods. And the sheep were in heat near the rods, and the sheep bore young that were pure white and varied and gray spotted. Jacob separated the lambs, and he set up before the sheep every streaked ram and

every varied one among the lambs, and he separated flocks for himself by themselves, and he did not mix them into the sheep of Laban. It happened that at the time when the sheep were in heat and conceiving, Jacob placed the rods before the sheep in the troughs, so that they would conceive according to the rods. When the sheep bore, he did not place them, but it happened that the unmarked ones were Laban's, and the marked ones were Jacob's. And the man became exceedingly rich, and he had many cattle, and oxen, and servants, and maidservants, and camels, and donkeys.

31

Jacob heard the words of the sons of Laban, saying, Jacob has taken all that belongs to our father, and from what belongs to our father he has made all this wealth. And Jacob saw Laban's face, and behold, it was not toward him as it had been yesterday and the day before. And the Lord said to Jacob, Return to the land of your father and to your kindred, and I will be with you. Having sent word, Jacob called Leah and Rachel to the plain where the flocks were. And he said to them, I see your father's face, that it is not toward me as it was yesterday and the day before, but the God of my father was with me. And you yourselves know that I have served your father with all my strength. Your father deceived me and changed my wage ten times, and God did not give him to harm me. If he should say thus, The variegated will be your reward, then all the sheep will

bear variegated offspring; but if he should say, The white will be your reward, then all the sheep will bear white offspring. And God took away all the cattle of your father, and gave them to me. And it happened when the sheep were in heat and conceiving, that I saw in my sleep, and behold, the he goats and the rams going up upon the sheep and the goats were white and spotted and speckled with ash color. And the Messenger of God said to me in a dream, Jacob, and I said, What is it? And he said, Look up with your eyes, and see the male goats and the rams mounting the sheep and the goats that are streaked and spotted and gray speckled, for I have seen all that Laban does to you. I am the God who appeared to you in the place of God, where you anointed a pillar to me there, and you vowed a vow to me there. Now therefore arise, and go out from this land, and depart into the land of your birth, and I will be with you. And answering, Rachel and Leah said to him, Is there not still a portion or inheritance for us in our father's house? Have we not been reckoned by him as foreigners? For he has sold us, and has completely devoured our silver. All the wealth and the glory which God took away from our father will be ours and our children's; now therefore, do whatever God has said to you. Having risen, Jacob took his wives and his children upon the camels. And he led away all his possessions, and all his baggage which he had acquired in Mesopotamia, and all that was his, to go to Isaac his father into the land of Canaan. Laban went to shear his sheep, but Rachel stole the idols of her father. Jacob hid from Laban the Syrian, not announcing to him that he was fleeing. And he fled with all his possessions, crossed the river,

and set out for the mountain of Gilead. It was reported to Laban the Syrian on the third day that Jacob had fled. And having taken his brothers with him, he pursued after him a journey of seven days and overtook him in the mountain of Gilead. But God came to Laban the Syrian in a dream by night and said to him, Take care that you never speak evil to Jacob. And Laban overtook Jacob, but Jacob pitched his tent in the mountain, and Laban set up his brothers in the mountain of Gilead. Said Laban to Jacob, What have you done? Why did you flee secretly, and steal away from me, and lead away my daughters, as captives by the sword? And if you had announced to me, I would have sent you away with joy, and with musicians, and drums, and lyre. And I was not deemed worthy to kiss my children and my daughters, but now you have acted foolishly. And now my hand is strong to harm you, but the God of your father said to me yesterday, saying, Guard yourself that you never speak evil to Jacob. Now therefore you have gone, for you desired to go away to your father's house, why did you steal my gods? Jacob answered and said to Laban, I was afraid, for I said, You might take away your daughters from me, and all that is mine. And Jacob said, Whoever among us you find your gods with shall not live before our brothers. Recognize what of yours is with me, and take it. And he recognized nothing with him. But Jacob did not know that Rachel his wife had stolen them. Having entered, Laban searched the house of Leah, and he did not find anything, and he went out from the house of Leah, and he searched the house of Jacob, and the house of the two maidservants, and he did not find anything, but he also entered into the house of

Rachel. Rachel took the idols, put them into the camel's saddlebags, and sat upon them. And she said to her father, Do not take it heavily, lord, I am not able to rise before you, because the custom of women is upon me. Laban searched the whole house, and did not find the idols. Jacob was angered, and he fought with Laban. Answering, Jacob said to Laban, What is my wrongdoing? And what is my sin, that you pursued after me? And because you searched all the vessels of my house, what did you find from all the vessels of your house? Put it here before your brothers and my brothers, and let them judge between the two of us. These twenty years I have been with you, your sheep and your goats have not become childless, I have not devoured the rams of your sheep. I did not bring to you what was torn by beasts; I myself paid back thefts by day and thefts by night. I was burned by the heat of the day and by the frost of the night, and my sleep departed from my eyes. These twenty years I have been in your house; I served you fourteen years for your two daughters and six years with your sheep, and you have deceived me regarding my wages ten times. If not for the God of my father Abraham, and the fear of Isaac, had been with me, now you would have sent me away empty, but God saw my humiliation and the toil of my hands, and rebuked you yesterday.

Laban answered and said to Jacob, The daughters are my daughters, and the sons are my sons, and the cattle are my cattle, and all that you see is mine. But what can I do today about these daughters of mine or about the children they have

borne? Now therefore come, let us make a covenant, I and you, and it will be a testimony between me and you, and he said to him, behold no one is with us, see God is witness between me and you. But Jacob, having taken a stone, set it up as a pillar. Jacob said to his brothers, Gather stones, and they gathered stones, and they made a hill, and they ate there upon the hill, and Laban said to him, This hill testifies between me and you today. And Laban called it the heap of testimony, and Jacob called it the heap of witness. Laban said to Jacob, Behold this heap and the pillar which I set up between me and you. This heap testifies, and this pillar testifies. Because of this, the name was called heap testifies. And the vision which was said: may God look upon it between me and you, because we will separate one from another. If you humble my daughters, if you take wives in addition to my daughters, see, no one is with us as a witness, but God is witness between me and you. If I do not cross over to you, neither shall you cross over to me past this hill and this pillar with evil intent. The God of Abraham and the God of Nahor judge between us, and Jacob swore by the fear of his father Isaac. And he sacrificed a sacrifice in the mountain, and he called his brothers, and they ate and drank, and they slept in the mountain.

32

Having risen in the morning, Laban kissed his sons and his daughters, and blessed them, and having turned back, Laban

went away to his place.

And Jacob went on his way, and having looked up he saw the camp of God encamped, and the Messengers of God met him. Jacob said, when he saw them, This is the camp of God, and he called the name of that place Camps.

And Jacob sent messengers before him to Esau his brother into the land of Seir, into the land of Edom. And he commanded them, saying, Thus you will say to my lord Esau: Thus says your servant Jacob: I sojourned with Laban and delayed until now. And there became to me oxen and donkeys and sheep and servants and maidservants, and I sent to announce to my lord Esau so that your servant finds favor before you. And the messengers returned to Jacob, saying, We came to your brother Esau, and behold, he himself is coming to meet you, and four hundred men are with him. Jacob feared greatly and was distressed, and he divided the people with him, and the oxen, and the camels, and the sheep, into two camps. And Jacob said, If Esau comes into one camp and strikes it, the second camp will be saved. And Jacob said, O God of my father Abraham, and God of my father Isaac, Lord, you who said to me, Depart into the land of your birth, and I will do well to you,' Let it be enough for me concerning all the justice and all the truth which you have shown to your servant, for with this rod of mine I crossed this Jordan, but now I have become two camps. Deliver me from the hand of my brother, from the hand of Esau, because I fear him, lest he come and strike me, and the mother with the children.

But you said, I will do well by you, and I will make your seed as the sand of the sea, which cannot be counted because of the multitude. And he slept there that night, and took gifts which he had brought, and sent them out to Esau his brother. two hundred goats, twenty male goats, two hundred sheep, twenty rams, Thirty suckling camels and their young, forty oxen, ten bulls, twenty donkeys, and ten foals. And he gave them to his servants, flock by flock separately, and said to his servants, Go before me, and make an interval between flock and flock. And he commanded the first, saying, If Esau my brother meets you and asks you, saying, Whose are you? And where are you going? And whose are these things going before you? You will say, Your servant Jacob has sent gifts to my lord Esau, and behold, he himself is behind us. And he commanded the first, and the second, and the third, and all those going ahead with these flocks, saying, Speak to Esau according to this word when he finds you, And you will say, Behold, your servant Jacob comes after us. For he said, I will appease his face with the gifts going before him, and after this I will see his face, for perhaps he will accept my face. And the gifts went before his face, but he himself slept that night in the camp. Having risen that night, he took the two women, the two maidservants, and his eleven children, and crossed the crossing of the Jabbok. And he took them and crossed the torrent and brought across all his possessions.

But Jacob was left alone, and a man wrestled with him until morning. He saw that he was not able to prevail against him, and he touched the hollow of his thigh, and the hollow of Jacob's

thigh became numb while he wrestled with him. And he said to him, Send me away, for the dawn has broken. But he said, I will not send you away unless you bless me. He said to him, What is your name? And he said, Jacob. And he said to him, Your name shall no longer be called Jacob, but Israel will be your name, because you have prevailed with God, and with men you will be able. Jacob asked and said, Tell me your name, and he said, Why do you ask my name? And he blessed him there. And Jacob called the name of that place the form of God, for I saw God face to face, and my soul was saved. The sun rose for him when he passed by the form of God, but he himself was limping on his thigh. Because of this, the sons of Israel shall not eat the sinew which became numb, which is upon the hollow of the thigh, until this day, because he touched the hollow of Jacob's thigh, the sinew which became numb.

33

Having looked up, Jacob saw with his eyes, and behold, Esau his brother was coming, and four hundred men were with him, and Jacob divided the children among Leah, Rachel, and the two maidservants. And he placed the two maidservants and their sons first, and Leah and her children after, and Rachel and Joseph last. He himself went forward before them and bowed down to the earth seven times until drawing near to his brother. And Esau ran to meet him, and having embraced him, fell upon his neck and kissed him, and both wept. And having looked up,

Esau saw the women and the children and said, What are these to you? And he said, The children which God has graciously given your servant. And the young women and their children drew near, and they worshiped. And Leah and her children approached, and they worshiped, and after these things Rachel and Joseph approached, and they worshiped. And he said, What to you are all these camps which I have met? And he said, So that your servant may find favor before you, lord. But Esau said, I have plenty, brother, keep what is yours. And Jacob said, If I have found favor before you, receive the gifts through my hands, for I saw your face as one might see the face of God, and you are pleased with me. Take my blessings which I brought to you, because God has shown mercy to me, and I have everything, and he urged him, and he took them. And having departed, let us go straight ahead. But he said to him, My lord knows that the children are tender, and the sheep and the oxen are nursing upon me. If therefore I should drive them hard one day, all the cattle will die. Let my lord go before his servant, but I will proceed on the way at the pace of the journey before me, and at the pace of the young men, until I come to my lord in Seir. But Esau said, I will leave with you some of the people who are with me. But he said, Why? It is sufficient that I have found favor before you, my lord. But Esau turned back that day on his way to Seir. And Jacob departed to Tents, and he made houses there for himself, and he made tents for his cattle. Because of this, he called the name of that place Tents.

And Jacob came into Salem, a city of Shechem, which is in the

land of Canaan, when he returned from Mesopotamia of Syria, and he encamped before the city. And he acquired the portion of the field where he set up his tent, from Hamor the father of Shechem, for a hundred pieces of money. And he set up an altar there, and he called upon the God of Israel.

34

Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the locals. And Shechem the son of Emmor the Hivite, the ruler of the land, saw her, and having taken her, he slept with her and humbled her. And he paid attention to the soul of Dinah, the daughter of Jacob, and he loved the virgin, and he spoke according to the mind of the virgin to her. Shechem said to Emmor his father, Take this girl for me as a wife. Jacob heard that the son of Emmor had defiled Dinah his daughter, but his sons were with his cattle in the plain, and Jacob kept silent until they came. But Emmor, the father of Shechem, went out to Jacob to speak to him. The sons of Jacob came from the field, and when they heard, the men were grieved, and it was exceedingly painful to them, because he did a disgraceful thing in Israel, having lain with the daughter of Jacob, and it shall not be thus. And Emmor spoke to them, saying, My son Shechem has set his heart on your daughter; therefore give her to him as a wife, And intermarry with us: give your daughters to us, and take our daughters for your sons. And dwell among us, and behold the land is broad before you, dwell,

and trade upon it, and acquire possessions in it. And Shechem said to her father and to her brothers, May I find favor before you, and whatever you say, we will give. Multiply the dowry exceedingly, and I will give as much as you say to me, and you shall give me this girl as a wife.

The sons of Jacob answered Shechem and Hamor his father with deceit, and they spoke to them because they had defiled their sister Dinah. And Simeon and Levi, the brothers of Dinah, said to them, We will not be able to do this thing, to give our sister to a man who has a foreskin, for it is a reproach to us. Only in this will we be made like you, and we will dwell among you, if you become as we are, by the circumcising of every male among you. And we will give our daughters to you, and from your daughters we will take wives for ourselves, and we will dwell among you, and we will be as one race. But if you do not listen to us and be circumcised, we will take our daughter and go away. And the words pleased Emmor and Shechem the son of Emmor. And the young man did not delay to do this thing, for he was urgent for the daughter of Jacob, and he was the most honored of all in the house of his father. Emmor and Shechem his son came to the gate of their city, and spoke to the men of their city, saying, These people are peaceful; let them dwell with us upon the earth and let them trade in it. Behold, the land is broad before them. We will take their daughters as wives for ourselves, and we will give our daughters to them. Only in this will the people be like us to dwell with us, so that there may be one people: in the circumcising of every male among us, as they

themselves have been circumcised. And will not their cattle, and their four-footed animals, and their possessions be ours? Only in this let us be made like them, and they will dwell with us. And all the men trading at the gate of their city listened to Emmor and Shechem his son, and every male was circumcised in the flesh of their foreskin.

It happened on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, each took his sword and entered into the city safely and killed every male. They killed both Emmor and his son Shechem by the sword, and they took Dinah from the house of Shechem and went out. The sons of Jacob came upon the wounded and plundered the city in which they had defiled Dinah, their sister. And they took their sheep, their oxen, and their donkeys, as many as were in the city and as many as were in the plain. And they took captive all their people, all their baggage, and their women, and they plundered whatever was in the city and whatever was in the houses. Jacob said to Simeon and Levi, You have made me hateful, so that I am evil to all those dwelling in the land, both to the Canaanites and to the Perizzites. I am few in number, and having gathered together against me, they will strike me, and I will be destroyed, both I and my house. But they said, Should they treat our sister like a prostitute?

And God said to Jacob, Rise up, go up to the place Bethel, and dwell there, and make there an altar to the God who appeared to you when you fled from the face of Esau your brother. Jacob said to his household and all those with him, Remove the foreign gods that are among you, purify yourselves, and change your garments. And having risen, let us go up to Bethel, and let us make there an altar to the God who listened to me in the day of my affliction, who was with me, and saved me on the way that I went. And they gave to Jacob the foreign gods which were in their hands and the earrings in their ears, and Jacob hid them by the terebinth in Shechem and destroyed them until the present day. And Israel removed from Shechem, and the fear of God came upon the cities around them, and they did not pursue after the sons of Israel. And Jacob came into Luz, which is in the land of Canaan, which is Bethel, himself and all the people who were with him. And he built an altar there, and he called the name of the place Bethel, for there God appeared to him when he was fleeing from the face of Esau his brother.

Deborah, the nurse of Rebecca, died and was buried below Bethel by the oak, and Jacob called the name of it, Oak of Mourning. God appeared to Jacob again in Luz, when he came from Mesopotamia of Syria, and God blessed him. And God said to him, Your name will no longer be called Jacob, but Israel will be your name, and he called his name Israel. God said to him, I am your God, increase and multiply, nations and congregations of nations will be from you, and kings will go out from your loins. And the land which I gave to Abraham and Isaac—to you I

have given it; it will be yours, and to your seed after you I will give this land. And God went up from him, from the place where he spoke with him. And Jacob set up a pillar in the place where God spoke with him, a stone pillar, and he poured a libation upon it, and he poured oil upon it. And Jacob called the name of the place where God spoke with him Bethel. Having departed from Bethel, Jacob pitched his tent beyond the tower of Gader, but when he drew near to Chabrethah to come into Ephrathah, Rachel bore a child and had hard labor in the childbirth. It happened that while she was giving birth with difficulty, the midwife said to her, Take courage, for this is also a son for you. It happened that in releasing her soul, for she was dying, she called his name son of my pain, but the father called his name Benjamin. Rachel died and was buried on the way to the hippodrome of Ephrathah, which is Bethlehem. And Jacob set up a pillar upon her tomb; this is the pillar upon the tomb of Rachel until this day. It happened when Israel dwelt in that land that Reuben went and slept with Bilhah, the concubine of his father Jacob, and Israel heard, and it appeared evil before him. The sons of Jacob were twelve.

The sons of Leah: Reuben, Jacob's firstborn, Simeon, Levi, Judah, Issachar, and Zebulun. Sons of Rachel: Joseph and Benjamin. The sons of Bilhah, Rachel's maidservant: Dan and Naphtali. The sons of Zilpah, Leah's maidservant, were Gad and Asher; these were the sons of Jacob who were born to him in Mesopotamia of Syria. And Jacob came to Isaac his father at Mamre, at the city of the plain, this is Hebron in the land of Canaan, where Abraham

and Isaac sojourned. The days of Isaac which he lived were a hundred and eighty years. And failing, Isaac died and was added to his race, old and full of days, and his sons Esau and Jacob buried him.

36

These are the generations of Esau; he is Edom. Esau took wives for himself from the daughters of the Canaanites: Adah, daughter of Elon the Hittite, and Oholibamah, daughter of Anah the son of Zibeon the Hivite. And Basemath, the daughter of Ishmael, the sister of Nebaioth. Adah bore Eliphaz to him, and Basemath bore Raguel. And Oholibamah bore Jeush, and Jeglom, and Korah, these sons of Esau, who were born to him in the land of Canaan. Esau took his wives, his sons, his daughters, all the members of his household, all his possessions, all the cattle, all that he had acquired, and all that he had obtained in the land of Canaan, and Esau went from the land of Canaan away from the face of his brother Jacob. For their possessions were too many for them to dwell together, and the land of their sojourning was not able to support them because of the multitude of their possessions. Esau dwelt in the mountain of Seir; Esau himself is Edom. These are the generations of Esau, father of Edom, in the mountain of Seir. And these are the names of the sons of Esau: Eliphaz, son of Adah, wife of Esau, and Raguel, son of Basemath, wife of Esau. And the sons of Eliphaz were Teman, Omar, Zophar, Gothom, and Kenaz. Thamna was the concubine of Eliphaz the

son of Esau, and she bore Amalek to Eliphaz; these were the sons of Adah the wife of Esau. These were the sons of Raguel: Nahath, Zerah, Shammah, and Mizzah; these were the sons of Basemath, wife of Esau. These are the sons of Oholibamah, daughter of Anah, the son of Zibeon, wife of Esau; she bore to Esau Jeush, and Jaalam, and Korah. These are the leaders who were sons of Esau, the sons of Eliphaz the firstborn of Esau: leader Teman, leader Omar, leader Zophar, leader Kenaz, Leader Korah, leader Gothom, leader Amalek; these are the leaders of Eliphaz in the land of Idumea, these are the sons of Ada. And these are the sons of Raguel, son of Esau: leader Nahoth, leader Zare, leader Some, leader Moze. These are the leaders of Raguel in the land of Edom; these are the sons of Basemath, wife of Esau. These were the sons of Oholibamah, wife of Esau: leader Jeush, leader Jaalam, and leader Korah. These were the leaders descended from Oholibamah, daughter of Ana, wife of Esau. These are the sons of Esau, and these are their leaders; these are the sons of Edom. These are the sons of Seir the Horite, who inhabited the land: Lotan, Shobal, Zibeon, Ana, And Dishon, and Asar, and Rison—these were the leaders of the Horites, the sons of Seir, in the land of Edom. The sons of Lotan became Chorri and Heman, and the sister of Lotan was Timnah. These are the sons of Shobal: Golam, Manahath, Gaibel, Zophar, and Omar. And these are the sons of Zibeon: Aiah and Anah. This is Anah who found the Jamin in the wilderness when he pastured the yoked animals of Zibeon his father. These are the sons of Ana: Dishon, and Oholibamah the daughter of Ana. These are the sons of Dishon: Amadah, Asban, Ithran, and Haran. These are

the sons of Asar: Balaam, and Zoukam, and Ioukam. These are the sons of Dishan: As and Curse. These are the leaders of Chorri: leader Lotan, leader Shobal, leader Zibeon, leader Ana, Leader Dishon, leader Asar, leader Rison, these leaders of the Chorri in their leaderships in the land of Edom.

And these are the kings who ruled in Edom, before a king reigned in Israel. And Balak son of Beor reigned in Edom, and the name of his city was Dennaba. Balak died, and Jobab son of Zerah from Bosorra reigned instead of him. Jobab died, and Asom from the land of Thaiman reigned in his place. Asom died, and Hadad son of Barad reigned instead of him, the one who struck down Midian in the plain of Moab, and the name of his city was Gethaim. Hadad died, and Samlah from Masrekah reigned instead of him. Samada died, and Saul from Rehoboth by the river reigned instead of him. Saul died, and Ballenon son of Achobor reigned instead of him. Ballenon son of Achobor died, and Arad son of Barad reigned instead of him, and the name of his city was Peor, and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob. These are the names of the leaders of Esau, in their tribes, according to their place, in their lands, and in their nations: leader Thamna, leader Gola, leader Jether, Leader Oholibamah, leader Helas, leader Finon, Leader Kenaz, leader Teman, leader Mazar, Leader Magediel, leader Zaphoin—these are the leaders of Edom in the built places in the land of their possession. This is Esau, the father of Edom.

Jacob dwelt in the land where his father had sojourned, in the land of Canaan, and these are the generations of Jacob. Joseph was seventeen years old and was shepherding his father's sheep with his brothers, being young, with the sons of Bilhah and with the sons of Zilpah, his father's wives, and Joseph brought an evil report about them to Israel their father. Jacob loved Joseph more than all his sons, because he was a son of old age to him, and he made him a varied tunic. When his brothers saw that their father loved him more than all his sons, they hated him and could not speak a kind word to him. Having dreamed a dream, Joseph reported it to his brothers. And he said to them, Hear this dream which I have dreamed. I thought you were binding sheaves in the midst of the plain, and my sheaf arose and stood upright, but your sheaves, having turned around, worshiped my sheaf. His brothers said to him, Will you indeed reign over us? Or will you indeed rule over us? And they hated him even more because of his dreams and because of his words. He saw another dream, and he related it to his father and to his brothers, and said, Behold, I dreamed another dream, just as the sun and the moon and eleven stars were bowing down to me. And his father rebuked him and said to him, What is this dream which you have dreamed? Shall we indeed come, I and your mother and your brothers, to worship you upon the earth? His brothers were jealous of him, but his father kept the word. His brothers went to tend their father's sheep in Shechem. And Israel said to

Joseph, Are not your brothers shepherding in Shechem? Come, I will send you to them. And he said to him, Behold, I am here. Israel said to him, Go and see if your brothers and the sheep are well, and report to me, and he sent him from the valley of Hebron, and he came into Shechem. And a man found him wandering in the plain, and the man asked him, saying, What do you seek? But he said, I seek my brothers; tell me where they are pasturing. The man said to him, They have departed from here, for I heard them saying, Let us go into Dothaim. And Joseph went after his brothers, and found them in Dothaim.

They saw him beforehand from afar before he drew near to them, and they plotted evil to kill him. And each said to his brother, Behold, that dreamer comes. Now therefore come, let us kill him and throw him into one of the pits, and we will say, An evil beast devoured him, and we shall see what will become of his dreams. But Reuben, having heard, delivered him out of their hands and said, Let us not strike him into soul. Reuben said to them, Do not shed blood. Throw him into one of these pits in the wilderness, but do not lay a hand on him, so that he might rescue him out of their hands and give him back to his father. It happened that when Joseph came to his brothers, they stripped Joseph of the varied tunic that was on him. And after taking him, they threw him into the pit, and the pit was empty; it had no water. They sat down to eat bread, and looking up they saw Ishmaelite travelers coming from Gilead, and their camels were laden with incense and resin and myrrh. They were going to bring them down into Egypt.

But Judah said to his brothers, What profit is there if we kill our brother and hide his blood? Come, let us sell him to these Ishmaelites, and let our hands not be upon him, because he is our brother and our flesh. And his brothers heard. And the Midianite merchants were passing by, and they drew out and brought up Joseph from the pit, and they sold Joseph to the Ishmaelites for twenty pieces of gold. And they brought down Joseph into Egypt. Reuben returned to the pit, and did not see Joseph in the pit, and he tore his garments. And he returned to his brothers and said, The child is not there, but where do I go now? Having taken Joseph's tunic, they slaughtered a kid of goats and stained the tunic with the blood. And they sent the varied tunic, and they brought it to their father, and they said, We found this. Recognize if it is the tunic of your son, or not. And he recognized it and said, It is my son's tunic. An evil beast devoured him. A beast seized Joseph. Jacob tore his garments, and put on sackcloth upon his loins, and mourned his son many days. All his sons and daughters were gathered, and they came to comfort him, but he did not want to be comforted, saying, I will go down to my son mourning into Hades, and his father wept for him. The Midianites sold Joseph into Egypt to Potiphar, Pharaoh's eunuch, the chief cook.

38

It happened at that time that Judah went down from his brothers and arrived at a certain Adullamite man whose name

was Hirah. And Judah saw there the daughter of a Canaanite man, whose name was Shua, and he took her and went in to her. And having conceived, she bore a son, and he called his name Er. And having conceived again, she bore a son, and he called his name Onan. And she bore another son and called his name Shiloh, but this was in Chasbi when she bore them. And Judah took a wife for Er his firstborn, whose name was Tamar. And it happened that Er, the firstborn of Judah, was wicked before the Lord, and God killed him. Judah said to Onan, Go in to your brother's wife, and marry her, and raise up offspring for your brother. But Onan, knowing that the offspring would not be his, whenever he went in to his brother's wife, he spilled his seed on the ground so as not to give offspring to his brother. But it appeared evil before God, because he did this, and he killed this one also.

Judah said to Tamar his daughter-in-law, Remain as a widow in your father's house until my son Shelom grows up, for he said, lest this one also die, just as his brothers did. So Tamar departed and lived in her father's house. The days were multiplied, and Shua the wife of Judah died, and having been comforted, Judah went up to the shearers of his sheep, he himself and Hirah his shepherd the Adullamite, to Timnah. And he reported to Tamar, his daughter-in-law, saying, Behold, your father-in-law is going up to Timnah to shear his sheep. And having taken off the garments of widowhood from herself, she put on the summer garment, and she adorned herself, and sat by the gates of Ainan, which is on the road to Timnah, for she saw that Shiloh had

become grown, but he had not given her to him as a wife. And when Judah saw her, he thought her to be a prostitute, for she had covered her face and he did not recognize her. He turned aside toward her on the way and said to her, Allow me to come in to you, for he did not know that she was his bride. But she said, What will you give me if you come in to me? But he said, I will send you a kid goat from my flock, but she said, Only if you give me a pledge until you send it. But he said, What pledge shall I give to you? And she said, Your ring, and the necklace, and the rod in your hand. And he gave to her, and entered to her, and she conceived from him. And having risen up, she went away and took off her summer garment from herself, and she put on the garments of her widowhood. Judah sent the kid goat by the hand of his shepherd, the Adullamite, to receive back the pledge from the woman, but he did not find her. He asked the men from the place, Where is the prostitute who was in Ainan upon the road? And they said, There was no prostitute here. He turned back to Judah and said, I did not find her, and the men of the place say there is no prostitute here. Judah said, Let him have them, but let us not be laughed at. I have sent this kid, but you have not found her. And it happened after three months that it was reported to Judah, saying, Tamar your daughter-in-law has played the harlot, and behold, she is with child through harlotry. And Judah said, Bring her out, and let her be burned. But this one being led sent to her father-in-law, saying, I have in my womb a child from the man whose these things are, and she said, Recognize whose the signet ring and the necklace and this rod are. Judah recognized her and said, Tamar is more righteous

than I, because I did not give her to my son Shelah. And he did not know her again. It happened that when she was giving birth, there were twins in her womb. It happened while she was giving birth that one put forth his hand, and the midwife, having taken it, bound scarlet upon his hand, saying, this one will go out first. As he drew back his hand, his brother immediately came out, and she said, What! The barrier was broken because of you? And she called his name Phares. And after this his brother went out, upon whose hand was the scarlet, and he called his name Zerah.

39

Joseph was brought down into Egypt, and Potiphar, the eunuch of Pharaoh, the chief cook, an Egyptian man, acquired him from the hands of the Ishmaelites who brought him down there. And the Lord was with Joseph, and he was a successful man, and he came to be in the house of his Egyptian lord. His lord knew that the Lord was with him and that whatever he did, the Lord made prosper in his hands. And Joseph found favor before his lord, and pleased him. And he appointed him over his house, and all that was his, he gave through the hand of Joseph. It happened that after he was established over his house and over all that was his, the Lord blessed the Egyptian's house through Joseph, and the Lord's blessing came to be in all his possessions in the house and in his field. And he entrusted all that was his into the hands of Joseph, and he knew nothing of the things concerning

himself except the bread which he himself ate. And Joseph was beautiful in form and very handsome in appearance. And it happened after these words, and the woman of his lord laid her eyes upon Joseph, and said, Lie with me. But he was not willing, and said to his lord's wife, My lord knows nothing in his house because of me, and he has given all that he has into my hands, And nothing in this house is greater than me, nor has anything been withheld from me except you, because you are his wife, so how could I do this evil thing and sin before God? When she was speaking to Joseph day after day, he did not obey her by sleeping with her or lying with her. It happened on such a day that Joseph entered into the house to do his work, and no one in the house was inside. And she seized him by the garments, saying, Lie with me, and having left behind his garments in her hands, he fled and went out outside. And it happened when he saw that he had fled outside, leaving his garments in her hands, And she called those who were in the house, and said to them, saying, See, he brought in to us a Hebrew servant to mock us. He entered to me, saying, Lie down with me, and I cried out with a great voice. But when he heard that I raised my voice and cried out, he fled outside, having left his garments behind with me. And she left the garments beside herself until the lord came into his house. And she spoke to him according to these words, saying, The Hebrew servant whom you brought in to us entered to me to mock me, and said to me, I will lie down with you. When he heard that I raised my voice and cried out, he left his garments beside me, fled, and went outside. It happened that when the lord heard the words of his wife, which she spoke to him, saying,

Thus your servant did to me, he was angry with wrath.

And the lord took Joseph and put him into the stronghold, into the place where the king's prisoners are held in the stronghold. And the Lord was with Joseph, and poured out his mercy, and gave him favor before the chief jailer. And the chief jailer gave the prison into the hand of Joseph, and all the imprisoned who were in the prison, and all that they do there, he himself was doing. The chief jailer of the prison did not concern himself with anything under Joseph's care, for everything was handled by Joseph, because the Lord was with him, and whatever he did, the Lord made prosperous in his hands.

40

It happened after these words that the chief cupbearer of the king of Egypt and the chief baker sinned against their lord, the king of Egypt. And Pharaoh was angered at his two eunuchs, at the chief cupbearer, and at the chief baker, And he placed them in prison, into the place where Joseph was confined. And the chief jailer assigned them to Joseph, and he attended to them, and they were in prison for some days. And both saw a dream in one night, and the vision of the dream of the chief cupbearer and the chief baker, who belonged to the king of Egypt and were in the prison, was this. Joseph came to them in the morning, and he saw them, and they were troubled. And he asked the eunuchs of Pharaoh, who were with him in the prison beside his lord,

saying, Why are your faces gloomy today? But they said to him, We saw a dream, and there is no one to interpret it. But Joseph said to them, Does not the interpretation of them belong to God? Therefore tell it to me. And the chief cupbearer related his dream to Joseph, and said, In my sleep there was a vine before me. In the vine were three branches, and it was flourishing, having put forth shoots, and the clusters of grapes were ripe. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into the cup, and I gave the cup into Pharaoh's hand. And Joseph said to him, This is its interpretation: the three branches are three days. In three more days, Pharaoh will remember your position, and will restore you to your chief cupbearership, and you will give the cup to Pharaoh into his hand according to your former position, as you were a cupbearer. But remember me when it goes well with you, and show me mercy, and mention me to Pharaoh, and bring me out from this prison. Because I was stolen by theft from the land of the Hebrews, and here I did nothing, but they threw me into this pit. And the chief baker saw that he had interpreted correctly, and he said to Joseph, I also saw a dream, and I thought I was carrying three baskets of fine bread upon my head. In the basket upon my head were all kinds of baked goods which Pharaoh eats, and the birds of heaven were eating them from the basket upon my head. Answering, Joseph said to him, This is his interpretation: the three baskets are three days, In three more days, Pharaoh will remove your head from you and hang you on a tree, and the birds of heaven will eat your flesh. It happened on the third day, which was Pharaoh's birthday, and he made a

drink for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants. And he restored the chief cupbearer to his position, and gave the cup into Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them. And the chief cupbearer did not remember Joseph, but forgot him.

41

It happened after two years that Pharaoh saw a dream: he thought he was standing upon the river. And behold, seven oxen were coming up out of the river, beautiful in form and choice in flesh, and they grazed in the Achei. But seven other oxen were coming up after these out of the river, ugly in form and thin in flesh, and they were grazing beside the oxen on the edge of the river. And the seven oxen, ugly and thin in flesh, devoured the seven oxen, beautiful in form and choice in flesh, and Pharaoh arose. And he dreamed a second time, and behold, seven ears of grain were coming up on one stalk, choice and good. And behold, seven thin and wind-blasted ears of grain were sprouting up with them. And the seven thin and wind-blasted ears of grain devoured the seven chosen and full ears of grain, but Pharaoh arose, and it was a dream. It happened in the morning that his soul was troubled, and he sent and called all the interpreters of Egypt and all her wise men, and Pharaoh recounted his dream to them, but there was no one who could interpret it for Pharaoh. And the chief cupbearer spoke to

Pharaoh, saying, I remember my sin today. Pharaoh was angry with his servants, and placed us in prison, in the house of the chief cook, both me and the chief baker. And we both saw a dream in one night, I and he; each of us saw according to his own dream. There was with us a young Hebrew servant of the chief cook, and we told him, and he interpreted for us. It happened that, as he interpreted to us, thus it also happened: I was restored to my position, but that one was hanged. Having sent, Pharaoh called Joseph, and they brought him out from the prison, and they shaved him, and they changed his robe, and he came to Pharaoh. Pharaoh said to Joseph, I have seen a dream, and there is no one to interpret it, but I have heard concerning you that when you hear dreams, you interpret them. But Joseph answered Pharaoh and said, Without God there will be no saving answer for Pharaoh. And Pharaoh spoke to Joseph, saying, In my sleep I thought I was standing beside the edge of the river. And just as seven oxen were coming up out of the river, beautiful in form and choice in flesh, and they were grazing in the Achei. And behold, seven other cows were coming up after them out of the river, evil and ugly in form, and thin in flesh, such as I had not seen in the whole land of Egypt—so ugly. And the seven ugly and thin oxen devoured the seven first oxen, the beautiful and choice ones. And they entered into their bellies, but it was not evident that they had entered into their bellies, and their appearance remained ugly, just as at the beginning; then having awakened, I fell asleep again. And I saw again in my sleep, and just as seven ears of grain were coming up on one stalk, full and good, But seven other ears of grain, thin

and wind blasted, were sprouting up next to them. And the seven thin and wind-blasted ears of grain devoured the seven good and full ears of grain. Therefore I told the interpreters, but there was no one who could explain it to me.

And Joseph said to Pharaoh, Pharaoh's dream is one; God has shown to Pharaoh what he is about to do. The seven beautiful oxen are seven years, and the seven beautiful ears of grain are seven years; Pharaoh's dream is one. And the seven thin cows ascending after them are seven years, and the seven thin and wind-blasted ears of grain are seven years; there will be seven years of famine. But the word I have spoken to Pharaoh—whatever God does, he has shown to Pharaoh. Behold, seven years of great prosperity comes in all the land of Egypt. But seven years of famine will come after these things, and they will forget the fullness that is going to be in all Egypt, and the famine will consume the land. And the prosperity upon the earth will not be known because of the famine that will be after these things, for it will be exceedingly strong. Concerning the dream being doubled to Pharaoh twice, the word from God will be true, and God will hasten to do it. Now therefore consider a prudent and intelligent man, and appoint him over the land of Egypt. And let Pharaoh do this and let him appoint governors over the land, and let them gather all the produce of the land of Egypt during the seven years of prosperity. And let them gather all the food of these seven good years that are coming, and let the grain be gathered under Pharaoh's hand, and let food be stored in the cities. And the food that has been stored in the land will be for

the seven years of famine which will be in the land of Egypt, and the land will not be destroyed in the famine. But the word pleased Pharaoh and all of his servants.

And Pharaoh said to all his servants, Will we not find such a man who has the spirit of God in him? Pharaoh said to Joseph, Since God has shown you all these things, there is no man wiser and more intelligent than you. You will be over my house, and all my people will obey your mouth, except I will be greater than you in the throne. And Pharaoh said to Joseph, Behold, I appoint you today over all the land of Egypt. And Pharaoh, having removed the ring from his hand, put it around Joseph's hand, and he clothed him in a fine linen robe, and he put a golden chain about his neck. And he brought him up upon his second chariot, and a herald proclaimed before him, and he appointed him over the whole land of Egypt. And Pharaoh said to Joseph, I am Pharaoh, and without you no one shall lift his hand upon all the land of Egypt. And Pharaoh called Joseph's name Psontomphanech, and gave him Asenath, daughter of Potiphara priest of Heliopolis, as a wife. Joseph was thirty years old when he stood before Pharaoh, king of Egypt, and Joseph went out from Pharaoh's presence and passed through all the land of Egypt. And the land produced sheaves in the seven years of prosperity. And he gathered all the food of the seven years in which there was abundance in the land of Egypt, and he placed the food in the cities; the food of the plains around each city he placed in it. And Joseph gathered grain like the sand of the sea, very much, until it could not be counted, for there was no

number.

Two sons were born to Joseph before the seven years of the famine came, whom Asenath the daughter of Potiphra priest of Heliopolis bore to him. And Joseph called the name of the firstborn Manasseh, because God made me forget all my labors and all of my father's. And the name of the second he called Ephraim, because God increased me in the land of my humiliation. The seven years of prosperity which occurred in the land of Egypt passed. And the seven years of famine began to come, as Joseph had said, and there was famine in all the land, but in all the land of Egypt there was bread. And all the land of Egypt was hungry, and the people cried out to Pharaoh concerning bread, and Pharaoh said to all the Egyptians, Go to Joseph, and whatever he says to you, do. And the famine was upon the face of all the earth, and Joseph opened all the granaries, and sold to all the Egyptians. And all the lands came into Egypt to buy from Joseph, for the famine prevailed in all the land.

42

But Jacob, having seen that there was grain for sale in Egypt, said to his sons, Why do you stand idle? Behold, I have heard that there is grain in Egypt. Go down there and buy us a little food, so that we may live and not die.

And the ten brothers of Joseph went down to buy grain from Egypt, But he did not send Benjamin, the brother of Joseph, with his brothers, for he said, lest harm happen to him. The sons of Israel came to buy with those who were coming, for the famine was in the land of Canaan. Joseph was the ruler of the earth, and he sold to all the people of the earth. His brothers came and worshiped him with their faces upon the ground. When Joseph saw his brothers, he recognized them and made himself a stranger to them, and spoke harshly to them, and said to them, From where have you come? But they said, From the land of Canaan, to buy food. Joseph recognized his brothers, but they did not recognize him. And Joseph remembered his dreams which he had seen, and said to them, You are spies; you have come to spy out the weak points of the land. But they said, No, lord, your servants have come to buy food. We are all sons of one man, we are peaceful, your servants are not spies. He said to them, No, but you came to see the vulnerable points of the land. But they said, We are twelve brothers, your servants, in the land of Canaan, and behold the younger is with our father today, but the other no longer exists. Joseph said to them, This is what I have said to you, saying that you are spies. By this you will be shown, by the health of Pharaoh, you shall not go out from here unless your younger brother comes here. Send one from among you to bring back your brother, while the rest of you are kept in custody until your words become clear, whether you speak truth or not. If not, by the health of Pharaoh, you are indeed spies. And he placed them in prison for three days. He said to them on the third day, Do this, and you will live, for I fear God. If you are

peaceful, let one of your brothers be detained in the prison, but you go and bring back the purchase of your grain supply. And bring your younger brother to me, and your words will be believed, but if not, you will die. And they did thus. And each said to his brother, Yes, for we are in sins concerning our brother, because we overlooked the tribulation of his soul when he was pleading to us, and we did not listen to him, and on account of this, this tribulation came upon us. But Reuben answered and said to them, Did I not speak to you, saying, Do not harm the boy, and you did not listen to me? And behold, his blood is required. They did not know that Joseph heard them, for the interpreter was between them. Having turned away from them, Joseph wept, and again he approached them and spoke to them, and he took Simeon from them and bound him before them.

Joseph commanded to fill their vessels with grain, to give back their silver to each man in his sack, to give them provisions for the journey, and it was done for them accordingly. And having placed the grain upon their donkeys, they went away from there. Having loosened his sack to give fodder to his donkeys where they lodged, he saw the bundle of his silver, and it was at the mouth of the sack. And he said to his brothers, My silver has been returned, and behold, it is in my bag. And their hearts were amazed, and they were troubled, turning to one another and saying, What is this that God has done to us? They came to Jacob their father in the land of Canaan, and they reported to him all the events that had happened to them, saying, The man, the lord

of the earth, has spoken harshly to us and placed us in prison as ones spying out the land. We said to him, We are peaceful, we are not spies. We are twelve brothers, sons of our father. One does not exist, but the youngest is with our father today in the land of Canaan. The man, the lord of the land, said to us, By this I will know that you are peaceful: leave one brother here with me, and take the grain supply for your household and go. And bring your younger brother to me, and I will know that you are not spies, but that you are peaceful, and I will give back your brother to you, and you shall trade in the land. It happened that while they were emptying their sacks, each man's bundle of silver was in his sack, and they saw their bundles of silver, both they and their father, and they were afraid. Jacob their father said to them, you have bereaved me, Joseph is not, Simeon is not, and you will take Benjamin; all these things have happened to me. Reuben said to their father, saying, Kill my two sons if I do not bring him to you. Give him into my hand, and I will bring him to you. But he said, My son will not go down with you, because his brother died, and he alone has been left behind, and it will happen that he will be weakened on the way which you go, and you will bring down my old age with grief into Hades.

43

But the famine prevailed upon the earth. It happened that when they had finished eating the grain which they had brought from Egypt, their father said to them, Go again and buy us a little

food. Judah said to him, The man, the lord of the land, solemnly warned us, saying, You will not see my face unless your younger brother is with you. If therefore you send our brother with us, we will go down and buy food for you. If you do not send our brother with us, we will not go, for the man said to us, saying, You will not see my face if your younger brother is not with you. But Israel said, Why did you harm me by telling the man that you had a brother? But they said, The man asked us closely about ourselves and our family, saying, Does your father still live, and do you have a brother? And we reported to him according to this questioning. We did not know that he would say to us, Bring your brother. But Judah said to Israel his father, Send the boy with me, and we will rise and go, so that we may live and not die, both we and you and our baggage. I will wait for him; seek him from my hand. If I do not bring him to you and set him before you, I will have sinned against you all my days. If we had not delayed, we would have already returned twice. Israel their father said to them, If it is thus, do this: take from the fruits of the earth in your vessels, and bring down to the man gifts of the resin and of the honey, incense and stacte and terebinth and nuts. And take double the silver in your hands; return with you the silver that had been returned in your sacks, in case it was an oversight. Take your brother, rise up, and go down to the man. But may my God give you favor before the man and send back your one brother and Benjamin. As for me, if I am bereaved of children, I am bereaved of children.

The men, having taken these gifts and the double silver in their

hands along with Benjamin, rose and went down into Egypt, and they stood before Joseph. Joseph saw them, and Benjamin his brother by the same mother, and said to the one over his house, Bring the men into the house, and slaughter sacrifices, and prepare them, for the men will eat with me at midday. The man did as Joseph said, and he brought the men into Joseph's house. But having seen that they had been led into the house of Joseph, the men said, Because of the silver that had been returned in our sacks at the beginning, we are being brought in to falsely accuse us and to attack us, to take us as servants and our donkeys. Having approached the man who was over the house of Joseph, they spoke to him at the gate of the house, We need, lord, to buy food since we came down at the beginning. It happened that when we came to the lodging place and opened our bags, each man's silver was in his bag; we have brought back our silver by weight, now in our hands. And we brought other silver with us to buy food; we do not know who put the silver into our bags. He said to them, May grace be to you; do not fear. Your God and the God of your fathers gave you treasures in your sacks, and I have received your silver in full. And he brought out Simeon to them. And he brought water to wash their feet, and gave fodder to their donkeys. They prepared the gifts until Joseph came at midday, for they heard that he was about to dine there. Joseph entered the house, and they brought him the gifts which they had in their hands, and they worshiped him with their face upon the earth. He asked them, How are you? and said to them, Is your father well, the old man of whom you spoke? Does he still live? But they said, Your servant our

father is well; he still lives. And he said, Blessed is that man to God, and bowing down, they worshiped him. Having looked up with his eyes, Joseph saw Benjamin his brother of the same mother, and said, Is this your younger brother, whom you said to me to bring? And he said, May God have mercy on you, child. Joseph was troubled, for his inward parts were stirred over his brother, and he sought to weep. Having entered into the chamber, he wept there.

And having washed his face and gone out, he controlled himself and said, Set forth the loaves. And they set food before him alone, and before them by themselves, and before the Egyptians who were dining with him by themselves, for the Egyptians were not able to eat bread together with the Hebrews, for it is an abomination to the Egyptians. They sat before him, the firstborn according to his rank and the younger according to his age, and the men were amazed, each one looking at his brother. They took up portions from his table to themselves, and the portion of Benjamin was magnified five times beyond the portions of all the others, and they drank and were made merry with him.

44

And Joseph commanded the one being over his house, saying, Fill the men's sacks with foods, as much as they are able to carry, and put each one's silver upon the mouth of the sack. And put my silver cup into the sack of the younger, and the payment for

his grain. And it happened according to the word of Joseph, as he said.

The morning dawned, and the men were sent away, they and their donkeys. When they had gone out of the city and had not gone far, Joseph said to the one over his house, Rise up, pursue the men, and when you overtake them, you will say to them, Why have you repaid evil instead of good? Why did you steal my silver cup? Is this not the cup in which my lord drinks? He himself practices divination by it. You have done evil in what you have done. Having found them, he said to them according to these words. But they said to him, Why does the lord speak such words? May your servants never do such a thing. If we have returned to you the silver that we found in our sacks from the land of Canaan, how would we steal silver or gold from the house of your lord? With whomever you find the cup among your servants, let him die, and we also will be servants to our lord. But he said, And now, as you say, so it will be: he with whom the cup is found will be my servant, but you will be clean. And they hastened, and each took down his sack upon the ground, and each opened his sack. He searched, beginning from the elder until he came to the younger, and found the cup in Benjamin's bag. And they tore their garments, and each placed his sack upon his donkey, and they returned into the city.

Judah and his brothers came to Joseph while he was still there, and they fell before him to the ground. Joseph said to them, What is this thing you have done? Do you not know that a man

such as I can divine by divination? Judah said, What shall we say in reply to the lord, or what shall we speak, or how shall we be justified? God has found the injustice of your servants. Behold, we are servants to our lord, both we and he in whose possession the cup was found. But Joseph said, May it not be mine to do this thing. The man with whom the cup was found, he himself will be my servant, but you go up in safety to your father. Having drawn near to him, Judah said, I beg you, lord, let your servant speak a word before you, and do not be angry with your servant, because you are with Pharaoh. Lord, you asked your servants, saying, Do you have a father or a brother? And we said to the lord, We have an older father and a younger child of his old age. His brother died, but he alone was left to his mother, and the father loved him. You said to your servants, Bring him down to me, and I will take care of him. And we said to the lord, The child will not be able to leave his father, for if he leaves the father, he will die. You said to your servants, If your younger brother does not come down with you, you shall not see my face again. It happened that when we went up to your servant, our father, we reported to him the words of our lord. Our father said, Go again and buy us a little food. We said, We will not be able to go down, but if our younger brother goes down with us, we will go down, for we will not be able to see the man's face without our younger brother being with us. And your servant our father said to us, You know that the woman bore two to me. And the one went out from me, and you said that he has been eaten by wild animals, and I have not seen him until now. If therefore you take this one also from my presence, and

weakness happens to him on the way, then you will bring down my old age with grief into hades. Now therefore, if I go to your servant, our father, and the child is not with us, his soul is bound up with this one's soul. And it will be that when he sees the child is not with us, he will die, and your servants will bring down the old age of your servant, our father, with grief into Hades. For your servant has received the child from the father, saying, If I do not bring him to you and set him before you, I will have sinned against the father all my days. Now therefore I will remain with you as a servant instead of the child, a household servant of the lord, but let the child go up with his brothers. How can I go up to my father, the child not being with us, so that I may not see the evils which will find my father?

45

And Joseph was not able to endure all of the ones standing by him, but said, Send all away from me, and no one was standing by Joseph when he made himself known to his brothers. And he released his voice with weeping, and all the Egyptians heard, and it was heard in the house of Pharaoh. And Joseph said to his brothers, I am Joseph, does my father still live? And the brothers were not able to answer him, for they were troubled. Joseph said to his brothers, Come near to me, and they drew near, and he said, I am Joseph your brother, whom you sold into Egypt. Now therefore do not be grieved, nor let it appear harsh to you that you sold me here, for God sent me before you for life. For this is

the second year of famine upon the earth, and there are still five years remaining in which there will be no plowing nor harvest. For God sent me before you to preserve a remnant of yours upon the earth and to nourish a great survival for you. Now therefore, you have not sent me here, but God, and he made me as a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Hurry, therefore, and go up to my father and say to him, Your son Joseph says these things: God has made me lord of all the land of Egypt. Come down, therefore, to me and do not delay. And you will dwell in the land of Goshen in Arabia, and you will be near me—you, and your sons, and your sons sons, your sheep, and your oxen, and as many as belong to you. And I will nourish you there, for there are still five years of famine, so that you will not be destroyed, you and your sons and all your possessions. Behold, your eyes and the eyes of my brother Benjamin see that it is my mouth speaking to you. Report therefore to my father all my glory in Egypt and all that you have seen, and having hastened bring my father down here. And having fallen upon the neck of Benjamin his brother, he wept upon him, and Benjamin wept upon his neck. After kissing all his brothers, he wept over them, and after this his brothers spoke to him.

And the news was widely spoken of in the house of Pharaoh, saying, The brothers of Joseph have come, and Pharaoh and his household rejoiced. And Pharaoh said to Joseph, Say to your brothers, Do this: fill your sacks and go into the land of Canaan. And having taken up your father and your possessions, come to

me, and I will give you all the good things of Egypt, and you shall eat the marrow of the earth. You command these things: to take wagons for them from the land of Egypt for your children and for your wives, and having taken up your father, come. And do not spare your eyes for your possessions, for all the good things of Egypt will be yours. The sons of Israel did thus, and Joseph gave to them wagons according to what was spoken by Pharaoh the king, and he gave to them provisions for the way. And to all he gave double robes, but to Benjamin he gave three hundred pieces of gold and five changes of robes. And he sent to his father the same, and ten donkeys carrying all the good things of Egypt, and ten mules carrying loaves to his father for the journey. He sent out his brothers, and they went, and he said to them, Do not be angry on the way. And they went up out of Egypt and came into the land of Canaan to Jacob their father. And they reported to him saying that your son Joseph lives, and he himself rules all the land of Egypt, and Jacob was astonished in his mind, for he did not believe them. They spoke to him all the things spoken by Joseph, as many as he said to them. And having seen the wagons which Joseph sent to take him up, the spirit of Jacob their father revived. Israel said, It is wonderful to me if my son Joseph still lives; I will go and see him before I die.

46

Having departed, Israel, with all his possessions, came to the well of the oath, and he sacrificed a sacrifice to the God of his

father Isaac. God said to Israel in a vision of the night, saying, Jacob, Jacob, and he said, What is it? But he says to him, I am the God of your fathers. Do not fear to go down into Egypt, for I will make you into a great nation there. And I will go down with you into Egypt, and I will bring you up at the end, and Joseph will place his hands upon your eyes. Jacob arose from the well of the oath, and the sons of Israel took up their father, and the baggage, and their wives, upon the wagons which Joseph sent to carry him. And having taken up their possessions and all the property which they had acquired from the land of Canaan, Jacob entered into Egypt, and all his seed with him. Sons and sons of his sons with him, daughters and daughters of his daughters, and all his seed he brought into Egypt. These are the names of the sons of Israel who entered into Egypt together with Jacob their father. Jacob and his sons: the firstborn of Jacob, Reuben. And the sons of Reuben: Enoch, and Pallu, Hezron, and Charmi. The sons of Simeon: Jemuel, and Jamin, and Ehud, and Jachin, and Zohar, and Saul the son of the Canaanite woman. The sons of Levi: Gershon, Kohath, and Merari. The sons of Judah were Er, and Onan, and Shiloh, and Phares, and Zara, but Er and Onan died in the land of Canaan, and the sons of Phares were Hezron and Jemuel. The sons of Issachar: Tola, and Puah, and Jashub, and Shimron. The sons of Zebulun: Sered, and Allon, and Achoel. These are the sons of Leah, whom she bore to Jacob in Mesopotamia of Syria, and Dinah his daughter; all the souls, sons and daughters, were thirty-three. The sons of Gad: Saphon, and Angis, and Sannis, and Thasoban, and Aedeis, and Aroedeis, and Areeleis. The sons of Asher: Jemna, Iessoua, Ieoul, Baria,

and Sarai their sister. The sons of Baria: Chobor and Melchiil. These are the sons of Zilpah, whom Laban gave to Leah his daughter, who bore these to Jacob, sixteen souls. The sons of Rachel, the wife of Jacob, were Joseph and Benjamin. And the sons of Joseph became in the land of Egypt, whom Asenath daughter of Potiphra priest of Heliopolis bore to him: Manasseh and Ephraim. And the sons of Manasseh became, whom the Syrian concubine bore to him: Machir. And Machir begot Gilead. And the sons of Ephraim, brother of Manasseh: Suthelah and Tahan. And the sons of Suthelah: Edom. The sons of Benjamin were Bela and Bechor and Ashbel. The sons of Bela were Gera, and Noeman, and Ahijah, and Rosh, and Muppim, and Gera begot Arad. These are the sons of Rachel whom she bore to Jacob: eighteen souls in all. Sons of Dan: Asom. And the sons of Naphtali: Asiel, and Guni, and Izhar, and Shillem. These are the sons of Bilhah, whom Laban gave to Rachel his daughter, who bore these to Jacob—all the souls were seven. All the souls that entered into Egypt with Jacob, those who came from his loins, apart from the wives of Jacob's sons, all the souls were sixty-six. The sons of Joseph who were born to him in the land of Egypt were nine souls. All the souls of the house of Jacob who entered into Egypt with Jacob were seventy-five souls.

But he sent Judah before him to Joseph to meet him at the city of Heroes in the land of Rameses. Having yoked his chariots, Joseph went up to meet his father Israel at the city of Heroes, and when he appeared to him, he fell upon his neck and wept with great weeping. And Israel said to Joseph, Now I can die,

since I have seen your face, for you are still alive. Joseph said to his brothers, Having gone up, I will declare to Pharaoh, and I will say to him, My brothers and my father's house, who were in the land of Canaan, have come to me. The men are shepherds, for they were herdsmen, and they have brought the cattle, and the oxen, and all their possessions. If therefore Pharaoh should call you and should say to you, What is your work? You will say, We, your servants, are herdsmen from our youth until now, both we and our fathers, so that you may dwell in the land of Goshen in Arabia, for every shepherd of sheep is an abomination to the Egyptians.

47

Having come, Joseph reported to Pharaoh, saying, My father and my brothers, and their cattle and their oxen, and all their possessions, have come from the land of Canaan, and behold, they are in the land of Goshen. But from his brothers he took five men, and he set them before Pharaoh. And Pharaoh said to the brothers of Joseph, What is your work? And they said to Pharaoh, Your servants are shepherds of sheep, both we and our fathers. They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for the cattle of your servants, for the famine has strengthened in the land of Canaan. Now therefore we will dwell in the land of Goshen. But Pharaoh said to Joseph, Let them dwell in the land of Goshen, but if you know that there are mighty men among them, appoint them rulers of

my cattle. But Jacob and his sons came into Egypt to Joseph, and Pharaoh king of Egypt heard. And Pharaoh said to Joseph, saying, Your father and your brothers have come to you. Behold, the land of Egypt is before you; settle your father and your brothers in the best land. Joseph brought in Jacob his father, and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How many are the years of the days of your life? And Jacob said to Pharaoh, The days of the years of my life, in which I have sojourned, are one hundred thirty years. Few and difficult have been the days of the years of my life. They have not reached the days of the years of the life of my fathers, the days in which they sojourned. And having blessed Pharaoh, Jacob went out from his presence.

And Joseph settled his father and his brothers, and gave them a possession in the land of Egypt, in the best land, in the land of Rameses, as Pharaoh commanded. And Joseph measured out grain to his father and to his brothers and to all his father's house, according to the number of persons.

But there was no grain in all the land, for the famine prevailed exceedingly, and the land of Egypt and the land of Canaan failed because of the famine. And Joseph gathered all the silver found in the land of Egypt and in the land of Canaan for the grain which they were buying, and he measured out grain to them, and Joseph brought all the silver into the house of Pharaoh. And all the silver from the land of Egypt and from the land of Canaan failed, and all the Egyptians came to Joseph, saying, Give us

bread, and why should we die before you? For our silver has run out. Joseph said to them, Bring your cattle, and I will give you loaves instead of your cattle, if your silver has run out. They brought their cattle to Joseph, and Joseph gave them loaves instead of the horses, and instead of the sheep, and instead of the oxen, and instead of the donkeys, and he nourished them with loaves instead of all their cattle in that year. That year passed, and they came to him in the second year, and they said to him, Lest we perish before our lord; for our silver has run out, and our possessions and our cattle have gone to you, our lord, and nothing is left to us before our lord except our own bodies and our land. So that we may not die before you, and the land be desolated, acquire us and our land in place of bread, and we and our land will be servants to Pharaoh; give seed, so that we may sow, and we live and not die, and the land will not be desolated. And Joseph acquired all the land of the Egyptians for Pharaoh, for the Egyptians sold their land to Pharaoh, for the famine prevailed over them, and the land became Pharaoh's. And he enslaved the people to him as servants, from one extreme border of Egypt to the other, Apart from the land of the priests only, Joseph did not acquire this, for Pharaoh gave a gift in giving to the priests, and they were eating the gift which Pharaoh gave to them; because of this they did not sell their land. And Joseph said to all the Egyptians, Behold, I have acquired you and your land today for Pharaoh. Take seed for yourselves and sow the land. And the produce of it will be yours, and you shall give the fifth part to Pharaoh, and the four parts will be to you for seed for the land, and for food to you and to all

those in your houses. And they said, You have saved us. We have found favor before our lord, and we will be servants to Pharaoh. And Joseph established for them a command until this day upon the land of Egypt to send away a portion to Pharaoh, except for the land of the priests only, which did not belong to Pharaoh.

Israel dwelt in the land of Egypt, in the land of Goshen, and they inherited it, and they increased and multiplied exceedingly. Jacob lived in the land of Egypt seventeen years, and the days of the years of Jacob's life became one hundred forty-seven years. The days of Israel's death drew near, and he called his son Joseph, and said to him, If I have found favor before you, place your hand under my thigh, and you will show me kindness and truth, not to bury me in Egypt, But I will sleep with my fathers, and you will take me out of Egypt, and you will bury me in their tomb. And he said, I will do according to your word. He said, Swear to me, and he swore to him, and Israel bowed down upon the tip of his staff.

48

It happened after these things that it was reported to Joseph that his father was ill, and taking his two sons Manasseh and Ephraim, he came to Jacob. It was reported to Jacob, saying, Behold, your son Joseph comes to you, and Israel, having strengthened himself, sat upon the bed. And Jacob said to Joseph, My God appeared to me in Luz in the land of Canaan,

and blessed me, And he said to me, Behold, I will increase you and multiply you, and I will make you into congregations of nations, and I will give to you this land, and to your seed after you, as an eternal possession. Now therefore your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh will be to me as Reuben and Simeon. But the offspring which you beget after this will bear the name of their brothers and will be called by their inheritances. But when I was going from Mesopotamia of Syria, Rachel your mother died in the land of Canaan, as I was drawing near to the hippodrome of Chabratha of the land, before coming to Ephrathah, and I buried her on the way to the hippodrome; this is Bethlehem.

But when Israel saw Joseph's sons, he said, Who are these to you? And Joseph said to his father, They are my sons, whom God gave to me here. And Jacob said, Bring them to me, so that I will bless them. The eyes of Israel were dim from old age, and he was not able to see, and he drew them near to him, and he kissed them, and he embraced them. And Israel said to Joseph, Behold, I was not deprived of your face, and behold, God has shown me your seed also. And Joseph led them out from his knees, and they worshiped him with their faces upon the earth. Joseph took his two sons, Ephraim on his right, from Israel's left, and Manasseh on his left, from Israel's right, and drew them near to him. Israel stretched out his right hand and laid it upon the head of Ephraim, but this one was the younger, and his left hand upon the head of Manasseh, crossing his hands.

And he blessed them and said, The God before whom my fathers Abraham and Isaac were well pleasing, the God who has been nourishing me from my youth until this day, The Messenger delivering me from all evils, bless these children, and my name will be called upon them, and the name of my fathers, Abraham and Isaac, and may they multiply into a great multitude upon the earth. When Joseph saw that his father laid his right hand upon the head of Ephraim, it seemed wrong to him, and Joseph took hold of his father's hand to remove it from the head of Ephraim to the head of Manasseh. Joseph said to his father, Not so, father, for this one is the firstborn; place your right hand upon his head. And he was not willing, but said, I know, child, I know, and this one will be a people, and this one will be exalted, but his younger brother will be greater than him, and his seed will be a multitude of nations. And he blessed them on that day, saying, In you Israel will be blessed, saying, May God make you as Ephraim and as Manasseh, and he placed Ephraim before Manasseh. Israel said to Joseph, Behold, I am dying, and God will be with you, and will turn you back into the land of your fathers. I give to you Shechem as exceptional above your brothers, which I took from the hand of the Amorites with my sword and bow.

49

Jacob called his sons and said to them, Gather together, so that I may tell you what will happen to you in the last days. Gather

and hear me, sons of Jacob, hear Israel, hear your father. Reuben my firstborn, you are my strength and the beginning of my children, hard to bear and hard in your stubbornness. You have acted arrogantly as water, do not boil over, for you went up upon your father's bed, then you defiled the bedding where you went up. Simeon and Levi, brothers, completed an injustice of their own choosing. May my soul not enter their counsel, and may my liver not join their assembly, because in their anger they killed men, and in their desire they hamstringed a bull. Cursed is their anger, because it is self-willed, and their wrath, because it was hardened. I will divide them in Jacob, and I will scatter them in Israel. Judah, your brothers praised you, your hands upon the back of your enemies, the sons of your father shall bow down to you. Judah is a lion's cub; from the shoot, my son, you went up. Having lain down, you slept as a lion and as a cub. Who will raise him? A ruler will not fail from Judah, nor a leader from his loins, until the things reserved for him come, and he himself is the expectation of nations. Binding his colt to the vine, and his donkey's colt to the tendril, he shall wash his robe in wine, and his covering in the blood of grapes. His eyes sparkle more than wine, and his teeth are whiter than milk. Zebulun will dwell by the coast, and he himself beside a harbor of ships, and will extend until Sidon. Issachar desired the good, resting in the middle of the portions. And seeing that the rest was good, and that the land was rich, he put his shoulder to toil, and he became a farmer. Dan will judge his people, as one tribe in Israel. And let Dan be a serpent upon the road, lying in wait upon the path, biting the horse's heel, and the horseman will fall backward.

waiting for the salvation of the Lord Gad, a raiding troop shall raid him, but he himself shall raid them at their heels. Asher, his bread being rich, and he will give luxury to rulers. Naphtali, a spreading trunk, yielding beauty in the offspring. Joseph, my grown son, my enviable grown son, my youngest son, return to me. The lords of the arrows reviled him as they deliberated, and held a grudge against him. And their bows were shattered with power, and the sinews of their arms and hands were exhausted, through the hand of the Mighty One of Jacob, from there the Mighty One of Israel, from the God of your father. And my God helped you and blessed you with the blessing of heaven from above and the blessing of the earth having all, because of the blessings of the breasts and womb. The blessings of your father and your mother have prevailed over the blessings of the everlasting mountains and upon the blessings of the eternal hills. They will be upon the head of Joseph and upon the crown of him who was considered among his brothers. Benjamin is a ravenous wolf; in the morning he will still eat, and in the evening he gives nourishment. All these are the twelve sons of Jacob, and these are the things their father spoke to them, and he blessed them, each one according to his own blessing he blessed them. And he said to them, I am being added to my people; bury me with my fathers in the cave which is in the field of Ephron the Hittite. in the double cave, the one opposite Mamre, in the land of Canaan, which cave Abraham acquired from Ephron the Hittite as a possession for a tomb. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, there they buried Leah, In acquisition of the

field and of the cave that was in it, from the sons of Heth. And Jacob ceased commanding his sons, and having lifted up his feet upon the bed, he failed, and was added to his people.

50

And Joseph, having fallen upon his father's face, wept over him and kissed him. And Joseph commanded his servants the embalmers to embalm his father, and the embalmers embalmed Israel. And they fulfilled his forty days, for thus are counted the days of the burial, and Egypt mourned him seventy days. Since the days of mourning had passed, Joseph spoke to the rulers of Pharaoh, saying, If I have found favor before you, speak concerning me in the ears of Pharaoh, saying, My father made me swear, saying, In the tomb which I dug for myself in the land of Canaan, there you will bury me. Now therefore, having gone up, I will bury my father and I will return. And Pharaoh said to Joseph, Go up and bury your father, just as he made you swear. And Joseph went up to bury his father, and all the servants of Pharaoh came up with him, and the elders of his house, and all the elders of the land of Egypt, And all of Joseph's entire household, and his brothers, and all his father's house, and his relatives, and the sheep, and the oxen were left behind in the land of Goshen. And chariots and horsemen went up with him, and the camp was very great. And they arrived at the threshing floor of Atad, which is beyond the Jordan, and they mourned him with great and exceedingly strong lamentation, and he

made mourning for his father seven days. And the inhabitants of the land of Canaan saw the mourning at the threshing floor of Atad, and they said, This is a great mourning for the Egyptians. Because of this he called its name Mourning of Egypt, which is beyond the Jordan. And his sons did thus to him. And his sons took him up into the land of Canaan, and they buried him in the double cave, which Abraham acquired the cave as a possession for a tomb from Ephron the Hittite, opposite Mamre. And Joseph returned to Egypt, he and his brothers, and those who had gone up with them to bury his father.

But having seen that their father had died, the brothers of Joseph said, May Joseph not ever hold a grudge against us and repay us for all the evils which we have shown to him. And when they came to Joseph, they said, Your father made us swear before he died, saying, Thus you said to Joseph, Forgive them their injustice and their sin, because they showed evil to you, and now accept the injustice of the attendants of the God of your father, and Joseph wept as they spoke to him. And having come to him, they said, We are your servants. And Joseph said to them, Do not fear, for I am God's. You planned evil against me, but God planned good for me, so that it would happen as it has today, and a great people might be sustained. And he said to them, Do not fear, I will nourish you and your households, and he comforted them, and he spoke to their hearts. And Joseph dwelt in Egypt, he and his brothers and all his father's household, and Joseph lived one hundred ten years. And Joseph saw Ephraim's children until the third generation, and the sons of Machir the

son of Manasseh were born upon Joseph's thighs. And Joseph said to his brothers, saying, I am dying, but God will surely visit you, and will bring you up out of this land into the land which God swore to our fathers, Abraham, Isaac, and Jacob. And Joseph made the sons of Israel swear, saying, When God visits you, you shall carry up my bones from here with you. And Joseph died at one hundred ten years old, and they buried him and placed him in a coffin in Egypt.

Exodus

1

These are the names of the sons of Israel who entered into Egypt together with Jacob their father; each of them entered with all his household. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan and Naphtali, Gad and Asher. Joseph was in Egypt, but all the souls from Jacob were seventy-five. Joseph died, and all his brothers, and all that generation. The sons of Israel increased and were multiplied and became numerous and prevailed exceedingly, and the land multiplied them. But another king arose over Egypt, who did not know Joseph. And he said to his nation, Behold, the race of the sons of Israel is a great multitude and is stronger than us. Come therefore, let us deal shrewdly with them, lest they multiply, and when war happens to us, these also will be joined to the adversaries, and having waged war against us, they will go out from the land. And he placed overseers of the works over them, so that they might afflict them in the works. And they built fortified cities for Pharaoh, both Pithom and Rameses and On, which is the city of

the Sun. But as they oppressed them, the more they multiplied and grew exceedingly strong, and the Egyptians loathed the sons of Israel. And the Egyptians oppressed the sons of Israel by force. And afflicting their life with hard works, with mud and brick making, and all the works in the fields, according to all the works by which they enslaved them with force.

And the king of the Egyptians said to the midwives of the Hebrews, the name of one of them Shiphrah, and the name of the second Puah, And he said, Whenever you midwife the Hebrew women, and they are about to give birth, if indeed it is male, kill it, but if female, preserve it. But the midwives feared God, and they did not do as the king of Egypt commanded them, and they kept the males alive. But the king of Egypt called the midwives and said to them, Why have you done this thing and preserved the males alive? The midwives said to Pharaoh, The Hebrew women are not like the women of Egypt, for they give birth before the midwives come to them. God treated the midwives well, and the people multiplied and became exceedingly strong. Since the midwives feared God, they made houses for themselves. And Pharaoh commanded all his people, saying, Every male that is born to the Hebrews, throw into the river, and every female, keep it alive.

2

There was someone from the tribe of Levi, who took one of the

daughters of Levi. And she conceived in her womb, and bore a male child, and having seen that it was beautiful, they hid it for three months. Since they were not able to hide him any longer, his mother took a basket for him, and smeared it with bitumen and pitch, and put the child into it, and placed it in the marsh beside the river. And his sister was watching from afar, to learn what would happen to him.

The daughter of Pharaoh came down to bathe at the river, and her maidservants were passing by beside the river. Having seen the basket in the marsh, she sent the maidservant and took it up. Having opened it, she sees a child crying in the basket, and the daughter of Pharaoh spared him and said, This is from the children of the Hebrews. And his sister said to Pharaoh's daughter, Do you want me to call a nursing woman from the Hebrews for you, and she will nurse the child for you? The daughter of Pharaoh said, Go. And the young woman came and called the mother of the child. And the daughter of Pharaoh said to her, Preserve this child for me, and nurse it for me, and I will give you the wage. And the woman took the child, and nursed it. And when the child had grown, she brought him to the daughter of Pharaoh, and he became to her a son, and she named his name Moses, saying, Out of the water I drew him up.

In those many days it happened that Moses, having become great, went out to his brothers the sons of Israel, and having observed their toil, he saw an Egyptian man striking a Hebrew, one of his own brothers of the sons of Israel. Having looked

around here and there, he sees no one, and having struck the Egyptian, he hid him in the sand. Having gone out on the second day, he sees two Hebrew men fighting, and says to the one doing wrong, Why do you strike your neighbor? But he said, Who appointed you ruler and judge over us? Do you want to kill me in the way you killed the Egyptian yesterday? But Moses was afraid, and said, So this matter has become known. Pharaoh heard this word, and he sought to kill Moses. Moses withdrew from the face of Pharaoh, and dwelt in the land of Midian, and having come into the land of Midian, he sat upon the well. The priest of Midian had seven daughters, who were shepherding the sheep of their father Jethro, and having arrived they drew water until they filled the reservoirs to water the sheep of their father Jethro. Having arrived, the shepherds drove them away, but Moses rose and rescued them, and he drew water for them, and he watered their sheep. They arrived at Raguel their father, and he said to them, Why did you hasten to come today? But they said, An Egyptian man rescued us from the shepherds, and he drew water for us, and he watered our sheep. He said to his daughters, Where is he? Why have you left the man? Call him, so that he may eat bread. Moses was settled with the man, and he gave Zipporah his daughter to Moses as a wife. And the woman, having conceived in her womb, bore a son, and Moses named him Gershom, saying, Because I am a sojourner in a foreign land. After those many days, the king of Egypt died, and the sons of Israel groaned from the works, and cried out, and their cry went up toward God from the works. And God heard their groaning, and God remembered his covenant toward Abraham,

and Isaac, and Jacob. And God looked upon the sons of Israel, and made himself known to them.

3

And Moses was shepherding the sheep of Jethro his father-in-law, the priest of Midian, and he led the sheep to the wilderness, and came to the mountain of Horeb. A Messenger of the Lord appeared to him in a flame of fire from the bush, and he saw that the bush was burning with fire, but the bush was not burned up. Moses said, I will go over and see this great vision, because the bush is not being burned up. When the Lord saw that he was approaching to see, the Lord called to him out of the bush, saying, Moses, Moses, and he said, What is it? But he said, Do not approach here. Loosen the sandal from your feet, for the place in which you are standing is holy land. And he said, I am the God of your father, God of Abraham, and God of Isaac, and God of Jacob. And Moses turned away his face, for he was afraid to look upon God. The Lord said to Moses, I have surely seen the affliction of my people in Egypt, and I have heard their cry because of the taskmasters, for I know their pain, And I went down to deliver them from the hand of the Egyptians, and to lead them out from that land, and to bring them into a good and abundant land, into a land flowing with milk and honey, into the place of the Canaanites, and Hittites, and Amorites, and Perizzites, and Girgashites, and Hivites, and Jebusites. And now behold, the cry of the sons of Israel has come to me, and I have

seen the oppression with which the Egyptians oppress them. And now come, I will send you to Pharaoh king of Egypt, and you will bring out my people the sons of Israel from the land of Egypt.

And Moses said to God, Who am I, that I should go to Pharaoh king of Egypt, and that I should bring out the sons of Israel from the land of Egypt? God said to Moses, saying, I will be with you, and this will be the sign to you that I have sent you: when you lead my people out of Egypt, you will serve God on this mountain. And Moses said to God, Behold, I will go out to the sons of Israel, and I will say to them, The God of our fathers has sent me to you. They will ask me, What is his name? What will I say to them? And God said to Moses, saying, I am the Being, and said, Thus you will say to the sons of Israel, The Being has sent me to you. And God said again to Moses, Thus you will say to the sons of Israel: The Lord, the God of our fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you. This is my eternal name, and a memorial to generations of generations. Having come therefore, gather the council of elders of the sons of Israel, and you will say to them, The Lord, the God of our fathers, has appeared to me—the God of Abraham, and God of Isaac, and God of Jacob—saying, I have surely visited you, and seen all that has happened to you in Egypt. And he said, I will bring you up out of the affliction of the Egyptians, into the land of the Canaanites, and Hittites, and Amorites, and Perizzites, and Girgashites, and Hivites, and Jebusites, into a land flowing with milk and honey. And they will

hear your voice, and you and the council of elders of Israel will enter to Pharaoh king of Egypt, and you will say to him, The God of the Hebrews has called us; therefore we will go a journey of three days into the wilderness, so that we may sacrifice to our God. But I know that Pharaoh king of Egypt will not let you go, if not with a mighty hand. And having stretched out my hand, I will strike the Egyptians with all my wonders, which I will do among them, and after these things he will send you away. And I will give favor to this people before the Egyptians, and when you depart, you will not depart empty, But each woman will ask from her neighbor and her cohabitant for silver vessels, and golden vessels, and clothing, and you shall put them upon your sons and upon your daughters, and you will plunder the Egyptians.

4

Moses answered and said, If they do not believe me or listen to my voice, for they will say that God has not appeared to you, what shall I say to them? But the Lord said to him, What is this in your hand? And he said, A rod. And he said, Throw it upon the ground, and he threw it upon the ground, and it became a serpent, and Moses fled from it. And the Lord said to Moses, Stretch out your hand and take hold of the tail. Having therefore stretched out his hand, he seized the tail, and it became a rod in his hand. So that they might believe you, that the God of their fathers has appeared to you, the God of Abraham, and the God

of Isaac, and the God of Jacob. The Lord said to him again, Bring your hand into your bosom, and he brought his hand into his bosom, and brought out his hand from his bosom, and his hand became like snow. And he said again, Bring your hand into your bosom, and he brought his hand into his bosom, and brought it out from his bosom, and again it was restored to the color of its flesh. But if they do not believe you, nor listen to the voice of the first sign, they will believe you at the voice of the second sign. And it will be if they do not believe you regarding these two signs, nor listen to your voice, you shall take from the water of the river, and you shall pour it out upon the dry ground, and the water which you take from the river will be blood upon the dry ground. Moses said to the Lord, I beg you, Lord, I have not been sufficient before yesterday nor before the day before that, nor since you began to speak to your servant; I am slow of speech and slow of tongue. And the Lord said to Moses, Who gave man his mouth? And who makes people deaf or mute, seeing or blind? Is it not I, the Lord? And now go, and I will open your mouth, and I will instruct you what you are about to speak. And Moses said, I beg you, Lord, appoint another who is able, whom you will send. And the Lord, being angered with wrath at Moses, said, Is not Aaron your brother the Levite? I know that he will indeed speak, and behold he will come out to meet you, and when he sees you he will rejoice in his heart. And you will say to him, and you will give my words into his mouth, and I will open your mouth and his mouth, and I will instruct you what you shall do. And he will speak to the people for you, and he will be your mouth, but you will be to him the one who relates to God.

And you shall take this rod, the one that turned into a serpent, in your hand, with which you will perform the signs.

Moses went and turned back to Jethro his father-in-law, and says, I will go and return to my brothers in Egypt, and I will see if they still live. And Jethro said to Moses, Go in good health. But after those many days, the king of Egypt died. The Lord said to Moses in Midian, Go, depart into Egypt, for all those seeking your soul have died. Having taken up his wife and children, Moses brought them upon the beasts of burden and returned to Egypt, and Moses took the rod from God in his hand. And the Lord said to Moses, as you are going and returning into Egypt, see all the wonders which I have given in your hands, you will do them before Pharaoh, but I will harden his heart, and he will not send out the people. You shall say to Pharaoh, Thus says the Lord: Israel is my firstborn son. I said to you, send away my people so that they may serve me. If therefore you do not wish to send them away, see then, I will kill your firstborn son. It happened on the way at the lodging place that the Messenger of the Lord met him and sought to kill him. And Zipporah, having taken a pebble, circumcised the foreskin of her son and fell down at his feet and said, The blood of the circumcision of my child has stood. And he went away from him, because he said, The blood of the circumcision of my child has stopped. And the Lord said to Aaron, Go into the wilderness to meet Moses, and he went, and met him in the mountain of God, and they kissed one another. And Moses reported to Aaron all the words of the Lord who sent him, and all the words which he commanded to

him. Moses and Aaron went, and they gathered the council of elders of the sons of Israel. And Aaron spoke all these words which God spoke to Moses, and did the signs before the people. And the people believed and rejoiced, because God visited the sons of Israel, and because he saw their affliction, and the people bowed down and worshipped.

5

And after these things, Moses and Aaron entered to Pharaoh and said to him, Thus says the Lord, the God of Israel: Send out my people, so that they may celebrate to me in the wilderness. And Pharaoh said, Who is he that I should listen to his voice, so that I should send away the sons of Israel? I do not know the Lord, and I will not send Israel away. And they say to him, The God of the Hebrews has called us. We will therefore go a three days way into the wilderness, so that we may sacrifice to the Lord our God, lest death or murder ever meet us. And the king of Egypt said to them, Why do Moses and Aaron distract the people from their work? Let each of you go to his work. And Pharaoh said, Behold, now the people are numerous; therefore let us not stop them from their works. And Pharaoh commanded the taskmasters of the people and the scribes, saying, You shall no longer give straw to the people for brick making, as in times past, but let them go and gather straw for themselves. And you shall impose on them the arrangement of brickmaking which they themselves do according to each day; you shall not take

away anything, for they are idle. Because of this they have cried out, saying, Let us rise and sacrifice to our God. Let the works of these men be burdensome, and let them be anxious about these things, and let them not be anxious about empty words.

The taskmasters and the scribes were urging them, and they were saying to the people, Pharaoh says these things: I no longer give you straw. You yourselves must go and gather straw for yourselves from wherever you can find it, for nothing will be taken away from your quota. And the people were scattered throughout the whole land of Egypt to gather stubble for straw. The taskmasters were urging them, saying, Complete the appointed works each day, just as when the straw was given to you. And the scribes of the race of the sons of Israel, who had been appointed over them by the overseers of Pharaoh, were whipped, saying, Why did you not complete your quotas of brickmaking as yesterday and the day before, and today? But having entered, the scribes of the sons of Israel cried out to Pharaoh, saying, Why do you do thus to your servants? Straw is not given to your servants, and they tell us to make brick, and behold your servants have been whipped; therefore you will wrong your people. And he said to them, You are idle, you are idle ones. Because of this you say, Let us go, let us sacrifice to our God. Now therefore go and work, for straw will not be given to you, yet you must deliver the quota of bricks. But the scribes of the sons of Israel saw themselves in evils, saying, You shall not leave off the prescribed amount of brickmaking for the day. They met Moses and Aaron coming to meet them as they were

going out from Pharaoh. And they said to them, May God see you and judge, because you have made our smell abominable before Pharaoh and before his attendants, to give a sword into his hands to kill us. Moses returned to the Lord and said, I beg you, Lord, why have you afflicted this people? And why have you sent me? And ever since I went to Pharaoh to speak in your name, he has afflicted this people, and you have not rescued your people.

6

And the Lord said to Moses, Now you will see what I will do to Pharaoh, for with a mighty hand he will send them away, and with a high arm he will cast them out from his land. And God spoke to Moses, and said to him, I am the Lord. And I appeared to Abraham and Isaac and Jacob, being their God, and my name Lord I did not reveal to them. And I established my covenant with them to give them the land of the Canaanites, the land in which they had sojourned. And I heard the groaning of the sons of Israel, whom the Egyptians enslave, and I remembered your covenant. Go, I said to the sons of Israel, saying, I am the Lord, and I will bring you out from the dominion of the Egyptians, and I will deliver you out of slavery, and I will redeem you with a high arm and great judgment. And I will take you as my people, and I will be your God, and you will know that I am the Lord your God, who led you out from the oppression of the Egyptians. And I will bring you into the land into which I stretched out my

hand to give it to Abraham, and Isaac, and Jacob, and I will give it to you as an inheritance, I the Lord. Moses spoke thus to the sons of Israel, but they did not listen to Moses because of their faintheartedness and because of the harsh works. And the Lord said to Moses, saying, Enter, speak to Pharaoh king of Egypt, so that he may send out the sons of Israel from his land. Moses spoke before the Lord, saying, Behold, the sons of Israel have not listened to me, so how will Pharaoh listen to me? For I am irrational. And the Lord said to Moses and Aaron, and commanded them to go to Pharaoh king of Egypt, so that he might send the sons of Israel out of the land of Egypt.

And these are the leaders of their ancestral houses, the sons of Reuben, the firstborn of Israel: Enoch, and Pallu, Hezron, and Carmi; this is the kinship of Reuben. And the sons of Simeon: Jemuel, and Jamin, and Ehud, and Jachin, and Zohar, and Saul the son of the Canaanitish woman; these are the families of the sons of Simeon. And these are the names of the sons of Levi according to their kinship: Gershon, Kohath, and Merari, and the years of the life of Levi were one hundred thirty-seven. And these are the sons of Gershon: Libni and Shimei, the heads of their families. And the sons of Kohath were Amram, and Izhar, Hebron, and Uzziel, and the years of the life of Kohath were one hundred thirty-three years. And the sons of Merari: Mahli and Mushi. These are the families of Levi according to their kinship. And Amram took Jochebed, the daughter of his father's brother, for himself as a wife, and she begot to him both Aaron and Moses, and Miriam their sister. And the years of the life of

Amram were one hundred thirty-two years. And the sons of Izhar: Korah, and Naphek, and Zechri. And the sons of Uzziel: Mishael, and Elizaphan, and Segrei. And Aaron took Elizabeth, daughter of Aminadab and sister of Nahshon, as his wife, and she bore to him Nadab and Abiud and Eleazar and Ithamar. The sons of Korah: Asir, and Elkanah, and Abiasar; these are the generations of Korah. And Eleazar the son of Aaron took one of the daughters of Phutiel as his wife, and she bore to him Phinehas. These are the heads of the families of the Levites, according to their generations. This is Aaron and Moses, to whom God said to lead the sons of Israel out of the land of Egypt with their forces. These are the ones who spoke to Pharaoh king of Egypt, and they brought out the sons of Israel from the land of Egypt, Aaron and Moses themselves. on the day the Lord spoke to Moses in the land of Egypt And the Lord spoke to Moses, saying, I am the Lord. Speak to Pharaoh king of Egypt everything that I say to you. And Moses said before the Lord, Behold, I am weak voiced, and how will Pharaoh hear me?

7

And the Lord said to Moses, saying, Behold, I have given you as god to Pharaoh, and Aaron your brother will be your prophet. You shall speak to him all that I command you, and Aaron your brother will speak to Pharaoh, so that he may send away the sons of Israel from his land. But I will harden Pharaoh's heart, and I will multiply my signs and wonders in the land of Egypt.

And Pharaoh will not listen to you, and I will lay my hand upon Egypt, and I will bring out my people, the sons of Israel, from the land of Egypt with my power and with great vengeance. And all the Egyptians will know that I am Lord, stretching out my hand upon Egypt, and I will bring out the sons of Israel from their midst. Moses and Aaron did just as the Lord commanded them. Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharaoh. And the Lord said to Moses and Aaron, saying, And if Pharaoh speaks to you, saying, Give us a sign or a wonder, then you will say to Aaron your brother; Take the rod and throw it upon the ground before Pharaoh and before his attendants, and it will become a serpent. Moses and Aaron entered before Pharaoh and his attendants, and they did thus, just as the Lord commanded them, and Aaron threw the rod before Pharaoh and before his attendants, and it became a serpent. Pharaoh called together the sophists of Egypt and the sorcerers, and the enchanters of the Egyptians did likewise with their sorceries. And they each threw down their rod, and they became serpents, and Aaron's rod swallowed their rods. And Pharaoh's heart prevailed, and he did not listen to them, just as the Lord commanded them.

And the Lord said to Moses, The heart of Pharaoh has been hardened, so as not to send the people away. Go to Pharaoh in the morning; behold, he goes out to the water, and you will meet him at the shore of the river, and you will take in your hand the rod that turned into a serpent. And you will say to him, The Lord, the God of the Hebrews, has sent me to you, saying, Send

out my people, so that they may serve me in the wilderness, and behold, you have not listened until this time. These things the Lord says: by this you will know that I am the Lord. Behold, I strike with the rod in my hand upon the water in the river, and it will change into blood. And the fish in the river will die, and the river will stink, and the Egyptians will not be able to drink water from the river. And the Lord said to Moses, Say to Aaron your brother, Take your rod in your hand, and stretch out your hand upon the waters of Egypt, and upon their rivers, and upon their canals, and upon their marshes, and upon every collected water of theirs, and it will be blood, and it became blood in all the land of Egypt, both in the woods and in the stones. And Moses and Aaron did thus, just as the Lord commanded them, and having lifted his rod, he struck the water in the river before Pharaoh and before his attendants, and changed all the water in the river into blood. And the fish in the river died, and the river stank, and the Egyptians were not able to drink water from the river, and the blood was in all the land of Egypt. But the enchanters of the Egyptians did likewise with their sorceries, and the heart of Pharaoh was hardened, and he did not listen to them, just as the Lord said. Having turned, Pharaoh entered into his house, and he paid no attention to this matter. All the Egyptians dug around the river so that they could drink water, and they were not able to drink water from the river. And seven days were fulfilled after the Lord struck the river.

And the Lord said to Moses, Go to Pharaoh and say to him, Thus says the Lord: Send out my people, so that they may serve me. If

you do not wish to send them away, behold, I will strike all your borders with frogs. And the river will belch forth frogs, and having gone up they will enter into your houses, and into the storerooms of your bedchambers, and upon your beds, and upon the houses of your attendants, and of your people, and in your kneading troughs, and in your ovens. And the frogs will go up upon you, and upon your attendants, and upon your people.

8

And the Lord said to Moses, Say to Aaron your brother, Stretch out your hand with your rod upon the rivers, and upon the canals, and upon the marshes, and bring up the frogs. And Aaron stretched out his hand upon the waters of Egypt, and brought up the frogs, and the frog came up, and covered the land of Egypt. But the enchanters of the Egyptians did likewise with their sorceries, and brought up the frogs upon the land of Egypt. And Pharaoh called Moses and Aaron, and said, Pray concerning me to the Lord, and let him remove the frogs from me and from my people, and I will send them away, and they may sacrifice to the Lord. Moses said to Pharaoh, Arrange with me when I shall pray concerning you, and concerning your attendants, and your people, to destroy the frogs from you, and from your people, and out of your houses, except they shall be left in the river. He said, Tomorrow. Therefore he said, As you have spoken, so that you may know that there is no other except the Lord. The frogs will be removed from you and from your

houses and from the courtyards and from your attendants and from your people, except they will remain in the river. Moses and Aaron went out from Pharaoh, and Moses cried out to the Lord concerning the agreement of the frogs, as Pharaoh had appointed. And the Lord did just as Moses said, and the frogs died from the houses, and from the courtyards, and from the fields. And they gathered them into heaps upon heaps, and the land stank. But when Pharaoh saw that relief had come, his heart was hardened, and he did not listen to them, just as the Lord had spoken. And the Lord said to Moses, Say to Aaron, Stretch out your hand with your rod, and strike the dust of the earth, and there will be gnats on the people, and on the quadrupeds, and in all the land of Egypt. Therefore Aaron stretched out his hand with the rod and struck the dust of the earth, and the gnats came upon the people and the four-footed animals, and in all the dust of the earth the gnats appeared. The enchanters likewise did the same with their sorceries to bring forth the gnats, but they were not able, and the gnats were on the people and on the four-footed animals. Therefore the enchanters said to Pharaoh, This is the finger of God, and the heart of Pharaoh was hardened, and he did not listen to them, just as the Lord spoke. And the Lord said to Moses, Rise up early in the morning and stand before Pharaoh, and behold, he will go out to the water, and you will say to him, These things says the Lord: Send out my people so that they may serve me in the wilderness. If you do not wish to send away my people, behold, I am sending forth the fly swarm upon you, upon your attendants, upon your people, and upon your houses, and the houses of the

Egyptians will be filled with the fly swarm, and also the land upon which they are. And I will work wonders on that day in the land of Goshen, upon which my people dwell, where there will be no dog flies, so that you may know that I am the Lord, the God of all the earth. And I will make a distinction between my people and your people; tomorrow this will be upon the earth. And the Lord did thus, and the dog fly came in multitudes into the houses of Pharaoh and into the houses of his attendants and into all the land of Egypt, and the land was destroyed by the dog fly.

Pharaoh called Moses and Aaron, saying, Come and sacrifice to the Lord your God in the land. And Moses said, It is not possible to do thus, for we will sacrifice the abominations of the Egyptians to the Lord our God. If we sacrifice the abominations of the Egyptians before them, we will be stoned. We will go a three days way into the wilderness, and we will sacrifice to our God, just as the Lord said to us. And Pharaoh said, I will send you to sacrifice to your God in the wilderness, but do not go very far. Therefore pray for me to the Lord. Moses said, I will go out from you, and I will pray to God, and the flies will depart from your attendants and from your people tomorrow. But do not continue to deceive, Pharaoh, by not sending away the people to sacrifice to the Lord. Moses went out from Pharaoh, and he prayed to God. And the Lord did just as Moses said, and removed the fly swarm from Pharaoh, and from his attendants, and from his people, and not one was left. And Pharaoh made his heart heavy at this time also, and he was not willing to let the people

go.

9

And the Lord said to Moses, Enter to Pharaoh, and you will say to him, These things says the Lord, the God of the Hebrews: Send forth my people, so that they may serve me. If you do not wish to send away my people, but still hold them, Behold, the hand of the Lord will be upon your livestock in the fields, upon the horses, and upon the beasts of burden, and the camels, and oxen, and sheep, a very great death. And I will work wonders at that time between the cattle of the Egyptians and the cattle of the sons of Israel; nothing shall die from all that belongs to the sons of Israel. And God set a limit, saying, Tomorrow the Lord will fulfill this word upon the earth. And the Lord did this thing the next day, and all the cattle of the Egyptians died, but of the cattle of the sons of Israel nothing died. But when Pharaoh saw that nothing had died from all the cattle of the sons of Israel, the heart of Pharaoh was hardened, and he did not send away the people. And the Lord said to Moses and Aaron, saying, Take for yourselves handfuls of soot from a furnace, and let Moses sprinkle it toward heaven before Pharaoh and before his attendants. And let dust come upon all the land of Egypt, and there will be upon the people and upon the four-footed animals sores and blisters breaking out on the people and on the quadrupeds in all the land of Egypt. And Moses took the soot of the furnace before Pharaoh and scattered it into the heaven, and

sores happened, blisters breaking out both in the men and in the quadrupeds. And the sorcerers were not able to stand before Moses because of the boils, for the boils came upon the sorcerers and upon all the land of Egypt. But the Lord hardened the heart of Pharaoh, and he did not listen to them, as the Lord commanded. And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh, and you will say to him, These things says the Lord, the God of the Hebrews: Send out my people, so that they may serve me. For at this time I am sending forth all my plagues into your heart, and into the hearts of your attendants, and of your people, so that you may know that there is no other like me in all the land. Now, for having sent forth my hand, I will strike you and put your people to death, and you will be destroyed from the earth. And for the sake of this you were preserved, so that I might display my strength in you, and so that my name might be proclaimed in all the earth. Are you still refusing to let my people go? Behold, I will rain hail tomorrow at this hour, very much hail, such as has not occurred in Egypt from the day it was created until this day. Now therefore hasten to gather your cattle and all that belongs to you in the field, for all the people and the cattle that belong to you in the field, all the people and the cattle that are found in the fields and do not enter into a house but upon which the hail falls, will die. The one fearing the word of the Lord among Pharaoh's attendants gathered his livestock into the houses. But whoever did not give heed in mind to the word of the Lord left his cattle in the fields.

And the Lord said to Moses, Stretch out your hand into heaven,

and there will be hail upon all the land of Egypt, upon the men, and the cattle, and upon all the herbs upon the earth. Moses stretched out his hand toward heaven, and the Lord gave thunder and hail, and fire ran down upon the earth, and the Lord rained hail upon all the land of Egypt. There was hail and fire flaming in the hail, and the hail was exceedingly great, such as had not occurred in Egypt from the day a nation came to be upon it. The hail struck in all the land of Egypt, from man to animal, and the hail struck all the herbs in the plain, and the hail crushed all the trees in the fields. Except in the land of Goshen, where the sons of Israel were, the hail did not happen. Having sent for them, Pharaoh called Moses and Aaron, and said to them, I have sinned this time. The Lord is righteous, but I and my people are ungodly. Pray therefore for me to the Lord, and let the voices of God and the hail and the fire cease, and I will send you away, and you will no longer remain. And Moses said to him, As soon as I go out of the city, I will spread out my hands to the Lord, and the voices will cease, and the hail and the rain will be no more, so that you may know that the earth is the Lord's. And you and your attendants, I know that you have not yet feared the Lord. The flax and the barley were struck, for the barley was standing, and the flax was in the ear. But the wheat and the spelt were not struck, for they were late. Moses went out from Pharaoh outside of the city, and he stretched out his hands toward the Lord, and the voices ceased, and the hail and the rain no longer poured upon the land. But when Pharaoh saw that the rain and the hail and the thunder had ceased, he continued to sin, and he hardened his heart and the hearts of his attendants.

And the heart of Pharaoh was hardened, and he did not send away the sons of Israel, just as the Lord spoke to Moses.

10

And the Lord said to Moses, saying, Go to Pharaoh, for I have hardened his heart and the hearts of his attendants, so that these signs may next come upon them. So that you may recount into the ears of your children, and to the children of your children, how much I have mocked the Egyptians, and my signs which I did among them, and you will know that I am the Lord. Moses and Aaron entered before Pharaoh and said to him, Thus says the Lord, the God of the Hebrews: How long will you refuse to humble yourself before me? Send out my people, so that they may serve me. If you are not willing to send away my people, behold, I will bring upon all your borders tomorrow at this hour a great swarm of locusts. And it will cover the face of the earth, and you will not be able to see the ground, and it will devour all that remains of the earth, which the hail left to you, and it will devour every tree growing for you upon the earth. And your houses will be filled, and the houses of your attendants, and all the houses in all the land of the Egyptians, which your fathers have never seen, nor their great grandfathers, from the day they came upon the earth until this day, and Moses turned aside and went out from Pharaoh. And Pharaoh's attendants say to him, Until when will this be a stumbling block to us? Send away the men, so that they may serve their God, or do you wish to know

that Egypt has perished? And they turned Moses and Aaron back toward Pharaoh, and he said to them, Go and serve the Lord your God, but who are the ones going? And Moses says, We will go with the young men and elders, with the sons and daughters, and our sheep and oxen, for it is a feast of the Lord. And he said to them, May the Lord be with you in the same way that I send you forth—not with your baggage as well? See that wickedness lies before you. Not so, but let the men go and let them serve God, for this is what you yourselves seek, and they drove them out from Pharaoh's presence. And the Lord said to Moses, Stretch out your hand over the land of Egypt, and let the locust come upon the land, and it will devour all the vegetation of the earth and all the fruit of the trees which the hail left behind. And Moses lifted the rod into heaven, and the Lord brought a south wind upon the land the whole of that day and the whole of the night. When morning came, the south wind took up the locusts. And he brought it up upon all the land of Egypt, and it rested upon all the boundaries of Egypt exceedingly great; before it there has not been such a locust, and after these things there will not be thus. And it covered the sight of the earth, and the earth was destroyed, and it devoured all the herb of the earth, and all the fruit of the trees which was left from the hail; nothing green was left in the trees, and in all the herb of the field, in all the land of Egypt.

Pharaoh hastened to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you. Accept therefore my sin still now, and pray to the Lord your God, and let him remove

this death from me. Moses went out from Pharaoh, and he prayed to God. And the Lord changed the wind from the sea to a strong one, and it took up the locusts, and threw them into the Red Sea, and not one locust was left in all the land of Egypt. And the Lord hardened Pharaoh's heart, and he did not send away the sons of Israel. And the Lord said to Moses, Stretch out your hand into heaven, and let there be darkness upon the land of Egypt, palpable darkness. Moses stretched out his hand into heaven, and there was darkness, gloom, and storm upon all the land of Egypt for three days, And no one saw his brother for three days, and no one rose up from his bed for three days, but for all the sons of Israel there was light in all the places where they dwelt. And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, except leave behind the sheep and the oxen, and let your baggage go away with you. And Moses said, But you will also give us burnt offerings and sacrifices, which we will do to the Lord our God. And our cattle will go with us, and we will not leave a hoof behind, for from them we will take what is needed to serve the Lord our God, but we do not know what we will use to serve the Lord our God until we arrive there. But the Lord hardened the heart of Pharaoh, and he did not wish to send them away. And Pharaoh says, Go away from me, take heed for yourself not to add to see my face, for on the day you appear to me, you will die. But Moses says, You have said, I will no longer appear to you face to face.

11

And the Lord said to Moses, I will bring one more blow upon Pharaoh and upon Egypt, and after this he will send you away from here. When he sends you out completely, he will drive you out forcibly. Speak therefore secretly into the ears of the people, and let each ask from his neighbor for silver and gold vessels and clothing. The Lord gave favor to his people before the Egyptians, and they lent to them, and the man Moses became exceedingly great before the Egyptians, and before Pharaoh, and before his attendants. And Moses said, The Lord says these things: About midnight I will go into the midst of Egypt, And every firstborn in the land of Egypt will die, from the firstborn of Pharaoh, who sits upon the throne, until the firstborn of the attendant who is at the millstone, and until the firstborn of all livestock. And there will be a great cry throughout all the land of Egypt, such as has not occurred, and such will not occur again. And among all the sons of Israel, a dog will not growl with his tongue, from man to animal, so that you may know how the Lord will make a distinction between the Egyptians and Israel. And all these servants of yours will come down to me, and will worship me, saying, Go out, you and all your people whom you lead, and after these things I will go out. But Moses went out from Pharaoh with anger. And the Lord said to Moses, Pharaoh will not hear you, so that I will multiply my signs and wonders in the land of Egypt. Moses and Aaron did all these signs and wonders in the land of Egypt before Pharaoh, and the Lord hardened the heart of Pharaoh, and he did not listen to send away the sons of Israel from the land of Egypt.

12

And the Lord said to Moses and Aaron in the land of Egypt, saying, This month is indeed the beginning of months for you; it is the first among the months of the year. Speak to all the congregation of the sons of Israel, saying, on the tenth of this month let each take a sheep according to their ancestral houses, each a sheep per household. But if they are few in the house, so that they are not sufficient for a sheep, he shall take with himself his neighbor, the one near him, according to the number of souls; each one shall be counted toward the sheep according to what is sufficient for him. A perfect, male, yearling sheep will be to you; you will take it from the lambs and the young goats. And it will be kept by you until the fourteenth of this month, and all the multitude of the congregation of the sons of Israel will slaughter it toward evening. And they will take from the blood, and they will place it upon the two doorposts and upon the lintel, in the houses in which they shall eat them. And they will eat the meat this night roasted with fire, and they will eat unleavened bread upon bitter herbs. You shall not eat from them raw, nor boiled in water, but roasted by fire, the head with the feet and the entrails. Nothing shall be left of it until morning, and you shall not break a bone of it, but what is left of it until morning you shall burn in fire. Thus you shall eat it, your loins girded, and the sandals on your feet, and the staffs in your hands, and you shall eat it with haste, it is the Passover of the Lord. And I will pass through the land of Egypt in this night, and

I will strike every firstborn in the land of Egypt from man to animal, and upon all the gods of the Egyptians I will execute vengeance, I the Lord. And the blood will be a sign for you upon the houses in which you are, and I will see the blood and will shelter you, and there will not be among you a plague of destruction when I strike the land of Egypt.

And this day will be a memorial to you, and you shall celebrate it as a feast to the Lord throughout all your generations, you shall celebrate it as an eternal statute. Seven days you shall eat unleavened bread, and from the first day, you shall remove leaven from your houses, every one who eats leaven, that soul shall be cut off from Israel, from the first day until the seventh day. And the first day shall be called holy, and the seventh day shall be called holy to you; you shall do no servile work in them, except what shall be done for every soul—this only shall be done by you. And you shall keep this commandment, for in this day I will bring out your power from the land of Egypt, and you shall observe this day throughout your generations as an eternal statute. Beginning on the fourteenth day of the first month, from evening you shall eat unleavened bread, until the twenty-first day of the month, until evening. For seven days no leaven shall be found in your houses, for whoever eats what is leavened, that soul shall be destroyed from the congregation of Israel, both among the strangers and the natives of the land. You shall not eat any leavened bread, but in every dwelling place of yours you shall eat unleavened bread.

Moses called all the council of elders of the sons of Israel and said to them, Go and take for yourselves sheep according to your families, and sacrifice the passover. You will take a bunch of hyssop, and having dipped it in the blood that is by the door, you shall apply it to the doorposts and upon both of the doorposts, from the blood which is by the door, and you shall not go out, each one from the door of his house, until morning. And the Lord will pass by to strike the Egyptians, and will see the blood upon the doorposts and upon both of the doorposts, and the Lord will pass by the door, and will not allow the destroyer to enter into your houses to strike. And keep this statute for yourself and for your sons forever. If you enter into the land which the Lord will give to you, just as he spoke, keep this service. And it will be if your sons say to you, What is this service? And you will say to them, This is the passover sacrifice to the Lord, as he covered the houses of the sons of Israel in Egypt when he struck the Egyptians, but he rescued our houses, and the people bowed and worshipped. And having departed, the sons of Israel did as the Lord commanded Moses and Aaron; thus they did.

It happened at midnight, and the Lord struck every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting upon the throne, until the firstborn of the captive woman in the pit, and until the firstborn of all livestock. And Pharaoh rose in the night, and his attendants, and all the Egyptians, and there was a great cry in all the land of Egypt, for there was not a house in which there was not someone dead. And Pharaoh called Moses and

Aaron by night, and said to them, Arise, and go out from my people, both you and the sons of Israel, go and serve the Lord your God, as you say. Having taken up your sheep and your oxen, go, and bless me also. And the Egyptians were pressing the people with zeal to cast them out of the land, for they said, We are all dying. And the people took up their dough before it was leavened, their kneaded dough bound up in their garments upon their shoulders. The sons of Israel did as Moses commanded them, and they asked the Egyptians for silver vessels and golden vessels and clothing. And the Lord gave favor to his people before the Egyptians, and they lent to them, and they plundered the Egyptians.

And the sons of Israel, having set out from Rameses to Succoth, were six hundred thousand men on foot, except for the baggage. And a great mixed multitude went up with them, and sheep, and oxen, and very many cattle. And they baked the dough that they brought out of Egypt into unleavened cakes, for it was not leavened, for the Egyptians drove them out and they were not able to remain, nor did they make provisions for themselves for the way. The dwelling of the sons of Israel in the land of Egypt and in the land of Canaan was four hundred thirty years. And it happened after the four hundred thirty years that all the power of the Lord went out from the land of Egypt by night. It is a night of watching to the Lord, so that he might lead them out of the land of Egypt; this same night is a watching to the Lord for all the sons of Israel throughout their generations. And the Lord said to Moses and Aaron, This is the law of the passover: no

foreigner shall eat of it. And you shall circumcise every servant bought with silver, and then he will eat from it. A sojourner or hired worker shall not eat from his. In one house it shall be eaten, and you shall not bring out the meats from the house outside, and you shall not break a bone from it. All the congregation of the sons of Israel will do it. If a sojourner approaches you to celebrate the passover to the Lord, you shall circumcise every male of his household, and then he may approach to celebrate it, and he shall be just as the native born of the land; no uncircumcised person shall eat of it. One law will be for the native and for the stranger who has come among you. And the sons of Israel did as the Lord commanded Moses and Aaron to tell them, thus they did. And it happened on that day that the Lord led the sons of Israel out of the land of Egypt with their power.

13

And the Lord said to Moses, saying, Consecrate to me every firstborn, the first produced, that opens every womb among the sons of Israel, from man to animal; it is mine. And Moses said to the people, Remember this day, in which you went out from the land of Egypt, out of the house of slavery, for with a mighty hand the Lord led you out from here, and no leaven shall be eaten. For today you go out in the month of new grain. And it will be when the Lord your God brings you into the land of the Canaanites and Hittites and Amorites and Hivites and Jebusites

and Girgashites and Perizzites, which he swore to your fathers to give to you, a land flowing with milk and honey, that you will perform this service in this month. For six days you shall eat unleavened bread, but the seventh day is a feast of the Lord. Unleavened bread you shall eat seven days; leavened bread will not be seen to you, nor will there be leaven to you in all your borders. And you shall announce to your son on that day, saying, Because of this the Lord God did to me, as I went out of Egypt. And it will be to you a sign upon your hand and a memorial before your eyes, so that the law of the Lord may be in your mouth, for with a mighty hand the Lord God brought you out of Egypt. And keep this law according to appointed times, from day to day.

And it will be when the Lord your God brings you into the land of the Canaanites, in the manner he swore to your fathers, and he will give it to you. And you shall set apart every firstborn male to the Lord, every firstborn from your herds or among your livestock, as many as are born to you, the males you shall consecrate to the Lord. Every donkey that opens the womb you shall exchange with a sheep, but if you do not exchange it, you shall redeem it; every firstborn of man among your sons you shall redeem. If your son should ask you after these things, saying, What is this? you will say to him, The Lord led us out from the land of Egypt, from the house of slavery, with a mighty hand. When Pharaoh hardened himself against sending us away, he killed every firstborn in the land of Egypt, from the firstborn of men to the firstborn of cattle; because of this I sacrifice every

male that opens the womb to the Lord, and every firstborn of my sons I will redeem. And it will be as a sign upon your hand and unshaken before your eyes, for the Lord led you out of Egypt with a mighty hand.

As Pharaoh sent out the people, God did not lead them by way of the land of the Philistines, because it was near, for God said, lest the people repent upon seeing war, and turn back into Egypt. And God led the people around by the way into the wilderness to the Red Sea, but in the fifth generation the sons of Israel went up out of the land of Egypt. And Moses took the bones of Joseph with him, for he had sworn an oath to the sons of Israel, saying, The Lord will surely visit you, and you shall carry up my bones from here with you.

And the sons of Israel, having departed from Succoth, encamped in Etham beside the wilderness. But God led them by day in a pillar of cloud to show them the way, and by night in a pillar of fire. The pillar of cloud by day and the pillar of fire by night did not cease before all the people.

14

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and having turned back let them encamp opposite the settlement, between Migdol and the sea, opposite Baal zephon; before them you shall encamp upon the sea. And Pharaoh will

say to his people, These sons of Israel wander in the land, for the wilderness has shut them in. But I will harden the heart of Pharaoh, and he will pursue after them, and I will be glorified in Pharaoh and in all his army, and all the Egyptians will know that I am Lord, and they did thus. And it was reported to the king of the Egyptians that the people had fled, and the heart of Pharaoh and of his attendants was changed toward the people, and they said, What is this we have done, to send away the sons of Israel so they would not serve us? Therefore Pharaoh yoked his chariots and led away all his people with him. And having taken six hundred choice chariots, and all the horses of the Egyptians, and captains over all. And the Lord hardened the heart of Pharaoh king of Egypt and the hearts of his attendants, and he pursued the sons of Israel, but the sons of Israel went out with a high hand. And the Egyptians pursued after them, and found them encamped beside the sea, and all the horses and the chariots of Pharaoh, and the horsemen, and his army opposite the encampment, opposite Baal-zephon. And Pharaoh was drawing near, and the sons of Israel, having looked up with their eyes, see that the Egyptians had encamped behind them, and they feared greatly, and the sons of Israel cried out to the Lord. And they said to Moses, Because there were no tombs in the land of Egypt, you led us out to put us to death in the wilderness? What is this you have done to us, having led us out from Egypt? Was not this the word which we spoke to you in Egypt, saying, Leave us so that we may serve the Egyptians? For it is better for us to serve the Egyptians than to die in this wilderness.

And Moses said to the people, Take courage, stand and see the salvation from the Lord, which he will do for us today. For as you have seen the Egyptians today, you will never see them again. The Lord will fight for you, and you will be silent. The Lord said to Moses, Why do you cry out to me? Speak to the sons of Israel and let them set out. And you lift up your rod, and stretch out your hand upon the sea, and divide it, and let the sons of Israel go into the middle of the sea on dry ground. And behold, I will harden the heart of Pharaoh and of all the Egyptians, and they will enter after them, and I will be glorified in Pharaoh and in all his army and in the chariots and in his horses. And all the Egyptians will know that I am Lord, when I am glorified in Pharaoh, and in his chariots and horses. The Messenger of God who was going before the camp of the sons of Israel removed himself and went to the rear. The pillar of cloud also removed itself from before them and stood behind them. And it entered between the middle of the camp of the Egyptians, and between the middle of the camp of the Egyptians, and between the middle of the camp of Israel, and it stood, and there was darkness and gloom, and the night passed through, and they did not join one another the whole night. Moses stretched out his hand upon the sea, and the Lord drove back the sea with a violent south wind all night, and made the sea dry land, and the water was divided. And the sons of Israel entered into the middle of the sea on the dry ground, and the water of it was a wall on the right, and a wall on the left.

And the Egyptians pursued and entered after them, and all

Pharaoh's horses, and the chariots, and the riders, into the middle of the sea. It happened in the morning watch that the Lord looked down upon the camp of the Egyptians in a pillar of fire and cloud, and threw the camp of the Egyptians into confusion. And he bound the axles of their chariots, and he led them with force, and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. And the Lord said to Moses, Stretch out your hand upon the sea, and let the water return, and let it cover the Egyptians, upon both the chariots and the riders. Moses stretched out his hand over the sea, and the water returned at daybreak over the land, and the Egyptians fled before the water, and the Lord cast the Egyptians into the middle of the sea. And the water, having turned back, covered the chariots and the riders, and all the force of Pharaoh, those who had gone in after them into the sea, and not one of them was left. The sons of Israel went through the dry land in the midst of the sea, and the water was a wall to them on the right and a wall on the left. And the Lord rescued Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead beside the shore of the sea. Israel saw the great hand which the Lord did to the Egyptians, and the people feared the Lord, and they believed in God and in Moses his attendant.

15

Then Moses and the sons of Israel sang this song to God, and

they said, Let us sing to the Lord, for he has been glorified gloriously; he threw horse and rider into the sea. A helper and protector he became to me for salvation, this is my God, and I will glorify him, the God of my father, and I will exalt him. The Lord crushes wars; the Lord is his name. Pharaoh's chariots and his forces he threw into the sea; chosen riders and captains were swallowed up in the Red Sea. The sea covered them; they sank into the depth like a stone. Your right hand, Lord, has been glorified in strength; your right hand, Lord, shattered enemies. And by the multitude of your glory you crushed the adversaries; you sent your anger, it devoured them as stubble. And through the spirit of your anger the water parted, the waters congealed like a wall, the waves congealed in the midst of the sea. The enemy said, I will pursue and overtake, I will divide the spoils, I will fill my soul, I will kill with my sword, my hand will rule. You sent your spirit, the sea covered them, they sank as lead in mighty water. Who is like you among the gods, Lord? Who is like you? Glorified in holiness, wonderful in glorious deeds, doing wonders. You stretched out your right hand, the land swallowed them. You guided this people of yours, whom you redeemed, in your righteousness; you led them by your strength to your holy dwelling. The nations heard, and they were angry; pangs took hold of the inhabitants of Philistia. Then the leaders of Edom hastened, and trembling took the rulers of the Moabites; all those dwelling in Canaan melted. May trembling and fear fall upon them; by the greatness of your arm let them be turned to stone, until your people pass by, Lord, until this people of yours passes by, whom you acquired. Having brought them in, plant

them in the mountain of your inheritance, in the ready dwelling place which you prepared, O Lord, the sanctuary, O Lord, which your hands prepared. The Lord reigning for all time, and beyond time, and forever. Because the horse of Pharaoh entered into the sea with chariots and riders, and the Lord brought upon them the water of the sea, but the sons of Israel went through the dry land in the midst of the sea.

Miriam the prophetess, the sister of Aaron, took the tambourine in her hand, and all the women went out after her with drums and choruses. Miriam began leading them, saying, Let us sing to the Lord, for he has been gloriously glorified; he threw horse and rider into the sea. Moses removed the sons of Israel from the Red Sea, and he led them into the wilderness of Shur, and they went three days in the wilderness, and they did not find water to drink. They came to Marah, but they could not drink from Marah, for it was bitter; because of this he named that place Bitterness. And the people grumbled against Moses, saying, What shall we drink? And Moses cried out to the Lord, and the Lord showed him a tree, and he threw it into the water, and the water was sweetened. There he placed ordinances and judgments for him, and there he tested him. And he said, If you truly hear the voice of the Lord your God, and do what is pleasing before him, and give ear to his commandments, and keep all his ordinances, all the disease which I brought upon the Egyptians, I will not bring upon you, for I am the Lord your God who heals you. And they came into Elim, and there were twelve springs of waters and seventy trunks of palm trees, and they

encamped there beside the waters.

16

They departed from Elim, and all the congregation of the sons of Israel came into the wilderness of Sin, which is between Elim and Sinai. On the fifteenth day of the second month after they had come out from the land of Egypt, All the congregation of the sons of Israel murmured against Moses and Aaron. And the sons of Israel said to them, Would that we had died, struck by the Lord in the land of Egypt, when we sat by the pots of meat and ate loaves to fullness, because you brought us into this wilderness to kill all this congregation by famine. And the Lord said to Moses, Behold, I will rain loaves to you from heaven, and the people will go out and gather the portion of the day for each day, so that I will test them whether they will walk in my law or not. And it will be on the sixth day that they will prepare what they bring in, and it will be double what they gather day by day. And Moses and Aaron said to all the congregation of the sons of Israel, In the evening you will know that the Lord led you out of the land of Egypt, And in the morning you will see the glory of the Lord in his hearing your grumbling against God, but we, what are we, that you grumble against us? And Moses said, In the Lord's giving to you meat to eat in the evening, and loaves in the morning to fullness, because of the Lord's hearing your grumbling, which you grumble against us, but what are we? For your grumbling is not against us, but against God.

Moses said to Aaron, Say to all the congregation of the sons of Israel, Come near before God, for he has heard your grumbling. When Aaron was speaking to all the congregation of the sons of Israel, they turned back toward the wilderness, and the glory of the Lord appeared in a cloud. And the Lord spoke to Moses, saying, I have heard the grumbling of the sons of Israel. Speak to them, saying, Toward evening you shall eat meat, and in the morning you will be filled with bread, and you will know that I am the Lord your God. It happened in the evening, and quail went up and covered the camp; in the morning, as the dew was ceasing around the camp, it happened. And behold, upon the face of the wilderness, something fine like white coriander seed, like frost upon the earth. Having seen it, the sons of Israel said to one another, What is this? For they did not know what it was. Moses said to them, This is the bread which the Lord has given you to eat. This is the word the Lord commanded: gather from it, each person according to what is fitting—a homer per head, according to the number of your people; let each of you collect with your tentmates. The sons of Israel did thus, and they gathered, one much and one less. And when they measured by the homer, the one who gathered much did not have more, and the one who gathered less did not have less; each gathered according to what was fitting for himself. Moses said to them, Let no one leave any of it until the morning.

And they did not listen to Moses, but some left part of it until the morning, and it bred worms and stank, and Moses was angry with them. And they gathered it every morning, each the

amount prescribed to him, and when the sun heated up, it melted. On the sixth day, they gathered double the necessary things, two homers per person, and all the rulers of the congregation came and reported this to Moses. And Moses said to them, Is this not the word the Lord spoke? Tomorrow is a holy rest, a sabbath to the Lord. Bake as much as you will bake, and boil as much as you will boil, and leave all the excess in storage until the morning. And they left some of it until morning, as Moses commanded them, and it did not stink, nor did any worm appear in it. Moses said, Eat today, for today is a sabbath to the Lord; it will not be found in the plain. For six days you will gather, but the seventh day is a sabbath, because there will be none on it. It happened on the seventh day that some of the people went out to gather, and they found nothing. But the Lord said to Moses, How long will you refuse to listen to my commandments and my law? See, for the Lord gave you the sabbath, this day; because of this he himself gave you on the sixth day loaves for two days. Remain each in your houses; let no one go out from his place on the seventh day. And the people rested on the seventh day. And the sons of Israel named it Manna, and it was like white coriander seed, and its taste was like cake with honey. And Moses said, This is the word which the Lord commanded: Fill the homer of manna for storage for your generations, so that they may see the bread which you ate in the wilderness when the Lord led you out from the land of Egypt. And Moses said to Aaron, Take one golden jar and put into it a full homer of the manna, and you shall place it before God for preservation for your generations. In the manner which the

Lord commanded Moses, Aaron placed it before the testimony for preservation. The sons of Israel ate the manna for forty years, until they came into the inhabited world; they ate the manna until they arrived at the border of Phoenicia. The homer was a tenth of the three measures.

17

And all the congregation of the sons of Israel departed from the wilderness of Sin according to their camps, by the word of the Lord, and they encamped in Rephidim, but there was no water for the people to drink. And the people quarreled with Moses, saying, Give us water so that we may drink. And Moses said to them, Why do you quarrel with me, and why do you test the Lord? But the people thirsted there for water, and the people grumbled there against Moses, saying, Why did you bring us up out of Egypt to kill us and our children and our cattle with thirst? Moses cried out to the Lord, saying, What shall I do with this people? In a little while, they will stone me. And the Lord said to Moses, Go before this people, and take for yourself some of the elders of the people, and the rod with which you struck the river, take in your hand, and you shall go. Behold, I stand there before you upon the rock in Horeb, and you shall strike the rock, and water shall come out of it, and the people shall drink. And Moses did so before the sons of Israel. And he named that place Testing and Reproach, because of the reproach of the sons of Israel, and because of the testing of the Lord, saying, Is

the Lord among us, or not?

Amalek came and fought Israel in Rephidim. Moses said to Joshua, Choose for yourself mighty men, and go out and fight against Amalek tomorrow, and behold, I will stand upon the summit of the hill with the rod of God in my hand. And Joshua did just as Moses had said to him, and having gone out he drew up for battle against Amalek, and Moses and Aaron and Hur went up to the summit of the hill. And it happened that whenever Moses lifted his hands, Israel prevailed, but whenever he let them down, Amalek prevailed. The hands of Moses were heavy, and having taken a stone they placed it under him, and he sat upon it, and Aaron and Hur supported his hands, one from here and one from here, and the hands of Moses became steadfast until the setting of the sun. And Joshua routed the Amalek and all his people with the sword. And the Lord said to Moses, Write this down as a memorial in a book, and declare it in the hearing of Joshua, that I will utterly blot out the memory of Amalek from under heaven. And Moses built an altar to the Lord, and he named it, The Lord is my refuge. Because the Lord fights against Amalek with a secret hand from generation to generation.

18

And Jethro, priest of Midian, the father-in-law of Moses, heard all that the Lord did for Israel his own people, for the Lord led

Israel out of Egypt. And Jethro, the father-in-law of Moses, took Zipporah, the wife of Moses, after her release, and her two sons, the name of one of them being Gershom, saying, I was a sojourner in a foreign land, And the name of the second was Eliezer, saying, For the God of my father was my helper, and he delivered me out of the hand of Pharaoh. And Jethro, the father-in-law of Moses, and the sons and the woman went out toward Moses into the wilderness, where he had encamped upon the mountain of God. It was reported to Moses, saying, Behold, your father-in-law Jethro comes to you, and your wife and your two sons with him. Moses went out to meet his father in law, and he bowed down to him and kissed him, and they greeted one another, and he brought them into the tent. And Moses related to his father in law all that the Lord did to Pharaoh and to all the Egyptians on account of Israel, and all the toil that had befallen them on the way, and that the Lord delivered them out of the hand of Pharaoh and out of the hand of the Egyptians. Jethro was amazed at all the good things which the Lord did to them, because he delivered them out of the hand of the Egyptians and out of the hand of Pharaoh. And Jethro said, Blessed be the Lord, because he delivered them out of the hand of the Egyptians and out of the hand of Pharaoh. Now I knew that the Lord is great above all the gods, because of this: that they attacked them. And Jethro, the father-in-law of Moses, took burnt offerings and sacrifices to God, and Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

And it happened after the next day that Moses sat down to judge

the people, and all the people stood by Moses from morning until evening. And Jethro, having seen all that he does for the people, says, What is this that you do for the people? Why do you sit alone, but all the people stand by you from morning until evening? And Moses says to his father in law, The people come to me to seek judgment from God. Whenever a dispute arises among them and they come to me, I judge each one and make known to them the commandments of God and his law. Moses father-in-law said to him, You do not do this thing rightly. You will surely be destroyed by impatient destruction, both you and all this people who are with you; this matter is too heavy for you—you will not be able to do it alone. Now therefore hear me, and I will advise you, and God will be with you. You become for the people the things toward God, and you will offer their words toward God. And you shall solemnly warn them of the commandments of God and his law, and you shall show them the ways in which they will go, and the works which they will do. And you yourself choose from all of the people mighty men, god-fearing, righteous men who hate arrogance, and you will appoint over them commanders of thousands and commanders of hundreds and commanders of fifties and commanders of tens. And they shall judge the people at all times, but the burdensome matters they shall bring up to you, and the lesser judgments they will judge themselves, and they will lighten your burden, and they will assist you. If you do this thing, God will strengthen you, and you will be able to stand, and all this people will come to their own place with peace. Moses heard the voice of his father-in-law, and he did all that he said to him. And Moses

chose mighty men from all Israel and made them commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens over them. And they judged the people at all hours, but every difficult word they brought to Moses, but every light word they judged themselves. Moses sent away his father-in-law, and he went away to his land.

19

In the third month of the departure of the sons of Israel from the land of Egypt, on this day, they came into the wilderness of Sinai. And they departed from Rephidim and came into the wilderness of Sinai, and Israel encamped there opposite the mountain. And Moses went up into the mountain of God, and God called him out of the mountain, saying, These things you will say to the house of Jacob, and you will proclaim to the sons of Israel. You yourselves have seen all that I have done to the Egyptians, and how I took you up as if upon wings of eagles, and brought you to myself. And now if you truly hear my voice and keep my covenant, you will be to me a special people from all the nations, for all the earth is mine. But you will be to me a royal priesthood and a holy nation; these words you will say to the sons of Israel. Moses came and called the elders of the people, and set before them all these words which God commanded them. And all the people answered with one accord and said, All that God has said, we will do and we will hear. And Moses offered up these words to God. And the Lord said to Moses, Behold, I am coming to you

in a pillar of cloud, so that the people may hear me speaking to you, and they may believe you forever. And Moses reported the words of the people to the Lord. And the Lord said to Moses, Go down and warn the people, and purify them today and tomorrow, and let them wash their garments, And let them be ready for the third day, for on the third day the Lord will come down upon Mount Sinai, before all the people. And you shall set apart the people all around, saying, Take heed for yourselves not to go up the mountain or touch any part of it. Everyone who touches the mountain shall surely die. A hand shall not touch him, for he shall be stoned with stones or shot with an arrow, whether animal or man, he shall not live. When the voices and the trumpets and the cloud depart from the mountain, those shall go up upon the mountain.

Moses came down from the mountain to the people, and he sanctified them, and they washed the garments. And he said to the people, Be ready for three days; do not approach a woman. It happened on the third day, having occurred toward dawn, and there became voices and lightnings and a gloomy cloud upon Mount Sinai, the voice of the trumpet resounded greatly, and all the people in the camp were terrified. And Moses led the people out from the camp to meet God, and they stood at the foot of the mountain. The mountain of Sinai was smoking entirely, because God had come down upon it in fire, and the smoke was going up like smoke of a furnace, and all the people were exceedingly amazed. And the sounds of the trumpet grew exceedingly stronger. Moses spoke, but God answered him with a voice. The

Lord came down upon Mount Sinai, upon the summit of the mountain, and the Lord called Moses to the summit of the mountain, and Moses went up. And God said to Moses, saying, Go down and warn the people, lest they ever come near to God to understand, and a multitude of them fall. And let the priests who approach the Lord God be sanctified, lest the Lord destroy them.

And Moses said to God, The people will not be able to ascend to Mount Sinai, for you have testified to us, saying, Set apart the mountain, and sanctify it. And the Lord said to him, Go, go down, and then go up, you and Aaron with you, but let not the priests and the people force their way to go up to God, lest the Lord destroy any of them. Moses went down to the people and said to them.

20

And the Lord spoke all these words, saying, I am the Lord your God, who brought you out from the land of Egypt, from the house of slavery. There shall be no other gods to you except me. You shall not make for yourself an image, nor any likeness of all that is in heaven above, and that is in the earth below, and that is in the waters under the earth. You shall not worship them, nor shall you serve them, for I am the Lord your God, a jealous God, rendering the sins of fathers upon children to the third and fourth generation of those who hate me. and showing mercy to

thousands of those who love me, and to those who keep my commandments. You shall not take the name of the Lord your God in vain, for the Lord your God will not hold guiltless the one who takes his name in vain. Remember the day of the sabbath to sanctify it. Six days you shall work, and you shall do all your works. But the seventh day is a sabbath to the Lord your God. You shall not do any work on it—you, your son, your daughter, your servant, your maidservant, your ox, your beast of burden, all your livestock, and the sojourner who is sojourning among you. For in six days the Lord made the heaven and the earth and the sea and all the things in them, and rested on the seventh day. Because of this, the Lord blessed the seventh day and consecrated it. Honor your father and your mother, so that it may be well with you, and so that you may be long lived upon the good earth which the Lord your God gives to you. You shall not commit adultery. You shall not steal. You shall not murder. You shall not bear false witness against your neighbor. You shall not desire the wife of your neighbor, you shall not desire the house of your neighbor, neither his field, neither his servant, neither his maidservant, neither his ox, neither his beast of burden, neither all his livestock, neither whatever is your neighbor's.

And all the people saw the voice, the torches, and the voice of the trumpet, and the smoking mountain, but all the people, having been frightened, stood far away. And they said to Moses, You speak to us, and let not God speak to us, lest we die. And Moses says to them, Take courage, for God came to you to test

you, so that the fear of him might be in you, so that you may not sin. The people stood from afar, but Moses entered into the darkness where God was. And the Lord said to Moses, You will say these things to the house of Jacob, and you shall announce to the sons of Israel: You have seen that I have spoken to you from heaven. You shall not make for yourselves gods of silver, and gods of gold you shall not make for yourselves. An altar from earth you shall make to me, and you shall sacrifice upon it your burnt offerings, and your salvation offerings, and your sheep, and your calves in every place where I shall cause my name to be named there, and I will come to you, and I will bless you. If you make an altar of stones to me, you shall not build them hewn, for you have swung your dagger upon them, and they have been defiled. You shall not go up by steps to my altar, so that you do not uncover your nakedness upon it.

21

And these are the ordinances which you shall set before them. If you acquire a Hebrew servant, six years he will serve you, but in the seventh year he will depart free without payment. If he enters alone, he will go out alone, but if a woman enters with him, his wife will also go out. And if the lord gives him a wife, and she bears him sons or daughters, the woman and the children will belong to his lord, but he alone will go out. If the servant should answer and say, I have loved my lord, and the wife, and the children; I will not go away free, His lord shall

bring him to the judgment of God, and then he shall bring him to the door, to the threshold, and his lord shall pierce his ear with an awl, and he shall serve him forever.

If someone should sell his own daughter as a servant, she will not depart just as the female slaves go out. If she should not please her lord, to whom he agreed, he will redeem her, but he is not lord to sell her to a foreign nation, because he broke faith in this. If he betroths her to the son, he will do to her according to the statute of the daughters. If he takes another for himself, he will not deprive her of the necessary things and the clothing and the companionship. If he does not do these three things for her, she will go out freely without silver. If someone strikes another and he dies, let him be put to death. But if not willingly, but God delivered him into his hands, I will give to you a place where the one who murdered may flee. If someone attacks his neighbor to kill him by deceit, and takes refuge, you shall take him from my altar to put him to death. Whoever strikes his father or his mother shall be put to death. The one who speaks evil of his father or his mother will surely die. If someone steals one of the sons of Israel, oppresses him and sells him, and he is found with him, let him be put to death. If two men insult and strike their neighbor with a stone or fist, and he does not die but lies upon the bed, If the man, having risen up, should walk outside upon a staff, the one who struck him will be innocent, except he shall pay for his idleness and the medical costs. If someone strikes his servant or his maidservant with a rod, and he dies by his hands, he will be punished by justice. If he should survive a day or two,

let him not be punished, for it is his silver. If two men fight and strike a woman having a child in her womb, and her child goes out not formed, he shall pay a penalty, just as the husband of the woman would impose; he will give according to valuation. But if it is formed, he will give soul instead of soul, An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, A burning instead of a burning, a wound instead of a wound, a bruise instead of a bruise. If someone strikes the eye of his servant, or the eye of his attendant, and blinds it, he shall send them away free instead of their eye. If he knocks out the tooth of his servant, or the tooth of his attendant, he shall send them away free instead of their tooth. If a bull should gore a man or woman and he dies, the bull shall be stoned with stones, and its meat shall not be eaten, but the owner of the bull will be innocent. If the bull has been goring before yesterday and before the third day, and they testify to his owner, and he does not confine it, but it kills a man or woman, the bull shall be stoned, and its owner shall be put to death. But if a ransom is imposed on him, he will give a ransom for his soul, as much as they impose on him. If it gores a son or daughter, they should do to him according to this ordinance. If the bull should gore a servant or maidservant, he will give thirty didrachmas of silver to their lord, and the bull will be stoned. If someone opens a pit or digs a pit, and does not cover it, and a calf or donkey falls there, The owner of the pit shall pay; he will give silver to their owner, but the dead animal will be his. If a bull should gore the bull of the neighbor, and he dies, they shall sell the living bull, and they shall divide his silver, and they shall divide the dead bull. If it be made known

that the bull is a gorer from before yesterday and the third day, and they have testified to its owner, and he does not confine it, he shall pay bull for bull, but the dead one shall be his.

If someone steals a calf or sheep, and slaughters or sells it, he shall pay five calves instead of the calf, and four sheep instead of the sheep.

22

If the thief was found breaking in, and having been struck he dies, it is not considered murder. If the sun rises upon him, he is guilty and shall be put to death, but if he has nothing, let him be sold to pay for the theft. But if the stolen thing is found in his hand still living, from donkey to sheep, he shall pay double for them. If someone grazes a field or vineyard and lets his livestock graze another person's field, he shall pay from his own field according to its produce, but if it grazes the entire field, he shall pay the best of his field and the best of his vineyard. If fire goes out and finds thorns, and burns up threshing floors or ears of grain or a plain, the one who kindled the fire shall pay.

If someone gives silver or vessels to his neighbor to guard, and they are stolen from the man's house, if the thief is found, he shall pay double. If the thief was not found, the lord of the house shall approach before God and swear that he has not acted wickedly concerning the whole deposit of his neighbor.

According to every stated wrongdoing concerning both calf and beast of burden and sheep and garment and all claimed loss, whatever therefore it would be, before God will come the judgment of both, and the one having been convicted through God shall pay double to the neighbor. If someone gives to his neighbor a beast of burden or calf or sheep or any animal to guard, and it is injured or dies or is taken captive, and no one knows, An oath of God will be between both, that indeed he has not acted wickedly at all regarding his neighbor's deposit, and thus his lord will accept it, and he shall not pay. If it is stolen from him, he shall pay the lord, If it is killed by wild animals, he will lead him to the prey, and he shall not pay. If someone should borrow from his neighbor, and it is broken or dies or becomes captive, but the owner is not with it, he shall pay. But if the lord is with him, he shall not pay; but if he is a hired worker, it will be to him in place of his wage.

If someone deceives an unbetrothed virgin and lies with her, he shall endow her with a dowry as his wife. If he refuses, and her father does not wish to give her to him as a wife, he shall pay silver to the father according to the amount of the dowry of virgins. You shall not keep sorcerers alive. Everyone who sleeps with an animal you shall put to death. The one sacrificing to gods shall be destroyed by death, except to the Lord alone.

And you shall not mistreat a sojourner, nor shall you oppress him, for you were sojourners in the land of Egypt. You shall not mistreat any widow or orphan. But if you mistreat them in

wickedness, and they cry out to me, I will surely listen to their voice, and I will be angry with wrath, and I will kill you with the sword, and your wives will be widows, and your children orphans. If you lend silver to the poor brother among you, you will not press him, you shall not charge him interest. If you take your neighbor's garment as a pledge, you shall return it to him before sunset. For this is his covering, this alone is the garment of his nakedness, in what will he sleep? If therefore he cries out to me, I will hear him, for I am merciful. You shall not speak evil of gods, and you shall not speak badly of a ruler of your people. You shall not delay the first fruits of your threshing floor and winepress; you will give the firstborn of your sons to me. Thus you shall do with your calf and your sheep and your beast of burden: seven days it shall be with the mother, but on the eighth day you shall give it back to me. And you will be holy men to me, and you shall not eat meat torn by beasts; throw it away to the dog.

23

You shall not receive a false report, nor shall you join with the unjust to become an unjust witness. You shall not follow the majority for wickedness, nor shall you join with the multitude to turn aside with the majority, so as to pervert judgment. And you will not show mercy to a poor man in judgment. If you encounter the ox of your enemy, or his beast of burden wandering, you shall turn it back and return it to him. If you see

the beast of burden of your enemy fallen under its load, you shall not pass by it, but you shall help raise it with him.

You shall not pervert the judgment of the poor in his case. You shall keep away from every unjust word, you shall not kill the innocent and just, and you shall not justify the ungodly on account of gifts. And you shall not take gifts, for gifts blind the eyes of those who see, and corrupt just words. And you will not oppress a sojourner, for you know the soul of the sojourner, for you yourselves were sojourners in the land of Egypt. For six years you shall sow your land, and you shall gather its produce. In the seventh year you shall grant a release and let it rest, and the poor of your nation shall eat from it, but the wild beasts shall eat what remains. Thus you shall do with your vineyard and your olive grove. Six days you shall do your work, but the seventh day is rest, so that your ox may rest, and your beast of burden, and so that the son of your maidservant and the sojourner may be refreshed. All that I have said to you, guard, and the name of other gods you shall not remember, nor shall it be heard from your mouth.

Three times a year you shall celebrate to me. Keep the feast of unleavened bread. Seven days you shall eat unleavened bread, just as I commanded you, according to the time of the month of new grain, for in it you went out from Egypt. You shall not appear before me empty. And you shall make a feast of harvest of the first fruits of your works, which you sow in your field, and a feast of completion upon the departure of the year in the

gathering of your works from your field. Three times a year every male of yours shall appear before the Lord your God. When I drive out the nations from before you and enlarge your boundaries, you shall not sacrifice the blood of my incense upon leaven, nor shall the fat of my feast lie until morning. The firstfruits of the first produce of your land you shall bring into the house of the Lord your God; you shall not boil a lamb in his mother's milk. And behold, I send my messenger before your face, so that he shall guard you in the way, so that he may bring you into the land which I have prepared for you. Pay attention for yourself and listen to him, and do not disobey him, for he will not withhold from you, for my name is upon him. If you truly hear my voice, and do all that I command you, and keep my covenant, you will be to me a special people from all the nations, for all the earth is mine, and you will be to me a royal priesthood and a holy nation. These words you will say to the sons of Israel: if you truly hear my voice and do all that I say to you, I will be an enemy to your enemies, and I will oppose your adversaries. For my messenger will go as your leader and will bring you to the Amorite, and Hittite, and Perizzite, and Canaanite, and Gergesite, and Hivite, and Jebusite, and I will destroy them. You shall not worship their gods, nor shall you serve them; you shall not act according to their works, but you shall utterly tear them down, and you shall utterly shatter their pillars. And you shall serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you. There will not be a barren male, nor a barren female upon your land; the number of your days I will fulfill.

And I will send the fear as your leader, and I will strike with panic all the nations into whom you enter, and I will make all your adversaries exiles. And I will send the hornets before you, and you will cast out the Amorites, and the Hivites, and the Canaanites, and the Hittites from you. I will not cast them out in one year, so that the land does not become desolate, and the beasts of the earth do not become many upon you. Little by little I will drive them out from before you, until you increase and inherit the land. And I will place your boundaries from the Red Sea until the sea of the Philistines, and from the wilderness until the great river Euphrates, and I will deliver into your hands the inhabitants in the land, and I will drive them out from you. You will not make a covenant with them and their gods. And they will not settle in your land, so that they may not make you sin toward me, for if you serve their gods, these will be a stumbling block to you.

24

And he said to Moses, Go up to the Lord, you and Aaron, and Nadab, and Abiud, and seventy of the elders of Israel, and they shall worship the Lord from afar. And Moses alone will come near to God, but they will not approach, and the people will not go up together with them. Moses entered and related to the people all the words of God and the ordinances, and all the people answered with one voice, saying, All the words which the Lord spoke, we will do and we will hear. And Moses wrote all the

words of the Lord, and having risen early in the morning, Moses built an altar by the mountain, and twelve stones for the twelve tribes of Israel. And he sent out the young men of the sons of Israel, and they offered up burnt offerings, and they sacrificed calves as a sacrifice of salvation to God. And having taken half of the blood, Moses poured it into bowls, but he poured the other half of the blood toward the altar. And having taken the book of the covenant, he read it in the ears of the people, and they said, All that the Lord has spoken, we will do and we will hear. Having taken the blood, Moses sprinkled it on the people and said, Behold the blood of the covenant which the Lord made with you concerning all these words.

And Moses and Aaron, and Nadab, and Abiud, and seventy of the council of elders of Israel went up. And they saw the place where the God of Israel stood, and what was under his feet was like a work of sapphire brick, and like the very form of the firmament of heaven in its purity. And of the chosen of Israel not one perished, and they appeared in the place of God, and they ate and drank. And the Lord said to Moses, Go up to me on the mountain and remain there, and I will give you the stone tablets, the law and the commandments, which I wrote to give as law to them. And Moses rose, and Joshua who was standing beside him, and they went up into the mountain of God. And they said to the elders, Be silent here until we return to you, and behold, Aaron and Hur are with you. If judgment happens to anyone, let them approach them. And Moses and Joshua went up into the mountain, and the cloud covered the mountain. And

the glory of God came down upon Mount Sinai, and the cloud covered it six days, and the Lord called Moses on the seventh day from the midst of the cloud. And the form of the glory of the Lord was like burning fire upon the summit of the mountain before the sons of Israel. And Moses entered into the middle of the cloud and went up into the mountain, and he was there in the mountain forty days and forty nights.

25

And the Lord spoke to Moses, saying, I said to the sons of Israel, Take firstfruits from all whose heart would prompt them, and you will take my firstfruits. And this is the firstfruits which you will receive from them: gold, and silver, and bronze. and hyacinth, and purple, and double scarlet, and spun fine linen, and goats hair And skins of rams dyed red, and hyacinth-colored skins, and incorruptible wood. and stones of Sardius, and stones for the engraving for the shoulder piece, and the long robe. And you will make a sanctuary to me, and I will appear among you. And you shall make for me according to all that I show you on the mountain, the pattern of the tabernacle and the pattern of all its vessels; thus you shall make them. And you shall make an ark of testimony from incorruptible wood, two and a half cubits the length, and a cubit and a half the width, and a cubit and a half the height. And you shall overlay it with pure gold, inside and outside you shall overlay it with gold, and you shall make for it twisted golden moldings around it. And you shall make for

this four golden rings, and you shall place them upon the four sides, two rings upon the one side, and two rings upon the second side. You will make poles of incorruptible wood, and you will overlay them with gold, And you shall insert the poles into the rings on the sides of the ark, to carry the ark with them. The poles will remain unmoved in the rings of the ark. And you shall put into the ark the testimonies which I will give to you. And you shall make a mercy seat covering of pure gold, two and a half cubits the length, and a cubit and a half the width. And you shall make two cherubim of hammered gold, and you shall place them on both sides of the mercy seat. One cherub shall be made from this side, and one cherub from the second side of the mercy seat, and you shall make the two cherubim upon the two sides. The cherubim will be stretching out their wings from above, overshadowing the mercy seat with their wings, and their faces will be toward one another; the faces of the cherubim will be toward the mercy seat. And you will place the mercy seat upon the ark from above, and into the ark you shall put the testimonies which I give to you. And I will make myself known to you from there, and I will speak to you from above the mercy seat between the two cherubim which are upon the ark of the testimony, concerning all that I command you for the sons of Israel. And you shall make a golden table of pure gold, two cubits the length, and a cubit the width, and a cubit and a half the height. And you shall make twisted golden moldings around this, and you shall make a border of a handbreadth around this,

And you shall make a twisted molding around the crown. And

you shall make four golden rings, and you shall place the four rings upon the four parts of its feet by the border. And the rings will be holders for the carrying poles, so that the table may be carried with them. And you shall make the poles out of incorruptible wood, and you shall overlay them with pure gold, and the table will be carried with them. And you shall make the bowls of it, and the censers, and the libation bowls, and the cups in which you will pour libations in them; you shall make them from pure gold. And you shall place upon the table loaves of presence before me continually.

And you shall make a lampstand from pure gold; you shall make the lampstand hammered. Its shaft, and the branches, and the bowls, and the knobs, and the lilies shall be of one piece with it. But six branches going out from the sides, three branches of the lampstand from the one side of it, and three branches of the lampstand from the second side. And three bowls fashioned in almond shapes, in the one branch a bowl and a lily, thus for the six branches proceeding out from the lampstand. And in the lampstand there were four bowls fashioned like almonds, with knobs and lilies on one branch. A knob under the two branches extending from it, and a knob under the four branches extending from it, thus for the six branches proceeding from the lampstand, and on the lampstand four bowls shaped like almonds. The knobs and the reeds shall be of one piece with it, the whole a wrought work of one pure gold. And you shall make its seven lamps, and you shall place the lamps, and they shall shine from one face. And you shall make its censer and its bases

from pure gold. All these vessels were a talent of pure gold. See that you make it according to the pattern shown to you on the mountain.

26

And you shall make the tent with ten curtains from twisted fine linen, blue, purple, and twisted scarlet with cherubim in woven work. The length of one curtain shall be twenty-eight cubits, and the width of one curtain shall be four cubits; all the curtains shall have the same measure. Five curtains will be joined to one another, one to the next, and five curtains will be joined, one to the other. And you shall make loops of blue for them upon the edge of the one curtain, from the one part into the joining, and thus you will make upon the edge of the outer curtain toward the second joining. You shall make fifty loops on the one curtain, and you shall make fifty loops on the part of the curtain according to the joining of the second, corresponding and falling against one another on each. And you shall make fifty golden rings, and you will join the curtains, one to the other, with the rings, and the tent will be one. And you shall make hairy skins as a covering upon the tent; you shall make eleven skins for them. The length of one curtain shall be thirty cubits, and the width of one curtain four cubits; the same measure shall be for the eleven curtains. And you shall join the five skins together, and the six skins together, and you will double the sixth skin over the front of the tent. And you shall make fifty loops upon

the edge of one curtain at the joining, and you shall make fifty loops upon the edge of the second joining curtain.

And you will make fifty bronze rings, and you will join the rings out of the loops, and you will join the skins, and it will be one. And you shall place the excess of the tent curtains underneath; you shall cover the remaining half of the curtain over the excess of the tent curtains at the back of the tent. A cubit from this side and a cubit from that side, from the overhanging of the curtains, from the length of the curtains of the tent, will be covering upon the sides of the tent on one side and on the other, so that it may cover. And you shall make a covering for the tent of rams skins dyed red, and coverings of hyacinth blue skins above.

And you will make pillars of the tent out of incorruptible wood. You shall make the one pillar ten cubits, and the width of the one pillar one and a half cubits. Two tenons to one pillar, corresponding one to another, thus you shall make for all the pillars of the tent. And you shall make pillars for the tent, twenty pillars on the side toward the North. And you shall make forty silver bases for the twenty pillars, two bases for the one pillar for both its parts, and two bases for the one pillar for both its parts. And the second side toward the south, twenty pillars, And forty silver bases for them, two bases for each pillar on both its sides, and two bases for each pillar on both its sides. And from the back of the tent, according to the part toward the sea, you shall make six pillars. And you shall make two pillars upon the corners of the tent at the rear. And they will be equal from

below; according to the same they will be equal from the heads into one meeting. Thus you will make both the two corners; let them be equal. And there will be eight pillars, and their bases will be sixteen silver ones, two bases for each pillar on both its sides, and two bases for each pillar. And you shall make bars out of incorruptible wood, five for the one pillar on the one side of the tabernacle, And five bars for the pillar on one side of the tabernacle, the second side, and five bars for the pillar on the rear side of the tabernacle toward the sea. And let the middle bar between the pillars extend from one side to the other side. And you shall overlay the pillars with gold, and you shall make the rings golden, into which you shall insert the bars, and you shall overlay the bars with gold. And you shall set up the tent according to the form shown to you on the mountain.

And you shall make a veil from blue, purple, and spun scarlet, and woven fine linen; you shall make it with woven work of cherubim. And you shall place it upon four incorruptible pillars overlaid with gold, and their capitals shall be golden, and their four bases shall be silver. And you shall place the veil upon the pillars, and you shall bring in there within the veil the ark of the testimony, and the veil shall separate for you between the holy place and the holy of holies. And you shall cover the ark of the testimony with the veil in the holy of holies. And you shall place the table outside the veil, and the lampstand opposite the table upon the part of the tent toward the South, and you shall place the table upon the part of the tent toward the North. And you shall make a covering for the door of the tent from blue, and

purple, and scarlet spun, and twisted fine linen, the work of an embroiderer. And you will make five pillars for the veil, and you will overlay them with gold, and their capitals shall be golden, and you will cast five bronze bases for them.

27

And you shall make an altar out of incorruptible wood, five cubits the length, and five cubits the width, the altar will be square, and three cubits its height. And you shall make the horns upon the four corners; the horns will be from it, and you will cover them with bronze. And you shall make a crown for the altar, and its covering, and its bowls, and its flesh hooks, and its censer; and all its vessels you shall make of bronze. And you shall make for it a bronze grating of netted work, and you shall make four bronze rings for the grating by the four sides. And you shall place them under the grating of the altar from below, and the grating will extend to the half of the altar. And you shall make poles for the altar out of incorruptible wood, and you shall overlay them with bronze. And you shall insert the poles into the rings, and let the poles be along the sides of the altar when carrying it. You shall make it hollow and seamless, according to what was shown to you in the mountain; thus you shall make it. And you shall make a court for the tent. On the side toward the South, the curtains of the court shall be of twisted fine linen, one hundred cubits in length for one side. And their pillars were twenty, and their bases were twenty bronze, and their rings and

holders were silver. Thus for the side toward the east wind, curtains of a hundred cubits in length, and their pillars twenty, and their bases twenty of bronze, and the hooks and the clasps of the pillars, and their bases overlaid with silver. The width of the court on the sea side shall have curtains of fifty cubits, their pillars ten, and their bases ten. And the width of the court toward the South: curtains of fifty cubits, their pillars ten, and their bases ten. And the height of the curtains on one side was fifteen cubits, their pillars three, and their bases three. And the second side: fifteen cubits the height of the curtains, their pillars three, and their bases three. And for the gate of the court, a covering twenty cubits in height, made from blue, purple, and scarlet spun thread, and twisted fine linen with embroidered work—their pillars were four, and their bases were four. All the pillars of the court around were overlaid with silver, and their capitals were silver, and their bases were bronze. The length of the court was a hundred by a hundred, and the width fifty by fifty, and the height five cubits of twisted fine linen, and their bases were bronze. And all the construction and all the tools and the pegs of the court were bronze.

And you command the sons of Israel to take to you pure beaten oil from unpressed olives for the light to burn, so that the lamp may burn continually In the tent of testimony, outside the veil that is upon the covenant, Aaron and his sons will burn it from evening until morning before the Lord, an eternal statute for your generations from the sons of Israel.

And you bring near to yourself both Aaron your brother and his sons out of the sons of Israel to serve as priests to me: Aaron, and Nadab, and Abihu, and Eleazar, and Ithamar, the sons of Aaron. And you shall make a holy robe for Aaron your brother for honor and glory. And you shall speak to all who are wise in mind, whom I have filled with spirit of wisdom and perception, and they shall make the holy robe for Aaron for the holy place, in which he shall serve as priest to me. And these are the garments which they will make: the breastpiece, and the ephod, and the long robe, and woven tunic, and turban, and belt, and they will make holy garments for Aaron and his sons to serve as priests to me. And they themselves will take the gold, and the hyacinth, and the purple, and the scarlet, and the fine linen. And they will make the shoulder piece out of twisted fine linen, the woven work of a weaver. Two shoulder pieces joining together will be for it, one to the other, fitted upon the two parts. And the fabric of the shoulder pieces which is upon it shall be made according to the same workmanship of pure gold, and blue, and purple, and scarlet spun, and twisted fine linen. And you shall take the two emerald stones, and you shall engrave on them the names of the sons of Israel. Six names upon the one stone, and the six remaining names upon the second stone according to their generations. With the work of stone working art, a carved image of a seal, you shall engrave the two stones upon the names of the sons of Israel. And you shall place the two stones

upon the shoulders of the ephod; they are stones of memorial to the sons of Israel, and Aaron shall bear the names of the sons of Israel before the Lord upon his two shoulders, a memorial concerning them. And you shall make shoulder pieces from pure gold. And you shall make two fringed chains out of pure gold, intertwined in flowers, work of braiding, and you shall place the braided fringed chains upon the shoulder pieces, on their front shoulder pieces.

And you shall make a breastplate of judgments, the work of a weaver, according to the pattern of the ephod. You shall make it from gold, and blue, and purple, and spun scarlet, and twisted fine linen. You shall make it square; it will be double, a span in length and a span in width. And you shall weave into it a fabric set with stones in four rows; the first row of stones will be sardius, topaz, and emerald. And the second row: carbuncle, sapphire, and jasper. And the third row: ligurium, agate, amethyst. And the fourth row: chrysolite, beryl, and onyx, encased with gold and bound together in gold; let them be according to their row. And let the stones be from the names of the sons of Israel, twelve according to their names, engravings of seals; let each according to the name be for the twelve tribes. And you shall make braided chains upon the oracle, chain-like work from pure gold. And Aaron will take the names of the sons of Israel upon the breastpiece of judgment upon his breast when entering into the holy place as a memorial before God. And you shall place upon the breastpiece of judgment the manifestation and the truth, and it will be upon the breast of

Aaron whenever he enters into the holy place before the Lord, and Aaron will bring the judgments of the sons of Israel upon the breast before the Lord continually. And you shall make a whole long undergarment of blue. And the opening will be from its middle, having an edge around the opening, a woven work, the joining woven together from it, so that it does not tear. And you shall make on the hem of the tunic from below, as of a blossoming pomegranate, little pomegranates from blue, and purple, and scarlet spun, and fine linen twisted, on the hem of the tunic around, the same form little pomegranates golden, and bells between these round about. From the golden pomegranate a dodona and a flowery one upon the hem of the tunic all around. And Aaron's voice will be heard when he ministers, entering into the holy place before the Lord and going out, so that he does not die. And you shall make a pure golden plate, and you will engrave on it an engraving of a seal, Sanctuary of the Lord. And you shall place it upon twisted blue cord, and it shall be upon the turban; it shall be on the front of the turban. And it will be upon Aaron's forehead, and Aaron will lift the sins of the holy things, as many as the sons of Israel shall sanctify of every gift of their holy things, and it will be upon Aaron's forehead continually, acceptable to them before the Lord.

And the adorned parts of the tunics shall be of fine linen, and you shall make a linen turban, and you shall make a belt, the work of an embroiderer. And for the sons of Aaron you shall make tunics and belts, and you shall make turbans for them for honor and glory. And you will clothe Aaron your brother and his

sons with him, and you will anoint them and fill their hands and consecrate them, so that they may serve as priests to me. And you shall make linen trousers for them to cover the nakedness of their flesh, from the waist until the thighs. And Aaron and his sons will have them whenever they enter into the tent of the testimony or whenever they approach to minister to the holy altar, and they will not bring upon themselves sin so that they may not die, an eternal statute to him and to his seed with him.

29

And these are the things which you will do for them to consecrate them, so that they may serve as priests to me: you shall take one calf from the cattle and two unblemished rams And unleavened loaves kneaded in oil, and unleavened wafers anointed in oil, you shall make them from fine wheat flour. And you shall place them upon one basket, and you shall bring them with the basket, and the calf, and the two rams. And you shall bring Aaron and his sons to the door of the tent of testimony, and you shall wash them in water. And having taken the robes, you shall clothe your brother Aaron with the long tunic, and the ephod, and the breastpiece, and you shall join the breastpiece to the ephod for him. And you shall place the turban upon his head, and you shall place the holy plate upon the turban. And you shall take the anointing oil and pour it upon his head, and you shall anoint him. And you shall bring his sons, and you shall clothe them with tunics. And you will gird them with the belts,

and you will put the turbans around them, and the priesthood will be to them to me forever, and you will consecrate the hands of Aaron and the hands of his sons. And you shall bring the calf to the door of the tent of testimony, and Aaron and his sons shall lay their hands upon the head of the calf before the Lord, beside the door of the tent of testimony. And you shall slaughter the calf before the Lord, beside the doors of the tent of testimony. And you shall take from the blood of the calf, and you shall place it upon the horns of the altar with your finger, and all the remaining blood you shall pour out beside the base of the altar. And you shall take all the fat upon the belly, and the lobe of the liver, and the two kidneys, and the fat upon them, and you shall place them upon the altar. But you shall burn the meats of the calf, and the skin, and the dung with fire outside the camp, for it is a sin offering.

And you shall take the one ram, and Aaron and his sons shall lay their hands upon the head of the ram. And you shall slaughter him, and having taken the blood, you shall pour it around the altar. And you will cut the ram in two according to its limbs, and you will wash the inward parts and the feet with water, and you will place them upon the pieces with the head. And you shall offer the whole ram upon the altar as a burnt offering to the Lord, for a fragrant smell; it is an offering to the Lord. And you shall take the second ram, and Aaron and his sons will place their hands upon the head of the ram. And you shall slaughter him and take his blood, and you shall place it upon the lobe of Aaron's right ear, and upon the tip of his right hand, and upon

the tip of his right foot, and upon the lobes of the right ears of his sons, and upon the tips of their right hands, and upon the tips of their right feet. And you shall take from the blood from the altar and from the oil of anointing, and you will sprinkle it upon Aaron and upon his robe, and upon his sons and upon the robes of his sons with him, and he himself shall be made holy and his robe, and his sons and the robes of his sons with him, but the blood of the ram you shall pour around the altar. And you shall take from the ram its fat, and the fat covering the belly, and the lobe of the liver, and the two kidneys, and the fat upon them, and the right arm, for this is a completion. And one bread from oil, and one cake from the basket of the unleavened bread set forth before the Lord. And you shall place all these things upon the hands of Aaron and upon the hands of his sons, and you shall set them apart as a contribution before the Lord. And you shall take them out of their hands, and you shall offer them up upon the altar of burnt offering as a fragrance of sweet savor before the Lord; it is an offering to the Lord. And you shall take the breast from the ram of consecration, which is Aaron's, and you shall set it apart as an offering before the Lord, and it will be your portion. And you shall consecrate the breast contribution and the arm of the heave offering, which is separated and which has been taken away from the ram of consecration, from Aaron and from his sons. And it will be for Aaron and his sons an eternal statute from the sons of Israel, for this is a contribution, and an offering will be from the sons of Israel from the saving sacrifices of the sons of Israel, an offering to the Lord.

And the holy robe, which is Aaron's, will be for his sons after him, to anoint them in it and to consecrate their hands. The priest from among his sons who succeeds him shall put them on for seven days, who will enter into the tent of testimony to minister in the holy places. And you shall take the ram of consecration, and you shall boil the meat in a holy place. And Aaron and his sons shall eat the meat of the ram, and the loaves in the basket, beside the door of the tent of the testimony. They shall eat them by which they were sanctified, to consecrate their hands and to sanctify them, and a foreigner shall not eat from them, for they are holy. But if anything should be left from the meats of the sacrifices of consecration and from the loaves until morning, you shall burn up the remaining with fire; it shall not be eaten, for it is a sanctuary.

And you shall do to Aaron and his sons thus according to all that I commanded you; seven days you shall consecrate their hands. And you shall make the calf of sin on the day of purification, and you shall cleanse the altar when you sanctify it, and you shall anoint it so that you may sanctify it. Seven days you shall cleanse the altar and you shall consecrate it, and the altar will be most holy; everyone touching the altar shall be made holy. And these are the things which you shall make upon the altar: two year old lambs without blemish each day upon the altar continually, a continual offering.

You shall make the one lamb in the morning, and you shall make the second lamb in the evening. And a tenth of fine flour mixed

in beaten oil, the fourth of a hin, and a libation of the fourth of a hin of wine for the one lamb. And you shall make the second lamb in the evening, according to the morning sacrifice and according to its drink offering, as an offering of fragrant smell to the Lord. A continual sacrifice throughout your generations, at the door of the tent of testimony before the Lord, in which I will make myself known to you from there, so that I may speak to you. And I will appoint there to the sons of Israel, and I will be sanctified in my glory. And I will sanctify the tent of the testimony and the altar, and I will sanctify Aaron and his sons to serve as priests to me. And I shall be called upon among the sons of Israel, and I will be their God. And they will know that I am the Lord their God, who led them out from the land of Egypt, to be called upon by them, and to be their God.

30

And you shall make an altar of incense from incorruptible wood. And you shall make it a cubit in length and a cubit in width; it will be square, and two cubits in height; its horns will be from it. And you shall overlay his grating with pure gold, and his walls around, and his horns, and you shall make for him a twisted golden crown around. And you shall make two pure golden rings by its twisted border, you shall make them on the two sides, and they will be holders for the poles so that it may be carried by them. And you shall make poles out of incorruptible wood and overlay them with gold. And you shall place it

opposite the veil that is upon the ark of the testimonies, where I will make myself known to you. And Aaron shall burn fine composite incense upon it every morning when he tends the lamps, he shall burn incense upon it. And whenever Aaron kindles the lamps late, he shall burn incense upon it—continual incense, continually before the Lord throughout their generations. And he shall not bring upon it any other incense, offering, or sacrifice, and you shall not pour a libation upon it. And Aaron shall make atonement upon its horns once a year, from the blood of purification he shall cleanse it throughout their generations; it is most holy to the Lord.

And the Lord spoke to Moses, saying, If you take the census of the sons of Israel at their inspection, then each will give a ransom for his soul to the Lord, and there will not be a plague among them at their inspection. And this is what they will give, as many as pass over the inspection: the half of the didrachma, which is according to the holy didrachma—twenty obols to the didrachma—and the half of the didrachma is a contribution to the Lord. Everyone who passes through the inspection from twenty years old and above will give the contribution to the Lord. The rich shall not give more, and the poor shall not give less than half a didrachma in giving the contribution to the Lord, to make atonement for your souls. And you shall take the silver of the contribution from the sons of Israel, and you will give it for the service of the tent of the testimony, and it will be to the sons of Israel a memorial before the Lord, to make atonement concerning your souls. And the Lord spoke to Moses, saying,

Make a bronze basin with a bronze base for it for washing, and you shall place it between the tent of the testimony and the altar, and you shall pour water into it. And Aaron and his sons shall wash the hands and the feet with water from it. Whenever they enter into the tent of testimony, they shall wash with water, and they shall not die, whenever they approach the altar to minister and to offer up the burnt offerings to the Lord. They shall wash the hands and the feet with water whenever they enter into the tent of the testimony; they shall wash with water so that they may not die, and it will be to them an eternal statute, to him and his generations with him. And the Lord spoke to Moses, saying, Take spices: choice myrrh, five hundred shekels, and fragrant cinnamon, half of this amount, two hundred fifty shekels, and fragrant calamus, two hundred fifty shekels, and five hundred shekels of iris of the sanctuary, and a hin of olive oil. And you shall make it holy anointing oil, a perfumed ointment by the art of a perfumer; it will be holy anointing oil. And you shall anoint from it the tent of testimony, and the ark of the tent of testimony, and all its vessels, and the lampstand and all its vessels, and the altar of incense, and the altar of burnt offerings and all its vessels, and the table and all its vessels, and the basin. And you shall consecrate them, and they will be most holy; all who touch them shall be made holy. And you shall anoint Aaron and his sons, and you shall consecrate them to serve as priests to me. And you shall speak to the sons of Israel, saying, this will be holy anointing oil to you for your generations. It shall not be anointed upon the flesh of man, and you shall not make any like it according to this composition for yourselves; it is holy, and it

shall be a sanctuary to you. Whoever does likewise, and whoever gives any of it to a foreigner, shall be cut off from his people.

And the Lord said to Moses, take for yourself spices: stacte, onycha, sweet galbanum and transparent frankincense, equal to equal it will be. And they will make perfumed incense in it, the work of a perfumer, mixed and pure, a holy work. And you shall beat some of these into a fine powder and place it before the testimonies in the tent of testimony, from where I will make myself known to you; the incense shall be most holy to you. According to this composition, you shall not make it for yourselves; it shall be holy to you for the Lord. Whoever does likewise so as to smell it, will perish from his people.

31

And the Lord spoke to Moses, saying, Behold, I have called by name Bezalel, the son of Uri, the son of Hur, from the tribe of Judah. And I filled him with divine spirit of wisdom and understanding and knowledge, to think in every work, and to design, to work the gold, and the silver, and the bronze, and the hyacinth, and the purple, and the twisted scarlet, and in stone working and in the works of carpentry in wood, to work in all the works. And I have given him and Eliab the son of Ahisamach from the tribe of Dan, and to every intelligent heart I have given understanding, And they will make all that I commanded you:

the tent of testimony, and the ark of the covenant, and the mercy seat upon it, and the furnishings of the tent, and the altars, and the table and all its vessels, and the pure lampstand and all its vessels and the basin and its base, and the robes for ministry for Aaron and the robes of his sons to serve as priests to me and the anointing oil, and the incense of composition for the holy place, according to all that I commanded you, they shall make.

And the Lord spoke to Moses, saying, And you command the sons of Israel, saying, See that you keep my sabbaths, for it is a sign between me and you throughout your generations, so that you may know that I am the Lord who sanctifies you. And you shall keep the sabbaths, because this is holy to the Lord for you; the one profaning it shall be put to death by death; everyone who will do work on it, that soul shall be destroyed from the midst of his people. Six days you shall do works, but the seventh day is a sabbath, a holy rest to the Lord; anyone who does work on the seventh day shall be put to death. And the sons of Israel will keep the sabbaths, to observe them throughout their generations, An eternal Covenant between me and the sons of Israel, it is an eternal sign between me, because in six days the Lord made the heaven and the earth, and on the seventh day he rested, and ceased. And he gave to Moses, when he stopped speaking to him in the mountain of Sinai, the two tablets of the testimony, stone tablets written by the finger of God.

And the people, seeing that Moses delayed to come down from the mountain, gathered around Aaron, and they said to him, Arise and make for us gods who will go before us, for this Moses, the man who led us out of the land of Egypt—we do not know what has become of him. And Aaron says to them, Take off the golden earrings in the ears of your women and daughters, and bring them to me. And all the people took off the golden earrings in their ears, and brought them to Aaron. And he received them from their hands, and formed them with the stylus, and made them a molten calf and said, These are your gods, Israel, who brought you up from the land of Egypt. And having seen, Aaron built an altar opposite it, and Aaron proclaimed saying, A feast of the Lord tomorrow. And having risen early the next day, he brought up burnt offerings and offered a sacrifice of salvation, and the people sat down to eat and to drink, and they rose up to play.

And the Lord spoke to Moses, saying, Go with speed, come down from here, for your people whom you brought out from the land of Egypt has acted lawlessly. They transgressed quickly from the way which I commanded them, they made for themselves a calf, and have worshiped it, and have sacrificed to it, and said, These are your gods, Israel, who brought you up from the land of Egypt. And now allow me, and being angered with wrath against them, I will destroy them and make you into a great nation. And Moses entreated before the Lord God, and said, Why, Lord, are you angry with wrath against your people, whom you brought out of the land of Egypt with great strength, and

with your high arm? Let the Egyptians never say, With wickedness he led them out to kill them in the mountains and to consume them from the earth. Cease from your burning anger, and be gracious concerning the wickedness of your people. Having remembered Abraham and Isaac and Jacob, your servants, to whom you swore by yourself, and you spoke to them, saying, I will multiply your seed as the stars of heaven in multitude, and all this land which you said to give to them, and they will possess it forever. And the Lord was propitiated to preserve his people.

And having turned back, Moses went down from the mountain with the two tablets of the testimony in his hands, stone tablets inscribed on both their sides, on this side and on that side they were written. And the tablets were the work of God, and the writing was the writing of God engraved on the tablets. And Joshua, having heard the voice of the people crying out, says to Moses, The voice of war is in the camp. And he says, It is not the voice of those leading in strength, nor the voice of those leading in rout, but I hear the voice of those leading in wine.

And when he was approaching the camp, he saw the calf and the dances, and having become angry with wrath, Moses threw the two tablets from his hands and shattered them at the foot of the mountain. And having taken the calf which they had made, he burned it in fire, ground it fine, scattered it on the water, and gave it to the sons of Israel to drink. And Moses said to Aaron, What did this people do to you, that you brought great sin upon

them? And Aaron said to Moses, Do not be angry, lord, for you know the impulse of this people. For they say to me, Make us gods who shall go before us, for this Moses, the man who led us out of Egypt, we do not know what has become of him. And I said to them, If anyone has gold ornaments, remove them, and they gave them to me, and I threw them into the fire, and this calf came out. And when Moses saw that the people had been scattered, for Aaron had scattered them to the joy of their adversaries Moses stood at the gate of the camp and said, Who is for the Lord? Let him come to me. Therefore all the sons of Levi gathered to him. And he says to them, These things says the Lord God of Israel: Put each man his own sword upon his thigh, and pass through and return from gate to gate through the camp, and kill each man his brother, and each man his neighbor, and each man his nearest. And the sons of Levi did as Moses spoke to them, and there fell from the people on that day about three thousand men. And Moses said to them, You have filled your hands today to the Lord, each man against his son or against his brother, that a blessing may be given upon you.

And it happened after the next day that Moses said to the people, You have sinned a great sin, and now I will go up to God, so that I may make atonement concerning your sin. Moses returned to the Lord and said, I beg you, Lord, this people has sinned a great sin, and they have made for themselves golden gods. And now if indeed you forgive them their sin, forgive; but if not, blot me out from your book which you wrote. And the Lord said to Moses, If someone has sinned before me, I will blot them out from my

book. Now go, come down, and lead this people to the place which I told you. Behold, my messenger will go before you. But on the day when I visit, I will bring their sin upon them. And the Lord struck the people concerning the making of the calf, which Aaron made.

33

And the Lord said to Moses, Go before, go up from here, you and your people whom you brought out from the land of Egypt, into the land which I swore to Abraham, and Isaac, and Jacob, saying, To your seed I will give it. And I will send my messenger before your face, and he will drive out the Amorite, and Hittite, and Perizzite, and Girgashite, and Hivite, and Jebusite, and Canaanite. And I will bring you into a land flowing with milk and honey, for I will not go up with you, because you are a stiff-necked people, so that I will not consume you on the way. And having heard this evil word, the people mourned in mourning. And the Lord said to the sons of Israel, You are a stiff-necked people. See that I do not bring another blow upon you and consume you. Now therefore remove your robes of glory and your ornaments, and I will show you what I will do to you. And the sons of Israel took off their ornaments and the garment from the mountain of Horeb. And Moses, having taken his tent, pitched it outside the camp, far from the camp, and it was called the Tent of Testimony, and it happened that all who were seeking the Lord went out to the tent that was outside the camp.

When Moses would enter into the tent outside of the camp, all the people stood watching, each beside the door of his tent, and they observed Moses departing until he entered into the tent. As Moses entered the tent, the pillar of the cloud descended and stood at the door of the tent, and he spoke to Moses, And he was speaking to Moses. And all the people saw the pillar of cloud standing at the door of the tent, and all the people stood and worshiped, each from the door of his tent. And the Lord spoke to Moses face to face, as someone speaks to his own friend, and he returned to the camp, but the attendant Joshua son of Nun, a young man, did not go out of the tent.

And Moses said to the Lord, Behold, you say to me, Bring up this people, but you have not made known to me whom you will send with me, yet you said to me, I know you above all, and you have favor with me. If therefore I have found favor before you, show yourself to me so that I may clearly see you, that I may be one having found favor before you, and that I may know that this great nation is your people. And he says, I myself will go before you, and I will give you rest. And he says to him, If you yourself do not go with me, do not bring me up from here. And how will it be truly known that I and your people have found favor from you, except by your journeying with us? And I and your people will be glorified above all the nations that are upon the earth. And the Lord said to Moses, This word which you have spoken I will do for you, for you have found favor before me, and I know you above all. And he says, Show yourself to me. And he said, I will pass by before you in my glory, and I will call

out my name, Lord, before you, and I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. And he said, You will not be able to see my face, for no man can see my face and live. And the Lord said, Behold, there is a place beside me; you shall stand upon the rock, When my glory would pass away, I will place you into a cleft of the rock, and I will cover you with my hand, until I pass by. And I will remove my hand, and then you will see my back, but my face will not be seen by you.

34

And the Lord said to Moses, Carve for yourself two stone tablets, as the first ones, and go up to me into the mountain, and I will write upon the tablets the words which were in the first tablets, which you broke. And be ready in the morning, and you shall go up upon Mount Sinai, and you shall stand before me there upon the top of the mountain. And let no one go up with you, nor let anyone be seen on all the mountain, and let not the sheep and oxen graze near that mountain. And he hewed two stone tablets, just as the first, and having risen early, Moses went up into the mountain of Sinai, just as the Lord commanded him, and Moses took the two stone tablets. And the Lord went down in a cloud, and stood by him there, and he called on the name of the Lord. And the Lord passed by before his face, and the Lord God called out, Compassionate and merciful, patient and abounding in mercy and true, And keeping righteousness and mercy into

thousands, taking away lawlessnesses and injustice and sins, and he will not cleanse the guilty, bringing the lawlessnesses of fathers upon children and upon children's children to the third and fourth generation. And hastening, Moses, having bowed down upon the earth, worshiped. And he said, If I have found favor before you, let my Lord go with us, for the people are stiff-necked, and you will take away our sins and our lawlessness, and we will be yours.

And the Lord said to Moses, Behold, I make a covenant with you before all your people. I will do glorious things which have not occurred in all the earth and in every nation, and all the people among whom you are will see the works of the Lord, because what I will do for you is wonderful. Pay attention to all that I command you; behold, I cast out before your face the Amorite, and Canaanite, and Perizzite, and Hittite, and Hivite, and Gergesite, and Jebusite. Take heed for yourself, that you never make a covenant with the inhabitants of the land into which you are entering, lest it become a stumbling block among you. You shall tear down their altars, shatter their pillars, cut down their groves, and burn the carved images of their gods in fire. For you shall not worship other gods, for the Lord God, whose name is Jealous, is a jealous God. Do not ever make a covenant with the inhabitants of the earth, lest they prostitute themselves after their gods, and sacrifice to their gods, and invite you, and you eat of their sacrifices, And you take their daughters for your sons, and give your daughters to their sons, and your daughters prostitute themselves after their gods, and your sons prostitute

themselves after their gods. And you shall not make molten gods for yourself. And you shall keep the feast of unleavened bread; seven days you shall eat unleavened bread, just as I have commanded you, at the appointed time in the month of new grain, for in the month of new grain you went out from Egypt. Every male that opens the womb belongs to me, every firstborn of calf and firstborn of sheep. And the firstborn of a beast of burden you shall redeem with a sheep, but if you shall not redeem it, you will give its value. Every firstborn of your sons you shall redeem. You shall not appear before me empty.

For six days you shall work, but on the seventh you shall rest; in sowing and in harvest there shall be rest. And you shall make to me a feast of weeks at the beginning of the wheat harvest, and a feast of congregation in the middle of the year. Three times of the year every male of yours will be seen before the Lord, the God of Israel. For when I drive out the nations before you and enlarge your boundaries, no one will desire your land when you go up to appear before the Lord your God three times in the year. You shall not slaughter the blood of my sacrifice upon leaven, and the sacrifices of the passover festival shall not remain until morning. The firstfruits of your earth you shall place into the house of the Lord your God, you shall not boil a lamb in his mother's milk. And the Lord said to Moses, Write for yourself these words, for upon these words I have made a covenant with you and with Israel. And Moses was there before the Lord forty days and forty nights. He ate no bread and he drank no water, and he wrote upon the tablets these words of

the covenant, the ten words.

As Moses was descending from the mountain with the two tablets in his hands, Moses did not know that the appearance of his face had been glorified when he spoke to him. And Aaron and all the elders of Israel saw Moses, and the sight of the color of his face was glorified, and they were afraid to draw near to him. And Moses called them, and Aaron and all the rulers of the congregation turned back toward him, and Moses spoke to them.

And after these things, all the sons of Israel came to him, and he commanded them all that the Lord had commanded him in the mountain of Sinai. And since he stopped speaking to them, he placed a covering upon his face. When Moses would enter before the Lord to speak to him, the covering was removed until he went out, and having gone out he spoke to all the sons of Israel all the things that the Lord had commanded to him. And the sons of Israel saw the face of Moses, that it had been glorified, and Moses put a covering upon his own face until he would enter to speak to him.

35

And Moses gathered together all the congregation of the sons of Israel, and said, These are the words which the Lord said to do. For six days you shall do work, but the seventh day is rest, holy sabbaths, rest to the Lord; everyone doing work on it, let him

die. You shall not kindle fire in any of your dwellings on the sabbath day; I am the Lord. And Moses said to all the congregation of the sons of Israel, saying, This is the word the Lord commanded, saying, Take from among them an offering for the Lord; all who are willing in heart will bring the firstfruits to the Lord: gold, silver, bronze, hyacinth, purple, double-twisted scarlet, and twisted fine linen, and goat hairs, And skins of rams dyed red, and hyacinth-colored skins, and incorruptible wood. and stones of sardius, and stones for the engraving for the shoulder piece and the long robe. And let all who are wise in heart among you come and work all that the Lord commanded. The tent, the coverings, the veils, the crossbars, the bars, and the pillars and the ark of the testimony, and its poles, and its mercy seat, and the veil, and the table and all its vessels and the lampstand of the light and all its vessels and the altar and all its vessels and the holy robes of Aaron the priest, and the robes in which they shall minister, and the tunics for the sons of Aaron of the priesthood, and the oil of anointing, and the incense of composition.

And all the congregation of the sons of Israel went out from Moses. And they brought each what their heart brought, and as many as it seemed good to their soul brought an offering, and they brought an offering to the Lord for all the works of the tent of testimony, and for all its service, and for all the robes of the holy place. And the men brought from the women, everyone to whom it seemed good in his mind, they brought seals and earrings and rings and interwoven chains and bracelets, every

golden vessel. And all who brought offerings of gold to the Lord, and from whom was found fine linen, and hyacinth blue skins and skins of rams dyed red, brought them. And everyone making an offering brought silver and bronze as offerings to the Lord, and those among whom incorruptible wood was found brought it for all the works of preparation. And every woman wise in mind brought spun things made by their hands: the hyacinth, and the purple, and the scarlet, and the fine linen. And all the women to whom it seemed good in their mind with wisdom spun the goats hair. And the rulers brought the emerald stones and the stones of filling for the ephod and the breastplate, and the compositions, and into the oil of anointing, and the composition of the incense. And every man and woman, whose mind brought them to enter in to do all the works, as many as the Lord commanded to do them through Moses, the sons of Israel brought an offering to the Lord. And Moses said to the sons of Israel, Behold, God has called by name Bezalel the son of Uri, the son of Hur, from the tribe of Judah, And he filled him with a divine spirit of wisdom and understanding, and knowledge of all things. to be an architect according to all the works of architecture, to work the gold and the silver and the bronze, and to work the stone, and to work the wood, and to do every work of wisdom. And indeed he gave the ability to teach in the mind to him and to Eliab the son of Ahisamach, from the tribe of Dan, And he filled them with wisdom, understanding, and mind to understand how to do all the works of the holy place, and the woven things and embroidered things to weave with the scarlet and the fine linen, to do every work of

architecture and embroidery.

36

And Bezalel and Eliab, and every one wise in mind to whom wisdom and knowledge was given, made all the works to understand to do according to the holy duties, according to all that the Lord commanded. And Moses called Bezalel and Eliab, and all those having wisdom, to whom God gave knowledge in their hearts, and all those willingly wishing to come to the work, so that they might complete it. And they took from Moses all the offerings which the sons of Israel brought for all the works of the holy place to do them, and they themselves were still receiving the offerings being brought from those bringing them in the morning. And all the wise men who were doing the works of the holy place came, each according to his work which they were working. And he said to Moses that the people bring an abundance according to the works which the Lord commanded to be done. And Moses commanded, and he proclaimed in the camp, saying, Let man and woman no longer work on the first fruits of the holy place, and the people were prevented from offering any more. And the works were sufficient for them to complete the construction, and they had some left over. And every wise person among the workers made the robes of the holy things, which are for Aaron the priest, as the Lord commanded Moses. And he made the shoulder piece out of gold, and blue, and purple, and spun scarlet, and twisted fine linen,

And the leaves of gold were cut into threads, so that they could weave them together with the blue, and the purple, and with the spun scarlet, and the twisted fine linen; they made it as woven work. shoulder pieces holding together both parts, woven work interwoven into one another by itself. From his materials they made it according to his design, from gold, and blue, and purple, and spun scarlet, and twisted fine linen, as the Lord commanded Moses, And they made both emerald stones, fastened together and enclosed with gold, engraved and carved out with the engraving of a seal from the names of the sons of Israel, And he placed them upon the shoulders of the ephod, stones of remembrance of the sons of Israel, as the Lord commanded Moses.

And they made the breastplate, a woven work of variety according to the work of the ephod, from gold, and blue, and purple, and spun scarlet, and twisted fine linen. They made the breastplate square and double, a span in length and a span in width when doubled. And a fabric set with stones in four rows was woven together into it, a row of stones: sardius and topaz and emerald, the first row, And the second row: carbuncle and sapphire and jasper. And the third row, ligurium and agate and amethyst, And the fourth row: chrysolite and beryl and onyx, surrounded with gold and bound together with gold. And the stones were twelve, from the names of the sons of Israel, engraved with their names into seals, each with his own name for the twelve tribes. And they made braided fringes upon the breastplate, work of braiding, out of pure gold. And they made

two golden shoulder pieces and two golden rings, and they placed the two golden rings upon both ends of the breastpiece. And they placed the gold interwoven chains upon the rings on both parts of the breastpiece, And they put the two interwoven chains into the two settings. And they placed them upon the two shoulder pieces, and they placed them upon the shoulders of the ephod opposite, facing forward. And they made two golden rings and placed them upon the two corners at the edge of the breastpiece and upon the edge of the back part of the ephod on the inside. And they made two golden rings and placed them upon both shoulders of the ephod from below, at the front, at the joining above the woven work of the ephod. And he fastened the breastpiece from the rings upon it into the rings of the ephod, attached with the blue cord, braided together into the fabric of the ephod, so that the breastpiece would not be loosened from the ephod, as the Lord commanded Moses. And they made the undergarment for the ephod, of woven work, entirely of blue, The opening of the tunic was woven through in the middle, interwoven, having an indissoluble border around the opening. And they made little pomegranates upon the hem of the tunic from below, like a blooming pomegranate, from blue, purple, and spun scarlet, and twisted fine linen. And they made golden bells, and they placed the bells upon the hem of the robe around between the pomegranates, A golden bell and a pomegranate upon the hem of the tunic all around, for ministering, as the Lord commanded Moses. And they made tunics of fine linen, woven work, for Aaron and his sons. And the turbans out of fine linen, and the turban out of fine linen,

and the leg coverings out of twisted fine linen, and their belts of fine linen, and blue, and purple, and scarlet spun, the work of a weaver, in the manner which the Lord commanded Moses. And they made the golden plate, a holy offering, of pure gold, and he wrote upon it letters engraved like a seal: Sanctuary to the Lord. And they placed a blue band upon it so that it would lie upon the turban from above, in the manner which the Lord commanded Moses.

37

And they made ten curtains for the tent, Twenty-eight cubits was the length of one curtain, the same for all, and four cubits was the width of one curtain. And they made the veil out of blue, purple, and spun scarlet, and twisted fine linen, with woven work of cherubim. And they placed it upon four imperishable pillars gilded with gold, and their capitals were golden, and their four bases were silver. And they made the veil of the door of the tent of testimony from blue, purple, and spun scarlet, and twisted fine linen, with woven work of cherubim. And their five pillars and the rings and their capitals and their hooks they overlaid with gold, and their five bases were bronze.

And they made the court toward the South, curtains of the court from twisted fine linen, a hundred by a hundred, And their pillars were twenty, and their bases were twenty. And the side toward the North, one hundred by one hundred, and the side

toward the South, one hundred by one hundred, and their pillars twenty, and their bases twenty, And the side toward the sea had curtains of fifty cubits, their pillars ten, and their bases ten, And the side toward the east was fifty cubits of curtains, fifteen cubits at the back. and their pillars were three, and their bases were three, And upon the back of the second, on this side and on that side, at the gate of the court, curtains of fifteen cubits, their pillars three, and their bases three, All the curtains of the tabernacle were of twisted fine linen. And the bases of their pillars were bronze, and their hooks were silver, and their capitals were overlaid with silver, and the pillars were overlaid with silver, all the pillars of the court, And the veil of the gate of the court was the work of a weaver, made from blue, purple, and spun scarlet, and twisted fine linen, twenty cubits in length, and the height and the width were five cubits, corresponding to the hangings of the court, And their pillars were four, and their bases were four of bronze, and their hooks were of silver, and their capitals were overlaid with silver. And all the pegs of the court around were bronze, and they themselves were overlaid with silver. And this is the arrangement of the tent of the testimony, as was commanded to Moses, the ministry to be of the Levites through Ithamar the son of Aaron the priest.

And Bezalel the son of Uri, from the tribe of Judah, made as the Lord commanded Moses, And Eliab son of Ahisamach from the tribe of Dan, who was the chief craftsman of the woven and embroidered and artistic works, weaving the scarlet and the fine linen.

And Bezalel made the ark, And he overlaid it with pure gold inside and outside, And he cast four golden rings for this, two upon one side and two upon the second side, wide for the poles, so that they could lift it with them. And he made the mercy seat above the ark out of pure gold, and the two golden cherubim One cherub upon one tip of the mercy seat, and one cherub upon the second tip of the mercy seat, overshadowing the mercy seat with their wings. And he made the table set before from pure gold. And he cast four rings for this, two upon one side and two upon the second side, wide, so that the poles in them could carry it. And he made the poles of the ark and of the table, and overlaid them with gold. And he made the vessels of the table: the bowls, the censers, the cups, and the libation vessels in which he shall pour libations with them, of gold. And he made the golden lampstand that illuminates, The stem shall be solid, and the stalks shall come out of both of its parts, From its branches the shoots, from its branches the projecting shoots, three from this side and three from that side, being made equal to one another. And their lamps which are upon the extremities are nut-shaped, made from them, and the sockets are made from them, so that the lamps may be upon them, and the seventh socket, which is upon the top of the lampstand, upon the summit above, is solid, whole, and golden And seven golden lamps upon it, and its golden snuffers, and their golden pitchers. This overlaid the pillars with silver, and cast golden rings to the pillar,

and overlaid the bars with gold, and overlaid the pillars of the veil with gold, and made the hooks golden. This he made: the golden rings of the tent, and the rings of the court, and bronze rings for stretching out the covering from above. He cast the silver capitals of the tent, and the bronze capitals of the door of the tent, and the gate of the court, and he made silver loops for the pillars; he overlaid them with silver upon the pillars. He made the bronze pegs of the tent and the bronze pegs of the court. He made the bronze altar out of the bronze censers which belonged to the men who had rebelled with the congregation of Korah. He made all the vessels of the altar, and its censer, and the base, and the bowls, and the bronze flesh hooks. He made for the altar a covering, a network work from below the brazier under it until the half of it, and he placed on it four bronze rings from the four parts of the grating of the altar, wide for the bars, so that the altar could be lifted with them. He made the holy anointing oil and the pure incense composition, the work of a perfumer. He made the bronze basin and its bronze base from the mirrors of those who had fasted, who fasted beside the doors of the tent of testimony, on the day he pitched it.

And he made the basin so that Moses and Aaron and his sons might wash their hands and feet from it when entering into the tent of testimony, or whenever they approached the altar to minister; they washed from it, just as the Lord commanded Moses.

All the gold that was wrought into the works according to all the work of the holy things became gold of the firstfruits, twenty-nine talents and seven hundred twenty shekels according to the holy shekel. And the silver offering from the inspected men of the congregation was one hundred talents, and one thousand seven hundred seventy-five shekels, one drachma per head, the half of the shekel, according to the holy shekel, All those counted in the census from twenty years old and above came to six hundred thousand, three thousand five hundred and fifty. And the hundred talents of silver were used for the casting of the hundred capitals of the tabernacle and for the capitals of the veil, A hundred capitals for the hundred talents, a talent per capital, And he made the thousand seven hundred seventy-five shekels into hooks for the pillars, and he overlaid their capitals with gold, and he adorned them.

And the bronze of the offering was seventy talents and one thousand five hundred shekels. And they made from it the bases of the door of the tent of testimony, and the bases of the court all around, and the bases of the gate of the court, and the pegs of the tabernacle, and the pegs of the court all around, and the bronze grating of the altar, and all the vessels of the altar, and all the tools of the tent of testimony, And the sons of Israel did as the Lord commanded Moses. And the remaining gold of the offering they made into vessels to minister with before the Lord.

And they made robes for ministry for Aaron from the remaining hyacinth, purple, and scarlet, so that he could minister in them in the holy place. And they brought the robes to Moses, and the tent, and its vessels, the bases and its bars, and the pillars, and the altar, and all its vessels.

And the anointing oil, and the incense of composition, and the pure lampstand, and its lamps, the lamps of burning, and the oil of light, And the table of presentation, and all its vessels, and the loaves set forth, And the holy robes, which are Aaron's, and the robes of his sons, for the priesthood, And the curtains of the court, and the pillars, and the veil of the door of the tabernacle, and of the gate of the court, And all the vessels of the tabernacle, and all its tools, and the skins of rams dyed red, and the hyacinth blue coverings, and the coverings of the remaining parts, and the pegs, and all the tools for the works of the tabernacle of the testimony, The sons of Israel did all the work just as the Lord had commanded Moses. And Moses saw all the works, and they had made them in the manner which the Lord had commanded Moses; thus they did them, and Moses blessed them.

40

And the Lord spoke to Moses, saying, On the first day of the first month at the new moon, you shall set up the tent of testimony. And you shall place the ark of the testimony, and you shall cover

the ark with the veil. And you shall bring in the table and set out what belongs on it, and you shall bring in the lampstand and place its lamps on it. And you shall place the golden altar for burning incense before the ark, and you shall put the covering veil upon the door of the tent of testimony. And you shall place the altar of offerings beside the door of the tent of testimony, And you will put around the tent, and you shall consecrate all of it around. And you shall take the anointing oil, and you shall anoint the tent and all that is in it, and you shall consecrate it and all its vessels, and it will be holy. And you shall anoint the altar of offerings and all its vessels, and you shall sanctify the altar, and the altar will be most holy. And you shall bring Aaron and his sons to the door of the tent of testimony, and you shall wash them with water. And you shall clothe Aaron in the holy robes, and you shall anoint him, and you shall consecrate him, and he will serve as priest to me. And you shall bring his sons, and you shall clothe them with tunics. And you shall anoint them in the manner in which you anointed their father, and they shall serve as priests to me, and it will be so that their anointing for priesthood will be forever, throughout their generations. And Moses did everything that the Lord commanded him, thus he did it.

And it happened in the first month, in the second year of their going out from Egypt, on the new moon the tent was set up. And Moses set up the tent, and he placed the capitals, and he inserted the bars, and set up the pillars. And he stretched out the curtains upon the tent, and he placed the covering of the tent upon it

from above, as the Lord commanded Moses. And having taken the testimonies, he put them into the ark and placed the poles under the ark. And he brought the ark into the tent, and he placed the covering of the veil, and covered the ark of the testimony, in the manner the Lord commanded Moses. And he placed the table in the tent of testimony, toward the north, outside the veil of the tent. And he added upon it the loaves of presentation before the Lord, in the manner the Lord commanded Moses. And he placed the lampstand into the tent of the testimony, on the side of the tent toward the South. And he placed its lamps before the Lord, in the manner the Lord commanded Moses. And he placed the golden altar in the tent of the testimony opposite the veil, And he burned the incense of composition in it, just as the Lord commanded Moses. And he placed the altar of the offerings beside the doors of the tent. And he set up the court around the tent and the altar, and Moses finished all the works.

And the cloud covered the tent of the testimony, and the tent was filled with the glory of the Lord. And Moses was not able to enter into the tent of testimony, because the cloud was overshadowing upon it, and the tent was filled with the glory of the Lord. When the cloud went up from the tabernacle, the sons of Israel would set out with their baggage. If the cloud did not go up, they did not set out until the day the cloud went up. For a cloud was upon the tabernacle by day, and fire was upon it by night before all Israel, throughout all their journeys.

Numbers

1

And the Lord spoke to Moses in the wilderness of Sinai, in the tent of testimony, on the first day of the second month, in the second year after they had come out from the land of Egypt, saying, Take a census of all the congregation of Israel according to their kinship, according to their ancestral houses, according to the number of their names, by their individual count, Every male from twenty years old and above, everyone who goes out in the forces of Israel—you and Aaron shall number them by their forces. And with you there will be each one according to tribe, each of the rulers; according to ancestral houses they will be.

And these are the names of the men who will stand with you: of Reuben, Elizur son of Shedeur, Of the Simeon, Salamiel son of Zurishaddai. Of Judah: Nahshon, son of Aminadab. Of Issachar, Nathanael son of Sogar, Of Zebulun, Eliab son of Helon; of the sons of Joseph, of Ephraim, Elishama son of Ammihud; Of

Manasseh, Gamaliel son of Pedahzur. Of the Benjamin, Abidan son of Gideoni. Of the Dan, Ahiezer son of Ammishaddai. Of the tribe of Asher, Phagaiel, son of Echran. Of the Gad, Eliasaph son of Raguel. Of Naphtali, Ahira son of Enan. These were the designated men of the congregation, rulers of the tribes according to their families, the commanders of thousands of Israel.

And Moses and Aaron took these men who were called by name. And they gathered all the congregation on the first day of the second month of the second year, and they were enrolled according to their generations, according to their families, according to the number of their names, from twenty years old and above, every male individually. In the manner which the Lord commanded Moses, they were numbered in the wilderness of Sinai.

And the sons of Reuben, the firstborn of Israel, were registered according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army. The census of them from the tribe of Reuben, forty-six thousand five hundred. To the sons of Simeon according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army. The census of them from the tribe of Simeon, fifty-nine thousand three hundred.

To the sons of Judah according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army The census of them from the tribe of Judah: seventy-four thousand six hundred.

The sons of Issachar according to their families, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army. The census of them from the tribe of Issachar, fifty-four thousand four hundred. To the sons of Zebulun according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, every one able to go out to war The census of them from the tribe of Zebulun: fifty-seven thousand four hundred.

To the sons of Joseph, the sons of Ephraim, according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the force The census of them from the tribe of Ephraim, forty thousand and five hundred. To the sons of Manasseh according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who

went out in the army The census of them from the tribe of Manasseh: thirty-two thousand two hundred. To the sons of Benjamin according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the army The census of them from the tribe of Benjamin, thirty-five thousand four hundred. To the sons of Gad according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the army, The census of them from the tribe of Gad: forty-five thousand six hundred and fifty.

To the sons of Dan according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the army, The census of them from the tribe of Dan: sixty-two thousand seven hundred. To the sons of Asher according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, according to their heads, all males from twenty years old and above, every one going out in the force, The census of them from the tribe of Asher, forty-one thousand five hundred.

To the sons of Naphtali according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty

years old and above, all who went out in the army The census of them from the tribe of Naphtali, fifty-three thousand four hundred.

This was the census which Moses, Aaron, and the rulers of Israel examined: twelve men, one man for each tribe, according to their ancestral houses. And it came to pass that all the census of the sons of Israel with their forces from twenty years old and above, all who went out to battle in Israel. Six hundred and three thousand, five hundred and fifty.

But the Levites of their ancestral tribe were not numbered among the sons of Israel. And the Lord spoke to Moses, saying, See that you shall not take a census of the tribe of Levi, and you shall not take their number in the midst of the sons of Israel. And you shall appoint the Levites over the tent of the testimony, and over all its vessels, and over all that is in it. They themselves shall carry the tent and all its vessels, and they themselves shall minister in it, and they shall encamp around the tent. And when removing the tent, the Levites shall dismantle it, and when setting up the tent, they shall raise it up, and the foreigner who approaches, let him die. And the sons of Israel shall encamp, each man in his own order, and each man according to his own leadership, with their forces. But the Levites shall encamp around the tent of the testimony, and there will be no sin among the sons of Israel. And the Levites themselves shall keep the watch of the tent of the testimony. And the sons of Israel did according to all that the Lord commanded Moses and Aaron;

thus they did.

2

And the Lord spoke to Moses and Aaron, saying, Each man holding to his order, according to standards, according to their ancestral houses, let the sons of Israel encamp opposite; the sons of Israel shall encamp around the tent of testimony. And the first encamping according to the east, the order of the camp of Judah with their forces, and the ruler of the sons of Judah, Nahshon son of Aminadab. His inspected force: seventy-four thousand six hundred. And the encamping next to the tribe of Issachar, and the ruler of the sons of Issachar, Nathanael son of Sogar. His inspected force: fifty-four thousand four hundred. And the encamping next to the tribe of Zebulun, and the ruler of the sons of Zebulun, Eliab son of Helon. His inspected forces: fifty-seven thousand four hundred. All those inspected from the camp of Judah, one hundred eighty-six thousand four hundred, shall set out first with their forces. The legions of the camp of Reuben shall be toward the south with their force, and the ruler of the sons of Reuben, Elizur son of Shedeur. His inspected force: forty-six thousand five hundred. And those encamping next to his tribe of Simeon, and the ruler of the sons of Simeon, Shelumiel son of Zurishaddai. His inspected force: fifty-nine thousand three hundred. And the tribe of Gad encamping next to his, and the ruler of the sons of Gad, Eliasaph son of Raguel. His forces that were inspected, forty-five thousand six hundred and fifty.

All those inspected of the camp of Reuben, one hundred fifty-one thousand four hundred and fifty, shall set out second with their forces.

And the tent of the testimony will be taken away, and the camp of the Levites in the middle of the camps; as they shall encamp, thus they shall set out, each holding to his leadership. The order of the camp of Ephraim beside the sea with their forces, and the ruler of the sons of Ephraim, Elishama son of Ammihud. His inspected force, forty thousand and five hundred.

And those encamping next to the tribe of Manasseh, and the ruler of the sons of Manasseh, Gamaliel son of Pedahzur. His inspected force: thirty-two thousand, two hundred. And those encamping next to the tribe of Benjamin, and the ruler of the sons of Benjamin, Abidan son of Gideoni. His inspected forces numbered thirty-five thousand four hundred. All those inspected of the camp of Ephraim, one hundred and eight thousand and one hundred, shall set out third with their forces.

The order of the camp of Dan toward the north with their forces, and the ruler of the sons of Dan, Ahiezer son of Ammishaddai. His inspected forces: sixty-two thousand seven hundred. And the tribe of Asher encamping next to his, and the ruler of the sons of Asher, Phagiel son of Echran. His force, those inspected, forty-one thousand five hundred. And those encamping next to the tribe of Naphtali, and the ruler of the sons of Naphtali, Ahira son of Enan. His inspected force: fifty-three thousand four hundred.

All those inspected of the camp of Dan, one hundred and fifty-seven thousand and six hundred, shall set out last according to their order.

This is the census of the sons of Israel according to their ancestral houses, the entire census of the camps with their forces: six hundred and three thousand, five hundred and fifty. The Levites, however, were not counted together among them, as the Lord commanded Moses. And the sons of Israel did all that the Lord commanded Moses; thus they encamped according to their order, and thus they set out, each next to their clans, according to their ancestral houses.

3

And these are the generations of Aaron and Moses, in the day the Lord spoke to Moses in mount Sinai. And these are the names of the sons of Aaron: the firstborn Nadab, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the anointed priests, whom they consecrated to serve as priests. And Nadab and Abihu died before the Lord, when they offered foreign fire before the Lord in the wilderness of Sinai, and they had no children, and Eleazar and Ithamar served as priests with Aaron their father.

And the Lord spoke to Moses, saying, Take the tribe of Levi, and you shall set them up before Aaron the priest, and they will

minister to him. And they shall keep his watches and the watches of the sons of Israel before the tent of the testimony, to perform the service of the tent. And they shall keep all the vessels of the tent of testimony, and the watches of the sons of Israel, according to all the works of the tabernacle. And you will give the Levites to Aaron and to his sons the priests; these are given as a gift to me from the sons of Israel. And you shall appoint Aaron and his sons over the tent of the testimony, and they shall keep their priesthood and all things pertaining to the altar and inside the veil, and the foreigner who touches it shall die. And the Lord spoke to Moses, saying, And behold, I have taken the Levites from among the sons of Israel instead of all the firstborn that open the womb from among the sons of Israel; they will be their ransom, and the Levites will be mine. For to me belongs every firstborn; on the day I struck every firstborn in the land of Egypt, I sanctified to me every firstborn in Israel, from man to animal they will be mine, I am the Lord.

And the Lord spoke to Moses in the wilderness of Sinai, saying, Visit the sons of Levi according to their ancestral houses and their clans; inspect every male from a month old and above. And Moses and Aaron visited them at the Lord's command, in the manner which the Lord commanded them.

And these were the sons of Levi by their names: Gershon, Kohath, and Merari. And these are the names of the sons of Gershon according to their clans: Lobeni and Shimei. And the sons of Kohath according to their clans: Amram and Izhar,

Hebron and Uzziel. And the sons of Merari according to their clans, Mooli and Mushi, these are the clans of the Levites according to their families houses. To Gershon belonged the people of Lobeni and the people of Shimei; these were the clans of Gershon. Their census according to the number of every male from a month old and above, their census, was seven thousand five hundred. And the sons of Gershon shall encamp behind the tent beside the sea. And the ruler of the house of the families of the people of the Gershon was Eliasaph son of Dael. And the guard of the sons of Gershon in the tent of testimony was the tent and the covering, and the covering of the door of the tent of testimony, and the curtains of the court, and the veil of the gate of the court which is upon the tabernacle, and the remnants of all his works.

To Kohath: the people of Amram, one; and the people of Izhar, one; and the people of Hebron, one; and the people of Uzziel, one. These are the clans of Kohath, according to number. Every male from one month old and upward, eight thousand six hundred, guarding the holy things. The peoples of the sons of Kohath shall encamp on the south side of the tent. And the ruler of the house of the families of the clans of Kohath was Elizaphan son of Uzziel.

And their guard was the ark, and the table, and the lampstand, and the altars, and the vessels of the holy place with which they minister, and the covering, and all their works. And the ruler over the rulers of the Levites, Eleazar the son of Aaron the

priest, was appointed to guard the watches of the holy things. To Merari belonged the people of Mooli and the people of Mushi; these are the clans of Merari. Their census according to number, every male from a month old and upward, was six thousand and fifty. And the ruler of the house of the families of the people of Merari, Zuriel son of Abihail, shall encamp on the side of the tent toward the north. The census of the guard of the sons of Merari: the capitals of the tabernacle, and its bars, and its pillars, and its bases, and all their vessels, and their works. and the pillars of the court around, and their bases, and the pegs, and their cords.

Those encamping before the tent of the testimony on the east, Moses and Aaron and his sons, keeping the watches of the holy place for the watches of the sons of Israel—and the foreigner who touches it shall die. The entire census of the Levites, whom Moses and Aaron numbered at the Lord's command according to their clans, every male from a month old and above, was twenty-two thousand.

And the Lord said to Moses, saying, Count every firstborn male of the sons of Israel from a month old and upward, and take the number by name. And you shall take the Levites for me, I the Lord, instead of all the firstborn of the sons of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the sons of Israel. And Moses visited every firstborn among the sons of Israel in the manner the Lord commanded. And all the firstborn males were numbered by name from a month old

and upward according to their census: twenty-two thousand two hundred and seventy-three. And the Lord spoke to Moses, saying, Take the Levites instead of all the firstborn sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites will be mine, I the Lord. And the ransom of two hundred and seventy-three who exceeded the Levites, from the firstborn of the sons of Israel, And you shall take five shekels per head, according to the holy didrachma you shall take, twenty obols to the shekel. And you will give the silver to Aaron and to his sons, ransom of the ones exceeding among them. And Moses took the silver, the ransom of the exceeding ones, for the redemption of the Levites. From the firstborn of the sons of Israel he took the silver, one thousand three hundred sixty-five shekels, according to the holy shekel. And Moses gave the ransom of the exceeding ones to Aaron and to his sons, according to the word of the Lord, in the manner which the Lord commanded Moses.

4

And the Lord spoke to Moses and Aaron, saying, Take the total of the sons of Kohath from the midst of the sons of Levi, according to their clans, according to their ancestral houses, From twenty-five years old and above until fifty years old, everyone entering to minister shall do all the works in the tent of testimony.

And these are the works of the sons of Kohath in the tent of testimony, the holy of holies. And Aaron and his sons will enter

when the camp sets out, and they will take down the covering veil, and they will cover the ark of the testimony with it, And they will place upon it a covering of blue skin, and they shall put on it a whole blue garment from above, and they will insert the poles.

And upon the table set before them, they shall spread upon it a wholly purple garment, and the dishes, and the censers, and the cups, and the libation vessels in which he pours a libation, and the loaves which will be continually upon it. And they shall spread a scarlet garment upon it, and they shall cover it with a covering of hyacinthine leather, and they will insert the poles through it. And they will take a blue garment, and they will cover the lampstand that gives light, and its lamps, and its snuffers, and its pitchers, and all the vessels of oil with which they minister. And they shall put it and all its vessels into a blue leather covering and shall place it upon the carrying poles. And they will cover the golden altar with a blue garment, and they shall cover it with a hyacinthine leather covering, and they will insert its poles.

And they will take all the ministerial vessels with which they minister in the holy places, and they will put them into a blue garment, and they will cover them with a hyacinthine leather covering, and they will place them upon poles. And he shall put the covering upon the altar, and they will cover it with a wholly purple garment. And they shall place upon it all the vessels with which they minister upon it: the censers, the flesh hooks, the

bowls, the covering, and all the vessels of the altar. And they shall spread upon it a covering of blue leather, and they shall insert its poles. And they will take a purple garment and cover the basin and its base, and they will put it into a covering of blue leather and place it upon poles. And Aaron and his sons shall complete covering the holy things and all the holy vessels when the camp is to be lifted up, and after these things the sons of Kohath shall enter to carry them, but they shall not touch the holy things so that they might not die. These things the sons of Kohath shall carry in the tent of testimony.

Overseer Eleazar, son of Aaron the priest: the oil of the light, and the incense of composition, and the daily sacrifice, and the oil of anointing, the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

And the Lord spoke to Moses and Aaron, saying, Do not destroy the people of the tribe of Kohath from the midst of the Levites. Do this to them, and they will live and not die when they approach the most holy things: let Aaron and his sons approach, and they will appoint each of them according to his assignment. And they must not enter to see the holy things suddenly, or they will die.

And the Lord spoke to Moses, saying, Take a census of the sons of Gershon, both according to their ancestral houses and according to their clans, From twenty-five years old and above until fifty years old, examine them, all who enter to minister, to

do his work in the tent of testimony. This is the ministry of the people of the Gershon, to minister and to carry. And he will take up the skins of the tent, and the tent of the testimony, and its covering, and the blue covering which is upon it from above, and the covering of the door of the tent of the testimony, and the curtains of the court that are upon the tabernacle of the testimony, and the remaining items, and all the vessels for ministry with which they minister, they shall make. According to the mouth of Aaron and his sons shall be the ministry of the sons of Gershon, according to all their ministry and according to all their works, and you shall oversee them by name, all that is prepared by them. This is the ministry of the sons of Gershon in the tent of the testimony, and their watch is in the hand of Ithamar the son of Aaron the priest.

The sons of Merari, according to their clans and according to their ancestral houses, inspect them. From twenty-five years old and above until fifty years old, number them, everyone who enters to minister in the service of the tent of testimony. And these are the ordinances of those who carry them according to all their works in the tent of testimony: the capitals of the tent, and the bars, and its pillars, and its bases, and the covering, and their bases, and their pillars, and the covering of the door of the tent, and the pillars around the court, and their bases, and the pillars of the veil of the gate of the court, and their bases, and their pegs, and their cords, and all their vessels, and all their items for ministry; you shall number them by name, and all the vessels of the charge of the things carried by them This is the

ministry of the people of the sons of Merari in all their works in the tent of the testimony under the hand of Ithamar the son of Aaron the priest.

And Moses and Aaron and the rulers of Israel visited the sons of Kohath according to their clans, according to their ancestral houses From twenty-five years old and above until fifty years old, everyone entering to minister and to serve in the tent of testimony. And their census according to their clans was two thousand seven hundred fifty. This is the census of the people of Kohath, all who minister in the tent of testimony, as Moses and Aaron numbered them according to the voice of the Lord, by the hand of Moses.

And the sons of Gershon were numbered according to their clans, according to their ancestral houses, From twenty-five years old and above until fifty years old, all who enter to minister and to do the work in the tent of testimony. And their census happened according to their clans, according to their ancestral houses: two thousand six hundred thirty. This is the census of the people of the sons of Gershon, all who were ministering in the tent of the testimony, whom Moses and Aaron visited through the voice of the Lord, by the hand of Moses.

The people of the sons of Merari were numbered according to their clans, according to their ancestral houses, From twenty-five years old and above until fifty years old, all who enter to minister in the work of the tent of testimony. And their census

happened according to their clans, according to their ancestral houses: three thousand two hundred. This is the census of the people of the sons of Merari, whom Moses and Aaron visited through the voice of the Lord, by the hand of Moses. All those inspected, whom Moses and Aaron and the rulers of Israel visited, the Levites, according to their clans and according to their ancestral houses, From twenty-five years old and above until fifty years old, everyone who enters to do the work, and the tasks carried out in the tent of testimony. And those numbered were eight thousand five hundred eighty. Through the voice of the Lord he visited them by the hand of Moses, man by man according to their works and according to what they themselves carry, and they were numbered in the manner which the Lord commanded Moses.

5

And the Lord spoke to Moses, saying, Command the sons of Israel to send away out of the camp all the leprous, and all with discharge, and all who are unclean because of a dead person. From male to female, send them outside the camp, and they shall not defile their camps, in which I dwell among them. And the sons of Israel did thus, and they sent them away outside of the camp, as the Lord spoke to Moses, thus the sons of Israel did.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying: If a man or woman does any of the human sins, and

deliberately overlooks it and commits an offense, that soul, He will confess the sin which he committed, and will give back the trespass, the principal, and he will add a fifth part to it, and will give it back to him against whom he trespassed. If there is not an avenger for the man so that the offense may be repaid to him, the offense being repaid to the Lord will belong to the priest, except for the ram of atonement through which he shall make atonement concerning him.

And all the first fruits of all the holy things among the sons of Israel, as many as they offer to the Lord, will belong to the priest. And each person's consecrated things will be his, and whatever a man gives to the priest will be his.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them: If any man's wife should go aside and disregard him, And if someone lies with her in a bed of seed, and it escapes the notice of her husband's eyes, and she hides it, and she is defiled, and there was no witness with her, and she was not caught, And a spirit of jealousy comes upon him, and he is jealous of his wife, and she has been defiled, or a spirit of jealousy comes upon him, and he is jealous of his wife, and she has not been defiled, And the man will lead his woman to the priest, and he shall bring the gift concerning her, the tenth of the ephah of barley flour. He shall not pour oil upon it, nor shall he put frankincense upon it, for it is a sacrifice of jealousy, a sacrifice of memorial, bringing sin to remembrance.

And the priest will bring her and will set her before the Lord. And the priest will take pure living water in an earthen vessel, and some of the earth that is upon the ground of the tent of testimony, and the priest, having taken it, will cast it into the water. And the priest will set up the woman before the Lord, and will reveal the head of the woman, and will give upon her hands the sacrifice of remembrance, the sacrifice of jealousy, but in the hand of the priest will be the water of rebuke of this cursing. And the priest shall put her under oath and will say to the woman, If no one has slept with you, if you have not transgressed by being defiled under your own husband, be innocent from this cursed water of rebuke. But if you have transgressed being married, or have been defiled, and someone gave his bed to you, except your husband, And the priest shall put the woman under oath with the oaths of this curse, and the priest will say to the woman, may the Lord give you as a curse and an oath in the midst of your people, when the Lord makes your thigh fall away and your belly swell. And this cursed water will enter into your belly to swell your belly and to make your thigh fall away, and the woman will say, May it become, may it become.

And the priest shall write these curses in a book, and shall blot them out into the water of bitter cursing. And he will give the woman the water of rebuke of the cursed to drink, and the water of cursing of rebuke will enter into her.

And the priest will take the sacrifice of jealousy from the hand of

the woman, and he will place the sacrifice before the Lord, and he shall bring it to the altar. And the priest shall take the memorial from the sacrifices, and he shall offer it up upon the altar, and after these things he shall cause the woman to drink the water. And it will be if she is defiled and it escapes notice of her man, and the water of rebuke, the cursing water, will enter into her, and the belly will be inflated, and her thigh will fall apart, and the woman will be a curse to her people. If the woman is not defiled, and she is clean, then she will be innocent and she will conceive seed. This is the law of jealousy, when a married woman transgresses and is defiled. Or if a spirit of jealousy comes upon a man, and he is jealous of his wife, and he establishes his wife before the Lord, then the priest shall do all this law to her, And the man will be innocent from sin, and that woman will receive her sin.

6

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, A man or woman who makes a great vow to consecrate purity to the Lord, From wine and strong drink he shall abstain, and he shall not drink vinegar made from wine or vinegar made from strong drink, and he shall not drink anything that is produced from grapes, and he shall not eat fresh grapes or raisins all the days of his vow. He shall not eat anything that comes from the vine, from wine to grape skins to grape seed, all the days of the purification. A razor will not come

upon his head until the days are fulfilled that he vowed to the Lord; he will be holy, letting the hair of his head grow all the days of his vow to the Lord. He will not enter upon any dead soul—upon father and mother. He shall not be defiled for his brother or his sister when they have died, because the vow of his God is upon his head.

All the days of his vow he will be holy to the Lord. If someone dies suddenly upon him, immediately the head of his vow will be defiled, and he shall shave his head on the day he is cleansed, on the seventh day he shall be shaved. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest at the door of the tent of testimony.

And the priest will make one for sin and one for a burnt offering, and the priest shall make atonement for him concerning the sins which he sinned concerning the soul, and he shall sanctify his head on that day which was consecrated to the Lord, the days of the vow. And he shall bring a yearling lamb for a trespass offering, and the former days will be invalid, because the head of his vow was defiled.

And this is the law of the one who has made a vow: on the day he fulfills the days of his vow, he shall bring himself to the doors of the tent of testimony. And he shall bring his gift to the Lord: one unblemished yearling lamb for a burnt offering, and one unblemished yearling ewe lamb for sin, and one unblemished ram for a peace offering, and a basket of unleavened bread of

fine flour, loaves mixed in oil, and unleavened wafers anointed in oil, and their sacrifice, and their libation. And the priest shall bring it before the Lord, and will make atonement for his sin, and offer his burnt offering. And he will make the ram a sacrifice of salvation to the Lord upon the basket of unleavened bread, and the priest will make his sacrifice and his drink offering. And the one who has vowed shall shave his head at the door of the tent of testimony, and he shall place the hairs upon the fire which is under the sacrifice of salvation.

And the priest will take the boiled arm from the ram, and one unleavened bread from the basket, and one unleavened cake, and he will place them upon the hands of the one who has made a vow after he has shaved his vow. And the priest shall bring them as an offering before the Lord; it shall be holy to the priest, upon the breast of the offering and upon the arm of the offering, and after these things the one who has vowed shall drink wine. This is the law of the one who has prayed, who would vow to the Lord his gift to the Lord concerning the vow, apart from what his hand finds, according to the ability of his vow which he would vow according to the law of purity.

And the Lord spoke to Moses, saying, Speak to Aaron and his sons, saying, Thus you shall bless the sons of Israel, saying to them, May the Lord bless you and guard you. May the Lord make his face shine upon you, and have mercy on you. May the Lord lift up his face upon you, and give you peace. And they shall place my name upon the sons of Israel, and I the Lord will

bless them.

7

And it happened on the day Moses finished raising up the tent, that he anointed it and sanctified it, and all its vessels, and the altar and all its vessels, and he anointed them and sanctified them. And the rulers of Israel brought offerings, twelve rulers of their ancestral houses, these the rulers of the tribes, these the ones standing over the inspection. And they brought their gift before the Lord: six covered wagons and twelve oxen, a wagon from two rulers and a calf from each, and they brought them before the tent. And the Lord said to Moses, saying, Take from them, and they will be for the ministerial works of the tent of testimony, and you will give them to the Levites, to each according to his ministry. And Moses, having taken the wagons and the oxen, gave them to the Levites. And he gave the two wagons and the four oxen to the sons of Gershon according to their ministry. And he gave the four wagons and the eight oxen to the sons of Merari according to their ministries, through Ithamar son of Aaron the priest. And to the sons of Kohath he has not given anything, because they have the items of ministry of the holy place, which they will carry upon their shoulders.

And the rulers brought offerings for the dedication of the altar on the day he anointed it, and the rulers brought their gifts before the altar. And the Lord said to Moses, One ruler per day,

ruler per day, they shall bring their gifts for the dedication of the altar.

And the one applying his gift on the first day was Nahshon son of Aminadab, ruler of the tribe of Judah. And he brought his gift: one silver bowl, its weight one hundred and thirty, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Nahshon son of Aminadab.

On the second day, Nathanael son of Sogar, the ruler of the tribe of Issachar, brought his offering. And he brought his gift: one silver bowl, its weight one hundred and thirty, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Nathanael son of Sogar.

On the third day, the ruler of the sons of Zebulun, Eliab son of Helon. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy

shekel, both full of fine flour mixed with oil for a sacrifice, One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Eliab son of Helon.

On the fourth day the ruler of the sons of Reuben, Elizur son of Shedeur. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Elizur son of Shedeur.

On the fifth day, the ruler of the sons of Simeon, Salamiel son of Zurishaddai. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Shelumiel son of Zurishaddai.

On the sixth day, the ruler of the sons of Gad, Eliasaph son of

Raguel. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Elisaph son of Raguel.

On the seventh day, the ruler of the sons of Ephraim, Elishama son of Ammihud. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Elishama son of Ammihud.

On the eighth day, the ruler of the sons of Manasseh, Gamaliel son of Pedahzur. His gift: one silver bowl, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering, And for the sacrifice of salvation: two heifers, five rams, five

male goats, five yearling female lambs. This was the gift of Gamaliel son of Pedahzur.

On the ninth day the ruler of the sons of Benjamin, Abidan son of Gideoni. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice, One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Abidan son of Gideoni.

On the tenth day the ruler of the sons of Dan, Ahiezer son of Ammishaddai. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Ahiezer son of Ammishaddai.

On the eleventh day the ruler of the sons of Asher, Phagiel son of Echran. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to

the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Phagiel son of Echan.

On the twelfth day, the ruler of the sons of Naphtali, Ahira son of Enan. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for a sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Ahira son of Enan.

This was the dedication of the altar on the day he anointed it, from the rulers of the sons of Israel: twelve silver bowls, twelve silver bowls, twelve golden censers. One hundred and thirty shekels for each bowl, and seventy shekels for each dish, all the silver of the vessels, two thousand four hundred shekels, by the holy shekel. Twelve golden censers full of incense, all the gold of the censers, one hundred and twenty golden. All the oxen for the burnt offering: twelve calves, twelve rams, twelve yearling lambs, with their sacrifices and their drink offerings, and twelve he goats from the goats for the sin offering. All the oxen for the

sacrifice of salvation: twenty-four heifers, sixty rams, sixty yearling male goats, sixty yearling lambs without blemish. This was the dedication of the altar, after filling his hands and after anointing him.

When Moses entered into the tent of the testimony to speak to him, he heard the voice of the Lord speaking to him from above the mercy seat, which is upon the ark of the testimony, between the two cherubim, and he spoke to him.

8

And the Lord spoke to Moses, saying, Speak to Aaron, And you will say to him, Whenever you set up the lamps on one side, the seven lamps shall give light toward the front of the lampstand. And Aaron did thus: he fastened its lamps on the front part of the lampstand, as the Lord commanded Moses. And this was the construction of the lampstand: solid, golden, its shaft and its lilies, solid throughout, according to the form the Lord showed to Moses; thus he made the lampstand.

And the Lord spoke to Moses, saying, Take the Levites out of the midst of the sons of Israel, and purify them. And thus you shall perform their purification for them: you will sprinkle them with water of purification, and a razor will come upon all their body, and they will wash their garments, and they will be clean.

And they shall take one calf from the oxen, and for this sacrifice fine flour mixed in oil, and you shall take a yearling calf from the oxen concerning sin. And you shall bring the Levites before the tent of the testimony, and you shall gather the entire congregation of the sons of Israel, And you shall bring the Levites before the Lord, and the sons of Israel shall lay their hands upon the Levites. And Aaron shall set apart the Levites as an offering before the Lord from the sons of Israel, and they will be set apart to work the works of the Lord. The Levites will place their hands upon the heads of the calves, and you will make the one a sin offering, and the one a burnt offering to the Lord, to make atonement for them.

And you shall set up the Levites before the Lord, and before Aaron, and before his sons, and you shall give them back as an offering before the Lord, And you shall separate the Levites from the midst of the sons of Israel, and they will be mine. And after these things the Levites will enter to work the works of the tent of testimony, and you shall cleanse them, and you shall present them before the Lord. because these are given to me as an offering from the midst of the sons of Israel, instead of all the firstborn opening every womb from the sons of Israel I have taken them to me Because every firstborn among the sons of Israel belongs to me, from men to livestock, on the day I struck every firstborn in the land of Egypt, I sanctified them to me, And I took the Levites instead of all the firstborn among the sons of Israel. And I gave the Levites as an offering to Aaron and to his sons from the midst of the sons of Israel, to work the works of

the sons of Israel in the tent of testimony, and to make atonement concerning the sons of Israel, and there will not be among the sons of Israel one approaching the holy things.

And Moses and Aaron and all the congregation of the sons of Israel did to the Levites as the Lord commanded Moses concerning the Levites; thus the sons of Israel did to them. And the Levites purified themselves and washed their garments, and Aaron presented them as an offering before the Lord, and Aaron made atonement for them to purify them. And after these things the Levites entered to minister their ministry in the tent of the testimony before Aaron, and before his sons, as the Lord commanded Moses concerning the Levites, thus they did to them.

And the Lord spoke to Moses, saying, This is the law concerning the Levites: from twenty-five years old and above, they shall enter to serve in the tent of the testimony. And from fifty years old he will depart from the ministry, and he will no longer work. And his brother shall minister in the tent of the testimony to keep guard, but he shall not work works; thus you shall do to the Levites in their watches.

9

And the Lord spoke to Moses in the wilderness of Sinai in the second year, after they had gone out from the land of Egypt, in

the first month, saying, I said, Let the sons of Israel observe the passover according to its appointed time, On the fourteenth day of the first month toward evening, you shall make it according to the appointed times, according to its law, and according to its interpretation you shall make it. And Moses spoke to the sons of Israel to observe the passover beginning on the fourteenth day of the month in the wilderness of Sinai. As the Lord commanded Moses, so the sons of Israel did.

And the men who were unclean because of a dead person came, and they were not able to keep the passover on that day, and they approached Moses and Aaron on that day, And those men said to him, We are unclean upon the soul of a man; should we therefore fail to offer the gift to the Lord according to his time in the midst of the sons of Israel? And Moses said to them, Stand here, and I will hear what the Lord will command concerning you. And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, Any man who becomes unclean upon a soul of man, or is on a far way from you, or in your generations, shall make the passover to the Lord in the second month on the fourteenth day. Toward evening they will do it, and they will eat it upon unleavened bread and bitter herbs. They shall not leave any of it until morning, and they shall not break a bone of it; they shall do it according to the law of the passover. And a man who is clean and is not on a far journey, and fails to keep the passover, that soul shall be destroyed from its people, because he did not offer the gift to the Lord at its appointed time; that man will receive his sin. If a sojourner in your land approaches you

and observes the passover to the Lord according to the law of the passover and according to its arrangement, he shall do it; one law shall be for you and for the stranger and for the native born of the land.

And on the day the tent was set up, the cloud covered the tent, the house of the testimony, and in the evening there was upon the tent something like the appearance of fire until morning. Thus it was continually: the cloud was covering it by day, and the form of fire by night. And when the cloud went up from the tent, the sons of Israel departed, and in the place where the cloud stood, there the sons of Israel encamped. At the Lord's command the sons of Israel shall encamp, and at the Lord's command they shall set out. All the days in which the cloud overshadows the tent, the sons of Israel shall encamp. And whenever the cloud is drawn upon the tent for more days, then the sons of Israel shall keep the guard of God, and they shall not depart. And it will be whenever the cloud covers the tent for a number of days, through the voice of the Lord they will encamp, and through the command of the Lord they will set out. And it will be that whenever the cloud remains from evening until morning, and the cloud rises in the morning, then they shall set out by day or night. When the cloud overshadowing upon it prevailed for a month of days, the sons of Israel shall encamp, and they shall not depart. Because they set out at the Lord's command, they kept the watch of the Lord through the command of the Lord by the hand of Moses.

10

And the Lord spoke to Moses, saying, Make for yourself two trumpets of silver, You shall make them of beaten metal, and they will be for you to summon the congregation and to break camp. And you shall blow them, and all the congregation will be gathered at the door of the tent of testimony. If they sound one trumpet, all the rulers and leaders of Israel will come to you. And you will sound a signal, and those encamped to the east will set out. And you will sound a second signal, and the camps encamping to the South will set out, and you will sound a third signal, and the camps encamping beside the sea will set out, and you will sound a fourth signal, and the camps encamping toward the North will set out; they will sound a signal at their setting out. And whenever you gather the congregation, you will sound the trumpet, but not as a signal. And the sons of Aaron the priests shall blow the trumpets, and it will be to you an eternal statute throughout your generations. If you go out into war in your land toward the adversaries who have opposed you, and you shall sound the trumpets, and you shall be remembered before the Lord, and you shall be saved from your enemies. And in the days of your gladness, and in your feasts, and in your new moons, you shall sound the trumpets upon the burnt offerings and upon the sacrifices of your salvation, and it will be to you a remembrance before your God. I am the Lord your God.

And it happened in the second year, in the second month, on the

twentieth of the month, the cloud went up from the tent of the testimony. And the sons of Israel set out with their provisions in the wilderness of Sinai, and the cloud stood in the wilderness of Paran. And they set out first at the voice of the Lord by the hand of Moses.

And the sons of Judah lifted up the order of the camp first with their force, and over their force was Nahshon son of Aminadab. And over the force of the tribe of the sons of Issachar, Nathanael son of Sogar. And over the force of the tribe of the sons of Zebulun, Eliab, son of Helon. And they will pull down the tent, and the sons of Gershon and the sons of Merari, who carry the tent, will set out.

And the order of the camp of Reuben set out with their force, and over their force was Elizur son of Shedeur, And upon the power of the tribe of the sons of Simeon, Salamiel son of Zurishaddai. And over the force of the tribe of the sons of Gad, Eliasaph the son of Raguel. And the sons of Kohath will set out carrying the holy things, and they will set up the tent until they arrive. And they shall set out in the order of the camp of Ephraim with their forces, and over their forces, Elishama the son of Ammihud.

And over the division of the tribe of the sons of Manasseh, Gamaliel the son of Phadassur. And upon the power of the tribe of the sons of Benjamin, Abidan the son of Gideoni. And they shall set out in order, the camp of the sons of Dan, last of all the

camps, with their force, and over their force, Ahiezer the son of Ammishaddai. And upon the power of the tribe of the sons of Asher, Phagiel son of Echran. And over the force of the tribe of the sons of Naphtali, Ahira son of Enan. These are the armies of the sons of Israel, and they set out with their strength.

And Moses said to Hobab son of Raguel the Midianite, the father-in-law of Moses, We are departing to the place which the Lord said, This I will give to you. Come with us, and we will do well by you, because the Lord spoke good things concerning Israel. And he said to him, I will not go, but I will go to my land and to my kindred. And he said, Do not abandon us, because you were with us in the wilderness, and you will be among us as an elder. And it will be, if you go with us, that those good things, as many as the Lord will do good to us, we will also do good to you.

And they set out from the mountain of the Lord on a three days journey, and the ark of the covenant of the Lord went before them on a three days journey to spy out rest for them. And it happened when the ark was lifted up, Moses said, Awake, Lord, and let your enemies be scattered, let all who hate you flee. And when it rested he said, Return, O Lord, to the thousands and myriads in Israel. And the cloud came overshadowing upon them by day when they were lifted up out of the camp.

11

And the people were grumbling evil things before the Lord, and the Lord heard and was angry with wrath, and fire from the Lord was kindled among them and devoured some part of the camp. And the people cried out to Moses, and Moses prayed to the Lord, and the fire ceased. And the name of that place was called Conflagration, because fire was kindled among them from the Lord. And the mixed multitude among them had a strong desire, and sitting down they wept, along with the sons of Israel, and they said, Who will feed us meat? We remembered the fish that we ate freely in Egypt, and the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried up; there is nothing at all except the manna before our eyes. The manna is like coriander seed, and its form is the form of crystal. And the people were traveling through and gathered and ground it in the mill and beat it in the mortar and boiled it in the pot and made it into cakes, and the pleasure of it was like the taste of a cake made from oil. And whenever the dew came down upon the camp at night, the manna descended upon it.

And Moses heard them weeping according to their clans, each at his door, and the Lord was angry with exceeding wrath, and it was evil before Moses. And Moses said to the Lord, Why have you afflicted your attendant, and why have I not found favor before you, to place the impulse of this people upon me? Did I conceive all this people in my womb, or did I bear them? Why do you say to me, Take him into your bosom, as a nurse carries the nursing child, into the land which you swore to their fathers? From where can I get meat to give to all these people?

Because they weep to me, saying, give us meat so that we may eat. I will not be able to bear this people alone, because this matter is too heavy for me. If you do thus to me, kill me by destruction, if I have found mercy from you, so that I might not see my affliction.

And the Lord said to Moses, Gather to me seventy men from the elders of Israel, whom you yourself know, that these are elders of the people and scribes likewise, and you shall bring them to the tent of testimony, and they will stand there with you. And I will come down, and I will speak there with you, and I will take away from the spirit that is upon you, and I will put it upon them, and they will help you with the impulse of the people, and you will not bear it yourself alone. And you will say to the people, purify yourselves for tomorrow, and you will eat meat, because you wept before the Lord, saying, Who will feed us meat? Because it was good for us in Egypt, and the Lord will give you meat to eat, and you will eat meat. You shall not eat for one day, not two, not five days, not ten days, not twenty days, Until a month of days you shall eat, until it goes out of your nostrils, and it will be nausea to you, because you disobeyed the Lord, who is among you, and you wept before him, saying, Why did we go out of Egypt? And Moses said, The people among whom I am are six hundred thousand infantry, and you said, I will give them meat to eat, and they will eat for a month. Will not sheep and oxen be slaughtered for them, and will it suffice for them? Or will all the fish of the sea be gathered for them, and will it suffice for them? And the Lord said to Moses, Will the hand of the Lord not

suffice? You will soon know whether my word will overtake you or not.

And Moses went out and spoke to the people the words of the Lord, and gathered seventy men from the elders of the people, and he set them up around the tent. And the Lord came down in a cloud and spoke to him, and took away from the spirit that was upon him and placed it upon the seventy elders. And as the spirit rested upon them, they prophesied, but they did not continue. And two men were left in the camp, the name of the one was Eldad, and the name of the second was Medad, and the spirit rested upon them, and these were among the registered, and they did not come to the tent, and they prophesied in the camp. And the young man, having run up, reported to Moses and said, Eldad and Medad are prophesying in the camp. And Joshua the son of Nun, the chosen one standing by Moses, answered and said, Lord Moses, stop them. And Moses said to him, Are you jealous for me? Would that all the Lord's people were prophets, when the Lord gives his spirit upon them! And Moses went away into the camp, himself and the elders of Israel.

And a spirit went out from the Lord and brought quails across from the sea, and cast them upon the camp a day's way from here and a day's way from here, around the camp, about two cubits from the earth. And the people rose and gathered quail the whole day, and the whole night, and the whole next day, and he who gathered the least gathered ten measures, and they spread them out for themselves around the camp. The meat was

still in their teeth before it failed, and the Lord was angry at the people, and the Lord struck the people with an exceedingly great blow. And the name of that place was called Tombs of Desire, because there they buried the people who desired. From the Tombs of Desire the people set out for Aseroth, and the people came to be in Aseroth.

12

And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom Moses took, because he took an Ethiopian woman. And they said, Has the Lord spoken only to Moses? Has he not spoken to us also? And the Lord heard. Now the man Moses was very humble, more than all people who were on the earth. And the Lord said immediately to Moses and Aaron and Miriam, You three come out to the tent of the testimony. And the three went out to the tent of testimony, and the Lord came down in a pillar of cloud, and stood at the door of the tent of testimony, and Aaron and Miriam were called, and they both went out. And he said to them, Hear my words: if there becomes a prophet of yours to the Lord, I will be known to him in a vision, and I will speak to him in sleep. Not so my attendant Moses; in my whole house he is faithful. I will speak to him mouth to mouth, in form, and not through riddles, and he saw the glory of the Lord, and why were you not afraid to speak against my attendant Moses? And the wrath of the Lord's anger was upon them, and he went away. And the cloud departed from

the tent, and behold, Miriam was leprous as snow, and Aaron looked upon Miriam, and behold, she was leprous. And Aaron said to Moses, I beg you, lord, do not lay sin upon us, because we acted ignorantly in that we have sinned, Let her not become like death, like a miscarriage coming out from a mother's womb and devouring half of her flesh. And Moses cried out to the Lord, saying, O God, I beg you, heal her. And the Lord said to Moses, If her father had spat in her face, would she not be ashamed for seven days? Let her be shut out for seven days outside the camp, and after this she will enter.

And Miriam was separated outside of the camp seven days, and the people did not set out until Miriam was cleansed.

And after these things the people removed from Aseroth, and they encamped in the wilderness of Paran.

13

And the Lord spoke to Moses, saying, Send men for yourself, And let them spy out the land of the Canaanites, which I give to the sons of Israel as a possession. You will send them one man per tribe, according to their ancestral clans, every one a leader from among them.

And Moses sent them out from the wilderness of Paran through the voice of the Lord, all these men leaders of the sons of Israel.

And these are their names: of the tribe of Reuben, Samuel son of Zaccur. Of the tribe of Simeon, Saphat son of Souri. Of the tribe of Judah, Caleb son of Jephunneh. Of the tribe of Issachar, Igal son of Joseph. Of the tribe of Ephraim, Hoshea son of Nun. Of the tribe of Benjamin, Palti son of Raphu. Of the tribe of Zebulun, Gaddiel son of Sudi. Of the tribe of Joseph, of the sons of Manasseh, Gaddi son of Susi. Of the tribe of Dan, Ammiel son of Gemalli. Of the tribe of Asher, Sathour son of Michael. Of the tribe of Naphtali, Nabi son of Shabbai. Of the tribe of Gad, Gudiel son of Machi. These are the names of the men whom Moses sent to spy out the land, and Moses named Hoshea son of Nun, Joshua.

And Moses sent them to spy out the land of Canaan, and said to them, Go up through this wilderness, and you shall go up into the mountain, And you will see the land, what it is, and the people dwelling upon it, if they are strong or weak, or if they are few or many. And what is the land in which these dwell, whether it is good or evil, and what are the cities in which these dwell, whether in fortified places or in unfortified places. And what is the land like, whether rich or fallow, if there are trees in it or not, and having persevered you will take from the fruits of the land. And the days were days of spring, forerunners of the grape.

And having gone up, they spied out the land from the wilderness of Sin until Rehob, entering Hamath. And they went up through the wilderness, and they went as far as Hebron, and there were

Ahiman, and Sheshai, and Talmai, the generations of Anak, and Hebron was built seven years before Tanis of Egypt. And they came to the valley of the cluster of grapes and spied it out, and they cut down from there a branch with one cluster of grapes upon it, and they lifted it upon poles, and some of the pomegranates and of the figs. And they named that place the Valley of the Cluster of Grapes, because of the cluster which the sons of Israel cut down from there. And they turned back from there after exploring the land for forty days.

And having gone, they came to Moses and Aaron and to all the congregation of the sons of Israel, into the wilderness of Paran at Kadesh, and they answered them with a word and to all the congregation, and they showed the fruit of the land. And they recounted to him, and they said, We came into the land into which you sent us, a land flowing with milk and honey, and this is the fruit of it. But the nation dwelling upon it is bold, and the cities are fortified, walled, and exceedingly great, and we have seen the generation of Anak there. And Amalek dwells in the land toward the South, and the Hittite, and the Hivite, and the Jebusite, and the Amorite dwell in the hill country, and the Canaanite dwells beside the sea and beside the Jordan River. And Caleb silenced the people before Moses, and said to him, No, but let us go up at once and inherit it, because we are mighty and will be able to prevail against them. And the people who had gone up with him said, We will not go up, because we are not able to go up against the nation, because it is stronger than us. And they brought out an alarming report of the land which

they had spied out to the sons of Israel, saying, The land which we passed through to spy out is a land that devours the inhabitants dwelling upon it, and all the people whom we have seen in it are men of great size. And there we have seen the giants, and we were before them like locusts, but thus we were before them.

14

And all the congregation raised their voice and wept, and the people wept that whole night. And all the sons of Israel were grumbling against Moses and Aaron, and the whole congregation said to them, Would that we had died in the land of Egypt, or in this wilderness! And why does the Lord bring us into this land to fall in war? Our wives and children will be plunder; now therefore it is better to turn back to Egypt. And they said to one another, Let us appoint a leader and let us return to Egypt. And Moses and Aaron fell upon their face before all the congregation of the sons of Israel.

But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their garments. And they said to all the congregation of the sons of Israel, saying, The land which we have explored is exceedingly, exceedingly good. If the Lord chooses us, he will bring us into this land, and will give it to us, a land which is flowing with milk and honey. But do not become rebels against the Lord, and do

not fear the people of the earth, because they are food for you, for their time has departed from them, but the Lord is with us, do not fear them.

And all the congregation said to stone them with stones, and the glory of the Lord appeared in the cloud upon the tent of testimony to all the sons of Israel. And the Lord said to Moses, How long will this people provoke me? And how long will they not believe in me despite all the signs which I did among them? I will strike them with death and destroy them, and I will make you and your father's house into a great nation, even much greater than this one. And Moses said to the Lord, Egypt will hear that you brought up this people from them by your strength. But all those dwelling upon this earth have heard that you are Lord among this people, who are seen eyes to eyes, Lord, and your cloud stands upon them, and in a pillar of cloud you go before them by day, and in a pillar of fire by night. And you will destroy this people like one man, and the nations, as many as have heard your name, will say: Because the Lord was not able to bring this people into the land which he swore to them, he laid them low in the wilderness. And now let your strength be exalted, Lord, in the manner which you said, saying, The Lord is patient and abundant in mercy and true, taking away lawlessnesses and injustices and sins, yet by purification will not cleanse the guilty, repaying the sins of fathers upon children until the third and fourth generation. Forgive the sin of this people according to your great mercy, just as you have been gracious to them from Egypt until now.

And the Lord said to Moses, I am gracious to them according to your word. But I live and my name lives, and the glory of the Lord will fill all the earth. Because all the men who saw my glory and the signs which I did in Egypt and in the wilderness have tested me ten times and have not listened to my voice, Indeed they will not see the land which I swore to their fathers, but their children who are with me here, as many as do not know good or evil, every younger one inexperienced—to these I will give the land, but all who have provoked me will not see it. But my servant Caleb, because another spirit is in him and he followed me, I will bring him into the land which he entered there, and his seed will inherit it. The Amalek and the Canaanite are dwelling in the valley; tomorrow turn back and depart into the wilderness, by the way of the Red Sea.

And the Lord said to Moses and Aaron, saying, How long shall I bear with this evil congregation? I have heard the murmuring of the sons of Israel which they grumbled concerning you before me. I said to them, As I live, says the Lord, surely in the manner which you have spoken in my ears, thus I will do to you. In this wilderness your bodies will fall, even all your mustered ones, and your numbered ones from twenty years old and above, as many as grumbled against me, If you will enter into the land upon which I stretched out my hand to make you dwell upon it, except Caleb son of Jephunneh, and Joshua the son of Nun. And the children which you said would be plunder, I will bring them into the land, and they will inherit the land from which you turned away. And your limbs will fall in this wilderness. But

your sons will be wandering in the wilderness for forty years, and they will bear the consequences of your unfaithfulness, until your bodies are consumed in the wilderness. According to the number of the days as many as you spied out the land, forty days, a day for the year, you shall bear your sins forty years, and you will know the anger of my wrath. I the Lord have spoken; indeed I will do thus to this evil congregation gathered together against me: in this wilderness they will be consumed, and there they will die.

And the people whom Moses sent to spy out the land, having arrived, grumbled about it to the congregation, bringing out evil words concerning the land. And the men who had spoken evil about the land died in the plague before the Lord. And Joshua son of Nun and Caleb son of Jephunneh lived from among those men who had gone to spy out the land. And Moses spoke these words to all the sons of Israel, and the people mourned exceedingly.

And having risen early in the morning, they went up to the summit of the mountain, saying, Behold, we will go up to the place which the Lord said, because we have sinned. And Moses said, Why do you transgress the word of the Lord? It will not go well for you. Do not go up, for the Lord is not with you, and you will fall before your enemies. Because the Amalek and the Canaanite are there before you, and you will fall by the sword, because you turned away disobeying the Lord, and the Lord will not be with you. And having forced their way, they went up

upon the summit of the mountain, but the ark of the covenant of the Lord and Moses were not moved out of the camp. And the Amalek and the Canaanite dwelling in that mountain came down, and they turned them back, and they cut them down until Hormah, and they turned back into the camp.

15

And the Lord said to Moses, saying, Speak to the sons of Israel, And you will say to them, Whenever you enter into the land of your dwelling, which I give to you, And you shall make burnt offerings to the Lord, a whole burnt offering or sacrifice, to fulfill a vow, or as a voluntary offering, or at your feasts to make a fragrant smell to the Lord, whether from the oxen or from the sheep. And he shall bring his gift to the Lord as an offering: a sacrifice of fine flour, a tenth of an ephah mixed with oil, a fourth of a hin. And you shall prepare wine for a libation, a fourth of a hin, for the burnt offering or for the sacrifice; for each lamb you shall make this amount, an offering of fragrant aroma to the Lord. And for the ram, whenever you prepare it as a burnt offering or as a sacrifice, you shall make a grain offering of two-tenths of fine flour mixed in a third of a hin of oil, And you shall offer wine for a libation, the third of the hin, as a fragrant smell to the Lord.

If you make from the oxen a burnt offering or a sacrifice to fulfill a vow, or a peace offering to the Lord, and he shall bring

upon the calf a sacrifice of fine flour, three tenths mixed in oil, half of the hin. And wine for a libation, half of the hin, an offering of fragrant smell to the Lord.

Thus you shall do for each calf, or for each ram, or for each lamb from the sheep or from the goats. According to the number of which you do, thus you shall do to each one, according to their number.

Every native born person shall offer such offerings as a fragrant smell to the Lord. If a sojourner is added to you in your land, or whoever becomes among you in your generations, and will make an offering of fragrant smell to the Lord, in the manner you do, thus the congregation will make to the Lord.

One law will be to you and to the sojourners dwelling among you, an eternal law for your generations; as you are, so the sojourner will be before the Lord. One law and one ordinance will be for you and for the stranger dwelling among you.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, When you enter into the land into which I am bringing you, And it will be whenever you eat from the loaves of the earth, you shall set aside an offering, a contribution to the Lord, the firstfruits of your dough. You shall set apart bread as an offering, as an offering from the threshing floor, thus you shall set it aside, Firstfruits of your dough, and you shall give to the Lord an offering throughout your

generations.

Whenever you transgress and do not keep all these commandments which the Lord spoke to Moses As the Lord commanded you through Moses, from the day the Lord commanded you and onward throughout your generations, And it will be if it happens unintentionally, hidden from the eyes of the congregation, then all the congregation shall offer one unblemished calf from the cattle as a burnt offering for a fragrant smell to the Lord, with its sacrifice and its libation according to the arrangement, and one kid from the goats as a sin offering. And the priest shall make atonement for all the congregation of the sons of Israel, and it shall be forgiven them, because it is involuntary, and they have brought their gift as an offering to the Lord for their sin before the Lord, for their involuntary offenses. And it will be forgiven to all the congregation of the sons of Israel, and to the stranger dwelling among you, because it was involuntary for all the people.

If one person sins unintentionally, he shall bring a one-year-old goat as a sin offering. And the priest shall make atonement for the soul that has sinned unintentionally and has sinned unintentionally before the Lord, to make atonement for him. For the native among the sons of Israel, and for the stranger dwelling among them, one law will be for them, whoever does unintentionally.

And the soul which does anything with arrogance, whether from

the natives or from the proselytes, this one provokes God; that soul shall be destroyed from its people. Because he has despised the word of the Lord and has utterly broken his commandments, that soul shall be utterly destroyed; her sin remains in her.

And the sons of Israel were in the wilderness, and they found a man gathering wood on the day of the sabbath. And those who had found him gathering wood on the sabbath day brought him to Moses and Aaron, and to all the congregation of the sons of Israel. And they put him in prison, for they had not decided what they should do with him. And the Lord spoke to Moses, saying, The man shall surely be put to death; let all the congregation stone him with stones. And all the congregation brought him outside the camp, and all the congregation stoned him with stones outside the camp, as the Lord commanded Moses.

And the Lord said to Moses, saying, Speak to the sons of Israel, and you will say to them, and let them make for themselves fringes upon the corners of their garments throughout their generations, and you shall put upon the fringes of the corners a thread of blue. And it will be to you in the fringes, and you will see them, and you will remember all the commandments of the Lord, and you will do them, and you will not be turned aside after your thoughts and your eyes by which you prostitute yourselves after them, so that you may remember and do all my commandments, And you will be holy to your God. I am the Lord your God who led you out of the land of Egypt, to be your

God, I am the Lord your God.

16

And Korah, son of Izhar, son of Kohath, son of Levi, and Dathan and Abiram, sons of Eliab, and On, son of Peleth, son of Reuben, spoke, And they rose up before Moses, men of the sons of Israel, two hundred and fifty, leaders of the congregation, summoned to the council, and men of renown. They assembled against Moses and Aaron, and they said, Let it be known to you that all the congregation are all holy, and the Lord is among them, so why do you rise up against the congregation of the Lord? And having heard, Moses fell upon his face. And he spoke to Korah and to all his congregation, saying, God has visited and known those who are his and the holy ones, and he has brought them near to himself, and those whom he chose for himself, he has brought near to himself. Do this, take for yourselves censers, Korah and all his congregation, And put fire upon them, and put incense upon them before the Lord tomorrow, and the man whom the Lord has chosen, this one will be holy; let it be enough to you, sons of Levi. And Moses said to Korah, Listen to me, sons of Levi. Is this not a small thing to you, that the God of Israel separated you from the congregation of Israel and brought you near to himself to minister in the service of the tent of the Lord and to stand before the tent to serve them? And he brought you near, and all your brothers, the sons of Levi, with you, and do you seek to serve as priests also? Thus you and all your

congregation are gathered together against God, and Aaron—who is he, that you grumble against him?

And Moses sent to call Dathan and Abiram, sons of Eliab, and they said, We will not go up. Is this not a small thing, that you brought us up into a land flowing with milk and honey, to kill us in the wilderness, that you rule over us? Are you a ruler, and have you brought us into a land flowing with milk and honey, and have you given us an inheritance of fields and vineyards? Would you gouge out the eyes of those men? We will not go up. And Moses was exceedingly grieved, and said to the Lord, Do not regard their sacrifice. I have not taken a desirable thing from any of them, nor have I wronged any of them. And Moses said to Korah, Sanctify your congregation, and be ready before the Lord tomorrow—you and Aaron and they. And let each take his censer, and you shall put incense upon them, and you shall bring before the Lord each his censer, two hundred and fifty censers, and you and Aaron each his censer.

And each took his censer, and they placed fire upon them, and they laid incense upon them, and they stood beside the doors of the tent of the testimony, Moses and Aaron. And Korah gathered all his congregation against them beside the door of the tent of testimony, and the glory of the Lord appeared to all the congregation. And the Lord spoke to Moses and Aaron, saying, Separate yourselves from the midst of this congregation, and I will consume them at once. And they fell upon their face, and said, God, God of the spirits and all flesh, if one man sinned,

shall the wrath of the Lord be upon all the congregation? And the Lord spoke to Moses, saying, Speak to the congregation, saying, withdraw from around the congregation of Korah.

And Moses arose, and he went toward Dathan and Abiram, and all the elders of Israel went together with him. And he spoke to the congregation, saying, Separate yourselves from the tents of these harsh men, and do not touch anything which is theirs, lest you perish with them in all their sin. And they departed from around the tent of Korah, and Dathan and Abiram went out and stood beside the doors of their tents, along with their wives, their children, and their baggage.

And Moses said, By this you will know that the Lord sent me to do all these works, that they are not from myself. If these men die according to the death of all men, if their visitation is according to the fate of all men, the Lord has not sent me. But the Lord will show in a vision, and the earth having opened its mouth will devour them, and their houses, and their tents, and all that belongs to them, and they will go down living into hades, and you will know that these people provoked the Lord.

As he ceased speaking all these words, the earth broke open beneath them. And the earth was opened, and swallowed them, and their houses, and all the men being with Korah, and their cattle. And they went down alive into hades with all that belonged to them, and the earth covered them, and they perished from the midst of the congregation. And all Israel

around them fled from their voice, saying, Lest the earth ever swallow us up. And fire went out from the Lord and devoured the two hundred and fifty men offering the incense.

17

And the Lord said to Moses, And to Eleazar the son of Aaron the priest: Take up the bronze censers from the midst of the burned ones, and scatter this foreign fire there, because they consecrated the censers of these sinners with their souls. And make them into beaten plates as a covering for the altar, because they were offered before the Lord and were sanctified, and they became a sign to the sons of Israel. And Eleazar, son of Aaron the priest, took the bronze censers that the burned ones had brought, and they added them as a covering to the altar A memorial to the sons of Israel, so that no foreigner who is not from the seed of Aaron might approach to place incense before the Lord, and will not be as Korah and his assembly were, as the Lord spoke through Moses to him.

And the sons of Israel grumbled the next day against Moses and Aaron, saying, You have killed the people of the Lord. And it happened when the congregation gathered against Moses and Aaron, and they rushed upon the tent of testimony, and the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron entered before the tent of the testimony. And the Lord spoke to Moses and Aaron, saying, Depart from the midst

of this congregation, and I will consume them at once, and they fell upon their face. And Moses said to Aaron, Take the censer and place fire from the altar upon it, and cast incense upon it, and carry it quickly into the camp, and make atonement for them, for wrath has gone out from the face of the Lord; he has begun to destroy the people. And Aaron took action just as Moses spoke to him, and he ran into the congregation, and already the plague had begun among the people, and he cast the incense and made atonement for the people. And he stood between the dead and the living, and the plague ceased. And the dead in the plague became fourteen thousand and seven hundred, apart from the dead on account of Korah. And Aaron returned to Moses at the door of the tent of the testimony, and the plague ceased.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and take from them a rod from all of their rulers according to their ancestral houses, twelve rods according to their ancestral houses, and write each man's name upon his rod. And write the name Aaron upon the rod of Levi, for they will give one rod according to the tribe of their ancestral house. And you shall place them in the tent of the testimony, opposite the testimony, where I will make myself known to you. And it will be that the man whom I choose, his rod will sprout, and I will remove from myself the grumbling of the sons of Israel which they murmur against you.

And Moses spoke to the sons of Israel, and all their rulers gave

him a rod, one rod to each ruler according to their ancestral houses, twelve rods, and the rod of Aaron was among their rods. And Moses laid the rods before the Lord in the tent of the testimony. And it happened the next day that Moses and Aaron entered the tent of the testimony, and behold, the rod of Aaron for the house of Levi had sprouted, and it brought out a shoot, and it blossomed flowers, and it produced nuts. And Moses brought out all the rods from before the Lord to all the sons of Israel, and they saw, and each took his rod.

And the Lord said to Moses, Put away the rod of Aaron before the testimonies into preservation, a sign to the sons of the disobedient, and let their grumbling against me cease, and they shall not die. And Moses and Aaron did as the Lord commanded Moses. And the sons of Israel said to Moses, Behold, we are consumed, we have perished, we are destroyed. Everyone who touches the tabernacle of the Lord dies; shall we all perish completely?

18

And the Lord said to Aaron, saying, You and your sons and the house of your father shall bear the sins of the holy things, and you and your sons shall bear the sins of your priesthood. And bring near to yourself your brothers, the tribe of Levi, the people of your father, and let them be joined to you, and let them minister to you, and you and your sons with you before

the tent of the testimony. And they shall keep your watches and the watches of the tent. However, they shall not approach the holy vessels and the altar, so that neither they nor you will die. And they will be joined to you, and they shall keep the watches of the tent of the testimony, according to all the ministry of the tent, and the foreigner shall not approach you. And you shall keep the guards of the holy things and the guards of the altar, and there will be no wrath among the sons of Israel. And I have taken your brothers the Levites from among the sons of Israel as a gift given to the Lord, to minister in the tent of testimony. And you and your sons with you shall keep your priesthood according to all manner of the altar and from within the veil, and you shall minister the ministry as a gift of your priesthood, and the foreigner who approaches shall die.

And the Lord spoke to Aaron, and behold I have given to you the keeping of the firstfruits from all that has been sanctified to me by the sons of Israel. To you I have given them as an honor, and to your sons with you, an eternal statute. And this shall be yours from the most holy things of the offerings: from all their gifts, and from all their sacrifices, and from all their trespass offerings, and from all their sin offerings, as many as they give back to me from all the holy things—it shall be yours and your sons. In the holy of holies you shall eat them. Every male will eat them, you and your sons. They will be holy to you.

And this will be to you the first fruits of their gifts, from all of the offerings of the sons of Israel; I have given them to you and

to your sons and your daughters with you, an eternal statute; all who are clean in your house shall eat them.

All the firstfruits of oil, and all the firstfruits of wine and grains—their firstfruits, as many as they would give to the Lord—I have given them to you. The firstfruits, all that are in their land, as many as they would bring to the Lord, will be yours; everyone who is clean in your house shall eat them.

Every devoted thing among the sons of Israel will be yours. And every opening of the womb from all flesh, as many as they offer to the Lord from man to animal, will be yours, but the firstborn of men shall be redeemed with ransom, and the firstborn of unclean cattle you shall redeem. And his redemption, from a month old, the valuation is five shekels, according to the holy shekel; twenty obols are a shekel. Except the firstborn of calves and the firstborn of sheep and the firstborn of goats you shall not redeem, for they are holy, and you shall pour out their blood on the altar, and you shall offer up the fat as an offering for a fragrant aroma to the Lord.

And the meat will be yours, as the breast of the wave offering and the right arm will be yours. Every offering of the holy things, as many as the sons of Israel set apart to the Lord, I have given to you and to your sons and to your daughters with you as an eternal statute. It is an eternal covenant of salt before the Lord, to you and to your seed with you.

And the Lord spoke to Aaron, In their land you shall not inherit, and a portion will not be to you among them, because I am your portion and your inheritance in the midst of the sons of Israel.

And to the sons of Levi, behold, I have given every tenth in Israel as an inheritance in place of their ministry, inasmuch as they minister in the tent of the testimony. And the sons of Israel shall no longer come near to the tent of the testimony to incur deadly sin. And the Levite himself shall minister the ministry of the tent of testimony, and they will bear their sins, an eternal statute throughout their generations, and in the midst of the sons of Israel they will not inherit an inheritance. Because I have given the tithes of the sons of Israel, which they set apart to the Lord as an offering, to the Levites as an inheritance, I have said to them that they will not inherit an inheritance in the midst of the sons of Israel.

And the Lord spoke to Moses, saying, And you shall speak to the Levites, and you will say to them, If you take from the sons of Israel the tenth which I have given to you from them as an inheritance, then you shall set aside from it an offering to the Lord, a tenth from the tithe. And your offerings will be reckoned to you as grain from the threshing floor, and an offering from the winepress. Thus you shall set them aside, even you, from all the offerings of the Lord, from all your tithes, as many as you take from the sons of Israel, and you shall give from them an offering to the Lord, to Aaron the priest. From all your gifts you shall set aside an offering to the Lord, from all the firstfruits the

consecrated portion from it. And you will say to them, When you take away the firstfruits from it, it will be reckoned to the Levites as produce from the threshing floor and as produce from the winepress. And you shall eat it in every place, you and your households, because this is your reward in place of your ministry in the tent of testimony. And you will not receive sin through it, if you take away the firstfruits from it, and you will not profane the holy things of the sons of Israel, so that you may not die.

19

And the Lord spoke to Moses and Aaron, saying, This is the ordinance of the law which the Lord commanded, saying, speak to the sons of Israel, and let them take to you an unblemished red heifer which has no blemish in it and upon which no yoke has been put. And you will give her to Eleazar the priest, and they will lead her outside the camp into a clean place, and they will slaughter her before him. And Eleazar will take some of its blood and sprinkle it before the tent of the testimony seven times. And they will burn it before him, and its skin and its meat and its blood with its dung shall be burned. And the priest will take cedar wood and hyssop and scarlet, and they will put them into the middle of the burning of the heifer.

And the priest shall wash his garments, and shall bathe his body with water, and after these things he will enter into the camp,

and the priest will be unclean until evening. And the one burning it shall wash his garments and shall bathe his body, and he will be unclean until evening. And a clean man will gather the ashes of the heifer, and he will put them outside the camp in a clean place, and it will be kept for the congregation of the sons of Israel as water of purification; it is purification. And the one gathering the ashes of the heifer shall wash his garments and will be unclean until evening, and it will be an eternal statute for the sons of Israel and for the sojourners dwelling among them.

The one touching the dead of any soul of man will be unclean seven days. This one shall be purified on the third day and on the seventh day, and he will be clean, but if he is not purified on the third day and on the seventh day, he will not be clean. Everyone who touches a dead person, if someone dies and he is not purified, has defiled the tent of the Lord; that person shall be cut off from Israel, because the water of purification was not sprinkled upon him—he is unclean, his uncleanness is still upon him. And this is the law: if a man dies in a house, everyone entering into the house, and all that is in the house, will be unclean seven days. And every open vessel that does not have a covering bound upon it is unclean. And everyone who touches in the open field a slain man or a corpse or a human bone or a tomb will be unclean seven days.

And they will take for the unclean person from the ashes of the burned purification offering, and they shall pour living water

upon it into a vessel. And he will take hyssop, and a clean man will dip it into the water and sprinkle it upon the house and upon the vessels and upon the souls, as many as may be there, and upon the one who touched the human bone, or the slain man, or the dead, or the grave. And the clean person shall sprinkle upon the unclean on the third day and on the seventh day, and he shall be purified on the seventh day, and shall wash his garments, and he shall bathe in water, and will be unclean until evening. And the man who is defiled and is not purified, that soul shall be destroyed from the midst of the congregation, because he defiled the holy things of the Lord, because the water of purification was not sprinkled upon him, he is unclean. And it will be to you an eternal statute, and the one who sprinkles the water of purification shall wash his garments, and the one touching the water of purification will be unclean until evening. And all that the unclean touches will be unclean, and the soul touching it will be unclean until evening.

20

And the sons of Israel came, all the congregation, into the wilderness of Sin, in the first month, and the people remained in Kadesh, and Miriam died there, and was buried there. And there was no water for the congregation, and they gathered against Moses and Aaron. And the people quarreled with Moses, saying, Would that we had died in the destruction of our brothers before the Lord. And why have you brought up the congregation

of the Lord into this wilderness to kill us and our cattle? And why this? You brought us up out of Egypt to come into this evil place, a place where nothing is sown, no fig trees, no vines, no pomegranates, and no water to drink.

And Moses and Aaron came from the face of the congregation to the door of the tent of testimony, and they fell upon their faces, and the glory of the Lord appeared to them. And the Lord spoke to Moses, saying, Take your rod, and assemble the congregation, you and Aaron your brother, and speak to the rock before them, and it will give its waters, and you shall bring out water to them from the rock, and you will give drink to the congregation and their cattle. And Moses took the rod from before the Lord, as the Lord commanded. And Moses and Aaron assembled the congregation before the rock, and he said to them, Hear me, you disobedient ones, shall we not bring out water for you from this rock? And Moses, having lifted his hand, struck the rock with the rod twice, and much water came out, and the congregation drank, and their cattle. And the Lord said to Moses and Aaron, Because you did not believe to sanctify me before the sons of Israel, because of this you shall not bring this congregation into the land which I have given to them. This is the water of Contradiction, because the sons of Israel were reviled before the Lord, and he was consecrated among them.

And Moses sent messengers from Kadesh to the king of Edom, saying, These things says your brother Israel: You know all the toil that has found us. And our fathers went down into Egypt,

and we sojourned in Egypt many days, and the Egyptians mistreated us and our fathers. And we cried out to the Lord, and the Lord heard our voice, and having sent a messenger, he led us out of Egypt, and now we are in the city of Kadesh, on the edge of your borders. We will pass through your land. We will not pass through fields, nor through vineyards, nor will we drink water from your wells. We will go by the royal road. We will not turn aside to the right nor to the left, until we pass through your borders. And Edom said to him, You shall not pass through me, but if you do, I will go out to meet you in war. And the sons of Israel say to him, We will pass by beside the mountain, but if I and my cattle should drink of your water, I will pay you, but it is no matter, we will pass by beside the mountain. But he said, You shall not pass through me, and Edom went out to meet him with a large force and with a strong hand. And Edom was not willing to give Israel permission to pass through his borders, and Israel turned aside from him. And they departed from Kadesh, and the sons of Israel, all the congregation, came to Mount Hor.

And the Lord said to Moses and Aaron in Mount Hor upon the borders of the land of Edom, saying, Let Aaron be added to his people, because you shall not enter into the land which I have given to the sons of Israel, because you provoked me at the water of strife. Take Aaron and Eleazar his son, and bring them up into Mount Hor before all the congregation. And strip off Aaron's robe and clothe Eleazar his son, and let Aaron be gathered and die there. And Moses did as the Lord commanded him, and brought him up into Mount Hor, before all the

congregation, And he stripped Aaron of his garments, and clothed Eleazar his son with them, and Aaron died upon the summit of the mountain, and Moses and Eleazar came down from the mountain. And all the congregation saw that Aaron had died, and they wept for Aaron thirty days, all the house of Israel.

21

And the Canaanite king Arad, dwelling in the wilderness, heard that Israel came by way of Atharein, and he fought against Israel, and took some of them captive. And Israel prayed a vow to the Lord, and said, If you hand over this people under my control, I will utterly destroy them and their cities. And the Lord heard the voice of Israel and delivered the Canaanite into their hands, and he devoted him and his cities, and they called the name of that place Cursed.

And having departed from Mount Hor by way of the Red Sea, they went around the land of Edom, and the people became discouraged on the way. And the people spoke against God and against Moses, saying, Why did you do this? You brought us out of Egypt to kill us in the wilderness because there is no bread, nor water, and our soul loathes this worthless bread. And the Lord sent the deadly serpents into the people, and they bit the people, and many people of the sons of Israel died. And the people, having arrived to Moses, were saying, We have sinned,

because we spoke against the Lord and against you. Therefore pray to the Lord, and let him take away the serpent from us. And Moses prayed to the Lord concerning the people, and the Lord said to Moses, Make for yourself a serpent, and place it upon a sign, and it will be that if a serpent bites a man, all who have been bitten, seeing it, will live. And Moses made a bronze serpent, and set it up upon a sign, and it happened that when a serpent bit a man, and he looked upon the bronze serpent, he lived.

And the sons of Israel departed, and they encamped in Oboth. And having departed from Oboth, they encamped in Achalga in the region beyond the wilderness, which is opposite Moab, toward the sunrise. And from there they departed, and they encamped in the ravine of Zared. And from there, having departed, they encamped beyond Arnon in the wilderness, the part projecting from the borders of the Amorites, for Arnon is the boundary of Moab, between Moab and the Amorite. Therefore it is said in the book, The war of the Lord set Zahab aflame, and the torrents of Arnon. And he appointed the torrents to settle Er, and it borders Moab.

And from there the well, this well, the Lord said to Moses, Gather the people, and I will give them water to drink. Then Israel sang this song about the well: Begin for it, O well, Rulers dug it; kings of nations hewed it out in their kingdom during their rule. And from the well to Manthanaein, and from Manthanaein to Naaliel, and from Naaliel to Bamoth, and from

Bamoth to Ianin, which is in the plain of Moab, from the summit of the hewn place that looks toward the wilderness.

And Moses sent elders toward Sihon king of the Amorites, with peaceful words, saying, We will pass through your land by the road. We will not turn aside either into a field or into a vineyard. We shall not drink water from your well, we will go by the royal way, until we pass through your boundaries. And Sihon did not give Israel permission to pass through his borders, and Sihon gathered all his people, and went out to battle against Israel into the wilderness, and came to Jahaz, and drew up in battle against Israel. And Israel struck him with the sword, and took possession of his land, from Arnon until Jabbok, until the sons of Ammon, because Jazer is the boundary of the sons of Ammon. And Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the cities bordering it. For Heshbon is the city of Sihon, king of the Amorites, and he fought the king of Moab earlier, and they took all his land from Aroer to Arnon. Because of this, those speaking in riddles will say, Come into Heshbon, so that the city of Sihon may be built and established. For fire went out from Heshbon, a flame from the city of Sihon, and devoured as far as Moab, and swallowed the pillars of Arnon. Woe to you, Moab! You have perished, people of Chemosh. Their sons were given over to be preserved, and their daughters as captives to Sihon, king of the Amorites. And their seed will perish, from Heshbon to Dibon, and the women still kindled fire upon Moab.

Israel dwelt in all the cities of the Amorites. And Moses sent men to spy out Jazer, and they captured it and its villages, and they drove out the Amorite who was dwelling there. And having returned, they went up the way into Bashan, and Og king of Bashan went out to meet them, and all his people to war at Edrei. And the Lord said to Moses, Do not fear him, because I have delivered him into your hands, and all his people, and all his land, and you will do to him as you did to Sihon king of the Amorites, who dwelt in Heshbon. And they struck him and his sons, and all his people, until they left no survivor of his, and they inherited his land.

22

And having departed, the sons of Israel encamped to the west of Moab beside the Jordan near Jericho. And Balak son of Zippor, having seen all that Israel had done to the Amorite, And Moab feared the people exceedingly because they were many, and Moab was vexed because of the sons of Israel. And Moab said to the council of elders of Midian, Now this congregation will lick up everything around us, as the calf licks up the green things from the plain, and Balak son of Zippor was king of Moab at that time. And he sent ambassadors to Balaam son of Beor at Pethor, which is upon the river in the land of the sons of his people, to call him, saying, Behold, a people has come out from Egypt, and behold, it has covered the face of the earth, and this people sits next to me. And now come and curse this people for me, because

this one is strong or we are, if we are able to strike some of them, and I will drive them out from the land, because I know that whom you bless, they are blessed, and whom you curse, they are cursed. And the council of elders of Moab and the council of elders of Midian went with the oracles in their hands, and they came to Balaam and said to him the words of Balak. And he said to them, Lodge here for the night, and I will answer to you the matters which the Lord would speak to me, and the rulers of Moab remained with Balaam.

And God came to Balaam, and said to him, What are these men doing with you? And Balaam said to God, Balak son of Zippor, king of Moab, sent them to me, saying, Behold, a people has come out of Egypt and has covered the face of the earth, and they are sitting next to my land. Now come and curse them for me, so that I may be able to strike them and drive them out from the earth. And God said to Balaam, You shall not go with them, nor shall you curse the people, for they are blessed. And Balaam, having risen in the morning, said to the rulers of Balak, Depart to your lord, God does not permit me to go with you. And the rulers of Moab rose up and came to Balak, and they said, Balaam does not want to go with us.

And Balak still added to send more rulers, and more honorable than these. And they came to Balaam, and they said to him, Balak the son of Zippor says these things: I ask you not to hesitate to come to me. For I will honor you honorably, and whatever you say I will do for you, and come curse this people

for me. And Balaam answered and said to the rulers of Balak, If Balak gives me his house full of silver and gold, I will not be able to transgress the word of the Lord God, to do anything small or great of my own accord. And now you also remain here this night, and I will know what the Lord will add to speak to me. And God came to Balaam at night and said to him, If these men are present to call you, rise and follow them, but you will do only what I will speak to you.

And Balaam, having risen in the morning, saddled his donkey and went with the rulers of Moab. And God was angered because he went, and the messenger of God arose to oppose him, and he had mounted upon his donkey, and his two servants were with him. And the donkey, having seen the messenger of God standing in the way with his sword drawn in his hand, turned aside from the road and went into the plain, and he struck the donkey with his rod to guide her back onto the road.

And the messenger of God stood in the furrows of the vineyard, with a fence on one side and a fence on the other, And the donkey, having seen the messenger of God, pressed herself toward the wall and crushed Balaam's foot against the wall, and he continued to strike her.

And the messenger of God went further, and having gone away stood firm in a narrow place where it was not possible to turn aside to the right or left. And the donkey, having seen the messenger of God, sat down under Balaam, and Balaam was

angry and struck the donkey with the rod. And God opened the mouth of the donkey, and it says to Balaam, What did I do to you, that you have struck me this third time? And Balaam said to the donkey, Because you have mocked me, and if I had a sword in my hand, I would have already pierced you. And the donkey says to Balaam, Am I not your donkey upon which you have ridden from your youth until this very day? Have I ever been in the habit of doing thus to you? And he said, No. But God uncovered the eyes of Balaam, and he sees the messenger of the Lord standing opposed in the way with the sword drawn in his hand, and having bowed, he bowed down on his face. And the messenger of God said to him, Why have you struck your donkey these three times? Behold, I went out to oppose you, because your way is not right before me, and the donkey, having seen me, turned aside from me these three times. And if she had not turned aside, I would have killed you, but I would have saved her. And Balaam said to the messenger of the Lord, I have sinned, for I did not know that you had opposed me in the way to meet me, and now if it does not suffice you, I will turn away. And the messenger of God said to Balaam, Go with the men, but you shall speak only the word that I say to you. And Balaam went with the rulers of Balak.

And Balak, having heard that Balaam has come, went out to meet him at a city of Moab, which is on the borders of Arnon, which is at the edge of the territory. And Balak said to Balaam, Did I not send to you to call you? Why did you not come to me? Truly, will I not be able to honor you? And Balaam said to Balak,

Behold, I have come to you now. Will I be able to speak something? The word which God puts into my mouth, this I will speak. And Balaam went with Balak, and they came to the outlying towns. And Balak sacrificed sheep and calves, and sent them to Balaam and to the rulers who were with him. And it happened in the morning, and Balak, having taken Balaam, brought him up upon the pillar of Baal, and showed him from there a certain part of the people.

23

And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven calves and seven rams. And Balak did as Balaam said to him, and offered up a calf and a ram upon the altar. And Balaam said to Balak, Stand by your sacrifices, and I will go to see if God will appear to me in meeting, and whatever word he shows to me, I will declare to you. And Balak stood by his sacrifices. And Balaam went to inquire of God, and he went straight, and God appeared to Balaam, and Balaam said to him, I have prepared the seven altars, and I have offered up a calf and a ram upon the altar. And God put a word into Balaam's mouth and said, having turned toward Balak, Thus you shall speak. And he turned away to him, and he stood upon his burnt offerings, and all the rulers of Moab were with him, and the spirit of God came upon him. And having taken up his parable, he said, Balak king of Moab sent for me from Mesopotamia, from the mountains of the east, saying, Come, curse Jacob for me, and

come, curse Israel for me. How can I curse whom the Lord has not cursed, or how can I denounce whom God has not denounced? Because from the summit of mountains I will see him, and from the hills I will observe him; behold, a people alone will dwell, and among nations will not be reckoned. Who has perfected the seed of Jacob, and who will count the clans of Israel? May my soul die among the souls of the righteous, and may my seed become as the seed of these.

And Balak said to Balaam, What have you done to me? I called you to curse my enemies, and behold, you have blessed them with a blessing. And Balaam said to Balak, Will I not keep speaking whatever God puts into my mouth? And Balak said to him, Come with me to another place from which you will not see him, but you will see only a part of them, and you will not see all of them, and curse them for me from there.

And he took him to a field lookout upon the summit of a hewn place, and he built seven altars there, and offered up a calf and a ram upon the altar. And Balaam said to Balak, Stand by your sacrifices, but I will go to inquire of God. And God met Balaam, and he put a word into his mouth, and said, Return to Balak, and you shall speak these things. And he turned away to him, and he was standing upon his burnt offering, and all the rulers of Moab with him, and Balak said to him, What did the Lord speak? And having taken up his parable, he said, Arise, Balak, and listen; give ear, witness, son of Zippor. God is not like man that he should lie, nor like a son of man that he should be threatened.

Has he said something and will not do it? Will he speak and not remain faithful to it? Behold, I have undertaken to bless, I will bless, and I will not turn back. There will be no toil in Jacob, nor will pain be seen in Israel, the Lord his God is with him, the glorious things of rulers are in him. God, having led him out of Egypt, is as the glory of a unicorn to him. For there is no divination in Jacob, nor prophecy in Israel; in due time it will be said to Jacob and to Israel, what God will accomplish. Behold, a people will arise as a cub, and will exult as a lion; it will not sleep until it eats prey, and drinks the blood of the wounded.

And Balak said to Balaam, Neither shall you curse him for me with curses, nor shall you bless him with blessing. And answering, Balaam said to Balak, Did I not speak to you, saying, The word that God speaks, this I will do? And Balak said to Balaam, Come, I will take you to another place, if it will please God, and curse him for me from there. And Balak took Balaam to the summit of Peor, which stretches into the wilderness. And Balaam said to Balak, Build me here seven altars, and prepare me here seven calves and seven rams. And Balak did just as Balaam said to him, and offered up a calf and a ram upon the altar.

24

And when Balaam saw that it was good before the Lord to bless Israel, he did not go according to his custom to meet the omens,

and he turned his face toward the wilderness. And Balaam, having lifted up his eyes, sees Israel encamped according to tribes, and the spirit of God came upon him. And having taken up his parable, he said, Balaam the son of Beor says, the man who truly sees says, He says, hearing the words of the strong one, who saw a vision of God in sleep, his eyes having been uncovered. How beautiful are your homes, Jacob, your tents, Israel! Like shaded valleys, and like gardens upon a river, and like tents which the Lord pitched, and like cedars beside waters. A man will go out from his seed, and will rule many nations, and the Gog kingdom will be exalted, and his kingdom will increase. God led him out of Egypt, as the glory of a unicorn to him. He shall eat the nations of his enemies, and he shall suck out the marrow of their fat parts, and with his arrows he shall shoot through the enemy. Having lain down, he rested as a lion and as a cub; who will raise him up? The ones blessing you are blessed, and the ones cursing you are cursed.

And Balak was angry at Balaam, and he struck his hands together, and Balak said to Balaam, I have called you to curse my enemy, and behold, you have blessed him this third time. Now therefore flee to your place; I said, I will honor you, and now the Lord has deprived you of the glory. And Balaam said to Balak, Did I not also speak to your messengers whom you sent to me, saying, If Balak gives to me his house full of silver and gold, I will not be able to transgress the word of the Lord to do good or evil of myself; whatever God says, these things I will say. And now behold, I will go away to my place. Come, I will advise you

what this people will do to your people in the last days.

And having taken up his parable, he said,

Balaam son of Beor says, the man who truly sees says, hearing the words of God, knowing knowledge from the most high, and having seen a vision of God in sleep, his eyes having been uncovered. I will show to him, but not now; I bless, but it does not approach. A star will rise out of Jacob, a man will arise out of Israel, and he will shatter the leaders of Moab, and he will plunder all the sons of Seth. And Edom will be an inheritance, and Esau his enemy will be an inheritance, and Israel acted in strength. And one will arise out of Jacob, and will destroy the one being saved out of the city. And seeing Amalek, and taking up his parable, he said, Amalek is the first of nations, but their descendants will perish. And having seen the Kenite, and having taken up his parable, he said, Strong is your dwelling, and if you set your nest in the rock, And if a nest of cunning comes to Beor, the Assyrians will take you captive. And having seen Og, and taking up his parable, he said, Alas, alas, who will live when God does these things? And one will go out from the hand of the Kittim, and they will afflict Assyria, and they will afflict the Hebrews, and they themselves will perish with one accord. And having risen, Balaam went away, returning to his place, and Balak went to his own place.

And Israel lodged in Shittim, and the people were profaned to commit fornication with the daughters of Moab. And they called them to the sacrifices of their idols, and the people ate of their sacrifices, and they worshiped their idols. And Israel was joined to Baal peor, and the Lord was angered with wrath against Israel. And the Lord said to Moses, Take all the leaders of the people and execute them before the Lord in the sight of the sun, and the wrath of the Lord's anger will turn away from Israel. And Moses said to the tribes of Israel, Let each man kill his own who was initiated to Baal peor. And behold, a man of the sons of Israel came and brought his brother to the Midianite woman before Moses and before all the congregation of the sons of Israel, and they wept beside the door of the tent of the testimony. And when Phinehas son of Eleazar, son of Aaron the priest, saw this, he rose up from the midst of the congregation and took a spear in his hand, He entered after the Israelite man into the furnace and pierced both the Israelite man and the woman through her womb, and the plague ceased from the sons of Israel. And the dead in the plague became twenty-four thousand.

And the Lord spoke to Moses, saying, Phinehas, son of Eleazar, son of Aaron the priest, stopped my anger from the sons of Israel, in being zealous for my zeal among them, and I did not destroy the sons of Israel in my zeal. Thus I said, Behold, I give to him a covenant of peace, And it will be to him and to his seed with him a covenant of everlasting priesthood, because he was zealous for his God and he atoned for the sons of Israel. The name of the Israelite man who had been struck, who was struck

with the Midianite woman, was Zimri, son of Salmon, ruler of the house of the families of Simeon. And the name of the Midianite woman who was struck was Chasbi, daughter of Zur, a ruler of a nation of Ommoth, of a family house of Midian.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, Be hostile to the Midianites and strike them, because they themselves are hostile to you with deceit, inasmuch as they deceive you through Peor, and through Chasbi the daughter of the ruler of Midian, their sister, who was struck down in the day of the plague because of Peor.

26

And it happened after the blow, and the Lord spoke to Moses and Eleazar the priest, saying, Take a census of all the congregation of the sons of Israel from twenty years old and above, according to their ancestral houses, all who go out to battle in Israel.

And Moses and Eleazar the priest spoke in the plains of Moab by the Jordan across from Jericho, saying, From twenty years old and above, in the manner which the Lord commanded Moses, and the sons of Israel who had gone out from Egypt. Reuben, the firstborn of Israel, and the sons of Reuben: Enoch, and the people of Enoch; of Pallu, the people of Pallu. To Hezron, the people of the Asronei; to Charmi, the people of the Charmi.

These are the clans of Reuben, and their census was forty-three thousand seven hundred and thirty.

And the sons of Pallu: Eliab. And the sons of Eliab were Nemuel, and Dathan, and Abiram. These were the designated ones of the congregation; these are the ones who rose up against Moses and Aaron in the congregation of Korah, in the uprising against the Lord. And the earth, having opened its mouth, swallowed them and Korah in the death of his congregation, when the fire devoured the two hundred and fifty, and they became a sign. But the sons of Korah did not die.

And the sons of Simeon, the people of the sons of Simeon: to Nemuel, the people of the Nemuelites; to Jamin, the people of the Jaminites; to Jachin, the people of the Jachinites, To the Zerah, the people of the Zerahites; to the Saul, the people of the Saulis. These are the clans of Simeon from their census, twenty-two thousand two hundred.

The sons of Judah were Er and Onan, and Er and Onan died in the land of Canaan. And the sons of Judah became according to their clans: to Shelah, the clan of the Shelanites; to Perez, the clan of the Perezites; to Zerah, the clan of the Zerahites. And the sons of Phares were: of Hezron, the family of the Asronites; of Iamun, the family of the Iamunites. These peoples of Judah according to their inspection, seventy-six thousand five hundred.

And the sons of Issachar according to their clans: to Tola, the people of the Tolaites; to Puah, the people of the Punites, To Jashub, the people of the Jashubiites; to Samram, the people of the Samramites. These are the peoples of Issachar from their census, sixty-four thousand four hundred.

Sons of Zebulun according to their clans: to Sered, the people of the Seredite; to Allon, the people of the Allonite; to Allel, the people of the Allelite. These peoples of Zebulun from their census: sixty thousand five hundred.

The sons of Gad according to their clans: to Saphon, the people of the Saphonites; to Haggi, the people of the Haggites; to Shuni, the people of the Shunites. To the Azene, the people of Azene; to the Addi, the people of Addi. To Arod, the people of the Aroadi; to Ariel, the people of the Arieli. These are the clans of the sons of Gad from their census: forty-four thousand five hundred.

Sons of Asher according to their clans: to Jamin, the people of the Jaminite; to Jesou, the people of the Jesouite; to Baria, the people of the Bariaite. To Kober, the people of the Koberi; to Melchiel, the people of the Melchieli. And the name of Asher's daughter was Sarai. These are the peoples of Asher from their census, forty-three thousand four hundred.

The sons of Joseph according to their clans, Manasseh and Ephraim.

Sons of Manasseh. To Machir, the people of the Machirites, and Machir begot Gilead; to Gilead, the people of the Gileadites. And these are the sons of Gilead: Ahiezer, the clan of the Achiezerites; Cheleg, the clan of the Chelegites. To Esriel, the people of the Esrieli; to Shechem, the people of the Sychemi. To the Symaer, the people of the Symaeri, and to the Opher, the people of the Opheri. And to Zelophehad, son of Hephher, there were not born to him sons, but daughters, and these are the names of the daughters of Zelophehad: Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah. These are the peoples of Manasseh from their census, fifty-two thousand seven hundred.

And these are the sons of Ephraim: to Shuthelah, the people of the Shuthelahite; to Tahan, the people of the Tahanite. These are the sons of Shuthelah: Eden, the people of Eden. These are the peoples of Ephraim from their census: thirty-two thousand five hundred. These are the peoples of the sons of Joseph according to their clans.

The sons of Benjamin according to their clans: to Bela, the clan of the Belaites; to Ashbel, the clan of the Ashbelites; to Ahiram, the clan of the Ahiramites.

To the Sophan, the people of Sophanes. And the sons of Bale became Adar and Noeman; to Adar, the people of Adari, and to Noeman, the people of Noemani. These are the sons of Benjamin according to their clans from their census: thirty-five thousand five hundred.

And the sons of Dan according to their clans: to Shuham, the people of the Shuhamites; these are the clans of Dan according to their clans. All the peoples of the Shuhamites according to their inspection: sixty-four thousand four hundred.

Sons of Naphtali according to their clans: to Asiel, the clan of the Jahzeelite; to Guni, the clan of the Gunite. To the Jeser, the people of the Jeseri; to the Sellem, the people of the Sellemi. These are the peoples of Naphtali from their census, forty thousand and three hundred.

This is the census of the sons of Israel: six hundred thousand, one thousand, seven hundred and thirty.

And the Lord spoke to Moses, saying, To these the land shall be divided, to inherit according to the number of names. You shall increase the inheritance for the more numerous, and you shall decrease the inheritance for the fewer; to each, as they were numbered, their inheritance will be given. The land shall be divided by lots according to their names; they will inherit according to their ancestral tribes. You will divide their inheritance by lot between the many and the few.

And the sons of Levi according to their clans: to Gershon, the people of the Gershonites; to Kohath, the people of the Kohathites; to Merari, the people of the Merarites. These are the peoples of the sons of Levi: the people of Lobeni, the people of Hebroni, the people of Korah, and the people of Mousi, and

Kohath begot Amram. The name of his wife was Jochebed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram Aaron and Moses, and Miriam their sister. And there were born to Aaron: Nadab, and Abihu, and Eleazar, and Ithamar. And Nadab and Abihu died when they offered foreign fire before the Lord in the wilderness of Sinai. And there were from their census twenty-three thousand, every male from a month old and above, for they were not counted in the midst of the sons of Israel, because no lot is given to them in the midst of the sons of Israel.

And this is the census of Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan near Jericho. And among these there was not a man of those inspected by Moses and Aaron when they inspected the sons of Israel in the wilderness of Sinai. Because the Lord said to them, By death they shall die in the wilderness, and not one of them was left, except Caleb son of Jephunneh, and Joshua the son of Nun.

27

And the daughters of Zelophehad son of Hopher, son of Gilead, son of Machir, of the people of Manasseh, of the sons of Joseph, having approached, and these were their names: Maala, and Noah, and Hoglah, and Milcah, and Tirzah, and having stood before Moses, and before Eleazar the priest, and before the

rulers, and before all the congregation at the door of the tent of testimony, they say, Our father died in the wilderness, and he was not in the midst of the congregation that gathered together before the Lord in the congregation of Korah, because he died through his sin, and sons were not born to him. Let not the name of our father be blotted out from the midst of his people, because he has no son. Give to us a possession in the midst of our father's brothers. And Moses brought their judgment before the Lord.

And the Lord spoke to Moses, The daughters of Zelophehad have spoken rightly. You shall give them a possession as an inheritance among their father's brothers, and you shall assign their father's inheritance to them. And you shall speak to the sons of Israel, saying, if a man dies and he has no son, you shall transfer his inheritance to his daughter; If he has no daughter, you shall give the inheritance to his brother. If he has no brothers, you shall give the inheritance to his father's brother. If there are not brothers of his father, you shall give the inheritance to his nearest relative from his tribe to inherit his property, and this will be an ordinance of judgment to the sons of Israel, as the Lord commanded Moses.

And the Lord said to Moses, Go up into the mountain beyond the Jordan, this mountain Nebo, and see the land of Canaan, which I give to the sons of Israel as a possession. And you will see it, and you will be added to your people, you also, as Aaron your brother was added in Mount Hor. Because you transgressed my

word in the wilderness of Sin, when the congregation opposed you, you did not sanctify me at the water before them; this is the water of Meribah in Kadesh in the wilderness of Sin. And Moses said to the Lord, Let the Lord, the God of the spirits and all flesh, appoint a man over this congregation. whoever will go out before them and whoever will enter before them and whoever will lead them out and whoever will bring them in, so that the congregation of the Lord will not be like sheep which have no shepherd And the Lord spoke to Moses, saying, Take to yourself Joshua son of Nun, a man who has spirit in himself, and you shall place your hands upon him, And you shall set him up before Eleazar the priest, and you shall command him before all the congregation, and you shall command concerning him before them. And you will give your glory upon him, so that the sons of Israel may obey him. And he will stand before Eleazar the priest, and they shall ask him for the judgment of the showing before the Lord. At his word they will go out, and at his word they will enter—he himself and the sons of Israel with one accord, and all the congregation.

And Moses did as the Lord commanded him, and having taken Joshua, he set him before Eleazar the priest and before all the congregation. And he placed his hands upon him and established him, just as the Lord commanded Moses.

And the Lord spoke to Moses, saying, Command the sons of Israel, and you will say to them, You shall observe to offer to me my gifts, my offerings for a fragrant smell, at my feasts. And you will say to them, These are the offerings that you shall offer to the Lord: two unblemished year-old lambs per day as a burnt offering continually. You shall make the one lamb in the morning, and you shall make the second lamb toward evening.

And you shall make the tenth of the ephah of fine flour into a sacrifice mixed in oil, in the fourth of the hin. A continual burnt offering, the one made at Mount Sinai, as a fragrant smell to the Lord. And his libation, the fourth of the hin for the one lamb, in the holy place you shall pour a libation of strong drink to the Lord, And you shall offer the second lamb toward evening, according to its sacrifice and according to its drink offering, as a fragrant aroma to the Lord. And on the day of the sabbath you shall bring two year-old unblemished lambs, and two tenths of fine flour mixed in oil for a sacrifice and a drink offering, The burnt offering of sabbaths on the sabbaths, in addition to the continual burnt offering, and its libation.

And at the new moons you shall offer a burnt offering to the Lord: two calves from the cattle, one ram, and seven year-old lambs without blemish, Three tenths of fine flour mixed in oil for the one calf, and two tenths of fine flour mixed in oil for the one ram, A tenth of a tenth of fine flour mixed in oil for each lamb, a sacrifice of sweet savor, an offering to the Lord. Their libation will be half of the hin for the one calf, and a third of the

hin will be for the one ram. And a fourth of the hin will be for the one lamb of wine, this is the burnt offering month by month throughout the months of the year.

And one kid from the goats concerning sin to the Lord shall be made upon the continual burnt offering, and his libation.

And in the first month, on the fourteenth day of the month, is the Passover to the Lord. And on the fifteenth day of this month is a feast; for seven days you shall eat unleavened bread. And the first day called holy will be to you; you shall do no servile work. And you shall bring burnt offerings as an offering to the Lord: two calves from the oxen, one ram, seven year-old lambs; they shall be unblemished to you. And their sacrifice of fine flour mixed in oil, three tenths to the one calf, and two tenths to the one ram. A tenth of a tenth you shall make for the one lamb, for the seven lambs. And one kid from the goats concerning sin, to make atonement for you, Except for the continual burnt offering of the morning, which is the continual burnt offering. You shall do these things according to these each day for the seven days, a gift offering for a fragrant smell to the Lord; you shall make its libation upon the continual burnt offering. And the seventh day shall be called holy to you; you shall not do any servile work in it.

And on the day of the new grain, when you bring a new sacrifice to the Lord at the Feast of Weeks, it shall be a holy convocation to you; you shall not do any servile work. And you shall bring

burnt offerings as a fragrance of sweet savor to the Lord: two calves from the oxen, one ram, seven year-old lambs without blemish. Their sacrifice of fine flour mixed in oil, three tenths for the one calf, and two tenths for the one ram. A tenth for each lamb, for the seven lambs, and one kid from the goats for sin, to make atonement for you, besides the continual burnt offering And you shall make their sacrifice to me; they shall be unblemished to you, and their libations.

29

And in the seventh month, on the first day of the month, it shall be a holy convocation to you; you shall do no servile work. It shall be a day of signal to you. And you shall make burnt offerings as a fragrant smell to the Lord: one calf from the cattle, one ram, seven year-old lambs without blemish. Their sacrifice of fine flour mixed in oil, three tenths to the one calf, and two tenths to the one ram, A tenth for each lamb, for the seven lambs, And one kid from the goats concerning sin, to make atonement for you, Except for the burnt offerings of the new moon, their sacrifices, their drink offerings, the continual burnt offering, their sacrifices and their drink offerings according to their interpretation, as a fragrant smell to the Lord.

And the tenth of this month shall be called holy to you, and you shall afflict your souls, and you shall do no work. And you shall bring burnt offerings as a fragrance of sweet savor to the Lord,

offerings to the Lord: one calf from the cattle, one ram, seven year-old lambs; they shall be unblemished to you. Their sacrifice of fine flour mixed in oil, three tenths for the one calf, and two tenths for the one ram, A tenth for each lamb, for the seven lambs, And one kid from the goats concerning sin, to make atonement for you, except the sin offering of atonement, and the continual burnt offering, its sacrifice, and its libation according to the ordinance, an offering of fragrant smell to the Lord.

And on the fifteenth day of this seventh month, a holy convocation will be to you; you shall not do any servile work, and you shall celebrate it as a feast to the Lord for seven days. And you shall bring burnt offerings as an offering for a fragrant smell to the Lord: on the first day thirteen calves from the herd, two rams, fourteen year-old lambs; they shall be unblemished. Their sacrifices of fine flour mixed in oil: three tenths for each calf, for the thirteen calves, and two tenths for each ram, for the two rams, A tenth for each lamb, for the fourteen lambs, And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

And on the second day twelve calves, two rams, fourteen year-old lambs without blemish. Their sacrifice and their drink offering for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the third day eleven calves, two rams, fourteen year old lambs without blemish. Their sacrifice and their drink offering for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the fourth day: ten calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the fifth day: nine calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the sixth day: eight calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the seventh day: seven calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings. And on the eighth day there will be a closing assembly for you; you shall not do any servile work on it. And you shall bring burnt offerings as a fragrant smell, offerings to the Lord: one calf, one ram, seven year-old lambs without blemish. Their sacrifices and their drink offerings for the calf and for the ram and for the lambs according to their number, according to their arrangement. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

These things you shall do to the Lord in your feasts, except your prayers, and your voluntary offerings, and your burnt offerings, and your sacrifices, and your libations, and your peace offerings.

30

And Moses spoke to the sons of Israel according to all that the Lord commanded Moses. And Moses spoke to the rulers of the tribes of the sons of Israel, saying, This is the word the Lord commanded. Any man who vows a vow to the Lord, or swears an oath, or binds himself with a binding concerning his soul,

shall not profane his word; all that goes out of his mouth, he will do. If a woman should vow a vow to the Lord or bind herself by an agreement in her father's house in her youth And if her father hears her prayers and her obligations which she bound against her soul, and her father remains silent, then all her prayers shall stand, and all the obligations which she bound against her soul shall remain. If her father refuses on the day he hears all her prayers and the obligations which she determined concerning her soul, they will not stand, and the Lord will cleanse her, because her father refused.

If, having become married to a man, her prayers are upon this according to the distinction of her lips, which she bound upon her soul, And if her husband hears and remains silent on the day he hears, then all her prayers will stand, and her obligations which she determined concerning herself will stand. If her man refuses by refusing on whatever day he hears, all her prayers and her obligations which she determined against her soul will not remain, because the man refused from her, and the Lord will cleanse her.

And the vow of a widow and of one cast out, whatever she vows upon her soul, will remain with her. But if in her man's house her vow, or the decree according to her soul with oath, And her husband hears and remains silent to her and does not refuse her, then all her prayers will stand, and all her obligations which she bound upon her soul will stand against her. If her husband annuls them on the day he hears them, all that goes out from her

lips according to her vows and according to the obligations concerning her soul shall not remain, for her husband has annulled them, and the Lord will cleanse her. Every vow and every binding oath to harm the soul, her man shall establish for her, and her man shall remove. But if he remains silent from day to day, then he shall establish for her all her vows and the obligations upon her; he shall establish them for her because he was silent on the day when he heard. But if her husband annuls them after the day he heard, then he will bear his sin. These are the ordinances that the Lord commanded to Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house.

31

And the Lord spoke to Moses, saying, Avenge the sons of Israel against the Midianites, and afterward you will be gathered to your people. And Moses spoke to the people, saying, Arm men from among you and draw them up in battle array before the Lord against Midian, to render vengeance from the Lord upon Midian. A thousand from each tribe, a thousand from each tribe, from all the tribes of the sons of Israel, send them to fight. And they counted out from the thousands of Israel a thousand from each tribe, twelve thousand armed for battle. And Moses sent them, a thousand from each tribe, a thousand from each tribe with their forces, and Phinehas the son of Eleazar, the son of Aaron the priest, and the holy vessels, and the trumpets for

signals in their hands.

And they drew up in battle against Midian, as the Lord commanded Moses, and they killed every male. And they killed the kings of Midian together with their slain: Evi, Rekem, Zur, Hur, and Reba, five kings of Midian, and Balaam son of Beor they killed by the sword along with their slain. And they plundered the women of Midian, and their baggage, and their cattle, and all their possessions, and they plundered their forces, And they burned in fire all their cities in their settlements, and their farmsteads. And they took all their plunder and all their spoils, from man to animal. And they brought to Moses and to Eleazar the priest, and to all the sons of Israel, the captives, and the spoils, and the plunder into the camp at Araboth of Moab, which is upon the Jordan near Jericho. And Moses and Eleazar the priest and all the rulers of the congregation went out to meet them outside the camp. And Moses was angry at the overseers of the force, the commanders of thousands and commanders of hundreds who were coming from the battle line of the war. And Moses said to them, Why have you spared every female? For these were to the sons of Israel according to the word of Balaam to cause them to fall away and to overlook the word of the Lord on account of Peor, and the plague happened in the congregation of the Lord. And now kill every male among all the plunder, and kill every woman who has known the bed of a male. And spare alive all the women among the plunder who have not known the bed of a male. And you shall encamp outside the camp seven days; everyone who has killed and everyone who has touched

the slain shall be purified on the third day and on the seventh day, you and your captives. And every covering and every leather vessel, and all work made from goat skin, and every wooden vessel you shall purify.

And Eleazar the priest said to the men of the force coming from the battle, This is the ordinance of the law the Lord commanded Moses. Except for the gold and the silver and bronze and iron and lead and tin, Every thing that will pass through fire will be cleansed, but it shall be purified with the water of purification, and all things that do not pass through fire shall pass through water. And wash the garments on the seventh day, and you will be cleansed, and after these things you will enter into the camp.

And the Lord spoke to Moses, saying, Take the total of the spoils of the captivity, from man to animal, you and Eleazar the priest and the rulers of the families of the congregation. And you shall divide the spoils between the warriors who went out into battle and all the congregation. And you shall set aside a tribute to the Lord from the warriors who went out into battle: one soul from five hundred, from the men, and from the cattle, and from the oxen, and from the sheep, and from the donkeys, And from their half you will take. And you will give to Eleazar the priest the firstfruits of the Lord. And from the half belonging to the sons of Israel you shall take one out of every fifty from the men, and from the oxen, and from the sheep, and from the donkeys, and from all the livestock, and you will give them to the Levites who keep guard in the tent of the Lord.

And Moses and Eleazar the priest did as the Lord commanded Moses. And it happened that the surplus of the plunder which the warriors took as booty from the sheep was six hundred seventy-five thousand, And oxen, seventy-two thousand, And donkeys, sixty-one thousand, And the souls of humans from the women who had not known the bed of a man, all the souls, thirty-two thousand. And it happened that the half, the portion of those who had gone out to war, from the number of the sheep, was three hundred and thirty-seven thousand five hundred. And the tribute to the Lord from the sheep came to six hundred seventy-five. And oxen, thirty-six thousand, and the tribute to the Lord, seventy-two, And donkeys, thirty thousand and five hundred, and the tribute to the Lord, sixty-one. And souls of men, sixteen thousand, and their end to the Lord, thirty-two souls.

And Moses gave the Lord's offering to Eleazar the priest, as the Lord commanded Moses. from the half portion of the sons of Israel, which Moses divided from the warriors. And the half of the congregation's sheep came to be three hundred and thirty-seven thousand five hundred. And oxen, thirty-six thousand, Donkeys: thirty thousand five hundred. And souls of men, sixteen thousand. And Moses took one from fifty from the half portion of the sons of Israel, from the men and from the cattle, and gave them to the Levites keeping guard of the tent of the Lord, in the manner the Lord commanded Moses.

All the officers appointed over the divisions of a thousand of the

force approached Moses, the commanders of thousands and the commanders of hundreds. And they said to Moses, Your servants have taken the total count of the men of war who were under us, and not one of them is missing. And we have offered the gift to the Lord, each man what he found: golden vessels, bracelets, anklets, rings, armlets, and necklaces, to make atonement for ourselves before the Lord. And Moses and Eleazar the priest took the gold from them, every wrought vessel. And all the gold of the offering which they took for the Lord became sixteen thousand seven hundred and fifty shekels from the commanders of thousands and from the commanders of hundreds. And the warriors plundered, each for himself. And Moses and Eleazar the priest took the gold from the commanders of thousands and from the commanders of hundreds, and he brought it into the tent of testimony, a memorial of the sons of Israel before the Lord.

32

And the sons of Reuben and the sons of Gad had a very great multitude of cattle, and they saw the land of Jazer and the land of Gilead, and the place was a place for cattle. And the sons of Reuben and the sons of Gad approached and said to Moses and to Eleazar the priest and to the rulers of the congregation, saying, Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sibmah, Nebo, and Baian, The land which the Lord has delivered before the sons of Israel is land for livestock, and your servants have

cattle. And they were saying, If we have found favor before you, let this land be given to your servants in possession, and do not cause us to cross the Jordan.

And Moses said to the sons of Gad and to the sons of Reuben, Your brothers are going into war, and you will sit here? And why do you pervert the minds of the sons of Israel not to cross into the land which the Lord gives to them? Did not your fathers do thus, when I sent them from Kadesh Barnea to understand the land? And they went up to the valley of the cluster, and they observed the land, and they turned away the heart of the sons of Israel, so that they would not enter into the land which the Lord gave to them. And the Lord was angered in wrath on that day, and he swore, saying, If these people who came up out of Egypt, from twenty years old and above, who know good and evil, will see the land which I swore to Abraham and Isaac and Jacob, for they have not followed me

Except Caleb son of Jephunneh the separated one, and Joshua son of Nun, because they followed after the Lord. And the Lord was angered in wrath upon Israel, and scattered them in the wilderness forty years, until all the generation doing evil before the Lord was consumed. Behold, you have risen up in place of your fathers, a destruction of sinful men, to add still more to the anger of the Lord's wrath upon Israel. Because you will turn away from him to further abandon him in the wilderness, and you will bring lawlessness upon this whole congregation.

And they came to him and said, We will build sheep farmsteads here for our cattle, and cities for our baggage. And we, having armed ourselves as an advance guard before the sons of Israel until we lead them into their own place, and our baggage will remain in fortified cities because of the inhabitants of the land. We will not return to our houses until the sons of Israel are divided, each to his inheritance. And we shall no longer inherit with them from beyond the Jordan and further, because we have received our lots in the beyond of the Jordan in the east.

And Moses said to them, If you do according to this word, if you arm yourselves before the Lord for war, and all your armed men will pass by the Jordan before the Lord, until his enemy is destroyed from before him, And the land be subdued before the Lord, and after these things you shall return, and you will be guiltless before the Lord and before Israel, and this land shall be yours as a possession before the Lord. If you do not do thus, you will sin before the Lord, and you will know your sin when the evils overtake you. And you will build for yourselves cities for your baggage and farmsteads for your cattle, and you shall do what comes out of your mouth.

And the sons of Reuben and the sons of Gad said to Moses, saying, Your servants will do as our Lord commands. Our baggage, and our women, and all our cattle will be in the cities of Gilead. But all your servants will pass over armed and arrayed before the Lord into the war, in the manner the lord says.

And Moses appointed to them Eleazar the priest, and Joshua son of Nun, and the rulers of the families of the tribes of Israel. And Moses said to them, if the sons of Reuben and the sons of Gad cross over the Jordan with you, all armed for war before the Lord, and you subdue the land before you, then you shall give to them the land of Gilead as a possession. But if they do not cross over armed with you into the war before the Lord, then you shall bring across their baggage, their women, and their cattle before you into the land of Canaan, and they shall inherit together with you in the land of Canaan. And the sons of Reuben and the sons of Gad answered, saying, Whatever the Lord says to his attendants, we will do. We will cross armed before the Lord into the land of Canaan, and you shall give the possession to us beyond the Jordan.

And Moses gave to the sons of Gad, and to the sons of Reuben, and to the half tribe of Manasseh the sons of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land and the cities with their borders, the cities of the land around. And the sons of Gad built Dibon, and Ataroth, and Aroer, and Sophar, and Jazer, and they raised them, and Namram and Baitharan, fortified cities and sheep farmsteads. And the sons of Reuben built Heshbon, and Elealeh, and Kiriathaim, And Beelmeon, surrounded, and Sebama, and they named the cities which they built according to their own names. And the son of Machir, son of Manasseh, went to Gilead and took it, and destroyed the Amorite dwelling in it. And Moses gave Gilead to Machir the son of Manasseh, and he dwelt there.

And Jair of Manasseh went and took their farmsteads, and named them the farmsteads of Jair. And Nabau went and took Kohath and its villages, and he named them Naboth from his name.

33

And these are the stages of the sons of Israel, as they went out of the land of Egypt with their forces under the hand of Moses and Aaron. And Moses wrote their departures and their stages through the word of the Lord, and these are the stages of their journey. They departed from Rameses in the first month, on the fifteenth day of the first month, the next day after the passover the sons of Israel went out with a high hand before all the Egyptians. And the Egyptians were burying all their dead whom the Lord struck, every firstborn in the land of Egypt, and upon their gods the Lord executed vengeance. And having departed from Rameses, the sons of Israel encamped at Succoth. And having departed from Succoth, they encamped at Buthan, which is a part of the wilderness. And they departed from Buthan and encamped at the mouth of Eiroth, which is opposite Beelsephon, and they encamped opposite Magdolou. And they departed from opposite Eiroth, and they crossed the middle of the sea into the wilderness, and they went a journey of three days through the wilderness, and they encamped in Pikriais. And they departed from the Bitter waters and came to Elim, and in Elim there were twelve springs of water and seventy palm trees, and they

encamped there beside the water. And they departed from Elim, and they encamped upon the Red Sea. And they departed from the Red Sea, and they encamped in the wilderness of Sin.

And they departed from the wilderness of Sin and encamped at Rephaka. And they departed out of Rephaka and encamped in Ailous. And they departed from Ailous, and they encamped in Raphidin, and there was not water there for the people to drink. And they departed from Raphidin and encamped in the wilderness of Sinai. And they departed from the wilderness of Sinai, and they encamped at the tombs of desire. And they departed from the tombs of desire, and they encamped in Aseroth. And they departed from Aseroth and encamped in Rathamah.

And they departed from Rathamah and encamped in Remmon Phares. And they departed from Rimmon Perez, and they encamped at Lebonah. And they departed from Lebona and encamped at Rissan. And they departed from Rissan and encamped at Makellath. And they departed from Makellath and encamped at Shapher. And they departed from Shapher and encamped at Charadath. And they departed from Charadath and encamped at Makeloth. And they departed from Makeloth and encamped at Kataath. And they departed from Kataath and encamped at Tarath. And they departed from Tarath and encamped at Mathekka. And they departed from Mathekka and encamped at Selmona. And they departed from Selmona and encamped at Masouruth. And they departed from Masouruth,

and they encamped in Benaiah. And they departed from Banaiah, and they encamped at the mountain Gadgad.

And they departed from the mountain of Gadgad, and they encamped at Etebatha. And they departed from Etebatha and encamped at Ebronah. And they departed from Ebronah, and they encamped at Ezion Geber. And they departed from Ezion Geber and encamped in the wilderness of Sin, and they departed from the wilderness of Sin and encamped in the wilderness of Paran; this is Kadesh. And they departed from Kadesh, and they encamped at Mount Hor near the land of Edom.

And Aaron the priest went up through the command of the Lord, and he died there in the fortieth year of the departure of the sons of Israel from the land of Egypt, in the fifth month, on the first day of the month. And Aaron was one hundred and twenty-three years old when he died on Mount Hor. And the Canaanite king Arad, who dwelt in the land of Canaan, heard when the sons of Israel were entering, And they departed from Hor, the mountain, and they encamped at Selmonah. And they departed from Selmona and encamped at Phinon. And they departed from Phinon and encamped in Oboth.

And they departed from Oboth, and they encamped in Ai, in the region beyond the borders of Moab. And they departed from Ai and encamped at Dibon Gad. And they departed from Dibon Gad, and they encamped in Almon Diblathaim. And they departed from Gelmon Deblathaim, and they encamped upon

the mountains of Abarim, opposite Nabau. And they departed from the mountains of Abarim and encamped on the west of Moab, by the Jordan across from Jericho. And they encamped beside the Jordan between Aesimoth and Belsa, which is to the west of Moab.

And the Lord spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, Speak to the sons of Israel, and you will say to them, you are crossing over the Jordan into the land of Canaan. And you shall destroy all the inhabitants in the land before your face, and you shall remove their lookout points, and you shall destroy all their molten idols, and you shall remove all their pillars. And you shall destroy all the inhabitants of the land, and you will dwell in it, for I have given their land to you as an inheritance. And you shall inherit their land by lot according to your tribes; to the more numerous you shall increase their possession, and to the fewer you shall decrease their possession; wherever his name goes out, there his will be; according to the tribes of your families you will inherit. If you do not destroy the inhabitants upon the earth from before your face, then those whom you leave of them will be thorns in your eyes and arrows in your sides, and they will be enemies to you upon the earth upon which you will dwell. And it will be that just as I decided to do to them, I will do to you.

And the Lord spoke to Moses, saying, Command the sons of Israel, and you will say to them, You are entering into the land of Canaan; this will be to you an inheritance, the land of Canaan with its borders. And the side toward the South will be to you from the wilderness of Sin until it follows Edom, and the boundaries toward the south will be to you from the part of the Salt Sea from the east. And the boundaries will surround you from the South to the ascent of Akrabbim, and will pass by Ennak, and its outlet will be to the South of Kadesh-Barnea, and will go out to the settlement of Arad, and will pass by Asemona. And the boundaries will go around from Asemona to the torrent of Egypt, and the outlet will be the sea. And the sea boundaries will be to you the great sea as the border; this will be to you the sea boundaries.

And this will be to you the boundaries toward the north: from the great sea you shall measure for yourselves beside the mountain, the mountain. And from the mountain you shall measure the mountain to them as they enter Hamath, and its outlet will be at the boundaries of Saradak. And the boundaries will go out to Dephrona, and its outlet will be Arsenain; this will be your boundaries from the North. And the boundaries will go down from Sephephamar to Bela from the east upon the springs, and the boundaries will go down from Bela upon the back of the sea of Chinnereth from the east. And the boundaries will go down from Sephamar to Bela from the east upon the springs, and the boundaries will go down from Bela upon the back of the sea of Chinnereth from the east. And the boundaries will go

down to the Jordan, and the outlet will be the Salt Sea. This will be your land with its boundaries all around.

And Moses commanded the sons of Israel, saying, This is the land which you shall inherit by lot, in the manner the Lord commanded to give it to the nine tribes and the half tribe of Manasseh. Because the tribe of the sons of Reuben and the tribe of the sons of Gad, according to their ancestral houses, and the half tribe of Manasseh obtained their lots. Two tribes and half a tribe took their lots beyond the Jordan near Jericho from the south toward the east.

And the Lord spoke to Moses, saying, These are the names of the men who will inherit the land to you: Eleazar the priest and Joshua the son of Nun. And you will take one ruler from each tribe to inherit the land for you.

And these are the names of the men of the tribe of Judah: Caleb son of Jephunneh. Of the tribe of Simeon, Salamiel son of Semiud. Of the tribe of Benjamin, Eldad son of Chaslon, Of the tribe of Dan, the ruler was Bakchir son of Egli. Of the sons of Joseph, of the tribe of the sons of Manasseh, the ruler Aniel, son of Souphi. Of the tribe of the sons of Ephraim, the ruler Kemuel son of Sabathan. Of the tribe of Zebulun, the ruler Elizaphan son of Parnach. Of the tribe of the sons of Issachar, the ruler Phaltiel son of Uzzah. Of the tribe of the sons of Asher, the ruler Achior son of Salami. Of the tribe of Naphtali, the ruler Phadael son of Iamioud.

The Lord commanded these to divide the land among the sons of Israel in Canaan.

35

And the Lord spoke to Moses in the west of Moab beside the Jordan near Jericho, saying, Command the sons of Israel, and they will give to the Levites cities to dwell in from the inheritances of their possession, and they will give to the Levites the suburbs of the cities around them. And the cities will be for them to dwell in, and their enclosures will be for their cattle, and all their quadrupeds. And the adjoining lands of the cities which you shall give to the Levites shall extend from the wall of the city outward two thousand cubits around. And you shall measure outside of the city: the side toward the east two thousand cubits, and the side toward the south two thousand cubits, and the side toward the sea two thousand cubits, and the side toward the north two thousand cubits, and the city will be in the middle of this to you, and the borders of the cities. And you shall give the cities to the Levites: the six cities of refuge which you shall give for the murderer to flee there, and in addition to these, forty-two cities. All the cities you shall give to the Levites: forty-eight cities, these, and their suburbs. And the cities which you shall give from the possession of the sons of Israel—from those with many, many cities, and from those with fewer, fewer cities—each according to his inheritance which they will inherit, they shall give from the cities to the Levites.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, you are crossing over the Jordan into the land of Canaan. And you shall set apart to yourselves cities; they will be places of refuge to you for the murderer to flee there, every one having struck a soul unintentionally. And the cities will be places of refuge to you from the avenger of the blood, and the murderer will not die until he stands before the congregation for judgment. And the six cities which you shall give will be places of refuge to you. The three cities you shall give beyond the Jordan, and the three cities you shall give in the land of Canaan.

A refuge will be to the sons of Israel, and to the stranger, and to the sojourner among you. These cities will be a refuge for everyone who has struck a soul unintentionally to flee there.

If he strikes him with an iron vessel, and he dies, he is a murderer; let the murderer be put to death. But if with a stone from the hand by which he will die, he strikes him, and he dies, he is a murderer; the murderer shall be put to death. If someone strikes another with a wooden object in his hand that could cause death, and he dies, he is a murderer; the murderer shall be put to death.

The avenger of the blood will kill the murderer; when he meets him, he will kill him. If through enmity he pushes him, and throws any vessel upon him from ambush, and he dies, Or if in wrath he struck him with his hand, and he dies, let the one who

struck him be put to death, for he is a murderer. Let the murderer be put to death. The avenger of blood shall kill the murderer when he meets him.

But if suddenly, not through enmity, he pushes him, or throws any object upon him, not from ambush, or with every stone by which someone will die, not knowing it, and it falls upon him, and he dies, but he was not his enemy, nor was he seeking to harm him, And the congregation will judge between the one who struck and the avenger of the blood according to these judgments. And the congregation will deliver the murderer from the avenger of the blood, and the congregation shall restore him to the city of his refuge where he fled, and he will dwell there until the great priest dies, whom they anointed with the holy oil.

But if the murderer goes out beyond the boundaries of the city into which he fled there, And if the avenger of blood finds him outside the borders of his city of refuge, and the avenger of blood murders the murderer, he is not guilty. For let him dwell in the city of refuge until the great priest dies, and after the great priest dies, the one who murdered shall return to the land of his possession.

And these things will be to you an ordinance of judgment for your generations in all your dwellings. Everyone who has struck a soul, through witnesses you shall put to death the murderer, and one witness shall not testify against a soul to put it to death. And you will not receive ransom for the life from the murderer

who is guilty and deserves to be killed, for he shall be put to death. You will not receive ransom for the one who flees into a city of refuge, to dwell again upon the earth, until the great priest dies. And you shall not murder the land in which you dwell, for this blood murders the land, and the land will not be atoned from the blood that has been shed upon it, but upon the blood of the one pouring it out. And you shall not defile the land upon which you dwell, upon which I dwell among you, for I am the Lord dwelling in the midst of the sons of Israel.

36

And the rulers of the tribe of the sons of Gilead son of Machir son of Manasseh from the tribe of the sons of Joseph approached and spoke before Moses and before Eleazar the priest and before the rulers of the ancestral houses of the sons of Israel, And they said, The Lord commanded our lord to give the land of the inheritance by lot to the sons of Israel, and the Lord commanded our lord to give the inheritance of Zelophehad our brother to his daughters. And they will be wives to one of the tribes of the sons of Israel, and their lot will be taken away from the possession of our fathers, and will be added into the inheritance of the tribe to whom they become wives, and it will be taken away from the lot of our inheritance. But if the release of the sons of Israel becomes, their inheritance will be added to the inheritance of the tribe to which they become wives, and their inheritance will be taken away from the inheritance of the

tribe of our families.

And Moses commanded the sons of Israel through the command of the Lord, saying, Thus the tribe of the sons of Joseph say. This is the word the Lord commanded the daughters of Zelophehad, saying, Let them become wives to whomever pleases them, provided they become wives to men from their father's people. And the inheritance shall not be transferred among the sons of Israel from tribe to tribe, because the sons of Israel shall each hold fast to the inheritance of the tribe of his family. And every daughter inheriting an inheritance from the tribes of the sons of Israel shall be wives to one of the people of her father's tribe, so that the sons of Israel may each inherit his paternal inheritance. And the lot will not be transferred from one tribe to another tribe, but the sons of Israel shall each hold fast to his inheritance.

In the manner which the Lord commanded Moses, thus did the daughters of Zelophehad. And Tirzah and Egla and Milcah and Noah and Malaa, the daughters of Zelophehad, became the cousins of them. They became wives from the people of Manasseh, sons of Joseph, and their inheritance came upon the tribe of their father's people. These are the commandments and the ordinances and the judgments which the Lord commanded by the hand of Moses in the west of Moab by the Jordan near Jericho.

Deuteronomy

1

These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness toward the west near the Red Sea, between Paran, Tophel, Lobe, Aulon, and Katachrusea. Eleven days from Horeb by way of Mount Seir until Kadesh Barnea. And it happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to all the sons of Israel, according to all that the Lord had commanded him concerning them, after the striking Sihon king of the Amorites who lived in Heshbon, and Og king of Bashan who lived in Ashtaroth and in Edrei, In the region beyond the Jordan in the land of Moab, Moses began to explain this law, saying, The Lord our God spoke to us in Horeb, saying, Let it be enough for you to dwell in this mountain. Turn back and depart, you, and enter into the mountain of the Amorites and to all the neighbors of the Arabah, into the mountain and the plain, and to the South and the coast, the land of the Canaanites and the Anti-Lebanon, until the great river, the river Euphrates. See, he has handed over the

land before you; having entered, take possession of the land which I swore to your fathers—to Abraham, and Isaac, and Jacob—to give to them and to their seed with them.

And I said to you at that time, saying, I will not be able to bear you alone. The Lord your God has multiplied you, and behold, today you are as the stars of heaven in multitude. May the Lord, the God of your fathers, add to you a thousandfold as you are, and bless you just as he spoke to you. How will I be able alone to bear your toil and your substance and your disputes? Give for yourselves wise and knowledgeable and intelligent men from your tribes, and I will appoint them as your leaders. And you answered me and said, The word that you spoke to do is good. And I took from among you men who were wise and knowledgeable and intelligent, and I appointed them to lead over you as commanders of thousands, and commanders of hundreds, and commanders of fifties, and commanders of tens, and officers for your judges. And I commanded your judges at that time, saying, Hear the cases between your brothers, and judge justly between a man and his brother and his sojourner. You shall not show partiality in judgment; you shall judge the small and the great alike, you shall not show partiality to any man, because the judgment is God's, and any case which is too hard for you, you shall bring to me, and I will hear it. And I commanded you at that time all the words which you shall do.

And having departed from Horeb, we went through all that great and fearful wilderness which you saw, by way of the

mountain of the Amorite, just as the Lord our God commanded us, and we came to Kadesh Barnea. And I said to you, You have come to the mountain of the Amorite, which the Lord our God gives to you. See, the Lord your God has handed over the land to you. Go up and take possession of it in the manner which the Lord, the God of your fathers, said to you. Do not fear or be dismayed. And you all came to me and said, Let us send men ahead of us, and let them spy out the land for us, and let them bring back word to us about the way by which we should go up, and the cities into which we shall enter. And the word pleased me, and I took twelve men from you, one man from each tribe. And having turned back, they went up into the mountain and came to the valley of the cluster of grapes, and they spied it out. And they took in their hands some of the fruit of the land, and they brought it to you, and they said, The land which the Lord our God gives to us is good.

And you were not willing to go up, but you disobeyed the word of the Lord our God. And you murmured in your tents, and you said, Because the Lord hates us, he led us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us. Where are we going up? But your brothers turned away your heart, saying, A nation great and numerous and more powerful than us, and great fortified cities reaching to heaven, and we have even seen sons of giants there. And I said to you, Do not be terrified, nor be afraid of them. The Lord your God, who goes before you, will himself fight together with you against them according to all that he did for you in the land of Egypt and in

this wilderness which you saw, the way of the mountain of the Amorite, as the Lord carried you Your God sustained you as a man sustains his son, all along the way you walked until you came to this place.

And in this matter you did not believe the Lord our God. who goes before you first on the way to choose a place for you, guiding you by fire at night, showing you the way on which you should go, and by a cloud during the day.

And the Lord heard the voice of your words, and having been provoked, he swore, saying, If any of these men will see this good land which I swore to their fathers, except Caleb son of Jephunneh, he will see it, and to him I will give the land upon which he set foot, and to his sons, because he was devoted to the Lord. And the Lord was angry with me because of you, saying, Nor shall you enter there. Joshua son of Nun, the one standing by you, this one will enter there; strengthen him, because he will cause Israel to inherit it. And every young child who does not know today good or evil, these will enter there, and to these I will give it, and they will inherit it. And you, having turned back, camped in the wilderness on the way to the Red Sea.

And you answered and said, We have sinned before the Lord our God. We will go up and fight according to all that the Lord our God commanded us. And each one having taken up his weapons of war and having gathered together, you go up into the mountain. And the Lord said to me, Say to them, You shall

not go up, nor shall you fight, for I am not with you, and you shall be crushed before your enemies. And I spoke to you, and you did not listen to me, and you transgressed the word of the Lord, and having acted violently, you went up into the mountain. And the Amorite dwelling in that mountain went out to meet you, and pursued you as the bees might do, and wounded you from Seir until Hormah. And having sat down, you wept before the Lord our God, and the Lord did not hear your voice, nor did he pay attention to you.

And you sat in Kadesh many days, as many days as you ever sat.

2

And having turned back, we departed into the wilderness by way of the Red Sea, in the manner which the Lord spoke to me, and we encircled Mount Seir for many days. And the Lord said to me, Let it be enough for you to circle this mountain; therefore turn back toward the North. And command the people, saying, You pass through the borders of your brothers, the sons of Esau, who dwell in Seir, and they will fear you, and they will beware of you exceedingly. Do not engage them in war, for I will not give you any of their land, not even a footstep, because I have given by lot to the sons of Esau the mountain of Seir. Buy food from them with silver and eat, and receive water from them by measure with silver and drink. For the Lord our God blessed you in every work of your hands; take note how you passed through

that great and fearful wilderness. Behold, forty years the Lord your God has been with you; you have not lacked a thing.

And we passed by our brothers, the sons of Esau, the inhabitants in Seir, beside the way of the Arabah from Aijalon and from Ezion Geber, and having turned we passed through the way of the wilderness of Moab. And the Lord said to me, Do not be hostile to the Moabites, and do not engage them in war, for I will not give you any of their land as an inheritance, for I have given Aroer to the sons of Lot to inherit. The Ommin formerly had settled upon it, a nation great and numerous and strong, just as the Anakim. These will be considered Rephaim, just as the Anakim, and the Moabites call them Emim. And in Seir the Horite dwelt earlier, and the sons of Esau destroyed them and exterminated them from before their face. And they settled in their place, in the same manner that Israel did to the land of his inheritance, which the Lord has given to them. Now therefore arise and depart, and pass through the ravine of Zaret.

And the days which we journeyed from Kadesh Barnea until we passed the ravine Zaret were thirty-eight years, until all the generation of warrior men fell, dying from the camp, as the Lord swore. God destroyed them. And the hand of God was upon them to destroy them from the midst of the camp until they perished.

And it happened when all the warriors had fallen dying from the midst of the people, that he spoke The Lord said to me, You

will pass through the boundaries today. Moab, Aroer, And you shall come near the sons of Ammon, but do not be hostile to them, nor engage them in war, for I will not give any of the land of the sons of Ammon to you as an inheritance, because I have given it to the sons of Lot as an inheritance. It will be reckoned as the land of Rephaim, for the Rephaim dwelt upon it formerly, and the Ammonites call them Zamzummim. A nation great and numerous and stronger than you, just as the Anakim, and the Lord destroyed them before them, and they inherited and settled in their place until this day. Just as they did to the sons of Esau dwelling in Seir, in which manner they destroyed the Horites from before them, and they inherited them, and they settled in their place until this day. And the Euaioi dwelling in Asedoth as far as Gaza, and the Cappadocians who had gone out from Cappadocia, destroyed them and settled in their place.

Now therefore arise and depart, and cross over the ravine Arnon. Behold, I have given into your hands Sihon king of Heshbon the Amorite and his land. Begin to inherit it, engage him in war this day. Begin to put your trembling and your fear upon all the nations under heaven, who having heard your name will be troubled, and they will have pains before your face.

And I sent ambassadors out of the wilderness of Kedemoth to Sihon king of Heshbon with peaceful words, saying, I will pass through your land; I will go on the road. I will not turn aside to the right nor to the left. You shall sell me food for silver, and I

will eat, and you shall sell me water for silver, and I will drink, except that I will pass through on foot, As the sons of Esau dwelling in Seir did to me, and the Moabites dwelling in Aroer, until I pass by the Jordan into the land which the Lord our God gives to us. And Sihon king of Heshbon was not willing to let us pass through his land, because the Lord our God hardened his spirit and strengthened his heart, so that he might be delivered into your hands as in this day.

And the Lord said to me, Behold, I have begun to deliver before you Sihon king of Heshbon the Amorite and his land. Begin to take possession of his land. And Sihon king of Heshbon went out to meet us, he and all his people, to war at Jahaz. And the Lord our God delivered him before our face, and we struck him and his sons and all his people. And we captured all of his cities at that time, and we utterly destroyed every city in succession, and their women and their children; we left none alive. We plundered only the cattle, and we took the spoils of the cities. From Aroer, which is beside the edge of the torrent Arnon, and the city that is in the valley, and as far as the mountain of Gilead, there was not a city which escaped us. The Lord our God delivered all of them into our hands. Except near the sons of Ammon we did not approach all the adjoining areas of the torrent Jabbok, and the cities in the hill country, just as the Lord our God commanded us.

And having turned back, we went up the way into Bashan, and Og king of Bashan went out to meet us, he and all his people for war at Edraim. And the Lord said to me, Do not fear him, because I have delivered him into your hands, and all his people, and all his land, and you will do to him just as you did to Sihon king of the Amorites, who dwelt in Heshbon. And the Lord our God delivered him into our hands, and Og king of Bashan, and all his people, and we struck him down, leaving none of his descendants.

And we captured all of his cities in that time; there was not a city which we did not take from them—sixty cities, all the surrounding regions of Argob of king Og in Bashan, All cities were fortified, with high walls, gates and bars, except the cities of the Perizzites which were exceedingly many. We utterly destroyed them, just as we did to Sihon king of Heshbon, and we utterly destroyed every city in succession, and the women and the children. And all the cattle and the spoils of the cities we plundered for ourselves.

And we took at that time the land from the hands of two kings of the Amorites, who were beyond the Jordan from the torrent Arnon and as far as Hermon, The Phoenicians call Hermon Sanior, and the Amorite named it Sanir. All the cities of Misor, and all Gilead, and all Bashan until Elcha and Edraim, cities of the kingdom of Og in Bashan, Because only Og king of Bashan was left from the Rephaim, behold his bed, a bed of iron. Behold, this is in the territory of the sons of Ammon, nine cubits its

length and four cubits its width by the cubit of a man. And we inherited that land at that time from Aroer, which is beside the edge of the torrent Arnon, and half of the mountain of Gilead, and its cities I gave to Reuben and to Gad. And the remainder of Gilead, and all the kingdom of Bashan of Og, I gave to the half tribe of Manasseh, and all the surrounding region of Argob, all that Bashan, land of Rephaim, will be reckoned. And Jair son of Manasseh took all the surrounding region of Argob to the borders of Gargasi and the Maacathite. He named them after his name, the Bashan Thauoth of Jaeir, until this day. And to Machir I gave Gilead. And to Reuben and to Gad I have given the region from Gilead to the torrent Arnon, the middle of the torrent being the boundary, and as far as the Jabbok, the torrent being the boundary with the sons of Ammon. And the Arabah and the Jordan boundary of Mahanareth, and as far as the sea of Arabah, the Salt Sea by Asedoth, the Phasga on the east.

And I commanded you at that time, saying, The Lord your God gave you this land by lot; having armed yourselves, go before your brothers the sons of Israel, every able man. Except your women and your children and your cattle, I know that you have many cattle, let them dwell in your cities, which I gave to you, until the Lord gives rest Your God blesses your brothers, just as he blessed you, and they also shall inherit the land which the Lord our God gives to them beyond the Jordan, and you shall return, each to his inheritance, which I gave to you.

And I commanded Joshua at that time, saying, Your eyes have

seen all that the Lord our God did to these two kings; thus will the Lord our God do to all the kingdoms which you are crossing over to there. You shall not fear them, because the Lord our God himself will fight for you.

And I begged the Lord at that time, saying, Lord God, you began to show your servant your strength and your power, and the mighty hand and the uplifted arm, for who is God in heaven or upon the earth who will do as you have done and according to your strength? Having crossed therefore, I will see this good land being beyond the Jordan, this good mountain and the Anti-lebanon.

And the Lord overlooked me because of you, and he did not hear me, and the Lord said to me, Let it be enough for you; do not continue to speak this word. Go up to the summit of the hewn mountain, and look up with your eyes toward the sea and north and south and east, and see with your eyes, because you will not cross this Jordan. And command Joshua and strengthen him and encourage him, because he will cross over before the face of this people, and he will cause them to inherit all the land which you have seen. And we sat down in the valley near the house of Peor.

4

And now Israel, hear the ordinances and the judgments that I teach you today to do, so that you may live and be multiplied,

and having entered, you may inherit the land which the Lord, the God of your fathers, gives to you. You shall not add to the word which I command you, and you shall not take away from it; keep the commandments of the Lord our God, as many as I command you today. Your eyes have seen all that the Lord our God did to Baal peor, because the Lord your God destroyed from among you every man who went after Baal peor. But you who are attached to the Lord your God, you all live today.

See, I have shown you ordinances and judgments as the Lord commanded me, to do thus in the land which you are entering to inherit. And you shall keep and do them, because this is your wisdom and your understanding before all the nations, as many as would hear all these ordinances, and they will say, Behold, a wise and knowledgeable people, this great nation. Because what great nation is there to which God draws near to them as the Lord our God does in all things whenever we call upon him? And what great nation is there to which it has just ordinances and judgments according to all this law, which I give before you today?

Pay attention for yourself, and guard your soul exceedingly, lest you forget all the words which your eyes have seen, and lest they depart from your heart all the days of your life, and you shall teach your sons and your sons sons about the day you stood before the Lord our God in Horeb on the day of the assembly, when he said The Lord said to me, Assemble the people to me, and let them hear my words, so that they may

learn to fear me all the days which they live upon the earth, and they shall teach their sons. And you approached and stood by the mountain, and the mountain was burning with fire up to heaven, with darkness, gloom, and storm. And the Lord spoke to you from the midst of the fire with a voice of words, which you heard, and you saw no likeness, but only a voice, And he reported to you his covenant, which he commanded you to do, the ten words, and he wrote them upon two stone tablets.

And the Lord commanded me at that time to teach you ordinances and judgments, so that you might do them in the land which you are entering to inherit. And you shall guard your souls exceedingly, because you saw no likeness on the day the Lord spoke to you at Horeb on the mountain from the midst of the fire. Do not act lawlessly and make for yourselves a carved image or likeness, any image or likeness of male or female, A likeness of every animal that is upon the earth, a likeness of every winged bird that flies under the heaven, Likeness of every creeping thing that creeps upon the earth, likeness of every fish that is in the waters under the earth. And do not look up to heaven and see the sun and the moon and the stars and all the host of heaven, and be led astray to worship them and serve them, which the Lord your God has assigned to all the nations under heaven. But God took you and led you out of the land of Egypt, out of the iron furnace, to be to him a people of possession, as in this day.

And the Lord God was angry with me concerning the things said

by you, and he swore that I would not pass through this Jordan, and that I would not enter into the land which the Lord your God gives to you as an inheritance. For I am dying in this land, and I am not crossing this Jordan, but you are crossing over, and you will inherit this good land. Pay attention to yourselves, lest you forget the covenant of the Lord our God, which he made with you, and act lawlessly, and make for yourselves a carved likeness of all things which the Lord your God commanded you. That the Lord your God is a consuming fire, a jealous God.

If you beget sons and grandsons, and you remain long upon the earth, and you act lawlessly, and you make a carved likeness of anything, and you do evil before the Lord Your God to provoke him, I testify to you today both heaven and earth, that by destruction you will perish from the earth into which you are crossing over the Jordan there to inherit. You will not live long days upon it, but you will be utterly destroyed. And the Lord will scatter you among all the nations, and you will be left few in number among all the nations into which the Lord will bring you. And you will serve there other gods, the works of men's hands, wood and stone, which will not see, nor hear, nor eat, nor smell. And you will seek the Lord your God there, and you will find him when you seek him with your whole heart and with your whole soul in your affliction, And all these words will find you in the last days, and you will turn to the Lord your God, and you will hear his voice, Because the Lord your God is a compassionate God, he will not abandon you, nor will he destroy you, nor will he forget the covenant of your fathers, which the

Lord swore to them.

Inquire of the former days that occurred before you, from the day God created man upon the earth, and from one end of heaven to the other, whether anything has happened according to this great word, whether such a thing has been heard, whether any nation has heard a voice God living and speaking out of the midst of the fire, in the manner which you have heard and lived, If God tested by entering to take for himself a nation from the midst of a nation in trial, and in signs, and in wonders, and in war, and with a mighty hand, and with a high arm, and in great visions, according to all that the Lord our God did in Egypt before your eyes, so that you may know that the Lord your God is God, and there is no other besides him. From heaven his voice became audible to discipline you, and upon the earth he showed to you his great fire, and you heard his words from the midst of the fire.

Because he loved your fathers, he chose their seed after them, even you, and he himself led you out by his great strength from Egypt, To destroy great nations stronger than you before you, to bring you in to give you their land to inherit, as you have today.

And you will know today, and you will turn back in mind, that the Lord your God is God in heaven above and upon the earth below, and there is no other besides him. And keep his commandments and his statutes, as many as I command you today, so that it may be well with you and your sons after you, so

that you may live long upon the earth which the Lord your God gives you all the days. Then Moses set apart three cities beyond the Jordan to the east. The murderer who kills his neighbor unintentionally, and who was not hating him previously, may flee there and shall take refuge in one of these cities and live. Bosor in the wilderness in the land of the plain for Reuben, and Ramoth in Gilead for Gad, and Golan in Bashan for Manasseh.

This is the law which Moses set before the sons of Israel. These are the testimonies, and the ordinances, and the judgments, as many as Moses spoke to the sons of Israel, after they had gone out of the land of Egypt. In the region beyond the Jordan, in the valley, near the house of Peor, in the land of Sihon king of the Amorites, who dwelt in Heshbon, whom Moses and the sons of Israel struck when they had gone out from the land of Egypt. And they inherited his land, and the land of Og king of Bashan, two kings of the Amorites, who were beyond the Jordan toward the rising of the sun, From Aroer, which is upon the bank of the torrent Arnon, and upon the mountain of Sihon, which is Hermon, all the Arabah beyond the Jordan toward the sunrise, by Asedoth the hewn

5

And Moses called all Israel and said to them, Listen, Israel, to the ordinances and the judgments which I speak in your ears this day, and you will learn them and you shall keep to do them. The

Lord your God made a covenant with you in Horeb. Not with your fathers did the Lord make this covenant, but with you, all of you living here today. Face to face the Lord spoke to you on the mountain out of the midst of the fire. And I was standing between the Lord and you at that time to declare to you the words of the Lord, because you were afraid of the face of the fire, and you did not go up into the mountain, saying I am the Lord your God, who led you out of the land of Egypt, out of the house of slavery.

You shall not have other gods before me.

You shall not make for yourself an image, nor any likeness of all that is in heaven above, and that is in the earth below, and that is in the waters under the earth. You shall not worship them, nor shall you serve them, because I am the Lord your God, a jealous God, repaying the sins of fathers upon children to the third and fourth generation of those who hate me. and showing mercy to thousands of those who love me, and to those who keep my commandments. You shall not take the name of the Lord your God in vain, for the Lord your God will not hold guiltless the one who takes his name in vain.

Guard the day of the sabbath to sanctify it, in the manner the Lord your God commanded you. For six days you shall work and do all your works, But the seventh day is a sabbath to the Lord your God. You shall not do any work in it—you and your son and your daughter, your servant and your maidservant, your ox and

your beast of burden, and all your animals, and the sojourner who sojourns among you—so that your servant and your maidservant and your beast of burden may rest, just as you. And you shall remember that you were a servant in the land of Egypt, and the Lord your God led you out from there with a mighty hand and with a high arm; through this the Lord your God commanded you to keep the day of the sabbaths and to sanctify it. Honor your father and your mother, as the Lord your God commanded you, so that it may be well with you, and so that you may live long upon the earth which the Lord your God gives to you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor with false testimony. You shall not desire your neighbor's wife, you shall not desire your neighbor's house, neither his field, neither his servant, neither his maidservant, neither his ox, neither his beast of burden, neither all his livestock, neither all that belongs to your neighbor.

These words the Lord spoke to all your congregation on the mountain out of the midst of the fire, darkness, gloom, and storm, with a great voice, and he added nothing more, and he wrote them upon two stone tablets and gave them to me. And it happened that when you heard the voice from the midst of the fire, and the mountain was burning with fire, all the leaders of your tribes and your council of elders approached me, And you were saying, Behold, the Lord our God showed us his glory, and we heard his voice from the midst of the fire. On this day we saw that God will speak to man, and he will live. And now let us not

die, because this great fire will consume us if we continue to hear the voice of the Lord our God, and we shall die. For who is there of all flesh that has heard the voice of the living God speaking out of the midst of the fire, as we have, and will live? Approach, and hear all that the Lord our God would say, and you shall speak to us all that the Lord our God will speak to you, and we will hear, and we will do.

And the Lord heard the voice of your words as you were speaking to me, and the Lord said to me, I have heard the voice of the words of this people, all that they spoke to you; they have spoken rightly in all that they said. Who will grant that their heart be thus within them, so that they may fear me and keep all my commandments all the days, so that it may be well with them and with their sons forever? Go, I said to them, turn back to your houses. But you stand here with me, and I will speak to you the commandments and the ordinances and the judgments that you will teach them, and let them do thus in the land that I give to them as an inheritance. And you shall keep to do in the manner which the Lord your God commanded you; you shall not turn aside to the right nor to the left. You shall walk in all the way which the Lord your God commanded you, so that he may give you rest, and it may be well with you, and you may live long upon the earth which you will inherit.

And these are the commandments and the ordinances and the judgments which the Lord our God commanded to teach you to do in the land into which you are entering to inherit it. So that you may fear the Lord your God, keep all his ordinances and his commandments which I command to you today, you and your sons and the sons of your sons all the days of your life, so that you may live long.

And hear, Israel, and take care to do, so that it may be well with you, and so that you may multiply exceedingly, just as the Lord the God of your fathers spoke to give to you a land flowing with milk and honey. And these are the ordinances and the judgments, as many as the Lord commanded the sons of Israel in the wilderness, when they had gone out from the land of Egypt. Listen Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your mind, and with all your soul, and with all your strength. And these words, as many as I command to you today, will be in your heart and in your soul. And you will teach them to your sons, and you will speak of them when sitting in your house, and when walking on the way, and when lying down, and when rising up. And you shall bind them as a sign upon your hand, and it will be unshaken before your eyes. And you shall write them upon the doorposts of your houses and of your gates.

And it will be when the Lord your God brings you into the land which he swore to your fathers, to Abraham, and to Isaac, and to Jacob, to give to you great and good cities which you did not

build, Houses full of all good things which you did not fill, cisterns hewn out which you did not hew out, vineyards and olive groves which you did not plant, and having eaten and having been filled, take heed for yourself that you do not forget The Lord your God who brought you out of the land of Egypt, from the house of slavery. You shall fear the Lord your God, and you shall serve him alone, and you shall cling to him, and you shall swear by his name.

Do not go after other gods from among the gods of the nations surrounding you, because the Lord your God is a jealous God in your midst, lest the Lord your God, being angry in wrath against you, destroy you from the face of the earth.

You shall not tempt the Lord your God, as you tested him in the trial. You shall diligently keep the commandments of the Lord your God, the testimonies, and the ordinances that he commanded to you. And you shall do what is pleasing and good before the Lord your God, so that it may be well with you, and you may enter and inherit the good land, which the Lord swore to your fathers, to drive out all your enemies before you, as the Lord spoke.

And it will be whenever your son asks you tomorrow, saying, What are the testimonies, the ordinances, and the judgments that the Lord our God commanded us? And you will say to your son, We were servants to Pharaoh in the land of Egypt, and the Lord led us out from there with a mighty hand and with an

uplifted arm. And the Lord gave great and terrible signs and wonders in Egypt against Pharaoh and his house before our eyes, And he led us out from there to give us this land, which he swore to give to our fathers. And the Lord commanded us to do all these ordinances, to fear the Lord our God, so that it may be well with us all the days, so that we may live just as today. And mercy will be shown to us if we keep all these commandments before the Lord our God, as he commanded us.

7

If the Lord your God brings you into the land which you are entering to inherit, and he drives out great nations from before you—the Hittite and Girgashite and Amorite and Canaanite and Perizzite and Hivite and Jebusite, seven nations more numerous and stronger than you— And the Lord your God will deliver them into your hands, and you will strike them down; you will utterly destroy them. You will not make a covenant with them, nor will you show them mercy. Neither shall you marry with them; you shall not give your daughter to his son, and you shall not take his daughter for your son. For he will turn your son away from me, and he will serve other gods, and the Lord will be angry with you, and will destroy you quickly. But thus you shall do to them: you shall tear down their altars, and you shall shatter their pillars, and you shall cut down their groves, and you shall burn their carved images of their gods with fire. Because you are a holy people to the Lord your God, and the

Lord your God chose you to be his treasured possession from all the nations that are upon the face of the earth.

The Lord did not choose you because you are numerous among all the nations; the Lord chose you, for you are few among all the nations. But because the Lord loves you, and keeps the oath which he swore to your fathers, the Lord led you out with a mighty hand, and the Lord redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. And you will know that the Lord your God is a faithful God, keeping covenant and mercy to those who love him and to those who keep his commandments for a thousand generations. And he repays those who hate him to their face by destroying them, and he will not delay; to those who hate him, he will repay them to their face.

And you shall keep the commandments, the ordinances, and these judgments that I command you to do today. And it will be when you hear these ordinances and keep and do them, the Lord your God will guard for you the covenant and the mercy which he swore to your fathers. And he will love you, and will bless you, and will multiply you, and will bless the offspring of your womb, and the fruit of your earth, your grain, and your wine, and your oil, the herds of your oxen, and the flocks of your sheep upon the earth, which the Lord swore to your fathers to give to you. Blessed you will be among all the nations; there will not be among you a barren male or female, nor among your livestock. And the Lord your God shall remove from you all

sickness and all the evil diseases of Egypt which you have seen and as many as you knew. He shall not put them upon you, but he shall put them upon all those who hate you.

And you shall eat all the spoils of the nations which the Lord your God gives to you. Your eye will not spare them, and you shall not serve their gods, because this is a stumbling block to you.

If you say in your mind, This nation is much greater than I, how will I be able to destroy them? You shall not fear them; you will surely remember all that the Lord your God did to Pharaoh and all the Egyptians. The great trials that your eyes saw, the signs and those great wonders, the mighty hand and the uplifted arm—as the Lord your God brought you out, so the Lord your God will do to all the nations whose presence you fear. And the Lord your God will send the hornets against them, until those remaining and those hidden from you are destroyed. You will not be struck before them, because the Lord your God is with you, a great and mighty God. And the Lord your God will consume these nations from before you little by little; you will not be able to consume them quickly, so that the land does not become desolate, and the wild beasts multiply against you. And the Lord your God will deliver them into your hands, and you will destroy them with great destruction until you utterly destroy them. And he will deliver their kings into your hands, and you will destroy their name from that place. No one will stand against your face until you utterly destroy them.

The carved images of their Gods you shall burn with fire, you shall not desire silver, nor shall you take gold from them for yourself, lest you stumble through it, because it is an abomination to the Lord your God. And you shall not bring an abomination into your house, and you will be a cursed thing just as this, you will abhor it with abhorrence, and you will detest it with detestation, because it is a cursed thing.

8

All the commandments which I command you today you shall keep to do, so that you may live and be multiplied, and enter and inherit the land which the Lord your God swore to your fathers. And you shall remember all the way which the Lord your God led you in the wilderness, so that he might humble you and test you, and that what was in your heart might be known, whether you would keep his commandments or not. And he afflicted you, and he caused you to hunger, and he fed you the manna, which your fathers did not know, so that he might declare to you that man will not live upon bread alone, but man will live upon every word proceeding through the mouth of God. Your garments did not wear out from you, your sandals did not wear out from you, your feet did not become calloused, behold forty years.

And you will know in your heart that as a man disciplines his son, thus the Lord your God will discipline you. And you shall

keep the commandments of the Lord your God to walk in his ways, and to fear him.

For the Lord your God will bring you into a good and abundant land, where torrents of waters and springs of the depths go forth through the plains and through the mountains, A land of wheat and barley, vines, fig trees, pomegranates, a land of olive oil and honey, A land upon which you shall not eat your bread in poverty, and you will not be in need of anything upon it, a land whose stones are iron, and from whose mountains you will mine bronze.

And you shall eat and be filled, and you will bless the Lord your God upon the good earth which he has given to you. Take heed for yourself that you do not forget the Lord your God, by failing to guard his commandments, and the judgments and his ordinances, which I command you today, Not having eaten and been filled, and having built good houses and dwelt in them, and when your oxen and your sheep have multiplied to you, and silver and gold have multiplied to you, and all that you will have has multiplied to you, you are exalted in heart and forget the Lord your God, who brought you out from the land of Egypt, from the house of slavery, of the one who brought you through the great and fearful wilderness, where there were biting serpents and scorpions and thirst, where there was no water, who brought out to you from the sheer rock a spring of water, of the one who fed you the manna in the wilderness which you did not know, and your fathers did not know, so that he might

humble you and test you, and do good to you in the latter days. Do not say in your heart, My strength and the power of my hand have made this great strength for me. And you shall remember the Lord your God, for he himself gives you strength to gain wealth, so that he might establish his covenant which the Lord swore to your fathers, as it is today.

And it will be if you utterly forget the Lord your God, and you go after other gods, and you serve them, and you worship them, I call to witness against you today both heaven and earth, that you will utterly perish. Just as the Lord God destroys the remaining nations before you, so you will perish, because you did not listen to the voice of the Lord your God.

9

Listen Israel, you are crossing the Jordan today to enter and inherit nations greater and stronger than you, great and fortified cities reaching to heaven, A people great and numerous and tall, the sons of Anak, whom you know, and of whom you have heard, who can stand against the sons of Anak? And you will know today that the Lord your God will go before you; he is a consuming fire. He will destroy them and turn them away from before you, and will destroy them speedily, just as the Lord said to you. Do not say in your heart when the Lord your God destroys these nations before you, saying, Because of my righteousness the Lord has brought me in to inherit this good

land. Not through your righteousness, nor through the holiness of your heart are you entering to inherit their land, but the Lord will destroy them from before you because of the impiety of these nations, and so that he might establish the covenant which the Lord swore to our fathers Abraham, Isaac, and Jacob.

And you will know today that the Lord your God does not give you this good land to inherit because of your righteousness, because you are a stiff-necked people. Remember, do not forget how many times you provoked the Lord your God in the wilderness, from the day you came out of Egypt until you came into this place, you continued disobeying the Lord.

And in Horeb you provoked the Lord, and the Lord was angry with you and wanted to destroy you, When I was ascending the mountain to take the stone tablets, the tablets of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights. I ate no bread and drank no water. And the Lord gave to me the two stone tablets written with the finger of God, and upon them were written all the words which the Lord spoke to you on the mountain on the day of assembly. And it happened that after forty days and forty nights the Lord gave to me the two stone tablets, the tablets of the covenant. And the Lord said to me, Arise, go down quickly from here, because your people, whom you led out from the land of Egypt, has acted lawlessly. They have quickly transgressed from the way which I commanded them, and they have made for themselves a molten image.

And the Lord said to me, saying, I have spoken to you once and twice, saying, I have seen this people, and behold, they are a stiff-necked people. And now allow me to destroy them, and I will blot out their name from under heaven, and I will make you into a great and strong nation, much more than this. And having turned back, I went down from the mountain, and the mountain was burning with fire up to heaven, and the two tablets of the testimonies were in my two hands. And seeing that you sinned before the Lord your God, and you made for yourselves a molten image, and you transgressed from the way which the Lord commanded you to do, And having taken hold of the two tablets, I threw them from my two hands, and I broke them before you. And I begged before the Lord a second time, just as before, for forty days and forty nights; I ate no bread and I drank no water, concerning all your sins which you sinned in doing evil before the Lord God to provoke him. And I am terrified because of the anger and the wrath, because the Lord was provoked upon you to destroy you, and the Lord heard me also at this time. And he was angry with Aaron to destroy him, and I prayed also concerning Aaron at that time. And I took your sin which you made, the calf, and I burned it in fire, and I ground it, crushing it exceedingly until it became fine, and it became like dust, and I threw the dust into the torrent descending from the mountain.

And in the burning, and in the trial, and in the tombs of desire, you provoked the Lord. And when the Lord sent you out from Kadesh Barnea, saying, Go up and take possession of the land

which I give to you, you disobeyed the word of the Lord your God, and you did not believe him, and you did not listen to his voice. You were disobeying the Lord from the day which he was made known to you. And I begged before the Lord forty days and forty nights, for the Lord had said he would destroy you. And I prayed to God, and I said, Lord, king of the gods, do not utterly destroy your people and your portion, which you redeemed, whom you brought out from the land of Egypt by your great strength, and by your mighty hand, and by your high arm. Remember Abraham and Isaac and Jacob, your attendants, to whom you swore by yourself; do not look upon the hardness of this people, and their impieties, and their sins. Let not those dwelling in the land from where you brought us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he led them out into the wilderness to kill them. And these are your people and your lot, whom you brought out of the land of Egypt by your great strength, and by your mighty hand, and by your high arm.

10

In that time the Lord said to me, Carve for yourself two stone tablets just as the first, and go up to me into the mountain, and you shall make for yourself a wooden ark. And you shall write upon the tablets the words which were in the first tablets which you broke, and you shall put them into the ark. And I made an ark from incorruptible wood, and I hewed the stone tablets like

the first ones, and I went up into the mountain with the two tablets in my hands. And he wrote upon the tablets according to the first writing the ten words, which the Lord spoke to you in the mountain out of the midst of the fire, and the Lord gave them to me. And having turned back, I went down from the mountain and put the tablets into the ark which I had made, and they were there, as the Lord had commanded me. And the sons of Israel departed from Beeroth of the sons of Jakan to Moserah. There Aaron died, and was buried there, and Eleazar his son served as priest instead of him. From there they departed to Gadgad, and from Gadgad to Jotbathah, a land of torrents of water.

In that time the Lord set apart the tribe of Levi, to carry the ark of the covenant of the Lord, to stand before the Lord, to minister and to pray upon his name until this day. Because of this the Levites have no portion and lot among their brothers; the Lord himself is their lot, just as he said to him. And I stood on the mountain forty days and forty nights. And the Lord heard me at this time, and the Lord did not want to destroy you. And the Lord said to me, Go, set out before this people, and let them enter and let them possess the land which I swore to their fathers to give to them.

And now, Israel, what does the Lord your God ask from you but to fear the Lord your God, and to walk in all his ways, and to love him, and to serve the Lord your God with your whole heart and with your whole soul? to keep the commandments of the

Lord your God, and his ordinances, as many as I command you today, so that it may be well with you, Behold, the heaven and the heaven of heaven belong to the Lord your God, the earth and all that is in it. The Lord chose your fathers to love them, and he chose their seed after them, you, among all the nations, as it is this day. And you will circumcise the hardness of your heart, and you will not harden your neck. For the Lord your God is the God of gods and Lord of lords, the great God, both strong and fearful, who shows no partiality and takes no bribes, He executes justice for the stranger, the orphan, and the widow, and loves the stranger, giving him bread and clothing. And you shall love the sojourner, for you were sojourners in the land of Egypt.

You shall fear the Lord your God, and you shall serve him, and you shall cling to him, and you shall swear by his name. This is your boast, and this is your God, who did these great and glorious things for you, which your eyes saw. In seventy souls your fathers went down into Egypt, and now the Lord your God has made you as the stars of heaven in multitude.

11

And you shall love the Lord your God, and you shall keep his ordinances, his statutes, his commandments, and his judgments all your days. And you will know today that it is not your children, as many as do not know nor saw the discipline of the Lord your God, and his great deeds, and the mighty hand, and

the uplifted arm, and his signs, and his wonders, as many as he did in the midst of Egypt to Pharaoh king of Egypt, and to all his land, And what he did to the power of the Egyptians, and their chariots, and their horses, and their strength, how the water of the Red Sea flooded over their face as they were pursuing after you, and the Lord destroyed them until this day, and all that he did to us in the wilderness until you came into this place And all that he did to Dathan and Abiram, sons of Eliab son of Reuben, whom the earth swallowed after opening its mouth, along with their houses and their tents and all their possessions, in the midst of all Israel, Because your eyes have seen all the great works of the Lord that he did among you today.

And you shall keep all his commandments, as many as I command you today, so that you may live and be multiplied, and having entered, you may inherit the land into which you are crossing over the Jordan there to inherit it. So that you may live long upon the earth, which the Lord swore to your fathers to give to them and to their seed with them, a land flowing with milk and honey. For the land into which you are entering there to inherit is not like the land of Egypt from which you have come out, where they sow the seed and water it with their feet, like a vegetable garden, But the land which you are entering to inherit, a land of hill country and plain, will drink water from the rain of heaven. A land which the Lord your God oversees continually, the eyes of the Lord your God are upon it from the beginning of the year until the completion of the year.

But if you truly hear all the commandments which I command to you today, to love the Lord your God and to serve him with your whole heart and with your whole soul He will give the rain to your land according to season, early and late, and you will bring in your grain, your wine, and your oil. And he will give fodder in your fields for your cattle, and you will eat and be satisfied, Take heed for yourself that your heart not be made fat, and you transgress and serve other gods and worship them, And the Lord, having been angered with wrath upon you, will shut the heaven, and there will not be rain, and the land will not give its fruit, and you will perish speedily from the good earth which the Lord gave to you.

And you will cast these words into your heart and into your soul, and you will bind them as a sign upon your hand, and it will be unshaken before your eyes, And you will teach your children to speak of them when you are sitting in your house, and when you are going on the way, and when you are sleeping, and when you are rising up. And you shall write them upon the doorposts of your houses and of your gates. so that you may live long, and the days of your sons upon the earth which the Lord swore to your fathers to give to them, as the days of heaven upon the earth. And it will be if you diligently hear all these commandments which I command to you today to do, to love the Lord our God, and to walk in all his ways, and to cling to him, And the Lord will cast out all these nations from before you, and you will inherit nations greater and stronger than you. Every place where your foot treads will be yours, from the wilderness

and Antilibanus, and from the river Melas, the river Euphrates, and as far as the sea to the west—these will be your boundaries. No one will stand against you, and the Lord your God will place fear of you and terror of you upon the face of all the earth upon which you tread, in the manner he spoke to you.

Behold, I give before you today the blessing and the curse, The blessing, if you hear the commandments of the Lord your God, which I command to you today, And the curse, if you do not hear the commandments of the Lord your God, as many as I command to you today, and you be led astray from the way which I commanded to you, having gone to serve other gods, whom you do not know. And it will be when the Lord your God brings you into the land into which you are crossing there to inherit it, you will give the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are not these things beyond the Jordan, after the way of the west of the sun in the land of Canaan, the dwelling upon the west following Golgol, near the high oak? For you are crossing over the Jordan, having entered to inherit the land which the Lord our God gives to you as an inheritance for all the days, and you will dwell in it.

And you shall keep all his commandments and these judgments that I give before you today.

12

And these are the commandments and the judgments which you shall keep to do in the land which the Lord, the God of your fathers, gives to you by lot, all the days which you live upon the earth. You shall utterly destroy all the places where they served their gods, which you will inherit, upon the high mountains, and upon the hills, and under every dense tree, And you shall destroy their altars, and you shall shatter their pillars, and you shall cut down their groves, and you shall burn their carved images of the gods with fire, and you shall destroy their name from that place. You shall not do thus to the Lord your God. But rather to the place which the Lord your God chooses in one of your cities to establish his name there and to be invoked, you shall seek it and go there. And you will bring there your burnt offerings, and your sacrifices, and your firstfruits, and your prayers, and your voluntary offerings, and your agreements, the firstborn of your oxen, and of your sheep. And you shall eat there before the Lord your God, and you will rejoice in all upon which you put your hand, you and your households, just as the Lord your God has blessed you.

You shall not do all that we do here today, each doing what is pleasing in his own eyes. For you have not come until now into the rest, and into the inheritance, which the Lord our God gives to you. And you will cross the Jordan, and you will dwell upon the land which the Lord our God is giving as an inheritance to you, and he will give you rest from all your enemies around you, and you will dwell in safety. And the place which the Lord your God shall choose to be called by his name there, there you shall

bring all that I command you today: your burnt offerings, and your sacrifices, and your tithes, and the firstfruits of your hands, and every chosen gift of yours, as many as you may vow to the Lord your God. And you will rejoice before the Lord your God, you and your sons, and your daughters, and your servants, and your maidservants, and the Levite who is at your gates, because he has no portion nor lot with you. Take heed to yourself, that you not offer up your burnt offerings in every place that you see. But into the place which the Lord your God will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you today. But in all your desire you shall sacrifice and you shall eat meat according to the blessing of the Lord your God which he gave to you in every city; the unclean among you and the clean alike shall eat it, as the gazelle or the deer. Except you shall not eat the blood; you will pour it out upon the earth as water.

You will not be able to eat in your cities the tithe of your grain, your wine, and your oil, the firstborn of your oxen and your sheep, all the vows that you might make, your voluntary offerings, and the firstfruits of your hands. But you shall eat it before the Lord your God in the place which the Lord your God shall choose for himself, you and your son and your daughter, your servant and your maidservant, and the sojourner who is in your cities, and you shall rejoice before the Lord your God in all to which you put your hand.

Take heed for yourself not to abandon the Levite all the time as

long as you live upon the earth.

If the Lord your God enlarges your boundaries, just as he spoke to you, and you say, I will eat meat, if your soul desires to eat meat, you shall eat meat according to all the desire of your soul. If the place which the Lord your God chooses to have his name called there is far from you, then you shall sacrifice from your oxen and from your sheep which God gives to you, in the manner I commanded you, and you shall eat in your cities according to the desire of your soul. As the gazelle and the deer are eaten, thus you shall eat it; the unclean among you and the clean shall likewise eat. Take heed strongly not to eat blood, because the blood is his soul; the soul shall not be eaten with the meat. You shall not eat it; you will pour it out upon the land as water. You shall not eat it, so that it may be well with you and with your sons after you, if you do what is good and pleasing before the Lord your God. However, you must take your holy things and your vows and come to the place which the Lord your God chooses to have his name called upon there. And you will make your burnt offerings, you will offer up the meat upon the altar of the Lord your God, but you will pour out the blood of your sacrifices toward the base of the altar of the Lord your God, and you will eat the meat. Guard and listen, and you shall keep all the words which I command to you, so that it may be well with you and with your sons forever, if you do what is pleasing and good before the Lord your God.

If the Lord your God destroys the nations into whom you enter

there to inherit their land from before you, and you take possession of it, and you dwell in their land, Take heed for yourself not to inquire diligently to follow them after they are destroyed from before you, saying, How do these nations serve their gods? I will do the same. You shall not do thus to your God, for they did to their gods the abominations of the Lord which he hated, because they burn their sons and their daughters in fire to their gods.

13

Every word that I command to you today, this you shall keep to do; you shall not add to it, nor shall you take away from it.

But if a prophet or a dreamer of dreams rises among you, and gives you a sign or a wonder, and the sign or the wonder comes which he spoke to you, saying, Let us go and serve other gods whom you do not know, You will not listen to the words of that prophet or of the one dreaming that dream, because the Lord your God is testing you to know if you love your God with your whole heart and with your whole soul. Go after the Lord your God, and you shall fear him, and you will hear his voice, and you shall hold fast to him. And that prophet or that dreamer of dreams shall die, for he spoke to deceive you from the Lord your God who brought you out from the land of Egypt, who redeemed you from the slavery, to drive you out from the way which the Lord your God commanded you to walk in, and you shall

remove the evil from among you.

If your brother from your father or from your mother, or your son, or your daughter, or your wife who is in your bosom, or your friend who is equal to your soul should secretly urge you, saying, Let us go and serve other gods, whom neither you nor your fathers knew, from the gods of the nations around you, those near you or those far from you, from one end of the earth to the other end of the earth, You will not consent to him, and you will not hear him, and your eye will not spare him, you shall not desire him, nor shall you cover him, Proclaiming, you shall announce concerning him, and your hands will be upon him first to kill him, and the hands of all the people last. And they shall stone him with stones, and he shall die, because he sought to turn you away from the Lord your God who brought you out of the land of Egypt, out of the house of slavery. And all Israel, having heard, will fear and will not continue to do this evil thing among you.

But if you hear in one of your cities, which the Lord your God gives to you to dwell in, saying, Lawless men went out from your midst, and they turned away all the inhabitants of their land, saying, let us go and serve other gods, whom you did not know, And you shall inquire and question, and you shall search very diligently, and behold, if the word is clearly true, this abomination has occurred among you, You shall utterly destroy all the inhabitants in that land with the sword; you shall devote it to a curse, and all things in it. And you shall gather all its spoils

into its streets, and you shall burn the city in fire, and all its spoils with all the people before the Lord your God, and it will be uninhabited forever, it shall not be rebuilt again. And nothing from the devoted things will be joined in your hand, so that the Lord may turn away from his angry wrath, and he may give you mercy, and he may have mercy on you, and he may multiply you, in the manner which he swore to your fathers, if you hear the voice of the Lord your God, to keep his commandments, as many as I command you today, to do what is good and pleasing before the Lord your God.

14

You are sons of the Lord your God; you shall not make baldness between your eyes for a dead person. Because you are a holy people to the Lord your God, and the Lord your God chose you to become his treasured possession from all the nations upon the face of the earth. You shall not eat any abomination. These are the cattle which you shall eat: the calf from oxen, the lamb from sheep, and the kid from goats. deer, gazelle, pygarg, oryx, and giraffe. Every animal that divides the hoof, has claws clefting two hooves, and brings up cud among the cattle—these you shall eat. And you shall not eat these things from those that bring up cud and from those that divide the hooves and have claws: the camel, the hare, and the rock badger, because they bring up cud but do not divide the hoof; these things are unclean to you. And the pig, because it divides the hoof and cleaves the

claws of the hoof, but does not chew the cud, this is unclean to you. You shall not eat of their meat, and you shall not touch their carcasses.

And these things you shall eat from all that are in the water: all that have fins and scales in them, you shall eat. And all those that do not have fins and scales, you shall not eat; they are unclean to you. You shall eat every clean bird. And you shall not eat these of them: the eagle, and the griffin, and the osprey, and the vulture, and the kite, and those similar to it, and sparrow, and owl, and gull, and heron, and swan, and ibis, and the cormorant, and the hawk, and those similar to it, and the hoopoe, and the night raven and the pelican, and the plover, and those similar to it, and the purple water hen, and the bat. All the creeping things of the birds are unclean to you; you shall not eat from them. You shall eat every clean bird. Every carcass you shall not eat; it will be given to the sojourner in your cities and he will eat, or you shall sell it to the foreigner, because you are a holy people to the Lord your God. You shall not boil a lamb in his mother's milk.

You shall tithe a tenth of all the produce of your seed, the produce of your field year by year. And you shall eat it in the place which the Lord your God shall choose to have his name called there. You shall bring the tithes of your grain, and of your wine, and of your oil, the firstborn of your oxen and of your sheep, so that you may learn to fear the Lord your God all the days. If the way becomes too far from you, and you are not able

to offer them up, because the place which the Lord your God shall choose to have his name called there is far from you, because the Lord your God will bless you, And you shall sell them for silver, and you shall take the silver in your hands, and you shall go to the place which the Lord your God might choose. And you will give silver for whatever your soul desires, for oxen or for sheep, or for wine or for strong drink, or for whatever your soul desires, and you will eat there before the Lord your God, and you will rejoice, you and your household. and the Levite in your cities, because he has no portion nor inheritance with you.

After three years you shall bring out every tenth part of your produce; in that year you shall place it in your cities. And the Levite will come, because he has no portion nor lot with you, and the sojourner and the orphan and the widow who are in your cities, and they will eat and be filled, so that the Lord your God may bless you in all the works which you do.

15

Every seven years you shall make a release. And thus is the command of the release: you shall release every debt of your own which your neighbor owes to you, and you shall not demand it from your brother, for a release has been proclaimed to the Lord your God. You shall demand from the foreigner whatever he owes you, but you shall grant your brother a

release of your debt. There will not be among you one lacking, because the Lord your God will surely bless you in the land which the Lord your God gives to you by lot to inherit it.

If you diligently listen to the voice of the Lord your God to keep and to do all these commandments, as many as I command you today, because the Lord your God blessed you in the manner he spoke to you, and you will lend to many nations, but you will not borrow, and you will rule over many nations, but they will not rule over you.

If there becomes among you one lacking from your brothers in one of your cities in the land which the Lord your God gives to you, you shall not harden your heart, nor shall you close your hand from your brother who is in need. You shall freely open your hands to him, and you shall lend to him as much as he needs, because he is in need. Take heed for yourself that there not become a secret word in your heart, a transgression, saying, The seventh year approaches, the year of release, and your eye be evil toward your brother in need, and you will not give to him, and he will cry out against you to the Lord, and there will be in you great sin. You shall surely give to him, and you shall lend to him as much as he needs, just as he is in need, and you shall not be grieved in your heart when you give to him, because on account of this word the Lord your God will bless you in all your works and in all upon which you shall lay your hand. For the poor shall not fail from your land; therefore I command you to do this, saying, you shall freely open your hands to your

brother, to the poor and to the one in need in your land.

If your Hebrew brother or Hebrew woman is sold to you, he will serve you six years, and in the seventh you shall send him away free from you. Whenever you send him away free from you, you shall not send him away empty. You will supply him with provisions from your sheep, from your grain, and from your wine; as the Lord your God has blessed you, you will give to him.

And you shall remember that you were a servant in the land of Egypt, and the Lord your God redeemed you from there; because of this I command you to do this thing. If he says to you, I will not go out from you, because he has loved you and your house, because it is well with him beside you. And you will take the awl, and you will pierce his ear to the door, and he will be your servant forever, and you will do likewise to your maidservant. It will not be hard for you when they are sent away free from you, because he served you six years for the annual wage of a hired worker, and the Lord your God will bless you in all that you do.

Every firstborn that is born among your cattle and among your sheep, the males you shall consecrate to the Lord your God. You shall not work with your firstborn calf, and you shall not shear the firstborn of your sheep. Before the Lord you shall eat it year by year in the place which the Lord your God chooses, you and your household. If there is a blemish in it, lame or blind, an evil blemish, you shall not sacrifice it to the Lord your God.

In your cities you shall eat it; the unclean among you and the clean alike shall eat it as the gazelle or the deer. Except you shall not eat blood; you shall pour it out upon the land as water.

16

Guard the month of the young, and you shall make the passover to the Lord your God, because in the month of the young you went out from Egypt by night. And you shall sacrifice the passover to the Lord your God, sheep and oxen, in the place which the Lord your God chooses for his name to be called there. You shall not eat leavened bread with it; for seven days you shall eat unleavened bread with it, the bread of affliction, because you came out from Egypt in haste, so that you may remember the day of your departure from the land of Egypt all the days of your life. Leaven will not be seen to you in all your borders for seven days, and none of the meat which you sacrifice in the evening on the first day will remain until the morning. You will not be able to sacrifice the passover in any of your cities which the Lord your God gives to you. but rather in the place which the Lord your God chooses to have his name called there, you shall sacrifice the passover in the evening toward the setting of the sun, at the time when you went out of Egypt And you shall boil and roast and eat in the place which the Lord your God shall choose, and you will turn back in the morning and go to your houses. For six days you shall eat unleavened bread, and on the seventh day there shall be a

closing assembly, a feast to the Lord your God; you shall not do any work on it, except what must be done for every person.

You shall count seven weeks for yourself, beginning when you put your sickle to the harvest, you shall begin to count seven weeks. And you shall make a feast of weeks to the Lord your God, according to what your hand is able to give, as much as the Lord your God gives you.

And you shall rejoice before the Lord your God, you and your son and your daughter, your servant and your maidservant, and the Levite and the sojourner and the orphan and the widow who is among you, in the place which the Lord your God shall choose to have his name called there.

And you will remember that you became a servant in the land of Egypt, and you shall keep and do these commandments. You shall make a Feast of Tents for yourself for seven days when you gather from your threshing floor and from your winepress. And you shall rejoice in your feast, you and your son and your daughter, your servant and your maidservant, and the Levite and the sojourner and the orphan and the widow who is in your cities. Seven days you shall feast to the Lord your God in the place which the Lord your God chooses for himself, for the Lord your God will bless you in all your produce and in every work of your hands, and you will be rejoicing.

Three times of the year every male of yours will be seen before

the Lord your God in the place which the Lord shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. You shall not appear before the Lord your God empty. Each according to the power of your hands, according to the blessing of the Lord your God which he gave to you.

You shall make judges and officers for yourself in your cities, which the Lord your God gives to you according to tribes, and they shall judge the people with just judgment. They do not turn aside judgment, nor will they take a gift, for gifts blind the eyes of the wise and remove the words of the just. Pursue justice justly, so that you may live and enter to inherit the land which the Lord your God gives to you.

You shall not plant for yourself a grove or any tree beside the altar of your God, nor shall you make one for yourself. You shall not set up for yourself a pillar, which the Lord your God has hated.

17

You shall not sacrifice to the Lord your God a calf or sheep in which there is any blemish or evil defect, because it is an abomination to the Lord your God.

But if there was found in one of your cities, which the Lord your

God gives to you, a man or woman who will do evil before the Lord your God, to pass by his covenant, and having come, they may serve other gods and worship them—the sun or the moon or any of the host of heaven—which I did not command you And it be reported to you and you shall inquire very diligently, and behold, the report has proven true, this abomination has occurred in Israel, And you will bring out that man or that woman, and you shall stone them with stones, and they shall die. The condemned shall die upon the testimony of two witnesses or three witnesses; he shall not die upon the testimony of one witness. And the hand of the witnesses will be upon him first to put him to death, and the hand of the people last, and you shall remove the evil from among you.

If a matter should be too difficult for you in judgment between blood and blood, between judgment and judgment, between touch and touch, and between dispute and dispute—matters of judgment in your cities—then you shall arise and go up to the place which the Lord your God chooses. And you will go to the priests, the Levites, and to the judge who is serving in those days, and having sought out the matter, they will declare to you the judgment. And you will act according to the matter which they report to you from the place which the Lord your God chooses, and you shall be careful to do all that is prescribed to you. According to the law and according to the judgment which they would say to you, you shall do; you shall not turn aside from the word which they declare to you, to the right nor to the left.

And the man who acts in arrogance, so as not to obey the priest who stands to minister in the name of the Lord your God, or the judge who serves in those days, that man shall die, and you shall purge the evil from Israel. And all the people, having heard, will fear and will not act impiously anymore.

If you enter into the land which the Lord your God gives to you, and you inherit it, and you dwell upon it, and you say, I will establish a ruler over myself, as the remaining nations around me, You shall surely appoint over yourself a ruler whom the Lord God shall choose, from among your brothers you shall appoint over yourself a ruler; you will not be able to set over yourself a foreign man, because he is not your brother. Because he will not multiply horses for himself, nor will he turn the people back to Egypt so that he may multiply horses for himself, for the Lord said, you shall never again return by that way. And he will not multiply women for himself, so that his heart will not turn away, and he will not multiply silver and gold for himself exceedingly.

And whenever he sits upon his throne, he will write for himself this law into a book from the Levitical priests, And it will be with him, and he will read it all the days of his life, so that he may learn to fear the Lord your God, and to keep all these commandments and to do these ordinances. so that his heart was not lifted up from his brothers, so that he does not transgress from the commandments to the right or left, so that he would prolong his days upon his rule, he himself and his sons

among the sons of Israel.

18

The priests, the Levites, the whole tribe of Levi, will not have a portion nor a lot with Israel; the offerings of the Lord are their lot, they will eat them. But they will have no lot among their brothers; the Lord himself is their lot, just as he said to them. And this is the judgment of the priests from the people, from those sacrificing the sacrifices, whether a calf or whether a sheep: you shall give the arm to the priest, and the cheeks, and the stomach. And you will give to him the firstfruits of your grain, and of your wine, and of your oil, and the firstfruits of the shearings of your sheep. Because the Lord chose him from all your tribes to stand before the Lord God, to minister and to bless in his name, he and his sons among the sons of Israel.

If the Levite should come from one of the cities of all the sons of Israel, where he dwells as a resident alien, according to what his soul desires, to the place which he might choose, he will minister in the name of the Lord his God, just as all his brothers the Levites standing there before the Lord your God. He shall eat an allotted portion, except for the sale according to family. If you enter into the land which the Lord your God gives to you, you will not learn to do according to the abominations of those nations.

There shall not be found among you one who makes his son or his daughter pass through the fire, one who practices divination, one who interprets omens, one who practices augury, or one who uses sorcery singing over an incantation, a medium, and a diviner of omens, consulting the dead. For everyone doing these things is an abomination to the Lord your God, for because of these abominations the Lord will destroy them from before you. You will be perfect before the Lord your God. For these nations whom you are dispossessing listen to omens and divinations, but the Lord your God has not permitted you to do so.

The Lord your God will raise up for you a Prophet from your brothers, as me; you will hear him. According to all that you asked from the Lord your God in Horeb on the day of the assembly, saying, We will not continue to hear the voice of the Lord your God, and we will not see this great fire any longer, lest we die. And the Lord said to me, All that they spoke to you was correct. I will raise up a Prophet for them from among their brothers, just as you, and I will put my words in his mouth, and he will speak to them everything I command him. And the man who does not hear whatever that prophet speaks in my name, I will punish him. Except the prophet who would act impiously to speak a word in my name which I did not command to speak, and who would speak in the name of other gods, that prophet shall die. But if you should say in your heart, how shall we know the word the Lord did not speak? As many things as that prophet speaks in the name of the Lord, and it does not become, and it does not happen, this is the word which the Lord did not speak;

that prophet spoke it in impiety, you shall not fear him.

19

If Lord your God destroys the nations to which God gives you the land, and you inherit them, and you dwell in their cities and in their houses, Three cities you shall separate for yourself in the midst of your earth, which the Lord your God gives to you. Consider the way for yourself, and you will divide the boundaries of your land into three parts, which the Lord your God distributes to you, and it will be a refuge for every murderer. This will be the command concerning the murderer who flees there and lives: whoever strikes his neighbor unknowingly, not having hated him previously. And if anyone enters the forest with his neighbor to gather wood, and his hand should slip with the axe while cutting the tree, and the iron falls off from the tree and by fortune strikes the neighbor, and he dies, this one shall flee for refuge into one of these cities, and will live. So that the avenger of the blood does not pursue after the murderer, because the heart has been heated, and overtake him, if the way is longer, and strike his soul, and this one does not have judgment of death, because he was not hating him before yesterday, nor before the third day. Because of this I command this word to you, saying, you shall separate three cities for yourself.

If the Lord your God enlarges your boundaries, in the manner

he swore to your fathers, and the Lord gives to you all the land which he said to give to your fathers, If you obey all these commandments which I command you today, to love the Lord your God, to walk in all his ways all the days, you shall add for yourself three more cities to these three. And innocent blood shall not be shed in the land which the Lord your God gives to you as an inheritance, and you shall not be guilty of blood.

If there is among you a man hating the neighbor, and he lies in wait for him, and rises up against him, and strikes his soul, and he dies, and flees into one of these cities, And the council of elders of his city will send, and they shall take him from there, and they will hand him over into the hands of the avengers of blood, and he will die. Your eye shall not spare him, and you shall cleanse the innocent blood from Israel, and it will be well with you.

You shall not move the boundaries of your neighbor which your fathers established in the inheritance which you have inherited in the land which the Lord your God gives to you by lot. One witness shall not stand to testify against a man for any injustice and for any sin and for any sin which he may commit; on the testimony of two witnesses and on the testimony of three witnesses shall every charge be established. If an unjust witness stands against a man, accusing him of impiety, And the two men to whom the dispute belongs shall stand before the Lord, and before the priests, and before the judges who may be in those days, And the judges should examine precisely, and behold, an

unjust witness has testified falsely and stood against his brother, And you shall do to him in the manner which he acted wickedly to do against his brother, and you shall remove the evil from among you. And the rest, having heard, will fear, and they shall not continue to do this evil thing among you. Your eye shall not spare him: soul instead of soul, eye instead of eye, tooth instead of tooth, hand instead of hand, foot instead of foot.

20

If you go out into war against your enemies, and you see horses and riders and people more numerous than you, you shall not fear them, because the Lord your God is with you, the one who brought you up out of the land of Egypt. And it will be that whenever you approach the war, the priest, having drawn near, will speak to the people, And he will say to them, Listen, Israel, you go today into war against your enemies. Let not your heart be weak, do not fear, nor be shattered, nor turn aside from their face. Because the Lord your God is the one going before you, to fight alongside you against your enemies and to save you.

And the scribes will speak to the people, saying, Who is the man who has built a new house and has not dedicated it? Let him go and let him return to his house, lest he die in the war and another man dedicate it. And who is the man who planted a vineyard and has not rejoiced from it? Let him go and let him return to his house, lest he dies in the war, and another man will

rejoice from it. And who is the man who has betrothed a woman and has not taken her? Let him go and return to his house, lest he die in the war and another man take her. And the scribes will continue to speak to the people, and they will say, Who is the man who is fearful and cowardly in heart? Let him go and return to his house, so that he does not make the heart of his brother cowardly, just as his own. And it will be that whenever the scribes cease speaking to the people, they will appoint rulers of the army to lead the people.

If you approach a city to wage war against them, then call out to them with peace. If indeed they answer you with peaceful things and they open to you, all the people found in it will be tributaries and subjects to you. But if they do not obey you, and they make war against you, you shall besiege it, Until the Lord your God delivers it into your hands, you shall strike every male of it with the sword. Except for the women and the baggage, and all the cattle, and all that exists in the city, and all the plunder you shall plunder for yourself, and you shall eat all the plunder of your enemies, which the Lord your God gives to you. Thus you shall do to all the cities that are very far from you, not to the cities of these nations, of which the Lord your God gives to you to inherit their land. You shall not preserve alive anything that breathes, But you shall devote them to a curse: the Hittite, and Amorite, and Canaanite, and Perizzite, and Hivite, and Jebusite, and Girgashite, in the manner the Lord your God commanded you. so that they may not teach you to do all their abominations that they did to their gods, and you will sin before the Lord your

God

If you besiege a city for many days to wage war against it for its capture, you shall not destroy its trees by laying iron upon them, but you shall eat from it, yet you shall not cut it down—is not the tree in the field a man, to enter from before you into the palisade? But the wood that you know is not fruit bearing, this you shall destroy and cut down, and you shall build siege works against the city which makes war toward you, until it is surrendered.

21

If a wounded person is found in the land which the Lord your God gives to you to inherit, fallen in the plain, and they do not know the one who struck him, Your council of elders and your judges will go out and measure to the cities around the slain man. And the neighboring city to the wounded man will be determined, and the council of elders of that city will take a heifer from the cattle, which has not been worked, and which has not pulled a yoke, And the council of elders of that city shall bring down the heifer into a rough ravine, which has not been worked nor is sown, and they shall break the neck of the heifer in the valley. And the Levitical priests shall come, because the Lord God chose them to stand before him and to bless in his name, and by their mouth shall be decided every dispute and every case of infection. And all the council of elders of that city

who are approaching the wounded man shall wash their hands upon the head of the heifer whose neck was broken in the valley, And answering, they will say, Our hands did not pour out this blood, and our eyes have not seen. Be gracious to your people Israel, whom you redeemed, Lord, so that innocent blood does not bring guilt upon your people Israel, and the blood will be atoned for them. You shall remove the innocent blood from among you, if you do what is good and pleasing before the Lord your God.

If you go out into war against your enemies, and the Lord your God delivers them into your hands, and you plunder their plunder, And if you see among the plunder a woman beautiful in form, and you desire her, and you take her for yourself as a wife, and you bring her inside into your house, and you shall shave her head, and you shall trim her nails, And you shall remove the garments of captivity from her, and she will sit in your house, and she shall weep for her father and her mother a month of days, and after these things you will go in to her and you shall live with her, and she will be your wife.

And if you do not want her, you shall send her away free, and she will not be sold for silver, you will not treat her as worthless, because you humbled her.

If a man has two wives, one of them beloved and one of them hated, and both the beloved and the hated bear children to him, and the firstborn son is of the hated wife, And it will be that on

the day he apportions his possessions as an inheritance to his sons, he will not be able to give firstborn rights to the son of the beloved, having overlooked the firstborn son of the hated, But he will acknowledge the firstborn son of the hated one by giving to him double of all that was found to belong to him, because this one is the beginning of his children, and to this one belongs the rights of the firstborn. If someone has a disobedient and rebellious son not obeying the voice of his father and the voice of his mother, and they discipline him, and he does not listen to them, And his father and his mother, having seized him, shall bring him out to the council of elders of his city, and to the gate of the place, And they will say to the men of their city, This son of ours disobeys and provokes, does not obey our voice, is a counterfeiter and drinks wine excessively. And the men of his city shall stone him with stones, and he shall die, and you shall purge the evil from among you, and the rest having heard shall fear.

If someone commits a sin worthy of the judgment of death, and he dies, and you shall hang him upon a tree His body shall not remain upon the tree, but you shall bury it on that day, because everyone hanging upon a tree is cursed by God, and you shall not defile the land which the Lord your God gives to you as an inheritance.

Do not overlook your brother's calf or his sheep wandering on the road when you see them; you shall return them to your brother. If your brother does not live near you, or you do not know him, you shall take it into your house, and it shall remain with you until your brother seeks it, and you shall return it to him. Thus you shall do with his donkey, and thus you shall do with his garment, and thus you shall do according to every lost thing of your brother, whatever should perish from him and you find; you will not be able to overlook it. You shall not see your brother's donkey or his calf fallen in the way and overlook them; you shall surely raise them up with him.

A woman shall not wear the vessels of a man, nor shall a man put on a woman's robe, because everyone doing these things is an abomination to the Lord your God. If you encounter a nest of birds before your face in the way or upon any tree, or upon the earth, with nestlings or eggs, and the mother broods over the young ones or over the eggs, you shall not take the mother with the children. You shall surely send away the mother, but the children you shall take for yourself, so that it may be well with you and you may be long lived.

If you build a new house and make a parapet for your roof, you will not be guilty of bloodshed in your house should someone fall from it. You shall not sow your vineyard with different seed, so that the produce and the seed which you sow may not be sanctified along with the produce of your vineyard. You shall not plow with a calf and donkey together. You shall not wear wool

and flax together. You shall make twisted cords for yourself on the four corners of your garments in which you clothe yourself.

If someone takes a wife and lives with her, and hates her, and he might bring pretextual charges against her and defame her name and say, I have taken this woman, and when I approached her I did not find her to be a virgin And the father and mother of the girl, having taken the tokens of her virginity, shall bring them out to the council of elders at the gate. And the father of the child will say to the council of elders, I have given this daughter of mine to this man as a wife, and he, having hated her Now this man places pretextual words upon her, saying, I have not found your daughter's virginity, and these are the proofs of my daughter's virginity. And they shall spread out the garment before the council of elders of the city. And the council of elders of that city will take that man and instruct him. And they shall fine him a hundred shekels, and they will give them to the father of the young woman, because he brought out an evil name upon an Israelite virgin, and she will be his wife; he will not be able to send her away for all time.

But if this word becomes true, and virginity was not found in the young woman, And they shall bring out the young woman to the doors of her father's house, and they shall stone her with stones, and she will die, because she committed folly among the sons of Israel by fornicating in her father's house, and you shall purge the evil from among you.

If a man is found sleeping with a woman married to a man, you shall kill both—the man sleeping with the woman and the woman—and you shall remove the evil from Israel. If a virgin servant betrothed to a man becomes such, and a man, having found her in the city, lies with her, You shall bring both of them out to the gate of their city, and they shall be stoned with stones, and they shall die—the young woman because she did not cry out in the city, and the man because he humbled his neighbor's woman—and you shall remove the evil from among you. If a man finds the betrothed child in a plain, and having forced her lies with her, you shall kill only the one sleeping with her. And the young woman has no sin of death, as if a man should rise up against his neighbor and murder his soul; thus is this matter. Because he found her in the field, the betrothed young woman cried out, and there was no one to help her.

If someone finds the virgin servant who has not been betrothed, and having forced her lies with her, and was found, The man who has slept with her will give to the father of the young woman fifty didrachmas of silver, and she will be his wife. Because he humbled her, he will not be able to send her away for all time.

23

A man will not take the wife of his father, and will not reveal the covering of his father.

He who is crushed or cut off will not enter into the assembly of the Lord. He who is born of a prostitute will not enter into the assembly of the Lord.

An Ammonite and Moabite will not enter into the assembly of the Lord, and until the tenth generation he will not enter into the assembly of the Lord, even forever. Because they did not meet you with bread and water on the way when you were going out from Egypt, and because they hired against you Balaam son of Beor from Mesopotamia to curse you. And the Lord your God was not willing to listen to Balaam, and the Lord your God changed the curses into blessing, because the Lord your God loved you. You will not address peaceful and advantageous things to them all your days forever. You shall not abhor an Edomite, because he is your brother; you shall not abhor an Egyptian, because you became a sojourner in his land. Sons, if they are born to them, in the third generation they shall enter into the assembly of the Lord.

If you go out to encamp against your enemies, you shall keep from every evil word. If there is among you a man who will not be clean from his discharge at night, he will go out outside the camp, and he will not enter into the camp. And it will be toward evening he shall bathe his body with water, and when the sun has set he will enter into the camp. And a place will be for you outside the camp, and you will go out there. And a peg shall be upon your belt, and it shall be that whenever you sit down outside, you will dig with it, and then you will cover your

nakedness. Because the Lord your God walks about in your camp to deliver you and to hand over your enemy before you, your camp shall be holy, so that no indecent thing may be seen among you, lest he turn away from you.

You shall not hand over a servant to his master who has taken refuge with you from his master. He will dwell with you, he will dwell among you wherever it pleases him, you shall not trouble him. There shall be no prostitute among the daughters of Israel, and there shall be no one who prostitutes himself among the sons of Israel, there shall be no initiator among the daughters of Israel, and there shall be no one who is initiated among the sons of Israel. You shall not bring the hire of a prostitute, nor the exchange of a dog, into the house of the Lord your God for any vow, because both are an abomination to the Lord your God.

You shall not charge your brother interest: interest on silver, interest on food, or interest on anything that you lend. To the foreigner you shall lend at interest, but to your brother you shall not lend at interest, so that the Lord your God may bless you in all your works upon the earth which you are entering there to inherit.

If you vow a vow to the Lord your God, you will not delay to repay it, because the Lord your God will surely seek it out from you, and it will be sin in you. If you are not willing to pray, there is no sin in you. You shall keep the things proceeding out through your lips, and you shall do in the manner which you

vowed to the Lord God as a gift, which you spoke with your mouth.

If you enter into your neighbor's harvest and gather ears of grain in your hands, you shall not put a sickle upon your neighbor's harvest. If you enter into the vineyard of your neighbor, you shall eat grapes as much as to satisfy your soul, but you shall not put any into a vessel.

24

If someone takes a woman and lives with her, and it happens that she does not find favor before him because he found in her an unseemly thing, then he will write her a book of divorce and give it into her hands, and he will send her away from his house, and having departed, she becomes another man's wife And if the last man hates her and writes her a certificate of divorce and puts it into her hands and sends her away from his house, or if the last man who took her as his wife dies, The former man who sent her away will not be able, having returned, to take her for himself as wife after she has been defiled, because it is an abomination before the Lord your God, and you shall not defile the land which the Lord your God gives to you as an inheritance.

If someone takes a wife recently, he will not go out to war, and no obligation will be imposed on him; he will be free in his house for one year and will gladden his wife whom he took.

You shall not take as a pledge a millstone, nor an upper millstone, because this takes a soul as pledge. If a man should be caught stealing a soul from his brothers of the sons of Israel, and having oppressed him should sell him, that thief shall die, and you shall remove the evil from among you. Take heed for yourself in the infection of leprosy; you shall be very careful to do according to all the law which the Levitical priests may announce to you; as I commanded you, so you shall be careful to do. Remember all that the Lord your God did to Miriam on the way, when you were going out from Egypt.

If there is a debt or any debt whatever in your neighbor, you will not enter into his house to take his pledge. Outside you shall stand, and the man to whom your loan is, he will bring out the pledge to you outside. If the man is poor, you shall not sleep in his pledge. You shall surely return his pledge by the setting of the sun, and he will sleep in his garment, and he will bless you, and it will be counted as righteousness to you before the Lord your God. You shall not withhold the wage of a poor and needy man from your brothers, or from the sojourners in your cities. On the same day you shall give back his wage; the sun shall not set upon it, because he is poor, and in it he has his hope, and he will cry out against you to the Lord, and it will be sin in you. Fathers shall not die for children, and sons shall not die for fathers, each shall die in his own sin. You shall not turn aside the judgment of a sojourner, an orphan, and a widow. You shall not take as a pledge the garment of a widow, and you shall remember that you were a servant in the land of Egypt, and the

Lord your God redeemed you from there; because of this I command you to do this thing.

If you reap a harvest in your field and forget a sheaf in your field, you shall not return to take it; it will be for the stranger and the orphan and the widow, so that the Lord your God may bless you in all the works of your hands. If you glean olives, you shall not turn back to gather what is behind you; it will be for the stranger and for the orphan and for the widow, and you shall remember that you were a servant in the land of Egypt; because of this I command you to do this thing. If you harvest your vineyard, you shall not glean it again; what is left behind shall be for the stranger, the orphan, and the widow. And you will remember that you were a servant in the land of Egypt; because of this I command you to do this thing.

25

If a dispute arises between men, and they come into judgment, and they judge, and they justify the just, and they condemn the ungodly, And it will be, if the ungodly one is worthy of blows, you will bring him down before the judges, and they shall flog him before them according to his impiety. And they will flog him forty times in number, they shall not add more, but if you add to flog more blows than these, your brother will be dishonored before you. You shall not muzzle an ox while it is threshing.

If brothers dwell together, and one of them dies, but he had no seed, the wife of the dead man shall not be married outside the family to a stranger; her husband's brother shall go in to her, and take her to himself as a wife, and live with her. And the child that she bears will be established from the name of the deceased, and his name will not be blotted out from Israel.

If the man does not wish to take his brother's wife, then the woman will go up to the gate to the council of elders, and will say, The brother of my husband does not want to raise up the name of his brother in Israel; the brother of my husband was not willing. And the council of elders of his city will call him, and they will say to him, and standing he should say, I do not wish to take her, And the woman of his brother, having approached before the council of elders, shall remove his sandal, the one from his foot, and shall spit in his face, and having answered will say, Thus they will do to the man who will not build the house of his brother in Israel. And his name shall be called in Israel, House of the one who loosed the sandal.

If men fight with each other, a man with his brother, and the wife of one of them approaches to deliver her husband from the hand of the one striking him, and having stretched out her hand lays hold of his testicles, You shall cut off the hand; your eye shall not show pity.

You shall not have in your bag two differing weights, one heavy and one light. There shall not be in your house two measures, a

great or a small. A true and just weight will be yours, and a true and just measure will be yours, so that you may be long lived upon the earth which the Lord your God gives to you as an inheritance. Because all doing these things, all doing unjust things, are an abomination to the Lord your God.

Remember all that Amalek did to you on the way, when you were going out from the land of Egypt, how he stood against you on the way and cut off your rear guard, the weary ones behind you, when you were hungry and weary, and he did not fear God. And it will be when the Lord your God gives you rest from all your enemies around you in the land which the Lord your God gives to you to inherit, you will blot out the name of Amalek from under heaven, and you must not forget.

26

And it will be if you enter into the land which the Lord your God gives to you to inherit, and you take possession of it, and you dwell upon it And you shall take from the firstfruits of the fruits of your earth, which the Lord your God gives to you, and you shall put them into a basket, and you shall go to the place which the Lord your God would choose for his name to be called there. And you shall come to the priest who will be in those days, and you shall say to him, I declare today to the Lord my God that I have entered into the land which the Lord swore to our fathers to give to us. And the priest will take the basket from your

hands, and will place it before the altar of the Lord your God. And answering, he will say before the Lord your God, My father forsook Syria and went down into Egypt and sojourned there with a small number, and there became a great nation and a large multitude. And the Egyptians mistreated us and humbled us and placed hard labor upon us. And we cried out to the Lord our God, and the Lord heard our voice, and saw our humiliation, and our toil, and our oppression. And the Lord himself led us out of Egypt with his great strength, and with a mighty hand, and a high arm, and with great visions, and with signs, and with wonders. And he brought us into this place and gave us this land, a land flowing with milk and honey. And now behold, I have brought the first fruits of the produce of the earth which you gave to me, Lord, a land flowing with milk and honey, and you shall place it before the Lord your God, and you shall worship before the Lord your God. And you shall rejoice in all the good things which the Lord your God gave to you, and your house, and the Levite, and the sojourner who is among you.

If you complete tithing all the tithe of your produce in the third year, the second tithe you will give to the Levite and to the stranger and to the orphan and to the widow, and they will eat in your cities, and they will rejoice.

And you will say before the Lord your God, I have removed the holy things out of my house, and I gave them to the Levite and to the sojourner and to the orphan and to the widow, according to all the commandments which you commanded to me. I have not

transgressed your commandment, and I have not forgotten. And I did not eat from them in my pain, I did not take fruit from them for unclean purposes, I did not give from them to the dead, I obeyed the voice of the Lord our God, I did as you commanded me. Look down from your holy house from heaven, and bless your people Israel, and the land which you gave to them, as you swore to our fathers, to give to us a land flowing with milk and honey.

On this day the Lord your God commanded you to do all the ordinances and the judgments, and you shall keep and shall do them with your whole heart and with your whole soul. You have chosen God today to be your God, and to walk in all his ways, and to keep the ordinances and the judgments, and to obey his voice. And the Lord chose you today to become his special people, just as he said, to guard his commandments, And you will be above all the nations, as he made you renowned and a boast and glorious, you will be a holy people to the Lord your God, as he spoke.

27

And Moses and the council of elders of Israel commanded, saying, Keep all these commandments, as many as I command to you today. And it will be on the day you cross over the Jordan into the land which the Lord your God gives to you, that you shall set up for yourself great stones and plaster them with

plaster. And you shall write upon these stones all the words of this law, as you cross over the Jordan, when you enter into the land which the Lord the God of your fathers gives to you, a land flowing with milk and honey, in the manner which the Lord the God of your fathers said to you. And it will be that when you cross over the Jordan, you shall set up these stones which I command you today on Mount Ebal, and you shall plaster them with plaster. And you shall build there an altar to the Lord your God, an altar of stones, you shall not put iron upon it, You shall build an altar to the Lord your God with whole stones, and you shall offer burnt offerings upon it to the Lord your God. And you shall sacrifice there a sacrifice of salvation, and you shall eat, and you shall be filled, and you shall rejoice before the Lord your God. And you shall write upon the stones all this law very clearly.

And Moses and the Levitical priests spoke to all Israel, saying, Be silent and listen, Israel. On this day you have become a people to the Lord your God, And you will hear the voice of the Lord your God, and you will do all his commandments and his ordinances, as many as I command to you today.

And Moses commanded the people on that day, saying, These shall stand to bless the people on Mount Gerizim after crossing the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And these will stand for the curse on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

And answering, the Levites will say to all Israel in a loud voice. Cursed is the man who will make a carved and molten image, an abomination to the Lord, the work of craftsmen's hands, and will place it in a secret place, and all the people answering will say, so be it. Cursed is the one dishonoring his father or his mother, and all the people will say, let it be. Cursed is the one who moves the boundaries of his neighbor, and all the people will say, So be it. Cursed is the one leading astray the blind in the way, and all the people will say, So be it. Cursed is he who turns aside the judgment of a sojourner, an orphan, and a widow, and all the people shall say, so be it. Cursed is the one who sleeps with his father's wife, because he has uncovered his father's covering, and all the people shall say, so be it. Cursed is the one sleeping with any animal, and all the people will say, so be it. Cursed is the one who sleeps with his sister, whether from his father or his mother. And all the people shall say, So be it. Cursed is the one who sleeps with his daughter-in-law, and all the people will say, so be it. Cursed is the one who sleeps with his wife's sister, and all the people will say, so be it. Cursed is the one striking his neighbor by deceit, and all the people will say, So be it. Cursed is he who takes gifts to strike an innocent soul of blood, and all the people will say, so be it. Cursed is every man who does not remain in all the words of this law to do them, and all the people will say, so be it.

28

And it will be, if you diligently obey the voice of the Lord your God, to keep and to do all these commandments which I command you today, that the Lord your God will set you high above all the nations of the earth, And all these blessings will come upon you and will find you, if you hear the voice of the Lord your God. Blessed are you in the city, and blessed are you in the field. Blessed are the offspring of your womb, and the produce of your earth, and the herds of your oxen, and the flocks of your sheep. Blessed are your storehouses, and your leftovers. Blessed are you in your entering, and blessed are you in your going out.

The Lord your God will deliver your enemies who have opposed you, broken before you; they will come out against you in one way, and they will flee from you in seven ways. The Lord will send upon you the blessing in your storerooms, and upon all that you put your hand to, upon the earth which the Lord your God gives to you. The Lord will raise you up for himself as a holy people, in the manner he swore to your fathers, if you hear the voice of the Lord your God, and you walk in all his ways. And all the nations of the earth will see you, because the name of the Lord has been called upon you, and they will fear you. And the Lord your God will multiply you into good things in the descendants of your womb, and upon the descendants of your cattle, and upon the produce of your earth, upon your earth which the Lord swore to your fathers to give to you.

The Lord will open to you his good treasure, the heaven, to give

rain upon your land in due time, to bless all the works of your hands, and you will lend to many nations, but you will not borrow. And you will rule over many nations, but they will not rule over you. The Lord your God will establish you as the head and not as the tail, and you will be then above and not below, if you hear the voice of the Lord your God, all that I command you today to keep. You shall not transgress from any of the commandments which I command you today, to the right or to the left, by going after other gods to serve them.

And it will be if you do not listen to the voice of the Lord your God, to keep all his commandments that I command you today, all these curses will come upon you and overtake you. Cursed are you in the city, and cursed are you in the field. Cursed are your storehouses, and your remnants. Cursed shall be the offspring of your womb, and the produce of your earth, the herds of your oxen, and the flocks of your sheep. Cursed are you in your entering, and cursed are you in your going out.

The Lord will send upon you lack, wasting, and consumption in all that you put your hand to, until he destroys you speedily because of your evil practices, because you abandoned me. May the Lord cause death to cling to you until he utterly consumes you from the earth which you are entering there to inherit. The Lord will strike you with perplexity, with fever, with shivering, with inflammation, with blight, and with paleness, and they shall pursue you until they destroy you. And the heaven above your head will be bronze to you, and the land under you iron.

May the Lord your God give the rain of your earth as dust, and dust from heaven will come down until he wipes you out and until he destroys you speedily. May the Lord give you to defeat before your enemies; you will go out toward them by one way, and you will flee from them by seven ways, and you will be scattered in all kingdoms of the earth. And your dead will be food to the birds of heaven and to the beasts of the earth, and there will be no one frightening them away. The Lord will strike you with Egyptian sores on the seat, and with wild scabies, and with itch, so that you will not be able to be healed. The Lord will strike you with madness, and blindness, and confusion of mind. And you will be groping at midday, as if a blind person gropes in the darkness, and your ways will not prosper, and you will then be wronged and plundered all the days, and there will be no one helping.

You shall take a wife, and another man will have her; you will build a house, and not dwell in it; you will plant a vineyard, and not harvest it. Your calf slaughtered before you, and you shall not eat from it, your donkey seized from you, and it will not be restored to you, your sheep given to your enemies, And there will be no one helping you. Your sons and your daughters will be given to another nation, and your eyes will look upon them failing, but your hand will not prevail. A nation that you do not know will eat the produce of your land and all your labors, and you will be wronged and crushed all your days. And you will be struck mad through the visions of your eyes, which you will see.

The Lord will strike you with an evil sore upon the knees and upon the shins, so that you will not be able to be healed from the sole of your feet until the crown of your head.

May the Lord bring you and your rulers whom you appoint over yourself to a nation which neither you nor your fathers have known, and there you will serve other gods of wood and stone. And you will be there as a riddle and parable and narrative among all the nations into which the Lord would lead you away.

You will carry out much seed into the plain, and you will bring in few, because the locust will devour them. You will plant a vineyard and work it, but you will not drink wine nor rejoice from it, because the worm will devour them. Olive trees will be in all your borders, and you will not anoint with oil, because your olive tree will fail. You will beget sons and daughters, but they will not be yours, for they will go away into captivity. The blight will consume all your wooden things and the produce of your land. The sojourner who is among you will go up higher and higher, but you will go down lower and lower. This one will lend to you, but you will not lend to this one; this one will be the head, but you will be the tail.

And all these curses will come upon you, and they will pursue you, and they will overtake you, until he destroys you, and until he destroys you, because you did not listen to the voice of the Lord your God, to guard his commandments and the ordinances which he commanded you. And there will be signs in you and

wonders in your seed until the end of the age. Because you did not serve the Lord your God with gladness and a good heart because of the abundance of all things.

And you shall serve your enemies, whom the Lord will send upon you, in famine, and in thirst, and in nakedness, and in lack of all things, and you will put on an iron yoke upon your neck, until he destroys you. The Lord will bring upon you a nation from afar, from the end of the earth, like the attack of an eagle, a nation whose voice you will not hear. A nation shameless in face, who will not respect the face of an old man and will not have mercy on the young. And it will devour the offspring of your cattle and the produce of your earth, so as not to leave to you grain, wine, oil, the herds of your oxen, and the flocks of your sheep, until it destroys you. And he will destroy you in your cities, until the high and fortified walls upon which you have trusted are torn down in all your land, and he will afflict you in your cities which he gave to you. And you shall eat the offspring of your womb, the flesh of your sons and your daughters, as many as he gave to you, in your distress and in your affliction with which your enemy afflicts you.

The tender and exceedingly delicate man among you will begrudge his brother, his wife in his bosom, and his remaining children who are left to him to him, so that he will not give to any of them any of the flesh of his children which he is eating, because nothing is left to him in your distress and in your affliction when your enemies afflict you in all your cities.

And the tender and delicate woman among you, whose foot has never attempted to walk upon the ground because of her delicateness and tenderness, will begrudge with her eye her husband who is in her bosom, and her son and her daughter, And the afterbirth that has come out from between her thighs, and the child that she gives birth to, for she will devour them secretly because of the lack of all things in your distress and in your affliction, which your enemy will inflict upon you in your cities. If you do not listen so as to do all the words of this law written in this book, to fear this honored and wonderful name, the Lord your God. And the Lord will make your afflictions wonderful, and the afflictions of your descendants, great and wonderful afflictions, and evil and persistent diseases. And he will return all the evil pain of Egypt which you avoided from their face, and they will cling to you. And the Lord will bring upon you every disease, and every plague not written, and every one written in the book of this law, until he destroys you. And you will be left small in number, instead of being like the stars of heaven in multitude, because you did not listen to the voice of the Lord your God.

And it will be that in the manner the Lord rejoiced over you to do good to you and to multiply you, thus the Lord will rejoice over you to destroy you, and you will be taken away speedily from the earth into which you are entering there to inherit it. And the Lord your God will scatter you among all the nations, from one end of the earth to the other, and there you will serve other gods of wood and stone, whom neither you nor your

fathers trusted. But even in those nations you will not rest, nor will the sole of your foot have a place to stand, and the Lord will give you there a disobedient heart, failing eyes, and a languishing soul. And your life will be hanging before your eyes, and you will fear day and night, and you will not believe in your life. In the morning you will say, How might it become evening, and in the evening you will say, How might it become morning, because of the fear of your heart which you will fear, and because of the visions of your eyes which you will see. And the Lord will turn you back to Egypt in ships, by the way of which I said, you shall not see it again, and you shall be sold there to your enemies as servants and maidservants, and there will be no one acquiring you.

These are the words of the covenant which the Lord commanded Moses to establish with the sons of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

29

And Moses called all the sons of Israel, and said to them, You have seen all that the Lord did in the land of Egypt before your eyes to Pharaoh and to his attendants, and to all his land, The great trials that your eyes have seen, those great signs and wonders. And the Lord God did not give to you a heart to know, and eyes to see, and ears to hear until this day. And he led you

forty years in the wilderness; your garments did not wear out, and your sandals did not wear out from your feet. You did not eat bread, and you did not drink wine or strong drink, so that you might know that I am the Lord your God. And you came to this place, and Sihon king of Heshbon, and Og king of Bashan went out to meet us in war. And we struck them, and we took their land, and I gave it by lot to Reuben, and to Gad, and to the half tribe of Manasseh. And you shall keep to do all the words of this covenant, so that you may understand all that you shall do.

You all stand today before the Lord your God: the chiefs of your tribes, your council of elders, your judges, your officers, every man of Israel, Your women, your offspring, and the sojourner in the midst of your camp, from your woodcutter to your water carrier, to pass by in the covenant of the Lord your God, and in his curses, which the Lord your God makes with you today, so that he might establish you to him as a people, and he himself will be your God, in the manner he said to you, and in the manner he swore to your fathers Abraham and Isaac and Jacob. I establish this covenant and this curse not only to you, but also with those being here with you today before the Lord your God, and with those not being with you here today.

You know how we dwelt in the land of Egypt, and how we passed through the midst of the nations whom you passed. And see their abominations and their idols, wood and stone, silver and gold, which are among them. Is there not among you a man, or woman, or family, or tribe, whose mind has turned aside

from the Lord your God, having gone to serve the gods of those nations? Is there not among you a root growing upward in gall and bitterness? And it will be that if he hears the words of this curse and says within his heart, May holy things become mine, because I will go in the wandering of my heart, so that the sinner does not destroy the sinless, God will not be propitious to him, but then the wrath of the Lord and his zeal will be kindled against that man, and all the curses of this covenant, which have been written in this book, will cling to him, and the Lord will blot out his name from under heaven. And the Lord will set him apart for calamity from all the sons of Israel, according to all the curses of the covenant written in the book of this law.

And the next generation will say, your sons who will rise up after you, and the foreigner who comes from a distant land, when they see the blows of that land and its diseases which the Lord sent upon it, Brimstone and salt burned up, all the land of it will not be sown, nor will it sprout, nor should any green thing go up upon it. Just as Sodom and Gomorrah, Admah and Zeboiim were overthrown, which the Lord overthrew in anger and wrath, And all the nations will say, Why did the Lord do thus to this land? What is this great wrath? And they will say that they left the covenant of the Lord, the God of their fathers, which he made with their fathers when he led them out of the land of Egypt, And having gone, they served other gods whom they did not know and whom he did not distribute to them. And the Lord was angered in wrath against that land to bring upon it all the curses written in the book of this law. And the Lord removed

them from their land in anger and wrath and exceedingly great fury, and he cast them out into another land as now.

The hidden things belong to the Lord our God, but the manifest things belong to us and to our children forever, to do all the words of this law. The hidden things belong to the Lord our God, but the manifest things belong to us and to our children forever, to do all the words of this law.

30

And it will be when all these words come upon you, the blessing and the curse, which I set before you; and you take them to heart among all the nations where the Lord scatters you, and you will return to the Lord your God, and you will obey his voice according to all that I command you today, with your whole heart and with your whole soul And the Lord will heal your sins, and will have mercy on you, and will gather you again from all the nations among whom the Lord scattered you. If your dispersion is from one end of heaven until the other end of heaven, from there the Lord your God will gather you, and from there the Lord your God will take you. And your God will bring you from there into the land which your fathers inherited, and you will inherit it, and he will do well to you, and he will make you more numerous than your fathers. And the Lord will thoroughly cleanse your heart and the heart of your descendants to love the Lord your God with your whole heart

and with your whole soul, so that you may live.

And the Lord your God will give these curses upon your enemies and upon those hating you, who pursued you. And you will turn and you will hear the voice of the Lord your God, and you will do his commandments that I command you today. And the Lord your God will bless you in every work of your hands, in the descendants of your womb, and in the descendants of your cattle, and in the produce of your earth, because the Lord your God will again rejoice over you for good, just as he rejoiced over your fathers, If you listen to the voice of the Lord your God, to keep his commandments, and his ordinances, and his judgments written in the book of this law, if you turn back to the Lord your God with your whole heart and with your whole soul. Because this commandment which I command to you today is not too difficult, nor is it far from you. It is not in heaven above, saying, Who will go up to heaven for us and take it for us, and having heard it we will do it? Nor is it beyond the sea, saying, Who will cross over the sea for us and take it for us and make it audible to us, so that we may do it? The word is very near to you, in your mouth, and in your heart, and in your hands to do it.

Behold, I have set before you today life and death, good and evil. If you listen to the commandments of the Lord your God, which I command to you today, to love the Lord your God, to walk in all his ways, and to keep his ordinances and his judgments, then you will live, and you will be many, and the Lord your God will bless you in all the land which you enter to inherit. And if your

heart turns away, and you do not listen, and being led astray you worship other gods and serve them, I announce to you today that you will perish by destruction, and you will not live long upon the earth which you are crossing over the Jordan to inherit.

I testify to you today, heaven and earth: I have set before you life and death, blessing and curse. Choose life so that you and your descendants may live. To love the Lord your God, to listen to his voice, and to hold fast to him, because this is your life and the length of your days, to dwell upon the earth which the Lord swore to your fathers Abraham and Isaac and Jacob to give to them.

31

And Moses finished speaking all these words to all the sons of Israel. And he said to them, I am a hundred and twenty years old today. I will not be able still to enter and to go out. And the Lord said to me, You will not cross this Jordan. The Lord your God, the one going before your face, this one will destroy these nations from before your face, and you will inherit them, and Joshua, the one going before your face, as the Lord spoke. And the Lord your God will do to them as he did to Sihon and Og, two kings of the Amorites, who were beyond the Jordan, and to their land, as he destroyed them. And the Lord delivered them to you, and you shall do to them just as I commanded you. Be courageous and be

strong, do not fear, nor be terrified, nor be dismayed before them, because the Lord your God, the one going before you and with you, will neither leave you nor forsake you. And Moses called Joshua, and said to him before all Israel, Be courageous and be strong, for you will enter before the face of this people into the land which the Lord swore to your fathers to give to them, and you will give it as an inheritance to them. And the Lord who accompanies you will not let you go, nor will he forsake you; do not fear, nor be cowardly.

And Moses wrote the words of this law into a book, and gave it to the priests, the sons of Levi, who carry the ark of the covenant of the Lord, and to the elders of the sons of Israel.

And Moses commanded them on that day, saying, After seven years, at the time of the year of release, at the feast of tabernacles, When all Israel journeys together to appear before the Lord your God, in the place which the Lord chooses, you shall read this law before all Israel in their hearing. Having assembled the people—the men and the women and the offspring and the sojourner in your cities—so that they should hear, and so that they may learn to fear the Lord your God, and they will listen to do all the words of this law. And their sons who do not know will hear and will learn to fear the Lord your God all the days that they live upon the earth into which you are crossing over the Jordan to inherit it.

And the Lord said to Moses, Behold, the days of your death have

drawn near. Call Joshua, and stand beside the doors of the tent of testimony, and I will command him. And Moses and Joshua went into the tent of testimony, and they stood beside the doors of the tent of testimony. And the Lord came down in a cloud, and stood beside the doors of the tent of the testimony, and the pillar of the cloud stood beside the doors of the tent of the testimony. And the Lord said to Moses, Behold, you will sleep with your fathers, and after rising up, this people will commit fornication after the foreign gods of the land into which they are entering, and they will forsake me, and they will break my covenant which I established with them. And I will be angry with wrath toward them in that day, and I will abandon them, and I will turn away my face from them, and it will become food for consumption, and many evils and tribulations will find him, and he will say in that day, Because the Lord my God is not with me, these evils have found me. But I will surely turn away my face from them in that day, because of all the wickedness which they did, because they turned away to foreign gods.

And now write the words of this song, and teach it to the sons of Israel, and put it into their mouth, so that this song may become a witness for me before them among the sons of Israel. For I will bring them into the good land which I swore to their fathers to give to them, a land flowing with milk and honey, and they will eat and, having been filled, they will be satisfied, and they will turn to foreign gods and they will serve them and they will provoke me and they will break my covenant. And this song will stand as a witness before them, for it will not be forgotten from

their mouth or from the mouth of their descendants, for I know their wickedness and all that they do here today, before I bring them into the good land which I swore to their fathers.

And Moses wrote this song in that day, and taught it to the sons of Israel. And he commanded Joshua, and said, Be strong and be courageous, for you will bring the sons of Israel into the land which the Lord swore to them, and he will be with you.

When Moses finished writing all the words of this law in a book to the very end, And he commanded the Levites who carry the ark of the covenant of the Lord, saying, Having taken this book of the law, you will place it at the side of the ark of the covenant of the Lord your God, and it will be there as a testimony against you. Because I know your provocation and your stiff neck, for while I am still living with you today, you have been rebelling against God, how much more after my death? Assemble to me your tribal leaders, and your elders, and your judges, and your officers, so that I will speak all these words into their ears, and I call heaven and earth to witness against them. I know that after my death you will act with great lawlessness and turn aside from the way which I commanded you, and evils will befall you in the last days, because you will do evil before the Lord, provoking him with the works of your hands.

And Moses spoke the words of this song into the ears of all the assembly until the end.

Pay attention, heaven, and I will speak, and let the earth hear words from my mouth. Let my saying be awaited as rain, and let my words descend as dew, as showers upon grass, and as snow upon grass. Because I called on the name of the Lord, give greatness to our God. God, his works are true, and all his ways are judgments, God is faithful, and there is no injustice, the Lord is righteous and holy. They sinned; not to him are the blameworthy children, a crooked and perverted generation. Do you repay the Lord with these things? Are you thus a foolish people and not wise? Did not your father himself acquire you and make you and form you? Remember the days of old, understand the years of generations past. Ask your father and he will declare to you, ask your elders and they will say to you.

When the Most High divided the nations, as he scattered the sons of Adam, he established the boundaries of the nations according to the number of the messengers of God. And his people Jacob became the Lord's portion, Israel his measured inheritance. He sustained him in the wilderness, in the thirst of burning heat in a waterless land; he surrounded him and disciplined him, and preserved him as the pupil of the eye. As an eagle covers his nest and longs over his young, having spread his wings he received them and took them up upon his back. The Lord alone was leading them; no foreign god was with them. He brought them up upon the strength of the earth, he fed them the

produce of fields, they sucked honey out of rock, and oil out of solid rock. Butter of oxen and milk of sheep, with fat of lambs and rams, sons of bulls and goats, with fat of kidneys of wheat, and blood of grape—he drank wine. And Jacob ate and was filled, and the beloved kicked away. He grew fat, he became thick, he became wide, and he abandoned the God who made him, and departed from God his savior.

They provoked me with foreign gods; they embittered me with their abominations. They sacrificed to demons and not to God, to gods which they did not know, new and recent gods that have come, whom their fathers did not know. You abandoned God who begot you, and you forgot God who nourishes you.

And the Lord saw, and was jealous, and was provoked to anger because of his sons and daughters. And he said, I will turn my face away from them, and I will show what will be to them in the last days, because it is a perverse generation, sons in whom there is no faith.

They themselves provoked me to jealousy with what is not God; they provoked me with their idols. And I will provoke them to jealousy with what is not a nation; with a foolish nation I will anger them. That fire has been kindled out of my anger, it will burn until hades below, it will devour the land and its produce, it will set ablaze the foundations of mountains. I will heap evils upon them, and I will spend my arrows in fighting against them. Wasting away from famine and the eating of birds, and

incurable tetanus, I will send the teeth of wild beasts into them, with the wrath of those dragging upon the earth. From outside the sword will make them childless, and from the storehouses, fear—the young man with the virgin, the nursing child with the aged old man. I said, I will scatter them; I will stop their memorial from among men. If not for the anger of enemies, so that they do not prolong it, so that the adversaries do not join in attacking, lest they say, Our own hand has prevailed, and not the Lord, who did all these things.

A nation that has lost counsel, and there is no knowledge in them. They did not understand these things; let them accept them in the time to come. How will one pursue a thousand, and two dislodge ten thousands, if not God sold them, and the Lord delivered them? That their gods are not as our God, but our enemies are foolish. For from the vine of Sodom is their vine, and their branch is from Gomorrah; their grape is a grape of gall, a cluster of bitterness to them. Their wine is the wrath of dragons, and the incurable wrath of asps. Are not these things stored up with me, and sealed in my treasuries? In the day of vengeance I will repay, whenever their foot slips, because the day of destruction is near to them, and what is ready is present to you. For the Lord will judge his people and have compassion upon his servants, because he saw them weakened, having failed under affliction, and exhausted. And the Lord said, Where are their gods in which they had trusted? Of which you were eating the fat of their sacrifices, and you were drinking the wine of their libations; let them rise up and help you and become

protectors to you. See, see that I am, and there is no God except me. I kill, and I will make to live, I will strike, and I will heal, and there is no one who will deliver out of my hands. That I will lift my hand to heaven, and I will swear by my right hand, and I will say, I live forever, Because I will sharpen my sword as lightning, and my hand will take hold of judgment, I will repay penalty to my enemies, and I will repay those who hate me. I will make my arrows drunk with blood, and my sword shall devour flesh from the blood of the wounded and the captives, from the heads of the enemy leaders.

Rejoice, heavens, together with him, and let all messengers of God worship him; rejoice, nations, with his people, and let all sons of God be strengthened in him, because the blood of his sons is avenged, and he will avenge and will repay justice to the enemies, and he will repay those who hate, and the Lord will cleanse the land of his people.

And Moses wrote this song in that day, and taught it to the sons of Israel, and Moses entered, and spoke all the words of this law into the ears of the people, himself and Joshua the son of Nun. And Moses completed speaking to all Israel. And he said to them, Pay attention in your heart to all these words, which I testify to you today, which you shall command to your sons, to keep and to do all the words of this law. This is not an empty word to you, because this is your life, and because of this word you will live long upon the earth into which you are crossing over the Jordan there to inherit. And the Lord spoke to Moses on this day, saying,

Go up into the mountain of Abarim, this mountain Nebo which is in the land of Moab opposite Jericho, and see the land of Canaan, which I give to the sons of Israel, And die on the mountain to which you go up there, and be joined to your people, in the manner that Aaron your brother died on Mount Hor, and was added to his people. Because you disobeyed my word among the sons of Israel at the water of contradiction at Kadesh in the wilderness of Sin, because you did not sanctify me among the sons of Israel. Opposite you will see the land, and there you will not enter.

33

And this is the blessing which Moses, the man of God, blessed the sons of Israel before his death. And he said, The Lord has come from Sinai, and appeared to us from Seir, and hastened from the mountain of Paran, with myriads of Kadesh, his messengers with him at his right hand. And he spared his people, and all those sanctified by your hands are under you, and he received from his words. The law which Moses commanded to us is an inheritance to the congregations of Jacob. And there will be a ruler in the beloved, when rulers of peoples are gathered together with the tribes of Israel. Let Reuben live, and not die, and let him be great in number.

And this is for Judah: hear, O Lord, the voice of Judah, and may you come to his people; may his hands contend for him, and

may you be a helper against his enemies.

And to Levi he said, Give Levi his clear signs and his truth to the holy man, whom they tested in trial and reviled at the water of contradiction, The one saying to his father and mother, I have not seen you, who did not recognize his brothers and disowned his sons, kept your words and observed your covenant. They will declare your ordinances to Jacob and your law to Israel; they will place incense continually upon your altar in your wrath. Bless his strength, Lord, and receive the works of his hands; shatter the loins of his enemies who have risen up against him, and let not those who hate him rise up. And to Benjamin he said, the beloved of the Lord will dwell trusting, and God overshadows him all the days, and between his shoulders he gave rest.

And to Joseph he said, from the blessing of the Lord is his land, from the seasons of heaven, and dew, and from the springs of the depths below, and according to the season of produce, the turnings of the sun, and the conjunctions of months, From the summit of the mountains beginning, and from the summit of the everlasting hills. And according to the hour of earth's fulfillment, and the acceptable things to the one who appeared in the bush, let them come upon the head of Joseph and upon the crown of the one glorified above his brothers. His beauty is like a firstborn bull, his horns are the horns of a unicorn; with them he will gore the nations together, until the end of the earth. These are the ten thousands of Ephraim, and these are the

thousands of Manasseh. And to Zebulun he said, Rejoice, Zebulun, in your departure, and Issachar in his tents. Nations will be destroyed, and you will call there, and you will sacrifice there a sacrifice of justice, because the wealth of the sea will nourish you, and the trade of coastal dwellers.

And to Gad he said, Blessed is he who enlarges Gad; as a lion he rested, having crushed the arm and the ruler. And he saw his firstfruits, that there the land of rulers was divided, gathered together with leaders of peoples; the Lord did righteousness, and his judgment with Israel.

And to Dan he said, Dan is a lion's cub, and will leap out of Bashan. And to Naphtali he said, Naphtali, fullness of acceptable things, and let it be filled with blessing from the Lord, he will inherit the sea and the South. And to Asher he said, Blessed from children is Asher, and he will be acceptable to his brothers; he will dip his foot in oil. Iron and bronze his sandal will be, as your days, so your strength.

There is none like the God of the beloved, the one treading upon heaven, your helper, and the magnificent one of the firmament. And the beginning of God will cover you, and by the strength of everlasting arms will cast out the enemy from before your face, saying, May you perish. And Israel will dwell in trust, alone upon the land of Jacob, with grain and wine, and the heaven will be cloudy with dew for you. Blessed are you, Israel! Who is like you, a people saved by the Lord? He will shield you as your

helper, and the sword is your boast, and your enemies will lie to you, and you will tread upon their neck.

34

And Moses went up from Araboth of Moab to the mountain of Nebo, to the summit of Phasga, which is opposite Jericho, and the Lord showed him all the land of Gilead as far as Dan, and all the land of Naphtali, and all the land of Ephraim, and Manasseh, and all the land of Judah until the farthest sea, and the wilderness, and the surrounding regions of Jericho, the city of palm trees, until Zoar. And the Lord said to Moses, This is the land which I swore to Abraham and Isaac and Jacob, saying, To your seed I will give it, and I have shown it to your eyes, and there you will not enter.

And Moses the servant of the Lord died in the land of Moab through the word of the Lord. And they buried him in Ai near the house of Peor, and no one saw his burial until this day. Moses was one hundred and twenty years old when he died, his eyes were not dimmed, nor were his tortoisés destroyed.

And the sons of Israel wept for Moses in Araboth of Moab upon the Jordan according to Jericho thirty days, and the days of mourning and weeping for Moses were completed. And Joshua son of Nun was filled with a spirit of understanding, for Moses had placed his hands upon him, and the sons of Israel listened to

him, and they did just as the Lord commanded Moses.

And there has not arisen since a prophet in Israel like Moses, whom the Lord knew face to face in all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to his attendants and all his land The great wonders and the mighty hand which Moses did before all Israel.

Joshua

1

And it happened after the death of Moses that the Lord said to Joshua son of Nun, the assistant of Moses, saying, Moses my assistant has died. Now therefore, having risen, cross the Jordan, you and all this people, into the land which I give to them. Every place upon which you tread with the sole of your feet, I will give to you, just as I said to Moses, The wilderness and the Anti-Lebanon, until the great river, the river Euphrates, and until the farthest sea, from the west, will be your boundaries. No man will stand against you all the days of your life, and just as I was with Moses, thus I will be with you, and I will not forsake you nor overlook you. Be strong and be courageous, for you will divide to this people the land which I swore to your fathers to give to them. Be strong therefore and be courageous, to keep and to do just as Moses my servant commanded you, and you shall not turn aside from them to the right nor to the left, so that you may prosper in all which you do. And the book of this law will not depart from your mouth, and you shall meditate in it day

and night, so that you may know to do all the written things, then you will prosper, and you will make your ways prosperous, and then you will understand. Behold, I have commanded you: be strong and courageous, do not be terrified, nor fear, because the Lord your God is with you wherever you go. And Joshua commanded the scribes of the people, saying, Enter into the middle of the camp of the people, and command the people, saying, Prepare provisions, because in three more days you will cross over this Jordan, entering to seize the land which the Lord, the God of your fathers, gives to you.

And to Reuben, and to Gad, and to the half tribe of Manasseh, Joshua said, Remember the word that Moses the servant of the Lord commanded you, saying, The Lord your God has given you rest and has given you this land. Your women and your children and your livestock shall dwell in the land which he gave to you, but you shall cross over armed before your brothers, all the strong men, and you shall help them. Until the Lord our God gives rest to your brothers, just as to you, and they also inherit the land which the Lord our God gives to them, then you will depart, each to his inheritance, which Moses gave to you beyond the Jordan toward the east. And answering Joshua they said, All that you command us, we will do, and to every place where you send us, we will go. According to all that we heard Moses, we will hear you, only let the Lord our God be with you, as he was with Moses. But the man who would disobey you, and whoever does not hear your words as you command him, let him die, but be strong and courageous.

2

And Joshua son of Nun sent two young men from Shittim to spy out, saying, Go up and see the land and Jericho. And having gone, the two young men entered into Jericho, and they entered into the house of a prostitute woman, whose name was Rahab, and they lodged there.

And it was reported to the king of Jericho, saying, Men of the sons of Israel have entered here to spy out the land. And the king of Jericho sent and said to Rahab, saying, Bring out the men who entered into your house this night, for they have come to spy out the land. And the woman, having taken the two men, hid them and said to them, The men have come to me, As the gate was being shut in the darkness, the men went out. I do not know where they have gone. Pursue after them, if you will overtake them. She brought them up to the roof and hid them in the flax straw that was piled up on the roof. And the men pursued after them on the way to the Jordan at the fords, and the gate was shut.

And it happened as the pursuers went out after them, and before they went to sleep, she went up to them on the roof, And she said to them, I know that the Lord has given to you the land, for the fear of you has fallen upon us. We have heard that the Lord God dried up the red sea from before you when you went out from the land of Egypt, and all that he did to the two kings of

the Amorites who were beyond the Jordan, Sihon and Og, whom you destroyed. And when we heard it, we were amazed in our hearts, and no spirit remained in any of us because of you, because the Lord your God is God in heaven above and on the earth below. And now swear to me by the Lord God, that I show you mercy, and you also show mercy to my father's house, And spare alive the house of my father, my mother, and my brothers, and all my house, and all that belongs to them, and you shall deliver my soul from death.

And the men said to her, Our soul instead of yours into death, and she said, When the Lord delivers the city to you, you shall show me mercy and truth. And she let them down through the window, And she said to them, Go into the hill country, lest the pursuers meet you, and hide there three days until the pursuers turn back from pursuing you, and after this you shall go on your way.

And the men said to her, We are innocent of this oath of yours. Behold, we are entering into part of the city, and you shall place the sign, this scarlet cord you will let down into the window through which you let us down through it, and your father, and your mother, and your brothers, and all the house of your father you shall gather to yourself into your house. And it will be that everyone who goes out the door of your house will be guilty for himself, but we will be innocent regarding this oath of yours, and for as many as are with you in your house, we will be guilty. If someone wrongs us or reveals these words of ours, we will be

innocent of this oath of yours. And he said to them, Let it be according to your word, and he sent them out, and they went. And they came into the hill country, and they remained there three days, and the pursuers sought out all the ways, and they did not find them.

And the two young men returned, and they went down from the mountain, and crossed to Joshua son of Nun, and they recounted to him all the events that happened to them. And they said to Joshua that the Lord has delivered all the land into our hand, and all those dwelling in that land have melted away from us.

3

And Joshua rose early in the morning, and departed from Shittim, and they came to the Jordan, and they lodged there before crossing. After three days the scribes passed through the camp. And they commanded the people, saying, When you see the ark of the covenant of the Lord our God, and our priests and the Levites carrying it, you shall set out from your places, and you shall go after it. But let there be a far distance between you and it, about two thousand cubits you shall stand; do not approach it, so that you may know the way which you shall go, for you have not gone the way before yesterday or the day before that.

And Joshua said to the people, Consecrate yourselves for

tomorrow, because tomorrow the Lord will do wonderful things among you. And Joshua said to the priests, Lift up the ark of the covenant of the Lord, and go before the people. And the priests lifted the ark of the covenant of the Lord, and they went before the people. And the Lord said to Joshua, On this day I begin to exalt you before all the sons of Israel, so that they may know that just as I was with Moses, thus I will be with you. And now command the priests who carry the ark of the covenant, saying, As soon as you enter the edge of the water of the Jordan, you shall stand in the Jordan.

And Joshua said to the sons of Israel, Come near here, and hear the word of the Lord our God. By this you will know that the living God is among you, and that he will surely destroy from before us the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Amorite, and the Girgashite, and the Jebusite. Behold, the ark of the covenant of the Lord of all the earth crosses the Jordan. Choose twelve men for yourselves from the sons of Israel, one from each tribe. And it will be, as soon as the feet of the priests carrying the ark of the covenant of the Lord of all the earth rest in the water of the Jordan, the water of the Jordan will fail, and the descending water will stand.

And the people departed from their tents to cross the Jordan, and the priests carried the ark of the covenant of the Lord before the people. As the priests carrying the ark of the covenant were entering upon the Jordan, and the feet of the priests carrying the ark of the covenant of the Lord were dipped into

part of the water of the Jordan, the Jordan was full over all its banks, as in the days of wheat harvest, And the waters descending from above stood still, forming a congealed mass standing away very far off until the region of Kiriath jearim, but the descending part went down into the sea of Arabah, the sea of salt, until it completely ceased, and the people stood opposite Jericho. And the priests carrying the ark of the covenant of the Lord stood upon dry ground in the midst of the Jordan, and all the sons of Israel were crossing through on dry ground, until all the people finished crossing the Jordan.

4

And since all the people finished crossing the Jordan, the Lord said to Joshua, saying, having taken men from the people, one from each tribe, Command them to take up twelve ready stones from the midst of the Jordan, and carrying these across with you, place them in your camp where you encamp there for the night.

And Joshua summoned twelve distinguished men from the sons of Israel, one from each tribe, He said to them, Bring yourselves before me, before the face of the Lord, into the middle of the Jordan, and each having taken up a stone from there, let him take it up upon his shoulders according to the number of the twelve tribes of Israel. so that these may be to you as a sign set up continually, so that when your son asks you tomorrow

saying, What are these stones to us? And you will show your son, saying that the Jordan river ceased from before the ark of the covenant of the Lord of all the earth as it was crossing it, and these stones will be a memorial to you, to the sons of Israel forever.

And the sons of Israel did thus, just as the Lord commanded Joshua, and having taken up twelve stones from the midst of the Jordan, just as the Lord commanded Joshua at the completion of the crossing of the sons of Israel, and they carried them across together with themselves into the camp, and they placed them there. Joshua also set up twelve other stones in the Jordan itself, in the place that was under the feet of the priests carrying the ark of the covenant of the Lord, and they are there to this very day.

But the priests carrying the ark of the covenant were standing in the Jordan until Joshua completed all which the Lord commanded to announce to the people, and the people hastened and crossed over. And it happened that when all the people finished crossing, the ark of the covenant of the Lord crossed, and the stones went before them. And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh crossed over prepared before the sons of Israel, just as Moses had commanded them. Forty thousand light-armed men crossed into battle before the Lord into war toward the city of Jericho. In that day the Lord exalted Joshua before all the people of Israel, and they feared him, just as they had feared Moses, all the days of

his life.

And the Lord said to Joshua, saying, Command the priests who carry the ark of the covenant of the testimony of the Lord to go out from the Jordan. And Joshua commanded the priests, saying, Come out of the Jordan. And it happened that as the priests carrying the ark of the covenant of the Lord disembarked from the Jordan and placed their feet upon the earth, the water of the Jordan rushed back to its place and was going as yesterday and the day before through the whole bank.

And the people went up out of the Jordan on the tenth of the first month, and the sons of Israel encamped in Gilgal on the eastern side from Jericho. And these twelve stones, which he took out of the Jordan, Joshua set up in Gilgal, saying, Whenever your sons ask you, saying, What are these stones? Announce to your sons that Israel crossed this Jordan on dry ground. The Lord our God dried up the water of the Jordan before them until they crossed, just as the Lord our God dried up the Red Sea before us until we passed through, So that all the nations of the earth may know that the power of the Lord is strong, and so that you may worship the Lord our God in every deed.

5

And it happened that when the kings of the Amorites who were beyond the Jordan and the kings of Phoenicia who were beside

the sea heard that the Lord God had dried up the Jordan river before the sons of Israel when they crossed it, their minds melted, and they were struck with fear, and there was no courage left in them before the sons of Israel.

At this time the Lord said to Joshua, Make for yourself stone swords from sharp-edged rock, and sit down and circumcise the sons of Israel a second time. And Joshua made sharp stone swords, and circumcised the sons of Israel at the place called the Heap of the Foreskins. And the manner in which Joshua cleansed the sons of Israel—as many as were born on the way, and as many as were uncircumcised of those who had come out of Egypt, Joshua circumcised all these, for Israel wandered forty-two years in the wilderness of Mabaritidt. Therefore most of them were uncircumcised, the fighting men who had come out from the land of Egypt, who disobeyed the commandments of God, to whom he decreed that they should not see the land which the Lord swore to their fathers to give, a land flowing with milk and honey. Instead of these, he substituted their sons, whom Joshua circumcised, because they had been born uncircumcised along the way. Having been circumcised, they remained quiet there, sitting in the camp until they were healed. And the Lord said to Joshua son of Nun, Today I have removed the reproach of Egypt from you, and he called the name of that place Gilgal.

And the sons of Israel kept the passover on the fourteenth day of the month from evening upon the west of Jericho in the region

beyond the Jordan in the plain. And they ate unleavened and new bread from the grain of the earth. On this day the manna ceased after they had eaten from the grain of the land, and there was no longer manna for the sons of Israel, but they harvested the land of the Palms in that year.

And it happened as Joshua was in Jericho, and having looked up with his eyes, he saw a man standing before him with a sword drawn in his hand, and having approached, Joshua said to him, Are you ours, or of the adversaries? But he said to him, I am the commander in chief of the Lord's army; I have now arrived. And Joshua fell upon his face to the earth and said to him, Master, what do you command your servant? And the commander in chief of the Lord says to Joshua, Take off your sandal, for the place on which you now stand is holy.

6

And Jericho was shut up and fortified, and no one was going out of it, nor was anyone entering. And the Lord said to Joshua, Behold, I deliver into your control Jericho, and its king who is in it, and the mighty ones of strength. You, station the warriors in a circle around this. And it will be that when you sound the trumpet, let all the people shout at the same time, and when they have shouted, the walls of the city will fall automatically, and all the people will enter, each having rushed straight ahead into the city.

And Joshua the son of Nun went to the priests, And he said to them, saying, Command the people to go around and encircle the city, and let the fighting men march along armed before the Lord. And seven priests having seven sacred trumpets, let them pass likewise before the Lord and let them sound vigorously, and let the ark of the covenant of the Lord follow. The fighting men shall march before, and the priests bringing up the rear shall follow after the ark of the covenant of the Lord, blowing trumpets. Joshua commanded the people, saying, You shall not shout, nor shall anyone hear your voice, until the day he himself announces the time to shout, and then you shall shout. And having gone around, the ark of the covenant of God immediately departed into the camp and slept there.

And on the second day Joshua arose in the morning, and the priests took up the ark of the covenant of the Lord. And the seven priests carrying the seven trumpets marched ahead before the Lord, and after them the warriors were entering, and the remaining crowd followed behind the ark of the covenant of the Lord. And the priests sounded the trumpets, and all the remaining crowd encircled the city six times from nearby, and went away again into the camp. Thus they did for six days.

And on the seventh day they rose up at dawn, and they marched around the city seven times on that day. And it happened in the seventh period the priests sounded their trumpets, and Joshua said to the sons of Israel, Cry out, for the Lord has delivered the city to you. And the city will be a cursed thing, both it and all

that is in it, to the Lord of hosts, except spare Rahab the prostitute and all that is in her house. But you shall keep yourselves strictly from the devoted things, lest you yourselves take from the devoted things, and make the camp of the sons of Israel a cursed thing, and destroy us. And every silver or gold, or bronze or iron, will be holy to the Lord; it shall be brought into the treasure of the Lord.

And the priests sounded the trumpets, and when the people heard the trumpets, all the people shouted at the same time with a great and strong war cry, and all the wall fell around, and all the people went up into the city. And Joshua devoted it to destruction, and all that was in the city from man to woman, from young man to old man, and to calf and beast of burden, by the edge of the sword.

And Joshua said to the two young men who had spied out, Enter into the house of the woman, and bring her out from there, and all that is hers. And the two young men who had spied out the city entered into the house of the woman, and they brought out Rahab the prostitute, and her father, and her mother, and her brothers, and her kinship, and all that was hers, and they brought her outside the camp of Israel. And the city was burned in fire with all that was in it, except the silver and gold and bronze and iron they gave to be brought into the treasure of the Lord.

And Joshua saved alive Rahab the prostitute, and all her

paternal house, and settled them in Israel until the present day, because she hid the spies whom Joshua sent to spy out Jericho. And Joshua made an oath on that day before the Lord, saying, Cursed be the man who will rebuild that city; at the cost of his firstborn he will lay its foundation, and at the cost of his youngest he will set up its gates. And thus did Hiel of Bethel; at the cost of Abiram his firstborn he laid its foundation, and at the cost of his youngest who had been spared he set up its gates.

And the Lord was with Joshua, and his name was known throughout all the land.

7

And the sons of Israel committed a great trespass, and they misappropriated from the devoted things, and Achar son of Charmi son of Zambri son of Zara from the tribe of Judah took from the devoted things, and the Lord was angry with wrath at the sons of Israel.

And Joshua sent men to Ai, which is near Bethel, saying, Spy out Ai. And the men went up and spied out Ai. And they returned to Joshua, and they said to him, Let not all the people go up, but let about two thousand or three thousand men go up and besiege the city. Do not bring up all the people there, for they are few. And about three thousand men went up, and they fled from the men of Ai. And the men of Ai killed about thirty-six of their men,

and pursued them from the gate, and crushed them on the descent, and the heart of the people was terrified, and it became like water.

And Joshua tore his garments, and Joshua fell upon the earth upon his face before the Lord until evening, he himself and the elders of Israel, and they put dust upon their heads. And Joshua said, I beg you, Lord, why did your servant bring this people across the Jordan to deliver them to the Amorite to destroy us? If only we had remained and settled beside the Jordan. And what will I say since Israel turned its neck before its enemy? And when the Canaanite and all those dwelling in the land have heard, they will surround us, and will destroy us from the earth, and what will you do for your great name?

And the Lord said to Joshua, Arise, why have you fallen upon your face? The people have sinned and transgressed the covenant which I established with them, having stolen from the devoted things and put them into their vessels. And the sons of Israel will not be able to withstand their enemies; they will turn their backs before their enemies, because they have become a cursed thing. I will no longer be with you, if you do not remove the cursed thing from among you. Having risen, sanctify the people, and say that they are to be sanctified tomorrow. These things says the Lord, the God of Israel: the cursed thing is among you. You will not be able to stand against your enemies until you remove the cursed thing from among you. And you will all be gathered in the morning according to tribes, and the tribe which

the Lord shows you shall bring forward according to clans, and the clan which the Lord shows you shall bring forward according to house, and the house which the Lord receives you shall bring forward man by man. And whoever is shown will be burned up in fire, and all that is his, because he transgressed the covenant of the Lord, and he committed transgression in Israel.

And Joshua rose early and brought the people according to tribes, and the tribe of Judah was taken. And he was brought forward according to clans, and the clan of Zerah was shown. And he was brought forward according to man, And Achar, son of Zambri, son of Zara, was shown.

And Joshua said to Achar, Give glory today to the Lord God of Israel, and give your confession, and tell me what you have done, and do not hide it from me. And Achar answered Joshua, and said, Truly I have sinned before the Lord God of Israel, thus and thus I did. I saw in the plunder a fine embroidered garment, and two hundred didrachmas of silver, and one golden tongue of fifty didrachmas, and having considered them I took them, and behold they are hidden in my tent, and the silver is hidden under them. And Joshua sent messengers, and they ran into the tent in the camp, and these things were hidden in his tent, and the silver was under them. And they brought them out of the tent, and they brought them to Joshua and the elders of Israel, and they placed them before the Lord.

And Joshua took Achar the son of Zerah and brought him up into

the ravine of Achor, and his sons, and his daughters, and his calves, and his beasts of burden, and all his sheep, and his tent, and all his possessions, and all the people with him, and brought them up into Emek Achor. And Joshua said to Achar, Why have you brought destruction upon us? The Lord will destroy you this day. And all Israel stoned him with stones, and they raised over him a great heap of stones, and the Lord's fierce anger ceased. Because of this, he named it Emek-achor until this day.

8

And the Lord said to Joshua, Do not fear, nor be dismayed. Take with you all the men of war, and arise and go up to Ai. Behold, I have given into your hands the king of Ai and his land. And you shall do to Ai and her king as you did to Jericho and her king, and you shall plunder the livestock for yourself, but set an ambush for yourself behind the city.

And Joshua arose, and all the warriors, to go up to Ai. And Joshua chose thirty thousand mighty men of strength, and sent them by night. And he commanded them saying, You lie in ambush behind the city, do not be far from the city, and you will all be ready. And I and all those with me will approach the city, and when the inhabitants of Ai come out to meet us, just as they did before, we will flee from them. And when they come out after us, we will draw them away from the city, and they will say, These are fleeing from us, just as before. You will rise up

from the ambush and you will travel into the city. According to this word you shall do; behold, I have commanded you. And Joshua sent them, and they went to the ambush, and they sat between Bethel and Ai, on the west side of Ai.

And Joshua rose early in the morning and visited the people, and he and the elders went up before the people to Ai. And all the people, the warriors with him, went up, and as they went they came opposite the city from the east. And the ambush of the city from the sea, And it happened that when the king of Ai saw them, he hurried and went out to meet them directly for battle, he himself and all the people who were with him, and he did not know that an ambush for him was behind the city. And he saw, and Joshua and Israel withdrew from before them. And they pursued after the sons of Israel, and they themselves departed from the city. No one was left in Ai who did not pursue after Israel, and they left the city open, and they pursued after Israel.

And the Lord said to Joshua, Stretch out your hand with the javelin in your hand toward the city, for I have delivered it into your hands, and the ambush shall rise up quickly from their place. And Joshua stretched out his hand with the javelin toward the city, And the ambush rose up quickly from their place, and they went out when he stretched out his hand, and they entered the city, and they captured it, and hastening they burned the city with fire. And when the inhabitants of Ai looked around behind them, they saw smoke ascending from the city into the heaven, and they no longer had anywhere to flee, here or there. And

Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city went up to heaven, and turning about, they struck the men of Ai. And these went out from the city to meet them, and they were caught between the camps, some from here and some from there, and they struck them until none of them was left as a survivor or escapee. And they seized the king of Ai alive and brought him to Joshua.

And when the sons of Israel ceased killing all those in Ai, and those in the fields, and on the mountain at the descent, where they pursued them from it to the end, then Joshua returned to Ai and struck it with the edge of the sword. And those who fell on that day, from man to woman, were twelve thousand, all the inhabitants of Ai. Except for all the spoils in the city, which the sons of Israel plundered for themselves according to the command of the Lord, in the manner the Lord commanded Joshua.

And Joshua burned the city with fire and made it an uninhabited mound forever, until this day. And he hanged the king of Ai upon a forked tree, and he was upon the tree until evening, and as the sun was setting Joshua commanded, and they took down his body from the tree, and they threw it into the pit, and they raised over him a heap of stones, until this day.

When the kings of the Amorites heard—those beyond the Jordan, those in the hill country, those in the plain, those in all the coastal region of the great sea, those toward the Anti-Lebanon, the Hittites, the Canaanites, the Perizzites, the Hivites, the Amorites, the Girgashites, and the Jebusites—

They all came together to wage war against Joshua and Israel.

And the inhabitants of Gibeon heard all that the Lord had done to Jericho and to Ai. And they indeed acted with cunning, and having come they provisioned and prepared themselves, and having taken old sacks upon their shoulders, and old wineskins of wine that had been torn and patched, And the hollow parts of their sandals, and their sandals were old and patched on their feet, and their garments were worn out upon them, and their bread for provisions was dry and moldy and crumbled.

And they came to Joshua into the camp of Israel at Gilgal, and they said to Joshua and Israel, we have come from a land far away, and now make a covenant with us. And the sons of Israel said to the Horite, Perhaps you dwell among us, so how can we make a covenant with you? And they said to Joshua, We are your servants, and Joshua said to them, From where are you, and from where have you come? And they said, Your servants have come from a land very far away in the name of the Lord your God, for we have heard of his name and all that he did in Egypt, And all that he did to the kings of the Amorites, who were beyond the Jordan, to Sihon king of the Amorites, and to Og king

of Bashan, who dwelt in Ashtaroth and in Edrei. And having heard, our elders and all those dwelling in our land said to us, saying, Take provisions for yourselves for the journey, and go to meet them, and say to them, We are your servants; now make a covenant with us. These loaves, we provided them warm on the day which we went out to come to you, but now they have dried up and have become moldy. And these wineskins of wine which we filled new, and these have burst, and our garments and our sandals have worn out from the very long journey.

And the rulers took their provisions, and they did not ask the Lord. And Joshua made peace with them, and they made a covenant with them to save them, and the rulers of the congregation swore to them.

And it happened three days after making a covenant with them, they heard that they were from nearby, and that they were dwelling among them. And the sons of Israel departed, and they came to their cities, and their cities were Gibeon and Chephirah and Beeroth, and the cities of Jearim. And the sons of Israel did not fight them, because all the rulers swore to them by the Lord, the God of Israel, and all the congregation grumbled against the rulers.

And the rulers said to all the congregation, We swore to them by the Lord, the God of Israel, and now we will not be able to touch them. This we will do: we will capture them alive and preserve them, and there will be no wrath against us because of the oath

which we swore to them. They will live, and they will be woodcutters and water carriers for all the congregation, just as the rulers said to them.

And Joshua called them together, and said to them, Why did you deceive me, saying, We are very far from you, but you are neighbors of the ones dwelling among us? And now you are accursed, there shall not cease from among you a slave, nor a woodcutter, nor a water carrier for me and for my God. And they answered Joshua, saying, It was reported to us what the Lord your God commanded Moses his servant: to give you this land and to destroy us and all the inhabitants upon it from before your face. And we feared exceedingly for our souls from before your face, and we did this thing. And now behold, we are subject to you; as it pleases you and as it seems good to you, do to us.

And they did thus to them, and Joshua delivered them in that day from the hands of the sons of Israel, and they did not kill them. And Joshua appointed them in that day as woodcutters and water carriers for all the congregation and for the altar of God. Because of this, the ones dwelling in Gibeon became woodcutters and water carriers for the altar of God until the present day, and for the place which the Lord might choose.

10

When Adonibezek king of Jerusalem heard that Joshua had taken Ai and utterly destroyed it, that as they had dealt with Jericho and its king, so they had dealt with Ai and its king, and that the inhabitants of Gibeon had defected to Joshua and to Israel And they were greatly afraid of them, for he knew that Gibeon was a great city, like one of the royal cities, and all its men were mighty. And Adonibezek king of Jerusalem sent to Elam king of Hebron, and to Pidon king of Jarmuth, and to Jephtha king of Lachish, and to Dabir king of Odollam, saying, Come, go up to me and help me, and let us fight against Gibeon, for they have defected to Joshua and to the sons of Israel. And the five kings of the Jebusites went up: the king of Jerusalem, and the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Odollam, they and all their people. And they encamped around Gibeon and besieged it.

And those dwelling in Gibeon sent to Joshua at the camp of Israel at Gilgal, saying, Do not shake off your hands from your servants. Go up to us quickly and help us and deliver us, because all the kings of the Amorites dwelling in the hill country are gathered together against us. And Joshua went up from Gilgal, he and all the warriors with him, all mighty in strength.

And the Lord said to Joshua, Do not fear them, for I have delivered them into your hands; not one of them will be left before you.

And since Joshua came upon them suddenly, the whole night he

marched out of Gilgal. And the Lord confounded them from before the sons of Israel, and the Lord crushed them with a great crushing in Gibeon, and they pursued them by the way of the ascent of Beth horon, and they cut them down until Azekah and until Makkedah. And as they fled from the face of the sons of Israel on the descent of Beth horon, the Lord cast upon them stones of hail from heaven until Azekah, and those who died through the stones of hail were more than those whom the sons of Israel killed by the sword in the war.

Then Joshua spoke to the Lord, the day God delivered the Amorite into the hand of Israel, when he crushed them in Gibeon, and they were crushed from before the sons of Israel, and Joshua said, let the sun stand still over Gibeon, and the moon over the ravine of Aijalon. And the sun stood still and the moon remained standing, until God defended against their enemies, and the sun stood in the middle of the heaven; it did not go forward to its setting until the end of one day. And there was no day like it, before or after, when God listened to a man, because the Lord fought alongside Israel.

And these five kings fled, and they hid in the cave in Makkedah. And it was reported to Joshua, saying, The five kings have been found hidden in the cave in Makkedah. And Joshua said, Roll stones upon the mouth of the cave, and appoint men to guard them. You must not stand still but pursue your enemies, seize their rear guard, and do not allow them to enter their cities, for the Lord our God has delivered them into our hands. And it

happened that Joshua and all the sons of Israel ceased cutting them down with an exceedingly great slaughter until the end, and the survivors escaped into the fortified cities.

And all the people returned to Joshua at Makkedah safely, and not one of the sons of Israel moved his tongue against them.

And Joshua said, Open the cave, and bring out these five kings from the cave. And they brought out the five kings from the cave: the king of Jerusalem, and the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Odollam. And since they brought them out to Joshua, Joshua called together all Israel and the leaders of the war who accompanied him, saying to them, Go forward and put your feet upon their necks, and having approached, they placed their feet upon their necks. And Joshua said to them, Do not be afraid of them, nor be dismayed. Be courageous and be strong, because thus the Lord will do to all your enemies whom you fight against. And Joshua killed them and hanged them upon five wooden posts, and they were hanging upon the wooden posts until evening. And it happened toward the setting of the sun that Joshua commanded, and they took them down from the woods, and they threw them into the cave into which they had fled there, and they rolled stones upon the cave until this very day.

And they took Makkedah on that day, and they put it to the sword, and they utterly destroyed every breathing thing which was in it, and no one was left in it surviving or escaping, and

they did to the king of Makkedah in the same manner they did to the king of Jericho.

And Joshua went away, and all Israel with him, from Makkedah into Libnah, and besieged Libnah. And the Lord delivered it into the hands of Israel, and they took it and its king, and put it to the sword, and every breathing thing in it, and no one was left in it who survived or escaped, and they did to its king as they had done to the king of Jericho.

And Joshua went away, and all Israel with him, from Libnah to Lachish, and besieged it, and besieged it. And the Lord delivered Lachish into the hands of Israel. And they took it on the second day, and put it to the sword, and utterly destroyed it, in the same manner they had done to Libnah. Then Elam king of Gezer went up to help Lachish, and Joshua struck him with the sword, and his people, until none of them was left as a survivor or escapee.

And Joshua went away, and all Israel with him, from Lachish to Odollam, and besieged it and besieged it. And the Lord delivered it into the hand of Israel, and they took it on that day, and put it to the sword, and they put every breathing thing to destruction, in the manner they had done to Lachish.

And Joshua went away and all Israel with him into Hebron, and besieged it. And they struck it with the sword, and every breathing thing that was in it—none was left remaining. In the same manner as they did to Odollam, they utterly destroyed it

and all that was in it.

And Joshua and all Israel returned to Debir, and besieged it, They took it, and its king, and its villages, and struck it with the mouth of the sword, and they utterly destroyed it, and every breathing thing in it, and they left no one surviving, in the manner they did to Hebron and its king, thus they did to Debir and its king.

And Joshua struck all the land of the hill country, and the Negev, and the lowland, and the Asedoth, and its kings; they left no survivor, and he destroyed every breathing thing of life, in the manner which the Lord the God of Israel commanded. from Kadesh Barnea to Gaza, all the land of Goshen to Gibeon. And Joshua struck all their kings and their land at once, because the Lord, the God of Israel, fought for Israel.

11

As Jabesh king of Hazor heard, he sent to Jobab king of Maron, and to the king of Symoon, and to the king of Aziph, and toward the kings according to great Sidon, into the hill country and into the Arabah opposite Keneroth, and into the plain, and into Phenaeddor, And to the coastal Canaanites from the east, and to the coastal Amorites, and the Hittites, and Perizzites, and Jebusites in the mountain, and the Hivites, and those by Hermon into the land of Massyma. And they went out, and their kings

with them, just as the sand of the sea in multitude, and horses and chariots exceedingly many. And all the kings came together and arrived at the same place, and they encamped at the waters of Maron to make war against Israel.

And the Lord said to Joshua, Do not fear them, because tomorrow at this hour I will deliver them routed before Israel. You will hamstring their horses, and you will burn up their chariots in fire. And Joshua came, and all the warrior people, upon them at the water of Maron suddenly, and they fell upon them in the hill country. And the Lord delivered them into the hands of Israel, and cutting them down they pursued them until great Sidon, and until Maseron, and until the plains of Massoch toward the east, and they cut them down until none of them was left as a survivor. And Joshua did to them as the Lord commanded him: he hamstrung their horses and burned their chariots with fire.

And Joshua turned back at that time, and he seized Hazor and its king, and Hazor was formerly ruling over all of these kingdoms. And they killed every breathing thing in it with the sword, and they utterly destroyed all, and not a breathing thing was left in it, and they burned Hazor with fire. And Joshua took all the cities of the kingdoms and their kings, and killed them with the sword, and they utterly destroyed them, in the manner which Moses the servant of the Lord commanded. But Israel did not burn all the fortified cities; Israel burned only Hazor. And the sons of Israel plundered all the spoils of it for themselves, but

they utterly destroyed all of them by the mouth of the sword until he destroyed them; they left nothing breathing from them. In the manner which the Lord commanded Moses his servant, Moses likewise commanded Joshua, and thus Joshua did; he transgressed nothing from all which Moses commanded him.

And Joshua took all the hill country, and all the land of the Negev, and all the land of Goshen, and the plain, and the land toward the west, and the mountain of Israel, and the lowlands. The region toward the mountain from Mount Halak, which ascends into Seir, and as far as Baal Gad, and the plains of Lebanon by Mount Hermon—and all their kings he took, destroyed, and killed. And Joshua made war against these kings for many days.

There was not a city that Israel did not take; they took all in war. Because through the Lord it happened that their heart was strengthened to meet Israel in war, so that they might be utterly destroyed, so that mercy might not be given to them, but so that they might be utterly destroyed, in the manner which the Lord said to Moses.

And Joshua came at that time, and he destroyed the Anakim out of the hill country, from Hebron, and from Debir, and from Anaboth, and from all Judah with their cities, and Joshua destroyed them. None of the Anakim were left among the sons of Israel, except in Gaza, in Gath, and in Ashdod.

And Joshua took all the land, just as the Lord commanded Moses, and Joshua gave them as an inheritance to Israel in division according to their tribes, and the land rested from war.

12

And these are the kings of the earth whom the sons of Israel killed, and they inherited their land beyond the Jordan from the east, from the valley of Arnon until the mountain of Hermon, and all the land of the Arabah from the east. Sihon the king of the Amorites, who dwelt in Heshbon, ruling from Arnon, which is in the valley along part of the ravine, and half of Gilead as far as Jabbok, the borders of the sons of Ammon. And the Arabah until the sea of Chinnereth to the east, and until the sea of the Arabah, the Salt Sea, from the east by the way to Beth-jeshimoth, from Teman by Asedoth Phasga. And Og king of Bashan was left from the giants, the one dwelling in Ashtaroth and in Edrei. Ruler from mountain Hermon and from Secchai, and all the Bashan until the borders of Gergesi, and the Machi, and the half of Gilead, the borders of Sihon king of Heshbon. Moses the servant of the Lord and the sons of Israel struck them, and Moses gave it as an inheritance to Reuben, and Gad, and to the half tribe of Manasseh.

And these are the kings of the Amorites, whom Joshua and the sons of Israel killed in the region beyond the Jordan beside the sea of Balagad in the plain of Lebanon, and as far as the

mountain of Chelcha going up into Seir, and Joshua gave it to the tribes of Israel to inherit according to their lot, In the mountain and in the plain and in Arabah and in Asedoth and in the wilderness and Negev: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite.

The king of Jericho, and the king of Ai, which is near Bethel, king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, king of Elam, king of Gezer, king of Debir, king of Gader, king Hermath, king Ader, king of Lebna, king of Odollam, The king went, King Taphout, King Opher, king Ophek of Arok, king Asom, King Symoon, King Mambroth, King Aziph, king of Kadesh, king of Zahhak, king Maredoth, king Iekom of Carmel, the king of Odollam of Pheneador, the king of Gei of Galilee, The king of Tirzah, all these kings twenty-nine.

13

And Joshua was an elder, advanced in days, and the Lord said to Joshua, You have advanced in days, and much land remains for inheritance. And this is the abandoned land, the boundaries of the Philistines, the Geshurite, and the Canaanite, From the uninhabited region facing Egypt until the borders of Ekron on the left of the Canaanites, it is reckoned to the five satrapies of the Philistines: the Gazan, and the Ashdodite, and the Ashkelonite, and the Gittite, and the Ekronite, and the Euaion. from Teman and all the land of Canaan before Gaza, and the

Sidonians until Aphek, until the borders of the Amorites, and all the land of Galiath of the Philistines, and all the Lebanon from the rising of the sun, from Gilgal by the mountain of Hermon until the entrance of Hamath, All who dwell in the hill country from Lebanon until Masereph Memphomaim. All the Sidonians, I will destroy them from before Israel, but distribute it by lot to Israel, in the manner I commanded you.

And now divide this land as an inheritance to the nine tribes and to the half tribe of Manasseh. From the Jordan to the great sea toward the setting of the sun you will give it; the great sea shall be its border. To the two tribes, and to the half tribe of Manasseh, to Reuben, and to Gad, Moses gave beyond the Jordan, toward the rising of the sun. Moses the servant of the Lord has given to him. from Aroer, which is upon the bank of the torrent Arnon, and the city in the midst of the valley, and all the Misor from Medeba, All the cities of Sihon king of the Amorites, who reigned in Heshbon until the borders of the sons of Ammon, And Galaaditis, and the borders of Gesiri, and the Maachathites, all Mount Hermon, and all Basanitis as far as Acha, All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei—this one was left from the giants, and Moses struck him and destroyed him. And the sons of Israel did not utterly destroy the Geshurites, the Maachathites, and the Canaanites, and the Geshurites and the Maachathites have dwelt among the sons of Israel until this very day.

Except to the tribe of Levi no inheritance was given; the Lord

the God of Israel is their inheritance, as the Lord said to them, and this is the distribution which Moses distributed to the sons of Israel in the plains of Moab in the region beyond the Jordan near Jericho.

And Moses gave the tribe Reuben according to their clans. And their boundaries extended from Aroer, which is on the edge of the valley of Arnon, and the city in the valley of Arnon, and all the Misor, Until Heshbon, and all the cities being in the Misor, and Dibon, and Bamoth Baal, and the house of Meelboth, and Bashan, and Bamoth, and Mephaath, and Kiriathaim, and Sebama, and Serada, and Zion in the mountain of Enab, and Beth-peor, and Asedoth-phasga, and Baiththaseinoth, and all the cities of the Misor, and all the kingdom of Sihon king of the Amorites, whom Moses struck, him and the leaders of Midian, and Evi, and Rekem, and Zur, and Hur, and Reba, ruler of the slain of Zion, and the inhabitants of Zion.

And they killed Balaam the seer, the son of Beor, in the battle.

And the boundaries of Reuben became the Jordan boundary. This was the inheritance of the sons of Reuben according to their clans, their cities and their farmsteads.

Moses gave to the sons of Gad according to their clans. And their boundaries became Jazer, all the cities of Gilead, and half the land of the sons of Ammon until Arabah, which is before Arad. And from Heshbon to Araboth according to Mizpah, and

Botanim, and Maan to the borders of Dibon, And Enadom and Othargai and Bainthanabra and Sokchotha and Saphan and the remaining kingdom of Sihon king of Heshbon, and the Jordan shall mark the boundary until part of the sea of Chinnereth beyond the Jordan from the east. This is the inheritance of the sons of Gad according to their clans and according to their cities; according to their clans they will turn their neck before their enemies, because their cities came into existence according to their clans, and their farmsteads.

And Moses gave to the half tribe of Manasseh according to their clans. And their boundaries became from Maan, and all the kingdom of Bashan, and all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities. And the half of Gilead, and in Ashtaroth, and in Edrei, cities of the kingdom of Og in Bashan, to the sons of Machir, sons of Manasseh, and to the half of the sons of Machir, sons of Manasseh, according to their clans. These are the ones whom Moses gave as an inheritance beyond the Jordan in Araboth Moab, in the region beyond the Jordan near Jericho from the east.

14

And these are the ones who distributed the inheritance to the sons of Israel in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the rulers of the families of the

tribes of the sons of Israel distributed as inheritance to them. According to lots they inherited, in the manner which the Lord commanded by the hand of Joshua, to the nine tribes and the half tribe. from beyond the Jordan. And he gave no inheritance to the Levites among them, Because the sons of Joseph were two tribes, Manasseh and Ephraim, and no portion was given in the land to the Levites, but only cities to dwell in, and the lands set apart for them for their cattle, and their livestock. As the Lord commanded Moses, so the sons of Israel did, and they divided the land.

And the sons of Judah came forward to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, You know the word which the Lord spoke to Moses the man of God concerning me and you in Kadesh Barnea. For I was forty years old when Moses the servant of God sent me from Kadesh Barnea to spy out the land, and I answered him with a word according to his mind. My brothers who went up with me turned away the heart of the people, but I was fully determined to follow the Lord my God. And Moses swore on that day, saying, The land upon which you stepped will be yours as an inheritance, and to your children forever, because you were devoted to follow after the Lord our God. And now the Lord has nourished me in the manner he said, this forty-fifth year from when the Lord spoke this word to Moses, and Israel went in the wilderness, and now behold, I am eighty-five years old today, I am still strong today, as when Moses sent me; likewise I am strong now to go out and enter into war. And now I ask you for this mountain, as the Lord

said on that day, because you heard this word on that day, and now the Anakim are there, fortified and great cities, if therefore the Lord is with me, I will destroy them, in the manner the Lord said to me.

And Joshua blessed him, and gave Hebron to Caleb son of Jephunneh son of Kenaz as an inheritance. Through this, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the command of the Lord God of Israel. But the name of Hebron was before the city Argob, this metropolis of the Anakim, and the land ceased from war.

15

And the boundaries of the tribe of Judah according to their clans came into existence from the borders of Idumea, from the wilderness of Sin until Kadesh toward the south.

And their boundaries extended from the South to part of the Salt Sea, from the ridge leading toward the South. And it passes through opposite the ascent of Akrabbim, and goes around Zina, and goes up from the south to Kadesh Barnea, and goes out to Hezron, and goes up to Addar, and goes out to Kadesh on the west, And it goes out upon Salmona and passes through to the valley of Egypt, and the outlet of the boundaries will be upon the sea; this is their boundary from the South.

And the boundaries from the east: all the salt sea until the Jordan. And their boundaries from the north, and from the ridge of the sea and from the part of the Jordan. The boundary goes up to Bethaglaim, and it passes along from the north to Betharabah, and the boundary ascends to the stone of Bohan son of Reuben. And the boundary goes up to the fourth part of the valley of Achor, and goes down to Gilgal, which is opposite the ascent of Adummim, which is south of the valley, and passes through to the water of the spring of the sun, and its outlet will be the spring of Rogel. And the boundary goes up into the ravine of Hinnom, upon the ridge of the Jebusite from the south (this is Jerusalem), and the boundary passes through to the summit of the mountain, which faces the valley of Hinnom toward the sea, which is in the northern part of the land of Rephaim, And the boundary passes through from the summit of the mountain to the spring of water at Nephtoah, and passes through to Mount Ephron, and the boundary will lead to Baal, this is the city of Jarim. And the boundary will go around from Baal to the sea, and will pass into Mount Assar on the ridge north of the city of Jarin, which is Chaslon, and will go down to the city of the sun, and will pass to the South, And the boundary passes along the back of Ekron to the north, and the boundaries will extend to Succoth, and the boundaries will pass by to the south, and will extend to Libnah, and the outlet of the boundaries will be at the sea. And their boundaries from the sea—the great sea shall mark the border. These are the boundaries of the sons of Judah all around according to their clans.

And to Caleb the son of Jephunneh he gave a portion in the midst of the sons of Judah because of the command of God, and Joshua gave to him the city Arboc, the mother city of Anak; this is Hebron. And Caleb son of Jephunneh destroyed from there the three sons of Anak: Sheshai, Talmai, and Ahiman. And Caleb went up from there against the inhabitants of Debir, and the name of Debir was formerly the City of Letters.

And Caleb said, Whoever takes and captures the city of the Letters and takes possession of it, I will give to him my daughter Achsah as a wife. And Othniel son of Kenaz, Caleb's brother, took it, and he gave him Achsah his daughter as a wife. And it happened as she was going out that she counseled him, saying, I will ask my father for a field, and she cried out from the donkey, and Caleb said to her, What do you want? And she said to him, Give me a blessing, because you have given me the land of Negev. Give me the Bothanis. And he gave to her the upper Gonathlah and the lower Gonathlah.

This is the inheritance of the tribe of the sons of Judah. And their cities were cities near the tribe of the sons of Judah on the borders of Edom in the wilderness, including Baseeleel, and Ara, and Hazor, And Ikam, and Regma, and Arouel. and Kadesh, and Asorionain, and Mainam, and Balmaana, and their villages, And the cities of Asheron—this is Hazor. and Shen, and Salma, and Moladah, and Seri and Baalath, and Cholasheola, and Beersheba, and their villages, and their farmsteads, Bala, Bakok, and Asom, and Elboudad, and Bethel, and Hormah, and Ziklag, and

Macharim, and Sethennak, And Labos, and Sale, and Eromoth, twenty-nine cities, and their villages.

In the plain: Ashtaol, and Zorah, and Eshtaol. And Stitched, and Stretched, and Iluthoth, and Midwife, and Jermouth, and Odollam, and Membra, and Saocho, and Iazeka, and Sakarim, and Gadera, and its farmsteads, fourteen cities, and their villages Seneh, Adasan, and Magadalgad, Dalad, Mizpah, and Iachareel, and Basedoth, and Ideadalea, and Chabra, Maches, and Maachos, and Gedor, and Bagadiel, and Noman, and Machedan, sixteen cities, and their villages, Lebna, Ithak, and Enoch, and Iana and Nasib, and Keilam, and Akiezi, and Kezib, and Bathesar, and Ailom: ten cities, and their villages, Ekron, and its villages, and their farmsteads, From Ekron to Gemna, and all that are near Asedoth, and their villages, Asiedoth, with its villages and farmsteads, Gaza, with its villages and farmsteads, as far as the torrent of Egypt, and the great sea forms the boundary.

And in the hill country: Shamir, and Jether, and Socoh, and Renna, and the city of Letters, this is Debir, and Anon, and Into, and Manna, and Aisam, and Goshen, and Halu, and Hanna, and Gilom, eleven cities, and their villages, Airem, Remna, and Soma, and Jemain, and Baethachu, and Phakoua, And Euma, and the city Arbok (this is Hebron), and Sorath: nine cities and their farmsteads. Maon, and Carmel, and Ziph, and Juttah, Jariel, Arikam, and Zakanaïm, and Gibeah, and Timnah: nine cities, and their villages, Ailoua, Beth zur, and Geddon, and Magaroth,

and Bethanam, and Thekoum, six cities, and their villages Kiriath baal, this is the city of Jarim, and Sotheba: two cities, and their farmsteads. and Baddargeis, and Tharabaam, and Ainon, And Aiochioza, and Naflazon, and the cities Sadon and Arcades, seven cities, and their villages.

And the Jebusite dwelt in Jerusalem, and the sons of Judah were not able to destroy them, and the Jebusites dwelt in Jerusalem until this day.

16

And the boundaries of the sons of Joseph were from the Jordan near Jericho from the east, and it will go up from Jericho into the mountainous wilderness, into Bethel Luz. And it will go out into Bethel, and will pass by upon the boundaries of Ahatarthi. And it will pass through to the sea at the boundaries of Attalim as far as the borders of lower Beth horon, and their outlet will be at the sea. And the sons of Joseph, Ephraim and Manasseh, inherited.

And the boundaries of the sons of Ephraim came into existence according to their clans, and the boundaries of their inheritance came into existence from the east: Ataroth and Eroch as far as upper Beth horon and Gazara. And the boundaries will come upon the sea into Icasmon from the North Warm, will go around to the east into Thenasa and Shelesh, and will pass by from the

east into Ianoka. And into Macho, and Ataroth, and their villages, and will come upon Jericho, and will go out upon the Jordan. And from the Tomb the boundaries will go upon the sea to Chelkana, and their outlet will be upon the sea; this is the inheritance of the tribe of Ephraim according to their clans.

And the cities having been set apart to the sons of Ephraim between the inheritance of the sons of Manasseh, all the cities and their villages. And Ephraim did not destroy the Canaanite dwelling in Gezer, and the Canaanite dwelt in Ephraim until this day, until Pharaoh king of Egypt went up and took it and burned it in fire, and they pierced the Canaanites and the Perizzites and the inhabitants dwelling in Gezer, and Pharaoh gave it as a dowry to his daughter.

17

And it happened that the boundaries of the tribe of the sons of Manasseh, because this was the firstborn to Joseph, belonged to Machir the firstborn of Manasseh, the father of Gilead, for he was a warrior man, in Gilead and in Bashan. And it happened to the remaining sons of Manasseh according to their clans: to the sons of Iezer, and to the sons of Helek, and to the sons of Jeziel, and to the sons of Shechem, and to the sons of Shemida, and to the sons of Hopher. These were males according to their clans.

And Zelophehad son of Hopher had no sons but daughters, and

these are the names of the daughters of Zelophehad: Mahlah, Noah, Hoglah, Milcah, and Tirzah. And they stood before Eleazar the priest, and before Joshua, and before the rulers, saying, God commanded through the hand of Moses to give us an inheritance in the midst of our brothers, and there was given to them through the command of the Lord a lot among the brothers of their father. And their territory fell from Anassa and the plain of Labek out of the land of Gilead, which is beyond the Jordan. Because the daughters of the sons of Manasseh inherited a lot among their brothers, but the land of Gilead went to the remaining sons of Manasseh.

And the boundaries of the sons of Manasseh were Delehanath, which is before the sons of Anath, and it goes to the boundaries at Jamin and Jassib to the spring of Taphthoth. It will belong to Manasseh, and Taphath upon the borders of Manasseh, to the sons of Ephraim. And the boundaries will go down to the ravine of Charan on the south side of the ravine of Jariel, a terebinth belonging to Ephraim between the city of Manasseh, and the boundaries of Manasseh on the north to the torrent, and its outlet will be the sea. From the South to Ephraim, and on the North to Manasseh, and the sea will be their boundary, and they shall meet Asher on the North, and Issachar from the east. And Manasseh will have in Issachar and in Asher Baitan and their villages, and the inhabitants of Dor and its villages, and the inhabitants of Megiddo and its villages, and the third of Mapheta and its villages.

And the sons of Manasseh were not able to destroy these cities, and the Canaanite began to dwell in this land. And it happened that since the sons of Israel prevailed, they made the Canaanites subjects, but they did not utterly destroy them.

But the sons of Joseph answered Joshua saying, Why did you give us one lot and one measured portion? But I am a great people and God has blessed me. And Joshua said to them, If you are a great people, go up into the forest and clear land for yourself if the mountain of Ephraim confines you. And they said, The mountain of Ephraim does not please us, and the Canaanite dwelling in it, in Beth-shean and in its villages, and in the valley of Jezreel, has chosen horses and iron. And Joshua said to the sons of Joseph, If you are a great people and have great strength, you will not have one lot, For the thicket will be yours, because it is a thicket and you will clear it out, and it will be yours, and when you utterly destroy the Canaanite, because he has chosen horses, for you will prevail over him.

18

And all the congregation of the sons of Israel assembled at Shiloh, and they pitched there the tent of testimony, and the land was subdued by them.

And the sons of Israel who had not inherited were left, seven tribes. And Joshua said to the sons of Israel, How long will you

grow weary to inherit the land which the Lord our God gave? Give three men from your tribe, and having risen let them go through the land, and let them describe it before me, as it will be necessary to divide it. And they went through to him. And he divided seven portions to them. Judah will stand as their boundary from the South, and the sons of Joseph will stand as theirs from the North. You, however, divide the land into seven portions, and bring them here to me, and I will cast lots for you before the Lord our God. For there is not a portion to the sons of Levi among you, for the priesthood of the Lord is his portion, and Gad and Reuben and the half tribe of Manasseh took their inheritance beyond the Jordan on the east, which Moses the servant of the Lord gave to them.

And the men rose and went, and Joshua commanded the men who were going to survey the land, saying, Go and survey the land, and come to me, and here I will bring out to you your lot before the Lord in Shiloh. And they went and traversed the land and saw it, and they wrote it according to cities, seven portions into a book, and they brought it to Joshua. And Joshua cast lots for them in Shiloh before the Lord.

And the lot of the tribe of Benjamin went out first according to their clans, and the boundaries of their lot went out between the sons of Judah and between the sons of Joseph.

And their boundaries from the north came into existence: from the Jordan the boundary shall go up along the ridge of Jericho

from the north, and shall go up to the mountain toward the sea, and its outlet shall be the Mabdaritis of Bethon. And from there the boundary will pass through Luz on the southern slope of Luz, which is Bethel, and the boundary will go down to Matarot Orech upon the hill country, which is toward the south of lower Beth horon.

And the boundary will pass through and will pass by the part looking toward the sea from the south, from the mountain facing Beth horon on the south, and its outlet will be into Kiriath Baal, this is Kiriath jearim, a city of the sons of Judah; this is the part toward the sea.

And the part toward the South from the part of Kiriath Baal, and the boundaries will pass through into Gasin, upon the spring of the water of Nephtoah. And the boundary will go down to a part, that is, facing the valley of Sonnam, which is in the part of Emek Rephaim from the north, and will go down to Gaienna on the ridge of Jebousai from the south, and will go down to the spring of Rogel, And it will pass through the spring of Beth-shemesh and will pass by Galiloth, which is opposite the ascent of Etham, and will go down to the stone of Baion of the sons of Reuben. And it will pass along the ridge of Betharabah from the north and will go down to the boundaries at the northern ridge of the sea. And the outlet of the borders will be upon the ridge of the Salt Sea upon the North into the part of the Jordan from the South; these are the boundaries from the South.

And the Jordan shall mark the boundary from the eastern part, this the inheritance of the sons of Benjamin, its boundaries around according to their clans.

And the cities of the sons of Benjamin became according to their clans: Jericho, and Bethegai, and Amekasis, and Baithabara, and Sarai, and Besana, and Aien, and Phara, and Ephrathah, And Caraphah, and Chephirah, and Moni, and Gibeah: twelve cities and their villages, Gibeon, Ramah, and Beeroth, and Mass, and Miron, and Amok, Phira, Kaphan, Nakan, Zelekan, and Thareela, And Jebus, which is Jerusalem, and Gabaoth, Jarim, thirteen cities, and their villages—this is the inheritance of the sons of Benjamin according to their clans.

19

And the second lot went out for the sons of Simeon, and their inheritance lay between the portions of the sons of Judah. And their lot was Beersheba, and Samaa, and Moladah, and Arsola, and Bola, and Jason, And Erthoula, and Plans, and Hormah, and Sicelac, and Baithmachereb, and Sarsusin, and Batharoth, and their fields, thirteen cities, and their villages. Quiet, and Warm, and Jether, and Dry: four cities and their villages, Around their cities until Balek, proceeding to Bameth according to the South, this is the inheritance of the tribe of the sons of Simeon according to their clans. From the lot of Judah came the inheritance of the tribe of the sons of Simeon, because the

portion of the sons of Judah became greater than theirs, and the sons of Simeon inherited in the midst of their lot.

And the third lot went out to Zebulun according to their clans. The boundaries of their inheritance will be Eshedekgola, their boundaries, the sea and Magelda, and it will meet at Betharabah in the ravine, which is opposite Jeknam. And it returned from Seddouk from the opposite side, from the east of Beth shemesh, to the boundaries of Chaseloth aith, and it will pass through to Dabiroth, and shall go up to Phanggai. And from there he will go around from the opposite direction upon the east to Geba, to the city of Kattath, and will pass through to Rimmon and to the rock of the cliff. And the boundaries will go around to the north to Hamath, and their outlet will be at Ziphron. and Katanath, and Nabaal, and Symoon, and Jericho, and Baithman. This is the inheritance of the tribe of the sons of Zebulun according to their clans, the cities and their villages.

And the fourth lot went out to Issachar. And their boundaries were Iaziel, and Chasaloth, and Sunam, Agis, Siona, Reeroth, and Anachereth, and Dabiron, and Kishon, and Rebes, Remmas, Ieon, Tomman, Aimarek, and Bersaphes. And the boundaries will join upon Gathbor and upon Salim toward the sea, and Beth shemesh, and the outlet of his boundaries will be the Jordan. This is the inheritance of the tribe of the sons of Issachar according to their clans, their cities and their villages.

And the fifth lot went out to Asher according to their clans. And

their boundaries became Exeleketh, and Aleph, and Baithok, and Keaph. Elimelech, Ammiel, and Maaseiah, and it will join to Carmel by the sea, and to Zion and Labanath. And it will return from the east of the sun and Bethgeneth, and will join to Zebulun and Ekgai, and Iphtahel according to the North, and will enter the boundaries of Saphthaibaithme and Inael, and will pass through into Chobamasomel. And Having come, and Rahab, and I have been eager, and Kanthan until Sidon the great. And the boundary will turn back to Ramah, and as far as the spring of Masphegassat, and of the Tyrians, and the boundary will turn back upon Jasiph, and its outlet will be the sea, and Apoleb, and Echozob. Archob, Aphek, and Rhaau. This is the inheritance of the tribe of the sons of Asher according to their clans, the cities and their villages.

And the sixth lot went out to Naphtali. And their boundaries became Moolam, and Mola, and Besemiin, and Arme, and Nabok, and Iephthamai, until Dodam, and his passages became Jordan. And the boundary will turn back to the sea at Aththabor and will pass through from there to Iakana and will meet Zebulun on the south, and Asher will meet it by the sea, and the Jordan on the east.

And the fortified cities of the Tyrians: Tyre, and Omathadaketh, and Cenereth, and Armath, and Arael, and Hazor, and Kades, and Assari, and the spring of Asor, And Keroe, and Megalaarim, and Baiththame, and Thessamys. This is the inheritance of the tribe of the sons of Naphtali.

And the seventh lot went out to Dan And their boundaries were Sarath, and Asa, and the cities of Sammaus, and Salamis, and Ammon, and Silatha, and having taken Timnah and Ekron, And Alcatha, and Begeton, and Gebeelan, and Azor, and Banaibakat, and Gethremmon, and from the sea of Hawks, a boundary near Joppa. This is the inheritance of the tribe of the sons of Dan according to their clans, their cities and their villages.

And the sons of Dan went and fought against Lachish, and captured it, and struck it with the edge of the sword, and settled in it and called its name Leshem dan.

And they went to take possession of the land according to their boundary, and the sons of Israel gave a lot to Joshua the son of Nun among them. Through the command of God, they gave to him the city which he asked for, Timnath serah, which is in the mountain of Ephraim, and he built the city and dwelt in it.

These are the divisions which Eleazar the priest, and Joshua the son of Nun, and the rulers of the families in the tribes of Israel assigned as an inheritance according to lots in Shiloh before the Lord, beside the doors of the tent of the testimony, and they went to take possession of the land.

20

And the Lord spoke to Joshua, saying, Speak to the sons of Israel,

saying, Give the cities of refuge which I said to you through Moses. A refuge for the murderer who has struck a soul unintentionally, and the cities shall be to you a refuge, and the murderer shall not die by the avenger of the blood, until he stands before the congregation for judgment.

And he set apart Kadesh in Galilee in the mountain of Naphtali, and Shechem in the mountain of Ephraim, and the city of Arboc, which is Hebron, in the mountain of Judah.

And in the region beyond the Jordan he gave Bosor in the wilderness in the plain from the tribe of Reuben, and Are moth in Gilead from the tribe of Gad, and Gaulon in Bashan from the tribe of Manasseh.

These are the cities designated for the sons of Israel and for the stranger dwelling among them, to flee there for everyone striking a soul unintentionally, so that he does not die at the hand of the avenger of blood, until he stands before the congregation for judgment.

21

And the chief fathers of the sons of Levi came forward to Eleazar the priest, and to Joshua the son of Nun, and to the chief leaders of the families from the tribes of Israel, And they said to them in Shiloh in the land of Canaan, saying, The Lord

commanded by the hand of Moses to give to us cities to dwell in, and the pasture lands for our cattle. And the sons of Israel gave to the Levites, in the allotting through the command of the Lord, the cities and their pasture lands.

And the lot went out to the people of Kohath, and it happened that the sons of Aaron the priests, the Levites, received by lot thirteen cities from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

And to the remaining sons of Kohath, from the tribe of Ephraim and from the tribe of Dan and from the half tribe of Manasseh, by lot, ten cities.

And to the sons of Gershon, from the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half tribe of Manasseh in Bashan, thirteen cities.

And to the sons of Merari according to their clans, from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun by lot, twelve cities.

And the sons of Israel gave to the Levites the cities and their pasture lands by lot, in the manner which the Lord commanded Moses.

And the tribe of the sons of Judah and the tribe of the sons of

Simeon and from the tribe of the sons of Benjamin gave these cities, and they were called To the sons of Aaron from the people of Kohath of the sons of Levi, because the lot fell to these. And he gave to them Kiriath arba, the mother city of the Anak—this is Hebron in the mountain of Judah—but the pasture lands around it, And Joshua gave the fields of the city and its villages to the sons of Caleb son of Jephunneh as a possession.

And to the sons of Aaron he gave the city of refuge for the murderer, Hebron, and the lands set apart with it, and Lemna, and the lands set apart adjoining it, And Ailom with its separated lands, and Tema with its separated lands, And Laughter, and the lands set apart for it, and Debir, and the lands set apart for it, And Asa with its separated lands, and Tanu with its separated lands, and Beth shemesh with its separated lands: nine cities from these two tribes. And from the tribe of Benjamin, Gibeon and the lands set apart for it, and Gath and the lands set apart for it, And Anathoth with its pasture lands, and Gamala with its pasture lands: four cities. All the cities of the sons of Aaron the priests, thirteen.

And to the remaining Levite sons of Kohath, the city of their priests came from the tribe of Ephraim, And they gave to them the city of refuge for the murderer, Shechem, and the lands set apart for it, and Gazara and the lands belonging to it, and the lands set apart for it, And Beth horon, and the cities set apart for it, four cities. And out of the tribe of Dan, Elkothaim and the lands set apart for it, and Gethedan and the lands set apart for it,

And Aijalon with its pasture lands, and Getheremmon with its pasture lands: four cities. And from the half tribe of Manasseh, Taanach and the lands set apart for it, and Iebatha and the lands set apart for it, two cities. All ten cities, and the lands set apart with them, to the families of the sons of Kohath who remained.

And to the sons of Gershon the Levites, from the half tribe of Manasseh, the cities set apart for those who murdered: Golan in Bashan and its pasture lands, and Bezer and its pasture lands, two cities. And from the tribe of Issachar, Kishon and its pasture lands, and Debba and its pasture lands, And Ramoth and the lands set apart for it, and the Spring of Writings and the lands set apart for it, four cities. And from the tribe of Asher, Basellath and the lands set apart for it, and Dabbon and the lands set apart for it, And Chelkat and its separated lands, and Rahab and its separated lands, four cities. And out of the tribe of Naphtali, the city set apart for the murderer, Kadesh in Galilee, and its pasture lands, and Hammoth and its pasture lands, and Kartan and its pasture lands, three cities. All the cities of Gershon according to their clans were thirteen cities.

And to the people of the sons of Merari, the remaining Levites, from the tribe of Zebulun: Maan and its pasture lands, and Kadesh and its pasture lands, And Zillah, and its pasture lands, three cities. And beyond the Jordan near Jericho, from the tribe of Reuben, the city of refuge for the murderer, Bosor in the wilderness, Misor, and its pasture lands, and Jazer, and its pasture lands, And Dekmon and its pasture lands, and Mappha

and its pasture lands: four cities. And from the tribe of Gad, the city of refuge for the murderer, and Ramoth in Gilead and its pasture lands, Mahanaim and its pasture lands, and Heshbon with its pasturelands, and Jazer with its pasturelands—four cities in all. All the cities given to the sons of Merari according to their clans, from those remaining of the tribe of Levi, were twelve cities in total.

All the cities of the Levites in the midst of the possession of the sons of Israel were forty-eight cities, and their pasture lands. around these cities, a city and the pasture lands around the city for all these cities,

And the Lord gave to Israel all the land which he swore to give to their fathers, and they inherited it, and they dwelt in it. And the Lord gave them rest all around, just as he swore to their fathers. No one arose before them from all their enemies; the Lord delivered all their enemies into their hands. Not one failed from all of the good words which the Lord spoke to the sons of Israel; all came to pass.

22

Then Joshua called together the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, And he said to them, You have heard all that Moses the servant of the Lord commanded you, and you obeyed my voice according to all that he

commanded you. You have not forsaken your brothers these many days; until today you have kept the commandment of the Lord your God. Now the Lord our God has given rest to our brothers, as he said to them. Therefore now, having turned away, go to your houses and to the land of your possession, which Moses gave to you beyond the Jordan. But be exceedingly careful to do the commandments and the law which Moses the servant of the Lord commanded us to do: to love the Lord our God, to walk in all his ways, to keep his commandments, and to be devoted to him, and to serve him with all your mind and with all your soul. And Joshua blessed them and sent them out, and they went into their houses.

And to the half tribe of Manasseh, Moses gave land in Bashan, and to the other half, Joshua gave land with his brothers beyond the Jordan beside the sea, and when Joshua sent them out to their houses, he blessed them. And they departed to their houses with much wealth, and very many cattle, and silver, and gold, and iron, and much clothing; they divided the plunder of the enemies with their brothers.

And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh went from the sons of Israel in Shiloh in the land of Canaan to go away into Gilead, into the land of their possession, which they inherited through the command of the Lord by the hand of Moses.

And they came into Gilead of the Jordan, which is in the land of

Canaan, and the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh built there an altar upon the Jordan, a great altar to be seen.

And the sons of Israel heard it said, Behold, the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh have built an altar upon the borders of the land of Canaan at Gilead of the Jordan, on the far side from the sons of Israel. And all the sons of Israel were gathered at Shiloh, so that they might go up and wage war against them.

And the sons of Israel sent to the sons of Reuben and to the sons of Gad and to the sons of the half tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar, the son of Aaron the high priest, And ten of the rulers with him, one ruler from each family house from all the tribes of Israel; they are rulers of ancestral houses, commanders of thousands in Israel. And they arrived at the sons of Reuben, and at the sons of Gad, and at the half tribe of Manasseh in the land of Gilead, and they spoke to them, saying, All the congregation of the Lord says these things: what is this transgression which you have committed before the God of Israel, turning away today from the Lord by building for yourselves an altar, becoming apostates from the Lord? Is the sin of Peor not a small thing to us, that we have not been cleansed from it until this day? And a plague came upon the congregation of the Lord. And you have turned away today from the Lord, and it will be that if you depart today from the Lord, then tomorrow the wrath will be upon all Israel. And now if the land of your

possession is small, cross over into the land of the Lord's possession, where the tent of the Lord dwells, and you shall inherit among us, and do not become rebels against God, nor depart from the Lord by building an altar outside the altar of the Lord our God. Did not Achar the son of Zerah commit a trespass concerning the devoted thing, and wrath came upon all the congregation of Israel? And this one man did not die alone in his own sin.

And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh answered and spoke to the commanders of thousands of Israel, saying, The God of gods, the Lord, is God, and the God of gods himself knows, and Israel himself will know: if we have transgressed before the Lord in apostasy, may he not deliver us on this day. And if we built for ourselves an altar to depart from the Lord our God, to offer up upon it a sacrifice of burnt offerings, to make upon it a sacrifice of salvation, the Lord will seek it out.

But we did this on account of caution concerning a word, saying, so that your children might not say tomorrow to our children, What have you to do with the Lord, the God of Israel? And the Lord placed boundaries between us and you, the Jordan, and there is no portion of the Lord for you, and your sons will estrange our sons, so that they may not worship the Lord. And we said to do thus, to build this altar not on account of offerings nor on account of sacrifices, But so that this may be a testimony between us and you, and between our generations after us, to

serve the Lord before him with our offerings and our sacrifices and our sacrifices of salvation, and your children will not say to our children tomorrow, you have no portion in the Lord. And we said, If it ever happens that they speak to us, or to our generations tomorrow, and they say, See the likeness of the altar of the Lord, which our fathers made not on account of offerings nor on account of sacrifices, but it is a testimony between you and between us, and between our sons. May it not be therefore that we turn away from the Lord on this present day to depart from the Lord, so that we build for ourselves an altar for the fruit offerings and for the sacrifices of Salamis and for the sacrifice of salvation, except for the altar of the Lord which is before his tent.

And Phinehas the priest and all the rulers of the congregation of Israel who were with him, having heard the words which the sons of Reuben and the sons of Gad and the half tribe of Manasseh spoke, it pleased them. And Phinehas the priest said to the sons of Reuben and to the sons of Gad and to the half tribe of Manasseh, Today we have known that the Lord is with us, because you have not committed a transgression before the Lord, and because you have delivered the sons of Israel out of the hand of the Lord. And Phinehas the priest and the rulers turned back from the sons of Reuben and from the sons of Gad and from the half tribe of Manasseh out of Gilead into the land of Canaan to the sons of Israel, and they answered the words to them. And it pleased the sons of Israel, and they spoke to the sons of Israel, and they blessed the God of the sons of Israel, and

they said no longer to go up against them into war to destroy the land of the sons of Reuben and of the sons of Gad and of the half tribe of Manasseh, and they dwelt upon it.

And Joshua named the altar of Reuben and of Gad and of the half tribe of Manasseh, and said that it is a testimony between them that the Lord is their God.

23

And it happened after many days, after the Lord gave rest to Israel from all his enemies all around, that Joshua was an elder, advanced in days. And Joshua called together all the sons of Israel and their council of elders and their rulers and their judges and their scribes, and said to them, I have grown old and am advanced in years, You have seen all that the Lord our God did to all these nations before us, because the Lord your God is the one who fought for you. See that I have cast to you the nations left remaining to you as inheritances for your tribes, from the Jordan—all the nations which I utterly destroyed—and from the great sea it shall border upon the west.

But the Lord our God will destroy them from before us until they perish, and he will send wild beasts against them until he destroys them and their kings from before you, and you will inherit their land, as the Lord our God spoke to you. Therefore be very strong to guard and to do all the things written in the

book of the law of Moses, so that you may not turn aside to the right or to the left. so that you do not enter into these remaining nations, and the names of their gods shall not be named among you, nor shall you serve them, nor shall you worship them, But you will cling to the Lord our God, just as you have done until this day. And the Lord will destroy from before you great and strong nations, and no one has stood against us until this day. One of you pursued a thousand, because the Lord our God fought for you, just as he said to us.

And take great care to love the Lord our God. For if you turn away and join the remaining nations, these with you, and make intermarriages with them, and mingle with them and they with you, You know that the Lord will not continue to destroy these nations from before you, and they will be traps to you, and stumbling blocks, and goads in your heels, and arrows in your eyes, until you perish from this good land which the Lord your God gave to you.

I am going the way of all upon the earth, and you will know in your heart and in your soul that not one word has fallen from all the words which the Lord our God said concerning all the things belonging to us; not one of them has failed. And it will be that in the same manner all the good words which the Lord spoke concerning you have come to us, so the Lord God will bring upon you all the evil words until he destroys you from this good land which the Lord gave to you. In transgressing the covenant of the Lord our God, which he commanded us, and

having gone to serve other gods and worship them.

24

And Joshua gathered all the tribes of Israel into Shiloh, and called together their elders and their scribes and their judges, and set them up before God.

And Joshua said to all the people, These things says the Lord, the God of Israel: Beyond the river your fathers sojourned from the first, Terah the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from beyond the river, and I led him through all the land, and I multiplied his seed, and I gave to him Isaac, And to Isaac, Jacob and Esau; and I gave to Esau the mountain of Seir to inherit, and Jacob and his sons went down into Egypt, and they became there a great, numerous, and mighty nation, and the Egyptians mistreated them. And I struck Egypt with signs which I performed among them. And after these things he led our fathers out of Egypt, and you entered into the Red Sea, and the Egyptians pursued our fathers in chariots and on horses into the Red Sea. And we cried out to the Lord, and he gave cloud and gloom between us and the Egyptians, and brought upon them the sea, and covered them, and your eyes saw as many things as the Lord did in the land of Egypt, and you were in the wilderness many days.

And he led us into the land of the Amorites who were dwelling beyond the Jordan, and the Lord delivered them into our hands, and you inherited their land, and you destroyed them from before you.

And Balak the son of Zippor, king of Moab, arose and drew up for battle against Israel, and he sent and called Balaam to curse us. And the Lord your God was not willing to destroy you, and blessed us with blessings, and he delivered us out of their hands, and delivered them. And you crossed the Jordan and you came into Jericho, and they fought against us, the ones dwelling in Jericho: the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, and the Hittite, and the Girgashite, and the Lord delivered them into our hands. And he sent out the hornet before you, and it drove out from before us twelve kings of the Amorites, not by your sword nor by your bow.

And he gave to you land upon which you did not labor, and cities which you did not build, and you settled in them, and vineyards and olive groves which you did not plant, you shall eat.

And now fear the Lord, and serve him in uprightness and in righteousness, and remove the foreign gods which our fathers served beyond the river and in Egypt, and serve the Lord. If it does not please you to serve the Lord, choose for yourselves today whom you will serve, whether the gods of your fathers who were beyond the river, or the gods of the Amorites in whose land you dwell, but I and my house will serve the Lord, because

he is holy.

And in answer, the people said, May it never be that we should leave the Lord to serve other gods. The Lord our God, he himself is God; he himself brought us and our fathers up from Egypt, and preserved us in all the way in which we went, and among all the nations through which we passed. And the Lord cast out the Amorite and all the nations dwelling in the land from our face, but we also will serve the Lord, for this is our God.

And Joshua said to the people, You are not able to serve the Lord, because God is holy, and this jealous one will not let go of your sins and your lawless deeds, When you forsake the Lord and serve other gods, he will come upon you and harm you and consume you instead of the good he did you. And the people said to Joshua, No, but we will serve the Lord.

And Joshua said to the people, You are witnesses against yourselves, that you have chosen the Lord to serve him. And now take off the foreign gods that are among you, and make straight your heart toward the Lord God of Israel. And the people said to Joshua, We will serve the Lord and we will hear his voice.

And Joshua made a covenant with the people on that day, and gave them law and judgment in Shiloh before the tent of the God of Israel. And he wrote these words into the book of the laws of God, and he took a great stone, and Joshua set it up by the

terebinth before the Lord. And Joshua said to the people, Behold, this stone will be a testimony among you, because it has heard all the things said to it by the Lord, which he spoke to you today, and this will be a testimony among you in the last days, when you would deal falsely with the Lord my God. And Joshua sent the people away, and they each went to his own place. And Israel served the Lord all the days of Joshua, and all the days of the elders who prolonged their time after Joshua, and who saw all the works of the Lord that he did for Israel.

And it happened after those things that Joshua son of Nun, slave of the Lord, died at a hundred and ten years. And they buried him at the borders of his lot in Timnath serah, in the mountain of Ephraim, north of the mountain of Gilead.

And the sons of Israel brought up the bones of Joseph out of Egypt, and buried them in Shechem, in the portion of the field which Jacob acquired from the Amorites dwelling in Shechem for a hundred lambs, and he gave it to Joseph as a portion.

And it happened after these things that Eleazar son of Aaron the high priest died, and was buried in Gibeah of Phinehas his son, which had been given to him in the mountain of Ephraim.

Judges

1

And it happened after the death of Joshua, and the sons of Israel were asking through the Lord, saying, Who will go up for us to the Canaanites as leader to fight against them? And the Lord said, Judah will go up; behold, I have given the land into his hand. And Judah said to Simeon his brother, Go up with me into my allotted territory, and let us fight against the Canaanites, and I will go with you into your allotted territory, and Simeon went with him. And Judah went up, and the Lord delivered the Canaanite and the Perizzite into their hands, and they struck them down in Bezek, ten thousand men. And they found Adonibezek in Bezek, and they drew up in battle array against him, and they struck down the Canaanite and Perizzite. And Adonibezek fled, and they pursued him, and they captured him, and they cut off the extremities of his hands and the extremities of his feet. And Adonibezek said, Seventy kings with the ends of their hands and the ends of their feet cut off were gathering scraps under my table. As I did, therefore, thus God has repaid

me. And they led him into Jerusalem, and he died there.

And the sons of Judah waged war against Jerusalem, and seized it, and struck it with the edge of the sword, and burned the city with fire. And after these things the sons of Judah went down to fight against the Canaanite dwelling in the hill country and the South and the lowland. And Judah went toward the Canaanite dwelling in Hebron, and Hebron came out against them, and the name of Hebron was formerly Kiriath arbok sepher, and they struck down Sheshai and Ahiman and Tholmi, offspring of Anak. And they went up from there to the inhabitants of Debir, and the name of Debir was formerly Kariathsepher, the city of Letters.

And Caleb said, Whoever strikes the city of Letters and captures it, I will give to him my daughter Achsah as a wife. And Othniel son of Kenaz, the younger brother of Caleb, seized it beforehand, and Caleb gave to him Achsah his daughter as a wife. And it happened at her coming that Othniel persuaded her to ask her father for a field, and she complained and cried out from the beast of burden, You have given me into the land of the South, and Caleb said to her, What do you want? And Achsah said to him, Give me indeed a blessing, because you have given me land in the South, and you will give to me water sources, and Caleb gave to her according to her heart the upper springs and the lower springs.

And the sons of Jethro the Kenite, the father-in-law of Moses, went up from the city of palm trees with the sons of Judah into

the wilderness that is in the South of Judah, which is at the descent of Arad, and they dwelt with the people.

And Judah went with Simeon his brother, and he struck the Canaanite dwelling in Zephath, and they utterly destroyed them, and he called the name of the city Cursed. And Judah did not inherit Gaza or its boundaries, or Ashkelon or its boundaries, or Ekron or its boundaries, or Azotus or its pasturelands. And the Lord was with Judah, and he inherited the mountain, because they were not able to destroy the inhabitants of the valley, because Rechab commanded them. And they gave Hebron to Caleb, as Moses spoke, and he inherited from there the three cities of the sons of Anak.

The sons of Benjamin did not drive out the Jebusite dwelling in Jerusalem, and the Jebusite dwelt with the sons of Benjamin in Jerusalem until this day.

And the sons of Joseph themselves went up to Bethel, and the Lord was with them. And they encamped and spied out Bethel, and the name of the city was formerly Luz.

And the guards saw, and behold, a man was coming out of the city, and they seized him and said to him, Show us the entrance to the city, and we will show you mercy. And he showed them the entrance of the city, and they struck the city with the edge of the sword, but they sent away the man and his relatives. And the man went into the land of Heth, and built a city there, and called

the name of it Luz, this is its name until this day.

And Manasseh did not drive out Beth-shean, which is the city of the Scythians, nor its villages nor its surrounding districts, nor Taanach nor its villages, nor the inhabitants of Dor nor its villages, nor the inhabitant of Balak nor its surrounding districts nor its villages, nor the inhabitants of Megiddo nor its surrounding districts and its villages, nor the inhabitants of Ibleam nor its surrounding districts nor its villages, and the Canaanites began to dwell in this land. And it happened when Israel grew strong that he made the Canaanite pay tribute, but he did not remove him. And Ephraim did not drive out the Canaanites dwelling in Gezer, and the Canaanites dwelt in their midst in Gezer and became forced laborers. And Zebulun did not drive out the inhabitants of Kidron, nor the inhabitants of Domanah, and the Canaanites dwelt in their midst and became subject to tribute. And Asher did not drive out the inhabitants of Domanah, and the Canaanites dwelt in their midst and became subject to tribute. And Asher did not drive out the inhabitants of Acco, and they became tribute to him, and the inhabitants of Dor, and the inhabitants of Sidon, and the inhabitants of Dalab, Achzib, and Helbah, and Nai, and Rehob. And Asher dwelt in the midst of the Canaanite inhabiting the land, because he was not able to destroy him. And Naphtali did not drive out the inhabitants of Beth-shemesh and the inhabitants of Beth-anath, and Naphtali settled in the midst of the Canaanites who inhabited the land, but the inhabitants of Beth-shemesh and Beth-anath became tribute to them.

And the Amorite drove out the sons of Dan into the mountain, because they did not let him go down into the valley. And the Amorite began to dwell in the mountain of potsherds, where the bears and foxes were, in Myrsinon and in Thalabin, and the hand of the house of Joseph was heavy upon the Amorite, and they became tribute to them. And the boundary of the Amorite was from the ascent of Akrabbim, from the rock and upward.

2

And the messenger of the Lord went up from Gilgal to the weeping and to Bethel and to the house of Israel, and said to them, These things says the Lord: I brought you up out of Egypt, and I brought you into the land which I swore to your fathers, and I said, I will not break my covenant with you forever. And you will not make a covenant with the inhabitants of this land, nor will you worship their gods, but you shall shatter their carved images, you shall tear down their altars, and you did not listen to my voice, because you did these things. And I said, I will not remove them from before you, and they will be a distress to you, and their gods will be a stumbling block to you. And it happened that as the messenger of the Lord spoke these words to all the sons of Israel, the people lifted up their voices and wept. And they named that place Weeping, and they sacrificed there to the Lord.

And Joshua sent out the people, and each man came into his

inheritance to inherit the land. And the people served the Lord all the days of Joshua and all the days of the elders who outlived Joshua, who knew all the great works of the Lord that he had done in Israel.

And Joshua son of Nun, slave of the Lord, died at the age of one hundred and ten years. And they buried him in the territory of his inheritance in Timnath serah, in the mountain of Ephraim, north of the mountain of Gaash. And all that generation were added to their fathers, and another generation arose after them, who did not know the Lord, nor indeed the work which he had done in Israel. And the sons of Israel did evil before the Lord, and they served the Baals. And they forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt, and they went after other gods from among the gods of the nations surrounding them, and they worshiped them, and they provoked the Lord to anger. And they forsook him and served Baal and the Ashtaroath.

And the Lord was angered in wrath against Israel, and delivered them into the hands of plunderers, and they plundered them, and he sold them into the hands of their enemies round about, and they were no longer able to stand against their enemies in all their undertakings. And the hand of the Lord was upon them for evil, as the Lord had spoken and as the Lord had sworn to them, and he afflicted them exceedingly.

And the Lord raised up judges, and the Lord saved them from

the hand of those plundering them, yet they did not obey the judges, because they prostituted themselves after other gods and worshiped them, and they turned aside quickly from the way in which their fathers went to obey the words of the Lord; they did not do thus. And because the Lord raised up judges for them, and the Lord was with the judge, and saved them from the hand of their enemies all the days of the judge, because the Lord was moved to pity by their groaning because of those who besieged them and oppressed them. And it happened that as the judge was dying, they turned back and again corrupted themselves more than their fathers by going after other gods, serving them and worshiping them. They did not cast away their practices and their harsh ways.

And the Lord was angered in wrath against Israel, and said, Because this nation has abandoned my covenant which I commanded their fathers and has not listened to my voice, And I will no longer destroy any man from before them from among the nations which Joshua son of Nun left in the land, and left to test Israel through them, whether they keep the way of the Lord to walk in it, in the manner which their fathers kept, or not. And the Lord will allow these nations to remain, not destroying them quickly, and he did not deliver them into the hand of Joshua.

3

And these are the nations which the Lord left so that he might

test Israel through them, all those who had not known the wars of Canaan. Except through the generations of the sons of Israel to teach them war, except those before them did not know it. The five satrapies of the foreigners, and all the Canaanites, and the Sidonians, and the Hivites dwelling in Lebanon from the mountain of Hermon until Laboehmath. And it happened so as to test Israel through them, to know if they will hear the commandments of the Lord, which he commanded to their fathers by the hand of Moses.

And the sons of Israel dwelt in the midst of the Canaanite, and of the Hittite, and of the Amorite, and of the Perizzite, and of the Hivite, and of the Jebusite. And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods. And the sons of Israel did evil before the Lord, and they forgot the Lord their God, and they served the Baals and the groves. And the Lord was angered in wrath against Israel, and sold them into the hand of Cushan rishathaim king of Syria of the rivers, and the sons of Israel served Cushan rishathaim eight years.

And the sons of Israel cried out to the Lord, and the Lord raised up a savior for Israel, and he saved them, Othniel son of Kenaz, Caleb's younger brother. And the spirit of the Lord came upon him, and he judged Israel, and went out to war against Cushan rishathaim, and the Lord delivered into his hand Cushan rishathaim king of Mesopotamia, and his hand was strengthened against Cushan rishathaim. And the land was quiet

forty years, and Othniel son of Kenaz died.

And the sons of Israel continued to do evil before the Lord, and the Lord strengthened Eglom king of Moab against Israel, because they had done evil before the Lord. And he gathered to himself all the sons of Ammon and Amalek, and he went and struck Israel, and he took possession of the city of palm trees. And the sons of Israel served Eglom king of Moab eighteen years.

And the sons of Israel cried out to the Lord, and he raised up for them a savior, Ehud son of Gera son of Jemini, an ambidextrous man, and the sons of Israel sent gifts by his hand to Eglom king of Moab. And Ehud made for himself a double-edged sword, a span in length, and he girded it under the cloak upon his right thigh. And he went and brought the gifts to Eglom, king of Moab, and Eglom was a very refined man.

And it happened when Ehud completed offering the gifts that he sent away those carrying the gifts. And he returned from the carved images that were near Gilgal, and Ehud said, I have a secret message for you, O king, and Eglom said to him, Be silent, and he sent away from himself all those who were standing by him, And Ehud entered toward him, and he was sitting alone in his own summer upper room, and Ehud said, I have a word of God for you, O king, and Eglom rose up from the throne near him. And it happened at the same time as he rose that Ehud stretched out his left hand and took the sword from above his

right thigh and thrust it in his belly, And he brought in even the handle after the blade, and the fat closed over the blade, because he did not draw out the sword from his belly.

And Ehud went out through the porch, and the guards went out, and he shut the doors of the upper room behind him, and he locked them. And he himself went out, and his servants came and saw, and behold the doors of the upper room were bolted, and they said, Perhaps he is relieving himself in the summer inner room? And they endured until they were ashamed, and behold there was no one opening the doors of the upper room, and they took the key and opened them, and behold their lord fallen upon the earth dead.

And Ehud escaped while they were confused, and there was no one attending to him, and he passed by the carved images, and escaped into Seirath.

And it happened when Ehud came into the land of Israel that he blew a trumpet in the mountain of Ephraim, and the sons of Israel went down with him from the mountain, and he was before them. And he said to them, Go down after me, because the Lord God has delivered our enemies, Moab, into our hand. And they went down after him and seized the fords of the Jordan leading to Moab, and he did not allow a man to cross. And they struck Moab on that day, about ten thousand men, every stout man and every man of strength, and not a man escaped. And Moab was put to shame in that day by the hand of

Israel, and the land was quiet eighty years, and Ehud judged them until he died.

And after him arose Shamgar son of Anath, and he struck the foreigners, six hundred men, with the oxgoad of the oxen, and he also saved Israel.

4

And the sons of Israel continued to do evil before the Lord, and Ehud died. And the Lord sold the sons of Israel into the hand of Jabin king of Canaan, who reigned in Hazor, and the ruler of his force was Sisera, and he dwelt in Harosheth of the nations. And the sons of Israel cried out to the Lord, because he had nine hundred iron chariots, and he oppressed Israel mightily for twenty years.

And Deborah, a woman prophetess, the woman of Lappidoth, she judged Israel in that time.

And she sat by the palm tree of Deborah between Ramah and Bethel in the mountain of Ephraim, and the sons of Israel were coming up to her for judgment.

And Deborah sent and called Barak son of Abinoem from Kadesh Naphtali, and said to him, Has not the Lord God of Israel commanded you? And you shall go to Mount Tabor, and you will

take with yourself ten thousand men from the sons of Naphtali and from the sons of Zebulun.

And I will bring Sisera, the ruler of Jabin's force, with his chariots and his multitude, toward you to the torrent Kishon, and I will deliver him into your hands.

And Barak said to her, If you go with me, I will go, but if you do not go, I will not go, because I do not know the day on which the Lord prospers the messenger with me. And she said, I will go with you, but know that the glory will not be yours on the way which you go, because the Lord will give Sisera into the hand of a woman, and Deborah arose and went with Barak from Kadesh. And Barak cried out to Zebulun and to Naphtali from Kadesh, and ten thousand men went up at his feet, and Deborah went up with him.

And Heber the Kenite departed from Kaina, from the sons of Jobab, the father-in-law of Moses, and pitched his tent as far as the oak of the greedy, which is near Kedesh.

And it was reported to Sisera that Barak son of Abinoem went up into Mount Tabor. And Sisera called all his chariots, nine hundred iron chariots, and all the people with him from Harosheth of the nations into the torrent Kishon.

And Deborah said to Barak, Arise, because this is the day in which the Lord delivered Sisera into your hand, because the

Lord will go out before you. And Barak went down from Mount Tabor, and ten thousand men followed him. And the Lord threw Sisera into confusion, along with all his chariots and all his camp, by the edge of the sword before Barak, and Sisera came down from his chariot and fled on foot. And Barak pursued the chariots and the camp as far as Harosheth of the nations, and all the camp of Sisera fell by the sword; not one was left. And Sisera fled on his feet into the tent of Jael, the wife of Heber the Kenite, because there was peace between Jabin king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera and said to him, Turn aside, my lord, turn aside toward me. Do not fear. And he turned aside toward her into the tent, and she threw a blanket around him.

And Sisera said to her, Give me indeed a little water to drink, because I was thirsty, and she opened the wineskin of milk, and gave him drink, and covered him. And Sisera said to her, Stand at the door of the tent, and if a man comes to you and asks you and says, Is there a man here? you will say, There is not. And Jael, the woman of Heber, took the tent peg and placed the hammer in her hand, and entered to him secretly, and pitched the peg in his temple, and it went through into the earth, and he, stunned, was killed and died. And behold, Barak was pursuing Sisera, and Jael went out to meet him, and said to him, Come and I will show you the man whom you seek, and he entered to her, and behold, Sisera was thrown down dead, and the peg was in his temple. And God turned Jabin king of Canaan on that day before the sons of Israel.

And the hand of the sons of Israel grew stronger and stronger against Jabin king of Canaan, until they utterly destroyed Jabin king of Canaan.

5

And Deborah and Barak the son of Abinoem were in that day, saying,

A revelation was revealed in Israel when the people willingly offered themselves; bless the Lord. Hear, kings, and give ear, satraps: I will sing to the Lord, I will sing psalms to the Lord, the God of Israel. Lord, in your departure in Seir, in your departing out of the field of Edom, the land was shaken, and the heaven dripped dew, and the clouds dripped water. The mountains were shaken from the face of the Lord Elohi, this Sinai from the face of the Lord God of Israel. In the days of Shamgar son of Anath, in the days of Jael, the ways failed, and they went on paths; they went on crooked ways. The mighty failed in Israel, they failed until Deborah arose, until a mother arose in Israel. They chose new gods; then they fought the cities of rulers. If a shield may be seen and a spear among forty thousand in Israel.

My heart is for the things arranged for Israel; you who willingly offer yourselves among the people, bless the Lord. Riding upon a female donkey at midday, sitting upon a tribunal, and traveling upon the ways of councilors on the road, You narrate from the

voice of those being struck back between those drawing water; there they will give righteous deeds, O Lord, increase righteousness in Israel; then the people of the Lord went down into the cities. Awake, awake, Deborah, awake, awake, speak a song; arise, Barak, and take captive your captivity, son of Abinoem. Then a remnant went down to the strong, the people of the Lord went down to him among the mighty from me.

Ephraim rooted them out in Amalek; after you came Benjamin among your peoples; in me Machir went down searching out, and from Zebulun came those drawing with the rod of the scribe's narrative. And the leaders in Issachar were with Deborah and Barak; thus Barak was sent into the valleys on his feet, into the portions of Reuben, great ones reaching the heart. Why did they sit between the double fold to hear the piping of flocks? In the divisions of Reuben there were great searchings of heart. Gilead remained beyond the Jordan, and Dan—why does he sojourn with ships? Asher sat by the seacoast, and he will dwell at his harbors. Zebulun, a people who reproached their soul unto death, and Naphtali upon the heights of the field

They came. Kings drew up in battle array, then the kings of Canaan fought at Taanach by the waters of Megiddo; they took no gift of silver. From heaven the stars drew up in battle; from their paths they drew up in battle with Sisera. The torrents of Kishon swept them away, the ancient torrents, the torrents of Kishon; my soul will trample him mightily. When the horse's heels were entangled, his mighty ones hastened with zeal. Curse

Meroz, said the messenger of the Lord, curse it; cursed is everyone who dwells in it, because they did not come to the help of the Lord, to the help among the mighty.

Blessed among women be Jael, the wife of Heber the Kenite; blessed among women in tents be she. He asked for water; she gave milk in a basin and brought butter of the nobles. She stretched out her left hand to the peg and her right hand to the hammer of those who strike, and she hammered Sisera, pierced his head and struck, pierced his temple. Between her feet he rolled down, fell and slept; between her feet, having lain down he fell; as he lay down there he fell destroyed.

Through the window Sisera's mother looked out, outside the lattice: Why is his chariot ashamed? Why have the feet of his chariots delayed? The wise rulers answered her, and she turned her words back to herself, Will they not find him dividing spoils? A compassionate one will have mercy for the head of a man, spoils of dyed cloths for Sisera, spoils of dyed cloths of embroidery, embroidered dyed cloths for his neck as spoils. Thus may all your enemies perish, O Lord, and may those who love him be as the sun departing in his strength. And the land was quiet for forty years.

6

And the sons of Israel did evil before the Lord, and the Lord

gave them into the hand of Midian for seven years. And the hand of Midian prevailed upon Israel, and the sons of Israel made for themselves from the face of Midian the dens in the mountains, and the caves, and the strongholds. And it happened that whenever the sons of Israel sowed, Midian and Amalek and the sons of the east would come up together against them and encamp against them And they destroyed their fruits until coming to Gaza, and they left no substance of life in the land of Israel, nor any bull and donkey in the flocks. Because they themselves and their possessions were coming up, and their tents arrived like a multitude of locusts, and they and their camels were without number, and they were coming into the land of Israel, and they destroyed it. And Israel was exceedingly impoverished because of Midian. And the sons of Israel cried out to the Lord because of Midian.

And the Lord sent a prophet to the sons of Israel, and said to them, these things says the Lord the God of Israel: I am the one who brought you up from the land of Egypt, and brought you out from the house of your slavery, And I rescued you from the hand of Egypt and from the hand of all those oppressing you, and I drove them out from before you, and I gave you their land. And I said to you, I am the Lord your God, you shall not fear the gods of the Amorite, in whose land you sit, and you did not listen to my voice.

And a messenger of the Lord came and sat by the terebinth tree in Ephrathah in the land of Joash, father of Esdri, and Gideon his

son was threshing grain in the winepress to escape from the face of Midian. And the messenger of the Lord appeared to him and said to him, The Lord is with you, mighty warrior. And Gideon said to him, I beg you, my Lord, if the Lord is with us, why have these evils found us? And where are all his wonders which our fathers recounted to us, saying, Did not the Lord bring us up from Egypt? And now he has cast us out and given us into the hand of Midian. And the messenger of the Lord turned to him and said, Go in this strength of yours, and you will save Israel from the hand of Midian. Behold, I have sent you. And Gideon said to him, My Lord, how shall I save Israel? Behold, my thousand has grown weak in Manasseh, and I am the least in my father's house. And the messenger of the Lord said to him, The Lord will be with you, and you will strike Midian as one man. And Gideon said to him, If indeed I have found favor in your eyes, then do for me today all that you have spoken with me, Do not leave from here until I come to you, and I will bring out the sacrifice and sacrifice it before you, and he said, I will remain until you return.

And Gideon entered and made a kid of goats and an ephah of flour into unleavened bread, and he placed the meat in the basket, and he put the broth in the pot, and he brought them out to him by the terebinth tree, and he presented them. And the messenger of God said to him, Take the meat and the unleavened bread, and place them on that rock, and pour out the broth beside them, and he did so. And the messenger of the Lord stretched out the tip of the staff in his hand and touched

the meat and the unleavened bread, and fire went up out of the rock and devoured the meat and the unleavened bread, and the messenger of the Lord departed from his sight.

And Gideon saw that this was a messenger of the Lord, and Gideon said, Alas, alas, my Lord, O Lord, because I have seen the messenger of the Lord face to face. And the Lord said to him, Peace to you, do not fear, you shall not die.

And Gideon built an altar there to the Lord, and he called it peace of the Lord, until this day, it still being in Ephrathah of the father of Esdri. And it happened in that night, and the Lord said to him, take the bull calf which belongs to your father, and a second calf seven years old, and you shall tear down the altar of Baal which belongs to your father, and you shall destroy the grove that is upon it. And you will build an altar to the Lord your God upon the summit of this Maoz in the battle array, and you shall take the second calf, and you shall offer burnt offerings with the wood of the grove which you will destroy. Gideon took ten men from his own slaves and did what the Lord spoke to him, and it happened that because he feared his father's house and the men of the city to do it by day, he did it by night.

And the men of the city rose early in the morning, and behold, the altar of Baal had been pulled down, and the grove upon it had been destroyed, and they saw the second calf which he had offered up upon the altar that was built. And a man said to his neighbor, Who did this thing? And they inquired and searched,

and learned that Gideon son of Joash had done this thing. And the men of the city said to Joash, Bring out your son, and let him die, because he tore down the altar of Baal, and because he destroyed the grove that was upon it. And Gideon son of Joash said to all the men who rose up against him, Will you now judge for Baal? Or will you save him? Whoever judges for him, let him be put to death by morning. If he is a god, let him contend for himself, because he tore down his altar. And he called it Jerubbaal on that day, saying, Let Baal contend against him, because his altar was destroyed.

And all Midian, and Amalek, and the sons of the east were gathered together, and they encamped in the valley of Jezreel. And the spirit of the Lord clothed Gideon, and he blew a trumpet, and he cried out for Abiezer to follow after him. And he sent out messengers into all Manasseh, and in Asher, and in Zebulun, and in Naphtali, and they went up to meet them.

And Gideon said to God, If you will save Israel by my hand, as you spoke, Behold, I place the fleece of wool on the threshing floor. If dew falls upon the fleece only, and upon all the land there is dryness, I will know that you will save Israel by my hand, as you spoke. And it happened thus, and he rose early the next day and wrung out the fleece, and dew dripped from the fleece—a full basin of water. And Gideon said to God, Let not your wrath be angered against me, and I will speak once more. I will test indeed once more with the fleece, and let there be dryness upon the fleece only, and upon all the land let there be

dew. And God made it thus in that night, and it happened that there was dryness upon the fleece only, and upon all the land there was dew.

7

And Jerubbaal rose early, who is Gideon, and all the people with him, and they encamped at the spring of Arad, and the camp of Midian was to him from the north, from Gabaath moreh in the valley.

And the Lord said to Gideon, The people with you are too many, so that I will not deliver Midian into their hand, lest Israel boast against me, saying, My own hand has saved me. And now speak indeed in the ears of the people, saying, Who is fearing and cowardly? Let him return and let him depart from Mount Gilead. And twenty-two thousand returned from the people, and ten thousand were left behind. And the Lord said to Gideon, The people are still too many. Bring them down to the water, and I will purify them for you there, and it will be that whomever I say to you, This one will go with you, he will go with you, and everyone whom I say to you, This one will not go with you, he will not go with you. And he brought down the people to the water, and the Lord said to Gideon, All who lap the water with their tongue as a dog laps, you shall set them apart, and all who kneel upon their knees to drink. And it happened that the number of those who lapped with their hand to their mouth was

three hundred men, and all the remainder of the people knelt upon their knees to drink water. And the Lord said to Gideon, With the three hundred men who lapped I will save you, and I will give Midian into your hand, and all the people will go, each man to his place. And they took the provisions of the people in their hand, and their trumpets, and he sent out all the men of Israel, each man to his tent, and he strengthened the three hundred men, and the camp of Midian was below him in the valley.

And it happened in that night, and the Lord said to him, Arise, go down into the camp, because I have delivered it into your hand. And if you fear to go down, go down, you and Phara your servant, into the camp. And you will hear what they will speak, and after this your hands will be strengthened and you will go down into the camp, and he himself went down with Phara his servant to the outpost of the fifty who were in the camp. And Midian and Amalek and all the sons of the east were cast in the valley as locusts in multitude, and their camels had no number, but were as the sand upon the bank of the sea in multitude.

And Gideon came, and behold, a man was explaining his dream to his neighbor, and said, Behold, I dreamed a dream, and behold, a cake of barley bread was turning in the camp of Midian, and it came to the tent, and struck it, and it fell, and overturned it upward, and the tent fell. And his neighbor answered and said, This is nothing other than the sword of Gideon son of Joash, a man of Israel. God has delivered Midian

and all the camp into his hand.

And it happened that when Gideon heard the interpretation of the dream and its interpretation, he bowed down to the Lord and returned to the camp of Israel, and he said, Arise, because the Lord has delivered the camp of Midian into our hand. And he divided the three hundred men into three companies, and gave trumpets into the hands of all, and empty jars, and torches in the jars. And he said to them, You will see from me, and thus you shall do, and behold I am entering at the beginning of the camp, and it will be that as I do, thus you shall do. And I will blow the trumpet, and all with me shall sound the trumpets around the whole camp, and you will say, To the Lord and to Gideon.

And Gideon and the hundred men with him entered the camp at the beginning of the middle watch, and arousing them they raised the guards, and they sounded the trumpets, and they smashed the jars in their hands. And the three companies sounded the trumpets, and they shattered the jars, and they seized the torches in their left hands, and in their right hands the trumpets to sound the trumpet, and they cried out, A sword for the Lord and for Gideon. And each man took his position around the camp, and all the camp ran, and they gave a signal, and fled. And they sounded the three hundred trumpets, and the Lord set every man's sword against his neighbor throughout all the camp. And the camp fled until Beth shittah, Zererath, Abel meholah, upon Tabbath, and the men of Israel cried out from

Naphtali and from Asher, and from all Manasseh, and they pursued after Midian.

And Gideon sent messengers throughout all the mountain of Ephraim, saying, Go down to meet Midian, and seize for yourselves the water as far as Bethera and the Jordan. And every man of Ephraim cried out, and they seized beforehand the water as far as Bethera and the Jordan. And they captured the rulers of Midian, Oreb and Zeeb, and they killed Oreb in Shur Oreb, and they killed Zeeb in Jacephzeph, and they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon from beyond the Jordan.

8

And the men of Ephraim said to Gideon, What is this thing you have done to us, not to call us when you went to battle in Midian? And they contended with him strongly. And he said to them, What have I done now compared to you? Is not the gleanings of Ephraim better than the harvest of Abiezer? In your hand the Lord delivered the rulers of Midian, Oreb and Zeeb, and what was I able to do compared to you? Then their spirit was relieved from him when he spoke this word.

And Gideon came upon the Jordan and crossed, he and the three hundred men with him, hungry and pursuing. And he said to the men of Succoth, Give loaves for nourishment to this people at

my feet, because they are faint, and behold I am pursuing after Zebah and Zalmunna, kings of Midian. And the rulers of Succoth said, Are the hands of Zebah and Zalmunna now in your hand, that we should give loaves to your army? And Gideon said, Because of this, when the Lord gives Zebah and Zalmunna into my hand, I will thresh your flesh with the thorns of the wilderness and with briers. And he went up from there into Penuel and spoke to them likewise, and the men of Penuel answered him in the same manner the men of Succoth answered. And Gideon said to the men of Penuel, When I return in peace, I will tear down this tower.

And Zebah and Zalmunna were in Karkar, and their camp with them was about fifteen thousand, all who remained from the entire camp of the foreigners, and the fallen were one hundred twenty thousand men who drew the sword. And Gideon went up by the way of those dwelling in tents from the east of Nobah and Jogbehah, and struck the camp, and the camp was confident. And Zebah and Zalmunna fled, and he pursued after them, and he seized the two kings of Midian, Zebah and Zalmunna, and threw all the camp into confusion.

And Gideon the son of Joash returned from the battle from above the battle of Ares. And he captured a boy from the men of Succoth, and he asked him, and he wrote down for him the names of the rulers of Succoth and their elders, seventy-seven men. And Gideon came to the rulers of Succoth, and said, Behold Zebah and Zalmunna, with whom you reproached me, saying,

Are the hands of Zebah and Zalmunna now in your hand, that we should give loaves to your faint men? And he took the elders of the city with the thorns of the wilderness and the briers, and threshed the men of the city with them. And he overturned the tower of Penuel and killed the men of the city.

And he said to Zebah and Zalmunna, Where are the men whom you killed in Tabor? And they said, As you are, so were they, each one resembling the son of a king. And Gideon said, They were my brothers and sons of my mother. As the Lord lives, if you had kept them alive, I would not have killed you. And Jether said to his firstborn, Rise and kill them, but the boy did not draw his sword because he feared, because he was still younger. And Zebah and Zalmunna said, Arise yourself and meet us, because your strength is as a man's, and Gideon arose and killed Zebah and Zalmunna, and took the crescents that were on the necks of their camels.

And the man of Israel said to Gideon, Lord, rule over us, both you and your son and your son's son, because you have saved us from the hand of Midian. And Gideon said to them, I will not rule over you, and my son will not rule over you; the Lord will rule over you. And Gideon said to them, I will ask a request from you: give to me each man an earring from his spoils, because they had golden earrings, for they were Ishmaelites. And they said, We will certainly give, and he spread out his garment, and each man threw there an earring from his spoils. And it happened that the weight of the golden earrings which he asked

for was one thousand seven hundred pieces of gold, besides the crescents and the pendants and the garments and purple robes of the kings of Midian, and apart from the ornaments which were on the necks of their camels. And Gideon made it into an ephod, and set it up in his city in Ephrathah, and all Israel prostituted themselves after it there, and it became a stumbling block to Gideon and to his house.

And Midian was subdued before the sons of Israel, and they did not lift up their head again, and the land was at rest forty years in the days of Gideon. And Jerubbaal son of Joash went and sat in his house. And Gideon had seventy sons going out from his loins, because he had many wives. And his concubine was in Shechem, and she bore him a son, and he named him Abimelech. And Gideon son of Joash died in his city, and was buried in the tomb of Joash his father in Ephrathah of Abi-esdri.

And it happened when Gideon died, the sons of Israel returned and prostituted themselves after the Baals, and they made for themselves a covenant with Baal for him to be a god to them. And the sons of Israel did not remember the Lord God who delivered them from the hand of all those oppressing them all around. And they did not show mercy to the house of Jerubbaal, that is Gideon, according to all the good things which he did for Israel.

And Abimelech son of Jerubbaal went into Shechem to his mother's brothers, and spoke to them and to all the kinship of his mother's father's house, saying, Speak indeed in the ears of all the men of Shechem: what is good for you, that seventy men, all the sons of Jerubbaal, should rule over you, or that one man should rule over you? And remember that I am your bone and your flesh. And the brothers of his mother spoke about him in the ears of all the men of Shechem all these words, and their heart inclined after Abimelech, because they said, He is our brother. And they gave him seventy pieces of silver from the house of Baal berith, and Abimelech hired for himself empty and cowardly men, and they went after him. And he entered into the house of his father in Ephrathah, and killed his brothers the sons of Jerubbaal, seventy men upon one stone, and Jotham the younger son of Jerubbaal was left, because he was hidden.

And all the men of Shechem and all the house of Beth millo were gathered, and they went and made Abimelech king by the oak of the pillar of the faction in Shechem.

And it was reported to Jotham, and he went and stood upon the summit of Mount Gerizim, and he lifted his voice and wept and said to them, Hear me, men of Shechem, and God will hear you.

The trees went to anoint a king over themselves, and said to the olive tree, Reign over us. And the olive tree said to them, Shall I abandon my richness, by which men glorify God, to go and sway over the trees? And the wood said to the fig tree, Come, reign

over us. And the fig tree said to them, Shall I leave my sweetness and my good produce to go and sway over the trees? And the wood said to the vine, Come, reign over us. And the vine said to them, Shall I abandon my wine which gladdens God and men, and go to sway over the trees? And all the trees said to the bramble, Come, you reign over us. And the bramble said to the trees, if in truth you anoint me to reign over you, come, take shelter in my shadow, and if not, let fire come forth from me and devour the cedars of Lebanon.

And now if you have acted in truth and integrity and have made Abimelech king, and if you have dealt in goodness with Jerubbaal and with his house, and if you have done to him according to the recompense his hand deserves, As my father drew up in battle for you, and cast away his soul opposite, and rescued you from the hand of Midian, And you rose up against my father's house today, and you killed his sons, seventy men, upon one stone, and you made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother. And if you have acted in truth and integrity with Jerubbaal and with his house on this day, may you rejoice in Abimelech, and may he himself indeed rejoice over you, But if not, let fire come out from Abimelech and devour the men of Shechem and the house of Beth millo, and let fire come out from the men of Shechem and out of the house of Beth millo and devour Abimelech.

And Jotham fled and escaped, and he went to Beer, and dwelt

there from the face of Abimelech his brother.

And Abimelech ruled over Israel three years. And God sent out an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously in the house of Abimelech, to bring upon them the injustice done to the seventy sons of Jerubbaal, and to place their blood upon Abimelech their brother, who killed them, and upon the men of Shechem, because they strengthened his hands to kill his brothers. And the men of Shechem placed ambushers for him upon the heads of the mountains, and they plundered all who passed by them on the way, and it was reported to king Abimelech.

And Gaal son of Jobel came, and his brothers, and they passed by in Shechem, and the men of Shechem trusted in him. And they went out into the field and harvested their vineyards and trampled them and made Elloulim and brought them into the house of their god, and they ate and drank and cursed Abimelech. And Gaal son of Jobel said, Who is Abimelech, and who is the son of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his overseer, his slave with the men of Emmor the father of Shechem? And why should we serve him? And who may give this people into my hand? Then I will remove Abimelech, and I will say to him, Increase your strength and come out.

And Zebul, ruler of the city, heard the words of Gaal, son of Jobel, and he was angry. And he sent messengers to Abimelech

in secret, saying, Behold, Gaal son of Jobel and his brothers come into Shechem, and behold, they are encamping around the city against you. And now arise at night, you and the people with you, and lie in wait in the field. And it will be in the morning at the same time as the sun rises, you will rise early and advance upon the city, and behold he himself and the people with him will come out toward you, and you will do to him whatever your hand finds.

And Abimelech and all the people with him arose by night, and they lay in wait against Shechem in four companies. And Gaal son of Jobel went out and stood at the door of the gate of the city, and Abimelech and the people with him arose from the ambush. And Gaal son of Jobel saw the people, and said to Zebul, Behold, people are coming down from the tops of the mountains, and Zebul said to him, You see the shadow of the mountains as men. And Gaal continued to speak, and said, Behold, people coming down from the sea, from the adjoining navel of the earth, and another company comes by way of the Oak of Maonenim. And Zebul said to him, Where is your mouth now, as you spoke, Who is Abimelech, that we should serve him? Is this not the people whom you despised? Go out now and fight against him. And Gaal went out before the men of Shechem, and drew up in battle toward Abimelech. And Abimelech pursued him, and he fled from before him, and many fell wounded as far as the entrance of the gate.

And Abimelech entered Arimah, and Zebul drove out Gaal and

his brothers so they could not dwell in Shechem.

And it happened the next day that the people went out into the field, and it was reported to Abimelech. And he took the people and divided them into three companies, and set an ambush in the field. And he saw, and behold, people went out from the city, and he rose up against them and struck them. And Abimelech and the leaders with him stretched out, and stood beside the door of the city gate, and the two companies stretched out upon all those in the field, and struck them. And Abimelech was stationed in the city that whole day, and he seized the city, and he killed the people in it, and he tore down the city, and he sowed it with salt.

And all the men of the tower of Shechem heard, and they came into the assembly of Bethel-berith. And it was reported to Abimelech that all the men of the tower of Shechem were gathered. And Abimelech went up into Mount Zalmon, and all the people with him, and Abimelech took the axes in his hand, and cut off a branch of a tree, and lifted it, and placed it upon his shoulders, and said to the people with him, What you saw me doing, quickly do as I. And they cut down branches, every man indeed a branch, and they went after Abimelech, and they placed them upon the assembly, and they burned the assembly upon them in fire, and all the men of the tower of Shechem died indeed, as a thousand men and women.

And Abimelech went from Bethel berith, and encamped in

Thebez, and he took it. And a strong tower was in the midst of the city, and all the men and women of the city fled there, and they shut it behind them, and they went up upon the roof of the tower. And Abimelech came to the tower, and they drew up in battle array against him, and Abimelech drew near to the door of the tower to burn it with fire. And one woman threw a piece of a millstone upon Abimelech's head, and it broke his skull. And he cried out quickly to the boy carrying his vessels, and said to him, Draw my sword and kill me, lest they ever say, A woman killed him. And his servant stabbed him to death, and he died. And the men of Israel saw that Abimelech died, and they went each man into his place.

And God returned upon Abimelech the wickedness which he did to his father in killing his seventy brothers. And God returned all the wickedness of the men of Shechem upon their head, and the curse of Jotham son of Jerubbaal came upon them.

10

And after Abimelech, Tola son of Puah, son of his kinsman, a man of Issachar, arose to save Israel, and he lived in Shamir in the mountain of Ephraim. And he judged Israel twenty-three years, and died, and was buried in Shamir.

And after him Jair the Gileadite arose, and judged Israel twenty-two years. And there were to him thirty-two sons riding upon

thirty-two colts, and thirty-two cities to them, and they called them the farmsteads of Jair until this day in the land of Gilead. And Jair died, and was buried in Ramnon.

And the sons of Israel added to do the evil before the Lord, and they served the Baals, and the Ashtaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of the Philistines, and they forsook the Lord, and they did not serve him. And the Lord was angered in wrath at Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon. And they oppressed and crushed the sons of Israel in that time for eighteen years, all the sons of Israel who were beyond the Jordan in the land of the Amorite in Gilead. And the sons of Ammon crossed the Jordan to fight against Judah, and Benjamin, and against Ephraim, and the sons of Israel were greatly distressed.

And the sons of Israel cried out to the Lord, saying, We have sinned against you, because we have forsaken God and we served the Baals. And the Lord said to the sons of Israel, Did I not deliver you from Egypt, and from the Amorite, and from the sons of Ammon, and from the Philistines, And the Sidonians, and Amalek, and Midian who oppressed you? And you cried out to me, and I saved you from their hand? And you have forsaken me, and you served other gods; because of this I will not continue to save you. Go and cry out to the gods whom you chose for yourselves, and let them save you in the time of your

affliction. And the sons of Israel said to the Lord, We have sinned; do to us according to all that is good in your eyes, except deliver us this day. And they turned aside the foreign gods from their midst, and they served the Lord alone, and his soul was grieved by the toil of Israel.

And the sons of Ammon went up and encamped in Gilead, and the sons of Israel were gathered and encamped in the watchtower. And the people, the rulers of Gilead, said to one another, Who is the man who will begin to fight against the sons of Ammon? He shall be ruler over all those dwelling in Gilead.

11

And Jephthah the Gileadite was lifted up in power, and he was the son of a prostitute, who bore Jephthah to Gilead. And the woman bore sons to Gilead, and the sons of the woman grew up, and they cast out Jephthah, and they said to him, You will not inherit in the house of our father, because you are the son of a courtesan.

And Jephthah fled from the face of his brothers and dwelt in the land of Tob, and empty men gathered together to Jephthah and went out with him.

And it happened when the sons of Ammon drew up in battle with Israel, And the elders of Gilead went to take Jephthah from

the land of Tob. And they said to Jephthah, Come and you will be our leader, and we will fight against the sons of Ammon. And Jephthah said to the elders of Gilead, Did you not hate me and cast me out from my father's house and send me away from you? And why have you come to me now when you are in need? And the elders of Gilead said to Jephthah, Because of this we have now returned to you, and you shall go with us, and you shall fight against the sons of Ammon, and you will be to us a ruler over all those dwelling in Gilead. And Jephthah said to the elders of Gilead, If you bring me back to fight against the sons of Ammon, and the Lord delivers them before me, then I will be your ruler. And the elders of Gilead said to Jephthah, Let the Lord be witness between us if we do not do according to your word.

And Jephthah went with the elders of Gilead, and the people placed him upon them as head and as leader, and Jephthah spoke all his words before the Lord in Mizpah.

And Jephthah sent messengers to the king of the sons of Ammon, saying, What is there between me and you, that you came to me to fight in my land? And the king of the sons of Ammon said to the messengers of Jephthah, that Israel took my land when he went up from Egypt, from Arnon until Jabbok and until the Jordan, and now turn them back in peace, and I will go.

And Jephthah added still, and he sent messengers to the king of the sons of Ammon. And he said to him, Thus says Jephthah:

Israel did not take the land of Moab and the land of the sons of Ammon. that when they went up out of Egypt, Israel went through the wilderness to the Sea of Ziph and came to Kadesh. And Israel sent messengers to the king of Edom, saying, I will indeed pass through your land, and the king of Edom did not listen, and indeed he sent to the king of Moab, and he was not pleased, and Israel remained in Kadesh. And he went through the wilderness and surrounded the land of Edom and the land of Moab, and came from the east to the land of Moab, and encamped beyond Arnon, and did not enter the borders of Moab, because Arnon was the boundary of Moab. And Israel sent messengers to Sihon king of the Amorite, king of Heshbon, and Israel said to him, Let us pass through your land until we reach our place. And Sihon did not trust Israel to pass by in his territory, and Sihon gathered all his people, and they encamped at Jahaz, and he drew up in battle toward Israel. And the Lord, the God of Israel, delivered Sihon and all his people into the hand of Israel, and struck him, and Israel inherited all the land of the Amorite inhabiting that land. from Arnon until the Jabbok, and from the wilderness until the Jordan. And now the Lord God of Israel has removed the Amorite from before his people Israel, and will you inherit it? Will you not inherit what Chemosh your god gives you to inherit, and shall we not inherit all those whom the Lord our God drove out from before us? And now are you better than Balak son of Zippor king of Moab? Did he fight with Israel, or did he wage war against him? During the dwelling in Heshbon and in its borders, and in the land of Aroer and in its borders, and in all the cities beside the Jordan, for

three hundred years; and why did you not rescue them at that time? And now I have not sinned against you, and you do wickedness with me to fight against me. May the Lord, the judge, judge today between the sons of Israel and between the sons of Ammon.

And the king of the sons of Ammon did not hear the words of Jephthah which he sent to him. And the spirit of the Lord came upon Jephthah, and he passed through Gilead and Manasseh, and he passed by the watchtower of Gilead into the region beyond the sons of Ammon.

And Jephthah prayed a vow to the Lord, and said, If you will indeed give the sons of Ammon into my hand, and it will be that whoever goes out from the door of my house to meet me when I return in peace from the sons of Ammon will be the Lord's, and I will offer him up as a burnt offering

And Jephthah came forward to the sons of Ammon to fight against them, and the Lord delivered them into his hand. And he struck them from Aroer until coming to Arnon, twenty cities in number, and until Abel keramim, a very great blow, and the sons of Ammon were subdued from before the sons of Israel.

And Jephthah came to Mizpah to his house, and behold his daughter was going out to meet him with tambourines and dances, and she was his only child; he had no other son or daughter. And it happened that when he saw her, he tore his

garments and said, Alas, alas, my daughter, you have troubled me with disturbance, and you are in my turmoil, and I have opened my mouth toward the Lord, and I will not be able to turn away. But she said to him, Father, you opened your mouth to the Lord; do to me according to what went out from your mouth, since the Lord gave you vengeance against your enemies, the sons of Ammon. And she said to her father, Let my father indeed do this thing. Allow me two months, and I will go and go down upon the mountains, and I will weep for my virginity, I and my companions. And he said, Go, and he sent her away for two months, and she went with her companions, and wept for her virginity upon the mountains.

And it happened at the end of the two months, and she returned to her father, and he did to her his vow which he had vowed, and she had not known a man, and it became a custom in Israel, Year after year the daughters of Israel went to lament the daughter of Jephthah the Gileadite for four days in the year.

12

And the man of Ephraim cried out, and they passed through into the North, and they said to Jephthah, Why did you go to fight against the sons of Ammon and did not call us to go with you? We will burn your house down upon you with fire. And Jephthah said to them, I and my people were warrior men, and the sons of Ammon were exceedingly against us, and I cried out

to you, and you did not save me from their hand. And I saw that you were not a savior, and I placed my soul in my hand, and I passed toward the sons of Ammon, and the Lord gave them into my hand, and why have you come up against me this day to battle against me?

And Jephthah gathered all the men of Gilead, and drew up for battle against Ephraim, and the men of Gilead struck Ephraim, because the survivors of Ephraim said, You Gilead are in the midst of Ephraim and in the midst of Manasseh. And Gilead seized beforehand the fords of the Jordan of Ephraim, and the survivors of Ephraim said to them, Let us cross over, and the men of Gilead said to them, Are you not an Ephraimite? and he said, No. And they said to him, Say indeed ear of grain, and he did not direct himself to speak thus, and they seized him, and they sacrificed him at the fords of the Jordan, and there fell at that time from Ephraim forty-two thousand.

And Jephthah judged Israel six years, and Jephthah the Gileadite died, and was buried in his city Gilead.

And Abaissan from Bethlehem judged Israel with him. And he had thirty sons, and thirty daughters, which he sent out outside, and he brought in thirty daughters from outside to his sons, and he judged Israel seven years. And Abaissan died, and was buried in Bethlehem.

And Ailom the Zebulonite judged Israel after him ten years. And

Ailom the Zebulonite died, and was buried in Ailom in the land of Zebulun.

And Abdon the son of Hillel the Pirathonite judged Israel after him. And he had forty sons, and thirty sons sons riding upon seventy colts, and he judged Israel eight years. And Abdon son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim in the mountain of the Amalek.

13

And the sons of Israel added still to do the evil before the Lord, and the Lord delivered them into the hand of the Philistines forty years.

And there was one man from Zorah from the people of the kinship of Dan, and his name was Manoah, and his wife was barren and had not borne children. And a messenger of the Lord appeared to the woman, and said to her, Behold, you are barren and have not borne children, and you will conceive a son. And now be on your guard, and do not drink wine and strong drink, and do not eat anything unclean, Because behold you have in womb and you will bear a son, and iron upon his head will not go up, because a Nazirite of God will be the child from the womb, and he will begin to save Israel from the hand of the Philistines.

And the woman entered and said to her husband, saying, A man of God came to me, and his appearance was like the appearance of a messenger of God, exceedingly fearful, and I did not ask him where he was from, and he did not tell me his name. And he said to me, Behold, you have in your womb and will bear a son, and now you should not drink wine and strong drink, and you may not eat anything unclean, because the child will be holy to God from the womb until the day of his death.

And Manoah prayed to Lord, and said, in me Lord adonai, the man of the God whom you sent, let him come indeed still to us, and let him teach us what we should do for the child to be born.

And God listened to the voice of Manoah, and the messenger of God came again to the woman, and she was sitting in the field, and Manoah her husband was not with her. And the woman hastened and ran and reported to her husband, and said to him, Behold, the man who came to me during the day has appeared to me.

And Manoah arose and went after his wife, and came to the man, and said to him, Are you the man who spoke to the woman? And the messenger said, I am. And Manoah said, Now the word will come. What will be the judgment of the child and his works? And the messenger of the Lord said to Manoah, Let her observe all that I have said to the woman. She shall not eat anything that proceeds from the vine of wine, and let her not drink wine and strong drink, and let her not eat any unclean

thing; let her observe all that I commanded her.

And Manoah said to the messenger of the Lord, Let us detain you here, and let us prepare a kid of the goats before you. And the messenger of the Lord said to Manoah, If you detain me, I will not eat of your bread, and if you prepare a burnt offering, you shall offer it to the Lord, because Manoah did not know that he was the messenger of the Lord. And Manoah said to the messenger of the Lord, What is your name, so that when your word comes to pass, we may honor you? And the messenger of the Lord said to him, Why do you ask my name? It is wonderful. And Manoah took the kid of the goats and the sacrifice, and he offered it up upon the rock to the Lord, and he did something extraordinary, while Manoah and his wife were watching. When the flame went up from the altar toward heaven, the messenger of the Lord went up in the flame. Manoah and his wife, seeing this, fell on their faces to the ground. And the messenger of the Lord did not appear again to Manoah and to his wife. Then Manoah knew that this was the messenger of the Lord. And Manoah said to his wife, We shall surely die because we have seen God. And his wife said to him, If the Lord was willing to kill us, he would not have taken from our hand a burnt offering and sacrifice, and he would not have shown us all these things, and at this time he would not have let us hear these things.

And the woman bore a son, and called his name Samson, and the child grew up, and the Lord blessed him. And the spirit of the Lord began to go out with him in the camp of Dan, between

Zorah and Eshtaol.

14

And Samson went down into Timnah, and saw a woman in Timnah from the daughters of the foreigners. And he went up and reported to his father and his mother, and said, I have seen a woman in Timnah from the daughters of the Philistines, and now take her for me as a wife. And his father and his mother said to him, Are there not daughters of your brothers and from all of my people a woman, that you are going to take a wife from the uncircumcised foreigners? And Samson said to his father, Take this one for me, because this one is right in my eyes.

And his father and his mother did not know that it was from the Lord, because he himself was seeking vengeance from the foreigners, and at that time the foreigners were ruling in Israel. And Samson went down with his father and his mother to Timnah, and came to the vineyard of Timnah, and behold, a lion's cub roaring came to meet him. And the spirit of the Lord leaped upon him and he crushed him as one crushes a kid of the goats, and nothing was in his hands, and he did not report to his father and his mother what he had done. And they went down and spoke to the woman, and she was pleasing in the eyes of Samson.

And he returned after some days to take her, and turned aside to

see the corpse of the lion, and behold, a swarm of bees in the mouth of the lion and honey. And he took it out into his hands, and he went along eating, and he went to his father and to his mother, and he gave to them and they ate, and he did not report to them that he had taken out the honey from the mouth of the lion.

And his father went down to the woman, and Samson made a feast there for seven days, because the young men do thus. When they saw him, they took thirty companions to be with him.

And Samson said to them, I propose a riddle to you: if you declare it during the seven days of the feast and find the answer, I will give to you thirty linen garments and thirty robes. And if you are not able to report it to me, you shall give to me thirty linen cloths and thirty changes of garments, and they said to him, Propose your riddle, and we will hear it. And he said to them, What food went out from the eater, and from the strong came sweet, and they were not able to solve the riddle for three days.

And it happened on the fourth day that they said to Samson's wife, Deceive your husband and let him tell you the riddle, lest we burn you and your father's house with fire. Have you invited us here to extort us? And Samson's wife wept before him and said, You only hate me and do not love me, because you have not told me the riddle which you proposed to the sons of my people.

And Samson said to her, If I have not explained it to my father and my mother, shall I explain it to you? And she wept to him during the seven days which they had the feast, and it happened on the seventh day, and he reported to her because she troubled him, and she reported to the sons of her people. And the men of the city said to him on the seventh day before the sun rose, What is sweeter than honey, and what is stronger than a lion? And Samson said to them, If you had not plowed with my heifer, you would not have known my riddle. And the spirit of the Lord leaped upon him, and he went down into Ashkelon and struck thirty men from among them, and took their garments, and gave the robes to those who had announced the riddle. And Samson was angered with wrath, and went up to his father's house. And it happened that Samson's wife became one of his friends whom he had befriended.

15

And it happened after some days, in the days of the wheat harvest, that Samson visited his wife with a young goat, and said, I will go in to my wife and into the chamber, but her father did not allow him to enter. And her father said, I said that you utterly hated her, and I gave her to one of your friends. Is not her younger sister better than her? Let her be yours instead.

And Samson said to them, I am innocent this once concerning the foreigners, because I am doing wickedness to them. And

Samson went and captured three hundred foxes and took torches and turned tail to tail and placed one torch between the two tails and bound them. And he kindled fire in the torches and sent them out into the grain fields of the foreigners, and they were burned from the threshing floor until the standing grain, and until the vineyard and olive grove. And the foreigners said, Who did these things? And they said, Samson the bridegroom of the Thamnithite, because he took his wife and gave her to one of his friends. And the foreigners went up and burned her and her father's house with fire.

And Samson said to them, If you do this, I will indeed avenge myself on you, and afterward I will cease. And he struck them shin upon thigh, a great blow, and he went down and sat in a hole of the rock Etam.

And the foreigners went up and encamped in Judah and were spread out in Lehi. And the man of Judah said, Why have you come up against us? And the foreigners said, We have come up to bind Samson, and to do to him in the same manner he did to us. And three thousand men from Judah went down into the cleft of the rock of Etam, and they said to Samson, Do you not know that the foreigners rule over us? And what is this you have done to us? And Samson said to them, In the manner they did to me, thus I did to them. And they said to him, We came down to bind you in order to give you into the hand of the foreigners, and Samson said to them, Swear to me that you will never attack me yourselves. And they said to him, saying, No, but we will

bind you with a bond and deliver you into their hand, and we will not put you to death. And they bound him with two new ropes and brought him up from that rock.

And they came to the jawbone, and the foreigners shouted and ran to meet him, and the spirit of the Lord leaped upon him, and the bonds upon his arms became like flax that was kindled in fire, and his bonds melted from his hands. And he found a donkey's jawbone thrown away, and he stretched out his hand and took it, and struck a thousand men with it. And Samson said, With the jawbone of a donkey, wiping out, I wiped them out, because with the jawbone of the donkey I struck a thousand men. And it happened that as he ceased speaking, he threw the jawbone out of his hand and called that place Destruction of the Jawbone.

And he thirsted exceedingly, and wept to the Lord, and said, You were pleased to grant this great salvation by the hand of your slave, and now I will die of thirst, and I will fall into the hand of the uncircumcised. And God broke open the pit in the jawbone, and water went out from it, and he drank, and his spirit returned and he lived. Because of this, its name was called Spring of the One Calling, which is in the jawbone, until this day.

And he judged Israel in the days of the foreigners for twenty years.

16

And Samson went into Gaza, and saw there a prostitute, and went in to her. And it was reported to the Gazites, saying, Samson has come here. And they surrounded and lay in wait for him the whole night at the gate of the city, and they kept silent the whole night, saying, Until the dawn breaks, let us murder him. And Samson slept until midnight, and arose in the middle of the night, and took hold of the doors of the gate of the city with the two posts, and carried them with the bar, and placed them upon his shoulders, and went up to the summit of the mountain that is before Hebron, and placed them there.

And it happened after this, and he loved a woman in Sorek, and her name was Delilah. And the rulers of the foreigners went up to her, and they said to her, Deceive him, and see in what his great strength lies, and by what means we will be able to overpower him, and we will bind him to humble him, and we will give to you, each man, eleven hundred pieces of silver.

And Delilah said to Samson, Tell me in what your great strength lies, and with what you may be bound to humble you. And Samson said to her, If they bind me with seven fresh cords not dried, I will become weak and be as one of the men. And the rulers of the foreigners brought up to her seven moist cords not dried, and she bound him in them. And the ambush was sitting in this chamber, and she said to him, The foreigners are upon

you, Samson, and he tore apart the cords as if someone would tear apart a thread of flax when it smells fire, and his strength was not known.

And Delilah said to Samson, Behold, you have deceived me, and you spoke false things to me. Now therefore tell me with what you shall be bound. And he said to her, If they bind me with new ropes in which no work has been done, then I will become weak and be like one of the men. And Delilah took new cords and bound him with them, and the ambush went out of the chamber and said, The foreigners are upon you, Samson, and he tore them from his arms as if they were cord.

And Delilah said to Samson, Behold, you have deceived me, and you spoke false things to me. Tell me indeed in what you shall be bound. And he said to her, If you weave the seven locks of my head with the web and fasten the stake into the wall, then I will be weak, as one of men. And it happened while he slept, and Delilah took the seven locks of his head, and wove them in the web, and fastened them with the pin into the wall, and said, Foreigners are upon you, Samson, and he awoke from his sleep, and he removed the peg of the web from the wall.

And Delilah said to Samson, How can you say, I have loved you, when your heart is not with me? This is the third time you have deceived me and have not told me where your great strength lies. And it happened when she pressed him with her words every day, and she distressed him, and he became discouraged

to the point of death. And he revealed all his heart to her, and said to her, Iron has not touched my head, because I have been holy to God from my mother's womb. If therefore I am shaved, my strength will depart from me and I will become weak, and I will be like all other men.

And Delilah saw that he had reported to her all his heart, and she sent and called the rulers of the foreigners, saying, Go up still this once, because he has reported to me all his heart, and the rulers of the foreigners went up to her, and they brought up the silver in their hands. And Delilah put Samson to sleep upon her knees, and called a man, and shaved the seven locks of his head, and began to humble him, and his strength departed from him. And Delilah said, Foreigners are upon you, Samson. And he awoke from his sleep and said, I will go out as time and again, and I will shake myself, and he himself did not know that the Lord had departed from him. And the foreigners seized him and cut out his eyes and brought him down into Gaza and bound him in bronze fetters, and he was grinding in the house of the prison. And the hair of his head began to sprout after it was shaved.

And the rulers of the foreigners were gathered to sacrifice a great sacrifice to Dagon their god, and to rejoice, and they said, God gave Samson our enemy into our hand. And the people saw him and praised their god, because our god delivered our enemy into our hand, the one who laid waste our land and multiplied our wounded. And when their heart was gladdened, they said,

Call Samson from the house of prison, and let him play before us, and they called Samson from the house of prison, and he played before them, and they struck him, and they stood him between the pillars. And Samson said to the young man holding his hand, Let me feel the pillars upon which the house rests, and I may lean upon them. And the house was full of men and women, and there were all the rulers of the foreigners, and upon the roof were about three thousand men and women watching Samson's performance.

And Samson wept to the Lord and said, O Lord, Lord, remember me indeed, and strengthen me still this once, God, and I will repay one recompense for my two eyes to the foreigners. And Samson embraced the two pillars of the house upon which the house stood and was supported upon them, and he seized one with his right hand and one with his left hand. And Samson said, Let my soul die with the foreigners, and he seized in strength, and the house fell upon the rulers and upon all the people in it, and the dead whom Samson killed in his death were more than whom he killed in his life.

And his brothers went down, and his father's house, and took him, and went up and buried him between Zorah and between Eshtaol in the tomb of Manoah his father, and he judged Israel twenty years.

And there was a man from the mountain of Ephraim, and his name was Micah. And he said to his mother, The eleven hundred pieces of silver which you took for yourself, and for which you cursed me, and spoke of in my hearing, behold, the silver is with me; I took it. And his mother said, Blessed be my son by the Lord. And he gave back the thousand and hundred of silver to his mother, and his mother said, Consecrating, I sanctified the silver to the Lord from my hand for my son to make a carved image and a molten image, and now I will give it back to you. And he gave back the silver to his mother, and his mother took two hundred pieces of silver, and gave it to a silversmith, and he made it into a carved and molten image, and it came to be in the house of Micah. And the house of Micah was to him a house of God, and he made an ephod and teraphim, and he consecrated one of his sons, and he became his priest.

In those days there was no king in Israel, and every man did what was right in his own eyes.

And it happened that a young man from Bethlehem of the people of Judah, who was a Levite, was residing there. And the man went from Bethlehem, the city of Judah, to sojourn in whatever place he might find, and he came to the mountain of Ephraim, and to the house of Micah, to make his way. And Micah said to him, From where are you coming? And he said to him, I am a Levite from Bethlehem in Judah, and I am going to sojourn in whatever place I may find. And Micah said to him, Sit with me, and become to me a father and a priest, and I will give to

you ten pieces of silver per day, and a robe of garments, and the necessities for your life. And the Levite went and began to sojourn with the man, and the young man became to him as one of his sons. And Micah consecrated the Levite, and he became his priest, and he was in the house of Micah. And Micah said, Now I know that the Lord will do good to me, because the Levite became a priest to me.

18

In those days there was no king in Israel, and in those days the tribe of Dan was seeking for itself an inheritance to dwell in, because no inheritance had fallen to it until that day in the midst of the tribes of the sons of Israel. And the sons of Dan sent from their people five men, sons of strength, from Zorah and from Eshtaol to spy out the land and to search it out, and they said to them, Go and search out the land, and they came to the mountain of Ephraim to the house of Micah, and they lodged there. In the house of Micah, they recognized the voice of the young man, the Levite, and they turned aside there, and they said to him, Who brought you here? And what are you doing in this place? And what do you have here? And he said to them, Thus and thus Micah did to me, and he hired me, and I became a priest to him. And they said to him, Ask indeed of God, and we shall know if our way in which we are going will prosper. And the priest said to them, Go in peace; your way in which you go is before the Lord.

And the five men went and came to Laish, and they saw the people in the midst of it living in security, after the manner of the Sidonians, quiet and unsuspecting, and there was no one troubling or shaming them in the land, no heir oppressing treasures, and they were far from the Sidonians, and they had no dealings with anyone. And the five men came to their brothers in Zorah and Eshtaol, and said to their brothers, Why do you sit? And they said, Arise, and let us go up against them, because we saw the land, and behold it is exceedingly good, and you are silent. Do not hesitate to go and to enter to inherit the land. And when you come, you will enter toward a people living in hope, and the land is broad, because God gave it into your hand, a place where there is no lack of anything that is in the land.

And they departed from there from the territory of Dan, from Zorah and from Eshtaol, six hundred men equipped with weapons of war. And they went up and encamped in Kiriath yearim in Judah. Because of this, that place was called the camp of Dan until this day; behold, it is behind Kiriath yearim.

And they passed by from there through the mountain of Ephraim, and they came to the house of Micah. And the five men who were going to spy out the land of Laish answered and said to their brothers, Do you know that in this house there is an ephod and teraphim and a carved image and a molten image? Now know what you will do. And they turned aside there and entered the house of the young man, the Levite, in the house of

Micah, and they greeted him peacefully. And the six hundred men girded with their weapons of battle stood beside the door of the gate, men from the sons of Dan. And the five men who had gone to spy out the land went up, And they entered there into the house of Micah, and the priest was standing. And they took the carved image and the ephod and the teraphim and the molten image, and the priest said to them, What are you doing? And they said to him, Be silent, place your hand upon your mouth, and come with us, and become to us a father and a priest. Is it not good for you to be priest of the house of one man, or to become priest of a tribe and house among the people of Israel? And the heart of the priest was gladdened, and he took the ephod and the teraphim and the carved image and the molten image, and came into the midst of the people.

And they returned and went away, and they placed the children, the possessions, and the baggage before them.

They had gone far from the house of Micah, and behold, Micah and the men who were in the houses near the house of Micah cried out, and they overtook the sons of Dan. And the sons of Dan turned back, and they said to Micah, What is the matter with you, that you cried out? And Micah said, You took my carved image which I made, and the priest, and you went away, and what do I have left? And what is this you say to me, Why do you cry out? And the sons of Dan said to him, Let not your voice be heard with us, lest men bitter in soul meet you, and they will add your soul and the soul of your house. And the sons of Dan

went on their way, and Micah saw that they were stronger than him, and he returned to his house.

And the sons of Dan took what Micah had made, and the priest who was with him, and they came upon Laish, upon a people being at rest and trusting in hope, and they struck them with the edge of the sword, and they burned the city with fire. And there was no one delivering them, because it is far from the Sidonians, and they have no dealings with anyone, and it is in the valley of the house of Rahab, and they built the city, and they dwelt in it. And they called the name of the city Dan, in the name of Dan their father, who was born to Israel, and the name of the city was formerly Laish.

And the sons of Dan stood for themselves the carved image, and Jonathan son of Gershon son of Manasseh, himself and his sons, were priests to the tribe of Dan until the day of the captivity of the land. And they placed for themselves the carved image which Micah made, all the days that the house of God was in Shiloh, and it happened in those days there was no king in Israel.

19

And it happened that a Levite man sojourning in the hill country of Ephraim took to himself a concubine from Bethlehem in Judah. And his concubine went from him, and she went away

from him into her father's house into Bethlehem Judah, and she was there four months.

And her man arose, and he went after her to speak to her heart, to return her to him, and his young man with him, and a pair of donkeys, and she brought him into the house of her father, and the father of the young woman saw him, and rejoiced at meeting him. And his father-in-law, the father of the young woman, restrained him, and he sat with him for three days, and they ate and drank, and they lodged there. And it happened on the fourth day, and they rose early in the morning and he arose to go, and the father of the young woman said to his bridegroom, Strengthen your heart with a morsel of bread, and after this you shall go. And the two sat and ate together and drank, and the father of the young woman said to the man, Come now, spend the night, and your heart will be made glad. And the man arose to go himself, and his father in law urged him, and he sat and lodged there.

And he rose early in the morning on the fifth day to go, and the father of the young woman said, Strengthen your heart indeed, and refresh yourself until the day declines, and the two ate. And the man arose to go, he and his concubine and his servant, but his father-in-law, the father of the young woman, said to him, Behold, the day has now declined toward evening. Spend the night here, and let your heart be merry, and tomorrow you shall rise early for your journey and go to your tent. And the man was not pleased to lodge, and he arose and went away, and came to a

place opposite Jebus (this is Jerusalem), with his pair of saddled donkeys and his concubine with him.

And they came to Jebus, and the day had advanced very far, and the young man said to his lord, Come now and let us turn aside into this city of the Jebusites, and let us lodge in it. And his lord said to him, We will not turn aside into a foreign city, in which there is no one from the sons of Israel here, and we will pass through until Gibeah. And he said to his young man, Come and let us draw near to one of the places, and we shall lodge in Gibeah or in Ramah. And they passed by and went on, and the sun set on them near Gibeah, which is in Benjamin. And they turned aside there to enter and lodge in Gibeah, and they entered and sat in the square of the city, and there was no man gathering them into a house to lodge.

And behold, an old man was coming from his work in the field in the evening, and the man was from the mountain of Ephraim, and he was residing in Gibeah, and the men of the place were sons of Benjamin. And he lifted his eyes and saw the traveler man in the street of the city, and the old man said, Where are you going, and from where do you come? And he said to him, We are traveling from Bethlehem of Judah to the remote parts of the mountain of Ephraim. I am from there, and I went to Bethlehem of Judah, and I am going to my house, and there is no man taking me into his house. And indeed there is straw and fodder for our donkeys, and there is bread and wine for me and for the maidservant and for the young man with your servants;

there is not a lack of any thing. And the old man said, Peace to you; all your needs are upon me, only do not lodge in the street. And he brought him into his house, and made a place for the donkeys, and they washed their feet, and ate and drank.

They were making their hearts glad, and behold, men of the city, sons of lawless ones, surrounded the house, knocking upon the door, and they said to the man, the lord of the house, the old man, saying, Bring out the man who entered into your house, so that we may know him. And the man, the lord of the house, went out to them and said, No, brothers, do not do evil now that this man has entered into my house; do not do this folly. Behold my virgin daughter and his concubine. I will bring them out, and humble them, and do to them what is good in your eyes, but to this man do not do this act of folly. And the men were not willing to listen to him, and the man seized his concubine and led her out to them outside, and they knew her and were mocking her the whole night until the morning, and they sent her away as the morning went up.

And the woman came toward dawn and fell beside the door of the house where her man was, until it dawned. And her man arose in the morning, and opened the doors of the house, and went out to go on his way, and behold his woman, the concubine, fallen beside the doors of the house, and her hands upon the threshold. And he said to her, Arise and let us go away, and she did not answer, because she was dead, and he took her upon the donkey, and went to his place.

And he took the sword and seized his concubine and cut her into twelve limbs and sent them into every territory of Israel. And everyone who saw it was saying, Such a thing has not happened and has not been seen from the days of the ascent of the sons of Israel from the land of Egypt until this day. Set counsel among yourselves concerning it, and speak.

20

And all the sons of Israel went out, and the congregation was assembled as one man from Dan to Beersheba, and the land of Gilead, to the Lord at Mizpah. And all the tribes of Israel stood before the Lord in the assembly of the people of God, four hundred thousand foot soldiers drawing the sword. And the sons of Benjamin heard that the sons of Israel had gone up to Mizpah. And the sons of Israel came and said, Speak, where did this wickedness happen? And the Levite, the husband of the woman who had been murdered, answered and said, I and my concubine came to Gibeah of Benjamin to lodge, And the men of Gibeah rose up against me, and they surrounded me at the house by night, they wanted to murder me, and they humiliated my concubine, and she died. And I took hold of my concubine, and I cut her up, and I sent her out in every territory of the inheritance of the sons of Israel, because they did lewdness and offense in Israel. Behold, all you sons of Israel, give yourselves a word and counsel there.

And all the people arose as one man, saying, No man will go away to his tent, and no man will return to his house. And now this is the word that shall be done to Gibeah: we will go up against it by lot. Except we will take ten men per hundred from all the tribes of Israel, and a hundred per thousand, and a thousand per ten thousand, to take provisions so that they may come to Gibeah of Benjamin, to deal with it according to all the offense which was committed in Israel. And all the men of Israel were gathered into the city as one man.

And the tribes of Israel sent men throughout all the tribe of Benjamin, saying, Who is this wickedness that has occurred among you? And now give up the men, sons of lawless ones, who are in Gibeah, and we shall put them to death, and we will purge wickedness from Israel, and the sons of Benjamin were not pleased to hear the voice of their brothers, the sons of Israel. And the sons of Benjamin were gathered from their cities to Gibeah to go out to battle against the sons of Israel. And the sons of Benjamin were numbered in that day from the cities, twenty-three thousand men drawing the sword, outside of the inhabitants of Gibeah, who were numbered at seven hundred men. Chosen from all the people were ambidextrous men; all these were slingers with stones toward a hair, and not missing. And the men of Israel were numbered outside of Benjamin: four hundred thousand men drawing the sword, all these men of battle.

And they rose up and went up to Bethel, and they asked God,

and the sons of Israel said, Who will go up for us first to battle against the sons of Benjamin? And the Lord said, Judah will go up first as leader. And the sons of Israel rose up in the morning, and they encamped upon Gibeah.

And all the men of Israel went out into battle array toward Benjamin, and they joined battle with them at Gibeah. And the sons of Benjamin went out from Gibeah and destroyed twenty-two thousand men of Israel on that day upon the land.

And the men of Israel strengthened themselves and again joined battle in the place where they had joined battle on the first day. And the sons of Israel went up and wept before the Lord until evening, and they asked the Lord, saying, Should we go again to draw near into battle array toward the sons of Benjamin, our brothers? And the Lord said, Go up toward them. And the sons of Israel came toward the sons of Benjamin on the second day. And the sons of Benjamin went out to meet them from Gibeah on the second day, and they destroyed eighteen thousand men of the sons of Israel upon the land, all these drawing the sword.

And all the sons of Israel and all the people went up, and they came to Bethel, and they wept, and they sat there before the Lord, and they fasted on that day until evening, and they offered up burnt offerings and perfect offerings before the Lord. because the ark of the covenant of the Lord God was there in those days And Phinehas son of Eleazar son of Aaron was standing before it in those days, and the sons of Israel asked the

Lord, saying, Should we go out still again into battle against the sons of Benjamin our brothers? And the Lord said, Go up, tomorrow I will give them into your hands. And the sons of Israel placed an ambush around Gibeah.

And the sons of Israel went up against the sons of Benjamin on the third day, and engaged Gibeah as before. And the sons of Benjamin went out to meet the people, and they were drawn away from the city, and began to strike down the people, inflicting casualties as before on the roads—one which goes up to Bethel and one to Gibeah in the field—about thirty men of Israel. And the sons of Benjamin said, They fall before us as at the first. And the sons of Israel said, Let us flee and draw them out from the city into the roads, and they did so.

And every man arose from their place, and they joined battle at Baal Tamar, and the ambush of Israel came up from its place at Maraagabe. And ten thousand chosen men from all Israel came opposite Gibeah, and the battle was heavy, and they did not know that evil was reaching them. And the Lord struck Benjamin before the sons of Israel, and the sons of Israel destroyed from Benjamin on that day twenty-five thousand and one hundred men, all these who drew the sword. And the sons of Benjamin saw that they were struck, and the men of Israel gave place to Benjamin, because they trusted in the ambush which they had placed at Gibeah.

And when they withdrew, the ambush was set in motion, and

they advanced upon Gibeah, and the ambush poured out, and they struck the city with the edge of the sword.

And the sign to the sons of Israel with the ambush of the battle was for them to send up a signal of smoke from the city. And the sons of Israel saw that the ambush had captured Gibeah, and they stood in the battle line, and Benjamin began to strike down wounded among the men of Israel, about thirty men, because they said, Again they are falling before us as in the first battle.

And the signal went up more upon the city as a pillar of smoke, and Benjamin looked behind him, and behold the destruction of the city went up to heaven.

And the men of Israel returned, and the men of Benjamin hastened, because they saw that disaster had come upon them. And they looked before the sons of Israel toward the way of the wilderness, and they fled, and the battle line reached them, and those from the cities destroyed them in their midst.

And they cut down the Benjaminites and pursued them from Noua at their heels until opposite Gibeah toward the sunrise. And eighteen thousand men fell from Benjamin, all these men of strength.

The remaining men looked and fled into the wilderness toward the rock of Remmon, and the sons of Israel cut down five thousand men from them, and the sons of Israel went down

after them until Gedan, and struck down two thousand men from them. And all those who fell from Benjamin became twenty-five thousand men drawing the sword on that day; all these were men of strength. And the remaining men looked and fled into the wilderness toward the rock of Rimmon, six hundred men, and they sat at the rock of Rimmon for four months.

And the sons of Israel returned toward the sons of Benjamin and struck them with the sword from the city of Methla to the livestock, and to all that was found in all the cities, and they burned with fire the cities that were found.

21

And the sons of Israel swore in Mizpah, saying, A man from among us will not give his daughter to Benjamin as a wife. And the people came to Bethel, and they sat there until evening before God, and they lifted up their voice and wept with great weeping. And they said, Why, Lord God of Israel, has this happened, that one tribe should be missing from Israel today? And it happened the next day that the people rose early, and they built an altar there, and they offered up burnt offerings and perfect offerings.

And the sons of Israel said, Who did not go up to the assembly from all the tribes of Israel to the Lord? because the great oath

was to those who had not gone up to the Lord at Mizpah, saying, He shall surely be put to death.

And the sons of Israel were comforted toward Benjamin their brother, and they said, one tribe has been cut off today from Israel. What shall we do for the remaining ones left over for wives? And we have sworn in the Lord not to give them any of our daughters for wives. And they said, Who is one from the tribes of Israel who did not go up to the Lord at Mizpah? And behold, no man came into the camp from Jabesh Gilead to the assembly. And the people were mustered, and there was no man there from the inhabitants of Jabesh Gilead.

And the congregation sent there twelve thousand men from the sons of the force, and they commanded them saying, Go and strike those dwelling in Jabesh Gilead with the edge of the sword. And this you shall do: every male and every woman who has known the bed of a male, you shall devote to destruction, but the virgins you shall preserve, and they did thus.

And they found from the inhabitants of Jabesh Gilead four hundred young women who were virgins, who had not known a man by lying with a male, and they brought them into the camp at Shiloh, which is in the land of Canaan.

And all the congregation sent and spoke to the sons of Benjamin at the rock of Rimmon, and called them to peace. And Benjamin returned to the sons of Israel at that time, and the sons of Israel

gave to them the women which they had kept alive from the daughters of Jabesh Gilead, and it pleased them thus.

And the people were comforted concerning Benjamin, because the Lord had made a breach in the tribes of Israel.

And the elders of the congregation said, What shall we do for the remaining men to get wives, because the women were destroyed from Benjamin? And they said, An inheritance must be preserved for the survivors of Benjamin, and a tribe will not be blotted out from Israel, We will not be able to give them wives from our daughters, because we swore among the sons of Israel, saying, Cursed is the one giving a wife to Benjamin.

And they said, Behold, there is a feast of the Lord in Shiloh from year to year, which is north of Bethel, toward the sunrise, on the road going up from Bethel to Shechem, and south of Lebonah. And they commanded the sons of Benjamin, saying, Go and lie in wait in the vineyards, And you will see, and behold, if the daughters of the inhabitants of Shiloh go out to dance in the dances, then you will go out from the vineyards, and each man shall seize for himself a woman from the daughters of Shiloh, and go into the land of Benjamin. And it will be whenever their fathers or their brothers come to bring judgment before us, we will say to them, Show mercy to us concerning them, because each man did not take his wife in the battle, and you did not give the women to them, so you have not trespassed as if by lot.

And the sons of Benjamin did thus, and they took wives according to their number from the dancing women whom they seized, and they went and returned to their inheritance, and they built the cities and settled in them. And the sons of Israel traveled from there at that time, each man to his tribe and to his kinship, and they went out from there, each man to his inheritance. In those days there was no king in Israel, and every man did what was right in his own eyes.

Ruth

1

And it happened when the judges were judging, and it happened that there was a famine in the land, and a man went from Bethlehem of Judah to sojourn in the field of Moab, he and his wife, and his two sons. And the man's name was Elimelech, and his wife's name was Naomi, and his two sons names were Mahlon and Chilion, Ephrathites from Bethlehem of Judah, and they came into the field of Moab, and were there.

And Elimelech, the man of Naomi, died, and she was left with her two sons. And they took for themselves Moabite women; the name of the one was Orpah, and the name of the second was Ruth, and they dwelt there about ten years. And both Mahlon and Chilion died, and the woman was left without her husband and without her two sons.

And this woman arose with her two daughters-in-law, and they

returned from the field of Moab, because she heard in the field of Moab that the Lord had visited his people to give them bread. And she went out from the place where she was there, and her two daughters-in-law with her, and they went on the way to return to the land of Judah.

And Naomi said to her two daughters-in-law, Go, indeed, turn back each to her mother's house. May the Lord show mercy to you, as you did with the dead and with me. May the Lord give to you that you find rest, each in the house of her husband, and he kissed them, and they lifted up their voice, and they wept. And they said this: We will return with you to your people.

And Naomi said, Turn back, my daughters, and why do you go with me? Do I still have sons in my belly who will be husbands to you? Turn back, my daughters, because I have grown old so as not to belong to a man. Even if I said that there is to me a prospect of becoming a man's wife and I shall bear sons, Will you not wait for them until they ripen? Or will you be restrained by them from becoming a man's wife? No indeed, my daughters, for it is more bitter to me than to you, because the hand of the Lord has gone out against me.

And they lifted up their voices and wept again, and Orpah kissed her mother-in-law and returned to her people, but Ruth followed her.

And Naomi said to Ruth, Behold, your sister-in-law has returned

to her people and to her gods. Turn back, you also, after your sister-in-law. Ruth said, Do not entreat me to leave you, or to turn back from following you, because where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God my God. And where you die, I will die, and there I will be buried. May the Lord do these things to me, and may he add more, for only death will separate me from you. Having seen that Naomi was determined to go with her, she ceased to speak to her any longer.

And they both went until they arrived in Bethlehem, and it happened when they came into Bethlehem that all the city resounded because of them, and they said, Is this Naomi? And she said to them, Do not call me Naomi; call me bitter, because the Almighty has dealt very bitterly with me. I went full, and the Lord brought me back empty, so why do you call me Naomi, when the Lord has humbled me, and the Almighty has afflicted me?

And Naomi returned, and Ruth the Moabitess, her daughter-in-law, returning from the country of Moab, and they arrived in Bethlehem at the beginning of the barley harvest.

2

And Naomi had an acquaintance of her husband, and the man was mighty in strength from the kinship of Elimelech, and his

name was Boaz. And Ruth the Moabitess said to Naomi, Let me go to the field, and I will gather among the ears of grain behind anyone in whose eyes I find favor. And she said to her, Go, daughter. And she went, and having come, she gathered in the field behind the reapers, and she happened by chance upon the portion of the field of Boaz, who was from the kinship of Elimelech.

And behold, Boaz came from Bethlehem and said to the reapers, The Lord be with you, and they said to him, The Lord bless you. And Boaz said to his young man standing over the reapers, Whose young woman is this? And the boy standing over the reapers answered and said, The servant is the Moabitess, the one having returned with Naomi from the field of Moab. And she said, I will indeed gather and collect among the sheaves behind the reapers, and she came and stood from morning until evening, she did not rest in the field even a little.

And Boaz said to Ruth, Have you not heard, daughter? Do not go to gather in another field, and you shall not go from here. Stay close here with my young women. Your eyes to the field where they reap, and you shall go behind them, behold I commanded the young men not to touch you, and when you thirst and you go to the vessels, and you shall drink from where the young men draw water. And she fell on her face and bowed down to the ground and said to him, Why have I found favor in your eyes that you should recognize me, when I am a foreigner?

And Boaz answered and said to her, It was fully reported to me all that you have done with your mother-in-law after your husband died, and how you left your father and your mother and the land of your birth, and you went to a people whom you did not know before. May the Lord repay your work, and may your reward be full from the Lord God of Israel, under whose wings you have come to trust. She said, May I find favor in your eyes, my lord, because you have comforted me, and because you have spoken to the heart of your slave, and behold, I will be as one of your maidservants.

And Boaz said to her, It is already the hour to eat, come here and you will eat of the loaves, and you will dip your morsel in the vinegar, and Ruth sat at the side of the reapers, and Boaz offered to her roasted barley, and she ate and was filled and left some behind.

And she arose to gather, and Boaz commanded his young men, saying, Let her gather even between the sheaves, and do not shame her, And those who are carrying, carry for her, and indeed when comparing, you will pull out for her from the heaps, and she will eat, and she will collect, and you will not rebuke her. And she gathered in the field until evening, and she beat out what she had gathered, and it came to about an ephah of barley.

She lifted it and entered into the city, and her mother-in-law saw what she had gathered, and Ruth brought out and gave to her

what she had left over from that with which she had been filled. And her mother-in-law said to her, Where did you gather today and where did you work? Blessed be the one who recognized you. And Ruth reported to her mother-in-law where she had worked, and said, The name of the man with whom I worked today is Boaz. Naomi said to her daughter-in-law, Blessed is he to the Lord, because he has not forsaken his mercy with the living and with the dead. And Naomi said to her, The man is near to us; he is one of our relatives. And Ruth said to her mother-in-law, And indeed he said to me, Cling with my young women until they finish the whole harvest that exists to me.

And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that you went out with his young women, and they will not meet you in another field. And Ruth clung to the young women of Boaz to gather until the finishing of the harvest of the barley and the wheat.

3

And she sat with her mother-in-law, and Naomi her mother-in-law said to her, Daughter, shall I not seek rest for you, so that it may be well with you? And now is not Boaz our acquaintance, with whose young women you were? Behold, he winnows the barley threshing floor this night.

But you will wash and anoint yourself and put your clothing

around you and go up to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking. And it will be when he sleeps, you will know the place where he sleeps, and you shall go and uncover his feet and lie down, and he himself will tell you what you shall do. Ruth said to her, All that you say, I will do.

And she went down to the threshing floor, and did according to all that her mother-in-law had commanded her. And Boaz ate and drank, and his heart was made glad, and he came to sleep at the edge of the heap, but she came secretly and uncovered his feet. It happened at midnight that the man was amazed and troubled, and behold, a woman was sleeping at his feet. He said, Who are you? And she said, I am Ruth your servant. Spread your covering over your servant, for you are a kinsman redeemer. And Boaz said, Blessed are you by the Lord God, daughter, because you have shown your latter kindness greater than the first, in not going after young men, whether poor or rich. And now, daughter, do not fear, all that you say I will do for you, for all the tribe of my people knows that you are a woman of strength. And now I am truly the kinsman redeemer, and indeed there is a kinsman redeemer nearer than me. Lodge for the night, and it will be in the morning: if he redeems you, good, let him redeem; but if he does not wish to redeem you, I will redeem you myself, as the Lord lives. Lie down until the morning.

And she slept at his feet until morning, but she arose before a

man could recognize his neighbor, and Boaz said, Let it not be known that a woman came to the threshing floor.

And he said to her, Bring the shawl that is upon you, and he took hold of it and measured six measures of barley and placed it upon her, and she entered into the city.

And Ruth came to her mother-in-law, and she said to her, Daughter, and she told her all that the man had done for her. And he said this to her, He gave me these six measures of barley, because he said to me, Do not go empty to your mother-in-law. But she said, Sit, daughter, until you know how this will turn out, for the man will not rest until the matter is settled today.

4

And Boaz went up to the gate and sat there, and behold, the kinsman redeemer was passing by, of whom Boaz had spoken, and Boaz said to him, Turn aside and sit here, friend, and he turned aside and sat. And Boaz took ten men from the elders of the city and said, Sit here, and they sat.

And Boaz said to the kinsman, The portion of the field which is of our brother Elimelech, which has been given to Naomi returning from the field of Moab, And I said, I will reveal it to you saying, acquire it before those sitting, and before the elders of my people. If you will redeem, redeem, but if you will not

redeem, tell me, and I will know, because there is no one except you to redeem, and I am after you. But he said, I will redeem, and I will redeem. And Boaz said, On the day you acquire the field from the hand of Naomi and from Ruth the Moabite, the wife of the dead man, you must also acquire her, so that you may raise up the name of the dead man upon his inheritance. And the kinsman redeemer said, I will not be able to redeem it for myself, lest I corrupt my inheritance. Redeem for yourself my right of redemption, because I will not be able to redeem it.

And this was the ordinance formerly in Israel concerning the right of redemption and concerning the exchange to establish every word: a man took off his sandal and gave it to his neighbor, to the one redeeming his right of redemption, and this was testimony in Israel. And the kinsman said to Boaz, Acquire for yourself my right of redemption, and he removed his sandal and gave it to him.

And Boaz said to the elders and to all the people, You are witnesses today that I have acquired all that belonged to Elimelech, and all that belonged to Chilion and to Mahlon from the hand of Naomi. And indeed I have acquired Ruth the Moabite, the wife of Mahlon, to myself as a wife, to raise up the name of the dead man upon his inheritance, and the name of the dead man shall not be destroyed from his brothers, and from the tribe of his people; you are witnesses today.

And all the people in the gate and the elders said, We are

witnesses. May the Lord make your wife, who is entering into your house, like Rachel and like Leah, who both built the house of Israel, and may you achieve power in Ephrathah, and may you have a name in Bethlehem. And may your house become as the house of Phares, whom Tamar bore to Judah, from the seed which the Lord will give to you from this young woman.

And Boaz took Ruth, and she became his wife, and he went in to her. And the Lord gave her conception, and she bore a son. And the women said to Naomi, Blessed be the Lord, who has not left you without a kinsman redeemer today, and may his name be called in Israel. And he will be to you for restoring your soul and for nourishing your gray hair, because your daughter-in-law who loved you bore him, who is better to you than seven sons. And Naomi took the child and placed it in her bosom, and she became a nurse to him.

And the neighbors called his name, saying, A son was born to Naomi. And they called his name Obed; this was the father of Jesse, the father of David. And these are the generations of Phares. Phares begot Hezron, Hezron begot Aram, and Aram begot Aminadab, And Aminadab begot Nahshon, and Nahshon begot Salmon, And Salmon begot Boaz, and Boaz begot Obed. And Obed begot Jesse, and Jesse begot David.

1 Samuel

1

A man was from Armathaim Sipa, from the mountain of Ephraim, and his name was Elkanah, son of Jeremeel, son of Elijah, son of Thoke in Nasib of Ephraim. And this man had two wives, the name of the one Anna, and the name of the second Peninnah. And Peninnah had children, and Anna did not have a child.

And the man was going up from days to days from his city, from Armathaim, to worship and to sacrifice to the Lord God of hosts at Shiloh, and there were Eli and his two sons, Hophni and Phinehas, priests of the Lord.

And it happened one day that Elkanah sacrificed and gave portions to Peninnah his wife and to her sons. And he gave Anna one portion, because she had no child, except that Elkanah loved Anna above this, and the Lord had shut her womb. that the Lord

did not give her a child according to her affliction, and according to the despondency of her affliction, and she was disheartened because of this, that the Lord shut up her womb so as not to give her a child. Thus she did year after year: when she went up into the house of the Lord, she was disheartened and wept and did not eat.

And Elkanah her husband said to her, Anna, and she said to him, Behold, I am here, lord, and he said to her, What is the matter with you that you weep? And why do you not eat? And why does your heart strike you? Am I not good to you, more than ten children?

And Anna arose after they ate in Shiloh, and she stood before the Lord, and Eli the priest was upon the seat upon the doorposts of the temple of the Lord.

And she, bitter in soul, prayed to the Lord and wept bitterly. And she prayed a vow to the Lord, saying, Adonai, Lord God of hosts, if you will indeed look upon the humiliation of your female slave, and remember me, and give to your female slave male offspring, then I will give him before you as one given until the day of his death, and he will not drink wine or strong drink, and iron will not go up upon his head.

And it happened when she prayed at length before the Lord, and Eli the priest watched her mouth. And she was speaking in her heart, and her lips were moving, and her voice was not heard,

and Eli considered her to be drunk. And Eli said this to the child, How long will you be drunk? Remove your wine and go from the face of the Lord. And Anna answered and said, Not so, my lord. I am a woman of a harsh day, and I have not drunk wine or strong drink, and I pour out my soul before the Lord. Do not give your slave to a pestilent daughter, because I have stretched out until now from the multitude of my idle talk. And Eli answered and said to her, Go in peace; may the God of Israel grant you every request which you have asked of him. And she said, May your slave find favor in your eyes. And the woman went on her way, and entered into her lodging, and ate with her husband and drank, and her face was no longer downcast.

And they rose early in the morning and worshiped the Lord, and they went their way, and Elkanah entered his house in Ramathaim, and he knew Hannah his wife, and the Lord remembered her, and she conceived. And it happened in the course of time, and she bore a son, and called his name Samuel, and said, Because I asked him from the Lord God of hosts.

And the man Elkanah and all his house went up to Shiloh to sacrifice the sacrifice of the days, his prayers, and all the tithes of his land. And Anna did not go up with him, because she said to her husband, Until the child goes up, when I wean him, then he will be seen before the face of the Lord, and he will remain there forever. And Elkanah her husband said to her, Do what is good in your eyes, stay until you wean him, but may the Lord establish what has gone out from your mouth. And the woman

stayed and nursed her son until she weaned him.

And went up with him to Shiloh with a three year old calf, and loaves, and an ephah of fine flour, and a skin of wine, and entered into the house of the Lord in Shiloh, and the child with them. And they brought him before the Lord, and his father slaughtered the sacrifice which was made from days to days to the Lord, and brought the child, and slaughtered the calf, and Anna the mother of the child brought him to Eli, And he said, As your soul lives, my lord, I am the woman who stood here before you with you, praying to the Lord. For this child I prayed, and the Lord gave to me my request which I asked from him. And I will dedicate him to the Lord for all the days that he lives, a loan to the Lord, and she said,

2

My heart was strengthened in the Lord, my horn was lifted up in my God, my mouth was enlarged upon my enemies, I rejoiced in your salvation. There is none holy as the Lord, and there is none righteous as our God, there is none holy except you. Do not boast and do not speak arrogantly; let not boastful speech come out of your mouth, because the Lord is a God of knowledge, and God prepares his deeds. The bow of the mighty grew weak, and the weak girded themselves with strength. Those full of bread were diminished, and the hungry have left the land, because the barren woman bore seven, and she who had many children

grew weak. The Lord kills and gives life, brings down to Hades and brings up. The Lord makes poor and makes rich, humbles and exalts. He raises the poor man from the earth, and raises the poor from the dung, to sit with the rulers of the people, and granting to them a throne of glory as an inheritance, He gives a vow to the one praying, and he blessed the years of the just man, because a man is not made able by strength. The Lord will make his adversary weak; the Lord is holy. Let not the wise boast in his wisdom, and let not the able boast in his strength, and let not the rich boast in his wealth, but let the one boasting boast in this: to understand and to know the Lord, and to do judgment and righteousness in the midst of the earth. The Lord went up into the heavens and thundered; he himself will judge the ends of the earth, and gives strength to our kings, and will exalt the horn of his anointed.

And he left him there before the Lord, and he went away to Armathaim, and the child was ministering before the Lord in the presence of Eli the priest. And the sons of Eli the priest were worthless men, not knowing the Lord. And the right of the priest from all the people sacrificing: the servant of the priest was coming as the meat was being cooked, with a three-pronged meat hook in his hand. And he struck it into the great pot or into the bronze vessel or into the pot, and all which went up in the meat hook, the priest took for himself. According to these things they did to all Israel who came to sacrifice to the Lord in Shiloh. And before the fat was burned as incense, the servant of the priest came, and he said to the man who was sacrificing, Give

meat to roast for the priest, and I will not take from you boiled meat from the cauldron. And the man who was sacrificing was saying, Let the fat be burned as incense first as is fitting, and take for yourself from all which your soul desires, and he said, No, because you will give it now, and if not, I will take it by force. And the sin of the young men before the Lord was very great, because they rejected the sacrifice of the Lord.

And Samuel was ministering before the Lord, a child girded with a linen ephod. And his mother made a small cloak for him, and she brought it to him from year to year when she went up with her husband to sacrifice the yearly sacrifice. And Eli blessed Elkanah and his wife, saying, May the Lord repay you with seed from this woman, in place of the loan which you lent to the Lord, and the man went away to his place.

And the Lord visited Anna, and she bore three more sons and two daughters, and the child Samuel was magnified before the Lord.

And Eli was very old, and he heard what his sons were doing to the sons of Israel. And he said to them, Why do you do according to this word which I hear from the mouth of all the people of the Lord? No, children, do not do this, because the report which I hear is not good, because the reports which I hear of the people not serving God are not good. If a man sins against a man, they will pray for him to the Lord, but if he sins against the Lord, who will pray for him? And they did not hear the voice of their father,

because the Lord wished to destroy them. And the child Samuel was growing and was good with the Lord and with men.

And the man of God came to Eli, and said, These things the Lord says: I was revealed to the house of your father when they were in the land of Egypt as slaves to the house of Pharaoh. And I chose your father's house from all the tribes of Israel to serve as priests to me, to go up to my altar, to burn incense, and to carry the ephod, and I gave to your father's house all the fire offerings of the sons of Israel for food. And why did you look upon my incense and my sacrifice with a shameless eye, and you glorified your sons above me to be blessed with the firstfruits of all the sacrifices of Israel before me? Because of this, the Lord God of Israel says these things: I said, Your house and your father's house will pass before me forever, but now the Lord says, By no means, because I will glorify those who glorify me, and the one who despises me will be dishonored.

Behold, days are coming, and I will destroy your seed and the seed of your father's house. And there will not be an old man in my house all the days. And I will not destroy every man of yours from my altar, so that his eyes fail and his soul flows down, and all who remain of your house will fall by the sword of men. And this will be the sign to you which will come upon your two sons, Hophni and Phinehas: both will die in one day. And I will raise up for myself a faithful priest, who will do all the things in my heart and in my soul, and I will build for him a faithful house, and he will pass before me anointed all the days. And the one

remaining in your house will come to worship him for a silver obol, saying, Appoint me to one of your priestly offices so I may eat bread.

3

And the child Samuel was ministering to the Lord before Eli the priest, and the word of the Lord was precious in those days. There was no vision breaking through.

And it happened in that day, and Eli was sleeping in his place, and his eyes began to grow heavy, and they were not able to see. And before the lamp of God was prepared, Samuel was sleeping in the temple where the ark of God was. And the Lord called, Samuel, Samuel, and he said, Here I am. And he ran toward Eli and said, Behold, here I am, because you called me. And he said, I have not called you; return and sleep. And he returned and slept. And the Lord called again, Samuel, Samuel, and he went to Eli the second time and said, Behold, I am here, because you called me, and he said, I have not called you, return, sleep. And Samuel, before knowing God and before the word of the Lord was revealed to him. And the Lord added to call Samuel a third time, and he arose and went to Eli, and said, behold, here I am, because you have called me, and Eli perceived that the Lord had called the child. And he said, Return, sleep child, and if he calls you, then you will say, Speak, because your slave hears, and Samuel went and slept in his place. And the Lord came and

stood, and called him as before, and Samuel said, Speak, for your servant hears.

And the Lord said to Samuel, Behold, I will fulfill my words in Israel, and both ears of everyone who hears them will tingle. In that day I will raise up upon Eli all that I spoke concerning his house; I will begin and I will complete it. And I have declared to him that I will punish his house forever for the injustices of his sons, because his sons were speaking evil of God, and he did not admonish them. And therefore I swore to the house of Eli that the injustice of the house of Eli will not be atoned for by incense and sacrifices forever.

And Samuel slept until morning, and rose early in the morning and opened the doors of the house of the Lord, and Samuel feared to report the vision. And Eli said to Samuel, Samuel, my child, and he said, Behold, I am here. And he said, What is the word that was spoken to you? Do not hide it from me. May God do these things to you and may he add these things if you hide from me a word from all the words that were spoken in your ears. And Samuel reported all the words and hid nothing from him, and Eli said, He is the Lord; he will do what is good in his sight.

And Samuel was magnified, and the Lord was with him, and not one of all his words fell to the ground. And all Israel from Dan to Beersheba knew that Samuel was faithful as a prophet to the Lord. And the Lord continued to be revealed in Shiloh, because

the Lord was revealed to Samuel, and Samuel was trusted to become the prophet to the Lord for all Israel from one extreme of the earth to the other, and Eli was a very old man, and his sons kept going on, and their way was evil before the Lord.

4

And it happened in those days that foreigners gathered together upon Israel for war, and Israel went out to meet them for war, and they encamped at Ebenezer, and the foreigners encamped at Aphek. And the foreigners drew up for battle against Israel, and the war turned against them, and the men of Israel stumbled before the foreigners, and four thousand men were struck down in the battle array in the field.

And the people came into the camp, and the elders of Israel said, Why has the Lord caused us to stumble today before the foreigners? Let us take the ark of our God from Shiloh, and let it come out from our midst, and it will save us from the hand of our enemies.

And the people sent to Shiloh, and they took from there the ark of the Lord who sits upon the cherubim, and both the sons of Eli were with the ark, Hophni and Phinehas. And it happened that as the ark of the Lord came into the camp, all Israel cried out with a great voice, and the earth resounded. And the foreigners heard the cry, and the foreigners said, What is this great cry in

the camp of the Hebrews? And they knew that the ark of the Lord had come into the camp. And the foreigners were afraid and said, These gods have come to them into the camp. Woe to us! Deliver us, Lord, today, because such has not happened yesterday and the day before. Woe to us, who will deliver us from the hand of these mighty gods? These are the gods who struck Egypt with every plague, and in the wilderness. Be strong and become men, foreigners, so that you may not serve the Hebrews, as they served us, and you will be men, and fight them.

And they fought them, and the men of Israel were defeated, and each man fled to his tent, and there was a very great slaughter, and thirty thousand soldiers fell from Israel. And the ark of God was taken, and both the sons of Eli died, Hophni and Phinehas.

And a Benjaminite man ran from the battle line and came into Shiloh on that day, and his garments were torn, and earth was upon his head. And he came, and behold, Eli was upon his seat beside the gate watching the way, because his heart was anxious concerning the ark of God, and the man entered into the city to report, and the city cried out. And Eli heard the voice of the shout and said, What is the voice of this shout? And the man, hastening, entered and reported to Eli. And Eli was ninety years old, and his eyes had failed him, and he could not see. And Eli said to the men standing around him, What is this sound? And the man, having hastened, approached Eli and said to him, I am the one coming from the camp, and I have fled from the battle

line today. And Eli said, What has happened, child? And the child answered and said, The man of Israel has fled from the face of the foreigners, and a great blow happened among the people, and both your sons have died, and the ark of God was taken. And it happened when he remembered the ark of God, he fell from the seat backward while holding to the gate, and his back was shattered, and he died, because the man was old and heavy, and he himself had judged Israel twenty years.

And his daughter-in-law, the wife of Phinehas, having conceived and about to give birth, heard the news that the ark of God was taken and that her father-in-law and her husband had died, and she wept and gave birth, because her birth pangs came upon her. And in her time she dies, and the women standing by her said to her, Do not fear, because you have borne a son, and she did not answer, and her heart did not perceive. And she called the child Uaibarchaboth for the ark of God, and for her father-in-law, and for her husband. And they said, The glory of Israel has gone into exile when the ark of the Lord was taken.

5

And the foreigners took the ark of God, and they brought it from Ebenezer into Azotus. And the foreigners took the ark of the Lord, and brought it into the house of Dagon, and stood it beside Dagon. And the Azotians rose early and entered into the house of Dagon, and they saw, and behold, Dagon had fallen upon his

face before the ark of God, and they raised Dagon and brought him back to his place, and the hand of the Lord was heavy upon the Azotians, and he afflicted them, and struck them in their seats, Azotus and its boundaries. And it happened when they rose early in the morning, and behold, Dagon had fallen on his face before the ark of the covenant of the Lord, and the head of Dagon and both the palms of his hands were cut off upon the threshold, and both the palms of his hands had fallen upon the threshold; only the trunk of Dagon remained. Because of this, the priests of Dagon and all who enter into the house of Dagon do not step upon the threshold of the house of Dagon in Azotus until this day, because they step over it.

And the hand of the Lord was heavy upon Azotus, and he brought plague upon them, and it teemed upon them into the ships, and in the middle of the land mice sprang up, and there was great confusion of death in the city. And the men of Azotus saw that it was thus, and they said, The ark of the God of Israel shall not remain with us, because his hand is harsh upon us and upon Dagon our god. And they send and gather the satraps of the foreigners to them, and they say, What shall we do with the ark of the God of Israel? And the Gittites say, Let the ark of God come over to us, and the ark of the God of Israel came over into Gath.

And it happened after it went over, and the hand of the Lord became upon the city, a very great disturbance, and he struck the men of the city from small to great, and he struck them in

their seats, and the Gittites made seats for themselves.

And they sent away the ark of God into Ashkelon, and it happened as the ark of God entered into Ashkelon that the Ashkelonites cried out, saying, Why have you turned back the ark of the God of Israel to us to put us and our people to death? And they sent away and gathered the satraps of the foreigners, and said, Send away the ark of the God of Israel, and let it return to its place, so that it may not kill us and our people, because there happened exceedingly heavy confusion in the whole city, when the ark of the God of Israel entered there. And the living who had not died were struck in their seats, and the cry of the city went up into heaven.

6

And the ark was in the field of the foreigners seven months, and their land teemed with mice. And the foreigners call their priests and seers and enchanter, saying, What shall we do with the ark of the Lord? Make known to us how we should send it to its place. And they said, If you send away the ark of the covenant of the Lord God of Israel, do not send it away empty, but give back to it a guilt offering, and then you will be healed, and it will be atoned to you. Will not his hand withdraw from you? And they say, What guilt offering shall we give back for this? And they said, According to the number of the satraps of the foreigners: five golden seats, because the offense is among you and your

rulers and the people. And golden mice as a likeness of your mice that are destroying the land, and you shall give glory to the Lord, so that he may lighten his hand from you, and from your gods, and from your land. And why do you burden your hearts, as Egypt and Pharaoh hardened their heart? Did they not, when he mocked them, send them away and they went away?

And now take and make a new cart, and two first-calving oxen without their children, and yoke the oxen in the cart, and lead the children away from behind them into the house. And you will take the ark and place it upon the cart, and you will give back to it the golden vessels of the guilt offering, and you will place them in a container beside it, and you will send it away and drive it away, and you will depart. And you will see: if it goes the way of its boundaries toward Beth-shemesh, he himself has brought this great wickedness upon us; but if not, then we will know that his hand has not touched us, but this has happened to us by chance.

And the foreigners did thus, and they took two first-calving oxen, and they yoked them in the wagon, and they restrained their children in the house. And they placed the ark of the Lord upon the cart, and the coffer, and the golden mice. And the oxen directed themselves on the way into the way of Beth shemesh; they went on one path and labored, and they turned aside neither right nor left, and the satraps of the foreigners went after it until the borders of Beth shemesh. And the people in Beth shemesh were reaping the wheat harvest in the valley, and

they lifted their eyes and saw the ark of the Lord, and they rejoiced to meet it. And the wagon entered into the field of Hoshea in Beth shemesh, and they stood there beside a great stone, and they split the wood of the wagon, and they offered up the oxen as a burnt offering to the lord. And the Levites brought up the ark of the Lord, and the coffer with the mice, and the golden vessels that were upon it, and they placed them upon the great stone, and the men of Beth-shemesh offered burnt offerings and sacrifices on that day to the Lord. And the five satraps of the foreigners saw, and they returned to Ashkelon on that day.

And these are the golden seats which the foreigners returned as a guilt offering to the Lord: one of Azotus, one of Gaza, one of Ashkelon, one of Gath, one of Ekron. And the golden mice were according to the number of all the cities of the foreigners of the five satraps, from the fortified city and until the village of the Perizzite, and until the great stone upon which they placed the ark of the covenant of the Lord, which was in the field of Hoshea of Beth-shemesh.

And the sons of Jeconiah did not rejoice among the men of Beth shemesh, because they saw the ark of the Lord, and he struck among them seventy men and fifty thousand men, and the people mourned, because the Lord struck the people with an exceedingly great blow. And the men from Beth shemesh said, Who will be able to pass before the Lord, this holy God? And to whom will the ark of the Lord go up from us?

And they send messengers to the inhabitants of Kirjathjearim, saying, The foreigners have returned the ark of the Lord. Go down and bring it up to yourselves.

7

And the men of Kiriath jearim came and brought up the ark of the covenant of the Lord, and they brought it into the house of Abinadab on the hill, and they consecrated Eleazar his son to guard the ark of the covenant of the Lord.

And it happened from the day the ark was in Kiriath jearim, the days multiplied, and it became twenty years, and all the house of Israel looked after the Lord. And Samuel said to all the house of Israel, saying, If you turn back to the Lord with your whole heart, remove the foreign gods from your midst, and the groves, and prepare your hearts to the Lord, and serve him alone, and he will deliver you from the hand of foreigners. And the sons of Israel removed the Baals and the groves of Ashtaroath, and they served the Lord alone.

And Samuel said, Gather all Israel into Mizpah, and I will pray concerning you to the Lord. And they were gathered at Mizpah, and they drew water and poured it out before the Lord upon the ground, and they fasted on that day, and they said, We have sinned before the Lord, and Samuel judged the sons of Israel at Mizpah.

And the foreigners heard that all the sons of Israel had gathered together at Mizpah, and the satraps of the foreigners went up against Israel, and the sons of Israel heard, and they were afraid before the foreigners. And the sons of Israel said to Samuel, Do not keep silent and cease to cry out to the Lord your God on our behalf, and he will save us from the hand of the foreigners. And Samuel took one suckling lamb and offered it up as a burnt offering with all the people to the Lord, and Samuel cried out to the Lord concerning Israel, and the Lord listened to him. And Samuel was offering up the burnt offering, and the foreigners were approaching for war against Israel, and the Lord thundered in a great voice on that day upon the foreigners, and they were thrown into confusion and they stumbled before Israel. And the men of Israel went out from Mizpah and pursued the foreigners and struck them down as far as below Beth car.

And Samuel took one stone and set it up between Mizpah and the old place, and called its name Ebenezer, stone of the helper, and said, Until here the Lord has helped us.

And the Lord humbled the foreigners, and they did not continue any longer to approach the border of Israel, and the hand of the Lord was upon the foreigners all the days of Samuel. And the cities which the foreigners took from the sons of Israel were given over, and they gave them back to Israel from Ashkelon until Azob, and Israel took away the boundary out of the hand of the foreigners, and there was peace between Israel and the Amorite.

And Samuel judged Israel all the days of his life. And he went year by year, and he went around Bethel and Gilgal and Mizpah, and he judged Israel in all these consecrated places. But his return was to Armathaim, because his house was there, and he judged Israel there, and he built an altar to the Lord there.

8

And it happened that as Samuel grew old, he appointed his sons judges over Israel. And these are the names of his sons: the firstborn Joel, and the name of the second Abijah, judges in Beersheba. And his sons did not walk in his way, and they turned aside after gain, and they took bribes, and they perverted justice.

And the men of Israel gather together and come to Armathaim to Samuel. And they said to him, Behold, you have grown old, and your sons do not go in your way; now appoint for us a king to judge us, as with the other nations.

And the word was evil in Samuel's eyes, as they said, give us a king to judge us, and Samuel prayed to the Lord. And the Lord said to Samuel, Listen to the voice of the people, as they would speak to you, because they have not rejected you, but rather me they have rejected from reigning over them. According to all the deeds which they did to me from the day I brought them up out of Egypt until this day, and they forsook me and served other

gods, thus they themselves do also to you. And now listen to their voice, except that you shall solemnly warn them, and you shall declare to them the ordinance of the king who will reign over them.

And Samuel said every word of the Lord to the people who were asking him for a king. And he said, This will be the right of the king who will reign over you: he will take your sons and place them in his chariots and in his cavalry, and they will run before his chariots, and to appoint them for himself as commanders of hundreds and commanders of thousands, and to reap his harvest and gather his vintage, and to make his weapons of war and his chariot equipment. And he will take your daughters to be perfumers, and cooks, and bakers. And he will take your fields and your vineyards and your good olive groves, and will give them to his own slaves. And he will tithe your seeds and your vineyards, and will give to his eunuchs and to his slaves. He will take your male and female slaves, your best herds, and your donkeys, and he will tithe them for his own purposes. And he will tithe your flocks, and you will be slaves to him. And you will cry out in that day because of your king whom you chose for yourselves, and the Lord will not listen to you in those days, because you chose a king for yourselves.

And the people did not wish to hear Samuel, and they said to him, No, but a king will be over us. And we will be like all the nations, and our king will judge us, and will go out before us, and will fight our war. And Samuel heard all the words of the

people, and he spoke them into the ears of the Lord. And the Lord said to Samuel, Listen to their voice and appoint a king for them, and Samuel said to the men of Israel, Let each man go back to his city.

9

And there was a man from the sons of Benjamin, and his name was Kish, son of Abiel, son of Jared, son of Bachir, son of Aphek, son of a Jeminite man, a man of ability. And this man had a son, and his name was Saul, a very tall, good man, and there was not among the sons of Israel a better man than him; from his shoulders and upward he was taller than all the people.

And the donkeys of Kish, Saul's father, were lost, and Kish said to his son Saul, Take with you one of the young men, and arise and go and seek the donkeys.

And they passed through the mountain of Ephraim, and they passed through the land of Selcha, and they did not find them, and they passed through the land of Segalim, and they were not there, and they passed through the land of Jamin, and they did not find them. But when they had come into Ziph, Saul said to his young man who was with him, Come and let us return, lest my father, having given up the donkeys, should be anxious about us. And the servant said to him, Behold, indeed, a man of God is in this city, and the man is glorious. Everything that he

speaks, coming to pass, will be present. And now let us go so that he may tell us our way upon which we went. And Saul said to his young man who was with him, Behold, we will go, but what shall we bring to the man of God? Because the loaves have failed from our vessels, and there is nothing more with us to bring to the man of God of what we have. And the servant added to answer Saul, and said, Behold, there is found in my hand a fourth of a shekel of silver, and you will give it to the man of God, and he will tell us our way. And before in Israel, each was saying these things when going to inquire of God: Come and let us go to the seer, because the people formerly called the prophet the seer. And Saul said to his servant, Good is the word, come and let us go, and they went to the city where the man of God was.

As they were going up the ascent of the city, they themselves found the girls who had gone out to draw water, and they said to them, Is the seer here? And the girls answered them and said to them, He is right in front of you. He has come into the city now because there is a sacrifice today for the people at the high place. As you enter the city, you will find him in the city before he goes up to the high place to eat, because the people will not eat until he enters, for he blesses the sacrifice, and after this the guests eat. Now go up, for you will find him today. And they go up to the city, as they were entering into the middle of the city, and behold Samuel went out to meet them, to go up to the high place.

And the Lord had uncovered the ear of Samuel one day before Saul came to him, saying, As the time comes, tomorrow I will send to you a man from the land of Benjamin, and you will anoint him as ruler over my people Israel, and he will save my people from the hand of foreigners, because I have looked upon the humiliation of my people, because their cry has come to me. And Samuel saw Saul, and the Lord answered him, Behold the man whom I said to you, this one shall rule over my people.

And Saul was brought to Samuel in the middle of the city, and he said, Tell me, where is the house of the seer? And Samuel answered Saul and said, I am he. Go up before me to Bamah and eat with me today, and I will send you away in the morning, and all that is in your heart I will declare to you. And concerning your donkeys that were lost three days ago today, do not set your heart on them, because they have been found, and to whom are the beautiful things of Israel? Are they not to you and to the house of your father? And Saul answered and said, Am I not a son of a Jeminite, of the smallest tribe of Israel, and of the smallest family from the whole tribe of Benjamin? Why then have you spoken to me in this manner?

And Samuel took Saul and his servant, and brought them into the lodging, and gave them a place there among the first of the invited, about seventy men. And Samuel said to the cook, Give me the portion which I gave to you, which I told you to place beside you. And the cook boiled the thigh and set it before Saul, and Samuel said to Saul, Behold the remnant, set it before you

and eat, because it has been kept for you as a testimony from the others, take it, and Saul ate with Samuel on that day.

And he went down from the Bamah into the city, and they spread a bed for Saul upon the roof, and he slept.

And it happened as the dawn was rising, and Samuel called Saul upon the roof, saying, Arise, and I will send you away, and Saul arose, and he and Samuel went outside. As they were descending into part of the city, Samuel said to Saul, I said to the young man, let him go before us, and you stand here today, and hear the word of God.

10

And Samuel took the flask of oil and poured it upon his head, and kissed him, and said to him, Has not the Lord anointed you as ruler over his people, over Israel? And you will rule among the Lord's people, and you will save them from the hand of their enemies, and this is the sign to you that the Lord has anointed you as ruler over his inheritance. As you go away from me today, you will find two men near the tombs of Rachel in the mountain of Benjamin leaping greatly, and they will say to you, the donkeys which you went to seek have been found, and behold your father has dismissed the matter of the donkeys and has been concerned for you, saying, what will I do for my son? And you shall go away from there and beyond, and you will

come to the oak of Tabor, and you will find there three men going up to God at Bethel, one carrying three young goats, and one carrying three loaves of bread, and one carrying a wineskin of wine. And they will greet you in peace, and they will give you two loaves of bread as firstfruits, and you will take them from their hand. And after these things you will enter into the hill of God, where there is the garrison of the foreigners, there Nasib the foreigner, and it will be as you enter there into the city, that you will meet a chorus of prophets descending from the Bamah, and before them a harp, and a tambourine, and a flute, and a lyre, and they prophesying. And the spirit of the Lord will leap upon you, and you will prophesy with them, and you will be turned into another man. And it will be whenever these signs come upon you, do all that your hand finds, because God is with you. And you will go down before Gilgal, and behold I am going down to you to offer burnt offerings and peace sacrifices. You shall wait seven days until I come to you, and I will make known to you what you shall do.

And it happened that when he turned his shoulder to depart from Samuel, God changed his heart to another, and all the signs came on that day. And he comes from there to the hill, and behold, a chorus of prophets opposite him, and the spirit of God leaped upon him, and he prophesied in their midst. And all those who had known him previously saw him, and behold, he was in the midst of the prophets, and the people said, each one to his neighbor, What is this that has happened to the son of Kish? Is Saul also among the prophets? And someone answered

them and said, And who is his father? And because of this it became a proverb, Is Saul also among the prophets? And he finished prophesying and came to the hill.

And his relative said to him and to his boy, Where did you go? And they said, To seek the donkeys, and we saw that they were not there, and we went to Samuel. And the relative said to Saul, Tell me, what did Samuel say to you? And Saul said to his kinsman, He reported to me that the donkeys have been found, but the word of the kingdom he did not report to him.

And Samuel commanded all the people to the Lord at Mizpah. And he said to the sons of Israel, These things the Lord God of Israel said, saying, I brought up the sons of Israel out of Egypt, and I delivered you out of the hand of Pharaoh king of Egypt, and out of all the kingdoms oppressing you. And you today have rejected the God who himself is your savior from all your evils and your afflictions, and you said, Not so, but you will appoint a king over us, and now stand before the Lord according to your scepters and according to your tribes.

And Samuel brought all the scepters of Israel, and the scepter of Benjamin was designated by lot. And he brings the scepter of Benjamin into tribes, and the tribe of Mattari was designated by lot, and they bring the tribe of Mattari into men, and Saul son of Kish was designated by lot, and he sought him, and he was not found.

And Samuel asked the Lord again if the man was coming here, and the Lord said, Behold, he is hidden among the baggage. And he ran and took him from there, and appointed him in the midst of the people, and he was lifted up above all the people from the shoulders and upward.

And Samuel said to all the people, Have you seen whom the Lord has chosen for himself, that there is not one like him among all of you? And all the people knew, and said, Long live the king. And Samuel said to the people the ordinance of the king, and he wrote it in a book, and placed it before the Lord, and Samuel sent away all the people, and each went away to his place.

And Saul went away to his house in Gibeah, and the sons of valor went with him, whose hearts the Lord had touched. And worthless sons said, Who will save us, this one? and they dishonored him, and they brought him no gifts.

11

And it happened after a month, and Nahash the Ammonite went up and encamped upon Jabesh Gilead, and all the men of Jabesh said to Nahash the Ammonite, Make a covenant with us, and we will serve you. And Nahash the Ammonite said to them, On this condition I will make a covenant with you: by gouging out every right eye of yours, and I will bring reproach upon Israel. And the

men of Jabesh say to him, Give us seven days and we will send messengers into every border of Israel. If there is no one saving us, we will come out to you.

And the messengers came to Gibeah to Saul, and they spoke the words in the ears of the people, and all the people lifted up their voice and wept. And behold, Saul was coming in the morning from the field, and Saul said, What is it that the people weep? And they recounted to him the words of the men of Jabesh. And the spirit of the Lord leaped upon Saul as he heard these words, and he was exceedingly angry at them with his wrath. And he took two oxen and cut them in pieces and sent them into every border of Israel by the hand of messengers, saying, Whoever does not go out after Saul and after Samuel, according to these things they will do to his oxen. And a panic from the Lord came upon the people of Israel, and they cried out as one man. And he inspects them in Bezek in Bamah: all the men of Israel, six hundred thousand, and the men of Judah, seventy thousand.

And he said to the coming messengers, You will say these things to the men of Jabesh: tomorrow salvation will come to you when the sun has warmed, and the messengers came into the city, and they reported to the men of Jabesh, and they rejoiced. And the men of Jabesh said to Nahash the Ammonite, Tomorrow we will come out to you, and you shall do to us what is good in your eyes.

And it happened the next day that Saul divided the people into

three divisions, and they entered the middle of the camp during the morning watch, and they struck the sons of Ammon until the day grew hot, and it happened that those who were left were scattered, and not two were left among them together.

And the people said to Samuel, Who said that Saul will not reign over us? Hand over the men, and we will put them to death. And Saul said, No one shall die on this day, because today the Lord brought salvation to Israel.

And Samuel said to the people, saying, Let us go to Gilgal, and let us renew the kingdom there. And all the people went into Gilgal, and Samuel anointed Saul there as king before the Lord in Gilgal, and he sacrificed there sacrifices and peace offerings before the Lord, and Samuel and all Israel rejoiced exceedingly.

12

And Samuel said to all Israel, Behold, I have heard your voice in all that you said to me, and I have set a king over you. And now behold, the king passes before you, and I have grown old and will sit down, and my sons are among you, and I have walked before you from my youth until this day. Behold, I am here; answer against me before the Lord and before his anointed. Whose calf have I taken, or whose donkey have I taken, or whom of you have I oppressed, or whom have I defrauded, or from whose hand have I taken a bribe and sandals? Answer

against me, and I will repay you. And they said to Samuel, You have not wronged us, and you have not oppressed us, and you have not crushed us, and you have not taken anything from anyone's hand.

And Samuel said to the people, The Lord is witness among you, and his anointed is witness today on this day, that you have found nothing in my hand. And they said, Witness.

And Samuel said to the people, saying, The Lord is witness, who made Moses and Aaron, who brought up our fathers out of Egypt. And now stand, and I will judge you before the Lord, and I will declare to you all the righteousness of the Lord, which he did among you and among your fathers, As Jacob and his sons entered into Egypt, and Egypt humbled them, and our fathers cried out to the Lord, and the Lord sent Moses and Aaron, and they brought our fathers out of Egypt, and settled them in this place. And they forgot the Lord their God, and he sold them into the hands of Sisera, commander in chief of Jabesh king of Hazor, and into the hands of the foreigners, and into the hands of the king of Moab, and he fought against them. And they cried out to the Lord, and they were saying, We have sinned, because we have forsaken the Lord, and we served the Baals and the groves, and now deliver us out of the hand of our enemies, and we will serve you. And he sent Jerubbaal, and Barak, and Jephthah, and Samuel, and delivered us out of the hand of our enemies all around, and you dwelt trusting. And see that Nahash king of the sons of Ammon came upon you, and you said, No, but a king

shall reign over us, and the Lord our God is our king.

And now behold the king whom you chose, and behold the Lord has given you a king. If you fear the Lord, and serve him, and hear his voice, and do not rebel against the mouth of the Lord, and both you and the king who reigns over you walk after the Lord, If you do not hear the voice of the Lord, and you rebel against the mouth of the Lord, then the hand of the Lord will be upon you and upon your king.

And now stand and see this great thing which the Lord will do before your eyes. Is it not the wheat harvest today? I will call upon the Lord, and he will give thunder and rain, and you shall know and see that your wickedness is great, which you did before the Lord in asking for yourselves a king.

And Samuel called upon the Lord, and the Lord gave voices and rain on that day, and all the people feared the Lord exceedingly and Samuel. And all the people said to Samuel, Pray for your slaves to the Lord your God, and may we not die, because we have added wickedness to all our sins, having asked for ourselves a king.

And Samuel said to the people, Do not fear. You have done all this wickedness, but do not turn away from following the Lord, and serve the Lord with your whole heart. And do not turn aside after the things that are nothing, which will accomplish nothing, and which will not deliver, because they are nothing. Because

the Lord will not reject his people for the sake of his great name, because the Lord has graciously received you for himself as a people. And by no means will I sin against the Lord by ceasing to pray for you, and I will serve the Lord, and I will show you the good and straight way. But fear the Lord and serve him in truth and in your whole heart, because you see what great things he has done among you. And if you do evil in wickedness, both you and your king will be destroyed.

13

And Saul chose for himself three thousand men from the men of Israel, and two thousand were with Saul in Michmash and in the mountain of Bethel, and a thousand were with Jonathan in Gibeah of Benjamin, and he sent out the remainder of the people, each to his tent.

And Jonathan struck Nasib the foreigner on the hill, and the foreigners heard, and Saul sounded the trumpet throughout all the land, saying, The slaves have revolted. And all Israel heard it said, Saul has struck Nasib the foreigner, and Israel was ashamed before the foreigners, and the sons of Israel went up after Saul in Gilgal. And the foreigners are gathered for war against Israel, and they advance against Israel with thirty thousand chariots, and six thousand horsemen, and people as

numerous as the sand by the sea, and they go up and encamp in Michmash opposite Beth horon to the south.

And the men of Israel saw that they were in a tight spot, not daring to come forward, and the people hid in the caves, and in the folds, and in the rocks, and in the pits, and in the cisterns. And the ones crossing over crossed the Jordan into the land of Gad and Gilead, and Saul was still in Gilgal, and all the people were amazed after him. And he waited seven days to the appointed time, as Samuel said, and Samuel did not come into Gilgal, and his people were scattered from him. And Saul said, Bring them near so that I will make a burnt offering and peace offerings, and he offered up the burnt offering.

And it happened as he completed offering up the burnt offering, and Samuel comes, and Saul went out to meet him to bless him. And Samuel said, What have you done? And Saul said, Because I saw that the people were scattering from me, and you did not come at the appointed time, and the Philistines were gathered at Michmash, And I said, Now the foreigners will come down to me at Gilgal, and I have not besought the face of the Lord, and I forced myself, and I offered up the burnt offering. And Samuel said to Saul, You have acted foolishly, because you have not kept my commandment which the Lord commanded you, for now the Lord would have established your kingdom over Israel forever. And now your kingdom will not stand, and the Lord will seek for himself a man according to his heart, and the Lord will command him as ruler over his people, because you did not

keep what the Lord commanded you.

And Samuel arose and went away from Gilgal, and the remnant of the people went up after Saul to meet the warriors, they having arrived from Gilgal into Gibeah of Benjamin. And Saul visited the people who were found with him, about six hundred men. And Saul and Jonathan his son and the people who had been found with them sat in Gibeah of Benjamin, and they wept. And the foreigners had encamped in Michmash. And the raiding force went out from the camp of the foreigners in three divisions, one division looking toward the way of Gophera upon the land of Shual, And one company looked toward the way of Beth horon, and one company looked toward the way of Geba that overlooks the valley of Zeboim.

And no craftsman of iron was found in all the land of Israel, because the foreigners said, The Hebrews should not make sword and spear. And all Israel were going down into the land of the foreigners to sharpen each man his plow and his tools, and each man his axe and his sickle. And the harvest was ready to reap, but the charge was three shekels for the plowshare, and for the axe and the sickle the charge was the same. And it happened in the days of the war of Michmash that no sword and spear was found in the hand of all the people who were with Saul and with Jonathan, but it was found with Saul and with Jonathan his son.

And a garrison of the foreigners went out to the pass beyond

Michmash.

14

And the day came, and Jonathan son of Saul said to the young man bearing his weapons, Come, let us cross over to Messab of the foreigners on the other side, but he did not report it to his father. And Saul was sitting upon the end of the hill by the pomegranate tree in Migron, and there were with him about six hundred men. And Ahijah son of Ahitub, brother of Iochabeel son of Phinehas son of Eli, priest of God in Shiloh, bearing the ephod, and the people did not know that Jonathan had gone. And between the crossing where Jonathan sought to cross into the position of the foreigners, there were rocky crags on this side and rocky crags on that side, the name of the one being Bozez and the name of the other being Seneh. The one way coming from the North to Michmash, and the other way coming from the South to Geba.

And Jonathan said to the boy carrying his vessels, Come, let us cross over to Messab of these uncircumcised, if the Lord will do something for us, because it is not constrained to the Lord to save by many or by few. And his armor-bearer said to him, Do all that your heart inclines to; behold, I am with you, your heart is my heart. And Jonathan said, Behold, we are crossing over to the men, and we shall show ourselves to them. If they say these things to us, Depart there until we report to you, then we will

stand our ground, and we will not go up against them. If they say these things to us, Go up to us, then we will go up, because the Lord has given them over into our hands; this will be the sign to us.

And both entered into Messab of the foreigners, and the foreigners say, Behold, the Hebrews are coming out from their holes where they hid. And the men of Messab answered Jonathan and the one carrying his vessels, and they said, Come up to us, and we will make known a word to you. And Jonathan said to the one carrying his vessels, Come up after me, because the Lord has delivered them into the hands of Israel. And Jonathan went up on his hands and feet, and his armor-bearer with him, and they looked upon Jonathan's face, and he struck them down, and his armor-bearer was killing behind him. And the first blow which Jonathan and his armor-bearer struck was about twenty men with slings and stone throwers and pebbles of the field.

And a panic came upon the camp and upon the field, and all the people in Messab and the destroyers were astonished, and they were not willing to act, and the earth trembled, and a panic came from the Lord.

And the lookouts of Saul in Gibeah of Benjamin saw, and behold, the camp was in confusion on every side. And Saul said to the people with him, Inspect and see who has gone from you, and they inspected, and behold Jonathan and the one bearing his

weapons were not found. And Saul said to Ahijah, Bring the ephod, because he lifted the ephod in that day before Israel. And it happened as Saul speaks to the priest, and the sound in the camp of the foreigners was going on and increased, and Saul said to the priest, Withdraw your hands.

And Saul went up, and all the people with him, and they came to the war, and behold, it happened that every man's sword was against his neighbor, a very great confusion. And the slaves who had been with the foreigners yesterday and the day before, who had gone up into the camp, they turned back and joined themselves with Israel, with Saul and Jonathan. And all Israel who were hiding in the mountain of Ephraim heard that the foreigners had fled, and they also pursued after them into war, And the Lord saved Israel in that day, and the war passed through Bamoth, and all the people with Saul were about ten thousand men. And the war was scattered into every city in the mountain of Ephraim.

And Saul was greatly ignorant on that day, and he cursed the people, saying, Cursed is the man who shall eat bread until evening, until I avenge my enemy, and all the people did not taste bread. And all the land was having breakfast. And there was a thicket of bees at Iaal before the field. And the people entered into the hive, and behold it was flowing with honey, and behold no one was putting his hand to his mouth, because the people feared the oath of the Lord. And Jonathan had not heard when his father adjured the people, and he stretched out the tip

of his scepter that was in his hand, and he dipped it into the honeycomb of honey, and he returned his hand to his mouth, and his eyes were brightened. And one of the people answered and said, Your father made the people swear an oath, saying, Cursed is the man who shall eat bread today, and the people were exhausted. And Jonathan knew, and said, My father has troubled the land. See, my eyes saw that I tasted a little of this honey, But if the people had eaten today of the spoils of their enemies which they found, the blow among the foreigners would now have been greater.

And on that day they struck down the foreigners in Michmash, and the people grew exceedingly weary. And the people were routed into the spoils, and the people took flocks, and herds, and cattle, and slaughtered them upon the land, and the people were eating with the blood. And it was reported to Saul, saying, The people have sinned against the Lord, having eaten with the blood. And Saul said, Roll a great stone here to me from Geththaim. And Saul said, Disperse among the people, and say to them to bring here each man his calf and each man his sheep, and let him slaughter upon this, and you shall not sin against the Lord by eating with the blood. And the people brought near each man what was in his hand, and they slaughtered there. And Saul built an altar there to the Lord; this was the first altar Saul built to the Lord.

And Saul said, Let us go down after the foreigners by night and plunder them until day dawns, and let us not leave a man

among them. And they said, Do all the good before you. And the priest said, Let us approach God here.

And Saul asked God, Should I go down after the foreigners? Will you deliver them into the hands of Israel? And he did not answer him on that day.

And Saul said, Bring here all the corners of Israel, and learn and see in whom this sin has occurred today. As the Lord lives who saved Israel, if the answer is against Jonathan my son, he shall surely die, and there was no one answering from all the people. And he said to every man of Israel, You will be on one side, and I and Jonathan my son will be on the other side, and the people said to Saul, Do what is good in your sight. And Saul said, Lord God of Israel, why have you not answered your servant today? If the injustice is in me or in my son Jonathan, Lord God of Israel, give clear signs; but if it is in your people Israel, give holiness. And Jonathan and Saul were chosen by lot, and the people were cleared.

And Saul said, Cast lots between me and my son Jonathan. Whomever the Lord designates by lot, let him die. And the people said to Saul, This is not right. But Saul prevailed over the people, and they cast lots between him and his son Jonathan, and Jonathan was designated by lot. And Saul said to Jonathan, Tell me what you have done, and Jonathan reported to him and said, Tasting, I tasted a little honey with the tip of the scepter in my hand, and behold, I am dying. And Saul said to him, May God

do these things to me and add these things, because he shall surely die today. And the people said to Saul, Shall he who has made this great salvation in Israel be put to death today? As the Lord lives, not a hair of his head shall fall upon the ground, because he has worked with the people of God this day. And the people prayed concerning Jonathan on that day, and he did not die. And Saul went up from behind the foreigners, and the foreigners went away to their own place.

And Saul obtained the right to reign and was allotted work over Israel, and he waged war all around against his enemies: against Moab, and against the sons of Ammon, and against the sons of Edom, and against Beth horon, and against the king of Zobah, and against the foreigners. Wherever he turned, he was victorious. And he displayed power, and struck Amalek, and delivered Israel from the hand of those trampling him.

And the sons of Saul were Jonathan, Ishvi, and Malchishua, and the names of his two daughters were: the name of the firstborn was Merab, and the name of the second was Michal. And the name of his wife was Ahinoam, daughter of Ahimaaz, and the name of his commander in chief was Abner, son of Ner, son of Saul's kinsman. And Kish was the father of Saul, and Ner the father of Abner was the son of Jamin, the son of Abiel.

And the war was strong against the foreigners all the days of Saul, and Saul, seeing every able man and every man of strength, gathered them to him.

15

And Samuel said to Saul, The Lord sent me to anoint you as king over Israel, and now listen to the voice of the Lord. Thus said the Lord of hosts: now I will punish what Amalek did to Israel, how he met him on the way when he was going up from Egypt. And now go, and you will strike the Amalek and Ierim and all that is his, and you shall not spare anything of his, and you will destroy him, and you shall curse him and all that is his, and you shall not spare anything of his, and you will kill from man to woman, and from infant to nursing child, and from calf to sheep, and from camel to donkey.

And Saul commanded the people, and he inspected them in Gilgal: four hundred thousand regiments, and Judah thirty thousand regiments. And Saul came to the cities of Amalek and set an ambush in the torrent. And Saul said to the Kenite, Go away and turn aside from the midst of the Amalekite, lest I add you with him, for you showed mercy to the sons of Israel when they went up from Egypt. And the Kenite turned aside from the midst of Amalek. And Saul struck the Amalekites from Havilah to Shur, which is east of Egypt. And he captured Agag king of Amalek alive, and all the people and Ierim he killed by the edge of the sword. And Saul and all the people spared Agag alive, and the good things of the flocks, and of the herds, and of the foods and of the vineyards, and all of the good things, and they did not wish to destroy them, and every despised and worthless thing

they utterly destroyed.

And the word of the Lord came to Samuel, saying, I have been summoned because I made Saul king, because he has turned away from following me, and he has not kept my words, and Samuel was distressed, and he cried out to the Lord the whole night. And Samuel rose early and went to meet Israel in the morning, and it was reported to Saul, saying Samuel has come to Carmel, and he has set up a hand to him, and he turned the chariot, and went down to Gilgal to Saul, and behold he was offering a burnt offering to the Lord, the first of the spoils he brought from Amalek.

And Samuel came to Saul, and Saul said to him, Blessed are you by the Lord. I have carried out everything that the Lord commanded. And Samuel said, What then is this voice of the flock in my ears, and the voice of the oxen which I hear? And Saul said, I brought them from Amalek, which the people spared, the best of the flock and of the oxen, so that they might be sacrificed to the Lord your God, and the remaining I utterly destroyed. And Samuel said to Saul, Wait, and I will declare to you what the Lord spoke to me during the night, and he said to him, Speak.

And Samuel said to Saul, Though you were small in your own eyes, were you not made the leader of the tribes of Israel? And the Lord anointed you king over Israel. And the Lord sent you on a journey, and said to you, Go, and utterly destroy, you shall

kill the Amalek who are sinning against me, and you shall wage war against them until you finish them. And why did you not hear the voice of the Lord, but rushed to seize the spoils, and did evil before the Lord? And Saul said to Samuel, Because I listened to the voice of the people, I went the way the Lord sent me, and I brought Agag king of Amalek, and I utterly destroyed Amalek. And the people took flocks and herds from the spoils, the first of the destruction, to sacrifice before the Lord our God in Gilgal. And Samuel said, Are burnt offerings and sacrifices as desired to the Lord as hearing the voice of the Lord? Behold, hearing is better than good sacrifice, and obedience is better than the fat of rams. Because sin is an omen, teraphim bring upon pain and labors, because you despised the word of the Lord, and the Lord will despise you so that you will not be king over Israel.

And Saul said to Samuel, I have sinned, because I transgressed the word of the Lord and your word, because I was afraid of the people, and I heard their voice. And now indeed take up my sin, and turn back with me, and I will worship the Lord your God. And Samuel said to Saul, I will not return with you, because you despised the word of the Lord, and the Lord will despise you so that you will not be king over Israel.

And Samuel turned his face to depart, and Saul seized the corner of his cloak, and tore it. And Samuel said to him, The Lord has torn your kingdom from Israel out of your hand today, and will give it to your neighbor who is better than you, And Israel will be divided into two, and he will not turn back nor will he repent,

because he is not like man who repents. And Saul said, I have sinned, but glorify me indeed before the elders of Israel and before my people, and return with me, and I will worship the Lord your God. And Samuel turned back after Saul, and he bowed down to the Lord.

And Samuel said, Bring to me Agag king of Amalek, and Agag came to him trembling, and Agag said, Is death thus bitter? And Samuel said to Agag, As your sword has made women childless, thus shall your mother be made childless from women, and Samuel slaughtered Agag before the Lord in Gilgal.

And Samuel went away to Armathaim, and Saul went up to his house in Gibeah. And Samuel did not see Saul again until the day of his death, because Samuel mourned for Saul, and the Lord regretted that he had made Saul king over Israel.

16

And the Lord said to Samuel, How long will you mourn for Saul, since I have rejected him from reigning over Israel? Fill your horn with oil and go; I will send you to Jesse in Bethlehem, because I have seen among his sons a king for myself. And Samuel said, How can I go? Saul will hear of it and will kill me. And the Lord said, Take a heifer in your hand, and you shall say, I have come to sacrifice to the Lord. And you will call Jesse to the sacrifice, and I will make known to you what you shall do, and

you will anoint whomever I say to you.

And Samuel did all that the Lord spoke to him, and came into Bethlehem, and the elders of the city were astonished at meeting him, and said, Is your coming in peace, O seer? And he said, Peace, I have come to sacrifice to the Lord. Be sanctified and rejoice with me today. And he sanctified Jesse and his sons, and called them to the sacrifice. And it happened when they entered, and he saw Eliab, and said, Surely before the Lord is his anointed. And the Lord said to Samuel, Do not look upon his appearance, nor upon his impressive stature, because I have rejected him, for God does not see as man sees, because man will look at the face, but God will look at the heart. And Jesse called Aminadab, and he passed before Samuel. And he said, God has not chosen this one either. And Jesse brought Shammah, and he said, The Lord has not chosen this one either. And Jesse brought his seven sons before Samuel, and Samuel said, the Lord has not chosen any of these.

And Samuel said to Jesse, Have the young men ended? And he said, Still the youngest, behold, shepherds the flock. And Samuel said to Jesse, Send and take him, because we will not sit down until he comes. And he sent and brought him in, and he was ruddy with beautiful eyes and good in appearance to the Lord, and the Lord said to Samuel, Arise and anoint David, because this one is good. And Samuel took the horn of oil and anointed him in the midst of his brothers, and the spirit of the Lord leaped upon David from that day forward, and Samuel arose

and went away to Armathaim.

And the spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him. And the servants of Saul said to him, Behold indeed, an evil spirit of the Lord chokes you. Let your slaves indeed speak before you, and let them seek for our lord a man who knows how to play the lyre, and when an evil spirit is upon you, he shall play on his lyre, and it will be good for you and he will give you rest. And Saul said to his servants, Find for me a man who plays well, and bring him to me. And one of his servants answered and said, Behold, I have seen a son of Jesse the Bethlehemite who knows the psalm, and the man is prudent and a warrior and wise in speech, and the man is handsome in appearance, and the Lord is with him. And Saul sent messengers to Jesse, saying, Send to me your son David, the one in your flock. And Jesse took a homer of bread, a skin of wine, and one kid of the goats, and sent them by the hand of his son David to Saul.

And David entered to Saul, and stood before him, and he loved him exceedingly, and he became his armor-bearer. And Saul sent to Jesse, saying, Let David indeed stand before me, because he has found favor in my eyes. And it happened when an evil spirit was upon Saul, David took the lyre and played it in his hand, and refreshed Saul, and it was good to him, and the evil spirit departed from him.

17

And the foreigners gather their camps for war, and they are gathered at Succoth of Judea, and they encamp between Succoth and Azekah Ephes dammim. And Saul and the men of Israel gather together, and they encamp in the valley themselves, and they are arrayed for battle opposite the foreigners. And the foreigners stand upon the mountain here, and Israel stands upon the mountain here, and the valley between them.

And a mighty man went out from the battle line of the foreigners, Goliath his name from Gath, his height four cubits and a span. And a helmet was upon his head, and he had put on a chain-like breastplate, and the weight of his breastplate was five thousand shekels of bronze and iron. And bronze greaves were upon his legs, and a bronze shield was between his shoulders. And the shaft of his spear was like a weaver's beam, and his spearhead weighed six hundred shekels of iron, and the one bearing his weapons went before him. And he stood and cried out to the battle array of Israel, and said to them, Why do you go out to array for war against us? Am I not a foreigner, and you Hebrews of Saul? Choose for yourselves a man, and let him come down to me. And if he is able to fight against me, and if he strikes me, then we will be slaves to you, but if I am able and I strike him, you will be slaves to us, and you will serve us. And the foreigner said, Behold, I have reproached the battle array of Israel today on this day. Give me a man, and we will both duel.

And Saul and all Israel heard these words of the foreigner, and they were amazed and feared exceedingly.

And David said to Saul, Let not the heart of my lord fall because of him; your servant will go and fight with this foreigner. And Saul said to David, You will not be able to go to the foreigner to fight with him, because you are a boy, and he himself is a man of war from his youth.

And David said to Saul, Your servant was shepherding his father's flock, and whenever the lion or the bear came and took a sheep from the herd, I went out after it and struck it, and drew [the prey] out of its mouth. If it rose up against me, I seized it by the throat and struck it and killed it. Your slave struck down both the lion and the bear, and this uncircumcised foreigner will be like one of them. Shall I not go and strike him down, and remove today the reproach from Israel? For who is this uncircumcised one who has reproached the battle line of the living God? The Lord who delivered me from the hand of the lion and from the hand of the bear, he himself will deliver me from the hand of this uncircumcised foreigner. And Saul said to David, Go, and the Lord will be with you.

And Saul clothed David with a cloak, and put a bronze helmet on his head, And he girded David with his sword upon his cloak, and he labored, having walked once and twice, and David said to Saul, I am not able to go in these, because I have not tested them, and they removed them from him. And he took his staff in

his hand, and he chose for himself five smooth stones from the torrent, and he placed them in his shepherd's bag as a pouch, and his sling in his hand, and he approached the foreigner.

And Goliath saw David and despised him, because he was a child, and he was ruddy with beautiful eyes. And the foreigner said to David, Am I a dog, that you come against me with a rod and stones? And David said, No, but worse than a dog. And the foreigner cursed David by his gods. And the foreigner said to David, Come to me, and I will give your flesh to the birds of heaven and to the beasts of the earth.

And David said to the foreigner, You come to me with sword and spear and shield, but I come to you in the name of the Lord God of hosts, the God of the armies of Israel, whom you have reproached today, And the Lord will deliver you today into my hand, and I will kill you, and I will remove your head from you, and I will give your limbs and the limbs of the camp of the foreigners on this day to the birds of heaven and to the beasts of the earth, and all the earth will know that there is a God in Israel. And all this assembly will know that the Lord does not save by swords and spear, because the war belongs to the Lord, and the Lord will deliver you into our hands.

And the foreigner arose and went to meet David. And David stretched out his hand into the bag, and took from there one stone, and slung it, and struck the foreigner on his forehead, and the stone penetrated through the helmet into his forehead, and

he fell upon his face upon the ground. And David ran and came upon him, and took his sword, and put him to death, and removed his head, and the foreigners saw that their mighty one had died, and they fled.

And the men of Israel and Judah arose and shouted and pursued them until the entrance of Gath and until the gate of Ashkelon, and the wounded foreigners fell on the road to the gates and as far as Gath and as far as Ekron. And the men of Israel returned, pursuing the foreigners, and they trampled their camps. And David took the head of the foreigner and brought it to Jerusalem, and he placed his weapons in his tent.

18

And the dancing women went out to meet David from all the cities of Israel with tambourines, and with joy, and with cymbals. And the women began singing, and they were saying, Saul has struck down his thousands, and David his ten thousands. And the word appeared evil in Saul's eyes concerning this matter, and he said, To David they gave the ten thousands, and to me they gave the thousands.

And Saul feared David, And he removed him from his presence and appointed him as commander for himself, and he went out

and came in before the people. And David was understanding in all his ways, and the Lord was with him. And Saul saw that he understood exceedingly, and he was afraid of him. And all Israel and Judah loved David, because he went out and came in before the people.

And Michal, the daughter of Saul, loved David, and it was reported to Saul, and it was pleasing in his eyes. And Saul said, I will give her to him, and she will be a stumbling block to him, and the hand of the foreigners was upon Saul. And Saul commanded his servants, saying, Speak secretly to David, saying, Behold, the king wants you, and all his servants love you; now you become son-in-law to the king. And the servants of Saul spoke these words into the ears of David, and David said, Is it light in your eyes to intermarry with the king? I am a humble man and not glorious. And the servants reported to Saul these words which David spoke. And Saul said, You will say these things to David: The king does not wish a dowry, but rather a hundred foreskins of the Philistines to avenge the king's enemies. And Saul intended to cast him into the hands of the Philistines. And the servants of Saul report these words to David, and the word was pleasing in the eyes of David to become son-in-law to the king.

And David arose and went with his men, and struck down a hundred men among the foreigners, and offered up their foreskins to the king, and he gave to him his daughter Michal as a wife. And Saul saw that the Lord was with David, and all Israel

loved him. And he continued to fear David still more.

19

And Saul spoke to Jonathan his son and to all his servants to put David to death. And Jonathan the son of Saul loved David exceedingly, and Jonathan reported to David, saying, Saul seeks to put you to death. Therefore guard yourself tomorrow morning, and hide yourself and sit secretly. And I will go out and stand beside my father in the field where you are, and I will speak to my father about you, and I will see what happens, and I will report to you.

And Jonathan spoke good things concerning David to Saul his father, and said to him, Let not the king sin against your slave David, because he has not sinned against you, and his deeds are exceedingly good, And he placed his soul in his hand, and struck the foreigner, and the Lord brought about great salvation, and all Israel saw and rejoiced. So why do you sin against innocent blood to put David to death without cause? And Saul heard the voice of Jonathan, and Saul swore, saying, As the Lord lives, he shall not die. And Jonathan called David and reported to him all these words, and Jonathan brought David to Saul, and he was before him as yesterday and the day before.

And the war continued against Saul, and David prevailed, and he fought the foreigners, and struck them a very great blow, and

they fled from before him.

And it happened that an evil spirit from God came upon Saul, and he was in his house sleeping, and a spear was in his hand, and David was playing with his hands. And Saul sought to strike David with the spear, and David turned away from Saul's face, and the spear struck into the wall, and David withdrew and escaped. And it happened in that night that Saul sent messengers to David's house to guard him, to put him to death in the morning, and Michal his wife reported to David, saying, If you do not save your own soul this night, tomorrow you shall be put to death. And Michal brought David down through the window, and he went away and fled and was saved. And Michal took the empty graves and placed them upon the bed, and placed the goats liver at its head, and covered them with a garment.

Saul sent messengers to take David, and they said he was troubled. And he sends to David, saying, Bring him to me on the bed to put him to death. And the messengers come, and behold, the empty tombs are upon the bed, and the liver of the goats is at his head. And Saul said to Michal, Why have you thus deceived me and sent away my enemy, and he escaped? And Michal said to Saul, He said, Send me away, or else I will kill you.

And David fled and escaped, and he came to Samuel in Armathaim, and he reported to him all that Saul had done to him, and Samuel and David went, and they stayed in Naioth in

Ramah.

And it was reported to Saul, saying, Behold, David is in Naioth in Ramah. And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood over them, and the spirit of God came upon the messengers of Saul, and they prophesied. And it was reported to Saul, and he sent other messengers, and they themselves prophesied, and Saul sent yet a third group of messengers, and they themselves prophesied. And Saul was angry with wrath, and he himself went into Armathaim, and he comes to the well of the threshing floor in Seph, and he asked and said, Where are Samuel and David? And they said, Behold, in Naioth in Ramah. And he went from there to Naioth in Ramah, and the spirit of God came upon him, and he went prophesying until he came to Naioth in Ramah. And he stripped off his garments and prophesied before them and fell naked the whole of that day and the whole night. Because of this they were saying, Is Saul also among the prophets?

20

And David fled from Naioth in Ramah, and came before Jonathan, and said, What have I done, and what is my wrongdoing, and what have I sinned before your father, that he seeks my soul? And Jonathan said to him, By no means! You shall not die. Behold, my father does not do anything great or small without revealing it to me, and why should my father hide

this thing from me? It is not so. And David answered Jonathan and said, Your father knows well that I have found favor in your eyes, and he said, Let Jonathan not know this, lest he be unwilling, but as the Lord lives and as your soul lives, as I said, there is but a step between me and death. And Jonathan said to David, What does your soul desire, and what shall I do for you?

And David said to Jonathan, Behold, tomorrow is indeed the new moon, and though I should sit down, I will not sit down to eat, and you will send me away, and I will be hidden in the plain until evening. And if your father visits me, you will say, David urgently requested from me to run to Bethlehem his city, because there is a sacrifice of the days there for the whole tribe. If he says these things well, there is peace for your slave, and if he answers you harshly, know that the evil has been determined by him. And you shall show mercy to your slave, because you brought your slave into a covenant of the Lord with yourself. If there is injustice in your slave, put me to death yourself, but why do you bring me to your father?

And Jonathan said, By no means! For if I should know for certain that evil has been determined by my father to come upon you, even if I am in your cities, I will declare it to you. And David said to Jonathan, Who will report to me if your father answers harshly? And Jonathan said to David, Go and stay in the field, and both of them went out into the field.

And Jonathan said to David, The Lord God of Israel knows that I

will examine my father three times as the time permits, and behold if it is good concerning David, I will not send to you into the field, May God do these things to Jonathan and add these things, that I will disclose the evils upon you, and I will reveal to your ear, and I will send you away and you shall go away in peace, and the Lord will be with you as he was with my father. And if I am still living, you shall show mercy to me, and if I die, You shall not remove your mercy from my house forever, and if not, when the Lord removes each of David's enemies from the face of the earth, May the name of Jonathan be found from the house of David, and may the Lord seek out the enemies of David. And Jonathan swore again to David, because he loved the soul of the one loving him.

And Jonathan said, Tomorrow is the new moon, and you will be missed because your seat will be empty. And you will be three times, and you will observe, and you will come into your place where you hide in the working day, and you will sit beside that heap of sheaves. And I will shoot the arrows three times, sending them out into the Amattari. And behold, I send the boy, saying, Come, find the arrow for me. If I say to the young man, Here is the arrow on your side and here, take it, come, because there is peace for you, and there is no trouble, as the Lord lives. If I say these things to the young man, The arrow is beyond you, then go, because the Lord has sent you out. And the word that we spoke, you and I, behold the Lord is witness between me and you forever.

And David is hidden in the field, and the new moon comes, and the king comes to the table to eat. And he sat upon his seat as he had done time and again, upon the seat beside the wall, and preceded Jonathan, and Abner sat at the side of Saul, and David's place was vacant. And Saul did not speak on that day, because he had said, It appears to be a coincidence, that he is not clean, because he has not been cleansed.

And it happened on the next day of the month, the second day, and the place of David was vacant, and Saul said to Jonathan his son, Why is it that the son of Jesse has not come to the table either yesterday or today? And Jonathan answered Saul, and said to him, David has requested from me to go to Bethlehem his city. And he said, Send me away indeed, because there is a sacrifice of the tribe for us in the city, and my brothers commanded me, and now if I have found favor in your eyes, I will go over indeed and I will see my brothers; because of this he has not come to the king's table.

And Saul was exceedingly angry with Jonathan, and said to him, Son of deserting girls, for do I not know that you are a partaker with the son of Jesse to your shame and to the shame of your mother's uncovering? For all the days that the son of Jesse lives upon the earth, your kingdom will not be established; now therefore send and take the young man, because he is a son of death. And Jonathan answered Saul, Why should he die? What has he done? And Saul lifted the spear against Jonathan to kill him, and Jonathan knew that this evil had been determined by

his father to kill David. And Jonathan leaped up from the table in angry wrath, and he did not eat bread on the second day of the month, because he was grieved for David, because his father had determined to harm him.

And it happened in the morning, and Jonathan went out into the field, as he had appointed for the testimony of David, and a little servant was with him. And he said to the young man, Run, find for me the arrows which I throw, and the young man ran, and he threw the arrow, and brought it. And the boy came to the place of the arrow where Jonathan was shooting, and Jonathan cried out after the young man and said, the arrow is there beyond you. And Jonathan cried out after his child, saying, Hurry, hasten, and do not stand. And the child of Jonathan gathered the arrows and brought the arrows toward his lord. and the child knew nothing except Jonathan and David And Jonathan gave his vessels to his boy and said to his boy, Go, enter into the city.

And as the child entered, David arose from the couch and fell upon his face and worshiped him three times, and each kissed his neighbor and each wept with his neighbor until great completion. And Jonathan said to David, Go in peace, and as we both have sworn in the name of the Lord, saying, The Lord will be witness between me and you, and between my descendants and your descendants forever.

21

And David arose and went away, and Jonathan entered into the city.

And David comes to Nob to Abimelech the priest, and Abimelech was amazed at meeting him, and said to him, Why are you alone, and no one is with you? And David said to the priest, The king has given me a command today, and said to me, Let no one know about the matter for which I am sending you, and about which I have instructed you, and I have given strict orders to the young men in the place called God's Faith Phellani Maeimoni. And now if there are five loaves at hand, give into my hand what has been found. And the priest answered David and said, There are not profane loaves by my hand, because only holy loaves are here, if the young men have kept themselves from woman, then he will eat. And David answered the priest and said to him, But we have kept away from women yesterday and the third day. When I went out on the journey, all the young men were purified, and this way is profane, because it shall be made holy today through my vessels.

And Abimelech the priest gave to him the loaves of the presentation, because there were no loaves there, but only the loaves of the face which had been removed from the face of the Lord, to set forth hot bread on the day he took them.

And there was one of the young men of Saul in that day being constrained Neessaran before the Lord, and his name was Doeg the Syrian, tending the mules of Saul.

And David said to Abimelech, See if there is here at your hand a spear or sword, because I have not taken my sword and my weapons in my hand, because the king's word was urgent. And the priest said, Behold the sword of Goliath the foreigner, whom you struck in the valley of Elah, and this was wrapped in a garment. If you will take this, take it for yourself, because there is no other besides this here. And David said, Behold, there is none like it; give it to me.

And he gave it to him, and David arose and fled that day from the face of Saul, and David came to Achish king of Gath. And the servants of Achish said to him, Is not this David the king of the earth? Did not the dancing women sing in response to this one, saying, Saul struck in his thousands, and David in his ten thousands? And David placed the words in his heart, and he feared greatly from the face of Achish king of Gath. And he changed his face before him and pretended on that day, and he drummed upon the doors of the city and was carried in his hands and fell upon the doors of the gate, and his saliva was flowing down upon his beard. And Achish said to his servants, Behold, see a blameworthy man. Why did you bring him to me? Do I not have enough reproaches, that you have brought him in to be reproached before me? This one will not enter into the house.

22

And David went away from there and escaped, and he came to the cave of Adullam. His brothers and his father's house heard about it, and they went down to him there. And all who were in necessity gathered to him, and all who were indebted, and all who were bitter in soul, and he was their leader, and there were with him about four hundred men.

And David went away from there into Mizpah of Moab, and said to the king of Moab, let my father and my mother indeed be with you, until I may know what God will do to me. And he entreated the king of Moab, and they dwelt with him all the days that David was in the stronghold. And Gad the prophet said to David, Do not sit in the stronghold, go, and you will come into the land of Judah. And David went, and came and sat in the city of Sarik.

And Saul heard that David and the men with him had been discovered, and Saul was sitting on the hill by the field in Ramah, and the spear was in his hand, and all his servants were standing by him. And Saul said to his servants standing by him, Hear indeed, sons of Benjamin, if truly the son of Jesse will give fields and vineyards to all of you, and will make all of you commanders of hundreds and commanders of thousands, Because all of you are gathered against me, and there is no one who reveals to my ear when my son makes a covenant with the son of Jesse, and there is no one among you who is concerned

about me and reveals to my ear that my son has stirred up my servant against me as an enemy, as on this day

And Doeg the Syrian, who had been appointed over Saul's mules, answered and said, I have seen the son of Jesse coming to Nob, to Abimelech the son of Ahitub the priest. And he inquired of God for him, and gave provisions to him, and gave to him the sword of Goliath the foreigner.

And the king sent to call Abimelech son of Ahitub and all the sons of his father, the priests in Nob, and they all came to the king. And Saul said, Listen, son of Ahitub, and he said, Here I am; speak, my lord. And Saul said to him, Why have you plotted against me, you and the son of Jesse, to give to him bread and a sword, and to ask God for him, to set him against me as an enemy, as this day? And he answered the king and said, And who among all your servants is as faithful as David, the king's son-in-law, and ruler over all your commands, and glorious in your house? Or have I begun today to inquire of him through God? By no means, let not the king speak a word against his slave and upon the whole house of my father, because your slave knew nothing in all these things, little or great.

And King Saul said, You shall surely die, Abimelech, you and all your father's house. And the king said to those running along and standing by him, Bring near and kill the priests of the Lord, because their hand is with David, and because they knew that he flees, and they did not reveal it to my ear. And the servants of

the king did not wish to bring upon their hands to strike against the priests of the Lord. And the king said to Doeg, You turn back and fall upon the priests, and Doeg the Syrian turned back and killed the priests of the Lord on that day, three hundred and five men, all wearing an ephod. And he struck Nob, the city of the priests, with the edge of the sword, from man to woman, from infant to nursing child, and calf, and donkey, and sheep.

And one son of Abimelech, son of Ahitub, was preserved, and his name was Abiathar, and he fled to David. And Abiathar reported to David that Saul killed all the priests of the Lord. And David said to Abiathar, I knew that on that day, that Doeg the Syrian would report to Saul. I am responsible for the souls of your father's house. Sit with me, do not fear, because wherever I seek a place for my soul, I will also seek for your soul, because you are kept safe by me.

23

And it was reported to David, saying, Behold, the foreigners are fighting in Keilah, and they are plundering and treading down the threshing floors. And David asked through the Lord, saying, Should I go and strike these foreigners? And the Lord said, Go, and you will strike these foreigners, and you will save Keilah. And the men of David said to him, Behold, we are afraid here in Judea, so how will it be if we go to Keilah? Shall we go against the forces of the foreigners? And David inquired again through

the Lord, and the Lord answered him and said to him, Arise and go down to Keilah, because I deliver the foreigners into your hands. And David and the men with him went into Keilah, and he fought the foreigners, and they fled from his face, and he led away their cattle, and struck them a great blow, and David saved the inhabitants of Keilah. And it happened that when Abiathar son of Ahimelech fled to David, he went down with David into Keilah having an ephod in his hand.

And it was reported to Saul that David has come into Keilah, and Saul said, God has delivered him into my hands, because he has shut himself in, having entered into a city of doors and bars. And Saul commanded all the people to go down into war into Keilah, to hold David and his men. And David knew that Saul does not keep silent about his wickedness, and David said to Abiathar the priest, Bring the ephod of the Lord. And David said, Lord, the God of Israel, your servant has heard that Saul seeks to come to Keilah to destroy the city because of me. Will he be shut up? And now, will Saul come down, as your servant heard? Lord, God of Israel, tell your servant. And the Lord said, he will be shut up.

And David arose, and the men with him, about four hundred, and they went out from Keilah, and they went wherever they went, and it was reported to Saul that David had escaped from Keilah, and he gave up coming. And he sat in Maserem in the wilderness in the narrow passes, and he was sitting in the wilderness in the mountain of Ziph, in the parched land, and

Saul was seeking him all the days, and the Lord did not deliver him into his hands. And David saw that Saul was going out to seek David, and David was in the parched mountain in New Ziph.

And Jonathan son of Saul arose and went to David at New, and he strengthened his hands in the Lord. And he said to him, Do not fear, because the hand of Saul my father will not find you, and you will reign over Israel, and I will be second to you, and my father Saul knows this. And both made a covenant before the Lord, and David remained in New, and Jonathan went away to his house.

And the Ziphites went up from the dry land to Saul upon the hill, saying, Behold, is not David hidden among us in Messara, in the narrow passes, in Kainah, in the hill of Hachilah, which is on the right of Jeshimon? And now everything concerning the king's soul for descent, let him come down to us, for they have shut him into the king's hands. And Saul said to them, Blessed are you by the Lord, because you took pains for me. Go and prepare further, and learn the place where his foot will be in haste, there where you said, lest he act craftily. And see and know, and I will go with you, and it will be: if he is upon the earth, I will search for him in all the thousands of Judah.

And the Ziphites rose up and went before Saul, and David and his men were in the wilderness of Maon toward evening on the right of Jeshimon.

And Saul and his men went to seek him, and they reported to David, and he went down to the rock in the wilderness of Maon, and Saul heard, and he pursued after David into the wilderness of Maon. Saul and his men went from one part of the mountain, and David and his men were on another part of the mountain, and David was taking cover to escape from the presence of Saul, and Saul and his men encamped against David and his men to seize them.

And a messenger came to Saul, saying, Hasten and come here, because the foreigners have attacked the land. And Saul turned back from pursuing David and went to meet the foreigners; because of this, that place was called the Rock of Division.

24

And David arose from there and sat in the narrow passes of Engedi. And it happened when Saul returned from pursuing the foreigners, it was reported to him that David was in the wilderness of Engedi. And he took with him three thousand chosen men from all Israel, and went to seek David and his men before Saddaiem. And he came to the sheepfolds by the road, and there was a cave there, and Saul entered to relieve himself, and David and his men were sitting in the inner part of the cave. And the men of David said to him, Behold, this is the day of which the Lord said to you, I will deliver your enemy into your hands, and you will do to him as seems good in your eyes. And

David arose and secretly cut off the corner of Saul's cloak.

And it happened after these things that David's heart struck him because he had taken away the hem of his robe. And David said to his men, The Lord forbid that I should do this thing to my lord, the Lord's anointed, to stretch out my hand against him, because he is the Lord's anointed. And David persuaded his men with words, and he did not allow them to rise up and kill Saul, and Saul arose and went down the way.

And David arose after him out of the cave, and David cried out after Saul, saying, My lord king! And Saul looked behind him, and David bowed his face upon the earth and worshiped him.

And David said to Saul, Why do you hear the words of the people, saying, Behold, David seeks your soul? Behold, in this day your eyes have seen how the Lord delivered you today into my hands in the cave, and I did not wish to kill you, and I spared you, and I said, I will not bring my hand upon my lord, because this is the Lord's anointed. And behold, the hem of your robe is in my hand. I have removed the hem, and I did not kill you. Know and see today that there is no evil in my hand, nor impiety and transgression, and I have not sinned against you, and yet you bind my soul to take it. May the Lord judge between me and you, and may the Lord avenge you, but my hand will not be upon you. As the ancient parable says, transgression will go out from the lawless, and my hand will not be upon you. And now after whom do you go out, king of Israel? Whom do you pursue?

A dead dog and a single flea? May the Lord become judge between me and you, may the Lord see and judge my case, and deliver me from your hand.

And it happened, as David finished speaking these words to Saul, that Saul said, Is this your voice, my child David? And Saul lifted his voice and wept. And Saul said to David, You are more righteous than me, because you have repaid me with good things, but I have repaid you with evils. And you have told me today the good things which you did to me, how the Lord shut me into your hands today, and you did not kill me. And that if someone would find his enemy in distress, and should send him away in a good way, and the Lord shall pay him good things, as you have done today. And now behold, I know that you will surely reign, and the kingdom of Israel will stand in your hand. And now swear to me in the Lord that you will not destroy my seed after me, nor blot out my name from my father's house. And David swore to Saul, and Saul went away into his place, and David and his men went up into the narrow place of Messera.

25

And Samuel died, and all Israel gathered together and mourned him, and they buried him in his house in Armathaim, and David arose and went down into the wilderness of Maon.

And there was a man in Maon, and his flocks were in Carmel,

and the man was exceedingly great, and this man had three thousand flocks and a thousand goats, and it happened while he was shearing his flock in Carmel. And the name of the man was Nabal, and the name of his wife was Abigail, and his wife was good in understanding and exceedingly good in form, and the man was hard and wicked in his pursuits, and the man was churlish. And David heard in the wilderness that Nabal the Carmelite was shearing his flock. And David sent ten young men, and said to the young men, Go up to Carmel and go to Nabal, and greet him in my name in peace, And you will say these things: In due season, may you be well and your house, and may all that is yours be well.

And now behold, I have heard that your shepherds are shearing for you now, the ones who were with us in the wilderness, and we did not prevent them, and we did not command them anything all the days they were in Carmel. Ask your young men and they will declare to you, and let your young men find favor in your eyes, because we have come upon a good day. Give indeed what your hand finds to your son David.

And the young men come and speak these words to Nabal, according to all these words in the name of David, and he jumped up. And Nabal answered David's servants and said, Who is David, and who is the son of Jesse? Today the slaves turning away each from the face of his lord are multiplied. And shall I take my loaves and my wine and my sacrifices which I have offered to my shearers of the sheep, and give them to men

whom I do not know where they are from? And David's young men turned back to their way, and they returned and came, and reported to David according to these words. And David said to his men, Let each man gird his sword, and they went up after David, about four hundred men, and the two hundred sat with the baggage.

And one of the young men reported to Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to bless our lord, and he turned aside from them. And the men were very good to us; they did not hinder us, nor did they command us anything all the days we were among them. And while we were in the field, they were as a wall about us both night and day, all the days which we were beside them shepherding the flock. And now know and see what you will do, because the evil has been completed against our lord and against his house, and this son is a plague, and it is not possible to speak to him.

And Abigail hastened and took two hundred loaves, and two vessels of wine, and five sheep prepared, and five ephahs of roasted barley, and one homer of raisins, and two hundred fig cakes, and placed them upon the donkeys. And she said to her young men, Go before me, and behold, I am coming after you, but she did not report it to her husband. And it happened, as she had mounted upon the donkey and was descending in the shelter of the mountain, that behold, David and his men were descending to meet her, and she met them. And David said,

Perhaps it was unjust that I guarded all his possessions in the wilderness, and we did not command anyone to take anything from all that was his, and yet he has repaid me evil instead of good. May God do these things to David and add these things, if I leave remaining until morning one urinating toward a wall from all of Nabal's.

And Abigail saw David, and she hurried and dismounted from the donkey, and fell before David upon her face, and bowed down to him to the ground. She fell at his feet and said, Upon me, my lord, is my guilt. Let your servant indeed speak in your ears, and hear the words of your servant. Let not my lord indeed place his heart upon this plague man, because according to his name he is, Nabal is his name, and folly is with him, and I your slave did not see the young men of my lord which you sent.

And now my lord, as the Lord lives and as your soul lives, just as the Lord prevented you from coming into innocent blood and from saving your hand for yourself, so now may your enemies and those seeking evils against my lord become as Nabal. And now take this blessing which your slave has brought to my lord, and you will give it to the young men standing by my lord. Take up the transgression of your slave, because the Lord will surely make a faithful house for my lord, because the Lord fights my lord's war, and wickedness will never be found in you. And a man will arise pursuing you and seeking your soul, and the soul of my lord will be bound in the bond of life from the Lord God, and you will sling the soul of your enemies in the midst of the

sling. And it will be when the Lord does for my lord all the good things he spoke concerning you, and commands you as leader over Israel, And this will not be an abomination and stumbling block to you for my lord, pouring out innocent blood freely, and saving hand for my lord, and may the Lord do good to my lord, and you shall remember your slave to do good to her.

And David said to Abigail, Blessed is the Lord, the God of Israel, who sent you today to meet me, And blessed is your manner, and blessed are you who prevented me today in this from coming into bloodshed, and saved my hand for me. Except that the Lord God of Israel lives, who prevented you today from harming yourself, because if you had not hurried and come to meet me, then I said there would not be left to Nabal until the morning light one who urinates against a wall. And David took from her hand all that she had brought to him, and said to her, Go up in peace to your house. See, I have heard your voice, and I have accepted you.

And Abigail came to Nabal, and behold, he had a feast in his house like the feast of a king, and the heart of Nabal was good upon him, and he himself was exceedingly drunk, and she reported to him no word, little or great, until the light of the morning. And it happened in the morning, when Nabal woke up from the wine, that his wife reported these words to him, and his heart died within him, and he became like stone.

And it happened after about ten days that the Lord struck Nabal,

and he died. And David heard, and said, Blessed be the Lord, who judged the judgment of my reproach from the hand of Nabal, and spared his slave from the hand of evils, and the Lord turned back the wickedness of Nabal upon his own head. And David sent and spoke concerning Abigail, to take her for himself as a wife.

And the servants of David came to Abigail at Carmel, and they spoke to her, saying, David sent us to you, to take you to him as a wife. And he arose and bowed down upon the earth upon his face, and said, Behold, your slave is a maidservant to wash the feet of your servants. And Abigail arose, and mounted upon the donkey, and five girls followed her, and she went after the servants of David, and became to him a wife. And David took Ahinoam from Jezreel, and both were wives to him. And Saul gave Michal his daughter, the wife of David, to Palti the son of Amish, who was from Rommah.

26

And the Ziphites come from the dry land to Saul into the hill, saying, Behold, David is hiding with us in the hill of Hachilah, before Jeshimon. And Saul arose and came down into the wilderness of Ziph, and with him three thousand chosen men out of Israel, to seek David in the wilderness of Ziph. And Saul encamped in the hill of Hachilah which is before Jeshimon by the road, and David remained in the wilderness, and David saw

that Saul had come after him into the wilderness. And David sent spies and learned that Saul had come prepared from Keilah.

And David arose secretly and entered into the place where Saul was sleeping there, and there was Abner son of Ner his commander in chief, and Saul was sleeping in the camp, and the people were encamped around him. And David answered and said to Abimelech the Hittite and to Abishai son of Zeruiah, brother of Joab, saying, Who will enter with me to Saul into the camp? And Abishai said, I will enter with you.

And David and Abishai entered into the camp by night, and behold, Saul was sleeping in the camp, and his spear was driven into the ground near his head, and Abner and his men were sleeping around him. And Abishai said to David, The Lord has delivered your enemy into your hands today, and now I will strike him to the ground with the spear once, and I will not need to strike twice. And David said to Abishai, Do not humble him, because who will lay his hand upon the Lord's anointed and be acquitted? And David said, As the Lord lives, the Lord will strike him, or his day will come and he will die, or he will go down into war and perish. By no means should I raise my hand against the Lord's anointed; now take the spear from his head and the flask of water, and let us go away by ourselves. And David took the spear and the flask of water from his headrest, and they went away by themselves, and there was no one seeing, and there was no one knowing, and there was no one waking, all sleeping, because amazement of the Lord fell upon them.

And David crossed to the other side, and stood upon the summit of the mountain from afar, and great was the distance between them. And David summoned the people, and spoke to Abner, saying, Will you not answer, Abner? And Abner answered and said, Who are you that is calling? And David said to Abner, Are you not a man? And who is like you in Israel? And why do you not guard your lord the king? Because one of the people entered to destroy your lord the king. And this word which you have done is not good. As the Lord lives, you are sons of death, you who are guarding the king your lord, the Lord's anointed. And now see indeed, where is the king's spear and the cruse of water that were at his head?

And Saul recognized David's voice and said, Is this your voice, my child David? And David said, Your slave, my lord the king. And he said, Why does the lord pursue his slave for this? What have I done wrong? And what wrongdoing was found in me? And now let my lord the king hear the word of his slave: if God stirs you up against me, let him smell your sacrifice; and if sons of men, cursed are these before the Lord, because they have cast me out today from being established in the inheritance of the Lord, saying, Go, serve other gods. And now may my blood not fall upon the land opposite the face of the Lord, because the king of Israel has come out to seek my soul, as the night owl pursues in the mountains.

And Saul said, I have sinned. Return, my child David, because I will not harm you, since my life was precious in your eyes.

Today I have acted foolishly and I have been exceedingly ignorant. And David answered and said, Behold the spear of the king, let one of the young men pass over and let him take it. And the Lord will return to each according to his righteousness and his faith, as the Lord delivered you today into my hands, and I was not willing to bring my hand upon the Lord's anointed. And behold, as your soul was magnified today in my eyes, thus may my soul be magnified before the Lord, and may he cover me, and he will deliver me out of all affliction. And Saul said to David, Blessed are you, my child, and you will indeed do great things, and you will indeed prevail. And David went away on his way, and Saul returned to his place.

27

And David said in his heart, saying, Now I will be delivered in one day into the hands of Saul, and there is nothing good for me unless I escape into the land of the foreigners, and Saul will cease from seeking me in every border of Israel, and I will be saved from his hand. And David arose, and the six hundred men who were with him, and he went to Achish son of Ammach, king of Gath. And David sat with Achish, he and each of his men and his household, and David and both his wives, Ahinoam the Jezreelitess and Abigail the wife of Nabal the Carmelite. And it was reported to Saul that David had fled to Gath, and he no longer continued to seek him.

And David said to Achish, If indeed your slave has found favor in your eyes, let them give me a place in one of the cities in the countryside, and I will dwell there, and why should your slave sit in the royal city with you? And he gave him Ziklag in that day; because of this, Ziklag has belonged to the king of Judea until this day. And the number of days that David stayed in the territory of the foreigners was four months.

And David and his men were going up, and they attacked all the Geshurites and the Amalekites, and behold the land was inhabited from the fortified places belonging to Gelampsour until the land of Egypt. And he struck the land, and did not keep alive man or woman, and they took flocks and herds and donkeys and camels and clothing, and they returned and came to Achish. And Achish said to David, Upon whom did you make a raid today? And David said to Achish, Against the South of Judea and against the South of Jesmega and against the South of the Kenizzite. And I kept alive neither man nor woman to bring into Gath, saying, Lest they report to Gath against us, saying, These things David does. And this was his practice all the days which David dwelt in the country of the Philistines. And David was trusted by Achish exceedingly, saying, He has made himself odious among his people in Israel, and he will be my slave forever.

And it happened in those days that foreigners gathered together in their camps to go out to fight with Israel, and Achish said to David, You will certainly know that you will go out into war with me, you and your men. And David said to Achish, Thus now you will know what your servant will do, and Achish said to David, Thus I will make you chief bodyguard for all time.

And Samuel died, and all Israel mourned him, and they buried him in Armathaim, in his own city. And Saul removed the mediums and the wizards from the land. And the foreigners gather together, and they come and encamp at Shunem, and Saul gathers together all the men of Israel, and they encamp at Gilboa. And Saul saw the camp of the foreigners, and he was afraid, and his heart was greatly dismayed. And Saul inquired of the Lord, and the Lord did not answer him, either by dreams or by Urim or by prophets.

And Saul said to his servants, Seek for me a woman medium, and I will go to her, and I will seek through her, and his servants said to him, Behold, a woman medium in Endor.

And Saul disguised himself and put on other garments, and he went with two men, and they came to the woman at night, and he said to her, Divine for me by the familiar spirit, and bring up to me whomever I say to you. And the woman said to him, Behold, you surely know what Saul has done, how he destroyed the mediums and the soothsayers from the land, so why are you ensnaring my soul to kill it? And Saul swore to her, saying, As the

Lord lives, no injustice will befall you in this matter. And the woman said, Whom shall I bring up to you? And he said, Bring up Samuel to me.

And the woman saw Samuel, and cried out with a great voice, and the woman said to Saul, Why have you deceived me? And you are Saul. And the king said to her, Do not fear, tell what you have seen, and the woman said to him, I have seen gods ascending out of the earth. And he said to her, What did you see? And she said to him, An upright man ascending out of the earth, and he is wearing a cloak. And Saul knew that this was Samuel, and he bowed down with his face upon the earth, and he worshiped him.

And Samuel said, Why have you disturbed me by making me come up? And Saul said, I am exceedingly afflicted, and the foreigners are waging war against me, and God has departed from me, and has not answered me anymore either through the prophets or in dreams, and now I have called you to make known to me what I should do. And Samuel said, Why do you ask me, when the Lord has departed from you and has become with your neighbor? And the Lord has done to you as the Lord spoke through me, and the Lord will tear your kingdom from your hand and will give it to your neighbor David. Because you did not hear the voice of the Lord, and you did not execute his angry wrath in Amalek, because of this the Lord has done this thing to you on this day. And the Lord will deliver Israel with you into the hands of foreigners, and tomorrow you and your

sons with you will fall, and the Lord will give the camp of Israel into the hands of foreigners.

And Saul hurried and fell from standing upon the earth, and he feared exceedingly at the words of Samuel, and there was no strength still in him, for he had not eaten bread the whole day and the whole night. And the woman came to Saul and saw that he was exceedingly troubled, and said to him, Behold, your servant has listened to your voice, and I have put my soul in my hand, and I have listened to the words which you spoke to me. And now hear indeed the voice of your slave, and I will set before you a morsel of bread, and eat, and you will have strength, because you are going on your way. And he did not wish to eat, and his servants and the woman were trying to compel him, and he heard their voice, and he arose from the earth, and sat upon the chair. And the woman had a fattened heifer in the house, and she hurried and sacrificed it, and took flour and kneaded it, and baked unleavened bread, And she brought it before Saul and before his servants, and they ate, and they rose up and went away that night.

29

And the foreigners gathered together all their camps into Aphek, and Israel encamped in Aedor, the one in Jezreel. And the satraps of the foreigners were marching past in hundreds and thousands, and David and his men were marching past in the

rear with Achish. And the satraps of the foreigners said, Who are these passing through? And Achish said to the generals of the foreigners, Is not this David the slave of Saul king of Israel? He has been with us days, this second year, and I have found nothing in him from the day he fell to me and until this day. And the generals of the foreigners were grieved at him, and they said to him, Send the man away, and let him return to his place where you appointed him, and let him not come with us into the war, and let him not become a traitor to the camp. And how will this man be reconciled to his lord? Will it not be with the heads of those men? Is not this David, of whom they sang in choruses, saying, Saul has struck his thousands, and David his ten thousands?

And Achish called David and said to him, As the Lord lives, you are upright and good in my eyes, and your going out and your coming in with me in the camp, and I have not found any wickedness against you from the day you came to me until today, but in the eyes of the satraps you are not good. And now return and go in peace, and do not do wickedness in the eyes of the satraps of the foreigners.

And David said to Achish, What have I done to you, and what have you found against your servant from the day I came before you until this day, that I may not go and fight the enemies of my lord the king?

And Achish answered David, I know that you are good in my

eyes, but the satraps of the foreigners say, He will not come with us into war. And now rise up early in the morning, you and the servants of your lord who have come with you, and go to the place where I have appointed you, and do not set a plague word in your heart, because you are good before me, and rise early on the way and let it shine to you, and go.

And David himself rose early with his men to go away and guard the land of the foreigners, and the foreigners went up to fight against Jezreel.

30

And it happened when David and his men entered Ziklag on the third day, that Amalek had attacked the South and Ziklag, and had struck Ziklag and burned it with fire. And the women and all in it from small to great they did not put to death, man and woman, but they took captive, and they went away on their way.

And David and his men came into the city, and behold it had been burned with fire, and their wives and their sons and their daughters had been taken captive. And David and his men lifted their voice, and wept until there was no strength left in them to weep. And both the wives of David were taken captive, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed, because the people spoke of stoning him, for the soul of each one of all the people was bitter

over his sons and his daughters, and David was strengthened in the Lord his God.

And David said to Abiathar the priest, son of Ahimelech, Bring the ephod. And David asked through the Lord, saying, Should I pursue after this raiding party? Will I overtake them? And he said to him, Pursue, because you will surely overtake them, and you will certainly rescue. And David himself went with his six hundred men, and they came to the torrent of Bosor, and the rest stood. And he pursued with four hundred men, but two hundred men remained behind who sat beyond the torrent of Bosor.

And they find an Egyptian man in a field, and they take him and lead him to David, and they give him bread and he ate, and they gave him water to drink. And they gave him a piece of fig cake and he ate, and his spirit was restored in him, because he had not eaten bread and had not drunk water for three days and three nights. And David said to him, Whose are you, and from where are you? And the Egyptian boy said, I am a slave of an Amalekite man, and my lord left me behind, because I fell ill three days ago. And we attacked the South of the Cherethites, and the parts of Judea, and the South of Caleb, and we burned Ziklag with fire. And David said to him, Will you bring me down upon this raiding party? And he said, Swear to me by God not to kill me and not to hand me over into the hands of my lord, and I will bring you down upon this raiding party.

And he brought him down there, and behold, these were scattered upon the face of all the earth, eating and drinking and celebrating with all the great spoils which they took from the land of the foreigners and from the land of Judah. And David came upon them and struck them from dawn until evening and the next day, and not a man of them was saved, except four hundred young men who had mounted the camels and fled. And David took away all which the Amalekites took, and he delivered both his wives. And nothing was missing to them from the least to the greatest, from the spoils to sons and daughters, and to all which they had taken from them, and David recovered everything. And he took all the flocks and the herds and led them away before the spoils, and concerning those spoils it was said, These are the spoils of David.

And David comes to the two hundred men who were left behind from going after David, and he had seated them at the torrent of Bosor. They went out to meet David and to meet the people who were with him, and David brought them to the people, and they asked him about his welfare.

And every plague and wicked man of the warriors who had gone with David answered and said, Because they did not pursue with us, we will not give to them from the spoils which we took, but only each man his wife and his children—let them be taken away and let them depart. And David said, You shall not do thus, after the Lord delivered to us and guarded us, and the Lord delivered the raiding party that came upon us into our

hands. And who will listen to these words of yours? For they are no less than us, because as the portion of the one who goes down to battle, so shall be the portion of the one who stays with the baggage; they shall share alike. And it happened from that day and onward, and it became a command and an ordinance for Israel until today.

And David came into Ziklag and sent to the elders of Judah some of the spoils and to his neighbors, saying, behold, from the spoils of the enemies of the Lord to those in Beth zur, and to those in Ramah of the South, and to those in Gether, and to the ones in Aroer, and to the ones in Ammadi, and to the ones in Saph, and to the ones in Eshthe, and to those in Carmel, and to those in the cities of Jeremeel, and to those in the cities of the Kenizzite, and to those in Jarmuth, and to those in Beersheba, and to those in Nombe, and to those in Hebron, and all the places which David passed through there, he and his men.

31

And the foreigners were waging war upon Israel, and the men of Israel fled from the face of the foreigners, and they fell wounded on Mount Gilboa. And the foreigners joined battle with Saul and his sons, and the foreigners struck Jonathan, and Aminadab, and Melchishua the son of Saul. And the war weighs heavily upon Saul, and the archers, men with bows, find him, and he was wounded in the abdomen. And Saul said to the one carrying his

vessels, Draw your sword and thrust me through with it, lest these uncircumcised come and pierce me and mock me. But the one bearing his vessels did not wish to, because he feared exceedingly, and Saul took the sword and fell upon it. And the one bearing his vessels saw that Saul had died, and he also fell upon his sword, and died with him. And Saul died, and his three sons, and his armor-bearer, on that day together.

And the men of Israel who were beyond the valley and those beyond the Jordan saw that the men of Israel had fled and that Saul and his sons had died, and they abandoned their cities and fled, and the foreigners came and dwelt in them.

And it happened the next day that the foreigners came to strip the dead, and they found Saul and his three sons fallen upon the mountains of Gilboa.

And they turned him over and stripped off his armor and sent them throughout the land of the foreigners, proclaiming the good news to their idols and to the people. And they dedicated his vessels in the Astarteum, and they fastened his body on the wall of Beth-shan.

And the inhabitants of Jabesh of Gilead hear what the foreigners did to Saul. And all the men of strength rose up, and they went the whole night, and they took the body of Saul and the body of Jonathan his son from the wall of Beth-sham, and they brought them into Jabesh, and they burned them there. And they take

their bones and bury them by the field in Jabesh, and they fast seven days.

2 Samuel

1

And it happened after Saul died that David returned from striking the Amalekites, and David remained in Ziklag two days. And it happened on the third day that a man came from the camp of Saul's people, and his garments were torn, and earth was upon his head, and it happened when he came to David that he fell upon the earth and bowed down to him.

And David said to him, From where do you come? And he said to him, I have been saved from the camp of Israel. And David said to him, What is this word? Tell me. And he said, The people fled from the war, and many of the people have fallen and died, and Saul and Jonathan his son died.

And David said to the young man reporting to him, How do you know that Saul and Jonathan his son have died? And the boy reporting to him said, By chance I fell upon the mountain

Gilboa, and behold, Saul was leaning upon his spear, and behold, the chariots and the horsemen joined him. And he looked behind him, and he saw me, and he called me, and I said, Behold, I am here. And he said to me, Who are you? and I said, I am an Amalekite. And he said to me, Stand over me and kill me, for terrible darkness has seized me, yet all my soul is still in me. And I stood over him and put him to death, because I knew that he would not live after his fall, and I took the crown upon his head and the bracelet upon his arm, and I have brought them to my lord here.

And David seized his garments and tore them, and all the men with him tore their garments. And they lamented and wept and fasted until evening for Saul and for Jonathan his son and for the people of Judah and for the house of Israel, because they were struck by the sword.

And David said to the young man reporting to him, From where are you? And he said, I am the son of a sojourner, an Amalekite man.

And David said to him, How did you not fear to lay your hand upon the Lord's anointed to destroy him? And David called one of his young men and said, Approach and strike him down, and he struck him, and he died. And David said to him, Your blood is upon your head, because your mouth answered against you, saying, I killed the Lord's anointed.

And David lamented this lamentation upon Saul and upon Jonathan his son. And he said to teach the sons of Judah; behold, it is written in the book of the upright.

Set up a monument, Israel, for the dead upon your heights—the wounded. How the mighty have fallen! Do not declare it in Gath, and do not proclaim good news in the streets of Ashkelon, lest the daughters of foreigners rejoice, lest the daughters of the uncircumcised exult. O mountains in Gilboa, let not dew come down nor rain upon you, nor fields of firstfruits, because there the shield of the mighty was cast away, the shield of Saul was not anointed with oil. From the blood of the wounded and from the fat of the mighty, the bow of Jonathan did not turn away empty, and the sword of Saul did not return empty. Saul and Jonathan, beloved and beautiful, were not separated, comely in their life, and in their death they were not separated, swifter than eagles and stronger than lions. Daughters of Israel, weep for Saul, who clothed you in scarlet with your adornment, who brought up golden ornament upon your garments. How the mighty have fallen in the midst of war, Jonathan wounded upon your heights! I grieve for you, my brother Jonathan. You were exceedingly beautiful to me; your love to me was wonderful beyond the love of women. How the mighty have fallen, and the weapons of war have perished!

2

And it happened after these things that David asked the Lord, saying, Should I go up into one of the cities of Judah? And the Lord said to him, Go up. And David said, Where should I go up? And he said, Into Hebron. And David went up there into Hebron, and both his wives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite, And the men with him, each with his household, lived in the cities of Hebron.

And men of Judea come and anoint David there to reign over the house of Judah. And they reported to David, saying that the men of Jabesh of Gilead buried Saul. And David sent messengers to the leaders of Jabesh of Gilead, and David said to them, Blessed are you to the Lord, because you did this mercy upon your lord, upon Saul the anointed of the Lord, and you buried him and Jonathan his son. And now may the Lord show mercy and truth with you, and indeed I will do this good thing with you, because you did this thing. And now let your hands be strengthened, and become mighty sons, because your lord Saul has died, and indeed the house of Judah has anointed me king over itself.

And Abner son of Ner, commander in chief of Saul, took Ishbosheth son of Saul and brought him up out of the camp into Mahanaim. And he made him reign over Gilead, and over Thasir, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ishbosheth son of Saul was forty years old when he began to reign over Israel, and he reigned two years, except for the house of Judah, who followed David.

And the time that David reigned in Hebron over the house of Judah was seven years and six months.

And Abner son of Ner went out, and the servants of Ishbosheth son of Saul, from Mahanaim to Gibeon. And Joab son of Zeruiah and the servants of David went out from Hebron, and they met them at the spring of Gibeon at the same place, and they sat, these upon the spring on one side and these upon the spring on the other side. And Abner said to Joab, Let the young men arise indeed and let them play before us, and Joab said, Let them arise. And they rose up and passed by in number: twelve of the servants of Benjamin of Ishbosheth son of Saul, and twelve of the servants of David. And each seized the head of his neighbor with the hand, and his sword went into the side of his neighbor, and they fell together, and the name of that place was called the portion of the conspirators, which is in Gibeon. And it happened the war was very hard in that day, and Abner and the men of Israel stumbled before the servants of David. And there were three sons of Zeruiah: Joab, and Abishai, and Asahel, and Asahel was swift of foot, like a gazelle in the field.

And Asahel pursued after Abner, and he did not turn aside to go to the right nor to the left from behind Abner. And Abner looked behind him, and said, Are you Asahel? And he said, I am. And Abner said to him, Turn aside to the right or to the left, and seize for yourself one of the young men, and take for yourself his armor, but Asahel was not willing to turn aside from behind him. And Abner said again to Asahel, Turn aside from me, so

that I will not strike you to the ground, and how shall I lift my face toward Joab? And where are these things? Turn back to Joab your brother. But he did not wish to depart, and Abner struck him with the butt of the spear upon the groin, and the spear went through from behind him, and he fell there and died beneath it, and it happened that all who came to the place where Asahel had fallen and died there stood still. And Joab and Abishai pursued Abner, and the sun was setting, and they came to the hill of Ammon, which is before Ai, by the way of the wilderness of Gibeon.

And the sons of Benjamin gathered together behind Abner, and they formed one company, and they stood on the top of a hill. And Abner called Joab and said, Will the sword devour forever? Or do you not know that it will be bitter in the end? And how long will you not tell the people to turn back from pursuing our brothers? And Joab said, As the Lord lives, if you had not spoken, the people would have gone up from early morning, each one after his brother. And Joab blew the trumpet, and all the people withdrew, and they did not pursue after Israel, and they did not continue to fight.

And Abner and his men went away into the west the whole of that night, and they crossed the Jordan, and they went through the whole ravine, and they came into the camp. And Joab returned from behind Abner and gathered together all the people, and there were counted of the servants of David nineteen men. and Asahel. And the servants of David struck of

the sons of Benjamin, of the men of Abner, three hundred and sixty men from him.

And they took up Asahel, and they buried him in the tomb of his father in Bethlehem, and Joab and the men with him went the whole night, and it dawned on them in Hebron.

3

And it happened that the war lasted long between the house of Saul and the house of David, and the house of David grew stronger and stronger, while the house of Saul grew weaker and weaker. And sons were born to David in Hebron, and his firstborn was Amnon of Ahinoam the Jezreelitess. And his second was Dalouia of Abigail the Carmelian, and the third, Absalom son of Maachah daughter of Talmai king of Gessir. And the fourth was Orniah, son of Haggith, and the fifth was Shephatiah of Abital. And the sixth, Ietheram, of Aigal the wife of David; these were born to David in Hebron.

And it happened that while the war was between the house of Saul and the house of David, Abner was holding the house of Saul. And Saul had a concubine, Rizpah daughter of Iol, and Ishbosheth son of Saul said to Abner, Why have you gone in to my father's concubine? And Abner was exceedingly angry concerning this matter with Ishbosheth. And Abner said to him, Am I a dog's head? I have shown mercy today to the house of

Saul your father, and concerning his brothers and concerning his acquaintances, and I have not defected to the house of David, yet you seek against me for the injustice concerning a woman today? May God do these things to Abner and add these things to him, because as the Lord swore to David, so I will do to him on this day. to remove the kingdom from the house of Saul, and to raise up the throne of David over Israel and over Judah from Dan to Beersheba. And Ishbosheth was not able to answer Abner a word, because he feared him.

And Abner sent messengers to David at Thaelam where he was, immediately, saying, Make your covenant with me, and behold my hand is with you to return to you all the house of Israel. And David said, Very well, I will make a covenant with you, except I ask one thing from you: you will not see my face if you do not bring Michal, daughter of Saul, when you come to see my face. And David sent messengers to Ishbosheth son of Saul, saying, Give back to me my wife Michal, whom I took for a hundred foreskins of foreigners. And Ishbosheth sent and took her from her man, from Phaltiel son of Sellis. And her man was going with her, weeping after her until Barakim, and Abner said to him, Go, return, and he turned back.

And Abner said to the elders of Israel, saying, Yesterday and the day before you were seeking David to reign over you. And now do this, because the Lord spoke about David, saying, By the hand of my servant David I will save Israel from the hand of the foreigners, and from the hand of all their enemies. And Abner

spoke in the ears of Benjamin, and Abner went to speak in the ears of David in Hebron all things that pleased in the eyes of Israel and in the eyes of the house of Benjamin. And Abner came to David at Hebron with his twenty men, and David made a feast for Abner and for the men with him. And Abner said to David, I will indeed arise and go and gather all Israel to my lord the king, and I will make a covenant with him, and you will reign over all that your soul desires. And David sent Abner away, and he went in peace.

And behold, the servants of David and Joab arrived from the expedition, and they carried many spoils with themselves, and Abner was not with David in Hebron because he had sent him away, and he had departed in peace. And Joab and all his army came, and it was reported to Joab, saying, Abner son of Ner has come to David, and he has sent him away, and he went away in peace. And Joab entered to the king and said, What is this you have done? Behold, Abner came to you. Why have you sent him away so that he has departed in peace? Or do you not know the wickedness of Abner son of Ner, that he came to deceive you, and to know your departure and your entrance, and to know all that you do?

And Joab returned from David, and he sent messengers after Abner, and they brought him back from the well of Sira, and David did not know. And he returned Abner to Hebron, and Joab turned him aside from the side of the gate to speak to him, lying in wait, and struck him there in the groin, and he died in the

blood of Asahel, the brother of Joab.

And David heard after these things, and said, Innocent am I and my kingdom before the Lord, even until the age, from the blood of Abner son of Ner. Let them come down upon the head of Joab and upon all the house of his father, and let there not fail from the house of Joab one with a discharge, a leper, one holding a staff, one falling by the sword, and one lacking bread. But Joab and Abishai his brother were watching Abner, because he had killed their brother Asahel at Gibeon in the war.

And David said to Joab and to all the people with him, Tear your garments, gird yourselves with sackcloth, and lament before Abner. And King David went after the bed. And they buried Abner in Hebron, and the king lifted his voice and wept upon his tomb, and all the people wept for Abner.

And the king lamented upon Abner, and said, Shall Abner die according to the death of Nabal? Your hands were not bound, your feet were not in fetters. You did not bring as Nabal; before sons of injustice you fell, and all the people were gathered to weep for him. And all the people came to make David eat bread while it was still day, and David swore, saying, May God do these things to me and may he add these things: I will not taste bread or anything at all until the sun sets. And all the people knew, and all that the king had done before the people pleased them. And all the people and all Israel knew in that day, that it did not come from the king to put to death Abner son of Ner.

And the king said to his servants, Do you not know that a great leader has fallen this day in Israel? And that I am a kinsman today, and appointed by the king; but these men, the sons of Zeruiah, are too hard for me. May the Lord repay the one doing evil according to his wickedness.

4

And Ishbosheth son of Saul heard that Abner son of Ner had died in Hebron, and his hands were weakened, and all the men of Israel were dismayed. And two men leading bands under Ishbosheth son of Saul, the name of the one was Baanah, and the name of the second was Rechab, sons of Rimmon the Beerothite from the sons of Benjamin, because Beeroth was reckoned to the sons of Benjamin, And the Beerothites fled into Gittaim, and were there dwelling as strangers until this day.

Jonathan son of Saul had a son who was lame in his feet. He was five years old when the news of Saul and Jonathan came from Jezreel, and his nurse took him up and fled. And it happened in her haste to flee that he fell and became lame, and his name was Mephibosheth.

And the sons of Remmon the Beerothite, Rechab and Baanah, went and entered in the heat of the day into the house of Ishbosheth, and he was sleeping in the bed of midday. And behold, the doorkeeper of the house was winnowing wheat, and

she nodded and fell asleep, and Rechab and Baanah the brothers slipped in. And they entered the house, and Ishbosheth was sleeping on his bed in his bedroom, and they struck him and killed him and removed his head, and they took his head and went away by the western route the whole night.

And they brought the head of Ishbosheth to David into Hebron, and said to the king, Behold the head of Ishbosheth son of Saul your enemy, who sought your soul, and the Lord gave to the lord king vengeance of his enemies, as this day, from Saul your enemy and from his seed.

And David answered Rechab and Baanah his brother, sons of Remmon the Beerothite, and said to them, As the Lord lives, who redeemed my soul from all affliction, the one having reported to me that Saul has died, And he was like one bringing good news before me, and they seized him and I killed him in Ziklag, though it was necessary for me to give him a reward for good news. And now wicked men have killed a just man in his house upon his bed, and now I will seek out his blood from your hand, and I will destroy you from the earth. And David commanded his young men, and they killed them, and cut off their hands and their feet, and hung them upon the spring in Hebron, and they buried the head of Ishbosheth in the tomb of Abner son of Ner.

And all the tribes of Israel came to David at Hebron, and they said to him, Behold, we are your bone and your flesh. And yesterday and the day before, when Saul was king over us, you were the one leading out and leading in Israel, and the Lord said to you, you will shepherd my people Israel, and you will be a leader over my people Israel. And all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the Lord, and they anointed David as king over all Israel. David was thirty years old when he began to reign, and he reigned forty years. He reigned seven years and six months in Hebron over Judah, and he reigned thirty-three years over all Israel and Judah in Jerusalem.

And David and his men went away into Jerusalem to the Jebusite dwelling in the land, and it was said to David, You will not enter here, because the blind and the lame stood against him, saying, David will not enter here. And David captured the region of Zion, this is the city of David. And David said that day, Everyone striking a Jebusite, let him attack with the dagger both the lame and the blind and those hating the soul of David. Because of this they will say, The blind and the lame shall not enter into the house of the Lord. And David sat in the stronghold, and this city was called the City of David, and he built the city around from the citadel and his house. And David was traveling through, going and becoming great, and the Lord almighty was with him.

And Hiram king of Tyre sent messengers to David, and cedar wood, and craftsmen of wood, and craftsmen of stones, and they

built a house for David. And David knew that the Lord prepared him as king over Israel, and that his kingdom was exalted because of his people Israel.

And David took still more wives and concubines from Jerusalem, after he came from Hebron, and still more sons and daughters were born to David. And these are the names of those born to him in Jerusalem: Shammua, and Shobab, and Nathan, and Solomon, Ebear, Elisoue, Naphek, and Iephies, and Elishama, and Elidae, and Eliphalat,

And the foreigners heard that David had been anointed king over Israel, and all the foreigners went up to seek David, and David heard, and he went down into the region. And the foreigners arrived, and they engaged in battle in the valley of the Titans.

And David asked the Lord, saying, Should I go up against the foreigners, and will you hand them over into my hands? And the Lord said to David, Go up, because I will surely deliver the foreigners into your hands. And David came from the upper breaches and struck down the foreigners there, and David said, The Lord has broken through the foreign enemies before me, as waters break through. Because of this, that place was called Above the breaches. And they left their gods there, and David and the men with him took them.

And the foreigners continued to go up, and they engaged in

battle in the valley of the Titans. And David inquired of the Lord, and the Lord said, You shall not go up to meet them; turn away from them, and you shall come upon them near the place of weeping. And it will be when you hear the sound of marching from the grove of weeping, then you will go down to them, because then the Lord will go out before you to strike down the foreigners in battle. And David did as the Lord commanded him, and struck the foreigners from Gibeon until the land of Gazara.

6

And David still gathered all the young men out of Israel, about seventy thousand. And David arose and went, and all the people with him and the rulers of Judah, in the ascent to bring up from there the ark of God, upon which was called the name of the Lord of hosts who sits upon the cherubim upon it.

And they placed the ark of the Lord upon a new cart, and they took it up from the house of Abinadab on the hill, and Uzzah and his brothers, the sons of Abinadab, were leading the cart with the ark. And his brothers went before the ark. And David and the sons of Israel were playing before the Lord with tuned instruments in strength, and with songs, and with lyres, and with harps, and with tambourines, and with cymbals, and with flutes.

And they arrived at the threshing floor of Nahor, and Uzzah

stretched out his hand upon the ark of God to restrain it, and he seized it, because the calf shook it. And the Lord was angry with wrath at Uzzah, and God struck him there, and he died there beside the ark of the Lord before God. And David was distressed because the Lord had broken through against Uzzah, and that place was called the breach of Uzzah, until this day. And David feared the Lord on that day, saying, How will the ark of the Lord come to me? And David did not wish to turn aside the ark of the covenant of the Lord to him into the city of David, and David turned it aside into the house of Obedom the Gittite. And the ark of the Lord sat in the house of Obedom the Gittite three months, and the Lord blessed the whole house of Obedom, and all his possessions.

And it was reported to King David, saying, The Lord has blessed the house of Obedom, and all that is his, for the sake of the ark of God, and David went and brought up the ark of the Lord from the house of Obedom into the city of David with joy. And with him carrying the ark were seven choruses, and the sacrifice was a calf and lambs. And David was playing tuned instruments before the Lord, and David was wearing a special robe. And David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet.

And it happened as the ark was coming to the city of David, that Michal the daughter of Saul looked out through the window, and saw King David dancing and playing before the Lord, and she despised him in her heart.

And they carried the ark of the Lord, and set it up in its place in the middle of the tent which David had pitched for it, and David offered up burnt offerings before the Lord and peace offerings. And David finished bringing up the burnt offerings and the peace offerings, and blessed the people in the name of the Lord of powers. And he distributed to all the people, to all the force of Israel from Dan to Beersheba, and from man to woman, to each a cake of bread, and a portion of roasted meat, and a flat cake from the pan, and all the people went away, each to his house.

And David returned to bless his house, and Michal the daughter of Saul went out to meet David, and blessed him, and said, How the king of Israel has been glorified today, who revealed himself today in the eyes of the maidservants of his own slaves, as one of the dancers uncovers himself! And David said to Michal, Before the Lord I will dance, blessed is the Lord who chose me over your father and over all his house, to establish me as leader over his people, over Israel, And I will play and I will dance before the Lord, and I will uncover myself even more, and I will be worthless in your eyes, and with the young women of whom you said I should not be glorified. And to Michal, the daughter of Saul, no child was born until the day of her death.

7

And it happened when the king sat in his house, and the Lord had given him rest on every side from all his enemies, And the

king said to Nathan the prophet, Behold, I dwell in a house of cedar, and the ark of God sits in the midst of the tent. And Nathan said to the king, All that is in your heart, go and do, because the Lord is with you.

And it happened that night, and the word of the Lord came to Nathan, saying, Go, And I said to my slave David, The Lord says these things: You shall not build me a house for me to dwell in. That I have not dwelt in a house from the day I brought up the sons of Israel out of Egypt until this day, and I was walking about in a lodging place and in a tent In all the places through which I passed throughout all Israel, did I ever speak to one tribe of Israel, to whom I commanded to shepherd my people Israel, saying, Why have you not built me a house of cedar?

And now you will say these things to my servant David: thus says the Lord Almighty, I took you from the sheepfold, to be a leader over my people Israel. And I was with you wherever you went, and I destroyed all your enemies from before you, and I made you renowned like the name of the great ones upon the earth. And I will make a place for my people Israel, and I will plant them, and they will dwell by themselves, and they will no longer be anxious, and the son of injustice will not continue to humble them, as from the beginning. From the days when I appointed judges over my people Israel, I will give you rest from all your enemies, and the Lord will tell you that you will build a house for him. And it will be, if your days are fulfilled and you lie with your fathers, that I will raise up your seed after you,

who will be from your womb, and I will establish his kingdom. He himself will build a house to my name, and I will establish his throne forever. I will be a father to him, and he will be a son to me, and if his injustice comes, I will rebuke him with the rod of men and with the blows of the sons of men. But I will not remove my mercy from him, as I removed from which I removed from my face. And his house shall be established, and his kingdom before me until the age, and his throne will be established forever.

According to all these words, and according to all this vision, thus Nathan spoke to David.

And King David entered and sat before the Lord, and said, Who am I, my Lord God, and what is my house, that you have loved me to this extent? And I was made small before you, my Lord, Lord, and you spoke concerning the house of your servant for a long time to come, and this is the law of man, my Lord, Lord. And what more will David say to you? And now you know your servant, my Lord, Lord, And because of your servant you have done this, and according to your own heart you have accomplished all this greatness to make it known to your servant, in order to magnify yourself. My Lord, there is none like you, and there is no God except you, in all that we have heard with our ears. And who is like your people Israel, another nation on earth? God led them to redeem for himself a people, to make for you a name, to do great and manifest things, to cast out before your people whom you redeemed for yourself from

Egypt, nations and their tents? And you have prepared for yourself your people Israel as a people forever, and you, Lord, have become their God. And now, my lord, establish the word you spoke concerning your servant and his house forever, Lord almighty, God of Israel, even now as you spoke. May your name be magnified forever. Lord almighty, God of Israel, you have revealed to the ear of your slave, saying, I will build a house for you. Because of this, your slave has found his own heart to pray this prayer to you. And now, Lord my Lord, you are God, and your words will be true, and you have spoken these good things for your servant. And now begin and bless the house of your servant to be forever before you, because you, my Lord God, have spoken, and from your blessing the house of your servant will be blessed forever.

8

And it happened after these things that David struck the foreigners and subdued them, and David took the bridle from the hand of the foreigners.

And David struck Moab, and he measured them with ropes, having laid them down upon the ground. Two measured lines were put to death, and two measured lines he spared, and Moab became slaves to David, bringing gifts.

And David struck Hadadezer son of Rahab, king of Zobah, as he

was going to establish his hand upon the river Euphrates. And David captured a thousand of his chariots, and seven thousand horsemen, and twenty thousand foot soldiers, and David disabled all the chariots, and a hundred chariots remained for himself. And Syria of Damascus came to help Hadadezer king of Zobah, and David struck down twenty-two thousand men of the Syrians. And David placed a garrison in Syria near Damascus, and the Syrians became slaves to David, bringing gifts, and the Lord saved David in all his undertakings. And David took the golden armlets which were upon the servants of Hadadezer king of Zobah and brought them into Jerusalem, and Shishak king of Egypt took them when he went up into Jerusalem in the days of Rehoboam son of Solomon. And from Metebak and from the chosen cities of Hadadezer, King David took very much bronze, with which Solomon made the bronze sea, and the pillars, and the basins, and all the vessels.

And Thoou the king of Hamath heard that David had struck all the force of Hadadezer. And Thoou sent Ieddouram his son to King David to ask him about peace and to bless him because he had fought Hadadezer and struck him, for he was an opponent to Hadadezer, and in his hands were vessels of silver, and vessels of gold, and vessels of bronze. And King David consecrated these things to the Lord, along with the silver and the gold which he had consecrated from all the cities which he had subdued, from Idumea, and from Moab, and from the sons of Ammon, and from the foreigners, and from Amalek, and from the spoils of Hadadezer son of Rahab king of Zobah.

And David made a name, and on his return he struck Idumea in Gebelem, eighteen thousand. And he placed a garrison in Idumea, in all Idumea, and all the Edomites became slaves to the king, and the Lord saved David in all to which he went.

And David reigned over all Israel, and David administered judgment and justice to all his people. And Joab son of Zeruiah was over the army, and Jehoshaphat son of Ahilud was over the records. And Zadok son of Ahitub and Ahimelech son of Abiathar were priests, and Shavsha was the scribe. And Benaiah son of Jehoiada was counselor, and the Cherethites and the Pelethites, and the sons of David were chief officers.

9

And David said, If there is still anyone left in the house of Saul, I will show mercy to him for the sake of Jonathan. And out of the house of Saul was a servant, and his name was Ziba, and they called him to David, and the king said to him, are you Ziba? and he said, I am your slave. And the king said, If there is still a man left from the house of Saul, I will show God's mercy to him. And Ziba said to the king, There is still a son of Jonathan who is lame in his feet. And the king said, Where is this man? And Ziba said to the king, Behold, he is in the house of Machir son of Ammiel from Lo debar. And King David sent and took him from the house of Machir son of Ammiel from Lo debar.

And Mephibosheth son of Jonathan son of Saul comes to the king David, and fell upon his face, and bowed down to him, and David said to him, Mephibosheth? and he said, behold your servant. And David said to him, Do not fear, because I will surely show mercy to you because of Jonathan your father, and I will restore to you all the field of Saul the father of your father, and you shall eat bread at my table continually. And Mephibosheth bowed down and said, Who am I, your servant, that you should look upon a dead dog like me?

And the king called Ziba the servant of Saul, and said to him, All that belongs to Saul and to his whole house I have given to the son of your lord. And you, your sons, and your slaves shall work the land for him, and you shall bring in loaves to your lord's son, and he shall eat the loaves, and Mephibosheth your lord's son will eat bread continually at my table, and Ziba had fifteen sons and twenty slaves. And Ziba said to the king, According to all that my lord the king has commanded his slave, thus will your slave do, and Mephibosheth was eating at the table of David as one of his sons, the king's. And Mephibosheth had a young son, and his name was Micha, and all the household of Ziba were slaves of Mephibosheth. And Mephibosheth dwelt in Jerusalem, because he continually ate at the king's table, and he was lame in both his feet.

And it happened after these things that the king of the sons of Ammon died, and Hanun his son reigned instead of him. And David said, I will show mercy to Hanun son of Nahash, in the manner his father showed mercy to me. And David sent to comfort him by the hand of his servants concerning his father, and the servants of David came into the land of the sons of Ammon. And the rulers of the sons of Ammon said to Hanun their lord, Is it not to glorify your father before you that David sent consoling ones to you? But rather, has not David sent his servants to you so that they might search the city and spy it out? And Hanun took the servants of David, and shaved their beards, and cut off their garments in half up to their hips, and sent them out.

And they reported to David about the men, and he sent to meet them, because the men were greatly dishonored, and the king said, Remain in Jericho until your beards grow, and you will return.

And the sons of Ammon saw that the people of David were put to shame, and the sons of Ammon sent and hired Syria of Beth-rehob, and Syria of Zobah, and Rehob, twenty thousand foot soldiers, and the king of Amalek, a thousand men, and Ishtob, twelve thousand men.

And David heard, and he sent Joab and all the army, the mighty men. And the sons of Ammon went out and drew up in battle array beside the door of the gate, while Syria of Zobah and

Rehob and Ishtob and Amalek were alone in the field. And Joab saw that the battle front had come against him from the front opposite and from behind, and he chose from all the young men of Israel, and they drew up in battle array opposite Syria. And he gave the remainder of the people into the hand of Abishai his brother, and they drew up in battle array opposite the sons of Ammon. And he said, If Syria is strengthened against me, then you will be my salvation, and if the sons of Ammon are strengthened against you, then we will save you. Be courageous and let us be strong for our people and for the cities of our God, and the Lord will do what is good in his eyes.

And Joab and his people with him approached Syria for war, and they fled from before him. And the sons of Ammon saw that Syria had fled, and they fled from the face of Abishai and entered into the city. And Joab returned from the sons of Ammon and came into Jerusalem.

And Syria saw that they had stumbled before Israel, and they were gathered together. And Hadadezer sent and gathered the Syrians from beyond the river to Helam, and they came to Elam, and Shobach, the commander of Hadadezer's forces, led them.

And it was reported to David, and he gathered all Israel, and he crossed the Jordan, and he came into Elam, and Syria drew up for battle opposite David, and they fought with him. And Syria fled from the face of Israel, and David killed seven hundred chariots and forty thousand horsemen from Syria, and struck

Shobach the ruler of his army, and he died there. And all the kings who were vassals of Hadadezer saw that they had been defeated before Israel, and they defected to Israel and served them, and Syria was afraid to help the Ammonites any longer.

11

And it happened, when the year returned to the time of the expedition of the kings, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah, and David sat in Jerusalem.

And it happened toward evening that David arose from his bed and was walking upon the roof of the king's house, and he saw a woman bathing from the roof, and the woman was exceedingly beautiful in form. And David sent and inquired about the woman, and said, Is not this Bathsheba, daughter of Eliab, wife of Uriah the Hittite?

And David sent messengers, and took her, and went in to her, and slept with her, and she was purifying herself from her uncleanness, and she returned to her house. And the woman conceived, and she sent word and reported to David, saying, I am with child. And David sent to Joab, saying, Send to me Uriah the Hittite, and Joab sent Uriah to David.

And Uriah came and entered to him, and David asked about the

welfare of Joab, and about the welfare of the people, and about the welfare of the war. And David said to Uriah, Go down to your house and wash your feet, and Uriah went out of the king's house, and a gift from the king went out after him. And Uriah slept beside the door of the king with the slaves of his lord, and did not go down into his house. And they reported to David, saying that Uriah did not go down into his house, and David said to Uriah, Do you not come from the road? Why is it that you did not go down into your house? And Uriah said to David, The ark, and Israel, and Judah are dwelling in tents, and my lord Joab, and the servants of my lord are encamped in the open field, and shall I go into my house to eat and to drink and to sleep with my wife? How? As your soul lives, I will not do this thing. And David said to Uriah, Sit here today and indeed tomorrow I will send you away, and Uriah sat in Jerusalem that day and the next day.

And David called him, and he ate before him, and drank, and he made him drunk, and he went out in the evening to sleep upon his bed with the slaves of his lord, and he did not go down into his house.

And it happened in the morning that David wrote a letter to Joab and sent it by the hand of Uriah. And he wrote in a book, saying, Bring Uriah to the front of the fiercest fighting, and you shall withdraw from behind him, and he will be struck and will die.

And it happened while Joab was keeping guard over the city that he placed Uriah in the place where he knew men of strength

were. And the men of the city went out and waged war with Joab, and some of the people fell, from the servants of David, and Uriah the Hittite also died.

And Joab sent and reported to David all the words of the war to speak to the king. And he commanded the messenger, saying, When you finish speaking all the words of the war to the king, And it will be, if the king's wrath should rise and he should say to you, Why did you come near to the city to fight? Did you not know that they will shoot arrows from above the wall? Who struck Abimelech son of Jerubbaal son of Ner? Did not a woman throw a piece of a millstone upon him from above the wall, and he died in Thebez? Why did you approach the wall? And you will say, And indeed your servant Uriah the Hittite died.

And Joab's messenger went to the king in Jerusalem, and came and reported to David all that Joab had reported to him, all the words of the war, and David was angry toward Joab, and said to the messenger, Why did you approach the city to fight? Did you not know that you would be struck from the wall? Who struck Abimelech son of Jerubbaal? Did not a woman throw a piece of a millstone upon him from the wall, and he died in Thebez? Why did you approach the wall? And the messenger said to David, The men prevailed against us and came out against us into the field, and we drove them back to the entrance of the gate. And the archers shot toward your servants from above the wall, and some of the king's servants died, and indeed your slave Uriah the Hittite died. And David said to the messenger, You will say

these things to Joab: Let not this matter be evil in your eyes, because the sword devours now one way and now another. Press your war against the city, and overthrow it, and encourage him.

And the woman of Uriah heard that Uriah her husband had died, and she mourned her husband. And the mourning passed, and David sent and gathered her into his house, and she became his wife, and she bore him a son, and the thing that David did appeared evil in the eyes of the Lord.

12

And the Lord sent the prophet Nathan to David, and he entered to him, and said to him, Two men were in one city, one rich, and one poor. And the rich man had exceedingly many flocks and herds. And the poor man had nothing but one small lamb, which he had acquired and raised, and it grew up with him and with his sons together. It ate from his bread and drank from his cup and slept in his bosom, and it was to him as a daughter. And a traveler came to the rich man, and he spared to take from his flocks and from his herds to prepare for the stranger traveler who had come to him, and he took the lamb of the poor man and prepared it for the man who had come to him. And David was exceedingly angry with wrath at the man, and David said to Nathan, As the Lord lives, the man who has done this is a son of death, And he shall pay for the lamb sevenfold, because he did

this thing, and because he did not spare.

And Nathan said to David, You are the man who has done this. These things says the Lord God of Israel: I am the one who anointed you as king over Israel, and I rescued you from the hand of Saul, And I gave to you the house of your lord, and the wives of your lord in your bosom, and I gave to you the house of Israel and Judah, and if it is little, I will add to you according to these things. Why have you despised the word of the Lord, to do evil in his eyes? You struck Uriah the Hittite with the sword, and you took his wife for yourself as a wife, and you killed him with the sword of the sons of Ammon. And now the sword will not depart from your house forever, because you despised me and took the wife of Uriah the Hittite to be your wife. Thus says the Lord: behold, I will raise up evils against you from your own house, and I will take your wives before your eyes, and I will give them to your neighbor, and he shall sleep with your wives in the sight of this sun. Because you did this secretly, I will do this thing before all Israel and before this sun.

And David said to Nathan, I have sinned against the Lord, and Nathan said to David, And the Lord has taken away your sin; you shall not die. Except that by provoking you have provoked the enemies of the Lord in this matter, and indeed your son who was born to you shall surely die.

And Nathan went away to his house, and the Lord struck the child that the woman of Uriah the Hittite bore to David, and he

became ill. And David sought God concerning the child, and David fasted, and he entered and lodged upon the earth. And the elders of his house rose up to raise him from the earth, and he was not willing, and he did not eat bread with them.

And it happened on the seventh day that the child died, and the slaves of David were afraid to announce to him that the child had died, because they said, Behold, while the child was still living we spoke to him, and he did not listen to our voice, so how shall we say to him that the child has died? He will do evil things. And David understood that his servants were whispering, and David perceived that the child had died, and David said to his servants, Has the child died? And they said, He has died. And David arose from the earth, and he washed, and anointed himself, and changed his garments, and entered into the house of God, and worshiped him, and entered into his house, and requested bread to eat, and they set bread before him, and he ate. And his servants said to him, What is this thing that you did for the sake of the child? While it was still living you were fasting and weeping and keeping watch, and when the child died, you arose and ate bread and have drunk? And David said, while the child still lived I fasted and wept, because I said, who knows if the Lord will have mercy on me, and the child will live? And now he has died, why do I fast for this? I will not be able to bring him back still. I will go to him, and he will not return to me.

And David comforted Bathsheba his wife, and went in to her,

and slept with her, and she conceived and bore a son, and he called his name Solomon, and the Lord loved him. And he sent word through Nathan the prophet, and he called his name Jedidiah, because of the Lord.

And Joab fought at Rabbah of the sons of Ammon and seized the royal city. And Joab sent messengers to David, and said, I fought in Rabbah, and I captured the city of the waters. And now gather the remainder of the people and encamp against the city and seize it, so that I do not seize the city and my name be called upon it.

And David gathered all the people, and went into Rabbah, and fought in it, and seized it. And he took the crown of Milcom their king from his head, and its weight was a talent of gold and precious stone, and it was upon the head of David, and he brought out the spoils of the city, exceedingly many. And he led out the people who were in it, and placed them in the saw, and in the iron threshing sledges, and iron cutters, and he led them through the brick kiln, and thus he did to all the cities of the sons of Ammon, and David and all the people returned to Jerusalem.

13

And it happened after these things that Absalom son of David had a sister exceedingly beautiful in form, and her name was

Tamar, and Amnon son of David loved her. And Amnon was distressed to the point of becoming sick because of Tamar his sister, because she was a virgin, and it seemed difficult to Amnon to do anything to her. And Amnon had a companion, and his name was Jonadab, son of Samaa the brother of David, and Jonadab was a very wise man. And he said to him, What is wrong with you that you are so weak, son of the king, morning after morning? Will you not tell me? And Amnon said to him, I love Tamar, the sister of my brother Absalom. And Jonadab said to him, Lie down upon your bed and pretend to be sick, and your father will enter to see you, and you will say to him, Let my sister Tamar come indeed, and let her feed me, and let her prepare food according to my eyes, so that I may see and eat from her hands. And Amnon slept and became ill, and the king entered to see him, and Amnon said to the king, Let my sister Tamar come to me, and let her make two cakes before my eyes, and I will eat from her hand.

And David sent to Tamar at the house, saying, Go to the house of your brother and make food for him. And Tamar went into the house of Amnon her brother, and he was sleeping, and she took the dough and kneaded it, and made cakes before his eyes, and baked the cakes. And she took the pan and emptied it before him, and he was not willing to eat, and Amnon said, Bring out every man from my presence, and they brought out every man from his presence. And Amnon said to Tamar, Bring the food into the inner room, and I will eat from your hand, and Tamar took the cakes which she had made, and brought them to

Amnon her brother into the bedroom. And she brought food to him to eat, and he seized her, and said to her, Come, lie with me, my sister. And she said to him, No, my brother, do not humble me, because it shall not be done thus in Israel; do not do this folly. And where will I carry my reproach? And you will be as one of the fools in Israel. And now speak to the king, because he will not withhold me from you. And Amnon was not willing to hear her voice, and he overpowered her, and he humbled her, and he slept with her.

And Amnon hated her with exceedingly great hatred, because the hatred with which he hated her was greater than the love with which he had loved her, because the last wickedness was greater than the first, and Amnon said to her, Arise and go. And Tamar said to him, This great wickedness is greater than the other which you did to me, to send me away, and Amnon did not want to hear her voice. And he called his servant, the one in charge of the house, and said to him, Send this woman away from me outside, and shut the door after her. And upon her was a long sleeved tunic, because thus were clothed the daughters of the king, the virgins, in their robes, and his minister led her outside, and shut the door after her.

And Tamar took ashes and placed them upon her head, and she tore the variegated tunic that was upon her, and she placed her hands upon her head, and she went along crying out. And Absalom her brother said to her, Has not Amnon your brother been with you? And now my sister, be silent, because he is your

brother. Do not set your heart to speak this word. And Tamar sat desolate in the house of Absalom her brother.

And King David heard all these words and was greatly angry, but he did not grieve the spirit of his son Amnon, because he loved him, because he was his firstborn. And Absalom did not speak with Amnon, either evil or good, because Absalom hated Amnon for the matter that he had humbled Tamar his sister. And it happened after a period of two years, and they were shearing for Absalom in Baal hazor near Ephraim, and Absalom called all the sons of the king. And Absalom came to the king and said, Behold, they are shearing for your slave. Let the king and his servants go with your slave. And the king said to Absalom, No indeed, my son, let us not all go, lest we be a burden upon you. And he urged him, but he was not willing to go, and blessed him. And Absalom said to him, If not, then let my brother Amnon go with us, and the king said to him, Why should he go with you? And Absalom urged him, and sent with him Amnon and all the sons of the king, and Absalom made a drink according to the drink of the king.

And Absalom commanded his young men, saying, See when the heart of Amnon is cheered in the wine, and I say to you, Strike Amnon, and kill him. Do not be afraid, for am I not the one commanding you? Be courageous and become sons of strength. And the young men of Absalom did to Amnon as Absalom commanded them, and all the sons of the king rose up, and each man mounted upon his mule, and they fled.

And it happened, while they were on the way, that the report came to David, saying, Absalom has struck down all the sons of the king, and not one of them was left. And the king arose and tore his garments and slept upon the earth, and all his servants standing around him tore their garments. And Jonadab son of Shammah brother of David answered and said, Let not my lord the king say that he put to death all the young men the sons of the king, because Amnon alone died, because upon the mouth of Absalom it was lying from the day which he humbled Tamar his sister. And now let not my lord the king take to heart a word, saying all the sons of the king have died, because only Amnon alone has died. And Absalom fled. And the watchman lifted his eyes and saw, and behold, much people going in the way behind him from the side of the mountain in the descent, and the watchman came and reported to the king and said, I have seen men from the way of Horonaim from the part of the mountain.

And Jonadab said to the king, Behold, the sons of the king are present; according to the word of your slave, thus it happened. And it happened when he finished speaking, and behold the sons of the king came, and they lifted up their voice and wept, and indeed the king and all his servants wept exceedingly great weeping.

And Absalom fled and went to Tholmi son of Ammihud, king of Geshur, into the land of Maacah, and King David mourned for his son all the days. And Absalom fled and went into Geshur, and was there three years. And King David ceased to go out toward

Absalom, because he was comforted concerning Amnon, because he died.

14

And Joab son of Zeruiah knew that the king's heart was upon Absalom. And Joab sent to Tekoa and took from there a wise woman, and said to her, Mourn indeed, and put on mourning garments, and do not anoint yourself with oil, and you shall be as a woman mourning for the dead these many days, And you will come to the king, and you will speak to him according to this word, and Joab placed the words in her mouth.

And the Tekoite woman entered to the king, and fell upon her face to the ground, and bowed down to him, and said, Save, O king, save. And the king said to her, What is the matter with you?

And she said, Indeed I am a widow, and my husband died. And your servant had two sons, and both fought in the field, and there was no one to separate them, and the one struck his brother and killed him. And behold, the whole family rose up against your servant, and they said, Give us the one who struck his brother, and we will put him to death for the life of his brother whom he killed, and we will destroy your heir as well, and they will extinguish my remaining coal, so as not to leave my husband a remnant or a name upon the face of the earth.

And the king said to the woman, Go in health to your house, and I will give orders concerning you. And the Tekoite woman said to the king, Upon me, my lord king, be the lawlessness and upon my father's house, and the king and his throne be innocent. And the king said, Who is the one speaking to you? And you shall bring him to me, and he will not continue to touch his. And she said, Let the king indeed remember the Lord his God concerning the multiplying of the avenger of blood to destroy, so that they shall not remove my son, and he said, As the Lord lives, not a hair of your son shall fall to the ground.

And the woman said, Let your slave indeed speak a word to my lord the king, and he said, Speak. And the woman said, Why did you consider such a thing against the people of God? Or is this word from the mouth of the king as a transgression, in not returning the king his banished one? That we shall die by death, and just as the water being poured down upon the earth which will not be gathered, so God will take the soul, and considering to drive out from himself the one having been driven out. And now I have come to speak this word to the king my lord, because the people will see me, and your servant said, Let her speak to my lord the king, so that perhaps the king will grant the request of his servant. Because the king will hear, let him deliver his slave from the hand of the man who is seeking to destroy me and my son from God's inheritance. And the woman said, If the word of my lord the king is already for sacrifices, because as a messenger of God, so is my lord the king in hearing the good and the evil, and the Lord your God will be with you.

And the king answered and said to the woman, Do not hide from me the word that I ask you, and the woman said, Let my lord the king indeed speak. And the king said, Is not the hand of Joab in all this with you? And the woman said to the king, As your soul lives, my lord king, there is neither to the right nor to the left from all which my lord the king has spoken, for your servant Joab himself commanded me, and he himself placed all these words in the mouth of your maidservant. For the sake of going around the face of this matter, your servant Joab contrived this word, and my lord is wise like the wisdom of a messenger of God, to know all things in the land.

And the king said to Joab, behold, I have indeed done according to this word of yours; go, bring back the boy Absalom. And Joab fell upon his face upon the earth, and bowed down, and blessed the king, and Joab said, Today your servant knew that I have found favor in your eyes, my lord king, because my lord the king has done the word of his servant. And Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him return to his house, and let him not see my face, and Absalom returned to his house, and he did not see the face of the king.

And as no man in all Israel was as exceedingly praiseworthy as Absalom, from the sole of his foot until the crown of his head there was not in him a blemish. And when he shaved his head, which happened from time to time as he would be shaved because it was heavy upon him, he weighed the hair of his head

at two hundred shekels by the royal shekel. And three sons were born to Absalom, and one daughter, and her name was Tamar. She was a very beautiful woman, and she became the wife of Rehoboam, son of Solomon, and she gave birth to Abijah for him.

And Absalom sat in Jerusalem two years, and he did not see the face of the king. And Absalom sent to Joab to send him to the king, and he was not willing to come to him, and he sent a second time to him, and he was not willing to come. And Absalom said to his servants, See, the portion in the field of Joab adjoining mine, and he has barley there; go and set it on fire. And the servants of Absalom burned the portion, and the slaves of Joab came to him having torn their garments and said, The slaves of Absalom burned the portion in fire. And Joab arose and came to Absalom into the house and said to him, Why did your servants burn my portion in fire? And Absalom said to Joab, Behold, I sent to you, saying, Come here, and I will send you to the king, saying, Why did I come from Geshur? It was good for me to be there, and now behold, I have not seen the face of the king. But if there is injustice in me, then put me to death.

And Joab entered to the king and reported to him, and he called Absalom, and he entered to the king and bowed down to him, and fell upon his face upon the earth before the king, and the king kissed Absalom.

15

And it happened after these things that Absalom made for himself chariots and horses and fifty men to run before him. And Absalom rose early and stood by the side of the road at the gate, and it happened that every man who had a judgment came to the king for judgment, and Absalom cried out to him and was saying to him, From what city are you? and he said, Your slave is from one of the tribes of Israel. And Absalom said to him, Behold, your words are good and right, but there is no one from the king to hear you. And Absalom said, Who will appoint me judge in the land, and every man who has a dispute and judgment will come to me, and I will justify him? And it happened when a man drew near to worship him, he stretched out his hand and took hold of him and kissed him. And Absalom did according to this word to all Israel who came for judgment to the king, and Absalom was winning over the heart of the men of Israel.

And it happened at the end of forty years that Absalom said to his father, I will go indeed and fulfill my vows which I vowed to the Lord in Hebron, Because your slave vowed a vow while I dwelt in Geshur in Syria, saying, if the Lord turns me back to Jerusalem, then I will serve the Lord. And the king said to him, Go in peace, and having risen he went to Hebron.

And Absalom sent spies into all the tribes of Israel, saying, When

you hear the voice of the trumpet, you will say, King Absalom has become king in Hebron. And with Absalom went two hundred men from Jerusalem as invited guests, and they went in their innocence, knowing nothing at all. And Absalom sent for Ahithophel the Tekoite, David's counselor, from his city to Giloh while he was sacrificing, and a strong conspiracy occurred, and the people going with Absalom were many.

And a messenger came to David, saying, The heart of the men of Israel has gone after Absalom. And David said to all his servants with him in Jerusalem, Arise and let us flee, because there is no salvation for us from the face of Absalom. Hasten to go, so that he may not hasten and overtake us, and thrust wickedness upon us, and strike the city with the mouth of the sword. And the servants of the king said to the king, According to all that our lord the king chooses, behold, your servants.

And the king went out, and all his household on their feet, and the king left ten of his concubines to guard the house. And the king went out, and all his servants on foot, and they stood in the far house. And all his servants were passing by at his side, and all the Cherethites and all the Pelethites, and they stood at the olive tree in the wilderness, and all the people were passing by holding to him, and all those about him, and all the strong ones, and all the warriors, six hundred men, and were present at his side, and all the Cherethites, and all the Pelethites, and all the Gittites, the six hundred men who had come on their feet from Gath, and going before the face of the king.

And the king said to Ethi the Gethite, Why are you going with us? Turn back and dwell with the king, because you are a stranger, and because you have moved from your place. If you came only yesterday, shall I make you go with us today? And indeed you will leave your place—your departure was yesterday, and today shall I make you wander with us? And I will go wherever I go. Turn back and take your brothers back with you, and may the Lord show you mercy and truth. And Ethi answered the king and said, As the Lord lives and as my lord the king lives, in the place where my lord shall be, whether in death or in life, there your slave will be. And the king said to Ethi, Come, and cross over with me, and Ethi the Gittite passed by, and the king, and all his servants and all the crowd with him.

And all the land was weeping with a great voice, and all the people were passing by the Kidron torrent, and the king crossed the Kidron torrent, and all the people and the king were passing by toward the wilderness road.

And behold, Zadok and all the Levites with him were carrying the ark of the covenant of the Lord from Baithar, and they set down the ark of God, and Abiathar went up until all the people ceased to pass by out of the city. And the king said to Zadok, Turn the ark of God back to the city. If I find favor in the eyes of the Lord, he will return me and will show me it and its beauty. And if he should say thus, I have not delighted in you, behold, here I am; let him do to me according to what is good in his eyes.

And the king said to Zadok the priest, See, you return to the city in peace, and Ahimaaz your son and Jonathan the son of Abiathar, your two sons, with you. See, I am encamping in Araboth of the wilderness until word comes from you to be reported to me. And Zadok and Abiathar turned the ark of God back to Jerusalem, and it remained there.

And David was going up the ascent of the olives, going up and weeping, and his head having been covered, and he himself went barefoot, and all the people with him covered, each man, his head, and they were going up, going up and weeping. And it was reported to David, saying, Ahithophel is among the conspirators with Absalom, and David said, Scatter the counsel of Ahithophel, O Lord my God.

And David was coming to Rosh, where he worshiped God there, and behold, Hushai the chief companion of David came to meet him, having torn his tunic, and earth upon his head. And David said to him, If you cross over with me, you will be a burden to me. And if you turn back to the city, you will say to Absalom: Your brothers have passed, and the king, your father, has passed behind me, and now I am your servant, king. Allow me to live. I was servant of your father then and just now, and now I am your slave, and you will frustrate the counsel of Ahithophel to me. And behold, there with you are Zadok and Abiathar the priests, and every word that you hear from the house of the king, you shall report to Zadok and to Abiathar the priests. Behold, there with them are their two sons, Ahimaaz the son of

Zadok, and Jonathan the son of Abiathar, and you shall send to me by their hand every word that you hear. And Hushai, David's companion, entered the city, and Absalom was just then entering Jerusalem.

16

And David passed a little way from Ros, and behold Ziba the servant of Mephibosheth came to meet him, with a pair of saddled donkeys, and upon them two hundred loaves, and a hundred raisins, and a hundred dates and a skin of wine. And the king said to Ziba, What are these things to you? And Ziba said, The beasts of burden are for the king's house to ride, and the loaves and palm trees are for food for the young men, and the wine is for the faint to drink in the wilderness. And the king said, And where is the son of your lord? And Ziba said to the king, Behold, he sits in Jerusalem, because he said, Today the house of Israel will restore to me the kingdom of my father. And the king said to Ziba, Behold, to you is all that belongs to Mephibosheth. And Ziba said, having bowed down, May I find favor in your eyes, my lord the king.

And King David came to Bahurim, and behold, from there a man was coming out from the kinship of the house of Saul, and his name was Shimei son of Gera; he came out cursing, And stoning with stones David, and all the servants of king David, and all the people was, and all the mighty, from right and from left of the

king. And thus Shimei was saying while cursing him, Go out, go out, man of blood and lawless man. The Lord has returned upon you all the blood of the house of Saul, because you have reigned instead of him, and the Lord gave the kingdom into the hand of Absalom your son, and behold you are in your wickedness, because you are a man of blood.

And Abishai son of Zeruiah said to the king, Why does this dead dog curse my lord the king? I will go over indeed and remove his head. And the king said, What have I to do with you, sons of Zeruiah? Let him alone, and let him curse thus, because the Lord said to him to curse David, and who will say, Why have you done thus? And David said to Abishai and to all his servants, Behold, my son who came out from my womb seeks my soul, and moreover now the son of the Benjamite—let him curse, because the Lord said to him. Perhaps the Lord will see my humiliation and will return good things to me instead of his curse this day.

And David and all his men went on the way, and Shimei went along the side of the mountain near him, going and cursing and throwing stones from his side and scattering dust. And the king and all the people with him came weary, and they refreshed themselves there.

And Absalom and all the men of Israel entered into Jerusalem, and Ahithophel with him. And it happened when Hushai the chief companion of David came to Absalom, and Hushai said to Absalom, Long live the king. And Absalom said to Hushai, Is this

your mercy with your companion? Why did you not go with your companion? And Hushai said to Absalom, Not so, but I will follow him whom the Lord and this people and every man of Israel have chosen; I will be his, and with him I will remain. And secondly, whom will I serve? Will it not be before his son? Just as I served before your father, thus I will be before you.

And Absalom said to Ahithophel, Bring counsel for yourselves as to what we should do. And Ahithophel said to Absalom, Enter to the concubines of your father, which he left behind to guard his house, and all Israel will hear that you have dishonored your father, and the hands of all those with you will be strengthened. And they pitched the tent for Absalom upon the roof, and Absalom went in to his father's concubines in the sight of all Israel. And the counsel of Ahithophel which he planned in the first days, in whatever manner someone should inquire by the word of God, thus was all the counsel of Ahithophel both to David and to Absalom.

17

And Ahithophel said to Absalom, I will choose for myself twelve thousand men, and I will arise and pursue after David this night. And I will come upon him when he is weary and exhausted in hands, and I will strike him with panic, and all the people with him will flee, and I will strike the king alone. And I will return all the people to you, in the manner that the bride returns to her

man, except the soul of one man you seek, and there will be peace for all the people. And immediately the word was right in the eyes of Absalom and in the eyes of all the elders of Israel.

And Absalom said, Call Hushai the Archite as well, and let us hear what is in his mouth also. And Hushai entered to Absalom, and Absalom said to him, saying, According to this word Ahithophel spoke, we will do according to his word; but if not, you speak.

And Hushai said to Absalom, This counsel which Ahithophel has planned this time is not good. And Hushai said, You know your father and his men, that they are exceedingly mighty and bitter in their soul, as a bereaved bear in the field, and as a rough boar in the plain. Your father is a warrior, and he will not lodge with the people. Behold, for he himself is now hidden in one of the hills or in one of the places, and it will be when they attack them in the beginning, and one hearing hears, and says, Destruction has happened among the people who follow Absalom, And indeed he is a son of power, whose heart is like the heart of a lion, yet melting it will melt away, because all Israel knows that your father is mighty, and the sons of power are with him. Because I have advised thus: let all Israel be gathered to you from Dan to Beersheba, as numerous as the sand upon the sea, and let you yourself go in the midst of them. And we shall come upon him in one of the places where we find him, and we shall encamp against him as dew falls upon the earth, and we shall not leave remaining with him or the men who are with him

even one. And if he is gathered into the city, then all Israel will take ropes to that city, and we will drag it into the torrent, so that not even a stone should be left there.

And Absalom and every man of Israel said, The counsel of Hushai the Archite is good, better than the counsel of Ahithophel, and the Lord commanded to scatter the good counsel of Ahithophel, so that the Lord might bring upon Absalom all the evils.

And Hushai the Archite said to Zadok and Abiathar the priests, Thus and thus Ahithophel advised Absalom and the elders of Israel, and thus and thus I advised. And now send quickly and announce to David, saying, Do not lodge the night in Araboth of the wilderness, but while crossing, hasten, lest the king and all the people with him be destroyed.

Jonathan and Ahimaaz were standing at the spring of Rogel, and the maidservant went and reported to them, and they went and reported to King David, because they were not able to be seen entering the city. And a child saw them, and reported to Absalom, and the two went quickly, and entered into a man's house in Bahurim, and he had a pit in the court, and they went down there. And the woman took and spread out the covering upon the face of the pit, and sprinkled crushed grain upon it, and the matter was not known. And the servants of Absalom came to the woman into the house, and they said, Where are Ahimaaz and Jonathan? And the woman said to them, They have

gone past a little water, and they sought and did not find them, and they returned into Jerusalem. It happened that after they departed, they went up out of the pit and went and reported to King David, and they said to David, Arise and cross over the water quickly, because this is what Ahithophel planned concerning you.

And David arose and all the people with him, and they crossed the Jordan until the morning light, until not one escaped notice who did not pass through the Jordan.

And Ahithophel saw that his counsel was not followed, and he saddled his donkey, and arose and went away to his house in his city, and gave commands to his household, and hanged himself and died and was buried in his father's tomb.

And David went through into Mahanaim, and Absalom crossed the Jordan himself and every man of Israel with him. And Absalom appointed Amasa instead of Joab over the force. And Amasa was the son of a man, and his name was Jether the Jezreelite; this man went in to Abigail the daughter of Nahash, the sister of Zeruiah the mother of Joab. And all Israel and Absalom encamped in the land of Gilead.

And it happened when David came into Mahanaim, that Shobi son of Nahash from Rabbah of the sons of Ammon, and Machir son of Ammiel from Lo debar, and Barzillai the Gileadite from Rogelim, They brought ten two-legged beds, ten cauldrons, clay

vessels, wheat, barley, flour, roasted barley, beans, and lentils. And honey, and butter and sheep and an abundance of oxen—they brought them to David and to the people with him to eat, because he said the people were hungry and exhausted and thirsty in the wilderness.

18

And David visited the people with him, and appointed over them commanders of thousands and commanders of hundreds. And David sent out the people, one third under the command of Joab, one third under the command of Abishai son of Zeruiah, Joab's brother, and one third under the command of Ethí the Gittite, and David said to the people, I will surely go out with you myself. And they said, You will not go out, because if we should flee, they will not set their heart upon us, and if half of us should die, they will not set their heart upon us, because you are worth ten thousand of us, and now it is good that you will be in the city to help us. And the king said to them, Whatever pleases your eyes, I will do, and the king stood beside the gate, and all the people were going out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ethí, saying, Spare my child Absalom, and all the people heard the king commanding all the rulers concerning Absalom.

And all the people went out into the forest opposite Israel, and

the war took place in the forest of Ephraim. And the people Israel stumbled there before the servants of David, and the destruction became great in that day, twenty thousand men. And the war there became scattered over the face of all the earth, and the forest devoured more of the people than the sword devoured among the people that day. And Absalom met before the servants of David, and Absalom was riding upon his mule, and the mule entered the thicket of the great oak, and his head was caught in the oak, and he was hanged between heaven and earth, and the mule under him passed by.

And one man saw this and reported to Joab and said, Behold, I have seen Absalom hanging in the oak. And Joab said to the man who was reporting to him, And behold, you have seen—why did you not strike him there to the ground? And I would have given to you ten pieces of silver and one belt. But the man said to Joab, even if I were to receive a thousand shekels of silver in my hands, I would not lay my hand upon the son of the king, because in our ears the king commanded you and Abishai and Ethi, saying, guard for me the boy Absalom. Do not do injustice in his soul, and no word will escape the king's notice, and you shall stand opposite. And Joab said, I will begin this, I will not wait before you thus, and Joab took three arrows in his hand, and thrust them in the heart of Absalom, while he was still living in the heart of the oak. And ten young men carrying the vessels of Joab surrounded and struck Absalom and put him to death.

And Joab blew a trumpet, and the people turned back from pursuing after Israel, because Joab spared the people. And he took Absalom and threw him into a great chasm in the forest, into the great pit, and erected upon him a very great heap of stones, and all Israel fled, every man to his tent. And Absalom, while still living, took and set up for himself the pillar in which he was taken, and erected it to take the pillar in the king's valley, because he said that he had no son to remember his name, and he called the pillar the Hand of Absalom, until this day.

And Ahimaaz son of Zadok said, I will indeed run and bring good news to the king, that the Lord has delivered him from the hand of his enemies. And Joab said to him, You are not a man of good news on this day. You shall bring good news on another day, but on this day you shall not bring good news, because the king's son has died. And Joab said to Hushai, Go and report to the king all that you have seen, and Hushai bowed down to Joab and went out. And Ahimaaz son of Zadok added still, and said to Joab, Let it be that I also will run after Hushai, and Joab said, Why are you running this, my son? Come, there is no reward for good news to benefit you in going. And he said, What if I run? And Joab said to him, Run. And Ahimaaz ran by the way of the Plain, and he overtook Hushai.

And David was sitting between the two gates, and the watchman went onto the roof of the gate toward the wall and lifted his eyes and saw. And behold, a man was running alone before him. And the watchman cried out and reported to the king, and the king

said, If he is alone, there is good news in his mouth, and he went on walking and drawing near. And the watchman saw another man running, and the watchman cried out toward the gate, and said, and behold another man running alone, and the king said, and indeed this one is bringing good news. And the watchman said, I see the course of the first as the course of Ahimaaz son of Zadok, and the king said, This is a good man, and indeed he will come with good news.

And Ahimaaz cried out and said to the king, Peace, and he bowed down to the king with his face upon the earth, and said, Blessed be the Lord your God, who has shut up the men who lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz said, I saw the great multitude when Joab sent the king's servant and your servant, and I did not know what was there. And the king said, Turn back, stand here, and he turned back and stood.

And behold, Hushai came and said to the king, Let my lord the king receive good news, that the Lord has judged for you today from the hand of all who rose up against you. And the king said to Hushai, Is there peace for the young man Absalom? And Hushai said, May the enemies of my lord the king become as the young man, and all who rose up against him for evil.

And the king was troubled, and went up into the upper room of the gate, and wept, and thus he said as he walked: My son Absalom, my son, my son Absalom! Who may give my death instead of yours? I instead of you, Absalom, my son, my son.

And it was reported to Joab, saying, Behold, the king weeps and mourns for Absalom. And it happened that the salvation on that day turned into mourning for all the people, because the people heard on that day, saying, that the king is grieved over his son. And the people slipped away on that day to enter into the city, as people who are ashamed slip away when they flee in war. And the king hid his face, and the king cried out with a great voice, saying, My son Absalom, Absalom my son.

And Joab entered to the king into the house and said, You have shamed today the faces of all your servants who are delivering you today, and the soul of your sons and of your daughters, and the soul of your wives and of your concubines, You love those who hate you and hate those who love you, and you have declared today that your rulers are nothing, nor your servants. I know today that if Absalom lived and all of us were dead today, then that would have been right in your eyes. And now, having risen, go out and speak to the heart of your slaves, because I swore by the Lord that if you do not go forth today, not a man will lodge with you this night, and know for yourself that this evil to you will be greater than all the evil that has come upon you from your youth until now. And the king arose and sat in the gate, and they reported to all the people, saying, Behold, the

king sits in the gate, and all the people entered before the king at the gate, and Israel fled, every man to his tents.

And all the people were being judged in all the tribes of Israel, saying, King David rescued us from all our enemies, and he himself delivered us out of the hand of foreigners, and now he had fled from the land, and from his kingdom, and from Absalom. And Absalom, whom we anointed over us, died in the war, and now why are you silent about returning the king? And the word of all Israel came to the king.

And King David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you last to return the king to his house? And the word of all Israel has come to the king at his house. You are my brothers, you are my bones and my flesh. Why are you last to bring the king back to his house? And to Amasa you will say, Are you not my bone and my flesh? And now may God do these things to me, and may he add to them, if you will not be commander of the army before me all the days in place of Joab. And he inclined the heart of every man of Judah as one man, and they sent to the king, saying, Return, you and all your servants. And the king returned, and came to the Jordan, and men of Judah came to Gilgal to go to meet the king, to bring the king across the Jordan.

And Shimei son of Gera, the Benjamite from Bahurim, hastened and went down with the men of Judah to meet King David. And a thousand men with him from Benjamin, and Ziba the servant

of the house of Saul, and his fifteen sons with him, and his twenty slaves with him, and they crossed the Jordan before the king. And they ministered the ministry of bringing the king across, and the crossing passed over to raise up the house of the king, and to do what was right in his eyes. And Shimei son of Gera fell upon his face before the king, as he was crossing the Jordan, And he said to the king, Let not my lord consider lawlessness, and do not remember how many wrongs your servant committed on the day my lord was going out from Jerusalem, that the king should place it into his heart. Because your servant knew that I sinned, and behold I have come today before all Israel and the house of Joseph, to go down to meet my lord the king.

And Abishai son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What is this to me and to you, sons of Zeruiah, that you become treacherous to me today? Today no man from Israel shall be put to death, for I do not know if today I reign over Israel. And the king said to Shimei, You shall not die, and the king swore to him.

And Mephibosheth, son of the son of Saul, went down to meet the king, and he had not tended his feet, nor cut his nails, nor groomed his mustache, and he had not washed his garments, from the day which the king went away, until the day which he came in peace.

And it happened when he entered into Jerusalem to meet the king, and the king said to him, Why did you not go with me, Mephibosheth? And Mephibosheth said to him, my lord king, my slave deceived me, because your servant said to him, saddle the donkey for me, and I will ride upon it, and I will go with the king, because your slave is lame. He devised a scheme against your slave concerning my lord the king, but my lord the king is as a messenger of God, so do what is good in your eyes. Because all the house of my father was nothing but men of death to my lord the king, yet you placed your slave among those who eat at your table—what right is there still to me to cry out still to the king?

And the king said to him, Why do you still speak your words? I said, you and Ziba shall divide the field. And Mephibosheth said to the king, Indeed, let him take all, after my lord the king has arrived in peace into his house.

And Barzillai the Gileadite came down from Rogelim, and he crossed the Jordan with the king to send him off at the Jordan. And Barzillai was a very old man, eighty years old, and he himself had provided for the king during his stay in Mahanaim, because he was a very great man. And the king said to Barzillai, You will cross with me, and I will sustain your old age with me in Jerusalem. And Barzillai said to the king, How many days of years of my life remain, that I should go up with the king to Jerusalem? I am eighty years old today; can I still distinguish between good and evil? Can your servant still taste what he eats

or drinks? Can I still hear the voices of singing men and women? Why should your servant be an added burden to my lord the king? Your slave will cross over the Jordan with the king only a little way, so why does the king give me this repayment? Let your slave indeed remain, and I will die in my city beside the tomb of my father and my mother, and behold, your slave Chimham will cross over with my lord the king, and do to him what is good in your eyes. And the king said, Let Chimham cross over with me, and I will do to him what is good in my eyes, and whatever you choose from me, I will do for you.

And all the people crossed the Jordan, and the king crossed, and the king kissed Barzillai, and blessed him, and he returned to his place. And the king crossed into Gilgal, and Chimham crossed with him, and all the people of Judah crossing over with the king, and indeed half the people of Israel.

And behold, all the men of Israel came to the king and said to the king, Why have our brothers, the men of Judah, stolen you away and brought the king and his house over the Jordan, and all the men of David with him? And every man of Judah answered the men of Israel, and they said, Because the king approaches me, why are you so angry about this matter? Have we eaten at the king's expense, or has he given us a gift, or has he lifted any burden for us? And the man of Israel answered the man of Judah and said, I have ten shares in the king, and I am the firstborn rather than you, and indeed in David I am above you, so why have you insulted me in this, and was not my word

reckoned first to me before Judah's to return the king to me?
And the word of the man of Judah was harder than the word of the man of Israel.

20

And there was a lawless son calling upon, and his name was Sheba, son of Bichri, a Benjamite man, and he sounded the trumpet and said, There is no portion for us in David, nor inheritance for us in the son of Jesse; every man to your tents, Israel. And all the men of Israel went up from behind David after Sheba the son of Bichri, and the men of Judah clung to their king, from the Jordan until Jerusalem.

And David entered his house in Jerusalem, and the king took his ten concubines, whom he had left to guard the house, and he put them in a house under guard, and he provided for them, but he did not go in to them, and they remained confined until the day of their death as living widows.

And the king said to Amasa, Summon the men of Judah to me within three days, and you stand here. And Amasa went to call Judah, and he delayed beyond the time which David had appointed to him. And David said to Amasa, Now Sheba son of Bichri will do us more harm than Absalom, and now you take with yourself the servants of your lord, and pursue after him, lest he find for himself fortified cities, and escape our eyes. And

Abishai and the men of Joab, and the Cherethites, and the Pelethites, and all the mighty men went out after him, and they went out from Jerusalem to pursue after Sheba the son of Bichri.

And they were beside the great stone in Gibeon, and Amasa came before them, and Joab was wearing a cloak as his garment, and upon him was girded a sword fastened at his waist in its sheath, and the sword came out, and it came out and fell.

And Joab said to Amasa, Are you well, brother? And Joab's right hand seized Amasa's beard to kiss him. And Amasa did not guard against the sword in Joab's hand, and Joab struck him with it in the groin, and his belly was poured out onto the ground, and he did not strike him again, and he died, and Joab and Abishai his brother pursued after Sheba son of Bichri. And a man of Joab's young men stood over him and said, Who wishes for Joab, and who is for David? Follow Joab! And Amasa lay mingled in blood in the midst of the path, and a man saw that all the people stood still, and he turned Amasa away from the path into a field, and he threw a garment upon him, because he saw everyone who came upon him standing still. When he arrived from the path, all the men of Israel passed by following Joab to pursue Sheba son of Bichri.

And he passed through all the tribes of Israel to Abel and to Bethmaacah, and all the men in Charri assembled and followed after him. And they came and besieged him in Abel and Bethmachah, and they poured out a siege mound toward the city, and it stood

in the rampart, and all the people with Joab were planning to cast down the wall. And a wise woman cried out from the wall and said, Hear, hear, say to Joab, come near here, and I will speak to him.

And he approached her, and the woman said, Are you Joab? And he said, I am. And she said to him, Hear the words of your slave, and Joab said, I am listening. And she said, A word was spoken in former times, saying, Let them surely ask counsel at Abel, and thus they would inquire. I am one of the peaceful and faithful in Israel. You seek to destroy a city and a mother in Israel. Why will you swallow up the inheritance of the Lord? I am one of the peaceful supporters of Israel, but you seek to put to death a city and a mother city in Israel. Why do you destroy the inheritance of the Lord? And Joab answered and said, God be gracious to me, gracious to me, if I sink or if I destroy. The matter is not so, but a man from the mountain of Ephraim, Sheba son of Bichri is his name, has lifted his hand against king David. Give him to me only, and I will depart from the city. And the woman said to Joab, Behold, his head will be thrown to you over the wall.

And the woman entered to all the people and spoke to all the city in her wisdom, and she removed the head of Sheba son of Bichri, and removed it and threw it to Joab, and he blew a trumpet with a horn, and they were scattered from the city, each man to his tents, and Joab returned to Jerusalem to the king.

And Joab was over all the forces of Israel, and Benaiah son of

Jehoiada was over the Cherethites and over the Pelethites, And Adoniram was over the tribute, and Jehoshaphat son of Achilouth was recorder. And Shavsha was scribe, and Zadok and Abiathar were priests, And indeed Iras the Jarite was priest to David.

21

And it happened that there was a famine in the days of David for three years, year after year, and David sought the face of the Lord, and the Lord said, Upon Saul and upon his house is injustice in the bloodshed, because he put to death the Gibeonites. And King David called the Gibeonites and said to them, and the Gibeonites are not sons of Israel, because they are from the remnant of the Amorite, and the sons of Israel swore to them, and Saul sought to strike them in his zeal for the sons of Israel and Judah.

And David said to the Gibeonites, What shall I do for you, and with what shall I make atonement, so that you will bless the inheritance of the Lord? And the Gibeonites said to him, We have no claim to silver or gold with Saul and with his house, and we have no right to put any man to death in Israel. And he said, What do you say, and I will do it for you? And they said to the king, The man who completed his work upon us and pursued us, who plotted to destroy us, let us destroy him, so that he may not stand in any territory of Israel. Let him give us seven men from

his sons, and we may hang them to the Lord in Gibeon of Saul, the chosen of the Lord, and the king said, I will give them.

And the king spared Mephibosheth son of Jonathan son of Saul because of the oath of the Lord that was between them, between David and Jonathan son of Saul.

And the king took the two sons of Rizpah daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal daughter of Saul, whom she bore to Adriel son of Barzillai the Meholahite, And he gave them into the hand of the Gibeonites, and they hanged them on the mountain before the Lord, and the seven fell together, and they were put to death in the days of harvest, in the first days, at the beginning of the barley harvest. And Rizpah the daughter of Aiah took the sackcloth and pitched it toward the rock at the beginning of the barley harvest, until water dripped upon them from heaven, and she did not allow the birds of heaven to rest upon them by day, nor the beasts of the field by night.

And it was reported to David as many things as Rizpah daughter of Aiah, concubine of Saul, did, and they were weakened, and Dan son of Joah from the descendants of the giants overtook them. And David went and took the bones of Saul and the bones of his son Jonathan from the men of Jabesh-gilead, who had stolen them from the street of Beth-shean, because the Philistines had set them up there on the day when the Philistines struck down Saul in Gilboa. And he brought up from there the

bones of Saul and the bones of Jonathan his son, and he gathered the bones of the exiled. And they buried the bones of Saul and the bones of Jonathan his son and the bones of the hanged in the land of Benjamin at the side in the tomb of Kish his father, and they did all that the king commanded, and God listened to the land after these things.

And it happened that there was still war between the foreigners and Israel, and David and his servants came down with him, and they fought with the foreigners, and David went. And Ishbi, who was among the descendants of Rapha, and the weight of his spear was three hundred shekels of bronze, and he himself was girded with a club, and he intended to strike David. And Abishai son of Zeruiah helped him, and struck the foreigner and put him to death. Then the men of David swore, saying, You will not go out with us into war anymore, and you will not extinguish the lamp of Israel.

And it happened after these things that there was still war in Gath with the foreigners, then Sibbechai the Hushathite struck Saph among the descendants of Rapha.

And the war happened in Rome with the foreigners, and Elhanan son of Jair the Bethlehemite struck Goliath the Gittite, and the wood of his spear was as a weaver's beam. And it happened that there was still war in Gath, and there was a man of great stature, and the fingers of his hands and the fingers of his feet were six and six, twenty-four in number, and indeed he

himself was born to the Rapha. And he reproached Israel, and Jonathan the son of Shimei, David's brother, struck him.

These four were born descendants of the giants in Gath to the house of Rapha, and they fell by the hand of David and by the hand of his servants.

22

And David spoke to the Lord the words of this song, in the day the Lord delivered him from the hand of all his enemies, and from the hand of Saul. And he said in song, The Lord is my rock and my stronghold and my deliverer.

My God, my guardian, will be to me; I will be trusting in him, my protector and horn of my salvation, my helper and my refuge of my salvation; you will save me from the unjust.

Praiseworthy, I will call upon the Lord, and from my enemies I will be saved. Because the shatterings of death surrounded me, the torrents of lawlessness terrified me. The pangs of death surrounded me; the distresses of death overtook me. In my affliction I will call upon the Lord, and to my God I will cry out, and he will hear my voice from his temple, and my cry will be in his ears.

And the earth was troubled and shaken, and the foundations of

heaven were shaken together and convulsed, because the Lord was angry with them. Smoke went up in his wrath, and fire from his mouth will devour; coals were kindled from him. And he inclined the heavens and came down, and gloom was under his feet. And he sat upon the cherubim and he flew, and was seen upon the wings of the wind. And he placed darkness as his hiding place; around him his tent was darkness of waters thickened in clouds of air. From the light before him coals of fire were kindled. The Lord thundered from heaven, and the Most High gave his voice. And he sent arrows and scattered them, and flashed lightning and confounded them. And the springs of the sea were seen, and the foundations of the inhabited world were revealed at the rebuke of the Lord, from the breath of the spirit of his anger. He sent from on high and took me; he drew me out of many waters. He rescued me from my strong enemies, from those who hated me, because they were too strong for me.

The days of my affliction overtook me, and the Lord became my support. And he led me out into a broad place, and he delivered me, because you were pleased with me. And the Lord has repaid me according to my righteousness, and according to the cleanness of my hands he has repaid me. Because I kept the ways of the Lord, and I did not act wickedly against my God. Because all his judgments were before me, and I did not turn away from his ordinances. And I will be blameless to him, and I will keep myself from my lawlessness. And the Lord will give back to me according to my righteousness, and according to the cleanness of my hands before his eyes.

With the holy you will be shown holy, and with a perfect man you will be shown perfect. And with the chosen you will be chosen, and with the perverse you will be perverted. And you will save the poor people, and you will humble the eyes of the lofty. Because you are my lamp, Lord, and the Lord will shine light upon my darkness. Because in you I will run unarmed, and in my God I will leap over a wall.

The strong one is blameless in his way; the word of the Lord is mighty and refined. He is a protector to all those who trust in him. Who is strong except the Lord? And who will be creator except our God? The strong one strengthens me with power, and he has made my way unblemished. He places my feet as deer's feet, and sets me upon the heights. Teaching my hands for war, and breaking a bronze bow with my arm. And you gave me the shield of my salvation, and your obedience increased me into a broad place for my steps beneath me. My legs were not shaken.

I will pursue my enemies and destroy them, and I will not turn back until I have finished them. And I will crush them and they will not rise up, and they will fall beneath my feet. And you will strengthen me with power for war; you will subdue those rising up against me beneath me. You gave my enemies their back to me, those who hated me, and you killed them. They will cry out, and there is no helper, toward the Lord, and he did not listen to them. And I crushed them as dust of the earth, as clay of the streets I ground them. And you will deliver me from the battle of peoples, you will keep me as head of nations; a people whom I

did not know served me. Foreign sons lied to me; as soon as they heard of me, they listened to me. Foreign sons will be cast out, and they will stumble from their confinements.

The Lord lives, and blessed is my guardian, and my God, the guardian of my salvation, will be exalted. The strong Lord gives vengeance to me, disciplining peoples under me. And bringing me out from my enemies, and you will exalt me from those rising up against me, you will deliver me from a man of wrongdoings. Through this I will give thanks to you, Lord, among the nations, and I will sing psalms to your name. Magnifying the salvation of his king, and doing mercy to his anointed, to David, and to his seed until the age. And these are the last words of David,

23

Faithful David, son of Jesse, and a faithful man whom the Lord raised up as the anointed one of the God of Jacob, and the lovely songs of Israel.

The Spirit of the Lord spoke in me, and his word was upon my tongue. The God of Israel says, a guardian from Israel spoke a parable to me: I said to man, how might you strengthen fear of Christ? And in the light of God's morning, the sun rises in the morning where the Lord passed by from the light, and as grass springs from the earth from rain. For my house is not thus with

the strong, for he placed an eternal covenant with me, ready at every time, guarded, because all my salvation and every desire, because the lawless will not flourish. Just as a driven-out thorn, all these, because they will not be taken by hand, And a man will not grow weary with them, full of iron and the wood of the spear, and he will burn them in fire, and their shame will be burned.

These are the names of the mighty men of David: Ishbosheth the Canaanite is ruler of the third, Adinon the Asonaeus; this man drew his sword upon eight hundred soldiers at once. And with him was Eleanan son of his kinsman, son of Doudi, who was among the three mighty men with David, and when he reproached him among the foreigners, they were gathered there for war, and the men of Israel went up. He arose and struck among the foreigners until his hand grew weary, and his hand clung to the sword, and the Lord brought about great salvation on that day, and the people sat behind him only to strip the dead.

And with him was Shemaiah son of Asa the Arochaeon, and the foreigners were gathered at Beasts, and there was a portion of the field full of lentils, and the people fled from the foreigners. And he stood in the midst of the portion, and he delivered it, and struck the foreigners, and the Lord made a great salvation.

And three of the thirty went down to David at Kason, into the cave of Odollam, and the order of the foreigners encamped in

the valley of Rephaim. And David was then in the stronghold, and the garrison of the foreigners was then in Bethlehem. And David desired and said, Who will give me water to drink from the pit in Bethlehem, the one at the gate? And the garrison of the foreigners was then in Bethlehem. And the three mighty men broke through the camp of the foreigners and drew water from the pit in Bethlehem at the gate, and they took it and came to David, but he was not willing to drink it, and he poured it out to the Lord. And he said, May the Lord be gracious to me not to do this. Shall I drink the blood of the men who went at the risk of their souls? And he was not willing to drink it. These things the three mighty men did.

And Abishai the brother of Joab, son of Zeruah, was himself ruler among the three, and he raised his spear against three hundred wounded men, and he had a name among the three. He was glorious among those three, and he became their ruler, yet he did not attain to the three.

And Benaiah son of Jehoiada, a man very great in deeds, from Kabzeel, struck the two sons of Ariel of Moab, and he went down and struck the lion in the midst of the pit on the day of the snow. He struck the Egyptian man, a visible man, and in the hand of the Egyptian was a spear like the wood of a weaver's beam, and he went down toward him with a rod, and seized the spear out of the hand of the Egyptian, and killed him with his spear. These things Benaiah son of Jehoiada did, and he had a name among the three mighty men. Glorious from among the three, yet he did

not come to the three, and David appointed him to his council. And these are the names of the mighty men of King David.

Asahel the brother of Joab, this one among the thirty, Elhanan the son of Dodi his kinsman in Bethlehem, Saima the Rhudaeen, Shelesh the Hasty, son of Ira, Iska the Thekoite, Abiezer the Anathothite, from the sons of the Anathothite, Ellon the Awoite, Noere the Netophathite, Eschai son of Riba from Gabaeth, son of Benjamin the Ephrathite, Asmoth the Bardiomite, Emasu the Salabonite; the sons: Asan, Jonathan. Samnan the Harodite, Amnan son of Arai the Saraourite, Aliphaeth son of Asbitu, son of Machahachi, Eliab son of Ahithophel the Gelonitu, Asarai the Carmelite of Uraioerchi, Gaal son of Nathan, son of the mighty one of Gilead, Eli the Ammonite, Ira the Ethereal, Gerab the Athenian, Uriah the Hittite, all of them thirty-seven.

24

And the Lord's anger was kindled again in Israel, and he incited David against them, saying, Go, count Israel and Judah. And the king said to Joab, the commander of the army with him, Go through all the tribes of Israel and Judah, from Dan to Beersheba, and count the people, so that I may know the number of the people. And Joab said to the king, May the Lord God add to the people a hundredfold just as they are, and may the eyes of my lord the king see it. But why does my lord the king wish this thing? And the word of the king prevailed over

Joab and the rulers of the force. And Joab and the rulers of the strength went out before the king to examine the people of Israel.

And they crossed the Jordan and encamped in Aroer, to the right of the city that is in the midst of the ravine of Gad and Eliezer. And they came into Gilead and into the land of Thabason, which is Adasai, and they arrived into Danidan and Oudan, and they surrounded Sidon. And they came into Maphsar of Tyre, and into all the cities of the Hivites and of the Canaanites, and they came to the south of Judah into Beersheba. And they went around in all the land, and they came into Jerusalem at the end of nine months and twenty days. And Joab gave the number of the census of the people to the king, and it happened that Israel had eight hundred thousand men of strength drawing the sword, and the men of Judah had five hundred thousand warriors.

And David's heart struck him after he numbered the people, and David said to the Lord, I have sinned greatly in what I did. Now Lord, take away the lawlessness of your slave, because I have acted very foolishly.

And David arose in the morning, and the word of the Lord came to Gad the prophet, the seer, saying, Go and speak to David, saying, The Lord says these things: I am bringing three things upon you; choose for yourself one from among them, and I will do it to you. And Gad entered to David, and reported, and said to

him, Choose for yourself: if three years of famine comes to you in your land, or three months of fleeing before your enemies while they pursue you, or three days of death in your land. Now therefore know and see what word I should answer to the one who sent me. And David said to Gad, I am in great distress on all sides. Let me fall indeed into the hands of the Lord, because his mercies are very many, but let me not fall into the hands of man.

And David chose death for himself, and it was the days of the wheat harvest, and the Lord gave death in Israel from morning until the best hour, and the plague began among the people, and seventy thousand men died out of the people from Dan until Beersheba. And the messenger of God stretched out his hand toward Jerusalem to destroy it, and the Lord relented concerning the evil, and said to the messenger who was destroying among the people, Enough now, withdraw your hand, and the messenger of the Lord was beside the threshing floor of Ornan the Jebusite. And David said to the Lord, when he saw the messenger striking the people, Behold, I am the one who has done wrong, and these sheep, what have they done? Let your hand be upon me and upon my father's house.

And Gad came to David on that day, and said to him, Go up, and set up an altar to the Lord on the threshing floor of Ornan the Jebusite. And David went up according to the word of Gad, according to the manner which the Lord had commanded him. And Ornan looked down and saw the king and his servants passing by above him, and Ornan went out and bowed down to

the king upon his face upon the earth. And Ornan said, Why has my lord the king come to his servant? And David said, To acquire from you the threshing floor to build an altar to the Lord, so that the plague may be held back from the people. And Ornan said to David, Let my lord the king take and offer up to the Lord what is good in his eyes. Behold, the oxen for the burnt offering, and the wheels and the vessels of the oxen for wood. Ornan gave all to the king, and Ornan said to the king, May the Lord your God bless you. And the king said to Ornan, No, but I will acquire it from you for a price, and I will not offer to the Lord my God a burnt offering freely. And David acquired the threshing floor and the oxen for fifty shekels of silver. And David built an altar to the Lord there and offered up burnt offerings and peace offerings, and Solomon added to the altar at the end because it was small at first, and the Lord heard the land, and the plague was restrained from above Israel.

Psalms

1

Blessed is the man who has not gone in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat upon the seat of scorers. But his will is in the law of the Lord, and in his law he shall meditate day and night. And he will be as the tree planted beside the passages of the waters, which will give its fruit in its time, and its leaf will not wither, and all that he does will prosper.

Not so the ungodly, not so, but as the chaff which the wind drives away from the face of the earth. Because of this the ungodly will not rise up in judgment, nor sinners in the counsel of the righteous. Because the Lord knows the way of the righteous, and the way of the ungodly will perish.

2

Why did nations rage, and peoples practice empty things? The kings of the earth stood by, and the rulers were gathered together against the Lord and against his Christ. Let us break their bonds, and let us cast off their yoke from us.

He who dwells in the heavens shall laugh at them, and the Lord will mock them. Then he will speak to them in his wrath, and in his anger he will disturb them. But I was appointed king by him upon Zion, his holy mountain. Proclaiming the command of the Lord, the Lord said to me, You are my son, I have begotten you today. Ask from me, and I will give to you nations as your inheritance, and the ends of the earth as your possession. You will shepherd them with an iron rod; you will shatter them like a potter's vessel.

And now, kings, understand; be instructed, all you who judge the earth. Serve the Lord in fear, and rejoice to him with trembling. Lay hold of education, lest the Lord ever be angry, and you perish from the just way when his wrath is kindled quickly. Blessed are all those who trust in him.

3

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

Lord, how my oppressors have multiplied! Many rise up against me. Many say to my soul, There is no salvation for him in his

God, selah.

But you, Lord, are my helper, my glory, and the one who lifts up my head. With my voice I cried out to the Lord, and he heard me from his holy mountain. Selah. I slept and slumbered, I woke up, because the Lord will help me. I will not fear the myriads of people attacking me all around. Arise, Lord; save me, my God, because you struck all those hostile to me in vain, you crushed the teeth of sinners. Of the Lord is salvation, and upon your people is your blessing.

4

For the end, in psalms, a song of David.

When I called upon you, the God of my righteousness heard me, in affliction you gave me relief, have mercy on me, and hear my prayer.

Sons of men, how long will you be heavy hearted? Why do you love vanity and seek falsehood? Selah. And know that the Lord has set apart his holy one; the Lord will hear me when I cry out to him. Be angry and do not sin; what you say in your hearts, upon your beds be contrite, selah. Sacrifice a sacrifice of righteousness, and hope in the Lord.

Many say, Who will show us good things? The light of your face

has been marked upon us, Lord. You gave joy into my heart, from the time their grain and wine and oil were multiplied. In peace I will lie down and sleep, because you, Lord, have made me dwell in hope alone.

5

For the end, for the heiress, a psalm of David.

Give ear to my words, O Lord; understand my cry. Give heed to the voice of my supplication, my king and my God, because I will pray to you, Lord. In the morning you will hear my voice; in the morning I shall stand before you and look. You are not a God who desires lawlessness, nor will the evildoer dwell with you. Nor will the lawless remain before your eyes; you have hated, Lord, all those who work lawlessness. You will destroy all who speak falsehood; the Lord abhors the man of blood and deceit. But I will enter your house in the multitude of your mercy; I will worship toward your holy temple in fear of you.

Lord, guide me in your righteousness for the sake of my enemies; direct my way before you. Because there is no truth in their mouth, their heart is vain, their throat is an opened tomb, with their tongues they deceived. Judge them, O God; let them fall away from their counsels. According to the multitude of their transgressions, drive them out, because they provoked you, Lord.

And let all those hoping in you be glad, they will rejoice forever, and you will dwell among them, and all those loving your name will boast in you, Because you will bless the just, Lord; as with a shield of favor you have crowned us.

6

For the end, in hymns for the eighth, a psalm to David.

Lord, do not rebuke me in your anger, nor discipline me in your wrath. Have mercy on me, Lord, because I am weak; heal me, Lord, because my bones are troubled. And my soul was exceedingly troubled, and you, Lord, how long? Turn back, Lord, deliver my soul, save me for the sake of your mercy, Because in death there is no one remembering you, but in Hades who will give thanks to you? I have labored in my groaning; I will wash my bed each night; I will drench my bedding with my tears. My eye was troubled from anger; I grew old among all my enemies.

Depart from me, all you who work lawlessness, because the Lord has heard the voice of my weeping. The Lord heard my supplication, the Lord received my prayer. May all my enemies be exceedingly ashamed and troubled; may they turn back and be exceedingly ashamed with speed.

7

A Psalm of David, which he sang to the Lord for the words of Hushai son of Iemenei.

Lord my God, in you I have hoped; save me from all who pursue me, and deliver me, Lest he ever snatch my soul as a lion, there being no one ransoming, nor saving.

Lord my God, if I did this, if there is injustice in my hands, If I have repaid evils to those repaying me with evils, then may I fall empty before my enemies. Let the enemy pursue my soul and seize it, and trample my life into the earth, and make my glory dwell in the dust, selah.

Arise, O Lord, in your wrath; be exalted in the limits of my enemies; awake, O Lord my God, in the command which you commanded. And a congregation of peoples will surround you, and because of this, return to the height. The Lord will judge peoples; judge me, Lord, according to my righteousness and according to my innocence. Let the wickedness of sinners be completed, and you will direct the just, examining hearts and kidneys, O God.

My help is just from God, who saves the upright in heart. God is a righteous judge, both strong and patient, not bringing anger each day. If you do not turn back, he will polish his sword, he has bent his bow, and prepared it. And in it he prepared instruments of death; he made his arrows with burning tips.

Behold, he travailed with injustice, conceived toil, and bore lawlessness. He dug a pit and excavated it, and he will fall into the pit which he made. His toil will return upon his head, and his injustice will come down upon his summit. I will give thanks to the Lord according to his righteousness, I will sing psalms to the name of the Lord most high.

8

For the end, concerning the winepresses, a psalm of David.

Lord our Lord, how wonderful is your name in all the earth; for your magnificence was lifted up above the heavens. From the mouth of infants and nursing babies you prepared praise, for the sake of your enemies, to destroy the enemy and avenger.

Because I will see the heavens, the works of your fingers, the moon and stars which you have established, What is man, that you remember him; or the son of man, that you visit him? You made him a little lower than the messengers; you crowned him with glory and honor. And you appointed him over the works of your hands, you subjected all things under his feet, Sheep and all oxen, and also the cattle of the field, The birds of heaven and the fish of the sea, those that travel the paths of the seas. Lord our Lord, how wonderful is your name in all the earth

9

For the end, concerning the hidden things of the son, a psalm of David.

I will give thanks to you, Lord, with my whole heart; I will declare all your wonders. I will be glad and rejoice in you; I will sing psalms to your name, Most High.

When my enemy turns backward, they will stumble and perish from your face. Because you executed my judgment and my justice, you sat upon the throne judging righteousness. You rebuked nations, and the ungodly perished; their name you have wiped out forever and ever. The swords of the enemy have failed utterly, and you have brought down their cities; their memorial has perished with a sound, And the Lord remains forever; he has prepared his throne for judgment. And he will judge the inhabited world in righteousness; he will judge peoples in uprightness. And the Lord became a refuge to the poor man, a helper in times of need, in affliction. And let those who know your name hope in you, because you have not forsaken those who seek you, Lord.

Sing psalms to the Lord who dwells in Zion, proclaim among the nations his deeds. Because he who seeks their blood remembered, he did not forget the supplication of the poor.

Have mercy on me, Lord; see my humiliation from my enemies, you who lift me up from the gates of death, So that I may declare all your praises in the gates of the daughter of Zion, I will rejoice in your salvation.

The nations have sunk in the destruction which they made; their foot was caught in this snare which they hid. The Lord is known for doing judgments; in the works of his hands the sinner was caught, a song of the psalm. Let the sinners turn away into hades, all the nations forgetting God. Because the poor will not be forgotten forever, the endurance of the poor will not perish forever. Arise, Lord, let not man be strengthened; let the nations be judged before you. Appoint a lawgiver upon them, Lord; let the nations know that they are people. Selah.

Why, Lord, have you stood far away? Do you overlook us in times of opportunity, in affliction? In the arrogance of the ungodly, the poor are set on fire; they are caught in the schemes which they devise. That the sinner is praised in the desires of his soul, and the unjust is blessed. The sinner provoked the Lord; according to the abundance of his wrath he will not seek him out, for God is not before him. His ways are profaned at every time, your judgments are set aside from his face, he will lord it over all his enemies. For he said in his heart, I shall not be shaken from generation to generation without evil. His mouth is full of curses and bitterness and deceit; under his tongue are toil and pain. He sits in ambush with the rich in hidden places to kill the innocent; his eyes look towards the poor man. He lies in wait

in secret as a lion in his den, he lies in wait to seize the poor man, to seize the poor man by drawing him into his snare He will humiliate him; he will bow down and fall when he dominates the poor. He said in his heart, God has forgotten; he has turned away his face so as not to see forever.

Arise, Lord God, let your hand be exalted, do not forget the poor. Why has the ungodly man provoked God? For he said in his heart, He will not seek. You see, because you perceive toil and anger, to deliver them into your hands; to you the poor has been entrusted, you were a helper to the orphan. Crush the arm of the sinner and the evil one; his sin will be sought and it will not be found.

The Lord will reign forever and ever; you will perish, nations, from his earth. The Lord heard the desire of the poor; your ear paid attention to the preparation of their heart. To judge for the orphan and the humble, so that man may no longer boast greatly upon the earth.

10

Into the end, a psalm of David. I have trusted in the Lord; how will you say to my soul, Flee to the mountains as a sparrow?

Because behold, the sinners have bent their bow and prepared arrows in their quiver to shoot down in darkness the upright in

heart. Because they pulled down what you prepared, but what did the righteous do?

The Lord is in his holy temple, the Lord, his throne is in heaven, his eyes look towards the poor, his eyelids examine the sons of men. The Lord examines the just and the ungodly, but the one loving injustice hates his own soul. He will rain traps upon sinners; fire and brimstone and a stormy wind shall be the portion of their cup. Because the Lord is righteous and has loved righteousness, his face has seen uprightness.

11

For the end, concerning the eighth, a psalm of David.

Save me, Lord, because the holy one has failed, because truths have diminished from the sons of men. Each spoke vain things to his neighbor with deceitful lips; they spoke with a double heart. May the Lord destroy all the deceitful lips and the boastful tongue, Those who have said, We magnify our tongue, our lips are our own, who is our Lord?

Because of the wretchedness of the poor, and because of the groaning of the poor, now I will arise, says the Lord, I will place him in salvation, I will speak boldly for him. The words of the Lord are pure words, like silver refined, tested in the earth, purified seven times. You, Lord, will keep us and will preserve

us from this generation and forever. The ungodly walk about all around; according to your exaltation you have highly regarded the sons of men.

12

To the end, a psalm of David. How long, Lord, will you forget me, to the end? How long will you turn away your face from me?

Until when will I make plans in my soul, pains in my heart day after day? Until when will my enemy be exalted over me? Look upon me, hear me, O Lord my God, enlighten my eyes, lest I sleep in death, Lest my enemy ever say, I have prevailed against him, my oppressors will rejoice if I be shaken.

But I have hoped in your mercy; my heart will rejoice in your salvation. I will sing to the Lord who has done good to me, and I will sing psalms to the name of the Lord of the Most High.

13

For the end, a psalm of David. The fool said in his heart, there is no God, they corrupted themselves and became abominable in their practices, there is no one doing goodness, there is not even one.

The Lord looked down from heaven upon the sons of men, to see if there is anyone understanding or seeking God. All have turned aside, together they have become useless, there is no one doing goodness, there is not even one, their throat is an opened tomb, with their tongues they deceived, the venom of asps is under their lips, whose mouth is full of curses and bitterness, their feet are swift to pour out blood, destruction and misery are in their ways, and the way of peace they have not known, there is no fear of God before their eyes.

Will not all those working lawlessness know, those devouring my people as they eat bread? They did not call upon the Lord. There they feared with fear where there was no fear, because God is with the righteous generation. You shamed the counsel of a poor man, because the Lord is his hope. Who will give the salvation of Israel out of Zion? When the Lord returns the captivity of his people, let Jacob rejoice, and let Israel be glad.

14

A Psalm of David. Lord, who will dwell in your tabernacle? And who will dwell in your holy mountain?

Going blamelessly and working righteousness, speaking truth in his heart, Who has not deceived with his tongue, nor done evil to his neighbor, and has not taken up reproach against those nearest to him, In his eyes the evildoer is despised, but he

honors those who fear the Lord; he swears to his neighbor and does not change. He did not lend his silver at interest, and he did not take bribes against the innocent; the one doing these things will not be shaken forever.

15

Inscription to David. Guard me Lord, because I hoped in you.

I said to the Lord, You are my Lord, because you have no need of my good things. He has made wonderful all his desires in the holy ones who are in his land. Their weaknesses were multiplied; after these things they hastened. I will not gather their congregations from blood, nor will I remember their names through my lips. Lord, portion of my inheritance and of my cup, you are the one restoring my inheritance to me. Ropes have fallen to me in the best places, and indeed my inheritance is best to me.

I will bless the Lord who has given me understanding, and even until night my kidneys have instructed me. I saw the Lord before me continually, because he is at my right hand so that I should not be shaken. Because of this my heart rejoiced, and my tongue exulted, and moreover my flesh will dwell in hope. That you will not abandon my soul into hades, nor will you give your holy one to see corruption. You made known to me the ways of life, you will fill me with gladness in your presence, pleasures in

your right hand forever.

16

Prayer of David. Hear, O Lord, my righteousness, attend to my supplication, give ear to my prayer not uttered with deceitful lips.

Let my judgment come forth from your face, let my eyes see uprightness. You tested my heart, you considered it by night, you refined me, and no injustice was found in me. so that my mouth would not speak. As for the works of men, through the words of your lips I have kept to harsh ways. Make my steps firm in your paths, so that my steps may not be moved.

I cried out because you heard me, O God; incline your ear to me and hear my words. Make wondrous your mercies, O you who save those who hope in you from those who resist your right hand. Guard me as the pupil of the eye; in the shelter of your wings you will shelter me. From the face of the ungodly who afflicted me, my enemies have surrounded my soul. They have closed up their fat, their mouth has spoken arrogance. Having cast me out, they have now surrounded me; they have set their eyes to bring me down to the ground. They supposed me like a lion ready for the hunt, and like a cub dwelling in hidden places. Arise, Lord, forestall them and trip them up; deliver my soul from the ungodly by your sword. From the enemies of your

hand, O Lord, delivering from the earth, divide them in their life; their belly was filled with your hidden things, they were satisfied with sons, and they left the remnants to their children.

But I in righteousness will appear before your face; I will be satisfied when your glory appears.

17

To the end, to the servant of the Lord, to David, which he spoke to the Lord, the words of this song, in the day which the Lord rescued him out of the hand of all his enemies and out of the hand of Saul, and he said,

I will love you, Lord, my strength. The Lord is my firmament, and my refuge, and my deliverer, my God is my helper, I will hope upon him, my protector, and the horn of my salvation, and my helper. Praising, I will call upon the Lord, and I will be saved from my enemies. The pangs of death surrounded me, and torrents of lawlessness terrified me. The pangs of Hades surrounded me; the traps of death overtook me.

And in my affliction I called upon the Lord, and to my God I cried out. He heard my voice from his holy temple, and my cry before him entered into his ears.

And the earth was shaken and trembled, and the foundations of

the mountains were troubled and shaken, because God was angered at them. Smoke went up in his wrath, and fire blazed forth from his face; coals were kindled from him. And he inclined heaven and came down, and gloom was under his feet. And he mounted upon cherubim and flew, he flew upon the wings of the winds. And he placed darkness as his hiding place, around him his tent, dark water in clouds of air. From the brightness before him the clouds passed, hail and coals of fire. And the Lord thundered from heaven, and the most high gave his voice. And he sent out arrows and scattered them, and multiplied lightnings and troubled them. And the springs of the waters were seen, and the foundations of the inhabited world were uncovered, from your rebuke, Lord, from the blast of the spirit of your anger.

He sent out from on high and took me, he received me from many waters. He will deliver me from my mighty enemies, and from those hating me, because they were stronger than me. They arrived before me in the day of my affliction, and the Lord became my support. And he led me out into a broad place, he will deliver me, because he wanted me. And the Lord will repay me according to my righteousness, and will repay me according to the cleanness of my hands. Because I kept the ways of the Lord, and I did not act wickedly against my God. That all his judgments were before me, and his ordinances did not depart from me. And I will be blameless with him, and I will guard myself from my lawlessness. And the Lord will repay to me according to my righteousness, and according to the cleanness

of my hands before his eyes.

With the holy you will be shown holy, and with an innocent man you will be innocent. And with the chosen you will be chosen, and with the twisted you will be perverted. Because you will save humble people, and you will humble the eyes of the arrogant. Because you will light my lamp, Lord; my God will light my darkness. Because in you I will be delivered from trial, and in my God I will leap over a wall. My God, his way is blameless, the words of the Lord are refined, he is protector of all who hope in him. For who is God except the Lord? And who is God except our God?

The God who girds me with power, and he made my way unblemished, The one who makes my feet fit like a deer's, and sets me upon the high places, You teach my hands for war, and you set a bronze bow upon my arms. And you gave me the shield of my salvation, and your right hand took hold of me, and your instruction has corrected me to the end, and this instruction of yours will teach me. You enlarged my steps under me, and my footsteps did not grow weak. I will pursue my enemies and overtake them, and I will not turn away until they fail. I will crush them, and they will not be able to stand; they will fall beneath my feet. And you girded me with strength for war; you made all those rising up against me fall beneath me. And you gave my enemies their back to me, and you utterly destroyed those who hated me. They cried out, and there was no one to save them, to the Lord, but he did not hear them. And I

will make them fine as dust before the wind, as mud of the streets I will grind them. Deliver me from the disputes of the people, you will appoint me as head of nations, a people whom I did not know served me. At the hearing of the ear they listened to me; foreign sons deceived me. Foreign sons grew old and limped from their paths.

The Lord lives, and blessed is my God, and let the God of my salvation be exalted. The God who gives vengeance to me and has subjected peoples under me, My deliverer from wrathful enemies, you will exalt me from those rising up against me, you will deliver me from the unjust man. Because of this I will give thanks to you among the nations, Lord, and I will sing to your name. He magnifies the salvation of his king and shows mercy to his anointed, to David and to his seed forever.

18

To the end, a psalm of David.

The heavens declare the glory of God, and the firmament proclaims the work of his hands. Day to day pours forth speech, and night to night declares knowledge. There are no speeches or words whose voices are not heard. Their sound went out into all the land, and their words into the ends of the inhabited world. In the sun he placed his tent, and he, as a bridegroom going out from his bridal chamber, will rejoice as a giant to run his course.

From one end of the heaven is his departure, and his arrival until the other end of the heaven, and there is no one who shall be hidden from his heat.

The law of the Lord is blameless, converting souls; the testimony of the Lord is faithful, making infants wise. The ordinances of the Lord are right, gladdening the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is pure, enduring forever and ever; the judgments of the Lord are true and altogether righteous. More desirable than gold and many precious stones, and sweeter than honey and honeycomb. For your slave guards them; in keeping them there is great reward.

Who can understand trespasses? Cleanse me from my hidden sins. And spare your slave from others sins; if they do not dominate me, then I will be blameless, and I will be cleansed from great sin. And may the words of my mouth and the meditation of my heart be pleasing before you continually, Lord my helper and my redeemer.

19

For the end, a psalm of David.

May the Lord hear you in the day of affliction, may the name of the God of Jacob defend you. May he send you help from the

holy place, and from Zion may he support you. May all your sacrifices be remembered, and may your burnt offering be accepted, selah. May he give to you according to your heart, and fulfill all your counsel. We will rejoice in your salvation, and in the name of our God we will be magnified; may the Lord fulfill all your requests.

Now I knew that the Lord saved his anointed, he will hear him from his holy heaven, in powers the salvation of his right hand. These trust in chariots and these in horses, but we will be magnified in the name of the Lord our God. They themselves were shackled together and fell, but we rose up and were set upright. Lord, save the king and hear us, on whatever day we call upon you.

20

For the end, a psalm of David.

Lord, the king will rejoice in your power, and he will rejoice exceedingly in your salvation. You gave him the desire of his soul, and you did not deprive him of the prayer of his lips, selah. Because you have gone before him in blessings of goodness, you placed upon his head a crown of precious stone. He asked you for life, and you gave him length of days forever and ever. Great is his glory in your salvation; you shall place glory and magnificence upon him. Because you will give him blessing

forever and ever, you will make him glad with joy in your presence. Because the king hopes in the Lord, and in the mercy of the Most High, he shall not be moved.

May your hand be found by all your enemies; may your right hand find all those who hate you. You will make them as a fiery oven at the time of your presence; the Lord in his wrath will trouble them, and fire will devour them. You will destroy their fruit from the earth, and their seed from the sons of men. Because they plotted evils against you, they devised counsel which they will not be able to establish. Because you will make them turn their back among your remnants, you will aim at their face. Be exalted, Lord, in your power; we will sing and praise your powers.

21

For the end, concerning the morning help, a psalm of David.

O God, my God, attend to me, why have you forsaken me? The words of my transgressions are far from my salvation. My God, I will cry out to you by day and you will not hear, and by night, and not to my folly.

But you dwell in the holy place, O praise of Israel. Our fathers hoped in you; they hoped, and you rescued them. To you they cried out and were saved; in you they trusted and were not put

to shame. But I am a worm and not a man, a reproach of men and a despised thing of the people. All who saw me mocked me, spoke with their lips, and shook their heads. He hoped in the Lord; let him deliver him, let him save him, since he wants him. Because you are the one who drew me out of the womb, my hope from my mother's breasts, Upon you I was cast from the womb; from my mother's belly you have been my God.

Do not withdraw from me, because tribulation is near, because there is no one helping. Many calves surrounded me; fat bulls surrounded me. They opened their mouth upon me, as a lion seizing and roaring. Like water I was poured out, and all my bones were scattered, my heart became like melting wax in the midst of my belly. My strength was dried up like a potsherd, and my tongue has been glued to my throat, and you have brought me down into the dust of death. Because many dogs surrounded me, a congregation of evildoers surrounded me, they dug through my hands and feet. They counted all my bones, and they observed and looked upon me. They divided my garments for themselves, and upon my clothing they cast lots.

But you, Lord, do not withhold your help from me; attend to my defense. Deliver my soul from the sword, and my only begotten from the hand of a dog. Save me from the mouth of a lion, and my humiliation from the horns of unicorns.

I will declare your name to my brothers; in the midst of the assembly I will sing a hymn to you. You who fear the Lord,

praise him; all you descendants of Jacob, glorify him; let all you descendants of Israel fear him. Because he did not despise nor was he offended by the plea of the poor man, nor did he turn away his face from me, and when I cried out to him he heard me. From you comes my praise in the great assembly; I will pay my prayers before those fearing him.

The poor will eat and be filled, and they will praise the Lord, those who seek him; their hearts will live forever and ever. All the ends of the earth will remember and turn toward the Lord, and all the families of the nations will worship before him. Because the kingdom is the Lord's, and he rules over the nations. All the fat ones of the earth ate and worshiped; all those descending into the earth shall fall down before him, and my soul lives to him. And my seed will serve him, the coming generation will be proclaimed to the Lord, And they will declare his righteousness to the people to be born, which the Lord has made.

22

A Psalm of David. The Lord shepherds me, and I will lack nothing.

In a place of green grass he made me dwell, beside waters of rest he nourished me. He returned my soul; he led me upon paths of righteousness for the sake of his name. For even if I should go in

the midst of the shadow of death, I will not fear evils, because you are with me; your rod and your staff, these have encouraged me. You prepared a table before me, opposite those oppressing me; you anointed my head in oil, and your cup is intoxicating as the best. And your mercy will pursue me all the days of my life, and I will dwell in the house of the Lord for length of days.

23

A Psalm of David for the first day of the sabbath. The earth is the Lord's and the fullness of it, the inhabited world and all who dwell in it.

He laid the foundation of it upon the seas, and prepared it upon the rivers.

Who will go up into the mountain of the Lord, and who will stand in his holy place? Innocent of hands and clean of heart, who has not lifted up his soul to vanity, and has not sworn deceitfully to his neighbor. This one will receive blessing from the Lord and alms from God his Savior. This is the generation seeking him, seeking the face of the God of Jacob. Selah.

Lift up your gates, O rulers, and be lifted up, eternal gates, and the king of glory will enter. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your gates, O rulers, and be lifted up, eternal gates, and the king of glory

will enter. Who is this king of glory? The Lord of powers, he himself is the king of glory.

24

A Psalm of David. To you, Lord, I lifted my soul.

My God, I have trusted in you; may I not be put to shame, nor let my enemies mock me, For all those enduring you will certainly not be put to shame; let those acting lawlessly without cause be ashamed. Lord, make your ways known to me, and teach me your paths. Guide me to your truth and teach me, because you are God my savior, and I waited for you the whole day. Remember your compassion, Lord, and your mercies, for they are from of old. Do not remember the sins of my youth and my ignorance; according to your mercy remember me, for the sake of your goodness, Lord.

The Lord is good and upright; because of this he will give laws to those who are sinning in the way. He will guide the meek in judgment, he will teach the meek his ways. All the ways of the Lord are mercy and truth to those who seek his covenant and his testimonies. For the sake of your name, Lord, be merciful to my sin, for it is great. Who is the man who fears the Lord? He will give him laws in the way which he chose. His soul will lodge in good things, and his seed will inherit the land. The Lord is the strength of those who fear him, and his covenant makes things

clear to them.

My eyes are continually toward the Lord, because he will pluck my feet out of the snare. Look upon me and have mercy on me, because I am only begotten and poor. The tribulations of my heart were multiplied; bring me out from my distresses. Behold my humiliation and my toil, and forgive all my sins. See my enemies, that they were multiplied, and they hated me with unjust hatred. Guard my soul and deliver me; may I not be put to shame, because I have hoped in you. The guileless and upright clung to me, because I waited for you, Lord. Redeem Israel, O God, from all his afflictions.

25

Of David. Judge me, Lord, because I went in my innocence, and hoping upon the Lord I shall not be shaken.

Test me, Lord, and test me; refine my kidneys and my heart.

Because your mercy is before my eyes, and I have walked in your truth. I have not sat with the council of vanity, and I will not enter in with lawbreakers. I hated the assembly of evildoers, and I will not sit with the ungodly. I will wash my hands in innocence, and I will go around your altar, Lord, To hear the voice of praise and to recount all your wonders. Lord, I loved the beauty of your house and the place of the dwelling of your glory.

Do not destroy my soul together with the ungodly, and my life with men of blood. In whose hands are lawless deeds, their right hand is filled with gifts. But I went in my innocence; redeem me and have mercy on me. My foot stood in uprightness; in assemblies I will bless you, Lord.

26

Of David, before the anointing. The Lord is my light and my savior, whom shall I fear? The Lord is the protector of my life, from whom shall I be afraid?

When evildoers drew near upon me to eat my flesh, my oppressors and my enemies, they became weak and fell. If a camp should draw up against me, my heart will not fear; if war should rise up against me, in this I hope. One thing I asked from the Lord, this I will seek out, to dwell in the house of the Lord all the days of my life, to contemplate the beauty of the Lord, and to visit his temple. Because he hid me in his tent in the day of my troubles, he covered me in the secret place of his tent, he lifted me up on a rock. And now behold, he has lifted up my head above my enemies. I went around and sacrificed in his tent a sacrifice of shouting; I will sing and sing psalms to the Lord.

Hear, Lord, my voice which I cried out, have mercy on me, and hear me. To you my heart said, I sought out your face, your face Lord I will seek. Do not turn away your face from me, do not

turn away in wrath from your slave, be my helper, do not abandon me, and do not neglect me, O God my savior. Because my father and my mother abandoned me, the Lord received me. Instruct me, Lord, in your way, and guide me in a straight path for the sake of my enemies. Do not hand me over to the souls of those oppressing me, because unjust witnesses have risen up against me, and injustice has lied to itself.

I believe to see the good things of the Lord in the land of the living. Wait for the Lord, be strong, and let your heart be strengthened, and wait for the Lord.

27

Of David. To you, Lord, I cried out, my God, do not be silent toward me, lest you be silent toward me, and I shall be like those going down into the pit.

Hear the voice of my supplication, when I pray toward you, when I lift my hands toward your holy temple. Do not draw my soul together with sinners, and do not destroy me together with those working injustice, who speak peace with their neighbors, but evils are in their hearts. Give to them according to their works and according to the wickedness of their pursuits; according to the works of their hands give to them; give back to them their recompense. Because they did not understand the works of the Lord and the works of his hands, you will tear them

down and will not build them up.

Blessed be the Lord, because he heard the voice of my supplication. The Lord is my helper and my protector; in him my heart hoped, and I was helped, and my flesh revived, and of my own will I will give thanks to him. The Lord is the strength of his people, and protector of the salvation of his christ.

Save your people and bless your inheritance, and shepherd them and lift them up forever.

28

A Psalm of David concerning the departure of the tabernacle.
Bring to the Lord, O sons of God, bring to the Lord sons of rams,
bring to the Lord glory and honor,

Bring glory to the Lord's name, worship the Lord in his holy court.

The voice of the Lord is upon the waters, the God of glory thundered, the Lord is upon many waters. The voice of the Lord is powerful, the voice of the Lord is majestic. The voice of the Lord shatters cedars; the Lord will crush the cedars of Lebanon. And he will crush them as the calf of Lebanon, and the beloved as a son of unicorns. The voice of the Lord cuts through the flame of fire. The voice of the Lord shaking the wilderness, the

Lord will shake the wilderness of Kadesh. The voice of the Lord prepares the deer and will reveal the forests, and in his temple everyone says glory. The Lord inhabits the flood, and the Lord will be established as king forever. The Lord will give strength to his people, the Lord will bless his people in peace.

29

For the end, a psalm song of the dedication of the house of David.

I will exalt you, Lord, because you have upheld me, and you have not gladdened my enemies over me. Lord my God, I cried out to you, and you healed me, Lord, you brought up my soul out of hades, you saved me from those descending into the pit.

Sing psalms to the Lord, you his holy ones, and give thanks to the memory of his holiness. Because wrath is in his anger, and life is in his will; weeping will lodge in the evening, and in the morning there is joy.

But I said in my prosperity, I shall never be shaken. Lord, in your will you provided power to my beauty, but you turned away your face, and I became troubled. To you, Lord, I will cry out, and to my God I will pray. What benefit is there in my blood, in my going down into destruction? Will dust give thanks to you, or will it declare your truth? The Lord heard, and had mercy on

me, the Lord became my helper. You have turned my lamentation into joy for me, you tore off my sackcloth, and you girded me with gladness, So that my glory may sing to you, and I may not be grieved. Lord my God, I will give thanks to you forever.

30

To the end, a psalm of David, of ecstasy.

Upon you, Lord, I hoped; may I not be put to shame forever. In your righteousness, deliver me and rescue me. Incline your ear toward me, hasten to deliver me, be to me a protecting God and a house of refuge to save me. Because you are my strength and my refuge, and for the sake of your name you will guide me, and you will nourish me. You will bring me out of this snare which they hid for me, because you are my protector, Lord. Into your hands I will commit my spirit; you have redeemed me, O Lord, God of truth. You hated those who guard vanities in vain, but I hoped in the Lord. I will rejoice and I will be glad in your mercy, because you looked upon my humiliation, you saved my soul from distresses. And you did not enclose me into the hands of the enemy; you set my feet in a spacious place.

Have mercy on me, Lord, because I am afflicted; my eye, my soul, and my belly were troubled in anger. Because my life has failed in pain and my years in groanings, my strength has

weakened in poverty, and my bones were troubled. From all my enemies I became a reproach, and to my neighbors exceedingly, and a fear to my acquaintances; those seeing me outside fled from me. I was forgotten like one dead and gone from the heart; I became like a lost vessel. Because I heard blame of many dwelling round about, when they were gathered together against me, they planned to take my soul.

But I have hoped in you, Lord; I said, You are my God. In your hands are my lots; deliver me out of the hand of my enemies and out of those pursuing me. Cause your face to shine upon your slave, save me in your mercy. Lord, let me not be put to shame, because I called upon you; let the ungodly be put to shame, and let them be brought down into Hades. Let the deceitful lips be made speechless, the ones speaking lawlessness against the just in arrogance and contempt.

How great is the multitude of your goodness, Lord, which you hid for those who fear you; you have wrought it for those who hope in you, before the sons of men. You will hide them in the secret of your face from the confusion of men; you will shelter them in a tent from the contradiction of tongues. Blessed is the Lord, because he has shown his mercy wondrously in a besieged city. But I said in my ecstasy, I have been cast away from before your eyes; yet you heard, Lord, the voice of my supplication when I cried out to you.

Love the Lord, all his holy ones, because the Lord seeks truth

and repays those who exceedingly practice arrogance. Be courageous, and let your heart be strengthened, all you who hope in the Lord.

31

Of Understanding to David. Blessed are those whose lawless deeds were forgiven, and whose sins were covered.

Blessed is the man to whom the Lord does not reckon sin, nor is there deceit in his mouth.

Because I was silent, my bones wore out from my crying out the whole day. Because day and night your hand was heavy upon me, I was turned to misery when the thorn was fixed in me. Selah. I made known my sin, and I did not cover my lawlessness. I said, I will confess my lawlessness to the Lord, and you forgave the impiety of my heart. Selah. For this every holy one will pray to you in a suitable time, except in a flood of many waters they will not approach him. You are my refuge from the affliction encompassing me, my rejoicing; redeem me from those who encircled me, selah.

I will instruct you and guide you in this way which you shall go; I will fix my eyes upon you. Do not be like a horse or mule, which have no understanding, whose jaws must be curbed with bridle and bit to keep them from approaching you. Many are the

scourges of the sinner, but mercy will surround the one trusting in the Lord. Rejoice in the Lord and rejoice, you righteous, and boast, all you who are upright in heart.

32

To David. Rejoice, righteous ones, in the Lord; praise is fitting for the upright.

Give thanks to the Lord with the lyre; sing psalms to him with the ten-stringed psaltery. Sing to him a new song, sing psalms well with a shout.

Because the word of the Lord is upright, and all his works are in faith. He loves righteousness and judgment; the earth is full of the mercy of the Lord. By the word of the Lord the heavens were established, and by the spirit of his mouth all their power. Gathering the waters of the sea as if in a wineskin, placing the abysses in treasuries. Let all the earth fear the Lord, and let all who dwell in the world be shaken before him. Because he himself spoke and they came into being, he himself commanded and they were created. The Lord scatters the plans of nations, rejects the thoughts of peoples, and rejects the plans of rulers. But the counsel of the Lord remains forever, the thoughts of his heart from generation to generation. Blessed is the nation whose God is the Lord, the people he chose as his inheritance. From heaven the Lord looked down and saw all the sons of men. From

his ready dwelling place he looked upon all the inhabitants of the earth. The one who formed their hearts individually, the one who understands all their works. A king is not saved through much power, and a giant will not be saved by the multitude of his strength. A horse is a vain hope for salvation, and despite his great strength he will not be saved.

Behold, the eyes of the Lord are upon those who fear him, those who hope in his mercy. to rescue their souls from death, and to nourish them in famine. Our soul endures in the Lord, because he is our helper and protector. Because our heart will rejoice in him, and we have hoped in his holy name. May your mercy, Lord, be upon us, just as we have hoped in you.

33

To David, when he altered his appearance before Abimelech, who dismissed him, and he went away.

I will bless the Lord at all times; his praise shall continually be in my mouth. In the Lord my soul will be praised; let the meek hear and rejoice. Magnify the Lord with me, and let us exalt his name together.

I sought out the Lord and he heard me, and he rescued me from all of my distresses. Come forward to him and be enlightened, and your faces shall not be put to shame, This poor man cried

out, and the Lord heard him, and saved him out of all his afflictions. The messenger of the Lord will interpose around those fearing him, and will deliver them. Taste and see that the Lord is good, blessed is the man who hopes upon him. Fear the Lord, all his holy ones, because there is no lack to those fearing him. The rich have become poor and were hungry, but those seeking the Lord shall not lack any good thing. Selah.

Come, children, hear me; I will teach you the fear of the Lord. Who is the man who wants life and loves to see good days? Cease your tongue from evil, and your lips from speaking deceit. Turn aside from evil and do good; seek peace and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open to their supplication. But the face of the Lord is upon those who do evil, to destroy their memory from the earth. The righteous cried out, and the Lord listened to them, and he rescued them from all of their afflictions. The Lord is near to the crushed in heart, and will save the humble in spirit. Many are the afflictions of the righteous, but he will deliver them from them all. The Lord guards all their bones; not one of them will be broken. The death of sinners is wicked, and those hating the just will sin. The Lord will redeem the souls of his servants, and all those who hope in him will not be guilty.

Of David. Judge, Lord, those who wrong me; wage war against those who war against me.

Take hold of weapon and shield, and arise to help me. Pour out the sword, and close up the way opposite my pursuers; say to my soul, I am your salvation. Let them be ashamed and confounded, those who seek my soul; let them be turned back and put to shame, those who devise evils against me. Let them be like dust before the wind, and the messenger of the Lord driving them away. Let their way be darkness and slippery, and the messenger of the Lord pursuing them. Because they hid their destructive snare for me without cause, in vain they reproached my soul.

Let a snare which they do not know come to them, and let the hunt which they hid catch them, and they will fall in the snare. But my soul will rejoice in the Lord, it will delight in his salvation. All my bones will say, Lord, who is like you? Delivering the poor man out of the hand of those stronger than him, and the poor man and needy from those plundering him.

Unjust witnesses having risen, they were asking me things which I did not know. They repaid me with evil instead of good, and childlessness to my soul. But I, when they troubled me, put on sackcloth and humbled my soul with fasting, and my prayer will return to my bosom. As to a neighbor, as to our own brother, thus I conducted myself pleasingly; as one mourning and downcast, thus I humbled myself. And they rejoiced against me and were gathered; scourges were gathered upon me and I

knew not. They were torn and were not pierced. They tested me, they mocked me with mockery, they gnashed their teeth at me.

Lord, when will you look upon this? Restore my soul from their wickedness, my only begotten from lions. I will give thanks to you in the great assembly; I will praise you among the mighty people. Let not those who are hostile to me rejoice over me vainly, those hating me without cause, and winking with their eyes. They were speaking peaceful things to me, but in their wrath they were plotting deceits. And they opened their mouth wide against me; they said, Well done, well done, our eyes have seen it.

You saw, Lord; do not keep silent, Lord; do not withdraw from me. Awake, Lord, and give heed to my judgment, my God and my Lord, to my cause. Judge me, Lord, according to your righteousness, Lord my God, and let them not rejoice over me. Let them not say in their hearts, Well done, well done to our soul, nor let them say, We have swallowed him. Let them be ashamed and put to confusion together, those who rejoice at my evils; let them clothe themselves with shame and disgrace, those who boast arrogantly against me. Let them exult and be glad who desire my righteousness, and let them say continually, Let the Lord be magnified, who desire the peace of his servant. And my tongue will meditate on your righteousness, your praise the whole day long.

To the end, for the servant of the Lord, for David.

The lawless one says within himself concerning sinning, there is no fear of God before his eyes. Because he deceived himself in order to discover his lawlessness and hate it. The words of his mouth are lawlessness and deceit; he did not wish to understand how to do good. He considered lawlessness upon his bed, he pursued every way that was not good, and at evil he felt no loathing.

Lord, your mercy is in heaven, and your truth reaches to the clouds. Your righteousness is as the mountains of God, your judgments are as a great abyss; you will save men and cattle, Lord. As you have multiplied your mercy, O God, so the sons of men will hope in the shelter of your wings. They will be intoxicated from the richness of your house, and you will give them to drink the torrent of your luxury. Because with you is the spring of life; in your light we shall see light.

Extend your mercy to those who know you, and your righteousness to the upright in heart. Let not the foot of arrogance come to me, and let not the hand of sinners shake me.

There fell all those working lawlessness; they were driven out and they shall not be able to stand.

36

To David. Do not be envious of evildoers, nor envy those who do lawless things.

Because like grass they will quickly dry up, and like the vegetables of green growth they will quickly fall. Hope in the Lord and do good, and dwell in the land, and you will be fed by its wealth. Delight yourself in the Lord, and he will give you the requests of your heart. Reveal your way to the Lord and hope in him, and he will act. And he will bring forth your righteousness as light, and your judgment as midday.

Be subject to the Lord, and supplicate him; do not be envious of the one prospering in his way, of the man doing lawlessness. Cease from anger and forsake wrath; do not be envious so as to do evil. Because the evildoers will be destroyed, but those who endure the Lord will inherit the land. And in a little while the sinner will not exist, and you will seek his place, and you will not find it. The meek will inherit the earth, and will delight in abundant peace.

The sinner will watch the just and will gnash his teeth at him. But the Lord will laugh at him, because he foresees that his day will come. The sinners drew their sword and bent their bow, to cast down the poor and needy, to slaughter the upright in heart. Let their sword enter into their heart, and let their bows be

broken.

Better is a little to the just than the great wealth of sinners. That the arms of sinners will be shattered, but the Lord supports the righteous.

The Lord knows the ways of the blameless, and their inheritance will be forever. They will not be put to shame in evil time, and in days of famine they will be satisfied. Because the sinners will perish, but the enemies of the Lord, at the same time as they are glorified and lifted up, like smoke they failed. The sinner borrows and shall not pay, but the righteous has compassion and gives. Because those blessing him will inherit the land, but those cursing him will be destroyed.

From the Lord a man's steps are directed, and he will desire his way. Whenever he falls he will not be dashed down, because the Lord supports his hand. I was younger, and indeed I have grown old, and I have not seen the righteous forsaken, nor his offspring seeking bread. The whole day he shows mercy and lends, and his seed will be a blessing.

Turn aside from evil and do good, and dwell forever and ever. Because the Lord loves judgment, and will not abandon his holy ones, they will be preserved forever, the blameless will be avenged, and the seed of the ungodly will be destroyed. The righteous will inherit the land and will dwell upon it forever.

The mouth of the just will meditate upon wisdom, and his tongue will speak judgment. The law of his God is in his heart, and his steps will not be tripped up. The sinner understands the just and seeks to put him to death. But the Lord will not forsake him into his hands, nor condemn him when he is judged. Wait for the Lord, and guard his way, and he will exalt you to inherit the land; when sinners are being destroyed, you will see.

I saw the ungodly exalted and lifted up like the cedars of Lebanon. And they passed by, and behold, he was not there, and I sought him, and his place was not found. Guard innocence and observe uprightness, because there is a remnant for the peaceful man. The lawless will be destroyed together, and the remnants of the ungodly will be destroyed. Salvation of the just is from the Lord, and he is their protector in time of affliction. And the Lord will help them and will rescue them and will deliver them from sinners and will save them, because they hoped in him.

37

A Psalm of David for remembrance concerning the sabbath.

Lord, do not rebuke me in your anger, nor discipline me in your wrath. Because your arrows have sunk into me, and you have pressed your hand upon me.

There is no healing in my flesh because of your wrath, there is

no peace in my bones because of my sins. Because my lawless deeds have risen above my head; like a heavy burden, they have weighed heavily upon me. My bruises became putrid and rotted because of my folly. I suffered hardship and was wearied to the end; the whole day I walked about being gloomy. That my soul was filled with mockeries, and there is no healing in my flesh. I was afflicted and humbled exceedingly, I roared from the groaning of my heart.

And all my desire is before you, and my groaning has not been hidden from you. My heart was troubled, my strength has forsaken me, and the light of my eyes is not with me. My friends and my neighbor drew near and stood opposite me, and my nearest ones stood far away. And they pressed, the ones seeking my soul, and the ones seeking evils against me spoke vanities, and they practiced deceits the whole day. But I, as if deaf, did not hear, and as if mute, did not open my mouth. And I became like a man not hearing, and not having reproofs in his mouth.

Because I hoped in you, Lord, you will hear, Lord my God. Because I said, May my enemies never rejoice over me, and when my feet were shaken, they boasted greatly against me. Because I am ready for whips, and my pain is before me continually. Because I will declare my lawlessness, and I will be anxious for my sin. But my enemies live and are made strong against me, and those who hate me unjustly have multiplied. Those repaying evil instead of good were slandering me because I pursued righteousness. Do not abandon me, Lord my God; do

not withdraw from me. Give heed to my help, O Lord of my salvation.

38

For the director, to Jeduthun, a song of David.

I said, I will keep my ways so as not to sin with my tongue; I set a guard on my mouth when the sinner stood before me. I became deaf and was humbled and fell silent concerning good things, and my pain was renewed. My heart was warmed within me, and in my meditation a fire will be kindled; I spoke with my tongue.

Make known to me, Lord, my end and what the number of my days is, so that I may know what I lack. Behold, you have made my days few, and my existence is as nothing before you; surely all is vanity, every living man. Selah. Nevertheless, man passes through in an image, except he is troubled in vain, stores up, and does not know who will gather them.

And now who is my endurance? Is it not the Lord? And my foundation is from you, selah. From all my transgressions deliver me; you have made me the reproach of the foolish. I became deaf and did not open my mouth, because you are the one who made me. Remove your whips from me; I have failed because of the strength of your hand. In reproofs for lawlessness

you disciplined man, and you melted his soul like a spider's web; yet every man is troubled in vain. Interlude.

Hear my prayer, Lord, and my supplication; give ear to my tears, do not keep silent, because I am a sojourner in the land and a stranger, as all my fathers were. Release me so that I may refresh myself before I depart, and I will no longer exist.

39

To the end, a psalm of David.

I endured waiting for the Lord, and he paid attention to me, and he heard my supplication. And he brought me up out of the pit of wretchedness, and from the mud of mire, and he set my feet upon a rock, and he directed my steps. And he put a new song into my mouth, a hymn to our God; many will see and fear, and will hope in the Lord. Blessed is the man whose hope is in the name of the Lord, and who has not looked to vanities and false delusions.

Many things you have done, Lord my God, your wonders, and in your thoughts there is no one who will be likened to you; I declared and spoke of them, they were multiplied beyond number. Sacrifice and offering you did not want, but a body you prepared for me; burnt offering and concerning sin you did not ask. Then I said, Behold, I have come; in the scroll of the book it

is written about me. To do your will, O my God, I have desired, and your law is in the midst of my heart. I preached good news of righteousness in the great assembly; behold, I will not hinder my lips. Lord, you knew. I did not hide my righteousness; I did not conceal your truth in my heart, and I proclaimed your salvation; I did not hide your mercy and your truth from the great congregation.

But you, Lord, do not distance your mercies from me; your mercy and your truth have continually taken hold of me. Because evils of which there is no number have surrounded me, my lawless deeds have seized me, and I was not able to see, they were multiplied beyond the hairs of my head, and my heart has forsaken me. Be pleased, Lord, to rescue me; Lord, give heed to help me. Let them be put to shame and confusion at the same time, those seeking my soul to destroy it; let them be turned back and put to confusion, those wanting evils for me. Let them immediately receive their shame, those saying to me, Well done, well done. Let them exult and be glad in you, all those seeking you, Lord, and let them say continually, Let the Lord be magnified, those who love your salvation. I am poor and needy, but the Lord will care for me; you are my helper and my protector, O my God, do not delay.

40

For the end, a psalm of David.

Blessed is the one who understands the poor and needy; in the day of evil the Lord will deliver him. May the Lord guard him and give him life, and bless him in the land, and not deliver him into the hands of his enemy. Lord, help him upon his bed of pain; you have turned his whole bed in his sickness.

I said, Lord, have mercy on me; heal my soul, because I have sinned against you. My enemies said evil things to me: When will he die and his name perish? And if he came in to see me, his heart spoke in vain; he gathered lawlessness for himself, went out outside, and spoke upon the same. All my enemies whispered against me, they reckoned evils against me. They laid down an unlawful word against me: will not the one who is sleeping rise again? For even the man of my peace, upon whom I hoped, the one eating my loaves, has magnified a heel strike against me.

But you, Lord, have mercy on me, and raise me up, and I will repay them. In this I knew that you have desired me, because my enemy will not rejoice over me. But because of my innocence you supported me, and you established me before you forever. Blessed is the Lord, the God of Israel, from everlasting and to everlasting, so be it, so be it.

41

For the end, for understanding, to the sons of Korah.

As the deer longs for the springs of waters, thus my soul longs toward you, O God. My soul has thirsted for the living God; when will I come and appear before the face of God? My tears became my bread day and night, while it was said to me each day, Where is your God? These things I remembered, and I poured out my soul upon myself, because I will pass through the place of the wonderful tent to the house of God, with a voice of exultation and thanksgiving, the sound of those celebrating.

Why are you deeply grieved, my soul, and why do you trouble me? Hope in God, because I will give thanks to him, the salvation of my countenance,

My God, my soul was troubled within myself; because of this I will remember you from the land of Jordan, and Hermoniem from the little mountain. Abyss calls upon abyss at the voice of your waterfalls; all your surges and your waves have passed over me. By day the Lord will command his mercy, and by night will show it; with me is prayer to the God of my life. I will say to God, You are my helper, why have you forgotten me? Why do I go about gloomy while the enemy oppresses me? In the crushing of my bones, my oppressors reproached me, in their saying to me each day, where is your God?

Why are you very sorrowful, my soul, and why do you disturb me? Hope in God, because I will give thanks to him, the salvation of my countenance and my God.

42

A Psalm to David. Judge me, O God, and vindicate my justice from a nation not holy; from an unjust and deceitful man deliver me.

Because you are God my strength, why have you rejected me?
And why do I go about gloomy while my enemy oppresses me?
Send forth your light and your truth; they guided me and led me into your holy mountain, and into your tents. And I will enter toward the altar of God, toward the God who gladdens my youth; I will give thanks to you on the lyre, O God, my God.

Why are you deeply grieved, my soul, and why do you trouble me? Hope in God, because I will give thanks to him, the salvation of my countenance, my God.

43

For the end, to the sons of Korah, a psalm for understanding.

O God, we have heard with our ears, our fathers have reported to us the work which you did in their days, in ancient times. Your hand destroyed nations, and you planted them; you afflicted peoples and cast them out. For not by their sword did they inherit the land, and their arm did not save them, but your

right hand and your arm, and the light of your face, because you were pleased with them.

You are my king and my God, commanding the salvation of Jacob. In you we will gore our enemies, and in your name we will despise those rising up against us. For I will not hope upon my bow, and my sword will not save me. For you saved us from those who oppressed us, and you put to shame those who hated us. In God we will be praised the whole day, and in your name we will give thanks forever. Selah.

But now you have rejected and shamed us, and you will not go out with our forces. You turned us back before our enemies, and those who hated us plundered for themselves. You gave us as sheep for food, and you scattered us among the nations, You sold your people without honor, and there was no multitude in their exchanges. You placed us as a reproach to our neighbors, a mockery and laughingstock to those around us. You placed us as a parable among the nations, a shaking of the head among the peoples. All day long my shame is before me, and the shame of my face has covered me. From the voice of one reproaching and slandering, from the face of the enemy and persecutor.

All these things came upon us, yet we did not forget you, and we did not act unjustly in your covenant. And our heart did not turn back, and you turned our paths away from your way. Because you humbled us in a place of affliction, and the shadow of death covered us. If we forgot the name of our God, and if we

stretched out our hands to a foreign god, Will not God seek out these things? For he himself knows the secrets of the heart. Because for your sake we are put to death all day long, we are accounted as sheep for slaughter.

Awake! Why do you sleep, Lord? Arise, and do not reject us forever. Why do you turn away your face? Do you forget our poverty and our affliction? Because our soul was humbled into dust, our belly was glued to the earth. Arise, Lord, help us, and redeem us for the sake of your name.

44

For the end, for those who will be changed, to the sons of Korah, for understanding, a song for the beloved.

My heart poured forth a good word, I say my works to the king, my tongue is the reed of a scribe writing swiftly. You are beautiful in beauty beyond the sons of men, grace was poured out on your lips; because of this God has blessed you forever.

Gird your sword upon your thigh, O mighty one, in your beauty and your splendor, And stretch, and prosper, and reign because of truth and gentleness and justice, and your right hand will guide you wonderfully. Your arrows are sharpened, O mighty one; peoples will fall under you, in the heart of the king's enemies.

Your throne, O God, is forever and ever; the rod of uprightness is the rod of your kingdom. You loved righteousness and you hated lawlessness; because of this, God, your God, anointed you with oil of gladness above your companions.

Myrrh and stacte and cassia from your garments, from ivory palaces, out of which they gladdened you. Daughters of kings are in your honor; the queen stood at your right, clothed in golden clothing, embroidered. Hear, daughter, and see, and incline your ear, and forget your people and your father's house. The king desired your beauty, because he himself is your Lord. And the daughters of Tyre will worship him with gifts, the rich of the people of the earth will entreat your face.

All the glory of the daughter of the king of Heshbon, clothed in golden fringed garments, embroidered, Virgins will be brought to the king after her; her companions will be brought to you. They will be brought in joy and rejoicing; they will be led into the temple of the king. Instead of your fathers, sons were born to you; you will appoint them rulers over all the land. They will remember your name in all generations; because of this, peoples will give thanks to you forever and ever.

45

To the end, for the sons of Korah, concerning the hidden things, a psalm.

God is our refuge and strength, a very present helper in troubles that have found us. Therefore we will not fear when the earth is troubled, and the mountains are moved into the heart of the seas. The waters sounded and were troubled, the mountains were troubled in his might. Selah. The streams of the river gladden the city of God; the Most High has sanctified his dwelling. God is in her midst; she will not be shaken. God will help her at the break of dawn. Nations were troubled, kingdoms inclined, he gave his voice, the earth was shaken. The Lord of powers is with us, our helper is the God of Jacob. Selah.

Come and see the works of the Lord, the wonders which he has placed upon the earth. Destroying wars until the ends of the earth, he will crush the bow, and he will break the weapon, and he will burn shields in fire. Be still and know that I am God; I will be exalted among the nations, I will be exalted in the earth. The Lord of powers is with us; our helper is the God of Jacob.

46

To the end, for the sons of Korah, a psalm.

All the nations, clap your hands; shout to God with a voice of exultation. For the Lord is most high, fearful, a great king over all the earth. He subjected peoples to us and nations under our feet. He chose for us his inheritance, the beauty of Jacob, which he loved. Selah.

God has gone up with a shout, the Lord with the sound of a trumpet. Sing to our God, sing, sing to our King, sing. For God is the king of all the earth; sing psalms wisely. God has reigned over the nations; God sits upon his holy throne. Rulers of peoples were gathered with the God of Abraham, because the mighty ones of the earth were exceedingly lifted up to God.

47

A Psalm of song for the sons of Korah on the second day of the sabbath.

Great is the Lord and exceedingly praiseworthy in the city of our God, in his holy mountain. Well rooted, the rejoicing of all the earth: the mountains of Zion, on the sides of the north, the city of the great king. God is known in her burdens when he helps her.

For behold, the kings of the earth were gathered together and came against it. They, having seen thus, marveled, were troubled, and were shaken. Trembling seized them, pangs there as of one giving birth. With a violent wind you will shatter the ships of Tarshish. Just as we heard, so also we saw, in the city of the Lord of powers, in the city of our God; God has established it forever, *selah*.

We received, O God, your mercy in the midst of your people.

According to your name, O God, so also is your praise upon the ends of the earth; your right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judea exult for the sake of your judgments, Lord.

Surround Zion and encircle her, tell of it in her towers. Set your hearts to its power, and divide its fortifications, so that you may recount them to another generation. For this is our God forever and ever, he himself will shepherd us forever.

48

For the end, to the sons of Korah, a psalm.

Hear these things, all nations; give ear, all who dwell in the world. The earthborn ones and the sons of men, together rich and poor. My mouth will speak wisdom, and the meditation of my heart will speak understanding. I will incline my ear to a parable, I will open my riddle with the psaltery.

Why do I fear in the evil day? The lawlessness of my heel will surround me. Those who have trusted in their strength and are boasting in the abundance of their wealth. A brother does not ransom; will a man redeem? He will not give to God atonement for himself, and the price of the redemption of his soul, and he toiled forever, and will live to the end, because he will not see destruction,

When he sees the wise dying, the fool and the senseless will perish together, and they will leave behind their wealth to strangers. And their tombs are their houses forever, their dwelling places from generation to generation; they called their names upon their lands. And man, being in honor, did not understand; he was compared to the foolish cattle and was made like them. This is their way, a stumbling block to them, and after these things they will bless with their mouth, *selah*. Like sheep they were placed in hades, death will shepherd them, and the upright will rule over them in the morning, and their help will grow old in hades away from their glory. Except God will redeem my soul from the hand of hades, when he takes me, interlude.

Do not fear when a man becomes rich and when the glory of his house is multiplied. Because in his dying he will not take all things, nor will his glory go down with him. That his soul will be blessed in his life, he will give thanks to you when you do good to him. He will enter until the generation of his fathers; until the age, he will not see light. Man, being in honor, did not understand; he was compared to the foolish cattle and was made like them.

49

A Psalm of Asaph. The God of gods, the Lord, has spoken and called the earth from the rising of the sun to the west.

From Zion, the comeliness of his beauty. God will come openly, our God, and will not keep silent; fire will burn before him, and around him a very great storm. He will summon the heaven above and the earth to judge his people. Gather to him his holy ones, those making his covenant upon sacrifices. And the heavens will announce his righteousness, because God is judge. Selah.

Hear, my people, and I will speak to you, Israel, and I testify to you: I am God, your God. I will not rebuke you for your sacrifices, but your burnt offerings are continually before me. I will not receive calves from your house, nor goats from your flocks, That all the beasts of the forest are mine, cattle in the mountains, and oxen. I know all the birds of heaven, and the beauty of the field is with me. If I hunger, I will not say to you, for the inhabited world is mine and the fullness of it. Will I not eat the meat of bulls, or drink the blood of goats? Sacrifice to God a sacrifice of praise, and give back to the Most High your prayers. And call upon me in the day of affliction, and I will deliver you, and you will glorify me. Selah.

But to the sinner God said, Why do you declare my ordinances and take up my covenant with your mouth? You hated education, and you cast my words behind you. If you saw a thief, you ran with him, and you cast your lot with adulterers. Your mouth was full of wickedness, and your tongue wove deceit. Sitting, you spoke against your brother, and against your mother's son you set a stumbling block.

These things you did, and I was silent; you assumed lawlessly that I will be like you. I will rebuke you and set them before your face. Understand these things indeed, you who are forgetting God, lest he snatch you away, and there be no one delivering.

A sacrifice of praise will glorify me, and there is the way by which I will show him the salvation of God.

50

To the end, a psalm of David, when Nathan the prophet came to him, when he had gone in to Bathsheba.

Have mercy on me, O God, according to your great mercy, and according to the multitude of your compassions, blot out my transgression. Wash me abundantly from my lawlessness, and cleanse me from my sin.

Because I know my lawlessness, and my sin is continually before me. To you alone I have sinned, and I did the evil before you, so that you might be justified in your words, and you might prevail when you are judged. Behold, for I was conceived in lawlessnesses, and my mother conceived me in sins.

Behold, for you loved truth; you have made known to me the unclear and hidden things of your wisdom. You will sprinkle me

with hyssop and I will be cleansed; you will wash me and I will be made whiter than snow. You will make me hear rejoicing and gladness; the humbled bones will rejoice. Turn away your face from my sins, and blot out all my lawlessnesses. Create a pure heart in me, O God, and renew a right spirit within me. Do not cast me away from your presence, and do not take your Holy Spirit from me. Restore to me the joy of your salvation, and strengthen me with a willing spirit.

I will teach the lawless your ways, and the ungodly will return to you. Deliver me from bloodshed, O God, the God of my salvation, and my tongue will rejoice in your righteousness. Lord, you will open my lips, and my mouth will declare your praise. Because if you had wanted sacrifice, I would have given it; you will not be pleased with burnt offerings. A sacrifice to God is a crushed spirit; God will not despise a broken and humbled heart.

Do good, Lord, in your favor to Zion, and let the walls of Jerusalem be built. Then you will be pleased with sacrifice of righteousness, offering, and burnt offerings; then they shall offer calves upon your altar.

51

For the end of understanding, to David. When Doeg the Idumean came and reported to Saul and said to him, David came into the house of Abimelech.

Why do you boast in wickedness, O mighty one, in lawlessness the whole day? Your tongue considered injustice; like a sharpened razor, you practiced deceit. You loved wickedness more than goodness, injustice more than speaking righteousness. Selah. You loved all the words of destruction, deceitful tongue.

Because of this, may God destroy you utterly, pluck you out and uproot you from your dwelling, and remove your root from the land of the living. Selah. And the righteous will see and fear, and they will laugh at him and say, Behold a man who did not make God his helper, but trusted in the abundance of his wealth, and was strengthened by his vanity.

But I am like a fruitful olive tree in the house of God; I have hoped in the mercy of God forever and ever. I will give thanks to you forever, because you have acted, and I will wait upon your name, because it is good before your holy ones.

52

For the director, for maeleth of understanding, of David.

The fool said in his heart, there is no God, they corrupted themselves, and they became abominable in lawless deeds, there is no one doing good. God looked down from heaven upon the sons of men, to see if there is any who understands, or who

seeks God. All have turned aside, together they have become useless, there is no one doing good, there is not even one.

Will not all those who work lawlessness know, those who devour my people as they eat bread? They have not called upon God. There they feared a fear where there was no fear, because God scattered the bones of people pleasers; they were put to shame, because God despised them. Who will give the salvation of Israel out of Zion? When the Lord turns away the captivity of his people, Jacob will rejoice, and Israel will rejoice.

53

For the end, in hymns of understanding, for David. When the Ziphites came and said to Saul, Is not David hidden among us?

O God, save me in your name, and judge me in your power. O God, hear my prayer, give ear to the words of my mouth. That strangers rose up against me, and mighty ones sought my soul; they did not set God before them, interlude.

Behold, for God helps me, and the Lord is the helper of my soul. He will turn the evils back upon my enemies; in your truth destroy them. Willingly I will sacrifice to you, I will give thanks to your name, Lord, because it is good. That you rescued me from all affliction, and my eye looked upon my enemies.

To the end, in hymns of understanding, to David.

Give ear, O God, to my prayer, and do not overlook my supplication, Attend to me and hear me, I was grieved in my musing, and I was troubled From the voice of the enemy, and from the affliction of the sinner, because they turned lawlessness upon me, and in anger they cherished resentment against me.

My heart was troubled within me, and the cowardice of death fell upon me. Fear and trembling came upon me, and darkness covered me. And I said, Who will give me wings like a dove? And I will fly and find rest. Behold, I have gone far away in exile, and I have lodged in the wilderness. Selah. I was expecting the one saving me from faintheartedness and storm.

Sink them, Lord, and divide their tongues, because I saw lawlessness and strife in the city. Day and night it shall circle upon her walls; lawlessness and toil are in her midst. And injustice, and interest and deceit have not ceased from its streets.

Because if an enemy had reproached me, I would have endured it, and if the one hating me had boasted against me, I would have hidden from him. But you, like-minded man, my leader

and my companion, You who sweetened delicacies together with me—we went in harmony to the house of God. Let death come upon them, and let them go down into hades living, because wickedness is in their dwellings, in their midst.

I cried out to God, and the Lord heard me. Evening and morning and midday I will declare, and I will declare, and he will hear my voice. He will redeem my soul in peace from those approaching me, because many were with me. God will hear and will humble them, he who exists before the ages, selah,

For there is no exchange for them, and they did not fear God. He stretched out his hand in repayment, they profaned his covenant. They were divided from the anger of his face, and his heart drew near; his words were made smoother than oil, yet they are arrows.

Cast your care upon the Lord, and he himself will sustain you; he will never allow the just to be shaken. But you, O God, will bring them down into the well of destruction; men of blood and deceit will not complete half their days, but I will hope in you, Lord.

55

For the end, for the people removed from the holy things, to David for an inscription, when the foreigners seized him in

Gath.

Have mercy on me, O God, because man has trampled me; warring all day long, he has oppressed me. My enemies have trampled me all day long from the height of day, because many are fighting against me.

They will fear, but I will hope in you. In God I will praise my words; the whole day I have hoped in God. I will not fear what flesh will do to me.

All day long they loathed my words; all their thoughts against me were for evil. They will dwell beside me and hide themselves; they will watch my heel, just as I endured for my soul. For nothing will you save them; in wrath you will bring down peoples, O God I declared my life to you, you placed my tears before you, as also in your promise.

My enemies will turn back on whatever day I call upon you; behold, I know that you are my God. In God I will praise his word, in the Lord I will praise his word. In God I have hoped; I will not fear what man will do to me. In me, O God, are the prayers which I will render as praise to you. That you rescued my soul from death, and my feet from slipping, to please before God in the light of the living.

For the end, do not destroy, for David, for an inscription, when he escaped from the face of Saul into the cave.

Have mercy on me, O God, have mercy on me, because my soul has trusted in you, and in the shadow of your wings I will hope, until the lawlessness passes by. I will cry out to God the Most High, to God who has benefited me. Selah. He sent out from heaven and saved me, he gave those trampling me into reproach, God sent out his mercy and his truth. And he rescued my soul from the midst of lions. I slept troubled by the sons of men, whose teeth are weapons and arrows, and whose tongue is a sharp sword.

Be exalted upon the heavens, O God, and your glory upon all the earth. They prepared traps for my feet and bent down my soul; they dug a pit before my face, and they fell into it. Interlude. Ready is my heart, O God, ready is my heart; I will sing and sing psalms. Awake, my glory; awake, psaltery and harp; I will awake at dawn. I will give thanks to you among the peoples, Lord; I will sing to you among the nations. For your mercy was magnified to the heavens, and your truth to the clouds. Be exalted upon the heavens, O God, and your glory upon all the earth.

57

To the end: do not destroy. For David, for an inscription.

If you truly speak righteousness, then judge justly, sons of men. For in heart you work lawlessnesses; in the land your hands entwine injustice. The sinners were alienated from the womb, they were led astray from the womb, they spoke falsehoods. Their wrath is like that of a serpent, like a deaf viper stopping its ears, which will not hear the voice of charmers, nor of sorcery being charmed by the wise.

God crushed their teeth in their mouth; the Lord shattered the molars of the lions. They will be despised as water passing through; he will stretch his bow until they are weakened. Like melting wax they shall be destroyed; fire fell, and they did not see the sun. Before your thorns understand the bramble, he will devour you as if living, as if in wrath.

The righteous will rejoice when he sees the vengeance of the ungodly; he will wash his hands in the blood of the sinner. And man will say, If then there is fruit for the just, then there is God judging them in the land.

58

For the end, do not destroy, for David, for an inscription, when Saul sent and watched his house to kill him.

Deliver me from my enemies, O God, and redeem me from those rising up against me. Deliver me from those working

lawlessness, and save me from men of blood.

Because behold, they hunted my soul; mighty ones attacked me, though neither my lawlessness nor my sin, Lord, Without lawlessness I ran and directed my course; awake to meet me, and see. And you, Lord, the God of powers, the God of Israel, give heed to examine all the nations; do not have mercy on all those working lawlessness. Selah. They will return at evening, and they will hunger like a dog, and they will surround the city.

Behold, they speak out with their mouth, and a sword is on their lips, for who has heard? And you, Lord, will laugh at them, you will despise all the nations. I will keep my strength toward you, because you are God my helper. My God, his mercy will come before me; my God will show me among my enemies.

Do not kill them, lest they forget your law; scatter them in your power, and bring them down, my protector, Lord. The sin of their mouth, the word of their lips—let them be caught in their arrogance, and they shall be declared from curses and falsehood Ends, in wrath of completion, and they will not exist, and they will know that the God of Jacob rules over the ends of the earth. Selah. They will return at evening, and they will hunger like a dog, and they will encircle the city. They will be scattered to eat, but if they are not satisfied, they will murmur.

But I will sing of your power, and will rejoice in the morning at your mercy, because you became my helper and my refuge in

the day of my affliction. My Helper, to you I will sing, my God;
you are my helper, my God, my mercy.

59

For the end, for those still to be changed, for an inscription of
David for teaching. Whenever he set fire to the Mesopotamia of
Syria and the Syria of Sobal, and Joab returned and struck the
Valley of Salt, twelve thousand.

God, you have rejected us and pulled us down; you were angry
and had mercy on us. You shook the land and troubled it; heal
its wounds, because it was shaken. You have shown your people
hard things; you gave us wine of stupor to drink. You gave a sign
to those who fear you, to flee from the face of the bow, *selah*. So
that your beloved may be delivered, save with your right hand
and hear me.

God spoke in his sanctuary, I will rejoice and divide Shechem,
and I will measure out the valley of tents. Gilead is mine, and
Manasseh is mine, and Ephraim is the strength of my head,
Judah is my king. Moab is the cauldron of my hope, upon
Idumea I will stretch out my sandal, foreigners were subjected
to me.

Who will lead me into the fortified city? Who will guide me to
Idumea? Are you not the God who has rejected us? And will you

not go out, O God, with our forces? Give us help from affliction, for vain is the salvation of man.

In God we will do valiantly, and he himself will bring to nothing those who afflict us.

60

To the end, in hymns of David.

Hear, O God, my supplication; give heed to my prayer. From the ends of the earth I cried out to you when my heart fainted; you lifted me up on the rock, you led me, Because you became my hope, a tower of strength from the enemy's face. I will dwell in your tabernacle forever; I will be sheltered in the shelter of your wings. Selah.

Because you, O God, have listened to my prayers, you gave an inheritance to those fearing your name. You will add days upon days to the king, his years until the days of generations and generations. He remains forever before God; who will seek out his mercy and truth? Thus I will sing to your name forever and ever, to render my prayers day by day.

61

To the end, for Jeduthun, a psalm of David.

Will not my soul be subjected to God? For my salvation is from him. For he himself is my God and my savior, my helper; I shall not be shaken any more. How long do you attack a man? You all murder him as a leaning wall and a pushed fence. They planned to reject my honor, they ran in thirst, with their mouth they were blessing, but with their heart they cursed. Selah.

Be subject to God alone, my soul, because my endurance is from him. Because he is my God and my savior, my helper, I shall not be moved. My salvation is upon God, and my glory, the God of my help, and my hope is upon God. Hope upon him, all congregation of people, pour out before him your hearts, because God is our helper, selah.

The sons of men are but vain, the sons of men are false in the balances to do wrong, they themselves are vanity altogether. Do not hope in injustice, and do not long for plunder; if wealth flows, do not set your heart upon it. God spoke once, but I heard two things: that power belongs to God, And yours, Lord, is the mercy, because you will give back to each according to his works.

62

A Psalm of David, when he was in the wilderness of Idumea.

O God, my God, to you I rise early; my soul has thirsted for you, how greatly my flesh longs for you, in a wilderness land, both trackless and waterless. Thus I appeared to you in the holy place, to see your power and your glory. Because your mercy is better than life, my lips will praise you. Thus I will bless you in my life; in your name I will lift up my hands. As if with fat and richness may my soul be filled, and lips of exultation will praise your name.

If I remembered you upon my bed, in the early hours I meditated on you. Because you became my helper, and in the shelter of your wings I will rejoice. My soul clung to you; your right hand took hold of me. They but in vain sought my soul; they shall enter into the lowest parts of the earth. They will be handed over into the hands of the sword; they will be portions for foxes. The king will rejoice in God, and all who swear by him will be praised, because the mouth of those speaking unjust things was stopped.

63

To the end, a psalm of David.

Hear, O God, my prayer when I pray to you; deliver my soul from fear of the enemy. You covered me from the conspiracy of evildoers, from the multitude working injustice. Who sharpened their tongues as a sword and bent their bow, a bitter thing, to

shoot down the unblemished one in secret places, suddenly they will shoot him down with arrows, and they will not fear. They strengthened themselves in an evil plan; they discussed hiding traps and said, Who will see them? They searched out lawlessness and failed in their searching. He will search it out, man shall approach, and the heart is deep. And God will be exalted; their blows became the arrow of infants. Their tongues despised him, and all who saw them were troubled. And every man feared, and they reported the works of God, and they understood his deeds. The righteous will rejoice in the Lord, and will hope upon him, and all the upright in heart will be praised.

64

To the end, a psalm of David, a song.

To you a hymn is fitting, O God in Zion, and to you a vow shall be paid. Hear my prayer, to you all flesh will come. Words of the lawless have overpowered us, and you will be merciful to our impiety. Blessed is the one whom you chose and received; he will dwell in your courts. We will be filled with the good things of your house, your holy temple. Wonderful in righteousness. Hear us, O God our savior, the hope of all the ends of the earth and of those far off in the sea, preparing mountains by your strength, girded with power, The one who stirs up the depths of the sea, the sound of its waves. The nations will be troubled, And those dwelling at the ends will fear because of your signs; you

make the exits of morning and evening rejoice.

You have visited the land and made it drunk, you multiplied to enrich it, the river of God was filled with waters, you prepared their nourishment, because thus is the preparation. Drench its furrows, increase its produce; in its drops the sprouting will rejoice. You will bless the crown of the year of your goodness, and your plains will be filled with richness. The mountains of the wilderness shall be fattened, and the hills shall be girded with rejoicing. The rams of the sheep have clothed themselves, and the valleys will abound with grain; they will cry out and sing praise.

65

Unto the end, a song of the psalm of the resurrection. Shout to God, all the earth,

Sing indeed to his name, give glory to his praise. Say to God, How fearful are your works! In the multitude of your power, your enemies will lie to you. Let all the earth worship you and sing to you, let them sing to your name, selah.

Come and see the works of God, fearful in counsels for the sons of men. The one turning the sea into dry land, in the river they will pass through on foot, there we will rejoice in him. To the master in his eternal power, his eyes look upon the nations; let

not the rebellious be exalted in themselves. Selah.

Bless our God, O nations, and make the voice of his praise heard,
Of the one who placed my soul into life and did not give my feet
to tossing. God, you have tested us; you have refined us as silver
is refined. You brought us into the trap; you placed tribulations
upon our back. You set men upon our heads; we went through
fire and water, and you brought us out into rest.

I will enter into your house with burnt offerings; I will pay to
you my prayers. Which my lips uttered, and my mouth spoke in
my affliction. I will offer up to you marrow-filled burnt offerings
with incense and rams; I will make to you oxen with goats,
Selah.

Come and hear, and I will tell all who fear God what he has done
for my soul. To him with my mouth I cried out, and I exalted him
with my tongue. If I regarded injustice in my heart, let the Lord
not hear. Because of this God heard me, he paid attention to the
voice of my prayer. Blessed is God, who has not removed my
prayer and his mercy from me.

66

For the end, in hymns, a psalm of David.

May God have mercy on us and bless us, and make his face shine

upon us, selah. That your way may be known in the land, your salvation in all nations. Let the peoples confess to you, O God; let all the peoples confess to you. Let the nations rejoice and exult, because you judge peoples in uprightness, and you will guide the nations in the earth. Selah. Let the peoples confess to you, O God; let all the peoples confess to you. The land has given its fruit; may God, our God, bless us. May God bless us, and let all the ends of the earth fear him.

67

For the end, a psalm of song to David.

Let God arise, and let his enemies be scattered, and let those who hate him flee from his face. As smoke ceases, let them vanish; as wax melts from the face of fire, thus may the sinners perish from the face of God. And let the righteous rejoice, let them exult before God, let them rejoice in gladness.

Sing to God, sing psalms to his name, prepare the way for the one who rides upon the west, the Lord is his name, and rejoice before him. They will be troubled from his face, the father of the orphans and judge of the widows, God in his holy place. God settles the solitary in a house, leading out the bound in courage, likewise those who provoke, those dwelling in tombs.

O God, when you went out before your people, when you

crossed through the wilderness, selah, The land was shaken, and the heavens dripped from the face of the God of Sinai, from the face of the God of Israel. You will set apart voluntary rain, O God, for your inheritance; and though it grew weak, you established it.

Your animals dwell in this; in your kindness you have prepared for the poor. The Lord God will give the word to those proclaiming good news with great power. The king of the powers of the beloved, of the beloved, and the beauty of the house divide the spoils. If you sleep between the inheritances, the wings of a dove are overlaid with silver, and its back shimmers with the greenness of gold. When the heavenly one separates kings upon it, they will be covered with snow in Zalmon. The mountain of God is a rich mountain, a many-peaked mountain, a rich mountain. Why do you assume the mountains are curdled? The mountain in which God was pleased to dwell, for the Lord will dwell there to the end.

The chariot of God is ten thousandfold, thousands of those prospering; the Lord is among them in Sinai, in the holy place. Having ascended on high, you led captivity captive, you received gifts among men, even among the disobedient, that you might dwell there.

Blessed is the Lord God, blessed is the Lord day by day, and the God of our salvation will prosper us, selah. Our God is the God of saving, and to the Lord belong the escapes from death. But God

will crush the heads of his enemies, the hairy crown of those walking in their transgressions. The Lord said, I will return from Bashan, I will return in the depths of the sea. So that your foot would be dipped in blood, the tongue of your dogs from his enemies.

Your processions were seen, O God, the processions of my God, the king in the holy place. The rulers arrived first, next to the lyre players, in the midst of young women playing tambourines. In assemblies bless God, the Lord from the springs of Israel. There is Benjamin the younger in ecstasy, the rulers of Judah their leaders, the rulers of Zebulun, the rulers of Naphtali.

Command your power, O God; strengthen, O God, this which you have prepared in us. From your temple upon Jerusalem, kings will bring gifts to you. Rebuke the beasts of the reed, the congregation of the bulls among the heifers of the peoples, that the approved by silver may not be shut out; scatter the nations that desire wars. Ambassadors will come out of Egypt, Ethiopia will stretch out her hand to God.

The kingdoms of the earth, sing to God, sing psalms to the Lord. Selah. Sing psalms to God who rides upon the heaven of heaven toward the east; behold, he will give a voice of power in his voice. Give glory to God; upon Israel is his majesty, and his power is in the clouds. Wonderful is God in his holy ones, the God of Israel; he himself will give power and strength to his people, blessed is God.

To the end, for those who will be changed, by David.

Save me, O God, for the waters have come in even to my soul. I was sunk into the mud of the depths, and there is no foundation, I came into the depths of the sea, and the storm drowned me. I labored crying out, my throat became hoarse, my eyes failed from hoping upon my God. They who hate me without cause were multiplied beyond the hairs of my head, my enemies who persecute me unjustly were strengthened, that which I did not seize, then I was restoring.

O God, you knew my folly, and my transgressions were not hidden from you. Let not those who wait for you be put to shame because of me, O Lord of hosts; let not those who seek you be confounded because of me, O God of Israel. Because for your sake I endured reproach, shame covered my face. I became estranged to my brothers, and a stranger to my mother's sons. Because the zeal of your house has consumed me, and the reproaches of those reproaching you fell upon me. And I bowed down my soul in fasting, and it became a reproach to me. And I made my garment sackcloth, and I became a parable to them. Those sitting in the gate were gossiping about me, and those drinking the wine sang about me.

But as for me, my prayer is to you, O Lord, at a time of favor, O

God, in the abundance of your mercy hear me, in the truth of your salvation. Save me from the mud, so that I may not be stuck; may I be delivered from those who hate me, and from the depth of the waters. Let not the storm of water drown me, nor let the depth swallow me, nor let the well close its mouth upon me. Hear me, O Lord, for your mercy is good; according to the multitude of your compassions, look upon me. And do not turn away your face from your servant, because I am afflicted; quickly hear me. Attend to my soul and redeem it; deliver me for the sake of my enemies.

For you know my reproach, and my shame, and my disgrace; all my oppressors are before you. My soul expected reproach and misery, and I waited for one who grieves with me, and there was none, and one who comforts, and I found none. And they gave gall into my food, and for my thirst they gave me vinegar to drink. Let their table before them become a trap, and a retribution, and a stumbling block. Let their eyes be darkened so that they cannot see, and bend their back continually. Pour out your anger upon them, and let the wrath of your anger seize them. Let their dwelling be desolate, and in their tents let there be no one dwelling. Because they pursued the one whom you struck, and they added to the pain of my wounds. Add lawlessness upon their lawlessness, and let them not enter into your righteousness. Let them be blotted out of the book of the living, and let them not be written with the righteous.

I am poor and suffering, and the salvation of your presence took

hold of me. I will praise the name of my God with song; I will magnify him in praise. and it will please God more than a young calf bearing horns and hooves. Let the poor see and be glad; seek God, and you will live. Because the Lord heard the poor, and he did not despise his bound ones. Let the heavens and the earth praise him, the sea and all that creeps in them. Because God will save Zion, and the cities of Judea will be built, and they will dwell there, and they will inherit it. And the seed of his slaves will possess it, and those loving his name will dwell in it.

69

For the end, to David for remembrance, that the Lord may save me.

O God, give heed to my help. Let them be ashamed and put to confusion, those seeking my soul; let them be turned back, and let them be put to shame, those wishing me ill, Let them be turned back immediately, being ashamed, those saying to me, Well done, well done. Let all who seek you exult and be glad in you, and let those who love your salvation say continually, Let God be magnified. But I am poor and needy; O God, help me. You are my helper and my deliverer; O Lord, do not delay.

70

To David, of the sons of Jonadab, and of the first captives. Upon you, Lord, I have hoped; may I not be put to shame forever.

In your righteousness deliver me and rescue me, incline your ear toward me and save me. Be to me a protecting God and a strong place of safety, because you are my firmament and my refuge. My God, deliver me from the hand of the sinner, from the hand of the lawless and the wrongdoer. Because you are my endurance, Lord, Lord my hope from my youth. Upon you I was supported from the womb, from my mother's belly you are my protector. In you is my praise continually.

As if a wonder I became to the many, and you a mighty helper. Let my mouth be filled with praise, so that I will hymn your glory and your magnificence the whole day. Do not cast me off into the time of old age; when my strength fails, do not abandon me. That my enemies said to me, and those guarding my soul planned together, saying, God has abandoned him; pursue and seize him, because there is no one to deliver him. O God, do not distance yourself from me. My God, attend to my help. Let those who slander my soul be ashamed and vanish; let those who seek evils against me be clothed with shame and disgrace.

But I will hope continually, and will add to all your praise. My mouth will proclaim your righteousness, your salvation the whole day, because I did not know learning. I will enter in the power of the Lord; Lord, I will remember your righteousness alone. You taught me, O God, from my youth, and until now I

will declare your wonders. And until old age and grey hair, O God, do not abandon me, until I may declare your arm to all the coming generation, your power. And your righteousness, O God, reaches to the highest. You have done great things, O God; who is like you?

You showed me many tribulations, both numerous and evil; but turning back, you gave me life and again brought me up from the depths of the earth. You increased your righteousness, and having turned back you comforted me, and from the depths of the earth you brought me up again. For I will give thanks to you with the vessel of psalm for your truth, O God; I will sing psalms to you with the lyre, O Holy One of Israel. My lips will rejoice when I sing psalms to you, and my soul which you redeemed. Still, my tongue shall meditate upon your righteousness the whole day, when they who seek evils to me shall be ashamed and confounded.

71

Into Solomon. O God, give your judgment to the king, and your righteousness to the son of the king,

to judge your people in righteousness, and your poor in judgment.

Let the mountains bring peace to your people, and the hills, In

righteousness he will judge the poor of the people, and will save the sons of the poor, and will humble the slanderer. And he will remain beside the sun, and before the moon for generations of generations. He will come down as rain upon fleece, and like drops dripping upon the land. In his days righteousness will rise, and abundance of peace until the moon is no more. And he will rule from sea to sea, and from the river to the ends of the inhabited world. Before him the Ethiopians shall fall down, and his enemies shall lick the dust. The kings of Tarshish and the islands shall bring gifts, the kings of Arabia and Sheba shall bring gifts. And all the kings will worship him, all the nations will serve him. That he rescued the poor from the ruler, and the needy man who had no helper. He will spare the poor and needy, and will save the souls of the poor. He will redeem their souls from interest and from injustice, and their name will be honored before him. And he will live, and gold from Arabia will be given to him, and they will pray for him continually, they will bless him the whole day. There will be support in the land upon the tops of the mountains, his fruit will be lifted up above Lebanon, and they will blossom out of the city like the grass of the earth.

Let his name be blessed forever, his name remains before the sun, and all the tribes of the earth shall be blessed in him, all the nations will call him blessed.

Blessed is the Lord, the God of Israel, who alone does wonders,
And blessed be the name of his glory forever and ever, and may

all the earth be filled with his glory. So be it, so be it. The hymns of David the son of Jesse have failed.

72

A Psalm of Asaph. How good is God to Israel, to the upright in heart.

But my feet were almost shaken, my steps were nearly poured out. That I was jealous of the lawless, observing the peace of sinners.

That there is no respite in their death, and steadfastness in their scourge. They are not in the labors of men, and they will not be scourged with men. Because of this, arrogance seized them; they clothed themselves in their injustice and impiety. Their injustice will go out as from fat; they passed through into the disposition of the heart. They conceived and spoke in wickedness; they spoke injustice into the height. They placed their mouth into heaven, and their tongue passed through upon the earth. Because of this my people will return here, and full days will be found in them. And they said, How does God know, and is there knowledge in the Most High? Behold, these sinners prosper throughout the age and have taken possession of wealth.

And I said, Then in vain I have justified my heart, and I have washed my hands in innocence, And I was scourged the whole

day, and my reproof came in the mornings. If I were to say, I will tell it thus, behold, I would have broken faith with the generation of your sons. And I supposed that to know this is toil before me. Until I enter the sanctuary of God, I will understand the last things.

Except because of their deceits you set judgment upon them; you cast them down when they were lifted up. How they became a desolation; suddenly they failed, they perished through their lawlessness. Like a dream upon awakening, Lord, in your city you will despise their image.

My heart rejoiced, and my kidneys were changed. I was despised and did not know; I became brutish before you. And I am continually with you, you have taken hold of my right hand. You guided me in your counsel, and you received me with glory. For what do I have in heaven, and what have I desired from you upon the earth? My heart and my flesh have failed, God of my heart, and my portion is God forever.

Behold, those who distance themselves from you will perish; you have utterly destroyed everyone who fornicates from you. But for me it is good to cling to God, to place my hope in the Lord, to proclaim all your praises in the gates of the daughter of Zion.

Of Understanding, to Asaph. Why have you rejected us forever, O God? Has your wrath been kindled against the sheep of your pasture?

Remember your congregation which you acquired from the beginning, you redeemed the rod of your inheritance, this mountain Zion in which you dwelt. Lift up your hands against their arrogance to the end, against all the wickedness the enemy has done in your holy places.

And those who hated you boasted in the midst of your festival. They set up their signs as signs, and they did not understand, as at the entrance above, as in a thicket of trees they cut down with axes Together they shattered its doors with axe and chisel. They burned your sanctuary with fire to the ground; they profaned the dwelling of your name. They said in their hearts, their kinship together, Come, let us abolish the festivals of the Lord from the earth. Our signs we have not seen, there is no longer a prophet, and no one will know us anymore.

How long, O God, will the enemy reproach? Will the adversary provoke your name forever? Why do you turn away your hand, and your right hand from the midst of your bosom forever? But God, our king before the age, made salvation in the midst of the earth. You strengthened the sea in your power, you crushed the heads of the dragons upon the water. You crushed the heads of the dragon, You gave him as food to the peoples, the Ethiopians. You tore open springs and torrents; you dried up the rivers of

Etham. Yours is the day, and yours is the night; you prepared the sun and the moon. You made all the boundaries of the earth; summer and spring you made.

Remember this creation of yours, the enemy reproached the Lord, and a foolish people provoked your name. Do not hand over to the beasts the soul confessing to you; do not forget the souls of your poor forever. Look upon your covenant, because the darkened places of the earth are filled with houses of lawless deeds. Let not the one who has been humbled and shamed turn away; the poor and needy will praise your name. Arise, O God, vindicate your cause, remember the reproaches against you by the foolish one all day long. Do not forget the voice of your suppliants; the arrogance of those hating you rises continually toward you.

74

Into the end, do not destroy: a psalm song to Asaph.

We will confess to you, O God, we will confess, and we will call upon your name; I will declare all your wonders. Whenever I find the time, I will judge with uprightness. The earth was melted, and all who dwell in it; I established its pillars. Selah.

I said to the lawbreakers not to act unlawfully, and to those sinning, do not exalt the horn. Do not lift up your horn to the

height, do not speak injustice against God. That neither from the exits of the streets, nor from the west, nor from the desolate mountains, because God is judge, he humbles this one and exalts this one. For a cup is in the hand of the Lord, full of unmixed wine and mixture, and he inclined it from this into this, yet its dregs were not poured out—all the sinners of the earth shall drink.

But I will rejoice forever; I will sing psalms to the God of Jacob. And I will break all the horns of the sinners, and the horns of the just will be exalted.

75

For the end in hymns, a psalm to Asaph, a song concerning the Assyrian.

God is known in Judea; in Israel his name is great. And his place came to be in peace, and his dwelling place in Zion. There he crushed the powers of the bows, the weapon and sword and war, selah.

You illuminate wonderfully from the eternal mountains. All the foolish in heart were troubled, they slept their sleep, and all the men of wealth found nothing in their hands. From your rebuke, O God of Jacob, those mounted on horses slumbered. You are fearful, and who will resist you because of your wrath? From

heaven you poured out judgment; the earth feared and was quiet. When God rises in judgment, to save all the meek in heart. Selah.

Because the keepsake of man will give thanks to you, and the remnant of the keepsake will celebrate to you. Pray and render to the Lord our God; all those around him will bring gifts. To the fearful one who takes away the spirits of rulers, fearful among the kings of the earth.

76

For the end, for Jeduthun, a psalm to Asaph.

With my voice I cried out to the Lord, and my voice to God, and he paid attention to me. In the day of my affliction I sought out God, my hands before him at night, and I was not deceived, my soul refused to be comforted. I remembered God and I rejoiced; I meditated, and my spirit grew faint. Selah. All my enemies seized the guards beforehand; I was troubled and did not speak.

I considered ancient days, and everlasting years I remembered and meditated upon the night with my heart; I conversed and searched my spirit. Will the Lord reject forever, and will he never again be pleased? Or will he cut off his mercy forever from generation to generation? Or will God forget to have mercy, or will he hold back his mercies in his anger? Selah.

And I said, Now I have begun; this is the change of the right hand of the Most High. I remembered the works of the Lord, that I will remember your wonders from the beginning. And I will meditate on all your works, and I will meditate on your pursuits.

O God, your way is in the holy place; who is a god as great as our God? You are the God who does wonders; you have made known your power among the peoples. You redeemed your people with your arm, the sons of Jacob and Joseph. Selah. The waters saw you, O God, the waters saw you and were afraid, and the depths were troubled. A multitude of the sound of waters, the clouds gave voice, and your arrows pass through. The voice of your thunder was in the wheel, your lightnings shone forth upon the inhabited world, and the earth was shaken and became trembling. Your way is in the sea, and your paths are in many waters, and your tracks will not be known. You guided your people like sheep by the hand of Moses and Aaron.

77

Of Understanding to Asaph. Pay attention, my people, to my law; incline your ear to the words of my mouth.

I will open my mouth in parables; I will utter riddles from the beginning. As many things as we heard and knew, our fathers recounted to us. It was not hidden from their children for another generation, as they announced the praises of the Lord

and his mighty deeds, and his wonders which he did.

And he established testimony in Jacob, and he placed law in Israel, which he commanded to our fathers to make known to their sons, so that another generation would know, the sons to be born, and they will rise up and tell them to their sons, so that they may place their hope in God, and not forget the works of God, and seek out his commandments. So that they do not become as their fathers, a crooked and rebellious generation, a generation which did not direct its heart, and whose spirit was not faithful with God.

The sons of Ephraim, stretching and throwing the bow, were turned back in the day of war. They did not keep the covenant of God, and in his law they were not willing to walk. And they forgot his benefactions and his wonders which he showed them. Before their fathers he did wonders in the land of Egypt, in the plain of Tanis. He tore the sea and led them through; he set up the waters like a wineskin. And he led them in a cloud by day, and the whole night in the illumination of fire. He tore the rock in the wilderness, and he gave them to drink as in a great abyss. And he brought water out of the rock, and made waters flow down like rivers.

And they continued still to sin against him; they provoked the Most High in the waterless place. And they tested God in their hearts by asking for food for their souls. And they spoke against God and said, Will God not be able to prepare a table in the

wilderness? Since he struck the rock, and waters flowed, and torrents flooded forth, will he not also be able to give bread or to prepare a table for his people?

Because of this the Lord heard and delayed, and fire was kindled in Jacob, and wrath went up upon Israel. Because they did not believe in God, nor did they hope in his salvation. And he commanded the clouds above, and opened the doors of heaven, And he rained manna upon them to eat, and gave them bread of heaven. Man ate the bread of messengers; he sent them provisions in abundance.

He removed the South wind from heaven and brought it in his power. And he rained upon them flesh like dust, and winged birds like the sand of the seas. And they fell upon the middle of their camp, around their tents. And they ate and were filled exceedingly, and he brought them their desire.

They were not deprived of their desire while the food was still in their mouths. While their food was still in their mouth, the wrath of God came upon them, and he killed the fattest among them, and struck down the chosen of Israel.

In all these things they still sinned, and they did not believe the And their days failed in vanity, and their years with haste.

When he killed them, they sought him and turned back and They were rising early toward God. And they remembered that

God is their helper, and the most high God is their redeemer. And they loved him with their mouth and with their tongue They lied to him, but their heart was not straight with him, nor were they faithful in his covenant.

He himself is compassionate and will be merciful to their sins and will not destroy, and he will abundantly turn away his anger and will not kindle all his wrath. And he remembered that they are flesh, a spirit going and not returning.

How many times they embittered him in the wilderness, they provoked him to anger. him in a waterless land; And they returned and tested God, and provoked the Holy One of Israel. They did not remember his hand, the day when he redeemed them from the hand of the oppressor. As he placed his signs in Egypt, and the His wonders in the plain of Tanis, And he turned their rivers into blood, and their streams so that they might not drink, He sent a swarm of flies against them which devoured them, and frogs which destroyed them. And he gave their fruit to the mildew, and their labors to the locust. He killed their vine in hail, and their sycamores in to the frost. And he delivered their cattle to hail, and their possessions to the fire. He sent out upon them the anger of his wrath, wrath and anger and tribulation, a sending through of evil messengers. He made a path for his wrath; he did not spare their souls from death, nor their cattle. He shut them up into death. And he struck every firstborn in the land of Egypt, the firstfruits of their labors in the tents of Ham. And he led his people away like sheep, he led them

as A flock in the wilderness. And he led them in hope, and they did not fear, and the sea covered their enemies. And he brought them into the mountain of his sanctuary, this mountain which his right hand acquired it. And he drove out nations from before them, and apportioned them with a measuring line of inheritance, and the tribes of Israel dwelt in their tents.

And they tested and provoked God the Most High, and they did not keep his testimonies. And they turned away and dealt faithlessly as their fathers did; they were turned into a crooked bow. And they provoked him to anger upon their hills, and they made him jealous with their carved images.

God heard and overlooked, and utterly despised the Israel. And he rejected the tent of Shiloh, his dwelling. where he dwelt among men. And he delivered their strength into captivity and their beauty into the hand of the enemy. enemy. And he shut up his people to the sword, and he overlooked his inheritance, Fire devoured their young men, and their virgins were not mourned. The Their priests fell by the sword, and their widows will not be mourned.

And the Lord was awakened as one sleeping, as a mighty man having been intoxicated from wine. And he struck his enemies backward; he gave them eternal reproach.

And he rejected the tent of Joseph, and the tribe of Ephraim He did not choose. And he chose the tribe of Judah, the mountain

Zion, which he loved. And he built his sanctuary as of unicorns; in the land he founded it for the age. And he chose David his slave, and he took him up from the flocks of the sheep. He took him from behind those giving birth to shepherd Jacob his servant, and Israel the his inheritance. And he shepherded them in the innocence of his heart, and in the understanding of his hands, he led them.

78

A Psalm of Asaph. O God, the nations came into your inheritance, they defiled your holy temple, they made Jerusalem into a fruit watchtower.

They placed the carcasses of your slaves as food for the birds of heaven, the flesh of your holy ones for the beasts of the earth. They poured out their blood like water around Jerusalem, and there was no one burying them. We became a reproach to our neighbors, a mockery and scorn to those around us.

How long, Lord, will you be angry forever? Will your zeal be kindled like fire? Pour out your anger upon the nations that have not known you, and upon the kingdoms that have not called upon your name. Because they devoured Jacob, and they laid waste his place.

Do not remember our ancient lawless deeds; let your mercies

quickly overtake us, because we have become exceedingly poor. Help us, O God our savior, for the sake of the glory of your name. Lord, deliver us and be merciful to our sins for the sake of your name. Let them never say among the nations, where is their God; and let the vengeance of the blood of your servants that has been shed be known among the nations before our eyes.

Let the groaning of the fettered ones enter before you; according to the greatness of your arm, preserve the sons of those put to death. Give back sevenfold into the bosom of our neighbors the reproach with which they reproached you, Lord. For we are your people and sheep of your pasture, we will give thanks to you forever, from generation to generation we will proclaim your praise.

79

For the end, concerning those who will be changed, a testimony to Asaph, a psalm concerning the Assyrian.

Shepherd of Israel, give heed, you who guide Joseph like sheep, you who sit upon the cherubim, appear. Before Ephraim and Benjamin and Manasseh, stir up your power and come to save us. O God, restore us, and let your face shine upon us, and we shall be saved.

Lord God of powers, how long will you be angry at the prayer of

your servant? You will feed us the bread of tears, and you will give us tears to drink in full measure. You placed us into strife with our neighbors, and our enemies mocked us. Lord, the God of powers, turn us back, and cause your face to shine, and we shall be saved. Selah.

You removed a vine from Egypt, you cast out nations and planted it. You prepared a way before her, and you planted her roots, and the land was filled. Its shadow covered the mountains, and its vines covered the cedars of God. He stretched out its branches to the sea, and its shoots to the river. Why have you pulled down its fence, and all those passing by the way pluck it? A swine from the forest destroyed it, and a wild creature fed upon it.

O God of powers, turn back indeed, look down from heaven and see, and visit this vine, And make firm that which your right hand planted, and the son of man whom you strengthened for yourself. Consumed by fire and dug up, they will perish from the rebuke of your face. Let your hand be upon the man of your right hand, and upon the son of man whom you strengthened for yourself.

And we will not depart from you; you will revive us, and we will call upon your name. Lord God of powers, turn us back and cause your face to shine, and we shall be saved.

For the end, concerning the winepresses: a psalm of Asaph.

Rejoice to God our helper, shout to the God of Jacob. Take up a psalm and sound the drum, the pleasant psaltery with the lyre. Sound the trumpet at the new moon, on the notable day of your festival.

That is a command to Israel, and a judgment to the God of Jacob. He placed testimony in Joseph when he went out from the land of Egypt; he heard a tongue which he did not know.

He removed his back from liftings; his hands served in the basket. In affliction you called upon me and I rescued you; I heard you in the secret place of the storm; I tested you at the water of contradiction. Selah. Hear my people and I will speak to you, Israel, and I testify to you if you hear me. There shall not be in you a new god, nor shall you worship a foreign god. For I am the Lord your God, who brought you up out of the land of Egypt; enlarge your mouth and I will fill it. And my people did not hear my voice, and Israel did not pay attention to me. And I sent them away according to the practices of their hearts; they will go in their practices.

If my people had heard me, if Israel had gone in my ways, In no time I would have humbled their enemies, and upon those

afflicting them I would have laid my hand. The enemies of the Lord have lied to him, and their time will be forever. And he fed them from the fat of wheat, and with honey from the rock he satisfied them.

81

A Psalm of Asaph. God stood in the congregation of gods, and in the midst he judges gods.

How long will you judge unjustly and show partiality to sinners? Selah. Judge the orphan and the poor, vindicate the humble and the needy. Rescue the poor man, and deliver the needy from the hand of the sinner.

They did not know nor did they understand; they walk about in darkness; all the foundations of the earth will be shaken. I said, You are gods, and all sons of the most high. You die as people do, and fall as one of the rulers.

Arise, O God, judge the land, because you will inherit all the nations.

82

A song of a psalm for Asaph.

O God, who will be likened to you? Do not be silent, nor be still,
O God.

For behold, your enemies have resounded, and those who hate you have lifted their head. They schemed craftily against your people, and they planned against your holy ones. They said, Come and let us destroy them from being a nation, and the name of Israel will not be remembered anymore. Because they planned together in harmony, they made a covenant against you, The tents of the Edomites and the Ishmaelites, Moab and the Hagarenes, Gebal and Ammon and Amalek, and foreigners with those dwelling in Tyre. For Assyria also came together with them, they became a help to the sons of Lot. Selah.

Make them like Midian and like Sisera, like Jabin at the torrent of Kishon. They were utterly destroyed in Endor; they became as dung for the land. Make their rulers like Oreb and Zeeb and Zebbee and Salmana, all their rulers, Who said, Let us seize for ourselves the altar of God. My God, make them like a wheel, like stubble before the wind. As if fire will consume the forest, as if flame will burn down the mountains, Thus you will pursue them in your storm, and in your wrath you will trouble them. Fill their faces with dishonor, and they will seek your name, Lord. Let them be ashamed and troubled forever and ever, and let them be confounded and perish. And let them know that your name is Lord, you alone are most high over all the earth.

For the choir director, concerning the winepresses, for the sons of Korah, a psalm.

How beloved are your tents, Lord of powers. My soul longs and faints for the courts of the Lord, my heart and my flesh have rejoiced in the living God, For even the sparrow has found for itself a house, and the turtledove a nest for itself, where she will place her young, your altars O Lord of hosts, my king and my God.

Blessed are those dwelling in your house; they will praise you forever and ever, *selah*. Blessed is the man whose help is from you, O Lord, who has made ascents in his heart. Into the valley of weeping, into the place which he placed, for the lawgiver will give blessings. They will go from strength to strength, the God of gods will be seen in Zion.

Lord, the God of powers, hear my prayer; give ear, O God of Jacob. *Selah*. O God, our Defender, see and look upon the face of your christ. Because one day in your courts is better than thousands, I chose to be cast aside in the house of God rather than to dwell in the tents of sinners. Because the Lord loves mercy and truth, God will give favor and glory; the Lord will not withhold good things from those who walk in innocence. Lord of powers, blessed is the man who hopes in you.

84

For the end, to the sons of Korah, a psalm.

Lord, you were pleased with your land; you turned away the captivity of Jacob. You forgave the lawlessnesses of your people, you covered all their sins, *selah*. You stopped all your anger, you turned away from the wrath of your anger.

Turn us back, O God of our salvation, and turn away your anger from us. Will you be angry with us forever? Or will you prolong your anger from generation to generation? God, having turned back, you will revive us, and your people will rejoice in you. Show us your mercy, Lord, and grant us your salvation.

I will hear what the Lord God will speak in me, because he will speak peace upon his people, and upon his holy ones, and upon those turning back their heart toward him. His salvation is near to those who fear him, so that glory may dwell in our land. Mercy and truth have met; righteousness and peace have kissed. Truth rose out of the earth, and righteousness looked down from heaven. For the Lord will give goodness, and our land will give its fruit. Righteousness will go before him and will set his steps in the way.

85

Prayer to David. Incline, Lord, your ear, and hear me, because I am poor and needy.

Guard my soul, because I am holy; save your slave, O God, the one trusting upon you. Have mercy on me, Lord, because I will cry out to you all day long. Gladden the soul of your slave, because to you, Lord, I lifted my soul. Because you, Lord, are good and reasonable, and abounding in mercy to all who call upon you. Give ear, Lord, to my prayer, and attend to the voice of my supplication. In the day of my affliction I cried out to you, because you heard me.

There is none like you among the gods, O Lord, and there is nothing like your works. All the nations that you made will come and will worship before you, Lord, and they will glorify your name. Because you are great and do wonders, you alone are the great God. Guide me, Lord, in your way, and I will go in your truth; let my heart rejoice to fear your name. I will give thanks to you, Lord my God, with my whole heart, and I will glorify your name forever. Because your mercy is great upon me, and you rescued my soul from the lowest hades.

O God, lawless ones rose up against me, and a congregation of mighty ones sought my soul, and they did not set you before them. And you, Lord, are the God compassionate and merciful, patient and abounding in mercy and true. Look upon me, and have mercy on me, give your power to your servant, and save the son of your maidservant. Make a sign with me for good, and

let those hating me see and be ashamed, because you, Lord,
have helped me and comforted me.

86

To the sons of Korah, a psalm, a song. His foundations are in the
holy mountains.

The Lord loves the gates of Zion more than all the tents of Jacob.
Glorious things were spoken about you, the city of God. Selah.

I will remember Rahab and Babylon, to those who know me;
and behold, foreigners and Tyre and the people of Ethiopians—
these were born there. Mother Zion will say, A man, even a man,
came into existence in her, and the Most High himself
established her. The Lord will recount in writing of peoples and
of rulers these things that have happened in this. Selah. As the
dwelling of all who rejoice is in you.

87

A Song, a psalm for the sons of Korah, for the end, for maeleth to
answer, of understanding of Heman the Israelite.

Lord, the God of my salvation, I cried out by day and in the night
before you. Let my prayer enter before you, incline your ear to

my supplication, Lord.

Because my soul was filled with evils, and my life drew near to hades. I was reckoned with those descending into the pit; I became like a helpless man. Free among the dead, like the wounded cast down sleeping in a tomb, whom you no longer remembered, and they were thrust away from your hand. They placed me in the lowest pit, in darkness and in the shadow of death. Upon me your wrath has rested, and all your waves you have brought upon me, selah. You removed my acquaintances from me, they made me an abomination to themselves, I was delivered over and I did not go out. My eyes grew weak from poverty, and I cried out to you, Lord, the whole day; I spread out my hands to you.

Will you not perform wonders for the dead, or will physicians raise them up and give thanks to you? Will anyone recount your mercy in the tomb, and your truth in destruction? Will your wonders be known in the darkness, and your righteousness in a forgotten land? And I cried out to you, Lord, and in the morning my prayer will come before you.

Why, Lord, do you reject my prayer and turn your face away from me? I am poor and in toils from my youth, but having been exalted I was humbled and fell into despair. Your angers passed over me, and your terrors disturbed me. They surrounded me like water; all day long they surrounded me together. You have removed my friend from me, and my acquaintances from

distress.

88

Of Understanding, Ethan the Israelite.

I will sing of your mercies, O Lord, forever; I will declare your truth with my mouth to all generations. Because you said, Mercy will be built forever; your truth will be established in the heavens, I made a covenant with my chosen ones; I swore to David my servant. Until the age I will establish your seed, and I will build your throne for generation upon generation, selah.

The heavens will confess your wonders, O Lord, and your truth in the assembly of the holy. Because who in the clouds will be equal to the Lord? And who will be likened to the Lord among the sons of God? God is glorified in the counsel of the holy ones, great and fearful above all those around him. Lord, God of powers, who is like you? You are mighty, Lord, and your truth surrounds you. You rule the power of the sea, and you calm the surge of its waves. You humbled the arrogant as a wounded one, and with the arm of your power you scattered your enemies. To you belong the heavens, and yours is the earth; the inhabited world and its fullness you founded. The North and seas you created, Tabor and Hermon will rejoice in your name. Your arm with power, let your hand be strengthened, let your right hand be exalted. Righteousness and judgment are the foundation of

your throne; mercy and truth will go before your face.

Blessed are the people who know the shout of joy, O Lord, they will walk in the light of your face. And in your name they will rejoice the whole day, and in your righteousness they will be exalted. Because you are the boast of their power, and in your favor our horn will be exalted. Because the help is of the Lord, and of the Holy One of Israel, our King.

Then you spoke in a vision to your sons, and you said, I placed help upon the mighty, I exalted a chosen one from my people. I found David my servant; in holy mercy I anointed him. For my hand will help him, and my arm will strengthen him. The enemy will not profit against him, and the son of lawlessness will not continue to harm him. And I will cut down his enemies from before his face, and I will put to flight those who hate him. And my truth and my mercy will be with him, and in my name his horn will be exalted. And I will place his hand in the sea, and his right hand in the rivers. He will call upon me, You are my father, my God and the helper of my salvation. And I will make him the firstborn, high among the kings of the earth. I will keep my mercy to him forever, and my covenant will be faithful to him. And I will establish his seed forever and ever, and his throne as the days of heaven.

If his sons forsake my law, and do not walk in my judgments, if they profane my ordinances, and do not keep my commandments, I will visit their lawlessnesses with a rod, and

their sins with whips. But I will not withdraw my mercy from him, nor will I be false to my truth, Nor will I profane my covenant, and the words proceeding through my lips I will not break. Once I swore by my holiness: I will not lie to David. His seed remains forever, and his throne as the sun before me, and as the moon established forever, and the witness in heaven faithful, selah.

You have rejected and despised, you have cast off your anointed one. You destroyed the covenant of your slave, you profaned his sanctuary to the ground. You have pulled down all his fences; you have made his strongholds cowardice. All passing through the way plundered him, he became a reproach to his neighbors. You have exalted the right hand of his enemies; you have gladdened all his enemies. You turned away the help of his sword, and you did not help him in the war. You destroyed him from purification and shattered his throne to the earth. You shortened the days of his throne, you poured out his shame. Selah.

How long, O Lord, will you turn away forever? Will your wrath be kindled like fire? Remember what my existence is, for surely you did not create all the sons of men in vain? Who is the man who will live and not see death? Will he deliver his soul from the hand of hades? Selah. Where are your ancient mercies, Lord, which you swore to David in your truth? Remember, Lord, the reproach of your servants which I have borne in my bosom from many nations. Your enemies have reproached, Lord, they

have reproached the exchange of your christ. Blessed be the Lord forever, so be it, so be it.

89

Prayer of Moses the man of God. Lord, you have been our refuge from generation to generation.

Before the mountains came to be and the earth and the inhabited world were formed, from age to age you are. Do not turn man away into humiliation, and yet you said, Return, sons of men? For a thousand years in your eyes are as yesterday when it has passed, and as a watch in the night. Their despisings will be as years; in the morning they will pass away like grass. In the morning it blooms and passes by, in the evening it falls away, is hardened and is dried up. Because we have failed in your wrath, and in your anger we were troubled. You have placed our lawlessnesses before you, our age into the light of your face. Because all our days have failed, and in your wrath we have perished, our years were like a spider's web being spun. The days of our years are seventy years, but if in strength, eighty years, and most of them are toil and pain, because gentleness came upon us, and we shall be instructed. Who knows the power of your anger and can count from the fear of your wrath? Make known your right hand in this way, and those educated in heart in wisdom.

Turn back, Lord, how long? And be comforted concerning your servants. We were filled with your mercy in the morning, and we rejoiced and were glad in all our days. We might be glad, instead of the days you humbled us, the years in which we saw evils. And behold your slaves and your works, and guide their sons. And let the brightness of the Lord our God be upon us, and direct the works of our hands upon us.

90

Praise of a song to David. He who dwells in the help of the most high will lodge in the shelter of the God of heaven.

He will say to the Lord, You are my helper and my refuge, my God; I will hope in him. That he himself will deliver you from the snare of hunters, from turbulent speech. He will overshadow you with his shoulders, and under his wings you will hope; his truth will surround you as a shield. You shall not fear the terror of night, nor the arrow that flies by day, from the matter passing through in darkness, from misfortune and the midday demon. A thousand will fall from your side, and countless from your right, but it will not come near to you. Only with your eyes will you perceive, and you will see the retribution of sinners.

Because you, Lord, are my hope; you have made the Most High your refuge. Evils shall not approach you, and scourge will not come near your dwelling. Because he will command his

messengers concerning you, to guard you in all your ways. They will lift you upon their hands, lest you ever strike your foot against a stone. You will tread upon the shield and basilisk, and you will trample the lion and dragon.

Because he hoped in me, I will deliver him; I will shelter him, because he knew my name. He will call upon me, and I will hear him; I am with him in affliction, and I will deliver him, and I will glorify him. With length of days I will fill him, and I will show him my salvation.

91

A Psalm of song for the day of the sabbath.

It is good to confess to the Lord, and to sing to your name, O Most High, to announce your mercy in the morning, and your truth during the night, In the ten-stringed psaltery, with song in the lyre. Because you have gladdened me, Lord, in your work, and in the works of your hands I will rejoice.

How great are your works, Lord; your thoughts are very deep. A foolish man will not know, and one without understanding will not understand these things. When the sinners spring up like grass, and all the workers of lawlessness sprout, it is so that they may be utterly destroyed forever and ever. You are most high forever, Lord.

Because behold, your enemies will perish, and all those who work lawlessness will be scattered. And my horn will be exalted as a unicorn's, and my old age in rich mercy. And my eye looked upon my enemies, and my ear will hear of the evildoers rising up against me.

The righteous will flourish like the palm tree and be multiplied like the cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. Then they will multiply in prosperous old age, and they will live in luxury. to announce that the Lord my God is upright, and there is no injustice in him.

92

For the day of preparation, when the earth has been settled, a song of praise to David. The Lord reigned, he put on beauty, the Lord put on power and girded himself, for he established the inhabited world, which will not be shaken.

Your throne has been established from of old; you are from everlasting. The rivers have lifted up, Lord, the rivers have lifted up their voices, From the sounds of many waters, wonderful are the surges of the sea; wonderful in the high places is the Lord. Your testimonies are exceedingly faithful; holiness is fitting to your house, O Lord, for length of days.

A Psalm of David for the fourth day of the sabbath. The Lord is a God of vengeance, the God of vengeance has shown himself.

Be exalted, O you who judge the earth; give back repayment to the arrogant.

Until when, Lord, until when will sinners boast? They will cry out and speak injustice; all who work lawlessness will speak. Lord, they humbled your people, and they mistreated your inheritance. They killed the widow and orphan, and they murdered the sojourner. And they said, The Lord will not see, nor will the God of Jacob understand.

Understand, you foolish ones among the people, and you fools, when will you be wise? The one who planted the ear, does he not hear? Or the one who formed the eye, does he not perceive? He who disciplines nations, will he not reprove? He who teaches man knowledge? The Lord knows the thoughts of men, that they are vain.

Blessed is the man whom you discipline, Lord, and teach him from your law. to give him relief from evil days, until a pit is dug for the sinner. That the Lord will not reject his people, and he will not abandon his inheritance. Until righteousness returns to judgment, and all the upright in heart hold fast to it, selah.

Who will arise for me against those doing evil, or who will stand with me against those working lawlessness? If the Lord had not helped me, my soul would have almost dwelt in hades. If I was saying, My foot has been shaken, your mercy, Lord, was helping me. Lord, according to the multitude of my pains in my heart, your comforts have delighted my soul.

The throne of lawlessness shall not be joined to you, the one that forms trouble by command. They will hunt upon the just soul, and they will condemn innocent blood. And the Lord became a refuge to me, and my God became a helper of my hope. And he will repay them for their lawlessness, and the Lord our God will destroy them for their wickedness.

94

A song of praise to David. Come, let us rejoice to the Lord, let us shout joyfully to God our savior.

Let us come before his face in thanksgiving, and let us shout joyfully to him with psalms. For the Lord is a great God, and a great king above all gods. That the Lord will not reject his people, because in his hand are the ends of the earth, and the heights of the mountains are his. That the sea is his and he himself made it, and his hands formed the dry land.

Come, let us worship and fall down before him, and let us weep

before the Lord who made us. For he is our God, and we are the people of his pasture and the sheep of his hand. Today if you hear his voice, do not harden your hearts as in the rebellion, according to the day of testing in the wilderness. where your fathers tested me, proved me, and saw my works. Forty years I was angry with that generation, and I said, They always go astray in their heart, and they have not known my ways. As I swore in my wrath, they shall not enter into my rest.

95

When the house was built after the captivity, a song of David.
Sing to the Lord a new song, all the earth sing to the Lord.

Sing to the Lord, bless his name, proclaim the good news of his salvation day after day. Announce his glory among the nations, his wonders among all the peoples.

For the Lord is great and exceedingly praiseworthy; he is fearful above all the gods. Because all the gods of the nations are demons, but the Lord made the heavens. Confession and beauty are before him, holiness and magnificence are in his sanctuary.

Bring to the Lord, O families of the nations, bring to the Lord glory and honor, Bring glory to the Lord's name, lift up sacrifices and enter into his courts, Worship the Lord in his holy court; let all the earth tremble before his face. Say among the nations, The

Lord reigned, and for he established the world, which will not be shaken; he will judge peoples in uprightness. Let the heavens rejoice and let the earth rejoice; let the sea tremble and all its fullness. The plains will rejoice, and all that is in them, then all the trees of the forest will rejoice Before the face of the Lord, because he comes, because he comes to judge the earth, he will judge the inhabited world in righteousness, and peoples in his truth.

96

To David, when his land is established. The Lord has reigned; let the land rejoice, let the many islands be glad.

Cloud and darkness surround him; righteousness and justice are the foundation of his throne. Fire will go before him, and will burn his enemies all around. His lightnings shone forth to the inhabited world; the earth saw and was shaken. The mountains melted like wax from the face of the Lord, from the face of the Lord of all the earth. The heavens reported his righteousness, and all the peoples saw his glory.

Let all who worship carved images be ashamed, those who boast in their idols; worship him, all his messengers.

Zion heard and rejoiced, and the daughters of Judea exulted, on account of your judgments, Lord. Because you are Lord, the

Most High upon all the earth, you are exceedingly exalted above all the gods.

You who love the Lord, hate evil; the Lord guards the souls of his holy ones, he will deliver them from the hand of sinners. Light has risen for the just, and gladness for the upright in heart. Rejoice, righteous ones, in the Lord, and give thanks to the memory of his holiness.

97

A Psalm of David. Sing to the Lord a new song, because the Lord has done wonderful things; his right hand has saved him, and his holy arm.

The Lord made known his salvation; before the nations he has uncovered his righteousness. He remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth saw the salvation of our God.

Shout to God, all the earth; sing and rejoice and sing psalms. Sing psalms to the Lord with the lyre, with the lyre and with the voice of a psalm. With trumpets of beaten metal and the voice of the horn trumpet, shout before the Lord the King. Let the sea be shaken and all its fullness, the inhabited world and those dwelling in it. Rivers will clap their hands together, the mountains will rejoice. Because he has come to judge the earth,

he will judge the world in righteousness, and peoples in uprightness.

98

A Psalm of David. The Lord has reigned, let the peoples be angry; he who sits upon the cherubim, let the earth tremble.

The Lord in Zion is great, and he is high above all the peoples. Let them give thanks to your great name, because it is fearful and holy. And the honor of the king loves judgment; you have prepared uprightness; you have made judgment and righteousness in Jacob. Exalt the Lord our God, and worship at the footstool of his feet, because he is holy.

Moses and Aaron were among his priests, and Samuel among those calling upon his name; they called upon the Lord, and he heard. In a pillar of cloud he was speaking to them; they were keeping his testimonies and the commandments which he gave to them. Lord our God, you were hearing them, O God; you were forgiving to them, yet avenging all their practices. Exalt the Lord our God, and worship at his holy mountain, because the Lord our God is holy.

99

A Psalm for confession. Shout to the Lord, all the earth,

Serve the Lord in gladness, enter before him in rejoicing. Know that the Lord himself is God, he himself made us, and not we ourselves, his people and the sheep of his pasture. Enter into his gates in thanksgiving, into his courts in hymns; give thanks to him, praise his name. That the Lord is good, his mercy endures forever, and his truth continues from generation to generation.

100

A Psalm of David. I will sing of mercy and judgment to you, O Lord,

I will sing and I will understand in a blameless way, when will you come to me? I was walking in innocence of my heart, in the midst of my house. I have not set any unlawful matter before my eyes; I hated those doing transgressions; no crooked heart clung to me. I did not know the evil one who was turning away from me. The one secretly slandering his neighbor, this one I pursued; with an arrogant eye and insatiable heart, with this one I did not eat. My eyes are upon the faithful of the earth, that they may sit together with me; he who walks in a blameless way, this one ministers to me. The one doing arrogance did not dwell in the midst of my house, the one speaking unjust things was not directed before my eyes. In the mornings I killed all the sinners of the earth, to destroy from the city of the Lord all those who

work injustice.

101

A prayer for the poor, when he is despondent, and he pours out his supplication before the Lord.

Lord, hear my prayer, and let my cry come to you. Do not turn away your face from me in whatever day I am afflicted; incline your ear toward me; in whatever day I call upon you, quickly hear me.

Because my days failed like smoke, and my bones were scorched like a firebrand. I was struck like grass, and my heart was dried up, because I forgot to eat my bread. From the voice of my groaning, my bones clung to my flesh. I was likened to a pelican in a desolate place; I became as a night owl in a ruin. I stayed awake and became like a lonely sparrow upon a roof. All day long my enemies reproached me, and those who praised me swore against me. Because I ate ashes like bread, and I mixed my drink with weeping, from the face of your anger and your wrath, because you lifted me up and shattered me.

My days have declined like a shadow, and I have withered like grass. But you, Lord, shall remain forever, and your memorial from generation to generation. You, having risen, will have mercy on Zion, because the time to have mercy on her has come.

Because your servants were pleased with its stones, and they will have mercy on its dust. And the nations will fear your name, Lord, and all the kings will fear your glory.

The Lord will build Zion, and he will be seen in his glory. He looked upon the prayer of the humble, and he did not despise their supplication. Let this be written for another generation, and the people being created will praise the Lord. For the Lord looked out from his holy height, from heaven he looked upon the earth. to hear the groaning of the fettered ones, to loose the sons of those put to death, to declare in Zion the name of the Lord, and his praise in Jerusalem, In the gathering of peoples together, and kings to serve the Lord.

He answered him in the way of his strength, Tell me the fewness of my days, Do not take me up in the midst of my days; your years endure through all generations. In the beginning, Lord, you founded the earth, and the heavens are the works of your hands. They will perish, but you remain, and all will grow old as a garment, and as a covering you will roll them up, and they will be changed. But you are the same, and your years will not fail. The sons of your servants will dwell, and their descendants will be established forever.

102

Of David. Bless the Lord, O my soul, and all that is within me,

bless his holy name.

Bless the Lord, O my soul, and do not forget all his praises. The one propitiating all your lawless deeds, the one healing all your diseases, the one redeeming your life from destruction, the one crowning you in mercy and compassion, He who fills your desire with good things—your youth will be renewed like an eagle's.

The Lord does alms and brings judgment to all the wronged. He made known his ways to Moses, his wills to the sons of Israel. The Lord is compassionate and merciful, patient and abounding in mercy. He will not be angry forever, nor will he remain angry for all time. He has not dealt with us according to our sins, nor repaid us according to our lawlessnesses. Because as high as heaven is from the earth, the Lord has strengthened his mercy upon those who fear him. As far as the east is distant from the west, he has removed our lawlessnesses from us. As a father has compassion on his sons, the Lord has shown compassion on those fearing him. Because he himself knew our creation, remember that we are dust.

Man—as grass are his days; as a flower of the field, thus will he blossom. Because the spirit passed through him, he will not exist, and he will not know his place anymore. But the mercy of the Lord is from age to age upon those who fear him, and his righteousness upon children's children, To those keeping his covenant, and remembering his commandments to do them.

The Lord prepared his throne in heaven, and his kingdom rules over all. Bless the Lord, all his messengers, mighty in strength, who do his word and hear the voice of his words. Bless the Lord, all his powers, his ministers who do his will. Bless the Lord, all his works, in every place of his dominion; bless the Lord, O my soul.

103

Of David. Bless the Lord, O my soul. O Lord my God, you have become exceedingly great; you have clothed yourself with confession and beauty,

Putting on light as a garment, stretching out the heaven as if it were a leather cloak, The one who roofs his upper chambers in waters, who makes the clouds his stepping place, who walks upon the wings of the winds, The one who makes his messengers spirits, and his ministers a flaming fire,

The one who founded the earth upon its security shall not be shaken forever and ever. The Abyss is his covering like a garment; the waters will stand upon the mountains. From your rebuke they will flee, from the voice of your thunder they will be afraid. They go up mountains and descend to plains, into the place which you founded for them. You placed a boundary which they will not pass, nor will they return to cover the land.

He who sends forth springs in ravines—the waters will pass through between the mountains. They water all the beasts of the field; wild asses will quench their thirst. Upon them the birds of heaven will dwell; from the midst of the rocks they will give voice. He gives drink to the mountains from his upper chambers; the earth will be satisfied from the fruit of your works.

He who causes grass to grow for the cattle, and vegetation for the service of men, to bring forth bread out of the earth, And wine gladdens the heart of man, to make the face cheerful with oil, and bread strengthens the heart of man. The trees of the field will be satisfied, the cedars of Lebanon which he planted. There sparrows will nest; the heron's house is their leader. The high mountains are for the deer, the rock is a refuge for the hyraxes.

He made the moon for seasons; the sun knew its setting. You placed darkness and it became night; in it all the beasts of the forest will pass through. Cubs roaring to seize and to seek food for themselves from God. The sun rose and they will be gathered, and in their folds they will lie down. Man will go out to his work, and to his labor until evening.

How magnified are your works, O Lord! You made all things in wisdom; the earth is filled with your creation. This is the great and wide sea; there are creeping things without number, small animals with great ones. There ships pass through, this dragon

which you formed to play with it. All look to you expectantly, to give them their nourishment at the opportune time. When you give to them, they will gather; but when you open your hand, all things will be filled with goodness. But when you turn away your face, they will be troubled; you will take away their spirit, and they will perish, and they will return to their dust. You will send forth your spirit and they will be created, and you will renew the face of the earth.

Let the glory of the Lord be forever; the Lord will rejoice in his works. The one looking upon the land and making it tremble, the one touching the mountains and they smoke. I will sing to the Lord in my life; I will sing psalms to my God as long as I exist. May my meditation be sweet to him, but I will be glad in the Lord. Let sinners perish from the earth, and the lawless ones, so that they exist no more; bless the Lord, O my soul.

104

Hallelujah. Give thanks to the Lord, and call upon his name, report his works among the nations.

Sing to him and sing psalms to him. Tell all his wonders. Be praised in his holy name; let the heart of those seeking the Lord be glad. Seek the Lord and be strengthened, seek his face continually. Remember the wonders which he did, his wonders, and the judgments of his mouth. Descendants of Abraham, his

servants, sons of Jacob, his chosen ones.

He himself is the Lord our God; his judgments are in all the earth. He remembered his covenant forever, the word he commanded for a thousand generations, which he made to Abraham, and of his oath to Isaac, And he established it to Jacob as a command, and to Israel as an eternal covenant, saying, To you I will give the land of Canaan, the measured portion of your inheritance. When they were few in number, very few and strangers in it, And they passed through from nation to nation, and from kingdom to another people. He did not allow anyone to wrong them, and he rebuked kings for their sake. Do not touch my anointed ones, and do not act wickedly against my prophets. And he called famine upon the land; he crushed every support of bread.

He sent a man before them; Joseph was sold into slavery. They humbled his feet in fetters; iron passed through his soul. Until his word came to pass, the oracle of the Lord tested him. A king sent and released him, a ruler of peoples, and he allowed him. He appointed him lord of his house and ruler of all his possessions. to educate his rulers as himself, and to make his elders wise.

And Israel entered into Egypt, and Jacob sojourned in the land of Ham. And he increased his people exceedingly, and he strengthened him against his enemies. And he turned their heart to hate his people, to deal deceitfully with his slaves. He sent out

Moses his slave, Aaron whom he chose.

He placed among them the words of his signs and wonders in the land of Ham. He sent out darkness and it darkened, and they embittered his words. He turned their waters into blood, and he killed their fish. Their land brought forth frogs, in the storerooms of their kings. He spoke and the dog fly came, and gnats throughout all their borders. He turned their rains into hail, fire burning in their land. And he struck their vines and their fig trees, and shattered every tree in their territory. He spoke and the locust came, and the grasshopper without number, And it devoured all the grass in their land, and devoured the fruit of their earth. And he struck every firstborn from their earth, the firstfruits of all their toil. And he led them out with silver and gold, and there was no one weak among their tribes. Egypt rejoiced in their departure, because the fear of them fell upon them. He spread out a cloud as a covering for them, and fire to give them light during the night. They asked, and the quail came, and he filled them with bread from heaven. He tore the rock, and waters flowed; rivers went through waterless places.

That he remembered his holy word to Abraham his servant, And he led out his people in rejoicing, and his chosen in gladness, And he gave them the land of nations, and they inherited the labors of peoples. So that they would keep his ordinances, and seek out his law.

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever.

Who will speak of the powers of the Lord, or make all his praises heard? Blessed are those who guard judgment and do righteousness at all times.

Remember us, Lord, in the favor of your people; visit us in your salvation. To see the kindness of your chosen ones, to rejoice in the joy of your nation, to be praised with your inheritance.

We have sinned with our fathers, we have acted lawlessly, we have done wrong. Our fathers in Egypt did not understand your wonders, and they did not remember the multitude of your mercy, and they provoked you while going up at the Red Sea. And he saved them for the sake of his name, to make known his power. And he rebuked the Red Sea, and it was dried up, and he led them in the deep as in a wilderness. And he saved them from the hand of those who hated them, and he redeemed them from the hand of the enemy. Water covered those afflicting them; not one of them was left. And they believed his words, and they praised his praise. They hastened, they forgot his works, they did not endure his counsel. And they desired with desire in the wilderness, and they tested God in the waterless place. And he gave them their request, and he sent fullness into their soul.

And they provoked Moses to anger in the camp, and Aaron the holy one of the Lord. The earth opened and swallowed Dathan, and covered the congregation of Abiram. And fire was kindled in their congregation, and flame burned up sinners.

And they made a calf in Horeb, and they worshiped the carved image, And they exchanged their glory for the likeness of a calf eating grass. They forgot God who saved them, who did great things in Egypt, Wonderful things in the land of Ham, and fearful things upon the Red Sea. And he said he would destroy them, if Moses his chosen one had not stood in the breach before him, to turn away his wrathful anger, so as not to destroy them.

And they despised the desirable land, and they did not believe his word. And they grumbled in their tents; they did not listen to the voice of the Lord. And he lifted his hand against them to cast them down in the wilderness. and to cast down their seed among the nations, and to scatter them in the lands.

And they were joined to Baal peor, and they ate sacrifices of the dead. And they provoked him with their practices, and the fall increased among them. And Phinehas stood and made atonement, and the plague ceased. And it was credited to him as righteousness, for generation after generation until the age.

And they provoked him to anger at the water of contradiction, and Moses was harmed through them. Because they embittered his spirit, and he spoke rashly with his lips.

They did not utterly destroy the nations which the Lord commanded them. And they mixed with the nations and learned their works. And they served their carved images, and it became a stumbling block to them. And they sacrificed their sons and their daughters to the demons, And they poured out innocent blood, the blood of their sons and daughters, which they sacrificed to the carved images of Canaan, and the land was polluted with murder in the blood. And was defiled by their deeds, and they prostituted themselves in their practices.

And the Lord was angered in wrath upon his people, and he abhorred his inheritance. And he delivered them into the hands of enemies, and those hating them ruled over them. And their enemies oppressed them, and they were humbled by their hands. Many times he rescued them, but they provoked him with their counsel, and they were brought low by their lawless deeds. And the Lord saw them being afflicted, when he listened to their supplication. And he remembered his covenant, and relented according to the multitude of his mercy. And he gave them mercy before all those who had taken them captive.

Save us, Lord our God, and gather us together from the nations, to confess your holy name, to boast in your praise. Blessed is the Lord, the God of Israel, from age to age, and all the people will say, let it be, let it be.

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever.

Let the redeemed of the Lord say so, whom he redeemed from the hand of the enemy. And he gathered them from the regions, from the east and west and north and sea.

They were led astray in the wilderness in a waterless place; they did not find the way to a city of habitation. Hungering and thirsting, their soul failed within them. And they cried out to the Lord in their affliction, and he rescued them from their distresses, And he led them into a straight way, to go into a city of habitation.

Let them give thanks to the Lord for his mercies, and for his wonders to the sons of men. That he has filled the empty soul, and the hungry he has filled with good things. Sitting in darkness and the shadow of death, bound in poverty and iron Because they embittered the words of God, and they provoked the counsel of the Most High, And their heart was humbled in labors, they grew weak and there was no one helping. And they cried out to the Lord in their affliction, and he saved them out of their distresses. And he led them out of darkness and the shadow of death, and tore their bonds apart.

Let them give thanks to the Lord for his mercies, and for his wonders to the sons of men. Because he crushed bronze gates, and broke in pieces iron bars.

He took hold of them from their way of lawlessness, for they were humbled because of their lawlessnesses. Their soul loathed every food, and they drew near to the gates of death. And they cried out to the Lord in their affliction, and he saved them from their distresses. He sent his word and healed them, and he rescued them from their destructions.

Let them give thanks to the Lord for his mercies and for his wonders to the sons of men. And let them sacrifice to him a sacrifice of praise, and let them proclaim his works in rejoicing.

Those who go down to the sea in ships, doing work in many waters, They saw the works of the Lord and his wonders in the deep. He spoke, and a storm wind arose, and its waves were lifted high. They go up to the heavens and go down to the depths; their soul was melting away in evils. They were troubled and shaken like a drunk person, and all their wisdom was swallowed up. And they cried out to the Lord in their affliction, and he led them out of their distresses. And he commanded the storm, and it became a breeze, and its waves became silent. And they rejoiced because they became quiet, and he led them to the harbor of their desire.

Let them give thanks to the Lord for his mercies, and for his wonders to the sons of men. Let them exalt him in the assembly of the people, and let them praise him in the seat of the elders.

He turned rivers into wilderness and water sources into thirsty

ground. Fruitful land into salt, from the wickedness of those dwelling in it. He placed wilderness into lakes of waters, and waterless land into outlets of waters. And he settled the hungry there, and they established cities for habitation, And they sowed fields, and they planted vineyards, and they made fruitful produce. And he blessed them, and they were multiplied exceedingly, and he did not diminish their cattle. And they became few and were afflicted by tribulation, evils, and pain. Contempt was poured out upon their rulers, and he led them astray in a trackless waste and not in a way. And he helped the poor man out of poverty and made his families like sheep. The upright will see and rejoice, and all lawlessness will stop its mouth. Who is wise and will guard these things, and will understand the mercies of the Lord?

107

A song of a psalm of David.

Ready is my heart, O God, ready is my heart; I will sing and sing psalms in my glory. Awake, psaltery and lyre; I will awake the dawn. I will give thanks to you among the peoples, Lord; I will sing to you among the nations. Because your mercy is great above the heavens, and your truth reaches to the clouds. Be exalted upon the heavens, O God, and your glory upon all the earth. So that your beloved may be delivered, save with your right hand, and hear me. God spoke in his holy place, I will be

exalted and I will divide Shechem, and I will measure out the valley of tents. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head, Judah is my king. Moab is the cauldron of my hope, upon Idumea I will cast my sandal, foreigners were subjected to me.

Who will lead me into the fortified city? Or who will guide me to Idumea? Are you not the God who has rejected us? And will you not go out, O God, with our forces? Give us help out of affliction, and vain is the salvation of man. In God we will do valiantly, and he himself will bring our enemies to nothing.

108

To the end, a psalm of David. O God, do not keep silent at my praise,

Because the mouth of a sinner and the mouth of a deceitful one was opened against me, they spoke against me with a deceitful tongue, And they surrounded me with words of hatred, and they fought against me without cause. Instead of loving me, they slandered me, but I was praying. And they placed evils against me instead of good things, and hatred instead of my love.

Appoint a sinner over him, and let the devil stand at his right hand. When he is judged, let him come out condemned, and let his prayer become sin. Let his days be few, and let another take

his oversight. Let his sons be orphans, and his wife a widow. Being shaken, let his sons be displaced, and let them beg; let them be cast out from their dwelling places. Let the creditor search out all that belongs to him, and let strangers plunder his labors. Let there be no helper for him, nor anyone compassionate to his orphans. Let his children be given to destruction; in one generation let his name be blotted out. Let the lawlessness of his fathers be remembered before the Lord, and let the sin of his mother not be blotted out. Let them be continually before the Lord, and may their memorial be utterly destroyed from the earth,

Because he did not remember to show mercy, and he pursued a poor and needy man, one broken in heart, to put him to death. And he loved a curse, and it will come to him, and he did not want a blessing, and it will be far from him. And he put on a curse as a garment, and it entered like water into his inward parts, and like oil into his bones. Let it be to him as the garment he wraps around, and as the belt he continually girds around. This is the work of those slandering me before the Lord, and of those speaking evil against my soul.

And you, Lord, Lord, deal with me for the sake of your name, because your mercy is good. Deliver me because I am poor and needy, and my heart is troubled within me. Like a shadow when it turns aside I was taken away, I was shaken out like locusts. My knees became weak from fasting, and my flesh was changed through oil. And I became a reproach to them; they saw me and

shook their heads.

Help me, Lord my God, and save me according to your mercy. And let them know that this is your hand, and you, Lord, have done it. They will curse themselves, and you will bless; let those rising up against me be ashamed, but your slave will rejoice. Let those slandering me clothe themselves with disgrace, and let them clothe themselves with their shame as a cloak. I will give thanks to the Lord exceedingly with my mouth, and in the midst of many I will praise him. Because he stood by at the right of the poor to save my soul from the persecutors.

109

A Psalm to David. The Lord said to my Lord, sit at my right hand until I make your enemies a footstool for your feet.

The Lord will send out the rod of power to you from Zion; rule in the midst of your enemies. With you is the beginning in the day of your power, in the splendors of your holy ones, from the womb before the Morning Star I begot you. The Lord swore and will not repent, You are a priest forever, according to the order of Melchizedek. The Lord at your right hand shattered kings in the day of his wrath. He will judge among the nations, he will fill them with corpses, he will crush heads upon the land of many. He will drink from the torrent in the way; because of this, he will exalt his head.

110

Hallelujah. I will give thanks to you, Lord, in my whole heart, in the counsel of the upright and the congregation.

Great are the works of the Lord, studied by all who delight in them. Confession and magnificence are his work, and his righteousness remains forever and ever. He made remembrance of his wonders, the Lord is merciful and compassionate. He gave nourishment to those who fear him; he will remember his covenant forever. He reported the strength of his works to his people, to give them the inheritance of nations. The works of his hands are truth and judgment, all his commandments are trustworthy, firmly set for all eternity, made in truth and uprightness. He sent redemption to his people; he commanded his covenant forever; holy and awesome is his name. The beginning of wisdom is the fear of the Lord, and good understanding belongs to all who do it; his praise remains forever and ever.

111

Hallelujah. Blessed is the man who fears the Lord; he will delight greatly in his commandments.

His descendants will be powerful in the land; the generation of

the upright will be blessed. Glory and wealth are in his house, and his righteousness remains forever. He caused light to rise in darkness for the upright, who is merciful and compassionate and righteous. A good man who has compassion and lends will manage his words with judgment. Because he will not be shaken forever, the righteous will be in eternal memorial. He will not fear evil tidings; his heart is ready to hope in the Lord. His heart is established, he will not fear, until he looks upon his enemies. He scattered, gave to the poor; his righteousness remains forever and ever; his horn will be exalted in glory. The sinner will see and will be angry, he will gnash his teeth and will waste away, the desire of the sinner will perish.

112

Hallelujah. Praise the Lord, servants, praise the name of the Lord.

May the name of the Lord be blessed from now until forever. From the rising of the sun until its setting, praiseworthy is the name of the Lord. The Lord is high above all the nations, his glory above the heavens.

Who is like the Lord our God, who dwells in the highest places and beholding the lowly things in heaven and on earth, He who raises the poor man from the earth, and lifts up the needy from the dung, to seat him with rulers, with the rulers of his people,

The one settling the barren woman in a house, a mother rejoicing over children.

113

Hallelujah. In Israel's departure from Egypt, Jacob's house from a barbarian people,

Judea became his sanctuary, Israel his authority. The sea saw and fled; the Jordan turned back. The mountains skipped like rams, and the hills like lambs of sheep.

What is it to you, sea, that you fled? And you, Jordan, that you turned backward? Why did you leap, O mountains, like rams, and you hills, like lambs of the flock? From the face of the Lord the land was shaken, from the face of the God of Jacob. Of the one who turned the rock into lakes of water, and the jagged stone into springs of water. Not to us, Lord, not to us, but to your name give glory, upon your mercy and your truth. Lest the nations ever say, Where is their God? But our God in heaven and on earth did all that he wanted.

The idols of the nations are silver and gold, the works of men's hands. They have a mouth and will not speak, they have eyes and will not see, They have ears and will not hear, they have noses and will not smell. They have hands and will not touch, they have feet and will not walk, they will not speak in their

throat. May those who make them become like them, and all who trust in them.

The house of Israel hoped in the Lord; he is their helper and protector. The house of Aaron hoped in the Lord; he is their helper and protector. The ones fearing the Lord hoped upon the Lord; he is their helper and protector.

The Lord, having remembered us, blessed us, blessed the house of Israel, blessed the house of Aaron. He blessed those who fear the Lord, the small with the great. May the Lord add blessings upon you, upon you and upon your sons. Blessed are you by the Lord, who made heaven and earth.

The heaven of heaven belongs to the Lord, but the earth he gave to the sons of men. Not the dead will praise you, Lord, nor all those descending into Hades, But we the living will bless the Lord from now until the age.

114

Hallelujah. I loved because the Lord will hear the voice of my supplication.

Because he inclined his ear to me, and in my days I will call upon him. The pains of death surrounded me, the dangers of Hades found me; I found tribulation and pain. And I called upon

the name of the Lord, O Lord, deliver my soul.

The Lord is merciful and righteous, and our God shows mercy.
The Lord guards the infants; I was humbled and he saved me.

Return, my soul, to your rest, for the Lord has dealt bountifully
with you. Because he delivered my soul from death, my eyes
from tears, and my feet from slipping. I will please the Lord in
the land of the living.

115

Hallelujah. I believed, therefore I spoke, but I was humbled
exceedingly.

But I said in my ecstasy, every man is a liar.

What will I repay to the Lord for all that he has repaid to me? I
will take the cup of salvation, and I will call upon the name of
the Lord.

Precious before the Lord is the death of his holy ones. O Lord, I
am your slave, I am your slave and the son of your maidservant;
you have broken my bonds. To you I will sacrifice a sacrifice of
praise, and I will call upon the name of the Lord, I will pay my
vows to the Lord in the presence of all his people. In the courts
of the house of the Lord, in your midst, Jerusalem.

116

Hallelujah. Praise the Lord, all the nations; praise him, all the peoples.

Because his mercy was strengthened upon us, and the truth of the Lord remains forever.

117

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever.

Let the house of Israel indeed say that he is good, that his mercy endures forever. Let the house of Aaron indeed say that he is good, that his mercy endures forever. Let all who fear the Lord indeed say that he is good, that his mercy endures forever.

From affliction I called upon the Lord, and he heard me into a broad place. The Lord is my helper, and I will not fear what man will do to me. The Lord is my helper, and I will look upon my enemies. It is good to trust in the Lord rather than to trust in man. It is good to hope in the Lord, rather than to hope in rulers.

All the nations surrounded me, and in the name of the Lord I defended myself against them. Having surrounded me, they

surrounded me, and in the name of the Lord I defended myself against them, They surrounded me like bees around a honeycomb, and they were kindled as fire in thorns, and in the name of the Lord I defended myself against them. I was pushed and about to fall, and the Lord took hold of me.

My strength and my praise is the Lord, and he became my salvation. A voice of exultation and salvation is in the tents of the righteous; the right hand of the Lord has shown power. The right hand of the Lord lifted me up, the right hand of the Lord showed strength. I will not die, but I will live, and I will declare the works of the Lord. The Lord disciplined me severely, but he did not hand me over to death.

Open to me the gates of justice; having entered them, I will give thanks to the Lord. This is the gate of the Lord; the righteous will enter through it. I will give thanks to you, because you heard me, and you became my salvation. The stone which the builders rejected has become the cornerstone. From the Lord this happened, and it is wonderful in our eyes. This is the day the Lord has made; let us rejoice and be glad in it. O Lord, save indeed; O Lord, grant success indeed. Blessed is the one coming in the name of the Lord; we have blessed you from the house of the Lord.

God is Lord, and has appeared to us; prepare a feast with thickly branched ones, up to the horns of the altar. You are my God, and I will give thanks to you; you are my God, and I will exalt you. I

will give thanks to you because you heard me, and you became my salvation. Give thanks to the Lord, because he is good, because his mercy endures forever.

118

Hallelujah. Blessed are the blameless in the way, those who walk in the law of the Lord.

Blessed are those who search out his testimonies; they will seek him with their whole heart. For those working lawlessness did not go in his ways. You commanded your commandments to be kept exceedingly. Would that my ways might be directed to keep your ordinances. Then I will not be ashamed when I look upon all your commandments. I will give thanks to you in uprightness of heart, when I have learned the judgments of your righteousness. I will keep your ordinances; do not abandon me utterly.

How will a young man direct his way? By keeping your words. With my whole heart I have sought you; do not reject me from your commandments. In my heart I hid your words, so that I would not sin against you. Blessed are you, Lord; teach me your ordinances. With my lips I declared all the judgments of your mouth. I delighted in the way of your testimonies, as in all wealth. In your commandments I will meditate, and I will consider your ways. I will meditate on your ordinances; I will

not forget your words.

Repay your servant, and I will live and keep your words. Reveal my eyes, and I will consider the wonders of your law. I am a sojourner in the land; do not hide your commandments from me. My soul longed to desire your judgments at all times. You rebuked the arrogant; cursed are those who turn away from your commandments. Remove from me reproach and contempt, because I have sought out your testimonies. For rulers sat and spoke against me, but your servant meditated on your statutes. And for your testimonies are my meditation, and your ordinances are my counsels.

My soul clung to the ground; make me alive according to your word. I declared your ways and you heard me; teach me your ordinances. Instruct me in the way of your ordinances, and I will meditate on your wonders. My soul slumbered from listlessness; confirm me in your words. Remove the way of injustice from me, and have mercy on me through your law. I have chosen the way of truth, and I have not forgotten your judgments. I clung to your testimonies, O Lord; do not put me to shame. I ran the way of your commandments, when you enlarged my heart.

Legislate to me, Lord, the way of your ordinances, and I will seek it out continually. Instruct me, and I will search your law and keep it with my whole heart. Guide me in the path of your commandments, because I have desired it. Incline my heart to

your testimonies, and not to greed. Turn away my eyes from seeing vanity; in your way make me alive. Establish your word to your servant, who fears you. Remove my reproach which I suspected, because your judgments are good. Behold, I have desired your commandments; in your righteousness make me alive.

And may your mercy come upon me, Lord, your salvation according to your word. And I will answer those who reproach me with a word, because I hoped in your words. And do not utterly remove the word of truth from my mouth, because I have hoped in your judgments. And I will keep your law continually, forever and ever. And I walked in a broad place, because I sought out your commandments. And I was speaking of your testimonies before kings, and I was not ashamed. And I meditated on your commandments, which I loved exceedingly. And I lifted my hands to your commandments which I loved, and I meditated on your statutes.

Remember your words to your servant, in which you gave me hope. This has comforted me in my humiliation, because your oracle gave me life. The arrogant have acted exceedingly lawlessly, but I have not turned aside from your law. I remembered your judgments from of old, O Lord, and I was comforted. Despondency has seized me because of sinners who are abandoning your law. Your ordinances were songs to me in the place of my sojourning I remembered your name in the night, O Lord, and I kept your law. This happened to me because

I sought out your ordinances.

You are my portion, O Lord; I have promised to keep your law. I begged your face with my whole heart; have mercy on me according to your oracle. I considered your ways and turned my feet to your testimonies. I was prepared and not troubled, to keep your commandments. Ropes of sinners entangled me, and I did not forget your law. At midnight I awoke to give thanks to you for the judgments of your righteousness. I am a partaker of all who fear you, and of those who guard your commandments. The earth is full of your mercy, Lord; teach me your ordinances.

You have dealt kindly with your slave, O Lord, according to your word. Teach me goodness and education and knowledge, because I have trusted in your commandments. Before I was humbled, I sinned; because of this I kept your oracle. You are good, Lord, and in your goodness teach me your ordinances. The injustice of the arrogant has been multiplied upon me, but I will search your commandments with my whole heart. Their heart was curdled as milk, but I meditated upon your law. It is good for me that you humbled me, so that I might learn your ordinances. The law of your mouth is good to me, beyond thousands of gold and silver.

Your hands made me and formed me; instruct me and I will learn your commandments. Those who fear you will see me and rejoice, because I have hoped in your words. I knew, Lord, that your judgments are righteous, and in truth you humbled me. Let

your mercy indeed comfort me, according to your word to your servant. Let your mercies come to me, and I will live, because your law is my meditation. Let the arrogant be ashamed, because they acted lawlessly against me unjustly, but I will meditate on your commandments. Let those fearing you turn to me, and those knowing your testimonies. Let my heart be blameless in your statutes, so that I would not be ashamed.

My soul faints for your salvation; I have hoped in your words. My eyes have failed looking for your word, saying, When will you comfort me? Though I became as a wineskin in the frost, I did not forget your ordinances. How many are the days of your servant? When will you execute judgment for me against my persecutors? Lawless ones recounted idle talk to me, but not as your law, Lord. All your commandments are truth, they pursued me unjustly, help me. By a little they nearly finished me in the land, but I did not abandon your commandments. According to your mercy, make me alive, and I will keep the testimonies of your mouth.

Forever, Lord, your word remains in heaven. Your truth endures from generation to generation; you founded the earth and it remains. The day remains by your arrangement, because all things are slaves to you. If it were not that your law is my meditation, then I would have perished in my humiliation. Into the age I will not forget your ordinances, because in them you made me live. I am Yours, save me, because I have sought out Your ordinances. Sinners waited for me to destroy me, but I

understood your testimonies. I have seen an end to all perfection, but your commandment is exceedingly broad.

How I have loved your law, O Lord! All day long it is my meditation. You have made me wiser than my enemies through your commandment, because it is mine forever. I understood more than all those teaching me, because your testimonies are my meditation. I understood more than elders, because I sought out your commandments. From every evil way I have restrained my feet, so that I would keep your words. From your judgments I have not turned aside, because you instructed me.

How sweet to my throat are your words, more than honey to my mouth. From your commandments I understood; because of this I hated every way of injustice.

Your law is a lamp to my feet, and a light to my paths. I swore and established to keep the judgments of your righteousness. I was humbled exceedingly, O Lord; make me alive according to your word. Be well pleased with the voluntary offerings of my mouth, O Lord, and teach me your judgments. My soul is in your hands continually, and I have not forgotten your law. Sinners placed a trap for me, and I did not go astray from your commandments. I have inherited your testimonies forever, because they are the exultation of my heart. I inclined my heart to do your ordinances forever for a reward.

I hated the lawless, but I loved your law. You are my helper and

my protector, I have hoped in your words. Turn aside from me, you evildoers, and I will search out the commandments of my God. Help me according to your word, and give me life, and do not put me to shame in my expectation. Help me, and I will be saved, and I will meditate on your statutes continually. You despised all those apostatizing from your ordinances, because their thought is unjust. Transgressing, I considered all the sinners of the earth; because of this, I loved your testimonies. Nail my flesh from fear of you, for I was afraid of your judgments.

I did judgment and righteousness; do not hand me over to those who act unjustly toward me. Receive your servant for good, let not the arrogant slander me. My eyes have failed looking for your salvation, and for the oracle of your righteousness. Make with your slave according to your mercy, and teach me your ordinances. I am your slave, instruct me and I will know your testimonies. It is time to act for the Lord, for they have broken your law. Because of this I loved your commandments more than gold and topaz. Because of this I have kept all your commandments; I have hated every unjust way.

Your testimonies are wonderful, therefore my soul has searched them out. The manifestation of your words will illuminate and give understanding to infants. I opened my mouth and drew in spirit, because I longed for your commandments. Look upon me and have mercy on me, according to the judgment of those who love your name. Direct my steps according to your word, and let

no lawlessness rule over me. Redeem me from the false accusations of men, and I will keep your commandments. Make your face shine upon your slave, and teach me your ordinances. Streams of water went down from my eyes, because I did not keep your law.

Righteous are you, Lord, and upright are your judgments. You commanded your testimonies in righteousness and in exceeding truth. Your zeal has consumed me, because my enemies forgot your words. Your word is exceedingly refined, and your servant has loved it. I am younger and despised, yet I have not forgotten your ordinances. Your righteousness is righteousness forever, and your law is truth. Tribulations and necessities found me; your commandments are my meditation. Your testimonies are righteousness forever; instruct me, and I will live.

I cried out with my whole heart; hear me, Lord; I will seek out your ordinances. I cried out to you, save me, and I will keep your testimonies. I rose before dawn and cried out; I hoped in your words. My eyes anticipated the dawn to meditate on your words. Hear my voice, Lord, according to your mercy; according to your judgment, give me life. Those who pursue me in lawlessness drew near, but they have become far from your law. Near are you, Lord, and all your ways are truth. From the beginning I knew from your testimonies that you founded them forever.

See my humiliation and deliver me, because I have not forgotten your law. Judge my case and redeem me; give me life through

your word. Salvation is far from sinners, because they did not seek out your ordinances. Your mercies are many, Lord; according to your judgment, give me life. Many are those persecuting me and oppressing me, yet I have not turned aside from your testimonies. I saw the foolish and I pined away, because they did not keep your words. See that I loved your commandments, Lord; in your mercy make me alive. The beginning of your words is truth, and all the judgments of your righteousness are forever.

Rulers pursued me without cause, and my heart grew fearful from your words. I will rejoice upon your words, as one finding many spoils. I hated and abhorred injustice, but I loved your law. Seven times a day I praised you for the judgments of your righteousness. Great peace belongs to those who love your law, and nothing is a stumbling block to them. I was waiting for your salvation, Lord, and I loved your commandments. My soul kept your testimonies, and loved them exceedingly. I have kept your commandments and your testimonies, because all my ways are before you, Lord.

Let my supplication come near before you, Lord; instruct me according to your oracle. Let my dignity enter before you, O Lord; according to your oracle, deliver me. My lips might utter a hymn whenever you teach me your ordinances. May my tongue speak your words, because all your commandments are righteousness. Let your hand be to save me, because I have chosen your commandments. I have longed for your salvation,

Lord, and your law is my meditation. My soul will live and will praise you, and your judgments will help me. I went astray as a lost sheep; seek your slave, because I have not forgotten your commandments.

119

Song of the Ascents. To the Lord in my affliction I cried out, and he heard me.

Lord, deliver my soul from unjust lips and from a deceitful tongue.

What might be given to you, and what might be added to you for a deceitful tongue? The sharpened arrows of the powerful, with coals of desolation.

Alas, that my sojourning was prolonged; I dwelt with the tents of Kedar. My soul has long dwelt with those who hate peace. I was peaceful; when I was speaking to them, they were waging war against me without cause.

120

Song of the Ascents. I lifted my eyes to the mountains, from where my help will come.

My help is from the Lord, who made heaven and earth. Do not let your foot slip into danger, nor let the one who guards you slumber. Behold, the one guarding Israel will neither slumber nor sleep. The Lord will guard you; the Lord is your shelter at your right hand. By day the sun shall not scorch you, nor the moon by night. The Lord guard you from all evil; the Lord will guard your soul. The Lord will guard your coming in and your going out from now and forever.

121

A Song of the Ascents. I rejoiced at those who said to me, We will go into the house of the Lord.

Our feet were standing in your courts, Jerusalem. Jerusalem being built as a city, which is joined together. There the tribes went up, the tribes of the Lord, a testimony to Israel, to confess the name of the Lord. Because thrones for judgment sat there, thrones over the house of David.

Ask indeed for the peace of Jerusalem, and prosperity to those who love you. Let there be peace indeed in your power, and prosperity in your towers. For the sake of my brothers and my neighbors, I was indeed speaking peace concerning you. For the sake of the house of the Lord our God, I have sought good things for you.

122

Song of the ascents. To you I lifted my eyes, to the one dwelling in heaven.

Behold, as the eyes of slaves look to the hands of their masters, as the eyes of a maidservant look to the hands of her mistress, so our eyes look toward the Lord our God, until he has mercy on us. Have mercy on us, Lord, have mercy on us, for we have been filled with much contempt. Our soul was filled beyond measure with the reproach of the prosperous and the contempt of the arrogant.

123

A Song of the Ascents. If the Lord had not been with us, let Israel now say,

If not that the Lord was with us, when men rose up against us, Therefore they would have devoured us alive, when their anger was kindled against us, Then the water would have swallowed us up, the torrent would have passed through our soul. Then our soul passed through the irresistible water.

Blessed is the Lord, who has not given us as prey to their teeth. Our soul was delivered as a sparrow from the snare of the

hunters, the snare was shattered, and we were delivered. Our help is in the name of the Lord, who made heaven and earth.

124

A Song of the ascents. Those who trust in the Lord are like Mount Zion; he who dwells in Jerusalem will not be shaken forever,

Mountains are around it, and the Lord is around his people, from now until forever. For the Lord will not allow the rod of sinners to remain upon the inheritance of the righteous, so that the righteous would not stretch out their hands in lawlessness.

Do good, Lord, to the good and to the upright in heart. But those who turn aside into the strangulations, the Lord will lead away with those who work lawlessness. Peace be upon Israel.

125

A Song of Ascents. When the Lord returned the captivity of Zion, we became as those comforted.

Then our mouth was filled with joy, and our tongue with exultation; then they will say among the nations, The Lord has done great things with them. The Lord has magnified what he

did with us, and we became rejoicing.

Turn back our captivity, Lord, like torrents in the South. Those sowing in tears will reap in rejoicing. They went along weeping as they threw their seeds, but they will come back in rejoicing, carrying their sheaves.

126

A Song of Ascents. If the Lord does not build the house, the builders labor in vain; if the Lord does not guard the city, the watchman keeps watch in vain.

In vain is your rising early, getting up after sitting, you who eat the bread of pain, when he gives sleep to his beloved.

Behold, sons are the inheritance of the Lord, the reward of the fruit of the womb. Like arrows in the hand of a powerful man, so are the sons of the scattered ones. Blessed is he who will fill his desire from them; they will not be put to shame when they speak to their enemies in the gates.

127

Song of the ascents. Blessed are all who fear the Lord, who walk in his ways.

You will eat the fruit of your labors; blessed are you, and it will be well with you. Your wife like a flourishing vine in the sides of your house, your sons like young olive plants around your table.

Behold, thus will be blessed the man who fears the Lord. May the Lord bless you from Zion, and may you see the good things of Jerusalem all the days of your life, May you see your grandchildren, and peace upon Israel.

128

Song of the ascents. Often they fought me from my youth, let Israel say,

Many times they fought me from my youth, and yet they were not able to prevail against me. Upon my back the sinners plotted, they prolonged their lawlessness. The righteous Lord cut off the necks of sinners.

Let them be ashamed and turn back, all those who hate Zion. Let them be like grass on roofs, which was dried up before being pulled out, The reaper has not filled his hand, and the gatherer of sheaves has not filled his bosom. And the passers by did not say, The blessing of the Lord be upon you; we have blessed you in the name of the Lord.

129

Song of the ascents. Out of the depths I cried out to you, Lord.

Lord, hear my voice; let your ears be attentive to the voice of my supplication. If you observe lawlessnesses, Lord, Lord, who will stand? With you is atonement, for the sake of your name I waited for you, Lord; my soul waited for your word. My soul hoped in the Lord, from the morning watch until night.

Let Israel hope in the Lord, because from the Lord comes mercy, and from him comes great redemption. And he himself will redeem Israel from all his transgressions.

130

A Song of Ascents. Lord, my heart was not lifted up, nor were my eyes raised high, nor did I pursue great things, nor things too wonderful for me.

If I was not humble minded, but exalted my soul, as the weaned child upon his mother, so you will repay upon my soul. Let Israel hope in the Lord from now until the age.

131

A Song of Ascents. Remember, Lord, David and all his gentleness,

As he swore to the Lord, he vowed to the God of Jacob, If I enter the tent of my house, if I go up upon my bed, If I will give sleep to my eyes, and drowsiness to my eyelids, and rest to my temples, Until I find a place for the Lord, a dwelling for the God of Jacob. Behold, we heard it in Ephrathah; we found it in the fields of the forest. Let us enter into his tents, let us worship at the place where his feet stood.

Arise, Lord, into your rest, you and the ark of your sanctuary. Your priests will put on righteousness, and your holy ones will rejoice. For the sake of David your slave, do not turn away the face of your anointed one.

The Lord swore truth to David, and will not reject it: I will set the fruit of your womb upon your throne. If your sons keep my covenant and these my testimonies which I will teach them, then their sons will sit upon your throne until the age. Because the Lord chose Zion, he chose it as a dwelling for himself. This is my rest forever and ever; here I will dwell because I have chosen it. Blessing, I will bless her hunt; I will satisfy her poor with bread. I will clothe her priests with salvation, and her holy ones will rejoice with great joy. There I will cause a horn to spring up for David; I have prepared a lamp for your anointed one. I will clothe his enemies with shame, but upon him my sanctuary will blossom.

132

A Song of the ascents. Behold, what is good or what is pleasant, except for brothers to dwell together?

As ointment upon the head, descending upon the beard, the beard of Aaron, descending upon the border of his garment. As the dew of Hermon descending upon the mountains of Zion, because there the Lord commanded the blessing, life forevermore.

133

Song of the ascents. Behold, bless the Lord, all you slaves of the Lord who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy place, and bless the Lord. May the Lord bless you from Zion, he who made heaven and earth.

134

Hallelujah. Praise the name of the Lord; praise the Lord, you servants.

Those standing in the house of the Lord, in the courts of the house of our God. Praise the Lord, because the Lord is good; sing psalms to his name, because it is beautiful.

Because the Lord chose Jacob for himself, Israel as a possession for himself. That I have known that the Lord is great, and our Lord is above all the gods. Whatever the Lord wanted, he made in heaven and on earth, in the seas and in all the depths. He leads up clouds from the end of the earth, he makes lightnings into rain, bringing out winds from his treasures. Who struck the firstborn of Egypt, from man to animal. He sent out signs and wonders in your midst, Egypt, upon Pharaoh and upon all his slaves. Who struck many nations and killed mighty kings, Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan, And he gave their land as an inheritance, an inheritance to his people Israel.

Lord, your name is forever, and your memorial is for generation after generation. Because the Lord will judge his people and will have compassion upon his servants. The idols of the nations are silver and gold, the works of the hands of men. They have a mouth and will not speak, they have eyes and will not see, Ears they have and they will not hear, nor is there spirit in their mouth. May those who make them become like them, and all who trust in them.

House of Israel, bless the Lord; house of Aaron, bless the Lord. House of Levi, bless the Lord; you who fear the Lord, bless the

Lord. Blessed is the Lord from Zion, who dwells in Jerusalem.

135

Hallelujah. Give thanks to the Lord, because he is good, because his mercy endures forever.

Give thanks to the God of gods, because his mercy endures forever. Give thanks to the Lord of lords, because his mercy endures forever.

To the one who alone has made great wonders, because his mercy endures forever. To the one who made the heavens in understanding, because his mercy endures forever. To the one who established the earth upon the waters, because his mercy endures forever. To him who alone made great lights, for his mercy endures forever. The sun for authority over the day, because his mercy endures forever. The moon and the stars for the authority of the night, because his mercy endures forever.

To him who struck Egypt through their firstborn, for his mercy endures forever. And to the one who brought Israel out from their midst, because his mercy endures forever, With a mighty hand and a high arm, because his mercy endures forever. To the one who divided the Red Sea into parts, because his mercy endures forever, And having led Israel through the midst of it, because his mercy endures forever, And to him who shook off

Pharaoh and his power into the Red Sea, because his mercy endures forever. To him who led his people through the wilderness, because his mercy endures forever.

To him who struck great kings, because his mercy endures forever. And to the one who killed mighty kings, because his mercy endures forever. Sihon king of the Amorites, for his mercy endures forever. And Og king of Bashan, because his mercy endures forever. And having given their land as an inheritance, because his mercy endures forever, as an inheritance to Israel his servant, because his mercy endures forever.

Because in our humiliation the Lord remembered us, for his mercy endures forever. And he redeemed us from our enemies, because his mercy endures forever. The one giving nourishment to all flesh, because his mercy endures forever. Give thanks to the God of heaven, because his mercy endures forever.

136

To David, of Jeremiah. Upon the rivers of Babylon there we sat, and we wept when we remembered Zion.

Upon the willows in the midst of it we hung our instruments. Because there those who took us captive asked us for words of songs, and those who led us away asked us for a hymn: Sing to us from the songs of Zion.

How shall we sing the Lord's song in a foreign land? If I forget you, Jerusalem, let my right hand be forgotten. May my tongue be stuck to my throat, if I do not remember you, if I do not set Jerusalem at the beginning of my joy.

Remember, Lord, the sons of Edom on the day of Jerusalem, who were saying, Empty it, empty it, down to its foundations! O wretched daughter of Babylon, blessed is he who will repay to you the recompense which you repaid to us. Blessed is he who will seize and dash your infants against the rock.

137

A Psalm of David, of Haggai and Zechariah. I will give thanks to you, Lord, with my whole heart, and before messengers I will sing psalms to you, because you heard all the words of my mouth.

I will worship toward your holy temple, and I will give thanks to your name, upon your mercy and your truth, because you have magnified your holy name above all. On whatever day I call upon you, quickly hear me; you will care for me in my soul with your strength. Let all the kings of the earth give thanks to you, Lord, because they have heard all the words of your mouth. And let them sing in the ways of the Lord, because the glory of the Lord is great.

Though the Lord is high, he watches over the lowly, and he knows the high places from afar. If I should go in the midst of affliction, you will revive me; upon the anger of my enemies you stretched out your hands, and your right hand saved me. Lord, you will repay for me; Lord, your mercy endures forever; do not overlook the works of your hands.

138

For the end, a psalm of David. Lord, you have tested me, and you have known me.

You knew my seat and my rising, you understood my thoughts from afar. You have investigated my path and my rope, and you have foreseen all my ways, Because there is no unjust word on my tongue, behold, Lord, you have known all things. The last things and the ancient, you formed me and placed your hand upon me.

Your knowledge has become too wonderful for me; it is strengthened, I am not able to reach it. Where should I go from your spirit, and where should I flee from your face? If I should go up into heaven, you are there; if I should go down into Hades, you are present. If I take up my wings at dawn, and dwell in the farthest parts of the sea, For even there your hand will guide me, and your right hand will hold me. And I said, Then darkness will trample me, and the night will be my light in my luxury. Because

darkness will not be darkened from you, and night will be illuminated as day; as its darkness is, so also is its light. That you acquired my kidneys, Lord; you took hold of me from my mother's womb. I will give thanks to you, because you were made fearfully wonderful; your works are wonders, and my soul knows this exceedingly. My bone was not hidden from you, which you made in secret, and my substance in the lowest parts of the earth. Your eyes saw my unformed substance, and in your book all will be written; days will be formed, yet no one among them.

But to me, O God, your friends were greatly honored; their principles were greatly strengthened. I will count them, and they will be more numerous than sand; I awoke, and still I am with you.

If God kills sinners, you men of blood, turn away from me. Because you will speak to reasoning, they will take your cities into vanity. Have I not hated those who hate you, Lord, and pined away over your enemies? I hated them with perfect hatred; they became enemies to me. Test me, O God, and know my heart; examine me, and know my paths. And see if there is a way of lawlessness in me, and guide me in the everlasting way.

139

To the end, a psalm of David.

Deliver me, Lord, from the evil man; from the unjust man deliver me. Who considered injustice in their heart were arraying wars the whole day. They sharpened their tongue like a serpent's, the rust of asps is under their lips, *selah*. Guard me, Lord, from the hand of the sinner; deliver me from unjust men who have devised to trip up my steps. The arrogant hid a trap for me, and they stretched ropes as traps for my feet; near the path they placed a stumbling block for me. *Selah*.

I said to the Lord, You are my God; give ear, O Lord, to the voice of my supplication. Lord, Lord, power of my salvation, you overshadowed my head in the day of war. Do not hand me over, Lord, according to my desire to the sinner; they plotted against me, do not abandon me, lest they ever be exalted. *Selah*.

The head of their circuit, the toil of their lips will cover them. Coals of fire will fall upon them on the earth, and you will cast them down in miseries; they will not withstand. A talkative man will not be guided on the earth; evils will hunt an unjust man to destruction. I knew that the Lord will execute judgment for the poor, and justice for the poor. Except the righteous will confess to your name, the upright will dwell with your face.

140

A Psalm of David. Lord, I cried out to you, hear me, attend to the voice of my supplication, when I cried out to you.

Let my prayer be directed as incense before you, the lifting up of my hands as an evening sacrifice. Set, Lord, a guard over my mouth, and a door of enclosure around my lips. Do not turn my heart aside to words of wickedness, to make excuses in sins, with men working lawlessness, and I will not be divided with their chosen ones. The righteous will discipline me in mercy and reprove me, but let not the oil of a sinner anoint my head, because my prayer is still in their good pleasures.

Their mighty ones were swallowed up near the rock; they will hear my words, because they were sweetened. Like the thickness of earth has been split upon the earth, our bones have been scattered beside hades. Because my eyes are toward you, O Lord; I have hoped in you; do not take away my soul. Guard me from the snare which they have set for me, and from the stumbling blocks of those working lawlessness. Sinners will fall in his net, I am alone until I pass by.

141

A prayer of understanding by David, when he was in the cave.

With my voice I cried out to the Lord, with my voice I begged the Lord. I will pour out my supplication before him; I will declare my tribulation before him. When my spirit was failing within me, you knew my paths; in this way which I was going, they hid a trap for me. I observed to the right and watched, because there

was no one who recognized me, flight perished from me, and there is no one who seeks my soul. To you, Lord, I cried out, and I said, You are my hope, my portion in the land of the living. Attend to my supplication, because I was humbled exceedingly; deliver me from those pursuing me, because they have grown stronger than me. Bring out my soul from prison, to confess to your name, O Lord; the righteous will wait for me until you repay me.

142

A Psalm of David, when his son was pursuing him. Lord, hear my prayer, give ear to my supplication in your truth, hear me in your righteousness.

And do not enter into judgment with your slave, because no living person will be justified before you.

Because the enemy pursued my soul, he humbled my life to the ground, he made me sit in dark places as the dead of old, And my spirit was despondent upon me; my heart was troubled within me. I remembered ancient days, and I meditated on all your works; I was meditating on the works of your hands. I spread out my hands toward you, my soul is like waterless land to you, selah.

Quickly hear me, Lord, my spirit has failed, do not turn away

your face from me, and I shall be like those going down into the pit. Make your mercy heard to me in the morning, because I hoped upon you; make known to me, Lord, the way in which I will go, because I lifted my soul toward you. Deliver me from my enemies, O Lord, because I have fled to you for refuge. Teach me to do your will, because you are my God; your good spirit will guide me on the straight path. For the sake of your name, Lord, you will preserve me; in your righteousness you will bring my soul out from affliction. And in your mercy you will destroy my enemies, and you will destroy all those oppressing my soul, because I am your slave.

143

To David, concerning Goliath. Blessed is the Lord my God, who teaches my hands for battle, my fingers for war.

My mercy and my refuge, my helper and my deliverer, my protector, and in him I have hoped, the one who subjects my people under me.

Lord, what is man that you have made yourself known to him, or the son of man that you consider him? Man was likened to vanity, his days pass away as a shadow.

Lord, incline your heavens and come down; touch the mountains and they will smoke. Flash forth lightning and scatter

them; send forth your arrows and throw them into confusion. Send forth your hand from on high, deliver me and rescue me from many waters, from the hand of foreigners, Whose mouth spoke vanity, and their right hand is a right hand of injustice.

O God, I will sing a new song to you; on a ten-stringed psaltery I will sing psalms to you. To the one giving salvation to kings, to the one redeeming David his servant from the evil sword. Deliver me and rescue me from the hand of foreign sons, whose mouth spoke vanity, and their right hand is a right hand of injustice. whose sons are as young plants established in their youth, their daughters adorned and decorated as the likeness of a temple. Their storehouses are full, overflowing from this into this, their sheep are prolific, multiplying in their pastures, Their oxen are fat, there is no breach of a fence, nor outlet, nor cry in their encampments. They blessed the people to whom these things belong; blessed is the people whose Lord is his God.

144

Praise of David. I will exalt you, my God, my king, and I will bless your name forever and ever.

Each day I will bless you, and I will praise your name forever and ever. Great is the Lord and exceedingly praiseworthy, and his greatness has no end. Generation and generation shall praise your works, and they shall declare your power. And they will

speak of the magnificence of the glory of your holiness, and they will declare your wonders. And they will speak of the power of your terrible things, and they will declare your greatness. They shall pour forth the memory of the multitude of your goodness, and they will rejoice in your righteousness.

The Lord is compassionate and merciful, patient and abounding in mercy. The Lord is good to those who endure, and his mercies are upon all his works. Let all your works confess to you, Lord, and let your holy ones bless you. They will speak of the glory of your kingdom, and they will tell of your power. To make known to the sons of men your power and the glory of the magnificence of your kingdom. Your kingdom is a kingdom of all the ages, and your dominion is in every generation.

The Lord supports all who are falling, and raises up all who are broken down. The eyes of all hope in you, and you give them their nourishment in due season. You open your hands, and you fill every animal with good pleasure. The Lord is righteous in all his ways, and holy in all his works.

The Lord is near to all who call upon him, to all who call upon him in truth. He will do the will of those fearing him, and he will hear their supplication, and will save them. The Lord guards all those who love him, and will destroy all sinners. My mouth will speak the praise of the Lord, and let all flesh bless his holy name, forever and ever.

145

Hallelujah, of Haggai and Zechariah. My soul praises the Lord.

I will praise the Lord in my life, I will sing psalms to my God as long as I exist. Do not trust in rulers, and in sons of men, in whom there is no salvation. His spirit will go out and return to his earth; in that day all their thoughts will perish.

Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God. The one who made heaven and earth, the sea and all that is in them, who keeps truth forever, doing judgment for the wronged, giving nourishment to the hungry. The Lord sets free the bound, The Lord makes the blind wise, the Lord raises up the broken, the Lord loves the righteous.

The Lord guards the sojourners, will take up the orphan and widow, and will destroy the way of sinners. The Lord will reign forever, your God, O Zion, from generation to generation.

146

Hallelujah, of Haggai and Zechariah. Praise the Lord because a psalm is good, may praise be sweet to our God.

The Lord is building Jerusalem, and he will gather together the

scattered people of Israel. The one healing the brokenhearted and binding up their wounds He counts the multitudes of stars and calls them all by names. Great is our Lord, and great is his strength, and his understanding is beyond measure. The Lord takes up the meek, but humbles sinners to the earth.

Begin to the Lord in thanksgiving, sing to our God on the harp, To the one who surrounds the heaven in clouds, to the one who prepares rain for the earth, to the one who causes grass to spring up in the mountains, and green herb for the service of men, and giving nourishment to their cattle, and to the young of the ravens that call upon him. He will not desire the power of the horse, nor will he take pleasure in the legs of a man. The Lord takes pleasure in those who fear him, and in all those who hope in his mercy.

147

Hallelujah, of Haggai and Zechariah. Praise the Lord, Jerusalem; praise your God, Zion.

Because he strengthened the bars of your gates, he blessed your sons within you. He who makes your borders peaceful and fills you with the finest wheat, He who sends his oracle to the earth—his word will run with speed. Of the one giving snow like wool, scattering mist like ashes, He casts his ice like morsels; who can endure before his cold? He will send his word and will

melt them; he will blow his spirit, and waters will flow. He reports his word to Jacob, his ordinances and judgments to Israel. He has not done thus for every nation, and his judgments he has not made known to them.

148

Hallelujah, of Haggai and Zechariah. Praise the Lord from the heavens, praise him in the highest.

Praise him, all his messengers; praise him, all his powers. Praise him, sun and moon; praise him, all the stars and the light. Praise him, heavens of the heavens, and the water above the heavens. Let them praise the name of the Lord, because he spoke and they came into being; he commanded and they were created. He set them up forever and for all eternity; he placed a command, and it will not pass away.

Praise the Lord from the earth, serpents and all the depths, Fire, hail, snow, ice, and stormy wind, fulfilling his word, The mountains and all hills, fruit-bearing wood and all cedars, The beasts and all the cattle, creeping things and winged birds, Kings of the earth and all peoples, rulers and all judges of the earth, Young men and virgins, elders with the younger Let them praise the name of the Lord, because his name alone was exalted, his confession upon earth and heaven. And he will exalt the horn of his people, praise to all his holy ones, to the sons of Israel, the

people drawing near to him.

149

Hallelujah. Sing to the Lord a new song, his praise in the assembly of the holy.

Let Israel rejoice in him who made him, and let the sons of Zion exult in their king. Let them praise his name in chorus; let them sing to him with tambourine and psaltery. Because the Lord takes pleasure in his people, and he will exalt the meek in salvation.

The holy ones will boast in glory and will rejoice upon their beds. The exaltations of God in their throat, and double-edged swords in their hands, To execute vengeance on the nations, to bring reproofs on the peoples, To bind their kings in fetters, and their glorious ones in iron chains, To execute the written judgment upon them—this glory belongs to all his holy ones.

150

Hallelujah. Praise God in his holy places, praise him in the firmament of his power.

Praise him for his mighty deeds, praise him according to the

abundance of his greatness. Praise him with the sound of the trumpet, praise him with the psaltery and harp. Praise him with tambourine and chorus, praise him with strings and instrument. Praise him with resounding cymbals, praise him with clanging cymbals. Let all breath praise the Lord.

151

This psalm is personal to David, and outside the number, when he fought in single combat with Goliath. I was the youngest among my brothers and the younger in my father's house; I tended my father's sheep.

My hands made an instrument, and my fingers tuned a psaltery. And who will declare to my Lord? The Lord himself, he himself listens. He sent out his messenger and lifted me from my father's sheep, and anointed me with the oil of his anointing. My brothers are good and great, and the Lord was not pleased with them. They went out to meet the foreigner, and he cursed me by his idols. But I, having drawn his sword, beheaded him and lifted reproach from the sons of Israel.

1 Kings

1

And the king David was older, advanced in days, and they were covering him with garments, and he was not warmed. And his servants said, Let them seek a virgin, a young woman, for the king, and she shall attend the king, and will be warming him, and will sleep with him, and my lord the king shall be warmed. And they sought a beautiful maiden from all the territory of Israel, and they found Abishag the Shunammite, and they brought her to the king. And the young woman was very beautiful, and she was warming the king, and she ministered to him, and the king did not know her.

And Adonijah son of Haggith exalted himself, saying, I will reign, and he made for himself chariots and horsemen, and fifty men to run before him. And his father never hindered him, saying, Why did you do this? And indeed he himself was very handsome in appearance, and she bore him after Absalom. And his words were with Joab the son of Zeruiah, and with Abiathar the priest,

and they were helping Adonijah. And Zadok the priest, and Benaiah son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty sons of David, were not after Adonijah. And Adonijah sacrificed sheep and calves and lambs at the stone of Zohemoth, which was adjoining Rogel, and he called all his brothers and all the powerful servants of the king of Judah. And he did not call Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother.

And Nathan said to Bathsheba, mother of Solomon, saying, Have you not heard that Adonijah, son of Haggith, has reigned, and our lord David does not know? And now come, I will indeed advise you, and deliver your soul and the soul of your son Solomon. Come, enter to King David, and you will say to him, Did you not, my lord the king, swear to your female slave, saying that your son Solomon will reign after me, and he himself will sit upon my throne? And why has Adonijah reigned? And behold, while you are still speaking there with the king, I will enter after you, and I will confirm your words.

And Bathsheba entered the king's chamber, and the king was very old, and Abishag the Shunammite was ministering to the king. And Bathsheba bowed down to the king, and the king said, What is it you want? But she said, My lord, you swore by the Lord your God to your servant, saying that your son Solomon will reign after me and he will sit upon my throne. And now behold, Adonijah has become king, and you, my lord the king, did not know it. And he sacrificed calves and lambs and sheep in

great number, and he called all the sons of the king, and Abiathar the priest, and Joab the commander of the army, but your servant Solomon he did not call. And you, my lord king, the eyes of all Israel are toward you, to report to them who will sit upon the throne of my lord the king after him. And it will be that when my lord the king lies down with his fathers, I and Solomon my son will be sinners.

And behold, while she was still speaking with the king, Nathan the prophet came. And it was reported to the king, Behold, Nathan the prophet. And he entered before the king, and he bowed down to the king with his face upon the earth. And Nathan said, My lord king, did you say, Adonijah will reign after me, and he will sit upon my throne? Because he went down today and sacrificed calves and lambs and sheep in multitude, and he called all the sons of the king, and the rulers of the army, and Abiathar the priest, and behold they are eating and drinking before him, and they said, Long live King Adonijah. And me, your slave, and Zadok the priest, and Benaiah son of Jehoiada, and Solomon your slave, he did not call. If this matter has come about through my lord the king, and you have not made known to your servant who will sit upon the throne of my lord the king after him?

And King David answered and said, Call Bathsheba to me, and she entered before the king and stood before him. And the king swore and said, The Lord lives, who redeemed my soul from all affliction, As I swore to you in the Lord God of Israel, saying that

Solomon your son will reign with me, and he will sit upon my throne instead of me, thus I will do this day. And Bathsheba bowed her face to the earth, and bowed down to the king, and said, Let my lord King David live forever.

And King David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and they entered before the king. And the king said to them, Take the servants of your lord with you, and set my son Solomon upon my mule, and bring him down to Gihon, And let Zadok the priest and Nathan the prophet anoint him there as king over Israel, and sound the trumpet, and you will say, Long live King Solomon. And he will sit upon my throne and will reign instead of me, and I commanded him to be leader over Israel and Judah. And Benaiah son of Jehoiada answered the king and said, Would that it might become thus, may the Lord God of my lord the king confirm it, As the Lord was with my lord the king, so may he be with Solomon, and magnify his throne above the throne of my lord King David.

And Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethites, and the Pelethites went down, and they set Solomon upon the mule of king David, and they led him to Gihon. And Zadok the priest took the horn of oil out of the tent, and anointed Solomon, and sounded the trumpet, and all the people said, Long live King Solomon. And all the people went up after him, and they were dancing in dances and rejoicing with great joy, and the earth was broken by their voice.

And Adonijah and all his invited guests heard, and they finished eating, and Joab heard the sound of the trumpet, and said, What is the sound of the city in an uproar? While he was still speaking, behold, Jonathan son of Abiathar the priest entered, and Adonijah said, Enter, for you are a man of strength, and you bring good news. And Jonathan answered and said, Indeed, our lord the king David has made Solomon king, And the king sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they set him upon the king's mule. And Zadok the priest and Nathan the prophet anointed him in Gihon, and they went up from there rejoicing, and the city resounded, this was the voice you heard. And Solomon sat upon the throne of the kingdom. And the king's slaves entered to bless our lord King David, saying, May God make Solomon's name better than your name, and magnify his throne above your throne, and the king worshiped upon the bed. And indeed thus the king said, Blessed be the Lord, the God of Israel, who has given today one from my seed sitting upon my throne, and my eyes see it.

And all the invited guests of Adonijah were astonished, and each man went his own way. And Adonijah feared Solomon, and he arose and went away and seized the horns of the altar. And it was reported to Solomon, saying, Behold, Adonijah feared King Solomon, and holds the horns of the altar, saying, Let Solomon swear to me today that he will not put his servant to death by the sword. And Solomon said, if he becomes a son of strength, not one of his hairs will fall upon the ground, but if wickedness

is found in him, he shall be put to death. And King Solomon sent, and they brought him down from above the altar, and he entered, and bowed down to King Solomon, and Solomon said to him, Come into your house.

2

And the days drew near for David to die, and he spoke to Solomon his son, saying, I am going in the way of all the earth, and you will be strong, and you will be a man, And you shall keep the charge of the Lord your God by walking in his ways, keeping his commandments and the ordinances and the judgments written in the law of Moses, so that you may understand what you shall do according to all that I command you, So that the Lord might establish his word which he spoke, saying, If your sons keep their way to walk before me in truth, with their whole heart, a man shall not be cut off from you from the throne of Israel. And indeed you knew what Joab son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner son of Ner, and to Amasa son of Jether, and he killed them, and he shed the blood of war in peace, and he put innocent blood on his belt that was on his waist, and on his sandal that was on his foot. And you shall act according to your wisdom, and you will bring down his gray hair in peace into Hades. And to the sons of Barzillai the Gileadite you shall show mercy, and they shall be among those who eat at your table, because they drew near to me when I fled from the face of

Absalom your brother. And behold, with you is Shimei son of Gera, son of the Benjamite, from Bahurim, and he cursed me with a grievous curse on the day when I was going to the camps, and he came down to meet me at the Jordan, and I swore to him by the Lord, saying, I will not put you to death by the sword. And you should not acquit him, because you are a wise man, and you will know what you will do to him, and you will bring down his gray hair in blood into hades.

And David slept with his fathers, and was buried in the city of David. And the days which David reigned over Israel were forty years: in Hebron he reigned seven years, and in Jerusalem thirty-three years.

And Solomon sat upon the throne of David his father, and his kingdom was established exceedingly. And Adonijah son of Haggith came to Bathsheba the mother of Solomon, and he bowed down to her. She said, Do you come peacefully? And he said, Peacefully. I have a word for you. And he said to him, Speak. And he said to her, You know that the kingdom was mine, and all Israel set their face upon me as king, and the kingdom was turned, and it became my brother's, because it happened to him from the Lord. And now I ask one request from you, do not turn away your face, and Bathsheba said to him, speak. And he said this, Speak indeed to Solomon the king, that he will not turn away his face from you, and he will give to me Abishag the Shunammite as a wife. And Beersheba said, Well, I will speak to the king concerning you.

And Bathsheba entered to King Solomon to speak to him concerning Adonijah, and the king rose up to meet her, and kissed her, and sat upon the throne, and a throne was placed for the mother of the king, and she sat at his right. And she said to him, I ask one small request from you; do not turn your face away from me. And the king said to her, Ask, my mother, and I will not turn you away. And he said, Let Abishag the Shunammite indeed be given to your brother Adonijah as a wife. And King Solomon answered and said to his mother, And why have you asked for Abishag for Adonijah? Ask for him the kingdom also, because he is my older brother, and he has Abiathar the priest and Joab the son of Zeruiah, the commander in chief, as his companions. And King Solomon swore by the Lord, saying, May God do these things to me and more also, because Adonijah has spoken this word against his own life. And now the Lord lives, who prepared me and placed me upon the throne of David my father, and he himself made me a house as the Lord spoke, so today Adonijah shall be put to death. And King Solomon sent out Benaiah the son of Jehoiada, and he killed him, and Adonijah died on that day.

And the king said to Abiathar the priest, Run away to Anathoth, to your field, because you are a man of death on this day, and I will not put you to death, because you carried the ark of the covenant of the Lord before my father, and because you suffered in all which my father suffered. And Solomon cast out Abiathar from being priest of the Lord, to fulfill the word of the Lord which he spoke upon the house of Eli in Shiloh.

And the news came to Joab son of Zeruiah, that Joab had followed after Adonijah, and had not followed after Solomon, and Joab fled into the tent of the Lord, and seized the horns of the altar. And it was reported to Solomon that Joab had fled into the tent of the Lord, and behold, he was holding the horns of the altar. And King Solomon sent to Joab, saying, What has happened to you, that you have fled to the altar? And Joab said, I was afraid of you, and I fled to the Lord. And Solomon sent Benaiah the son of Jehoiada, saying, Go and kill him, and bury him.

And Benaiah son of Jehoiada came to Joab into the tent of the Lord, and said to him, These things says the king: Go out. And Joab said, I will not go out, because I will die here. And Benaiah son of Jehoiada returned, and said to the king, saying, These things Joab has spoken, and these things he has answered to me. And the king said to him, Go, and do to him as he has said, and kill him, and you will bury him, and you shall remove today the blood that was freely poured out, from me and from my father's house. And the Lord returned the blood of his injustice upon his head, as he met the two men who were just and good, better than him, and he killed them with the sword, and my father David did not know of their blood: Abner son of Ner, commander in chief of Israel, and Amasa son of Jether, commander in chief of Judah. And their blood returned upon his head, and upon the head of his seed forever, and to David and to his seed and to his house and to his throne may there be peace forever from the Lord. And Benaiah son of Jehoiada went up,

and he met him, and he put him to death, and he buried him in his house in the wilderness.

And the king gave Benaiah the son of Jehoiada command in his place, and the kingdom was established in Jerusalem, and the king made Zadok the priest first priest in place of Abiathar. And Solomon the son of David reigned over Israel and Judah in Jerusalem.

And the king called Shimei and said to him, Build for yourself a house in Jerusalem and stay there, and you shall not go out from there anywhere. On the day of your departure, when you cross the torrent Kidron, you will surely know that you will die; your blood will be upon your own head, and the king made him swear on that day. And Shimei said to the king, The word you spoke is good, my lord king. Thus your servant will do. And Shimei lived in Jerusalem three years.

And it happened after three years that two slaves of Shimei fled to Achish son of Maachah king of Gath, and it was reported to Shimei, saying, behold your slaves are in Gath. And Shimei arose and saddled his donkey, and he went into Gath to Achish to seek out his slaves, and Shimei went and led his slaves out of Gath. And it was reported to Solomon, saying, that Shimei went from Jerusalem to Gath, and brought back his slaves. And the king sent and called Shimei, and said to him, Did I not make you swear by the Lord and testify to you, saying, On whatever day you go out from Jerusalem and go to the right or to the left, you

will know for certain that you will surely die? And why is it that you did not keep the oath of the Lord, and the commandment which I commanded you?

And the king said to Shimei, You know all your wickedness which your heart knows, which you did to David my father, and the Lord has repaid your wickedness upon your head. And King Solomon will be blessed, and the throne of David will be ready before the Lord forever.

And King Solomon commanded Benaiah the son of Jehoiada, and he went out and killed him.

3

Except the people were burning incense upon the high places, because a house had not been built to the Lord until now. And Solomon loved the Lord, walking in the commandments of David his father, except he sacrificed and burned incense in the high places. And he arose and went into Gibeon to sacrifice there, because this was the highest and greatest, and Solomon offered up a thousand burnt offerings upon the altar in Gibeon.

And the Lord appeared to Solomon in a dream during the night, and the Lord said to Solomon, Ask for whatever you request for

yourself. And Solomon said, You showed great mercy to your slave David my father, as he walked before you in truth and in righteousness and in uprightness of heart with you, and you kept for him this great mercy, to give his son upon his throne, as this day. And now, Lord my God, you have given your slave in place of David my father, and I am a little child, and I do not know my going out and my coming in. But your slave is in the midst of your people whom you chose, a numerous people who cannot be counted. And you will give to your servant a heart to hear and to judge your people in righteousness, and to understand between good and evil, because who will be able to judge this difficult people of yours?

And it pleased the Lord that Solomon asked for this thing. And the Lord said to him, Because you asked this thing from me, and you did not ask for yourself many days, and you did not ask for wealth, nor did you ask for the souls of your enemies, but you asked for yourself understanding to hear judgment, Behold, I have done according to your word; behold, I have given to you a prudent and wise heart, as there has not been before you, and after you there will not arise one like you. And I have given to you that which you did not ask for, both wealth and glory, so that no man has become like you among kings. And if you go in my way to keep my commandments and my ordinances, as David your father went, I will multiply your days. And Solomon woke up, and behold, it was a dream, and he arose and came to Jerusalem, and stood before the altar that was before the ark of the covenant of the Lord in Zion, and brought up burnt

offerings, and made peace offerings, and made a great feast for himself and all his servants.

Then two prostitute women appeared before the king, and they stood before him. And the one woman said, Please, my lord, I and this woman lived in one house, and we gave birth in the house. And it happened on the third day after I gave birth, this woman also gave birth, and we were together, and there was no one with us except the two of us in the house. And the son of this woman died in the night, as she slept upon him. And she arose in the middle of the night and took my son from my arms and laid him in her bosom, and her dead son she laid in my bosom. And I arose in the morning to nurse my son, and that one was dead, and behold I observed him in the morning, and behold he was not my son whom I bore. And the other woman said, No, but my son is the living one, and your son is the dead one, and they spoke before the king.

And the king said to them, You say, This is my son, the living one, and her son is the dead one, and you say, No, but my son is the living one, and your son is the dead one. And the king said, Take a sword, and they brought the sword before the king. And the king said, Divide the living nursing child into two, and give half of it to this one, and half of it to this one. And the woman whose son was the living one answered and said to the king that her womb was troubled upon her son, and said, In me, lord, give this one the child, and by death do not put it to death, and this one said, Neither to me nor to this one let it be, divide. And the king

answered and said, Give the child to the one who said, Give it to her, and do not put it to death, she is its mother. And all Israel heard of this judgment which the king had judged, and they feared before the king, because they saw that the wisdom of God was in him to do what was right.

4

And King Solomon was reigning over Israel. And these were his rulers: Azariah son of Zadok, Eliab and Ahijah son of Sheba were scribes, and Jehoshaphat son of Ahilud was recorder. And Benaiah son of Jehoiada was over the force, and Zadok and Abiathar were priests. And Orniah son of Nathan was over the appointed ones, and Zabud son of Nathan was the king's companion, And Achishar was steward, and Eliak the steward, and Eliab son of Saph was over the family, and Adoniram son of Abda was over the tributes.

And Solomon had twelve officers appointed over all Israel to supply the king and his house; each one had to supply provisions for one month in the year. And these are their names: Been son of Hur in the hill country of Ephraim, one. The son of Dakar was in Makes and in Salabin and Beth shemesh, and having taken until Bethanan into one. The Son of Hesdi was in Araboth, his Sochoh and all the land of Hepher. Son of Aminadab of all Nephthador; Tephath, daughter of Solomon, was his wife, one. Bana son of Achilouth, Ithaanach and Megiddo, and all the

house of San which is beside Sesathan under Esrae, and from Bethsan to Sabelmaoula, to Maeber Loukam, one. The Son of Naber in Rabboth of Gilead; to this belonged the measured portion of Argob in Bashan: sixty great fortified cities with bronze bars, one district. Achinadab, son of Saddo, Mahanaim. Ahimaaz in Naphtali; and he took Basemath the daughter of Solomon as his wife, one. Baana son of Hushai in Asher and in Baaloth, one. Shimei son of Elah in Benjamin. Geber son of Adai, in the land of Gad, of Sihon king of Heshbon and Og king of Bashan, and naseph one in the land of Judah. Jehoshaphat son of Paruah in Issachar.

5

And the appointed officials thus provided for King Solomon and all the provisions for the king's table each month; they did not deviate at all. And they carried the barley and the straw for the horses and the chariots to the place where the king would be, each according to his assignment.

And these were the provisions for Solomon in one day: thirty cors of fine flour and sixty cors of ground flour And ten chosen calves, and twenty pasture-fed oxen, and a hundred sheep, besides deer and chosen fattened gazelles. Because he was ruler beyond the river, he had peace on all sides.

And the Lord gave prudence to Solomon and exceedingly great

wisdom and breadth of heart, like the sand beside the sea. And Solomon's wisdom increased exceedingly beyond the wisdom of all ancient men and beyond all the wise men of Egypt. And he was wiser than all men, and he was wiser than Gath the Zarite, and Ainan, and Chalkad and Darala, the sons of Mal. And Solomon spoke three thousand parables, and his songs were five thousand. He spoke about trees from the cedar in Lebanon to the hyssop growing through the wall, and he spoke about cattle, birds, creeping things, and fish.

And all the peoples came to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

And Hiram king of Tyre sent his servants to anoint Solomon in place of David his father, because Hiram loved David all his days. And Solomon sent to Hiram, saying, You know my father David, that he was not able to build a house to the name of the Lord my God because of the wars of those who encircled him, until the Lord gave them under the soles of his feet. And now the Lord my God has given me rest on every side; there is no adversary and no evil offense. And behold, I say to build a house for the name of the Lord my God, as the Lord God spoke to David my father, saying, Your son whom I will give in place of you upon your throne, this one will build the house for my name. And now command that they cut wood for me from Lebanon, and behold, my servants will be with your servants, and I will give you the wages for your servants according to whatever you say, because you know that we have no one skilled in cutting

wood like the Sidonians.

And it happened that when Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be God today, who gave to David a wise son over this great people. And he sent to Solomon, saying, I have heard concerning all that you have sent to me. I will do all your will: cedar wood and pine. My slaves will bring them down from Lebanon to the sea. I will make them into rafts until the place where you send to me, and I will unload them there, and you will take them and fulfill my will by giving loaves to my household.

And Hiram was giving to Solomon cedars and pines and everything he desired. And Solomon gave to Hiram twenty thousand measures of wheat and provisions for his house, and twenty thousand baths of pressed oil. According to this, Solomon gave to Hiram year by year. And the Lord gave wisdom to Solomon as he spoke to him, and there was peace between Hiram and Solomon, and they made a covenant between them.

And the king levied tribute from all Israel, and the tribute was thirty thousand men. And he sent them to Lebanon, ten thousand a month in rotation; they were in Lebanon one month and two months at their home, and Adoniram was over the forced labor. And Solomon had seventy thousand carriers of loads and eighty thousand stonecutters in the mountain. Apart from the rulers appointed over the works for Solomon, there were three thousand six hundred overseers doing the works.

And they prepared the stones and the wood for three years.

6

And it happened in the four hundred and fortieth year of the departure of the sons of Israel from Egypt, in the fourth year, in the second month of the reign of King Solomon over Israel, And the house which the king built to the Lord was forty cubits in length, and twenty cubits in breadth, and twenty-five cubits in height. And the porch in front of the temple was twenty cubits in length according to the width of the house, in front of the house, and he built the house and completed it. And he made hidden peering windows for the house.

And he placed beams upon the wall of the house round about the temple and the inner sanctuary. The lower side was five cubits in width, and the middle six, and the third seven cubits in width, because he gave an interval to the house all around on the outside of the house, so that they might not touch the walls of the house. And the house, while it was being built, was built with dressed unfinished stones, and no hammer or axe or any iron tool was heard in the house while it was being built. And the gate of the side underneath was by the right shoulder of the house, and a winding ascent led into the middle story, and from the middle story upon the third floor. And he built the house and completed it, and paneled the house with cedar. And he built the bonds through the whole house, five cubits in height, and held

the bond together with cedar wood.

And he built the walls of the house on the inside with cedar wood from the floor of the house up to the walls and up to the beams; he paneled it with joined wood on the inside, and he covered the inside of the house with pine boards. And he built the twenty cubits from the end of the wall on one side from the ground up to the beams, and he made from the inner sanctuary into the holy of holies. And the temple was forty cubits in front of the inner sanctuary in the midst of the house inside. to place there the ark of the covenant of the Lord. Twenty cubits in length, and twenty cubits in width, and twenty cubits in height. And he surrounded it with pure gold, and made an altar. in front of the inner sanctuary, and overlaid it with gold. And he overlaid the whole house with gold, until the entire house was completed.

And he made two cherubim of measured size, ten cubits, in the inner sanctuary. And the wing of one cherubim was five cubits, and his second wing was five cubits, ten cubits from one part of his wing to the other part of his wing. Thus it was with the second cherub: one measure and one size for both. And the height of the one cherubim was ten cubits, and thus also the second cherubim. And both cherubim were in the midst of the innermost house, and he spread out their wings, and one wing touched the wall, and a wing of the second cherubim touched the second wall, and their wings in the midst of the house were touching wing to wing. And he overlaid the cherubim with gold.

He carved cherubim and palm trees all around the walls of the house, on both the inner and the outer. And he overlaid the floor of the house with gold, both the innermost and the outermost.

And for the doorway of the inner sanctuary he made doors of juniper wood with fourfold porticoes. Both doors were of pine wood; the one door had two folds and their hinges, and the second door had two folds turning, with carved cherubim. and palm trees, and spread leaves, and enclosed with gold laid upon the carving. And he built the innermost court with three rows of unhewn stones and a row of worked cedar all around.

7

And King Solomon sent and took Hiram from Tyre, A son of a widow woman, and this one from the tribe of Naphtali, and his father a Tyrian man, a bronze craftsman, filled with the art and understanding and knowledge to do every work in bronze—he was brought to King Solomon, and he did all the works.

And he cast the two pillars for the porch of the house, eighteen cubits the height of the pillar, and a circumference of fourteen cubits surrounded it, the thickness of the pillar four fingers, the hollows, and thus the second pillar. And he made two cast capitals to place upon the heads of the pillars, five cubits the height of the one capital, and five cubits the height of the second capital. And he made two nets to cover the capitals of the pillars,

a net for the one capital and a net for the second capital. And hanging work, two rows of bronze pomegranates, netted, hanging work, row upon row, and thus he made it for the second capital. And he set up the pillars of the porch of the temple, and he set up the one pillar and called its name Jachin, and he set up the second pillar and called its name Boaz. And upon the heads of the pillars was lily work according to the porch, four cubits. And a roof beam upon both pillars, and above the sides a covering, the roof beam in its thickness.

And he made the sea ten cubits from its edge to its edge, round all around, five cubits in height, and thirty-three cubits in circumference. And supports underneath its rim encircled it all around, ten per cubit, all around, And its edge was like the work of the edge of a cup, a lily shoot, and its thickness was a handbreadth. And twelve oxen were under the sea, the three facing north, and the three facing west, and the three facing south, and the three facing east, and all their hindquarters were toward the house, and the sea was upon them from above.

And he made ten bronze bases, five cubits the length of one base, and four cubits its width, and six cubits its height. And this was the work of the bases: they had enclosed panels, enclosed between the projecting parts. And upon their panels between the projecting parts were lions and oxen and cherubim, and upon the projecting parts, likewise above, and beneath the lions and the oxen were wrought designs in relief. And the one base had four bronze wheels and bronze fittings, and its four corners

had supports under the basins. And there were hands in the wheels in the base. And the height of one wheel was a cubit and a half. And the work of the wheels was chariot wheel work; their hands and their backs and their work were all cast. The four shoulders were upon the four corners of the one base; the shoulders were part of the base itself. And upon the head of the base was half a cubit, its size being round all around upon the head of the base, and the beginning of its handles and its panels, and they were opened at the beginnings of its handles. And its panels had cherubim and lions and palm trees standing, each one following its face on the inside and all around. According to it, he made all ten bases with one design and one measure for all. And he made ten bronze lavers containing forty baths, each laver measuring four cubits, one laver upon each of the ten bases. And he placed the five bases on the right side of the house, and five on the left side of the house, and the sea on the right side of the house toward the east from the south side.

And Hiram made the cauldrons and the shovels and the bowls, and Hiram finished doing all the works which he did for King Solomon in the house of the Lord, Two pillars, and the twisted work of the pillars upon the heads of the pillars, two, and the two nets to cover both the twisted work of the carvings being upon the pillars. The four hundred pomegranates for both the nets, two rows of pomegranates for each net, to cover both the twisted parts of the bases upon both the pillars, And the ten bases, and the ten lavers upon the bases, And the one sea, and the twelve oxen under the sea, And the cauldrons and the

furnaces and the bowls and all the vessels which Hiram made for King Solomon for the house of the Lord, and the forty-eight pillars of the house of the king and of the house of the Lord, all the works of the king which Hiram made were of bronze throughout. The weight of the bronze from which he made all these works was not measured because of the exceedingly great multitude; there was no end to the weight of the bronze. In the surrounding region of the Jordan he cast them in the thick earth between Succoth and Zeredah.

And King Solomon took the vessels which he made in the house of the Lord: the golden altar, and the golden table upon which were the loaves of the offerings. and the five lampstands on the left and five on the right before the inner sanctuary, golden, fitted together, and the lamps and the lamps and the golden snuffers And the entrance, the nails, the bowls, the dishes, and the golden censers were fastened, along with the door frames of the doors of the house of the innermost Holy of Holies, and the golden doors of the temple.

And the work that Solomon did on the house of the Lord was completed, and Solomon brought in the holy things of David his father, and all the holy things of Solomon—the silver and the gold and the vessels—he gave into the treasuries of the house of the Lord.

Solomon built the house for himself in thirteen years. And he built the house of the forest of Lebanon, a hundred cubits its

length, and fifty cubits its width, and thirty cubits its height, and three rows of cedar pillars, and cedar beams upon the pillars. And he ceiled the house from above upon the sides of the pillars, and the number of the pillars was forty-five in the row. And three beams, and land upon land three times over. And all the doors and the square regions were paneled, and from the gateway to the door three times. And the porch of the pillars was fifty in length and fifty in breadth, a paneled porch before them, with pillars and a threshold before it facing the halls. And the porch of the thrones where he will judge there, the porch of the tribunal.

And their house in which he will sit there, one court extending these according to this work, And a house for the daughter of Pharaoh which Solomon took, according to this porch.

All these things were made from precious stones fitted according to measurement inside and from the foundation up to the cornices, and outside into the great court, The foundation laid in great precious stones, stones of ten cubits and eight cubits, And above were precious stones according to measure, unhewn, and cedar. Around the great court were three rows of unhewn stones and a row of hewn cedar. And Solomon finished his whole house.

And it happened when Solomon finished building the house of the Lord and his own house after twenty years, then King Solomon assembled all the elders of Israel in Zion to bear the ark of the covenant of the Lord out of the city of David, which is Zion. in the month Athanin.

And the priests took up the ark and the tent of the testimony and the holy vessels in the tent of the testimony. And the king and all Israel were sacrificing sheep and oxen, innumerable, before the ark, And the priests bring the ark into its place, into the inner sanctuary of the house, into the holy of holies, beneath the wings of the cherubim. Because the cherubim spread their wings over the place of the ark, and the cherubim covered the ark and its holy things from above. And the consecrated things protruded, and the heads of the sanctified were visible from the holy things toward the face of the inner sanctuary, but they were not seen outside. There was nothing in the ark except two stone tablets, tablets of the covenant which Moses placed in Horeb, which the Lord made with the sons of Israel when they went out from the land of Egypt.

And it happened that as the priests went out from the holy place, the cloud filled the house. And the priests were not able to stand to minister from the face of the cloud, because the glory of the Lord filled the house.

And the king turned his face back, and the king blessed all Israel, and all the assembly of Israel stood. And he said, Blessed

be the Lord, the God of Israel, who today spoke with his mouth concerning David my father and with his hands has fulfilled it, saying, From the day I brought out my people Israel from Egypt, I did not choose a city in any one tribe of Israel to build a house for my name to be there, and I chose Jerusalem for my name to be there, and I chose David to be over my people Israel. And it came upon my father's heart to build a house for the name of the Lord God of Israel. And the Lord said to my father David, Because it came upon your heart to build a house for my name, you did well that it came upon your heart. Except you will not build the house, but your son, the one who has come from your own body, he will build the house for my name. And the Lord raised his word which he spoke, and I arose in place of David my father, and I sat upon the throne of Israel, as the Lord spoke, and I built the house to the name of the Lord God of Israel. And I placed there a place for the ark, in which is the covenant of the Lord which the Lord made with our fathers when he led them out of the land of Egypt.

And Solomon arose before the altar of the Lord in the presence of all the assembly of Israel, and he spread out his hands toward heaven, And he said, Lord, the God of Israel, there is no God like you in heaven above and on earth below, keeping covenant and mercy to your servant who walks before you with his whole heart, which you kept to your servant David my father, for you spoke with your mouth, and with your hands you have fulfilled it, as at this day. And now Lord God of Israel, keep for your servant David my father what you spoke to him, saying, There

shall not be cut off from before me a man of yours sitting upon the throne of Israel, provided that your children keep their ways to walk before me as you walked before me. And now, Lord God of Israel, let your word to my father David be confirmed.

But will God truly dwell with men upon the earth? If heaven and the heaven of heavens will not suffice for you, how much less this house which I have built for your name? And may you look upon my supplication, Lord the God of Israel, to hear the prayer which your servant prays before you today, that your eyes may be opened toward this house day and night, toward the place of which you said, My name will be there, to listen to the prayer that your servant prays toward this place day and night. And you will hear the supplication of your slave and of your people Israel which they pray in this place, and you will hear in the place of your dwelling in heaven, and you will act and be gracious.

Whatever sins each person commits against his neighbor, and if he takes upon himself a curse to curse him, and comes and confesses before your altar in this house, And you will hear from heaven and you will act, and you will judge your people Israel, declaring the lawless guilty, bringing his way upon his head, and justifying the just, giving to him according to his righteousness.

When your people Israel stumble before their enemies because they have sinned against you, and they return and confess your

name, and pray and petition in this house, And you will hear from heaven, and you will be gracious to the sins of your people Israel, and you will bring them back into the land you gave to their fathers.

When heaven is shut up and there is no rain, because they will sin against you, and they will pray in this place, and they will confess your name, and they will turn away from their sins when you humble them, And you will hear out of heaven, and you will be gracious to the sins of your slave and of your people Israel, because you will make clear to them the good way to walk in, and you will give rain upon the land which you gave to your people as an inheritance.

If famine occurs, if death occurs, because there will be conflagration, locust, or mildew, and if his enemy oppresses him in one of his cities—every occurrence, every toil, Every prayer, every supplication, if it becomes every man's, as each would know the touch of his heart and stretches out his hands into this house, And you will hear from heaven from your ready dwelling place, and you will be gracious, and you will act and give to a man according to his ways, as you know his heart, because you alone know the heart of all sons of men, so that they may fear you all the days they live upon the earth which you gave to our fathers.

And to the foreigner who is not from your people, and they will come and they will pray in this place And you will hear from

heaven, from your ready dwelling place, and you will do according to all that the foreigner calls upon you, so that all the peoples may know your name and may fear you, as your people Israel does, and may know that your name has been called upon this house which I built.

When your people go out into war against their enemies by the way which you will send them, and they pray in the name of the Lord toward the city which you chose and toward the house which I built for your name, and you will hear from heaven their supplication and their prayer, and you will grant them justice

Because they will sin against you, for there is no man who will not sin, and you will bring them and hand them over before their enemies, and the captors will take them captive into a land far or near, And they will return their heart in the land where they were carried away, and they might turn in the land of their exile, and they might pray to you, saying, we have sinned, we have done wrong, we have acted lawlessly. And they should turn back to you with their whole heart and with their whole soul in the land of their enemies where you carried them away, and they will pray to you toward their land which you gave to their fathers, and toward the city which you chose, and toward the house which I built for your name, and you will hear from heaven, from your ready dwelling place And you will be gracious concerning their injustice which they sinned against you, and concerning all their treacherous deeds by which they

rejected you, and you will give them into mercies before those taking them captive, and they will have compassion on them. because they are your people and your inheritance, whom you brought out from the land of Egypt, from the midst of the iron furnace. And let your eyes and your ears be opened to the supplication of your servant and to the supplication of your people Israel, to listen to them in all things in which they call upon you.

Because you separated them for yourself as an inheritance from all the peoples of the earth, as you spoke through your servant Moses when you led our fathers out of the land of Egypt, O Lord, Lord.

And it happened that when Solomon finished praying to the Lord this whole prayer and supplication, he arose from before the altar of the Lord, having knelt upon his knees with his hands spread out toward heaven.

And he stood and blessed all the assembly of Israel with a great voice, saying, Blessed is the Lord today who gave rest to his people Israel, according to all that he spoke. Not one word failed of all his good words which he spoke by the hand of his servant Moses. May the Lord our God be with us, as he was with our fathers, may he not abandon us nor turn away from us, May the Lord our God be with us, as he was with our fathers; may he not abandon us nor turn away from us, to incline our heart to him, to walk in all his ways, and to keep all his commandments and

his ordinances, which he commanded to our fathers. And let these words as I have prayed before the Lord our God draw near to the Lord our God day and night, to do the right of your servant and the right of the people Israel, each day's matter in its day throughout the year, so that all the peoples of the earth may know that the Lord God, he himself is God, and there is no other. And let our hearts be perfect toward the Lord our God, and let us walk piously in his commandments, and keep his commandments, as on this day.

And the king and all the sons of Israel sacrificed a sacrifice before the Lord. And King Solomon sacrificed the peace offerings which he sacrificed to the Lord: twenty-two thousand oxen and one hundred twenty thousand sheep, and the king and all the sons of Israel dedicated the house of the Lord. On that day the king consecrated the middle of the court that was before the house of the Lord, because he made there the burnt offering and the sacrifices and the fat portions of the peace offerings, because the bronze altar that was before the Lord was too small to be able to bear the burnt offering and the sacrifices of the peace offerings.

And Solomon made the feast in that day, and all Israel with him, a great assembly from the entrance of Hamath until the river of Egypt, before the Lord our God in the house which he built, eating and drinking and rejoicing before the Lord our God seven days. And on the eighth day he sent the people away, and they blessed the king, and each went to his tent rejoicing, and their

hearts were glad for the good things which the Lord had done for David his servant, and for Israel his people.

9

And it happened when Solomon finished building the house of the Lord and the house of the king and all the work Solomon wanted to do And the Lord appeared to Solomon a second time, as he appeared in Gibeon.

And the Lord said to him, I have heard the voice of your prayer and your supplication which you made before me. I have done for you according to all your prayer. I have sanctified this house which you built to place my name there forever, and my eyes and my heart will be there all the days. And if you walk before me, as David your father walked, in holiness of heart and in uprightness, and do according to all that I commanded him, and keep my ordinances and my commandments, And I will raise up the throne of your kingdom in Israel forever, as I spoke to David your father, saying, there shall not be cut off from you a man ruling over Israel. If you and your children turn away from me, and do not keep my commandments and my ordinances which Moses gave before you, and go and serve other gods and worship them, And I will remove Israel from the earth which I gave to them, and this house which I sanctified to my name I will cast away from my presence, and Israel will be a destruction and a byword among all the peoples. And this house

will be high; all passing through it will be astonished and will hiss, and they will say, Because of what did the Lord do thus to this land and to this house?

And they will say, Because they abandoned the Lord their God, who led their fathers out of Egypt, out of the house of slavery, and they took hold of foreign gods and worshiped them and served them, because of this the Lord brought upon them this wickedness.

In twenty years Solomon built the two houses, the house of the Lord and the house of the king. Hiram king of Tyre took hold of Solomon with cedar woods, and with pine woods, and with gold, and with gold, and with everything he desired, then the king gave to Hiram twenty cities in the land of Galilee. And Hiram went out from Tyre, and he went into Galilee to see the cities which Solomon gave to him, and they did not please him. And he said, What are these cities which you gave to me, brother? And he called them Boundary until this day. And Hiram brought to Solomon one hundred and twenty talents of gold. And the king Solomon made a ship in Ezion Geber which is next to Elath on the shore of the Red Sea in the land of Edom. And Hiram sent in the ship of his servants men, sailors knowing the sea, to row with the servants of Solomon. And they came to Sophira and took from there one hundred and twenty talents of gold, and brought them to King Solomon.

10

And the queen of Sheba heard the name of Solomon and the name of the Lord, and came to test him with riddles. And she came into Jerusalem in exceedingly heavy force, and camels carrying spices and exceedingly much gold and precious stone, and she entered to Solomon, and she spoke to him all that was in her heart. And Solomon answered all her questions; there was not a word overlooked by the king which he did not explain to her. And the queen of Sheba saw all the wisdom of Solomon, and the house which he built, And the food of Solomon, and the seat of his servants, and the position of his ministers, and his clothing, and his cupbearers, and his burnt offering which he offered in the house of the Lord, and she was beside herself. And she said to King Solomon, The word which I heard in my land about your words and about your wisdom is true. And I did not believe those who spoke to me until I came and my own eyes saw, and behold, the half was not told me. You have added good things to them beyond all the report which I heard in my land. Blessed are your wives, blessed are these your servants standing before you continually, hearing all your wisdom. Blessed be the Lord your God, who was pleased with you to set you upon the throne of Israel, because the Lord loves Israel and would establish it forever, and he has made you king over them to execute judgment in righteousness and in their judgments.

And she gave to Solomon one hundred twenty talents of gold,

very many spices, and precious stones. There had never come such an abundance of spices as those which the queen of Sheba gave to King Solomon.

And the ships of Hiram that lifted the gold from Sophir brought exceedingly many hewn wood and precious stone. And the king made the hewn wood into supports for the house of the Lord and for the house of the king, and into harps and lyres for the singers. Such unhewn wood had not come upon the earth, nor had it been seen anywhere until this day. And the king Solomon gave the queen of Sheba all as many as she wanted, as many as she asked for, besides all which he had given her through the hand of the king Solomon, and she turned away, and came into her land, she and all her servants.

And the weight of the gold that came to Solomon in one year was six hundred and sixty-six talents of gold, without the tributes of those subjected, and of the merchants, and of all the kings of the beyond, and of the satraps of the earth

And Solomon made three hundred beaten golden spears; three hundred pieces of gold overlaid each spear. And three hundred golden beaten weapons, and three minas of gold were in each weapon, and the king gave them into the house of the forest of Lebanon.

And the king made a great ivory throne, and overlaid it with tested gold. Six steps led to the throne, and protomes of calves

were on the throne from behind it, and armrests on either side upon the place of the seat, and two lions standing beside the armrests. And twelve lions were standing there upon the six steps, on each side; nothing like this has been made in any kingdom. And all the vessels made by Solomon were golden, and the basins were golden, and all the vessels of the house of the forest of Lebanon were enclosed with gold. There was no silver, because it was not considered in the days of Solomon.

Because the ships of Tarshish belonged to King Solomon in the sea with the ships of Hiram, once every three years the ships from Tarshish came to the king with gold and silver and carved and hewn stones.

And Solomon was magnified above all the kings of the earth in wealth and wisdom. And all the kings of the earth were seeking the face of Solomon to hear his wisdom, which the Lord gave to his heart. And they themselves brought gifts each year: golden vessels, clothing, myrrh, spices, horses, and mules. And Solomon had four thousand female horses for chariots, and twelve thousand horsemen, and he placed them in the chariot cities and with the king in Jerusalem,

And the king made gold and silver in Jerusalem as common as stones, and he made cedars as abundant as the sycamores in the plain. And the departure of Solomon's horsemen was from Egypt, and the king's merchants were from Tekoa, and they were receiving from Tekoa at a price. The departure from Egypt was

going up: a chariot for a hundred pieces of silver and a horse for fifty pieces of silver, and thus they went out by sea to all the kings of the Hittites and the kings of Syria.

11

And King Solomon was a lover of women. And there were to him seven hundred ruling women and three hundred concubines. And he took foreign women: the daughter of Pharaoh, Moabite women, Ammonite women, Syrian women, Idumean women, Hittite women, and Amorite women. From the nations which the Lord forbade to the sons of Israel, You will not enter into them, and they will not enter into you, lest they turn away your hearts after their idols, into them Solomon clung to love. And it happened in the time of Solomon's old age that his heart was not perfect with the Lord his God, as the heart of his father David had been. And the foreign women turned his heart aside after their gods. Then Solomon built a high place to Chemosh the idol of Moab, and to their king, the idol of the sons of Ammon. and to Astarte, the abomination of the Sidonians. And thus he did for all his foreign wives, who were burning incense and sacrificing to their idols. And Solomon did evil before the Lord; he did not go after the Lord, as David his father.

And the Lord was angry with Solomon, because he turned his heart away from the Lord God of Israel, who had appeared to him twice, Although he had commanded him concerning this

matter not to go after other gods at all, and to keep and do what the Lord God commanded him, his heart was not perfect with the Lord, according to the heart of David his father. And the Lord said to Solomon, Because these things happened with you, and you did not keep my commandments and my ordinances which I commanded you, I will surely tear apart your kingdom from your hand, and I will give it to your servant. Except in your days I will not do them because of David your father; I will take it from the hand of your son. However, I will not take the whole kingdom; I will give one scepter to your son because of David my servant, and because of Jerusalem the city which I chose.

And the Lord raised up an adversary to Solomon, Ader the Idumean, and Esrom son of Eliadae who was in Raamah, Adadezer king of Zobah his lord, and men were gathered together to him, and he was ruler of a band, and he seized Damascus beforehand, and they were adversaries to Israel all the days of Solomon, and Ader the Idumean was from the seed of the kingdom in Idumea. And it happened when David destroyed Edom, when Joab the ruler of the army went to bury the wounded, that they cut down every male in Idumea. that Joab and all Israel stayed there in Idumea for six months, until he destroyed every male in Idumea And Ader himself fled, and all the Edomite men of his father's servants with him, and they entered into Egypt, and Ader was a little child. And men arose from the city of Midian, and they set out for Paran, and they took men with them, and they came to Pharaoh king of Egypt, and Ader entered to Pharaoh, and he gave him a house, and he

appointed provisions to him. And Ader found great favor before Pharaoh, and he gave to him a wife, the sister of his own wife, the elder sister Thekemina. And the sister Thekemina bore to him, to Ader, Ganebath her son, And Tekemina raised him in the midst of Pharaoh's sons, and Ganebath was in the midst of Pharaoh's sons.

And Ader heard in Egypt that David had fallen asleep with his fathers, and that Joab the ruler of the army had died, and Ader said to Pharaoh, Send me out, and I will return to my land. And Pharaoh said to Ader, What do you lack with me? And behold, you seek to depart into your land? And Ader said to him, Because you will indeed send me away, and Ader returned into his land. This was the evil that Hadad did, and he oppressed Israel, and he reigned in Edom.

And Jeroboam son of Nebat, the Ephrathite from Zeruah, the son of a widow, was a slave of Solomon. And this was the matter of how he raised his hands against King Solomon: King Solomon had built the citadel and closed up the breach in the city of David his father. And the man Jeroboam was strong in power, and Solomon saw the boy that he was a man of works, and he appointed him over the burdens of the house of Joseph.

And it happened at that time that Jeroboam went out from Jerusalem, and Ahijah the Shilonite, the prophet, found him on the road and turned him aside from the road, and Ahijah was clothed with a new garment, and both were alone in the field.

And Ahijah seized his new garment that was upon him, and tore it into twelve pieces, And he said to Jeroboam, Take for yourself ten pieces, because the Lord God of Israel says these things: Behold, I tear the kingdom from the hand of Solomon, and I will give you ten scepters. And two scepters will be his because of my servant David, and because of Jerusalem, the city which I chose out of all the tribes of Israel. Because he has forsaken me and made offerings to Astarte the abomination of the Sidonians, and to Chemosh and to the idols of Moab, and to their king the abomination of the sons of Ammon, and he has not walked in my ways to do what is right before me, as David his father did. And I will not take the whole kingdom from his hand, because I will oppose him all the days of his life, because of David my servant whom I chose. And I will take the kingdom from the hand of his son, and I will give you the ten scepters. But to his son I will give the two scepters, so that there may be a lamp for my servant David all the days before me in Jerusalem, the city which I chose for myself to place my name there. And I will take you, and you will reign over all that your soul desires, and you will be king over Israel. And it will be if you keep all that I command you, and you walk in my ways, and you do what is right before me, to keep my ordinances and my commandments, as David my servant did, then I will be with you and I will build you a faithful house, as I built for David.

And Solomon sought to put Jeroboam to death, and he arose and fled to Egypt to Shishak king of Egypt, and he was in Egypt until Solomon died.

Now the rest of the acts of Solomon, and all that he did, and all his wisdom, are they not written in the book of the acts of Solomon? And the days which Solomon reigned in Jerusalem over all Israel were forty years. And Solomon slept with his fathers, and they buried him in the city of David his father, and it happened when Jeroboam son of Nebat heard, while he was still in Egypt where he had fled from the face of Solomon and was dwelling in Egypt, he directed his way and came to his city in the land of Zeruah which is in the mountain of Ephraim. And King Solomon slept with his fathers, and Rehoboam his son reigned in his place.

12

And King Rehoboam goes into Shechem, because all Israel were coming into Shechem to make him king. And the people spoke to King Rehoboam, saying, Your father made our yoke heavy, and now you lighten the harsh slavery of your father and his heavy yoke which he placed upon us, and we will serve you. And he said to them, Go away for three days, and return to me, and they went away.

And the king reported to the elders who had stood before Solomon his father while he was still living, saying, How do you advise me to answer this people? And they spoke to him, saying, If on this day you will be a slave to this people, and you will serve them, and you will speak good words to them, then they

will be slaves to you all the days.

And he abandoned the counsel of the elders which they had given to him, and he took counsel with the young men who had been reared with him, who were standing before him. And he said to them, What do you advise? And what should I answer to this people who say to me, saying, Lighten the yoke that your father gave upon us?

And the young men who had been brought up with him, who were standing before his face, spoke to him saying, These things you shall speak to this people who have spoken to you saying, Your father made our yoke heavy, and you now lighten it from us. These things you shall speak to them: My littleness is thicker than the waist of my father. And now my father burdened you with a heavy yoke, and I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.

And all Israel came to King Rehoboam on the third day, just as the king had spoken to them, saying, Return to me on the third day. And the king answered the people harshly, and Rehoboam abandoned the counsel of the elders which they had counseled to him, And he spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, and I will add upon your yoke; my father disciplined you with whips, and I will discipline you with scorpions.

And the king did not listen to the people, because there was a turning from the Lord, so that he might establish his word which he spoke through Ahijah the Shilonite concerning Jeroboam son of Nebat. And all Israel saw that the king had not heard them, and the people answered the king, saying, What portion have we in David? We have no inheritance in the son of Jesse. Go away to your tents, Israel. Now tend to your own house, David. And Israel went away to their tents.

And the king sent Adoniram who was over the tribute, and they stoned him with stones and he died, and king Rehoboam managed to mount his chariot to flee to Jerusalem.

And Israel rebelled against the house of David until this day. And it happened that when all Israel heard that Jeroboam had returned from Egypt, they sent and called him to the congregation, and they made him king over Israel, and there was none following the house of David except the tribe of Judah and Benjamin alone.

And Rehoboam entered into Jerusalem and assembled the congregation of Judah and the tribe of Benjamin, one hundred and twenty thousand young men of war, to fight against the house of Israel, to restore the kingdom to Rehoboam the son of Solomon. And it happened that the word of the Lord came to Shemaiah the man of God, saying, I said to Rehoboam son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying,

These things says the Lord: You shall not go up nor fight with your brothers the sons of Israel. Let each turn back into his own house, because this word has become from me. And they heard the word of the Lord, and they ceased to go according to the word of the Lord.

And Jeroboam built Shechem in the mountain of Ephraim, and dwelt in it, and went out from there and built Penuel. And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David, If this people should go up to offer sacrifice in the house of the Lord in Jerusalem, then the heart of the people will be turned back to the Lord and their lord, to Rehoboam king of Judah, and they will kill me. And the king planned, and went, and made two golden heifers, and said to the people, Let it be enough for you to go up to Jerusalem; behold your gods, Israel, the ones having brought you up out of the land of Egypt. And he placed one in Bethel, and he put one in Dan. And this word became a sin, and the people went before the one as far as Dan, and they abandoned the house of the Lord. And he made houses upon high places, and he made priests from some part of the people, who were not from the sons of Levi.

And Jeroboam made a feast in the eighth month on the fifteenth day of the month according to the feast in the land of Judah, and he went up upon the altar which he made in Bethel to sacrifice to the calves which he made, and he presented in Bethel the priests of the high places which he made. And he went up upon the altar that he made, on the fifteenth day in the eighth month

at the feast which he devised from his heart, and he made a feast for the sons of Israel, and he went up upon the altar to offer sacrifice.

13

And behold, a man of God from Judah came by the word of the Lord into Bethel, and Jeroboam stood upon the altar to offer sacrifice. And he called out to the altar by the word of the Lord, and said, Altar, altar, these things says the Lord: behold, a son is born to the house of David, Josiah is his name, and he will sacrifice upon you the priests of the high places who sacrifice upon you, and he will burn the bones of men upon you. And he will give a sign on that day, saying, This is the word which the Lord spoke, saying, Behold, the altar breaks apart, and the fat upon it shall be poured out.

And it happened that when King Jeroboam heard the words of the man of God who had called upon the altar in Bethel, the king stretched out his hand from the altar, saying, Seize him, and behold, his hand which he stretched out upon him was dried up, and he was not able to return it to himself. And the altar was broken, and the fat was poured out from the altar, according to the sign that the man of God gave by the word of the Lord. And King Jeroboam said to the man of God, Pray to the face of the Lord your God, and let my hand turn back to me, and the man of God entreated the face of the Lord, and he returned the hand of

the king to him, and it happened as before.

And the king spoke to the man of God, Enter with me into the house, and dine, and I will give you a gift. And the man of God said to the king, If you give me half of your house, I will not enter with you, nor will I eat bread, nor will I drink water in this place, because thus the Lord commanded me by his word, saying, Do not eat bread or drink water, and do not return by the way you came. And he went away by another way, and did not return by the way which he came into Bethel.

And one old prophet dwelt in Bethel, and his sons came and recounted to him all the works which the man of God did on that day in Bethel, and the words which he spoke to the king, and they turned their father's face back. And their father spoke to them, saying, What way has he traveled? And his sons showed him the way in which the man of God who had come from Judah went up. And he said to his sons, Saddle the donkey for me, and they saddled the donkey for him, and he mounted upon it. And he went after the man of God, and found him sitting by an oak, and said to him, Are you the man of God who came out of Judah? And he said to him, I am. And he said to him, Come with me and eat bread. And he said, I am not able to return with you, nor will I eat bread, nor will I drink water in this place, Because the Lord has thus commanded me by his word, saying, You shall not eat bread there, and you shall not drink water, and you shall not return there by the way which you went.

And he said to him, I also am a prophet as you are, and a messenger has spoken to me by the word of the Lord, saying, Turn him back to yourself into your house, and let him eat bread and let him drink water. But he lied to him. And he brought him back, and he ate bread and drank water in his house.

And it happened while they were sitting at the table, that the word of the Lord came to the prophet who had brought him back, And he said to the man of God who had come from Judah, saying, Thus says the Lord: Because you have provoked the word of the Lord, and you did not keep the commandment which the Lord your God commanded you, And you returned and ate bread and drank water in this place about which he spoke to you, saying, You shall not eat bread and not drink water, your body shall not enter into the tomb of your fathers.

And after he ate bread and drank water, he saddled the donkey for him, and he turned back and went away. And a lion found him in the way and put him to death, and his body was thrown down in the way, and the donkey stood beside it, and the lion stood beside the body. And behold, men were passing by and saw the corpse thrown down in the road, and the lion stood near the corpse, and they entered and spoke in the city where the old prophet dwelt. And the one who had turned him back from the road heard and said, This is the man of God who embittered the word of the Lord. And he went and found his body thrown in the way, and the donkey and the lion were standing beside the

body, and the lion had not eaten the body of the man of God, and had not crushed the donkey.

And the prophet lifted the body of the man of God, and placed it upon the donkey, and returned him into the city. The prophet, to bury him in his own tomb, and they mourned him, Woe, brother. And it happened after mourning him that he said to his sons, If I die, bury me in this tomb where the man of God is buried. Place me beside his bones, so that my bones may be preserved with his bones. That the word which he spoke by the word of the Lord concerning the altar in Bethel and concerning the high houses in Samaria will surely come to pass.

And after this word, Jeroboam did not return from his wickedness, and he turned back and made priests of the high places from among the people; whoever wished filled his hand and became a priest of the high places. And this word became a sin to the house of Jeroboam, and led to destruction, and to annihilation from the face of the earth.

14

And Rehoboam son of Solomon reigned over Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose to

place his name there out of all the tribes of Israel. And the name of his mother was Naamah the Ammonite. And Rehoboam did evil before the Lord, and he provoked him to jealousy by all the sins their fathers had committed. And they built for themselves high places and pillars and groves upon every high hill and under every shady tree. And treason came into existence in the land, and they committed all the abominations of the nations which the Lord had driven out from before the sons of Israel.

And it happened in the fifth year of Rehoboam's reign that Shishak king of Egypt went up against Jerusalem, And he took all the treasures of the house of the Lord and the treasures of the house of the king, and the golden spears which David took from the hand of the servants of Hadadezer king of Zobah, and he brought them into Jerusalem, all which he took, the golden weapons as many as Solomon made, and he carried them away into Egypt. And King Rehoboam made bronze weapons instead of them, and the commanders of the runners who were guarding the gate of the king's house took charge of them. And it happened that when the king was entering the house of the Lord, the runners carried them and returned them to the chamber of the runners.

Now the rest of the acts of Rehoboam and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam all their days. And Rehoboam slept with his fathers, and he was buried with his fathers in the city of David, and Abijah his son

reigned instead of him.

15

And in the eighteenth year of Jeroboam son of Nebat reigning, Abijah son of Rehoboam reigns over Judah. And he reigned three years upon Jerusalem, and the name of his mother was Maachah, daughter of Absalom. And he went in the sins of his father which he made before him, and his heart was not perfect with the Lord his God, as the heart of his father. Because of David the Lord gave to him a remnant, so that he might establish his children with him and establish Jerusalem. As David did what was right before the Lord, he did not turn aside from all that he commanded him all the days of his life.

Now the rest of the acts of Abijah and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijah and Jeroboam. And Abijah slept with his fathers in the twenty-fourth year of Jeroboam, and he is buried with his fathers in the city of David, and Asa his son reigns instead of him.

In the twenty-fourth year of Jeroboam king of Israel, Asa reigns over Judah. And he reigned forty-one years in Jerusalem, and the name of his mother was Ana, daughter of Absalom. And Asa did what was right before the Lord, as David his father. And he took away the rites from the earth, and sent away all the

practices which his fathers did. And he removed his own mother Ana from being leader, because she had made an idol in her grove, and Asa cut it down and burned it with fire in the Kidron torrent. The high places he did not remove, but the heart of Asa was perfect with the Lord all his days. And he brought his father's pillars and his own pillars into the house of the Lord—silver and gold and vessels.

And war was between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah and built Ramah, so that there would be no one going out or coming in to Asa king of Judah.

And Asa took all the silver and the gold found in the treasuries of the house of the Lord and in the treasuries of the house of the king, and gave them into the hands of his servants, and king Asa sent them out to the son of Ader, son of Tabrimon, son of Hezion, king of Syria, who was dwelling in Damascus, saying, Make a covenant between me and you, and between my father and your father. Behold, I have sent to you gifts of silver and gold. Come, break your covenant with Baasha king of Israel, and he will go up from me. And the son of Ader heard of King Asa, and sent the rulers of his forces to the cities of Israel, and they struck Ijon, Dan, and Abel of the house of Maachah, and all Chinneroth, as far as all the land of Naphtali. And it happened when Baasha heard, and he ceased to build Ramah, and returned to Tirzah.

And King Asa commanded all Judah into anakim, and they

carried away the stones of Ramah and its wood which Baasha had built, and King Asa built with them every hill of Benjamin and the watchtower.

And the remaining words of Asa, and all his power which he exercised, and the cities which he built, are not these things written upon the book of the words of the days of the kings of Judah? Except in the time of his old age he suffered in his feet. And Asa slept with his fathers, and he is buried with his fathers in the city of David his father, and Jehoshaphat his son reigns instead of him.

And Jeroboam son of Nebat reigns upon Israel in the second year of Asa king of Judah, and he reigned in Israel two years. And he did evil before the Lord, and he went in the way of his father and in his sins which he caused Israel to sin.

And Baasha son of Ahijah besieged him upon the house of Belaan son of Ahijah, and attacked him in Gibbethon of the foreigners, and Nebat and all Israel were besieging Gibbethon. And Baasha put him to death in the third year of Asa king of Judah, and reigned. And it happened as he reigned that he struck the whole house of Jeroboam, and not all breath of Jeroboam was left until he destroyed him, according to the word of the Lord which he spoke by the hand of his servant Ahijah the Shilonite. Concerning the sins of Jeroboam, who caused Israel to sin, and in his provocation by which he provoked the Lord God of Israel. And the remaining words of Nebat and all that he did,

are not these things written in the book of the chronicles of the kings of Israel?

And in the third year of Asa king of Judah, Baasha son of Ahijah reigns over Israel in Tirzah twenty-four years. And he did evil before the Lord, and he went in the way of Jeroboam son of Nebat and in his sins as he caused Israel to sin.

16

And the word of the Lord came by the hand of Jehu the son of Hanani to Baasha. Instead of which I raised you from the earth and gave you as leader over my people Israel, you walked in the way of Jeroboam and caused my people Israel to sin, provoking me with their idols. Behold, I will raise up judgment after Baasha and against his house, and I will make your house like the house of Jeroboam son of Nebat. The dogs will devour the dead of Baasha in the city, and the birds of heaven will devour his dead in the plain.

Now the rest of the acts of Baasha and all that he did, and his mighty deeds, are they not written in the book of the chronicles of the kings of Israel? And Baasha slept with his fathers, and is buried in Tirzah, and Elah his son reigns instead of him.

And the Lord spoke by the hand of Jehu son of Hanani upon Baasha and upon his house, concerning all the wickedness

which he did before the Lord to provoke him by the works of his hands, to be according to the house of Jeroboam, and for striking him.

And Elah son of Baasha reigned upon Israel two years in Tirzah. And Zambri, the ruler of half the cavalry, conspired against him, and he was in Tirzah drinking and drunk in the house of Osa the steward in Tirzah. And Zimri entered and struck him and put him to death, and reigned instead of him. And it happened when he began to reign, when he sat upon his throne, that he struck the whole house of Baasha, According to the word the Lord spoke upon the house of Baasha, and to Jehu the prophet Concerning all the sins of Baasha and his son Elah, as he caused Israel to sin, provoking the Lord, the God of Israel, by their idols. And the remaining words of Elah which he did, are these not written in the book of the words of the days of the kings of Israel?

And Zambri reigned in Tirzah seven days, and the camp of Israel was at Gibbethon of the Philistines. And the people in the camp heard them saying, Zimri has conspired and struck the king, and they made Omri the leader of the army king over Israel on that day in the camp. And Ambri and all Israel with him went up from Gabathon, and they besieged Thersa. And it happened that when Zambri saw that his city had been seized, he went into the inner chamber of the king's house, set fire to the king's house upon himself, and died. for his sins which he did, doing evil before the Lord by going in the way of Jeroboam son of Nebat,

and in his sins by which he caused Israel to sin. And the remaining words of Zimri and his conspiracies which he conspired, are these not written in the book of the words of the days of the kings of Israel?

Then the people of Israel was divided; half of the people followed Thamni son of Gonath to make him reign, and half of the people followed Ambri. The people who were after Omri prevailed over the people who were after Tibni son of Gonath, and Tibni died and Joram his brother in that time, and Omri reigned after Tibni.

In the thirty-first year of King Asa, Omri reigns over Israel twelve years; in Tirzah he reigns six years. And Ambri acquired the mountain Semeron from Semer, the lord of the mountain, for two talents of silver, and he built the mountain, and they called the name of the mountain which they built after the name of Semer, the lord of the mountain, Semeron. And Omri did evil before the Lord, and he acted more wickedly than all who had come before him. And he went in all the way of Jeroboam son of Nebat, and in his sins by which he caused Israel to sin, provoking to anger the Lord God of Israel with their idols. Now the rest of the acts of Omri and all that he did, and all his power, are they not written in the book of the chronicles of the kings of Israel?

And Ambri slept with his fathers and was buried in Samaria, and Ahab his son reigned in his place.

In the second year of Jehoshaphat king of Judah, Ahab son of Omri reigned over Israel in Samaria twenty-two years. And Ahab did evil before the Lord, and he acted more wickedly than all those before him. And it was not sufficient to him to walk in the sins of Jeroboam son of Nebat, and he took as wife Jezebel the daughter of Ethbaal king of the Sidonians, and he went and served Baal, and he worshiped him. And he set up an altar to Baal in the house of his abominations, which he built in Samaria. And Ahab made a grove, and Ahab added to making provocations, to provoke the Lord God of Israel, and his soul to be utterly destroyed; he did evil beyond all the kings of Israel who had come before him.

In his days Achiel the Bethelite built Jericho. At the cost of Abiram his firstborn he laid its foundation, and at the cost of Segub his younger son he set up its doors, according to the word of the Lord which he spoke through Joshua son of Nun.

17

And Elijah the prophet, the Tishbite from Tishbe of Gilead, said to Ahab, As the Lord God of hosts, the God of Israel, lives, before whom I stand, there shall not be dew or rain in these years except by my word.

And the word of the Lord came to Elijah, Go from here toward the east and hide yourself in the torrent of Cherith that is before

the Jordan. And you will drink water from the torrent, and I will command the ravens to sustain you there. And Elijah did according to the word of the Lord, and he dwelt by the brook Cherith, which is east of the Jordan. And the ravens brought him loaves in the morning and meat in the evening, and he drank water from the torrent. And it happened after some days that the torrents dried up, because there was no rain upon the earth.

And the word of the Lord came to Elijah, Arise and go to Zarephath of Sidon; behold, I have commanded a widow there to sustain you. And he arose and went to Zarephath, and came to the gate of the city, and behold, there was a widow woman gathering wood, and Elijah cried out after her and said to her, Take indeed for me a little water in a vessel, and I will drink. And she went to take it, and Elijah cried out after her and said, Will you bring me a morsel of bread in your hand? And the woman said, As the Lord your God lives, I have no bread, but only a handful of flour in the jar and a little oil in the jug, and behold I am gathering two sticks, and I will go in and make it for myself and my children, and we will eat and die.

And Elijah said to her, Take courage, go in and do according to your word, but make me a small cake from there and bring it out to me first, but for yourself and your children you will make it last. Because this is what the Lord says: the jar of flour will not fail, and the flask of oil will not diminish, until the day the Lord gives rain upon the earth. And the woman went and did so, and she and he and her children ate. And the jar of flour did not fail,

and the flask of oil did not decrease, according to the word of the Lord which he spoke through the hand of Elijah.

And it happened after these things that the son of the woman, the mistress of the house, became sick, and his sickness was exceedingly strong until no spirit was left in him. And she said to Elijah, What is there between you and me, man of God? Have you come to me to remind me of my injustice and to put my son to death?

And Elijah said to the woman, Give me your son, and he took him from her bosom and brought him up into the upper room where he was sitting, and laid him upon the bed. And Elijah cried out and said, Woe to me, Lord, witness of the widow with whom I dwell, you have brought evil by killing her son. And he breathed into the boy three times, and he called upon the Lord, and said, Lord my God, let the soul of this child return into him indeed. And it happened thus, and the child cried out. And he brought it down from the upper room into the house, and he gave it to his mother, and Elijah said, See, your son lives. And the woman said to Elijah, Behold, I know that you are a man of God, and the word of the Lord in your mouth is true.

18

And it happened after many days, and the word of the Lord came to Elijah in the third year, saying, Go and show yourself to

Ahab, and I will give rain upon the face of the earth. And Elijah went to be seen by Ahab, and the famine was severe in Samaria.

And Ahab called Obadiah the steward, and Obadiah feared the Lord exceedingly. And it happened when Jezebel was striking the prophets of the Lord, that Obadiah took a hundred men who were prophets and hid them by fifties in a cave, and sustained them with bread and water. And Ahab said to Obadiah, Come, let us go through the land to the springs of water and to the torrents, to see if we can find grass, so we may save the horses and mules and they will not be destroyed from the camps. And they divided the way between themselves to go through it, Ahab went in one way, and Obadiah went in another way alone. And Obadiah was alone on the way, and Elijah came to meet him alone, and Obadiah hurried and fell upon his face, and said, Are you he, my lord Elijah? And Elijah said to him, I am here. Go, speak to your lord, Behold, Elijah. And Obadiah said, What have I sinned, that you give your slave into the hand of Ahab to kill me? As the Lord your God lives, if there is a nation or kingdom where my lord has not sent to seek you, and if they said you are not there, he burned the kingdom and its lands because he has not found you. And now you say, Go, announce to your lord, Behold Elijah. And it will be that if I go away from you, the spirit of the Lord will lift you up into a land which I do not know, and I will go in to report to Ahab, and he will not find you, and he will kill me, and your servant has been fearing the Lord from his youth. Or has it not been reported to you, my lord, what I did when Jezebel was killing the prophets of the Lord, and I hid

from the prophets of the Lord a hundred men, fifty by fifty in a cave, and I fed them with bread and water? And now you say to me, Go, speak to your lord, Behold Elijah, and he will kill me. And Elijah said, As the Lord of powers lives, before whom I stand, today I will appear to him.

And Obadiah went to meet Ahab, and reported to him, and Ahab ran out, and went to meet Elijah. And it happened that when Ahab saw Elijah, Ahab said to Elijah, Are you the one who is troubling Israel? And Elijah said, I have not troubled Israel, but you and your father's house have, in abandoning the Lord your God, and you went after the Baals. And now send and gather to me all Israel at Mount Carmel, and the four hundred and fifty prophets of shame, and the four hundred prophets of the groves who eat at Jezebel's table.

And Ahab sent into all Israel, and gathered together the prophets into Mount Carmel.

And Elijah came near to all the people, and Elijah said to them, How long will you limp upon both legs? If the Lord is God, follow him, but if Baal, follow him. And the people did not answer a word. And Elijah said to the people, I alone have been left as a prophet of the Lord, while the prophets of Baal are four hundred and fifty men, and the prophets of the grove are four hundred. Let them give us two oxen, and let them choose one for themselves, and let them cut it in pieces, and let them place it upon the wood, but let them not place fire, and I will prepare the

other ox, and I will not place fire. And you call out in the name of your gods, and I will call upon the name of the Lord my God, and the god who answers by fire, he is God, and all the people answered and said, The word which you have spoken is good.

And the Sun said to the prophets of shame, Choose for yourselves the one calf and do it first, because you are many, and call upon the name of your god, but do not put fire to it. And they took the calf and made it, and they called upon the name of Baal from morning until midday, and they said, Hear us, O Baal, hear us, and there was no voice, and there was no hearing, and they ran about upon the altar which they had made. And it happened at midday, and Elijah the Tishbite mocked them and said, Call upon him in a great voice, because he is a god, because he has babbling, and at the same time perhaps he is busy himself, or perhaps he sleeps himself, and he will arise. And they called upon in a great voice, and they cut themselves according to their custom with swords and lances until the pouring out of blood upon them. And they were prophesying until the evening passed, and it happened as the time to offer the sacrifice, and Elijah the Tishbite spoke to the prophets of the abominations, saying, Depart from here now, and I will make my burnt offering, and they departed and went away.

And Elijah said to the people, Bring them near to me, and all the people brought them to him. And Elijah took twelve stones according to the number of tribes of Israel, as the Lord spoke to him, saying, Israel will be your name. And he built the stones in

the name of the Lord, and he healed the altar that had been torn down, and he made a trench holding two measures of seed around the altar, And he heaped the split wood upon the altar that he made, and divided the burnt offering and placed it upon the split wood, and heaped it upon the altar, And he said, Take four jars of water for me, and pour them upon the burnt offering and upon the pieces of wood, and they did thus. And he said, Do it a second time, and they did it a second time, and he said, Do it a third time, and they did it a third time. And the water was traveling around the altar, and they filled the sea with water.

And Elijah cried out to heaven and said, Lord, the God of Abraham and Isaac and Israel, hear me Lord, hear me today in fire, and let all this people know that you are Lord, the God of Israel, and I am your servant, and through you I have done these works. Hear me, Lord, hear me, and let this people know that you are the Lord God, and you have turned the heart of this people back. And fire fell from the Lord out of heaven, and devoured the burnt offerings and the pieces of wood and the water in the sea, and the fire licked up the stones and the dust.

And all the people fell upon their faces, and said, Truly the Lord, he is God, he is God. And Elijah said to the people, Seize the prophets of Baal; let no one of them be saved. And they seized them, and Elijah brought them down to the torrent Kishon, and he slaughtered them there.

And Elijah said to Ahab, Go up and eat and drink, for there is the sound of the feet of the rain. And Ahab went up to eat and drink, and Elijah went up upon Carmel and bowed down to the ground, and placed his face between his knees, And he said to his boy, Go up and look toward the sea, and the boy looked and said, There is nothing, and Elijah said, Go back seven times. And the boy returned seven times, and it happened on the seventh time, and behold a small cloud like the trace of a man bringing up water, and he said, go up and say to Ahab, harness your chariot and go down, lest the rain overtake you. And it happened meanwhile, and the heaven darkened with clouds and wind, and there was great rain, and Ahab wept and went to Jezreel. And the hand of the Lord was upon Elijah, and he girded his loins, and ran before Ahab into Jezreel.

19

And Ahab reported to his wife Jezebel all which Elijah had done, and how he had killed the prophets with the sword. And Jezebel sent to Elijah and said, If you are Elijah and I am Jezebel, may the god do these things to me and may he add these things, that this hour tomorrow I will place your soul as the soul of one from among them. And Elijah feared, and he arose and went away according to his soul, and he comes into Beersheba, land of Judah, and he left his servant there.

And he himself went in the wilderness a day's journey, and came

and sat under a broom tree, and he asked for his soul to die, and said, Let it be enough now; take indeed my soul from me, Lord, because I am not better than my fathers. And he slept there by a plant, and behold, someone touched him and said to him, Arise and eat. And Elijah looked, and behold, at his head were cakes of spelt and a jar of water, and he arose and ate and drank, and having turned back he slept. And the messenger of the Lord returned a second time and touched him and said to him, Arise, eat, because the way is long for you. And he arose and ate and drank, and went in the strength of that nourishment forty days and forty nights until Mount Horeb.

And he entered there into the cave and lodged there, and behold, the word of the Lord came to him, and said, What are you doing here, Elijah? And Elijah said, I have been zealous for the Lord almighty, because the sons of Israel forsook you, they have torn down your altars, and they killed your prophets with the sword, and I alone have been left, and they seek to take my soul. And he said, You will go out tomorrow and stand before the Lord on the mountain. Behold, the Lord will pass by. And behold, a great strong wind breaking apart mountains and shattering rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, And after the violent shaking came fire, but the Lord was not in the fire, and after the fire came the voice of a gentle breeze.

And it happened that when Elijah heard, he covered his face in

his cloak, and went out and stood by the cave, and behold, a voice came toward him and said, What are you doing here, Elijah? And Elijah said, I have been zealous for the Lord Almighty, because the sons of Israel forsook your covenant, they tore down your altars, and they killed your prophets with the sword. I alone have been left, and they seek to take my soul. And the Lord said to him, Go, return by your way to the wilderness of Damascus, and when you arrive, you shall anoint Hazael as king of Syria, And you shall anoint Jehu son of Nimshi as king over Israel, and you shall anoint Elisha son of Shaphat as prophet in your place. And the one being saved from the sword of Hazael, Jehu will put to death, and the one being saved from the sword of Jehu, Elisha will put to death. And you will leave in Israel seven thousand men, all knees which have not bowed the knee to Baal, and every mouth which has not worshiped him.

And he went away from there and finds Elisha son of Shaphat, and he was plowing with oxen, twelve yokes before him, and he was with the twelfth. And he went to him and threw his mantle upon him. And Elisha left the oxen and ran after Elijah, and said, I will kiss my father, and I will follow you, and Elijah said, Return, because I have done to you. He returned from behind him and took the pairs of oxen and sacrificed and boiled them in the vessels of the oxen and gave to the people, and they ate. Then he arose and went after Elijah and ministered to him.

And there was one vineyard belonging to Naboth the Jezreelite beside the threshing floor of Ahab king of Samaria. And Ahab spoke to Naboth, saying, Give me your vineyard, and it will be to me a vegetable garden, because this is near my house, and I will give to you another good vineyard for it, but if it pleases you, I will give to you silver in exchange for this vineyard of yours, and it will be to me a vegetable garden. And Naboth said to Ahab, May it never be mine from my God to give the inheritance of my fathers to you.

And it happened that Ahab's spirit was troubled, and he slept upon his bed, and covered his face, and did not eat bread. And Jezebel his wife entered to him and spoke to him, Why is your spirit troubled, and why are you not eating bread? And he said to her, I spoke to Naboth the Jezreelite, saying, Give me your vineyard for silver, or if you prefer, I will give you another vineyard instead of it, and he said, I will not give you the inheritance of my fathers. And Jezebel his wife said to him, Do you now act as king over Israel in this way? Arise and eat bread and be yourself, but I will give you the vineyard of Naboth the Jezreelite.

And she wrote a book in the name of Ahab, and sealed it with his seal, and sent the book to the elders and the free men dwelling with Naboth. And it had been written in the books, saying, Proclaim a fast, and seat Naboth at the head of the people, And seat two men, sons of lawless ones, opposite him, and let them testify against him, saying, He blessed God and

king, and let them bring him out, and let them stone him, and let him die.

And the men of his city, the elders and the free men dwelling in his city, did as Jezebel sent to them, and as it had been written in the books which she sent to them. And they called a fast and seated Naboth at the head of the people. And two men, sons of lawless ones, entered and sat opposite him, and testified against him, saying, You have blessed God and king, and they brought him outside the city, and stoned him with stones, and he died. And they sent to Jezebel, saying, Naboth has been stoned and has died.

And it happened when Jezebel heard, and she said to Ahab, Arise, inherit the vineyard of Naboth the Jezreelite, who did not give it to you for silver, because Naboth is not living, because he has died. And it happened that when Ahab heard that Naboth the Jezreelite had died, he tore his garments and put on sackcloth, and it happened after these things that Ahab arose and went down into the vineyard of Naboth the Jezreelite to inherit it.

And the Lord said to Elijah the Tishbite, saying, Arise and go down to meet Ahab, king of Israel, who is in Samaria, because he is in the vineyard of Naboth, for he has gone down there to inherit it. And you shall speak to him, saying, These things says the Lord: As you have murdered and taken possession, because of this, these things says the Lord: In every place where the

swine and the dogs licked the blood of Naboth, there the dogs will lick your blood, and the prostitutes will wash in your blood. And Ahab said to Elijah, Have you found me, my enemy? And he said, I have found you, because you have sold yourself in vain to do evil before the Lord, to provoke him to anger. Behold, I bring evils upon you and will burn up what comes after you, and will destroy of Ahab every male, both bond and free in Israel. And I will give your house as the house of Jeroboam son of Nebat, and as the house of Baasha son of Ahijah, concerning the provocations by which you provoked and caused Israel to sin. And the Lord spoke concerning Jezebel, saying, The dogs will devour her in the rampart of Jezreel. The dogs will eat those of Ahab who die in the city, and the birds of heaven will eat those of his who die in the plain.

Except Ahab acted vainly, who was incited to do evil before the Lord, as Jezebel his wife moved him. And he was exceedingly abhorred to go after the abominations, according to all that the Amorite did, whom the Lord destroyed from before the sons of Israel.

And because of the word, when Ahab was struck down before the Lord, he went weeping, and he tore his tunic, and he girded sackcloth upon his body, and he fasted, and he put on sackcloth on the day when he struck down Naboth the Jezreelite, and he went. And the word of the Lord came by the hand of his servant Elijah concerning Ahab, and the Lord said, Have you seen how Ahab was struck down before my face? I will not bring the

wickedness in his days, but in the days of his son I will bring the wickedness.

21

And the son of Ader gathered all his forces, and went up and besieged Samaria, and thirty-two kings were with him, and all the horses and chariots, and they went up and besieged Samaria, and they fought against it. And he sent to Ahab king of Israel into the city and said to him, Thus says the son of Ader, Your silver and your gold is mine, and your wives and your children are mine. And the king of Israel answered and said, As you spoke, my lord king, I am yours and all that is mine.

And the messengers returned and said, These things says the son of Hadad: I sent to you, saying, You will give me your silver and your gold and your wives and your children,' Because at this hour tomorrow I will send my servants to you, and they will search your house and the houses of your servants, and all the desires of their eyes upon which they may lay their hands will be theirs, and they will take them. And the king of Israel called all the elders of the land and said, Know indeed and see that this man seeks wickedness, because he has sent to me concerning my wives, and concerning my sons, and concerning my daughters; my silver and my gold I have not withheld from him. And the elders and all the people said to him, Do not listen, and do not consent. And he said to the messengers of the son of Ader,

Say to your lord, All that you sent to your slave at first I will do, but this word I will not be able to do. And the men departed, and they returned word to him.

And the son of Ader sent to him, saying, May God do these things to me and add these things, if the dust of Samaria will suffice for all my foot soldiers. And the king of Israel answered and said, Let it be enough; let not the hunchback boast as the upright man. And it happened when this word was answered to him, he himself was drinking and all the kings with him in tents, and he said to his servants, Build a palisade, and they placed a palisade upon the city.

And behold, one prophet approached King Ahab of Israel and said, These things the Lord says: Have you seen this great crowd? Behold, I give him today into your hands, and you will know that I am the Lord. And Ahab said, By whom? And he said, The Lord says these things: by the young men of the rulers of the regions. And Ahab said, Who will begin the war? And he said, You.

And Ahab visited the rulers, the young men of the regions, and they were two hundred thirty, and after these things he visited all the people, sons of strength, seven thousand. And they went out at midday, and the son of Ader was drinking and drunk in Succoth, he himself and the kings, thirty-two kings who were his allies. And the young men of the rulers of the regions went out first, and they send and report to the king of Syria, saying, men

have gone out from Samaria. And he said to them, If they come out for peace, seize them alive, and if for war, seize them alive. And let the young men of the regions not go out from the city as ruler. And the force after them. Each man struck the one beside him, and each man struck a second time the one beside him, and Syria fled, and Israel pursued them, and the son of Hadad king of Syria escaped on a horseman's horse. And the king of Israel went out and took all the horses and the chariots, and struck a great blow in Syria. And the prophet approached the king of Israel and said, Be strong, and know and see what you will do, because at the return of the year, the son of Ader, king of Syria, will come up against you.

And the servants of the king of Syria said, The God of Israel is a god of mountains and not a god of valleys; because of this he overpowered us. But if we fight them on level ground, surely we will overpower them. And do this thing: remove the kings, each to his place, and put satraps in their stead. And we will replace for you force according to the force that fell, and horse according to the horse, and chariots according to the chariots, and we will fight against them on level ground, and we will prevail over them, and he heard his voice, and he did thus.

And it happened when the year returned that the son of Ader mustered Syria and went up to Aphek to war upon Israel. And the sons of Israel were numbered, and they came to meet them, and Israel encamped opposite them like two flocks of goats, and Syria filled the land.

And the man of God approached and said to the king of Israel, These things says the Lord: Because Syria said, The Lord, the God of Israel, is a god of mountains and not a god of valleys, I will give this great power into your hand, and you will know that I am the Lord. And these encamped opposite these for seven days, and it happened on the seventh day that the battle was joined, and Israel struck down Syria, one hundred thousand foot soldiers in one day. And the remaining fled into Aphek, into the city, and the wall fell upon twenty-seven thousand of the remaining men, and the son of Ader fled and entered into the house of the bedchamber, into the inner room.

And he said to his servants, I know that the kings of Israel are kings of mercy. Let us put sackcloth upon our loins and ropes upon our heads, and let us go out to the king of Israel. Perhaps he will spare our souls. And they girded sackcloth upon their loins and placed ropes upon their heads, and they said to the king of Israel, Your slave, the son of Ader, says, Let our soul live, indeed. And he said, If he still lives, he is my brother. And the men took it as an omen, and hastened, and caught up the word out of his mouth, and said, Your brother, the son of Ader, and he said, Enter and take him, and the son of Ader went out to him, and they brought him up to him upon the chariot. And he said to him, The cities which my father took from your father I will give back to you, and you shall place exits for yourself in Damascus, as my father placed in Samaria, and I will send you away in covenant. And he made a covenant to him, and sent him out.

And one man from the sons of the prophets said to his neighbor by the word of the Lord, Strike me, but the man was not willing to strike him. And he said to him, Because you have not heard the voice of the Lord, and behold you are running away from me, a lion will strike you. And he went away from him, and a lion found him and struck him. And he finds another man and said, Strike me! and the man struck him and crushed him.

And the prophet went and stood before the king of Israel upon the road, and bound his eyes in a headband. And it happened as the king was passing by, that this man shouted to the king and said, Your servant went out with the army of the war, and behold, a man brought to me a man and said to me, Guard this man; if he escapes by escaping, then your life will be instead of his life, or you will pay a talent of silver. And it happened that your slave looked around here and there, and he was not there, and the king of Israel said to him, Behold, you have also murdered the ambush beside me. And he hastened and removed the headband from his eyes, and the king of Israel recognized him as one of the prophets. And he said to him, Thus says the Lord: because you have let a deadly man go from your hand, your life shall be for his life, and your people for his people. And the king of Israel went away confused and exhausted, and he came into Samaria.

And for three years there was no war between Syria and Israel. And it happened in the third year that Jehoshaphat king of Judah came down to the king of Israel. And the king of Israel said to his servants, Do you know that Ramoth Gilead belongs to us, and we are silent about taking it from the hand of the king of Syria? And the king of Israel said to Jehoshaphat, Will you go up with us to Ramoth Gilead to war? And Jehoshaphat said, As I am, so are you; as my people are, so are your people; as my horses are, so are your horses. And Jehoshaphat king of Judah said to the king of Israel, Inquire today of the Lord.

And the king of Israel gathered all the prophets, about four hundred men, and the king said to them, Should I go to Ramoth Gilead to war, or should I refrain? And they said, Go up, and the Lord will surely give it into the hands of the king.

And Jehoshaphat said to the king of Israel, Is there not here a prophet of the Lord, and shall we inquire of the Lord through him? And the king of Israel said to Jehoshaphat, There is one man through whom to inquire of the Lord, and I have hated him, because he does not speak good things about me, but only evil things—Micah, son of Imlah. And Jehoshaphat, king of Judah, said, Let not the king say thus.

And the king of Israel called one eunuch and said, Quickly, Micaiah son of Imlah. And the king of Israel and Jehoshaphat king of Judah were sitting, each man upon his throne, in armor in the gates of Samaria, and all the prophets were prophesying

before them. And Zedekiah son of Canaan made iron horns for himself and said, Thus says the Lord: with these you will gore Syria until it is accomplished. And all the prophets were prophesying thus, saying, Go up into Ramoth Gilead, and you will prosper, and the Lord will give into your hands the king of Syria.

And the messenger who had gone to call Micaiah spoke to him, saying, Behold, all the prophets speak with one mouth good things about the king. Let your words indeed be according to the words of one of these, and speak good things. And Micah said, As the Lord lives, I will speak whatever the Lord says to me.

And he came to the king, and the king said to him, Micaiah, should I go up into Ramoth Gilead to war, or should I refrain? And he said, Go up, and the Lord will prosper it into the hand of the king. And the king said to him, How many times must I adjure you, so that you speak truth to me in the name of the Lord? And he said, Not so, I have seen all Israel scattered in the mountains like a flock that has no shepherd, and the Lord said, Do these not have a lord God? Let each man return to his house in peace.

And the king of Israel said to Jehoshaphat king of Judah, Did I not say to you that this man does not prophesy good to me, but only evil? And Micah said, Not so, not I; hear the word of the Lord, not so. I saw the God of Israel sitting upon his throne, and all the army of heaven stood about him on his right and on his

left. And the Lord said, Who will deceive Ahab king of Israel, and he will go up and fall in Ramoth Gilead? And this one said thus, and this one said thus. And a spirit went out and stood before the Lord, and said, I will deceive him. And the Lord said to him, By what means? And he said, I will go out and be a false spirit in the mouth of all his prophets. And he said, You shall deceive, and indeed you will be able. Go out and do thus. And now behold, the Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has decreed disaster against you.

And Zedekiah son of Canaan approached, and struck Micaiah upon the cheek, and said, What kind of spirit of the Lord spoke to you? And Micah said, behold, you will see on that day when you enter a chamber within a chamber to hide there. And the king of Israel said, Take Micaiah and turn him back to Semir the king of the city, and to Joash the son of the king. I said to place this man in prison, and to have him eat bread of affliction and water of affliction until I return in peace. And Micah said, If you return in peace, the Lord has not spoken through me.

And the king of Israel and Jehoshaphat king of Judah went up with him into Ramoth Gilead. And the king of Israel said to Jehoshaphat king of Judah, I will disguise myself and enter into the war, and you put on my clothing, and the king of Israel disguised himself and entered into the war. And the king of Syria commanded the thirty-two rulers of his chariots, saying, Do not fight small or great, but the king of Israel alone. And it happened

that when the commanders of the chariots saw Jehoshaphat king of Judah, they said, This appears to be the king of Israel, and they surrounded him to fight, and Jehoshaphat cried out. And it happened that when the rulers of the chariots saw that this was not the king of Israel, they turned back from him.

And one man drew his bow accurately and struck the king of Israel between the lung and the breastplate, and he said to his charioteer, Turn back your hands and bring me out of the war, because I am wounded. The war was turned in that day, and the king was standing upon the chariot opposite Syria from morning until evening, and the blood poured out from the wound into the bosom of the chariot, and he died in the evening, and the blood of the rout was flowing out into the bosom of the chariot. And the herald stood at the setting of the sun, saying, Each man to his own city and to his own land, The king has died, and they came into Samaria, and they buried the king in Samaria. And they washed off the chariot at the spring of Samaria, and the swine and the dogs licked the blood, and the prostitutes bathed in the blood, according to the word of the Lord which he spoke.

Now the rest of the acts of Ahab and all that he did, and the ivory house which he built, and all the cities that he made, are they not written in the book of the chronicles of the kings of Israel? And Ahab slept with his fathers, and Ahaziah his son reigned instead of him.

And Jehoshaphat son of Asa reigned over Judah in the fourth

year of Ahab king of Israel. Jehoshaphat was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem, and the name of his mother was Azubah, daughter of Shilhi. And he went in all the way of Asa his father, not turning aside from it, to do what was right in the eyes of the Lord. Except for the high places, he did not remove them; the people were still sacrificing and burning incense in the high places. And Jehoshaphat made peace with the king of Israel.

Now the rest of the acts of Jehoshaphat, and his mighty deeds that he did, are they not written in the book of the chronicles of the kings of Judah? And Jehoshaphat slept with his fathers and was buried beside his fathers in the city of David his father, and Joram his son reigned in his place.

And Ahaziah the son of Ahab reigned over Israel in Samaria, in the seventeenth year of Jehoshaphat king of Judah. Ahaziah the son of Ahab reigned in Israel in Samaria two years. And he did evil before the Lord, and he went in the way of Ahab his father and in the way of Jezebel his mother, and in the sins of the house of Jeroboam son of Nebat, who caused Israel to sin. And he served the Baals and worshiped them, and he provoked the Lord God of Israel, according to all that had happened before him.

24

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31

2 Kings

1

And Moab rebelled against Israel after Ahab died.

And Ahaziah fell through the lattice in his upper room in Samaria, and he became ill, and he sent messengers, and said to them, Come and inquire of Baal-zebub, god of Ekron, if I will live from this illness of mine, and they went to inquire through him. And the messenger of the Lord called Elijah the Tishbite, saying, Rise and go to meet the messengers of Ahaziah king of Samaria, and you shall speak to them, Is it because there is no God in Israel that you go to inquire of Baal-zebub the god of Ekron? And not so, Because the Lord says these things: the bed upon which you went up there, you will not come down from it, because you will surely die, and Elijah went and said to them.

And the messengers turned back to him, and he said to them, Why have you returned? And they said to him, A man went up

to meet us and said to us, Come, turn back to the king who sent you, and speak to him, Thus says the Lord: Is it because there is no God in Israel that you are going to inquire of Baal-zebub the god of Ekron? Therefore the bed upon which you went up there, you will not come down from it, because you will surely die. And having returned, they reported to the king as Elijah had spoken. And he spoke to them, What was the appearance of the man who came up to meet you and spoke these words to you? And they said to him, A hairy man, and a leather belt girded around his loins, and he said, This is Elijah the Tishbite.

And he sent to him a commander of fifty and his fifty men, and he went up to him, and behold, Elijah was sitting upon the summit of the mountain, and the commander of fifty spoke to him and said, Man of God, the king has called you, come down. And Elijah answered and said to the commander of fifty, If I am a man of God, fire will come down from heaven and will devour you and your fifty men. And fire came down from heaven and devoured him and his fifty men. And the king sent again, and dispatched to him another commander of fifty with his fifty men, and the commander of fifty spoke to him and said, Man of God, thus says the king: come down quickly. And Elijah answered and spoke to him, and said, If I am a man of God, fire will come down out of heaven and will devour you and your fifty men, and fire came down out of heaven and devoured him and his fifty men. And the king sent yet again a leader and his fifty men, and the third captain of fifty came and bowed upon his knees before Elijah, and entreated him, and spoke to him,

and said, man of God, let my life be precious, and the life of these fifty servants of yours in your eyes. Behold, fire came down from heaven and devoured the first two commanders of fifty, and now let my life be precious in your sight. And the messenger of the Lord spoke to Elijah and said, Go down with him; do not fear their face. And Elijah arose and went down with him to the king. And he spoke to him, and said of Elijah, These things says the Lord: Why have you sent messengers to seek out Baal-zebub, the god of Ekron? Is it not so? The bed upon which you went up there, you will not come down from it, because you will surely die.

And he died according to the word of the Lord which Elijah spoke. And the remaining words of Ahaziah which he did, are they not written in the book of the words of the days of the kings of Israel?

2

And it happened when the Lord was leading up Elijah in a whirlwind into heaven, that Elijah and Elisha went from Gilgal. And Elijah said to Elisha, Sit here, for God has sent me to Bethel. And Elisha said, As the Lord lives and as your soul lives, I will not forsake you. And they came to Bethel. And the sons of the prophets who were in Bethel came to Elisha and said to him, Do you know that the Lord is taking your master from you today? And he said, I also know; be silent. And Elijah said to Elisha, Sit

here, for the Lord has sent me to Jericho. And he said, As the Lord lives and as your soul lives, I will not forsake you. And they came to Jericho.

And the sons of the prophets in Jericho drew near to Elisha, and said to him, Do you know that today the Lord takes your lord from above your head? And he said, Yes, I also know; be silent. And Elijah said to him, Stay here, because the Lord has sent me to the Jordan, and Elisha said, As the Lord lives and as your soul lives, I will not forsake you, and they both went. And fifty men, sons of the prophets, stood opposite from afar, and both stood upon the Jordan. And Elijah took his mantle and rolled it up and struck the water, and the water was divided here and there, and both crossed over in the wilderness.

And it happened when they crossed, and Elijah said to Elisha, Ask what I will do for you before I am taken up from you, and Elisha said, Let there indeed be a double portion of your spirit upon me. And Elijah said, You have made a hard request. If you see me being taken up from you, it will be granted to you, but if not, it will not be so.

And it happened as they were proceeding, they went and were speaking, and behold, a chariot of fire and horses of fire, and it separated between both of them, and Elijah was taken up in a whirlwind into heaven. And Elisha saw and shouted, Father, father, chariot of Israel and his horseman, and he saw him no longer, and he seized his garments and tore them into two

pieces. And he lifted up the mantle of Elijah, which had fallen from above onto Elisha, and Elisha returned and stood upon the bank of the Jordan, And he took the mantle of Elijah, which had fallen from above him, and struck the water, and said, Where is the God of Elijah now? And he struck the waters, and they were split here and there, and Elisha crossed over.

And the sons of the prophets who were in Jericho opposite saw him, and they said, The spirit of Elijah has rested upon Elisha, and they came to meet him, and they worshiped him upon the ground. And they said to him, Behold, indeed with your servants are fifty men, sons of strength. Having gone, let them seek your lord, lest the spirit of the Lord lifted him and threw him in the Jordan or upon one of the mountains or upon one of the hills. And Elisha said, You shall not send. And they urged him until he was ashamed, and he said, Send them, and they sent fifty men, and they sought for three days, and they did not find him. And they returned to him, and he was sitting in Jericho, and Elisha said, Did I not say to you, Do not go?

And the men of the city said to Elisha, Behold, the dwelling of the city is good, as the lord sees, but the waters are evil, and the land is barren. And Elisha said, Bring me a new jar and put salt in it, and they took it and brought it to him. And Elisha went out to the passage of the waters and threw salt there, and said, Thus says the Lord: I heal these waters; there will no longer be death and barrenness from there. And the waters were healed until this day, according to the word that Elisha spoke.

And he went up from there to Bethel, and as he was ascending on the way, small young boys went out from the city and mocked him, and they said to him, go up bald one, go up. And he turned away after them, and he saw them, and he cursed them in the name of the Lord, and behold two bears went out of the forest, and tore apart forty-two children from them. And he went from there to Mount Carmel, and from there he returned to Samaria.

3

And Joram son of Ahab reigned in Israel in the eighteenth year of Jehoshaphat king of Judah, and he reigned twelve years. And he did evil in the eyes of the Lord, but not as his father and not as his mother, and he removed the pillars of Baal which his father had made. Except for the sin of Jeroboam son of Nebat who caused Israel to sin, he clung to it and did not depart from it.

And the king of Moab was a sheep breeder, and he returned to the king of Israel in the rebellion a hundred thousand lambs, and a hundred thousand rams with wool. And it happened after Ahab died, and the king of Moab rebelled against the king of Israel.

And King Joram went out that day from Samaria, and mustered Israel. And he went and sent to Jehoshaphat king of Judah, saying, The king of Moab has rebelled against me. Will you go

with me into Moab to war? And he said, I will go up. I am as you are, as my people are your people, as my horses are your horses. And he said, What way should I go up? And he said, The way of the wilderness of Edom. And the king of Israel and the king of Judah and the king of Edom went, and they marched around for seven days, and there was no water for the camp or for the livestock that followed them.

And the king of Israel said, Alas, the Lord has called the three kings together to give them into the hand of Moab. And Jehoshaphat said, Is there not here a prophet of the Lord, and should we inquire of the Lord from him? And one of the servants of the king of Israel answered and said, Here is Elisha son of Shaphat, who poured water upon the hands of Elijah. And Jehoshaphat said, Is there a word of the Lord for him? And the king of Israel, and Jehoshaphat king of Judah, and the king of Edom went down to him.

And Elisha said to the king of Israel, What is there between me and you? Go to the prophets of your father and the prophets of your mother. And the king of Israel said to him, No, because the Lord has called the three kings to deliver them into the hands of Moab. And Elisha said, As the Lord of powers lives, before whom I stand, were it not for my regard for Jehoshaphat king of Judah, I would not have looked toward you or seen you. And now bring me a musician, and as the musician played, the hand of the Lord came upon him. And he said, Thus says the Lord: Make this torrent bed full of ditches, Because the Lord says these things:

you will not see wind, and you will not see rain, yet this torrent will be filled with water, and you will drink, you and your herds and your livestock. And this is light in the eyes of the Lord, and I will deliver Moab into your hand. And you will strike every fortified city, and you will cut down every good tree, and you will block all water springs, and you will ruin every good portion with stones.

And it happened in the morning as the sacrifice was going up, and behold, waters were coming from the way of Edom, and the land was filled with water.

And all Moab heard that the three kings went up to fight them, and they cried out—everyone who was girded with a belt—and said, O, and they stood upon the border. And they rose early in the morning, and the sun rose upon the waters, and Moab saw the waters opposite, red as blood, And they said, This is the blood of the sword. The kings fought, and each man struck his neighbor. Now upon the spoils, Moab! And they entered into the camp of Israel, and Israel rose up and struck Moab, and they fled from before them, and they entered, continuing to strike Moab, And they pulled down the cities, and every man threw his stone on every good portion and filled it, and they blocked all the springs, and they struck down every good tree until only the stones of the demolished wall were left, and the slingers surrounded and struck it. And the king of Moab saw that the war had overpowered him, and he took with himself seven hundred men having drawn their swords to break through

toward the king of Edom, and they were not able. And he took his son, the firstborn who reigned instead of him, and offered him up as a burnt offering upon the wall, and great regret came upon Israel, and they departed from him, and returned into the land.

4

And one woman from the sons of the prophets cried out to Elisha, saying, Your servant, my husband, has died, and you knew that your servant was one who feared the Lord, and the creditor has come to take my two sons for himself as slaves. And Elisha said, What shall I do for you? Tell me what you have in the house. And she said, Your servant has nothing in the house except a jar of oil. And he said to her, Come, ask for yourself vessels from all of the neighbors—empty vessels. Do not ask for only a few. And you will enter and shut the door behind you and your sons, and you will pour into these vessels, and you will set aside each one when it is filled. And she went away from him and shut the door behind herself and her sons; they were bringing the vessels near to her, and she poured until the vessels were filled. And she said to her sons, Bring me another vessel, and they said to her, There is no vessel left, and the oil stopped. And he came and reported to the man of God, and Elisha said, Come and sell the oil, and you will repay your interest, and you and your sons will live on the remaining oil.

One day Elisha crossed into Shunem, and there was a prominent woman there who urged him to eat bread, and from then on whenever he passed through, he would turn aside there to eat. And the woman said to her husband, Behold, I know that this is a holy man of God who passes by us continually. Let us indeed make a little upper room for him, and let us place there for him a bed, a table, a chair, and a lampstand, and it will be that when he comes to us, he will turn aside there.

And it happened one day that he entered there, and turned aside into the upper room, and slept there. And he said to Gehazi his servant, Call this Shunammite to me, and he called her, and she stood before him. And he said to him, I said indeed to her, Behold, you have brought all this amazement upon us. What must be done for you? If there is a word for you to the king, or to the commander of the army? But she said, I dwell among my own people. And he said to Gehazi, What is it necessary to do for her? And Gehazi his servant said, Indeed, a son is not to her, and her man is an old man.

And he called her, and stood beside the door. And Elisha said to her, At this time next year, you will be holding a son. And she said, No, my lord, do not deceive your servant. And the woman conceived and bore a son at this time, at the appointed hour, just as Elisha had spoken to her.

And the child grew up, and it happened when he went out to his father to the reapers, And he said to his father, My head, my

head, and he said to the young man, Take him up to his mother. And he lifted him to his mother, and he slept upon her knees until midday, and died. And he brought him up and laid him upon the bed of the man of God, and shut the door behind him, and went out. And she called her husband and said, Send me one of the young men and one of the donkeys, and I will run to the man of God and return. And he said, Why are you going to him today? It is not the new moon, nor the sabbath. But she said, Peace.

And he saddled the donkey and said to her servant, Come, go, do not hold me back from mounting, because if I say to you, Come, then you shall go, and you shall come to the man of God at Mount Carmel. And he went and came to the man of God at the mountain, and it happened as Elisha saw her coming, and he said to Gehazi his servant, Behold, indeed that Shunammite. Now run to meet her, and you will say, Is it well with you? Is it well with your husband? Is it well with the young man? And she said, It is well. And she came to Elisha on the mountain and seized his feet, and Gehazi drew near to push her away. And Elisha said, Let her alone, because her soul is bitter within her, and the Lord has hidden it from me and from you and has not reported it to me. But she said, Did I not ask for a son from my lord? Did I not say, You will not deceive me?

And Elisha said to Gehazi, Gird up your loins, and take my staff in your hand, and come, because if you find a man you will not bless him, and if a man may bless you you shall not answer to

him, and you shall place my staff upon the face of the child. And the mother of the child said, As the Lord lives and as your soul lives, I will not abandon you, and Elisha arose and went after her. And Gehazi passed through before her and laid the staff upon the face of the child, and there was no voice and there was no hearing, and he returned to meet him and reported to him, saying, The child was not raised.

And Elisha entered into the house, and behold, the child was dead, lying upon his bed. And Elisha entered into the house and shut the door behind the two of them, and prayed to the Lord. And he went up and lay upon the child, and he placed his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he bent over him, and the flesh of the child grew warm. And he returned, and he went in the house from there and from there, and went up and bent down upon the child seven times, and the child opened his eyes. And Elisha cried out to Gehazi, and said, Call this Shunammite, and he called, and she entered to him, and Elisha said, Take your son. And the woman entered, and fell upon his feet, and bowed down to the ground, and took her son, and went out.

And Elisha returned to Gilgal, and the famine was in the land, and the sons of the prophets were sitting before him, and Elisha said to his manservant, Set up the great pot, and boil stew for the sons of the prophets. And he went out into the field to gather herbs, and found a vine in the field, and gathered from it wild gourds until his garment was full, and threw them into the pot

of stew, because they did not know what they were, and served it to the men to eat. And it happened while they were eating from the stew, and behold they cried out, and they said, Death is in the pot, man of God, and they were not able to eat. And he said, Take flour and throw it into the pot, and Elisha said to Gehazi the servant, Pour for the people and let them eat, and there was no longer anything evil in the pot.

And a man came from Baal shalishah and brought to the man of God twenty barley loaves of first fruits and fig cakes, and said, Give to the people and let them eat. And his minister said, What does this amount to before a hundred men? And he said, Give it to the people and let them eat, because the Lord says this: they will eat and have some left over. And they ate and left, according to the word of the Lord.

5

And Naaman, the commander of the army of Syria, was a great man before his lord and highly esteemed, because through him the Lord gave victory to Syria, and the man was mighty in strength, but leprous. And raiding bands went out from Syria, and they captured a young girl from the land of Israel, and she came to be in the service of Naaman's wife. And she said to her mistress, Would that my lord were before the prophet of God in Samaria, then he would cure him from his leprosy. And she entered and reported to her own lord, and said, Thus and thus

spoke the young woman from the land of Israel.

And the king of Syria said to Naaman, Come, enter and I will send a book to the king of Israel, and he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of robes. And he brought the book to the king of Israel, saying, And now when this book comes to you, behold I have sent to you Naaman my slave, and you shall cure him of his leprosy. And it happened that when the king of Israel read the book, he tore his garments and said, Am I God to put to death and make alive, that this man sends to me to cure a man from his leprosy? But know indeed and see that this man is making a pretext against me.

And it happened when Elisha heard that the king of Israel had torn his garments, he sent to the king of Israel, saying, Why did you tear your garments? Let Naaman come to me, and let him know that there is a prophet in Israel.

And Naaman came in a horse and chariot, and stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, Go and wash seven times in the Jordan, and your flesh will return to you and you will be cleansed. And Naaman was angry and went away, and said, Behold, I said to myself, He will certainly come out and stand, and will call upon the name of his God, and will place his hand upon the place, and will remove the leprosy. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? Could I not go and wash in them and be

cleansed? And he turned aside and went away in anger. And his servants drew near and spoke to him, The prophet spoke a great word to you, will you not do it? And because he said to you, wash and be cleansed. And Naaman went down and dipped himself in the Jordan seven times according to the word of Elisha, and his flesh returned as the flesh of a little child, and he was cleansed.

And he returned to Elisha, himself and all his camp, and came and stood before him, and said, Behold, I know that there is no God in all the land, except in Israel, and now take the blessing from your slave. And Elisha said, As the Lord lives, before whom I stand, I will not take it. But he urged him to take it, and he refused. And Naaman said, If not, then let there be given to your servant a load of earth carried by a pair of mules, and you will give me some of the red earth, because your servant will no longer make burnt offerings and sacrifices to other gods, but only to the Lord in this matter. And may the Lord be merciful to your slave when my lord enters into the house of Remman to worship there, and he will lean upon my hand, and I will worship in the house of Remman when he worships in the house of Remman, and may the Lord indeed be merciful to your slave in this matter. And Elisha said to Naaman, Go in peace, and he went away from him to Debratha of the land.

And Gehazi the servant of Elisha said, Behold, my lord spared this Naaman the Syrian, not taking from his hand what he brought. As the Lord lives, I will run after him and take

something from him. And Gehazi pursued after Naaman, and Naaman saw him running after him, and he returned from the chariot to meet him. And he said, Peace. My lord sent me, saying, Behold, now two young men from the mountain of Ephraim, from the sons of the prophets, came to me. Give to them indeed a talent of silver and two changes of robes. And he said, Take two talents of silver, and he took two talents of silver in two bags, and two changes of garments, and gave them upon his two young men, and they took them up before him. And he came into the dark and took them out of their hands, and he placed them in the house, and sent the men away.

And he himself entered and stood by his lord, and Elisha said to him, Where have you been, Gehazi? and Gehazi said, Your servant has not gone anywhere. And Elisha said to him, Did not my heart go with you when the man returned from the chariot to meet you? And now you took the silver, and now you took the garments, and olive groves and vineyards and sheep and oxen and servants and maidservants. And the leprosy of Naaman will cling to you and to your descendants forever, and he went out from his presence leprous as snow.

6

And the sons of the prophets said to Elisha, Behold, indeed the place in which we live before you is too narrow for us. Let us go to the Jordan, and let us each take one beam from there, and let

us make for ourselves a place to dwell there. And he said, Come. And the one said reasonably, Come with your slaves, and he said, I will go. And he went with them, and they came to the Jordan, and they were cutting down the wood. And behold, one was cutting down the beam, and the iron fell into the water, and he cried out, O lord, it is lost! And the man of God said, Where did it fall? And he showed him the place, and he cut wood and threw it there, and the iron floated. And he said, Lift it up for yourself, and he stretched out his hand and took it.

And the king of Syria was warring in Israel, and he planned with his servants, saying, In this certain place I will station my camp. Elisha sent to the king of Israel, saying, Guard against passing by this place, because Syria is hidden there. And the king of Israel sent to the place which Elisha had told him about, and he guarded himself from there not once nor twice.

And the soul of the king of Syria was troubled concerning this word, and he called his servants, and said to them, Will you not tell me who betrays me to the king of Israel? And one of his servants said, Not so, my lord king, because Elisha the prophet in Israel declares to the king of Israel all the words which you speak in the chamber of your bedroom. And he said, Come see where this one is, and I will send and take him, and they reported to him, saying, Behold, he is in Dothaim.

And he sent there horses and chariots and a heavy force, and they came by night and surrounded the city. And the minister of

Elisha rose early and went out, and behold a force surrounding the city, and horse and chariot, and the servant said to him, O lord, what shall we do? And Elisha said, Do not fear, because those with us are more than those with them. And Elisha prayed and said, Lord, open indeed the eyes of the child and let him see. And the Lord opened his eyes and he saw, and behold, the mountain was full of horses and a chariot of fire surrounding Elisha. And they went down toward him, and he prayed to the Lord, and said, Strike this nation with blindness, and he struck them with blindness, according to the word of Elisha. And Elisha said to them, This is not the city and this is not the way. Come after me, and I will lead you to the man whom you seek. And he led them away to Samaria. And it happened as they entered into Samaria, and Elisha said, Open, Lord, their eyes and let them see, and the Lord opened their eyes, and they saw, and behold, they were in the midst of Samaria.

And the king of Israel said to Elisha, when he saw them, Shall I strike them down, my father? And he said, You will not strike them. Do you strike those whom you have taken captive with your sword and your bow? Set loaves and water before them, and let them eat and let them drink, and let them depart to their lord. And he set before them a great feast, and they ate and drank, and he sent them away, and they went to their lord, and the raiding bands of Syria no longer came into the land of Israel.

And it happened after these things that the son of Ader king of Syria gathered all his camp and went up and besieged Samaria.

And a great famine happened in Samaria, and behold they were besieging it until a donkey's head cost fifty pieces of silver, and a fourth of a kab of pigeon dung cost five pieces of silver.

And the king of Israel was passing along the wall, and a woman cried out to him, saying, Save us, my lord king. And he said this, If the Lord does not save you, from where will I save you? Not from the threshing floor or from the winepress? And the king said to her, What is the matter with you? And the woman said, This woman said to me, Give your son and we will eat him today, and we will eat my son tomorrow. And we boiled my son and we ate him, and I said to her on the second day, Give your son and let us eat him, and she hid her son. And it happened that when the king of Israel heard the words of the woman, he tore his garments, and as he was passing along the wall, the people saw the sackcloth upon his flesh underneath. And he said, May God do these things to me and add these things, if the head of Elisha stands upon him today.

And Elisha was sitting in his house, and the elders were sitting with him, and he sent a man before him, before the messenger came to him, and he himself said to the elders, Do you see that this son of a murderer has sent someone to remove my head? Watch, when the messenger comes, shut the door and press him against the door. Is not the sound of his lord's feet behind him? While he was still speaking with them, behold, a messenger came down to him and said, Behold, this evil is from the Lord. Why should I wait for the Lord any longer?

And Elisha said, Hear the word of the Lord. These things the Lord says: As this hour tomorrow, a measure of fine flour for a shekel, and two measures of barley for a shekel, in the gates of Samaria. And the officer upon whose hand the king leaned answered Elisha and said, Behold, even if the Lord makes floodgates in heaven, can this thing be? And Elisha said, Behold, you will see it with your eyes, but you will not eat from it.

And four men were lepers beside the door of the city, and one man said to his neighbor, Why are we sitting here until we die? If we say, Let us enter into the city, the famine is in the city, and we shall die there, and if we sit here, we shall die, and now come, let us fall into the camp of Syria: if they keep us alive, we shall live, and if they put us to death, we shall die. And they rose up in the darkness to enter the camp of Syria, and they came to a part of the camp of Syria, and behold, there was no man there. And the Lord made audible to the camp of Syria a voice of chariot and voice of horse, a voice of great force, and a man said to his brother, Now the king of Israel has hired the kings of the Hittites and the kings of Egypt to come upon us. They rose up and fled in the darkness and abandoned their tents, their horses, and their donkeys in the camp as it was, and they fled for their own souls.

These lepers entered as far as the edge of the camp and went

into one tent and ate and drank and took silver and gold and clothing from there and went and returned from there and entered another tent and took things from there and went and hid them. And a man said to his neighbor, We are not doing right. This day is a day of good news, and we are silent, and we remain until the morning light, and we will find lawlessness. And now come, and let us enter and report to the house of the king.

And they entered and cried out toward the gate of the city, and they reported to them, saying, We entered into the camp of Syria, and behold, there is no man there and no voice of man, except a horse bound and a donkey, and their tents as they are. And the gatekeepers cried out and reported inside to the king's house.

And the king arose at night and said to his servants, I will tell you indeed what Syria has done to us. They knew that we are hungry, and they went out from the camp and hid in the field, saying, They will go out from the city, and we will capture them alive, and we will enter into the city. And one of his servants answered and said, Let them take five of the horses that remain, which were left here; behold, they are like all the multitude of Israel that is perishing, and we will send there and we shall see. And they took two horsemen, and the king of Israel sent them after the king of Syria, saying, Come and see. And they went after them until the Jordan. And behold, all the way was full of garments and vessels which Syria threw in their panic, and the

messengers returned and reported to the king.

And the people went out and plundered the camp of Syria, and a measure of fine flour sold for a shekel, according to the word of the Lord, and two measures of barley for a shekel. And the king appointed the officer on whom the king leaned with his hand at the gate, and the people trampled him in the gate, and he died just as the man of God had spoken, who spoke when the messenger came down to him. And it happened as Elisha spoke to the king, saying, Two measures of barley for a shekel and a measure of fine flour for a shekel, and it will be as the hour tomorrow in the gate of Samaria. And the officer answered Elisha and said, Behold, even if the Lord makes floodgates in heaven, will this thing not happen? And Elisha said, Behold, you will see it with your eyes, but you shall not eat from it. And it happened thus, and the people trampled him in the gate, and he died.

8

And Elisha spoke to the woman whose son he had revived, saying, Arise and come, you and your household, and dwell wherever you may dwell, because the Lord has called a famine upon the land, and indeed it has come upon the land for seven years. And the woman arose, and did according to the word of Elisha, both she and her house, and dwelt in the land of foreigners seven years.

And it happened after the end of the seven years, and the woman returned from the land of foreigners into the city, and came to cry out to the king about her own house and about her fields. And the king was speaking to Gehazi, the servant of Elisha the man of God, saying, Tell me all the great things which Elisha did. And it happened while he was recounting to the king how he had revived a dead son, and behold the woman whose son Elisha had revived was crying out to the king concerning her house and concerning her fields, and Gehazi said, My lord king, this is the woman, and this is her son, whom Elisha revived. And the king asked the woman, and she told him, and the king gave her one eunuch, saying, Restore all her things, and all the produce of the field from the day she left the land until now.

And Elisha came to Damascus, and the son of Ader, king of Syria, became ill, and they reported to him, saying, The man of God has come here. And the king said to Hazael, Take manna in your hand and go to meet the man of God, and inquire of the Lord through him, saying, Will I recover from this illness of mine? And Hazael went to meet him and took provisions in his hand and all the good things of Damascus, a load of forty camels, and came and stood before him and said to Elisha, Your son Ader king of Syria sent me to you to inquire, saying, Will I live from this sickness of mine? And Elisha said, Come, I said you shall surely live, and the Lord showed to me that he shall surely die. He stood before his face and held it there until shame came, and the man of God wept. And Hazael said, Why does my lord weep? And he said, Because I know how many evils you will do to the

sons of Israel: you will set their strongholds on fire, and you will kill their chosen men with the sword, and you will dash their infants to pieces, and you will rip open their pregnant women. And Hazael said, Who is your servant, the dead dog, that he should do this thing? And Elisha said, The Lord has shown me you reigning over Syria. And he went away from Elisha and entered to his lord, and he said to him, What did Elisha say to you? And he said, He said to me, You shall surely live. And it happened the next day that he took the thick cloth and dipped it in the water and threw it around upon his face, and he died, and Hazael reigned instead of him.

In the fifth year of Joram son of Ahab king of Israel, and of Jehoshaphat king of Judah, Joram son of Jehoshaphat king of Judah began to reign. He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. And he went in the way of the kings of Israel as the house of Ahab had done, because the daughter of Ahab was his wife, and he did evil before the Lord. And the Lord was not willing to destroy Judah because of David his servant, as he had said he would give him a lamp and his sons for all time.

In his days Edom rebelled from under the hand of Judah, and they made a king over themselves. And Joram went up into Zior, and all the chariots with him, and it happened that having risen, he struck Edom which had surrounded him, and the rulers of the chariots, and the people fled into their tents. And Edom rebelled from under the hand of Judah until this day, then

Libnah rebelled at that time.

Now the rest of the acts of Joram and all that he did, are they not written in the book of the chronicles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaziah his son reigned instead of him.

In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Joram reigned. Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athaliah, daughter of Omri, king of Israel. And he went in the way of the house of Ahab, and he did evil before the Lord as the house of Ahab. And he went with Joram son of Ahab into war with Hazael king of the foreigners in Ramoth Gilead, and the Syrians struck Joram. And King Joram returned to be healed in Jezreel from the blows which they struck him in Ramoth, when he fought with Hazael king of Syria, and Ahaziah son of Joram went down to see Joram son of Ahab in Jezreel, because he was sick.

9

And Elisha the prophet called one of the sons of the prophets, and said to him, Gird your loins, and take this flask of oil in your hand, and come to Ramoth Gilead. And you will enter there, and you will see there Jehu son of Jehoshaphat son of Nimshi, and

you will enter and raise him up from the midst of his brothers, and you will bring him into the inner chamber. And you shall take the flask of oil, and you shall pour it upon his head, and say, These things says the Lord: I have anointed you king over Israel, and you shall open the door, and you shall flee and not remain. And the young man, the prophet, went into Ramoth Gilead.

And he entered, and behold, the rulers of the force were sitting, and he said, The ruler has a word for you, and Jehu said, For which one of all of us? and he said, For you, O ruler. And he arose and entered into the house, and poured the oil upon his head, and said to him, These things says the Lord God of Israel: I have anointed you king over the people of the Lord, over Israel. And you will destroy the house of Ahab your lord from before you, and you will avenge the blood of my servants the prophets, and the blood of all the servants of the Lord from the hand of Jezebel. and from the hand of the whole house of Ahab, and you will destroy from the house of Ahab every male, both bond and free in Israel. And I will give the house of Ahab as the house of Jeroboam son of Nebat, and as the house of Baasha son of Ahijah. And the dogs will devour Jezebel in the portion of Jezreel, and there is no one to bury her, and he opened the door and fled.

And Jehu went out to his lord's servants, and they said to him, Peace? Why did this madman come to you? And he said to them, You know the man and his babbling. And I said, Unjust! Tell us indeed. And Jehu said to them, Thus and thus he spoke to me,

saying, and he said, These things says the Lord: I have anointed you king over Israel. And having heard, they hastened, and each took his garment and placed it under him upon the bare steps, and they sounded the trumpet and said, Jehu reigns.

And Jehu son of Jehoshaphat son of Nimshi conspired against Joram, and Joram himself was guarding in Ramoth Gilead, and all Israel from the face of Hazael king of Syria. And King Joram returned to be healed in Jezreel from the blows which the Syrians struck him in the fighting with Hazael king of Syria. And Jehu said, If your soul is with me, let no one escape from the city to go and report in Jezreel.

And Jehu rode and went, and came down into Jezreel, because Joram king of Israel was being treated in Jezreel from the arrows which the Arameans had shot him in Ramoth in the war with Hazael king of Syria, because he was able and a man of strength, and Ahaziah king of Judah came down to see Joram. And the watchman went up upon the tower of Jezreel, and saw the dust of Jehu in his coming, and said, I see dust, and Joram said, Take a rider, and send him before them, and let him say, Is it peace? And a rider on horseback went to meet them, and said, Thus says the king, Is it peace? And Jehu said, What have you to do with peace? Turn back and follow me. And the watchman reported, saying, The messenger came to them, and he did not return. And he sent a second horseman, and he came to him and said, Thus says the king, Is it peace? And Jehu said, What have you to do with peace? Turn back and follow me. And the

watchman reported, saying, He came to them and has not turned back, and the driver was driving Jehu son of Nimshi, because the driving was furious. And Joram said, Harness, and they yoked the chariot, and Joram king of Israel went out, and Ahaziah king of Judah, each man in his chariot, and they went out to meet Jehu, and they found him in the portion of Naboth the Jezreelite.

And it happened that when Joram saw Jehu, he said, Is it peace, Jehu? And Jehu said, What peace, while the fornications of Jezebel your mother and her many sorceries continue? And Joram turned his hands and fled, and said to Ahaziah, Treachery, Ahaziah! And Jehu drew his bow, and struck Joram between his arms, and the arrow went out through his heart, and he sank down upon his knees. And he said to Badakar his officer, Throw him in the portion of the field of Naboth the Jezreelite, because I and you remember riding upon pairs after Ahab his father, and the Lord took upon him this oracle, Did I not see the blood of Naboth and the blood of his sons yesterday? says the Lord. I will repay him in this portion, says the Lord. Now then, take him up and throw him in the portion according to the word of the Lord.

And Ahaziah king of Judah saw and fled by way of Beth haggan, and Jehu pursued after him, and said, Strike him also, and they struck him in the chariot at the ascent of Gur, which is by Ibleam, and he fled to Megiddo, and died there. And his servants set him upon the chariot, and they brought him into Jerusalem, and they buried him in his tomb in the city of David.

And in the eleventh year of Joram king of Israel, Ahaziah reigned over Judah.

And Jehu came upon Jezreel, and Jezebel heard, and she painted her eyes, and adorned her head, and looked out through the window. And Jehu was entering the city, and she said, Is it peace, Zambri, the murderer of his lord? And he lifted his face to the window, and he saw her, and said, Who are you? Come down with me, and two eunuchs looked down toward him. And he said, Roll her down, and they rolled her down, and her blood was sprinkled toward the wall and toward the horses, and they trampled her. And he entered and ate and drank, and said, See to this cursed woman and bury her, for she is a king's daughter. And they went to bury her, but they found nothing of her except the skull, the feet, and the palms of the hands. And they returned and reported to him, and he said, This is the word of the Lord which he spoke by the hand of Elijah the Tishbite, saying, In the portion of Jezreel the dogs will devour the flesh of Jezebel. And the corpse of Jezebel will be as dung upon the face of the field in the portion of Jezreel, so that they cannot say, Jezebel.

10

And Ahab had seventy sons in Samaria, and Jehu wrote a letter and sent it to Samaria to the rulers of Samaria, and to the elders, and to the guardians of Ahab, saying, And now when this book

comes to you, and with you are the sons of your lord, and with you are the chariot and the horses and fortified cities and the weapons, And you will see the good and upright one among the sons of your lord, and you will establish him upon the throne of his father, and fight for the house of your lord. And they were greatly afraid, and said, Behold, the two kings did not stand before his face, and how shall we stand? And those over the house and those over the city and the elders and the nurses sent to Jehu, saying, We are your servants, and we will do whatever you say to us. We will not make any man king. We will do what is good in your eyes.

And Jehu wrote to them a second letter, saying, If you are for me, and if you listen to my voice, take the heads of the men, the sons of your lord, and bring them to me by this time tomorrow in Jezreel. And the sons of the king were seventy men; these prominent men of the city were bringing them up. And it happened that when the book came to them, they took the sons of the king and slaughtered them, seventy men, and they placed their heads in baskets and sent them to him in Jezreel. And the messenger came and reported, saying, They brought the heads of the sons of the king, and he said, Put them in two heaps beside the door of the gate until morning. And it happened in the morning that he went out and stood, and said to all the people, You are righteous, behold I conspired against my lord, and I killed him, but who struck all these? See now that not a word of the Lord will fall to the earth which the Lord spoke concerning the house of Ahab, and the Lord has done all that he

spoke through his servant Elijah. And Jehu struck down all those who had been left behind in the house of Ahab in Jezreel, and all his great men, and his acquaintances, and his priests, so that he did not leave a remnant of his.

And he arose and went to Samaria, while he was at Beth Acath of the shepherds on the road. And Jehu found the brothers of Ahaziah king of Judah, and said, Who are you? and they said, We are brothers of Ahaziah, and we have come down to greet the sons of the king and the sons of the queen mother. And he said, Seize them alive, and they slaughtered them at Beth Acath, forty-two men; he did not leave a man of them.

And he went from there and found Jonadab son of Rechab coming to meet him, and blessed him, and said to him, Jehu, Is your heart straight with my heart as my heart is with your heart? And Jonadab said, It is. And Jehu said, And if it is, give your hand. And he gave his hand, and he brought him up to him upon the chariot. And he said to him, Come with me, and see my zeal for the Lord, and he seated him in his chariot.

And he entered into Samaria and struck down all those who had been left behind of Ahab in Samaria until he destroyed him, according to the word of the Lord which he spoke to Elijah. And Jehu gathered all the people and said to them, Ahab served Baal a little, but Jehu will serve him much. And now call to me all the prophets of Baal, all his slaves and his priests; let not a man be missing, because I have a great sacrifice to Baal; every one who

is missing will not live. And Jehu did this in cunning, so that he might destroy the slaves of Baal.

And Jehu said, Sanctify a priestess to Baal, and they proclaimed it. And Jehu sent throughout all Israel, saying, Now let all the worshipers and all his priests and all his prophets come—let no one be left behind, because I am making a great sacrifice.

Whoever is left behind will not live. And all the worshipers of Baal came, and all his priests, and all his prophets. Not a man was left who did not come, and they entered into the house of Baal, and the house of Baal was filled from end to end. And he said to the one over the house of vestments, Bring out garments for all the servants of Baal, and the keeper of the wardrobe brought them out to them. And Jehu and Jonadab son of Rechab entered into the house of Baal, and he said to the slaves of Baal, Search and see if there is with you any of the servants of the Lord, for only the servants of Baal alone should be here. And he entered to offer the sacrifices and the burnt offerings, and Jehu appointed eighty men outside for himself, and said, Any man who escapes from the men whom I bring into your hands, his life shall be for his life.

And it happened that when he finished making the burnt offering, Jehu said to the runners and to the captains, Go in and strike them down; let not a man escape from them. And they struck them down with the edge of the sword, and the runners and the captains threw them out, and they went as far as the city of the house of Baal. And they brought out the pillar of Baal and

burned it. And they tore down the pillars of Baal, and they drove him into dungeons until this day. And Jehu destroyed Baal from Israel.

Except for the sins of Jeroboam son of Nebat who caused Israel to sin, Jehu did not turn away from them, the golden heifers in Bethel and in Dan.

And the Lord said to Jehu, Because you have done well in doing what is right in my eyes, according to all that was in my heart you did to the house of Ahab, sons of the fourth generation will sit for you upon the throne of Israel. And Jehu did not keep walking in the law of the Lord God of Israel with his whole heart, nor did he depart from the sins of Jeroboam who caused Israel to sin. In those days the Lord began to cut down Israel, and Hazael struck them in every territory of Israel, from the Jordan toward the rising of the sun, all the land of Gilead belonging to the Gadites, the Reubenites, and the Manassites, from Aroer which is on the bank of the torrent Arnon, including Gilead and Bashan

And the remaining words of Jehu and all that he did, and all his power, and the conspiracies which he joined, are not these things written upon the book of the words of the days of the kings of Israel? And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned instead of him. And the days which Jehu reigned upon Israel were twenty-eight years in Samaria.

11

And Athaliah the mother of Ahaziah saw that her son had died, and she destroyed all the royal seed. And Jehosheba, daughter of King Joram and sister of Ahaziah, took Joash the son of her brother, and stole him from among the sons of the king who were being put to death, him and his nurse, in the chamber of the beds, and hid him from the face of Athaliah, and he was not put to death. And he was hidden with her in the house of the Lord six years, and Athaliah was reigning upon the earth.

And in the seventh year Jehoiada sent and took the commanders of hundreds of the Carites and of the Guards, and led them to him into the house of the Lord, and made a covenant of the Lord with them, and put them under oath, and Jehoiada showed them the son of the king. And he commanded them, saying, This is the word which you shall do: Let the third part of you enter on the sabbath, And guard the watch of the king's house at the gate, and a third at the gate of the roads, and a third of the gate behind the runners, and guard the watch of the house. And two divisions among you, all who go out on the sabbath, shall keep guard of the house of the Lord for the king. And surround the king on all sides, each man with his weapon in his hand, and whoever enters the ranks shall die, and they shall be with the king when he goes out and when he enters.

And the commanders of hundreds did all that Jehoiada the wise

commanded, and each man took his men, both those coming in on the Sabbath and those going out on the Sabbath, and they came to Jehoiada the priest. And the priest gave to the commanders of hundreds the spears and the shields of King David that were in the house of the Lord. And the runners stood, each man with his weapon in his hand, from the right side of the house to the left side of the house, by the altar and the house, around the king. And he brought out the son of the king, and he gave him the crown and the testimony, and he made him king and anointed him, and they clapped their hands and said, Long live the king.

And Athaliah heard the voice of the people running, and she went to the people in the house of the Lord. And he saw, and behold, the king stood upon the pillar according to the judgment, and the singers and the trumpets were toward the king, and all the people of the earth were rejoicing and blowing trumpets, and Athaliah tore her own garments and cried out, Treason, treason. And Jehoiada the priest commanded the commanders of hundreds, the overseers of the force, and said to them, Bring her out from within the ranks. Whoever follows after her shall be put to death by the sword, because the priest said, Let her not die in the house of the Lord. And they laid hands on her, and they entered by way of the horses entrance of the king's house, and she died there.

And Jehoiada made a covenant between the Lord and the king and the people, that they should be a people to the Lord, and

between the king and the people. And all the people of the earth entered into the house of Baal, and they tore it down, and they shattered his altars and his images thoroughly, and they killed Mattan the priest of Baal before the altars, and the priest placed overseers in the house of the Lord. And he took the commanders of hundreds, and the Chorri, and the Rasim, and all the people of the earth, and they brought down the king from the house of the Lord, and they entered by way of the gate of the runners of the king's house, and they sat him upon the throne of the kings. And all the people of the earth rejoiced, and the city was quiet, and they put Athaliah to death by the sword in the house of the king.

12

Joash was seven years old when he began to reign.

In the seventh year of Jehu, Joash reigned, and he reigned forty years in Jerusalem, and the name of his mother was Zibiah from Beersheba. And Joash did what was right before the Lord all the days which Jehoiada the priest instructed him. Except the high places were not removed, and there the people still sacrificed and burned incense in the high places.

And Joash said to the priests, all the silver of the holy things brought into the house of the Lord, silver of valuation, a man's silver having received valuation, all silver that should arise upon a man's heart to bring into the house of the Lord, Let the

priests take for themselves, each man from his sale, and they will repair the breach of the house wherever a breach is found there.

And it happened in the twenty-third year of King Joash that the priests had not strengthened the repair of the house. And King Joash called Jehoiada the priest and the priests, and said to them, Why have you not maintained the repair of the house? And now do not take silver from your sales, because you shall give it for the repair of the house. And the priests agreed not to take silver from the people, and not to repair the breach of the house. And Jehoiada the priest took one ark and bored a hole in its lid, and placed it beside ammazeibi in the house at the threshold of the house of the Lord, and the priests guarding the threshold put all the silver found in the house of the Lord into it.

When they saw there was much silver in the ark, the king's scribe and the high priest went up, tied it up, and counted the silver found in the house of the Lord. And they gave the prepared silver into the hands of those doing the work of the overseers of the house of the Lord, and they handed it over to the carpenters and to the builders who were working in the house of the Lord. and to the wall builders and to the stonecutters, to acquire wood and quarried stones to repair the breach of the house of the Lord, for all that was expended upon the house to strengthen it. However, there shall not be made for the house of the Lord silver doors, nails, bowls, and trumpets, any golden vessel, or any silver vessel, from the silver brought

into the house of the Lord. because they will give it to those who do the works, and they strengthened the house of the Lord in him. And they did not require an accounting from the men into whose hands they gave the silver to give to those doing the works, because they acted in good faith. Silver concerning sin and silver concerning trespass, whatever was brought into the house of the Lord, became the priests.

Then Hazael king of Syria went up and fought against Gath and captured it, and Hazael set his face to go up against Jerusalem. And Joash king of Judah took all the holy things that Jehoshaphat and Joram and Ahaziah his fathers and kings of Judah had consecrated, and his own holy things, and all the gold found in the treasuries of the house of the Lord and the house of the king, and sent them to Hazael king of Syria, and he went up from Jerusalem.

As for the remaining words of Joash and all that he did, are these things not written in the book of the chronicles of the kings of Judah? And his slaves rose up and bound every bond, and they struck Joash in the house of Millo in Sela. And Jezreel son of Jemoath, and Jezebouth the son of Shomer, his slaves, struck him and he died, and they buried him with his fathers in the city of David, and Amaziah his son reigned instead of him.

In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu reigned in Samaria seventeen years. And he did evil in the eyes of the Lord, and he went after the sins of Jeroboam son of Nebat, who caused Israel to sin, and he did not depart from them.

And the Lord was angry with Israel, and he gave them into the hand of Hazael king of Syria, and into the hand of Ader son of Hazael, all their days. And Jehoahaz entreated the face of the Lord, and the Lord listened to him, because he saw the affliction of Israel, because the king of Syria afflicted them. And the Lord gave salvation to Israel, and they went out from under the hand of Syria, and the sons of Israel sat in their tents as yesterday and the day before. Except they did not depart from the sins of the house of Jeroboam, who caused Israel to sin; in this he went, and indeed the grove stood in Samaria. Because there was not left to Jehoahaz a people, except fifty horsemen and ten chariots and ten thousand foot soldiers, for the king of Syria had destroyed them and made them like dust for trampling.

And the remaining words of Jehoahaz and all that he did and his mighty deeds, are these things not written in the book of the words of the days of the kings of Israel? And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned instead of him.

In the thirty-seventh year of Joash king of Judah, Joash son of Jehoahaz reigned over Israel in Samaria sixteen years. And he

did evil in the eyes of the Lord; he did not turn away from all the sins of Jeroboam son of Nebat, who caused Israel to sin, but walked in them. And the remaining words of Joash and all that he did, and his mighty deeds which he did with Amaziah king of Judah, are not these things written upon the book of the words of the days of the kings of Israel? And Joash slept with his fathers, and Jeroboam sat upon his throne, and he was buried in Samaria with the kings of Israel.

And Elisha became ill with the illness through which he died, and Joash king of Israel came down to him and wept upon his face, and said, Father, father, the chariot of Israel and his horseman. And Elisha said to him, Take a bow and arrows, and he took a bow and arrows for himself. And he said to the king, Place your hand upon the bow, and Joash placed his hand, and Elisha placed his hands upon the hands of the king, And he said, Open the window toward the east, and he opened it. And Elisha said, Shoot, and he shot. And he said, An arrow of the Lord's salvation, and an arrow of salvation in Syria. You will strike Syria in Aphek until its completion. And Elisha said to him, Take bows, and he took them, and he said to the king of Israel, Strike the ground, and the king struck three times and stopped. And the man of God was grieved at him, and said, If you had struck five times or six times, then you would have struck Syria until completion, and now you will strike Syria three times.

And Elisha died, and they buried him, and raiding bands of Moab came into the land at the coming of the year. And it

happened while they were burying the man that they saw the band of raiders, and they threw the man into the tomb of Elisha, and he touched the bones of Elisha, and lived and rose up on his feet.

And Hazael oppressed Israel all the days of Jehoahaz. And the Lord had mercy on them and had compassion on them, and he looked upon them because of his covenant with Abraham and Isaac and Jacob, and the Lord was not willing to destroy them, and he did not cast them away from his face. And Hazael king of Syria died, and his son Ader reigned in his place. And Joash son of Jehoahaz returned and took the cities from the hand of the son of Ader son of Hazael, which he had taken from the hand of Jehoahaz his father in the war. Three times Joash struck him and recovered the cities of Israel.

14

In the second year of Joash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah reigned. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem, and the name of his mother was Joadim from Jerusalem. And he did what was right in the eyes of the Lord, yet not as his father David, for he did according to all that his father Joash had done. Except he did not remove the high places; still the people were sacrificing and burning incense in the high places. And it happened when the kingdom prevailed in

his hand that he struck his slaves who had struck his father. And he did not put to death the sons of those who had struck, as it is written in the book of the laws of Moses, as the Lord commanded, saying, fathers shall not die for sons, and sons shall not die for fathers, but each shall die for his own sins. He struck Edom in Gemeled, ten thousands, and captured the rock in the war, and he called the name of it Jethoel until this day.

Then Amessias sent messengers to Joash son of Jehoahaz son of Jehu king of Israel, saying, Come, let us look upon each other's faces. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle in Lebanon sent to the cedar in Lebanon, saying, Give your daughter to my son as a wife, and the beasts of the field in Lebanon passed through and trampled the thistle. You have struck Idumea, and your heart has lifted you up. Glory yourself while sitting in your house, and why do you quarrel in your wickedness? You will fall, and Judah with you.

And Amaziah did not listen, and Joash king of Israel went up, and he and Amaziah king of Judah met face to face at Beth-shemesh of Judah. And Judah stumbled before Israel, and every man fled to his tent. And Joash king of Israel seized Amaziah son of Joash, son of Ahaziah, in Beth shemesh, and came into Jerusalem, and he tore down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. And he took the gold, and the silver, and all the vessels that were found in the house of the Lord, and in the treasuries of the king's house, and the sons of the intermarriages, and returned to Samaria.

And the remaining words of Joash, all that he did in his power, how he fought with Amaziah king of Judah, are not these things written in the book of the chronicles of the kings of Israel? And Joash slept with his fathers, and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned instead of him.

And Amessias son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel, fifteen years. As for the rest of the acts of Amaziah and all that he did, are they not written in the book of the chronicles of the kings of Judah? And they conspired against him in Jerusalem, and he fled to Lachish, and they sent after him to Lachish, and they put him to death there. And they took him up upon horses, and he was buried in Jerusalem with his fathers in the city of David.

And all the people of Judah took Azariah, and he was a son of sixteen years, and they made him king instead of his father Amaziah. He built Eloth, and returned it to Judah after the king slept with his fathers.

In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Joash reigned over Israel in Samaria forty-one years. And he did evil before the Lord; he did not depart from all the sins of Jeroboam son of Nebat, who caused Israel to sin. He himself restored the boundary of Israel from the entrance of Hamath to the sea of the Arabah, according to the word of the Lord God of Israel which he spoke by the hand of his servant Jonah son of Amittai, the prophet from Gath hepher. Because the

Lord saw the exceedingly bitter humiliation of Israel, with few being afflicted, lacking, and abandoned, and there was no one helping Israel. And the Lord did not speak of blotting out the seed of Israel from under heaven, and he saved them through the hand of Jeroboam son of Joash.

And the remaining words of Jeroboam and all that he did, and his mighty deeds, all that he fought, and all that he returned Damascus and Hamath to Judah in Israel, are not these things written upon the book of the words of the days of the kings of Israel? And Jeroboam slept with his fathers with the kings of Israel, and Zechariah his son reigned instead of him.

15

In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah reigned. He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and his mother's name was Jecholiah from Jerusalem. And he did what was right in the eyes of the Lord, according to all that his father Amessias had done. Except for the high places he did not remove them, still the people were sacrificing and burning incense in the high places.

And the Lord touched the king, and he was leprous until the day of his death, and he reigned in the house of apphusoth, and Jotham the son of the king was over the house judging the

people of the land.

And the remaining words of Azariah and all that he did, are these things not written in the book of the words of the days of the kings of Judah? And Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son reigned instead of him.

In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria six months. And he did evil in the eyes of the Lord as his fathers did, not departing from all the sins of Jeroboam son of Nebat, who caused Israel to sin. And Shallum son of Jabesh conspired against him and struck him at Keblaam and put him to death, and he reigned instead of him. And the remaining words of Zechariah, behold, are written in the book of the chronicles of the kings of Israel. The word of the Lord which he spoke to Jehu, saying, Sons of the fourth generation will sit upon the throne of Israel for you, came to pass.

And Shallum son of Jabesh reigned, and in the thirty-ninth year of Azariah king of Judah, Shallum reigned a month of days in Samaria. And Menahem son of Gad went up from Tirzah, and came into Samaria, and struck Shallum son of Jabesh in Samaria, and put him to death. And the remaining words of Shallum, and his conspiracy by which he conspired, behold they are written in the book of the chronicles of the kings of Israel.

Then Menahem struck Tirzah and all that was in it, and its boundaries from Tirzah, because they did not open to him, and he struck it, and he ripped open those with child in the womb.

In the thirty-ninth year of Azariah king of Judah, Menahem son of Gaddi reigned over Israel in Samaria ten years. And he did evil in the eyes of the Lord; he did not depart from all the sins of Jeroboam son of Nebat, who caused Israel to sin. In his days, Phona king of the Assyrians went up against the land, and Menahem gave to Phua a thousand talents of silver so that his hand might be with him. And Menahem brought out the silver upon Israel, upon every man of strength, to give to the king of the Assyrians fifty shekels per man, and the king of the Assyrians turned back and did not remain there in the land. And the remaining words of Menahem and all that he did, are these not written in the book of the chronicles of the kings of Israel? And Menahem slept with his fathers, and Pekahiah his son reigned instead of him.

In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem reigned over Israel in Samaria two years. And he did evil in the eyes of the Lord; he did not turn away from the sins of Jeroboam son of Nebat, who caused Israel to sin. And Pekah son of Remaliah, his officer, conspired against him and struck him in Samaria before the house of the king with Argob and with Arieah, and with him fifty men from the four hundred, and he killed him and reigned in his place. And the remaining words of Phakeas and all that he did, behold, they are written upon the

book of the words of the days of the kings of Israel.

In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah reigned upon Israel in Samaria twenty years. And he did evil in the eyes of the Lord; he did not depart from all the sins of Jeroboam son of Nebat, who caused Israel to sin. In the days of Pekah king of Israel, Tiglath pileser king of the Assyrians came, and took Ijon and Abel and Beth maachah and Janoah and Kenaz and Hazor and Gilead and Galilee, all the land of Naphtali, and deported them into Assyria. And Hoshea son of Elah gathered a conspiracy against Pekah son of Remaliah, and struck him, and killed him, and reigned instead of him, in the twentieth year of Jotham son of Azariah. Now the rest of the acts of Pekah and all that he did, behold, these are written in the book of the chronicles of the kings of Israel.

In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Azariah, king of Judah, reigned. He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem, and the name of his mother was Jerusha, daughter of Zadok. And he did what was right in the eyes of the Lord, according to all that his father Azariah had done. Except he did not remove the high places; still the people were sacrificing and burning incense in the high places. He himself built the upper gate of the house of the Lord. Are not the remaining words of Jotham and all that he did written in the book of the chronicles of the kings of Judah?

In those days the Lord began to send Rezin king of Syria and Pekah son of Remaliah against Judah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his son reigned instead of him.

16

In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah reigned. Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem, and he did not do what was right in the eyes of the Lord his God faithfully, as his father David had done. And he went in the way of the kings of Israel, and indeed he passed his son through fire, according to the abominations of the nations which the Lord removed from before the sons of Israel. And he was sacrificing and burning incense in the high places, and upon the hills, and under every leafy tree.

Then Raason king of Syria and Pekah son of Remaliah king of Israel went up to Jerusalem for war, and they besieged Ahaz, but they were not able to wage war. In that time Rezin king of Syria returned Elath to Syria, and cast out the Jews from Elath, and the Edomites came into Elath, and dwelt there until this day. And Ahaz sent messengers to Tiglath-pileser king of the Assyrians, saying, I am your slave and your son. Go up and save me from the hand of the king of Syria and from the hand of the king of Israel, who are rising up against me. And Ahaz took the silver

and gold found in the treasuries of the house of the Lord and the house of the king, and sent gifts to the king. And the king of Assyria heard him, and the king of Assyria went up to Damascus and seized it and deported its people, and he put King Rezin to death.

And king Ahaz went into Damascus to meet Tiglath-pileser king of the Assyrians in Damascus, and he saw the altar in Damascus, and king Ahaz sent to Uriah the priest the likeness of the altar and its design and all its workmanship. And Uriah the priest built the altar according to all that king Ahaz sent from Damascus.

The king saw the altar and went up upon it. And he burned incense for his burnt offering, and his sacrifice, and his drink offering, and he poured out the blood of his peace offerings upon the bronze altar. The area before the Lord, and he brought the front of the house of the Lord from between the altar and from between the house of the Lord, and he placed it on the north side of the altar. And King Ahaz commanded Uriah the priest, saying, Upon the great altar offer the morning burnt offering and the evening sacrifice, and the king's burnt offering and his sacrifice, and the burnt offering of all the people, and their sacrifice and their libation, and every blood of burnt offering and every blood of sacrifices you shall pour out upon it, and the bronze altar will be to me for the morning. And Uriah the priest did according to all that king Ahaz commanded him. And King Ahaz cut down the panels of the bases, and he

removed the basin from them, and he pulled down the sea from the bronze oxen that were under it, and he gave it upon a stone base. And he built the foundation of the seat in the house of the Lord, and he turned back the outside entrance of the king in the house of the Lord because of the king of Assyrians.

Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and was buried in the city of David, and Hezekiah his son reigned instead of him.

17

In the twelfth year of Ahaz king of Judah, Hoshea son of Elah reigned in Samaria over Israel nine years. And he did evil in the eyes of the Lord, but not as the kings of Israel who were before him.

Shalmaneser king of Assyrians went up upon him, and Hoshea became a slave to him, and returned tribute to him. And the king of Assyrians found injustice in Hoshea, because he sent messengers to Zoar king of Egypt, and he did not bring manna to the king of Assyrians in that year, and the king of Assyrians besieged him, and bound him in a house of prison. And the king of Assyrians went up throughout all the land, and went up to Samaria, and besieged it for three years.

In the ninth year of Hoshea, the king of the Assyrians captured Samaria, and deported Israel to Assyria, and settled them in Halah and in Habor by the rivers of Gozan, and in the mountains of the Medes. And it happened that the sons of Israel sinned against the Lord their God, who had brought them up from the land of Egypt from under the hand of Pharaoh king of Egypt, and they feared other gods, and they went in the statutes of the nations which the Lord removed from before the sons of Israel, and the kings of Israel did the same, And the sons of Israel clothed themselves with words not according to the Lord their God, and they built for themselves high places in all their cities from the watchtower to the fortified city, And they set up for themselves pillars and groves upon every high hill and under every leafy tree. And they burned incense there in all the high places, as the nations which the Lord drove out from before them, and they made partners and engraved to provoke the Lord to anger. And they served the idols about which the Lord said to them, You shall not do this thing to the Lord.

And the Lord testified in Israel and in Judah and by the hand of all his prophets, every seer, saying, Turn back from your evil ways, and guard my commandments and my ordinances and all the law which I commanded to your fathers, as many things as I sent to them by the hand of my servants the prophets. And they did not listen, and they stiffened their neck more than their fathers. And they did not keep his testimonies, as many as he testified to them, and they went after vain things and became vain, and after the nations round about them, which the Lord

commanded them not to do according to these things. They forsook the commandments of the Lord their God, and they made for themselves a molten image of two heifers, and they made groves, and they worshiped all the host of heaven, and they served Baal. And they passed their sons and their daughters through fire, and practiced divinations, and augured, and sold themselves to do evil in the eyes of the Lord to provoke him.

And the Lord was exceedingly angry with Israel, and he removed them from his face, and there was not left except the tribe of Judah alone. Indeed, Judah did not keep the commandments of the Lord their God, and they followed the ordinances of Israel which they had made, and they rejected the Lord.

And the Lord was angry with all the seed of Israel, and he shook them and gave them into the hand of plunderers, until he cast them away from his face. Because Israel was separated from the house of David, and they made Jeroboam son of Nebat king, and Jeroboam drove Israel away from following the Lord, and he caused them to sin a great sin. And the sons of Israel went in all the sin of Jeroboam which he made; they did not depart from it. Until the Lord removed Israel from his presence, as the Lord spoke through all his servants the prophets, and Israel was exiled from his land to Assyria until this day.

And the king of Assyrians led people from Babylon, from Cuthah, from Aiah, and from Hamath, and Sepharvaim, and

they were settled in the cities of Samaria instead of the sons of Israel, and they inherited Samaria, and they were settled in its cities. And it happened at the beginning of their settlement that they did not fear the Lord, and the Lord sent lions among them, and the lions were killing among them. And they said to the king of Assyrians, saying, The nations which you exiled and resettled in the cities of Samaria did not know the judgment of the God of the earth, and he sent the lions against them, and behold, they are killing them, because they do not know the judgment of the God of the earth. And the king of Assyrians commanded, saying, Bring someone from there, and let them go and dwell there, and let them enlighten them in the judgment of the God of the earth. And they brought one of the priests whom they had deported from Samaria, and he settled in Bethel and was teaching them how they should fear the Lord.

And the nations were making their own gods, and they placed them in the house of the high places which the Samaritans had made, each nation in their cities in which they dwelt. And the men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Hivites made Eblazer and Tharthak, and the Sepharvites burned their sons in fire to Adramelech and Anemmelech, gods of Sepharvaim. And they were fearing the Lord, and they settled their abominations in the houses of the high places which they made in Samaria, nation by nation in the city in which they dwelt, and they were fearing the Lord, and they made for themselves priests of the high places, and they made for

themselves a house of the high places. And they feared the Lord, and they served their gods according to the judgment of the nations from where they had deported them.

Until this day they were doing according to their judgment, they fear, and they do according to their ordinances, and according to their judgment, and according to the law, and according to the commandment which the Lord commanded to the sons of Jacob, whose name he made Israel. And the Lord made a covenant with them, and commanded them, saying, you shall not fear other gods, and you shall not worship them, and you shall not serve them, and you shall not sacrifice to them, Because it is the Lord who brought you up out of the land of Egypt with great strength and with a mighty arm, him you shall fear, and him you shall worship, and to him you shall sacrifice. The ordinances and the judgments and the law and the commandments, which he wrote for you to do, keep all the days, and you shall not fear other gods. And you shall not forget the covenant that was made with you, and you shall not fear other gods, But you shall fear the Lord your God, and he will deliver you from all your enemies.

And you will no longer hear about their judgment, which they themselves carry out. And these nations were fearing the Lord and were serving their carved images, and indeed their sons and grandsons, as their fathers did, do until this day.

And it happened in the third year of Hoshea son of Elah king of Israel that Hezekiah son of Ahaz king of Judah reigned. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem, and the name of his mother was Abou, daughter of Zechariah. And he did what was right in the eyes of the Lord according to all that David his father did. He himself removed the high places, shattered the pillars, destroyed the groves, and the bronze serpent which Moses had made, because until those days the sons of Israel were burning incense to it, and he called it Nehushtan. In the Lord God of Israel he hoped, and after him there was not one like him among the kings of Judah, nor among those who were before him. And he clung to the Lord, not departing from him, and he kept his commandments that he commanded Moses.

And the Lord was with him, and in all that he did, he prospered, and he rebelled against the king of the Assyrians, and did not serve him. He struck the foreigners as far as Gaza and as far as its border, from the watchtower to the fortified city.

And it happened in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of the Assyrians went up against Samaria and besieged it, And he seized it at the end of three years in the sixth year of Hezekiah, which was the ninth year of Hoshea king of

Israel, and Samaria was captured. And the king of the Assyrians deported Samaria into Assyria, and placed them in Halah and in Habor by the river Gozan and in the mountains of the Medes. Because they did not hear the voice of the Lord their God, and they transgressed his covenant—all that Moses the slave of the Lord commanded—and they did not hear and they did not do.

And in the fourteenth year of King Hezekiah, Sennacherib king of the Assyrians went up against the fortified cities of Judah, and seized them. And Hezekiah king of Judah sent messengers to the king of Assyrians into Lachish, saying, I have sinned, turn away from me, whatever you may impose upon me, I will bear, and the king of Assyrians placed upon Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold. And Hezekiah gave all the silver found in the house of the Lord and in the treasuries of the king's house. In that time Hezekiah cut off the doors of the temple and the fastened things which Hezekiah the king of Judah had overlaid with gold, and he gave them to the king of the Assyrians.

And the king of Assyria sent the Tartan and the Raphis and the Rabshakeh from Lachish to King Hezekiah with a heavy force against Jerusalem, and they went up and came to Jerusalem, and they stood at the aqueduct of the upper pool, which is on the road to the fuller's field. And they cried out to Hezekiah, and Eliakim son of Hilkiyah the steward, and Shebna the scribe, and Joash the son of Shaphat the recorder came to him.

And Rabshakeh said to them, Say to Hezekiah, these things says the king, the great king of Assyrians: What is this confidence in which you have trusted? You said that counsel and power for war are nothing except words of the lips; now therefore, trusting in whom have you rejected me? Now behold, you have trusted yourself upon this broken reed rod, upon Egypt; any man who leans upon it, it will enter into his hand and pierce it. Thus is Pharaoh king of Egypt to all those trusting upon him. And because you said to me, We have trusted in the Lord God, did not this same Hezekiah remove his high places and his altars, and say to Judah and Jerusalem, You shall worship before this altar in Jerusalem? And now make a bargain with my lord the king of Assyrians, and I will give you two thousand horses, if you are able to provide riders for them. And how will you turn away the face of one toparch of the least of my lord's slaves? And you have trusted in Egypt for chariots and horsemen. And now have we not gone up against this place without the Lord to destroy it? The Lord said to me, go up against this land and destroy it.

And Eliakim son of Hilkiah and Shebna and Joash said to Rabshakeh, Speak to your servants in Aramaic, because we understand it, and do not speak with us in Hebrew. And why do you speak in the ears of the people who are upon the wall? And Rabshakeh said to them, Has my lord sent me to speak these words to your lord and to you? Has he not sent me to the men sitting on the wall, who will eat their own dung and drink their own urine together with you?

And Rabshakeh stood and cried out in a great voice in Hebrew, and spoke and said, Hear the words of the great king of Assyria. Thus says the king: Let not Hezekiah lift you up with words, for he will not be able to deliver you out of his hand. And do not let Hezekiah cause you to hope in the Lord, saying, The Lord will surely deliver us; this city will not be delivered into the hand of the king of the Assyrians. Do not listen to Hezekiah, because the king of Assyrians says these things: make a blessing with me and come out to me, and each man will drink from his vine and each man will eat from his fig tree and drink water from his pit. until I come and take you into a land like your land, a land of grain and wine and bread and vineyards, a land of olive oil and honey, and you will live and not die, and do not listen to Hezekiah, because he deceives you, saying, The Lord will deliver you. Did not the gods of the nations each rescue his own land from the hand of the king of the Assyrians? Where is the god of Hamath and Arpad? Where is the god of Sepharvaim, Ana, and Ava, that they delivered Samaria out of my hand? Who among all the gods of the lands has delivered their lands out of my hand, that the Lord will deliver Jerusalem out of my hand?

And they were silent and did not answer him a word, because the king's commandment was, You shall not answer him. And Eliakim son of Hilkiah the steward, and Shebna the scribe, and Joash son of Shaphat the recorder entered to Hezekiah, having torn their garments, and they reported to him the words of Rabshakeh.

19

And it happened when King Hezekiah heard, he tore his garments and put on sackcloth and entered into the house of the Lord. And he sent Eliakim the steward, and Shebna the scribe, and the elders of the priests clothed in sackcloth, to Isaiah the prophet, son of Amoz. And I said to him, These things says Hezekiah: This day is a day of affliction and rebuke and provocation, because the sons have come to the point of birth pains, and there is no strength for the one giving birth. If the Lord your God will somehow hear all the words of Rabshakeh, whom the king of Assyrians his lord sent him to reproach the living God, and to blaspheme in words which the Lord your God heard, and you will take up prayer concerning the remnant being found.

And the servants of the king Hezekiah came to Isaiah. And Isaiah said to them, You will say these things to your lord, the Lord says these things: Do not fear the words which you heard, which the young men of the king of Assyrians blasphemed. Behold, I give a spirit in him, and he will hear a message, and he will turn back into his land, and I will cast him down by the sword in his land.

And Rabshakeh returned and found the king of Assyrians waging war against Libnah, because he heard that he had departed from Lachish. And he heard concerning Tirhakah king

of Ethiopians, saying, Behold, he went out to wage war with you, and he returned and sent messengers to Hezekiah, saying Let not your God in whom you have trusted deceive you, saying, Jerusalem will not be delivered into the hands of the king of the Assyrians. Behold, you have heard all that the kings of Assyria did to all the lands to destroy them, and will you be delivered? Did the gods of the nations deliver them, whom my fathers destroyed: Gozan, and Haran, and Raphis, and the sons of Eden in Thaesthen? Where is the king of Hamath, and the king of Arpad? And where is the king of the city of Sepharvaim, Ana, and Ava?

And Hezekiah took the books from the hand of the messengers and read them, and he went up into the house of the Lord, and Hezekiah spread them out before the Lord. And he said, Lord, the God of Israel, sitting upon the cherubim, you are the God alone in all the kingdoms of the earth; you made the heaven and the earth. Incline your ear, Lord, and hear; open your eyes, Lord, and see; and hear the words of Sennacherib which he sent to reproach the living God. For in truth, Lord, the kings of the Assyrians have laid waste the nations, And they gave their gods to the fire, because they are not gods, but the works of men's hands, wood and stone, and they destroyed them. And now, Lord our God, save us from his hand, and all the kingdoms of the earth will know that you alone are Lord God.

And Isaiah son of Amos sent to Hezekiah, saying, These things says the Lord God of powers, God of Israel: I have heard what

you prayed to me concerning Sennacherib king of the Assyrians. This is the word which the Lord spoke concerning him: the virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head at you. Whom have you reproached, and whom have you blasphemed? And against whom have you raised your voice, and lifted up your eyes on high? Against the Holy One of Israel.

By the hand of your messengers you reproached the Lord, and you said, With the multitude of my chariots I will go up into the height of the mountains, the peaks of Lebanon, and I cut down the magnitude of its cedar, the choice of its cypresses, and I came into the middle of the forest and Carmel. I cooled and they drank foreign waters, and I dried up with the sole of my foot all rivers of the region. I formed it, they gathered it, and it became the pride of colonies of warriors, fortified cities. And those dwelling in them grew weak in hand, were terrified and put to shame, became like grass of the field, or green plant, grass of the roofs, and trampling before one standing. I knew your dwelling and your departure, and your rage against me. Because of your anger against me, and because your raging has gone up in my ears, I will place my hooks in your nostrils and a bridle in your lips, and I will turn you back on the way by which you came.

And this shall be the sign to you: eat spontaneous things this year, and the growing things in the second year, and in the third year sowing and harvest and planting of vineyards, and you shall eat their fruit. And he will give to the survivor of the house

of Judah, the remnant, root below, and will make fruit above. For a remnant will go out from Jerusalem, and one being saved from Mount Zion; the zeal of the Lord of hosts will do this. Not so? Thus says the Lord to the king of Assyrians: He will not enter into this city, and he shall not shoot an arrow there, and no shield shall advance upon it, and he shall not cast a siege mound against it.

By the way he came, by this he will turn back, and into this city he will not enter, says the Lord. And I will defend this city for my sake and for the sake of David my servant.

And it came to pass at night that a messenger of the Lord went out and struck down one hundred eighty-five thousand in the camp of the Assyrians, and when they rose early in the morning, behold, all were dead bodies. And Sennacherib king of the Assyrians departed and went and turned away, and dwelt in Nineveh. And it happened while he was worshipping in the house of Meserach his god, that Adramelech and Sarasar his sons struck him with a sword, and they escaped into the land of Ararat, and Asordan his son reigned in his place.

20

In those days Hezekiah became sick unto death, and Isaiah son of Amos the prophet came to him and said to him, Thus says the Lord: Command your house, for you will die and you will not

live. And Hezekiah turned to the wall and prayed to the Lord, saying Lord, remember indeed how I walked before you in truth and with a full heart, and I did what was good in your eyes, and Hezekiah wept with great weeping.

And Isaiah was in the middle court, and the word of the Lord came to him, saying, Turn back and you will say to Hezekiah the leader of my people, These things says the Lord, the God of David your father: I heard your prayer, I saw your tears. Behold, I will heal you. On the third day you will go up into the house of the Lord. And I will add fifteen years to your days, and I will save you and this city from the hand of the king of the Assyrians, and I will defend this city for my sake and for the sake of David my servant. And he said, Let them take a cake of figs and apply it upon the sore, and he will be healed. And Hezekiah said to Isaiah, What is the sign that the Lord will heal me, and I will go up into the house of the Lord on the third day? And Isaiah said, This is the sign from the Lord that the Lord will do the word which he spoke: the shadow will go ten steps, or if it returns ten steps. And Hezekiah said, It is a light thing for the shadow to go forward ten steps; no, but let the shadow turn back ten steps backward. And Isaiah the prophet cried out to the Lord, and the shadow returned on the steps backward ten steps.

In that time Merodach Baladan, son of Baladan, king of Babylon, sent books and manna to Hezekiah, because he heard that Hezekiah became sick. And Hezekiah rejoiced over them, and he showed them the whole house of treasure, the silver and the

gold, the spices and the good oil, and the house of the vessels, and as much as was found in his treasuries. There was nothing which Hezekiah did not show them in his house and in all his dominion.

And Isaiah the prophet entered to King Hezekiah, and said to him, What did these men speak, and from where have they come to you? And Hezekiah said, They have come to me from a land far away, from Babylon. And he said, What did they see in your house? And he said, They saw everything that is in my house. There was nothing in my house that I did not show them, including what is in my treasuries. And Isaiah said to Hezekiah, Hear the word of the Lord. Behold, days are coming when all that is in your house, and as much as your fathers have stored up until this day, will be taken to Babylon, and nothing will be left, the Lord said. And your sons who will go out from you, whom you will beget, he will take, and they will be eunuchs in the house of the king of Babylon. And Hezekiah said to Isaiah, Good is the word of the Lord which he spoke; let there be peace in my days.

And the remaining words of Hezekiah and all his power and all that he did, the spring and the conduit, and he brought the water into the city, are not these things written in the book of the words of the days of the kings of Judah? And Hezekiah slept with his fathers, and Manasseh his son reigned instead of him.

21

Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem, and his mother's name was Hapsiba. And he did evil in the eyes of the Lord, according to the abominations of the nations which the Lord had driven out before the sons of Israel. And he returned and built the high places which Hezekiah his father had torn down, and he established an altar to Baal, and he made the groves as Ahab king of Israel had made, and he worshipped all the host of heaven, and he served them. And he built an altar in the house of the Lord, as he said, In Jerusalem I will place my name. And he built an altar to all the host of heaven in the two courts of the house of the Lord. And he led his sons through fire, and practiced divination and observed omens, and he made sacred precincts, and multiplied soothsayers to do evil in the eyes of the Lord to provoke him. And he placed the carved image of the grove in the house of which the Lord said to David and to Solomon his son, In this house and in Jerusalem which I chose from all the tribes of Israel I will place my name forever. And I will not again shake the foot of Israel from the earth which I gave to their fathers, if they will keep all that I commanded according to all the commandment which my servant Moses commanded to them. And they did not listen, and Manasseh led them astray to do evil in the eyes of the Lord beyond the nations which the Lord destroyed from before the sons of Israel.

And the Lord spoke by the hand of his servants the prophets, saying, Because of all the evil abominations which Manasseh king of Judah committed, worse than all that the Amorite who was before him did, and because he caused Judah to sin with their idols Thus says the Lord God of Israel: behold, I bring evils upon Jerusalem and Judah, so that both ears of everyone who hears will tingle. And I will stretch out upon Jerusalem the measure of Samaria and the weight of the house of Ahab, and I will wipe out Jerusalem, as the alabaster flask is wiped, being wiped and overturned upon its face. And I will cast away the remnant of my inheritance, and I will deliver them into the hands of their enemies, and they will become plunder and spoil to all their enemies. because of all the evil things they did in my eyes, and they were provoking me to anger from the day I brought out their fathers from Egypt until this day. Moreover, Manasseh poured out very much innocent blood, until he filled Jerusalem from one end to another; besides his sins by which he caused Judah to sin, doing evil in the eyes of the Lord.

And the remaining words of Manasseh and all that he did, and his sin which he sinned, are not these things written in the book of the chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the garden of his house in the garden of Uzzah, and Amos his son reigned instead of him.

Amos was twenty-two years old when he began to reign, and he reigned two years in Jerusalem, and the name of his mother was Meshullam, daughter of Haruz from Jotbah. And he did evil in

the eyes of the Lord as Manasseh, his father, had done. And he went in all the ways which his father went, and he served the idols which his father served, and he worshiped them. And he abandoned the Lord God of his fathers, and did not go in the way of the Lord. And the servants of Amos conspired against him, and they put the king to death in his house. And the people of the land struck down all the conspirators against king Amon, and the people of the land made Josiah his son reign in his place.

And the remaining words of Amos, all that he did, are these not written in the book of the chronicles of the kings of Judah? And they buried him in his tomb in the garden of Uzzah, and Josiah his son reigned instead of him.

22

Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem, and the name of his mother was Jedidah, daughter of Edeia from Basuroth. And he did what was right in the eyes of the Lord, and he went in all the way of David his father; he did not turn away to the right or to the left.

And it happened in the eighteenth year of King Josiah, in the eighth month, the king sent Shaphan son of Azaliah, son of Meshullam, the scribe of the house of the Lord, saying, Go up to Hilkiah the high priest and seal the silver brought into the house

of the Lord, which those guarding the threshold gathered from the people. And let them give it into the hand of those doing the works who are appointed in the house of the Lord, and he gave it to those doing the works in the house of the Lord to strengthen the repair of the house, to the carpenters and to the builders and to the wall builders, and to acquire wood and hewn stones, to strengthen the repair of the house. However, they did not account to them the silver given to them, because they themselves acted in faith.

And Hilkiyah the high priest said to Shaphan the scribe, I have found the book of the law in the house of the Lord, and Hilkiyah gave the book to Shaphan, and he read it. And he entered the house of the Lord toward the king, and brought back word to the king, and said, Your servants have melted down the silver found in the house of the Lord, and they have given it into the hand of those doing the works appointed in the house of the Lord. And Shaphan the scribe said to the king, saying, Hilkiyah the priest gave a book to me, and Shaphan read it before the king. And it happened that when the king heard the words of the book of the law, he tore his own garments. And the king commanded Hilkiyah the priest, and Ahikam son of Shaphan, and Achbor son of Michaiah, and Shaphan the scribe, and Asaiah the king's servant, saying, Come, seek the Lord concerning me, and concerning all the people, and concerning all Judah, and concerning the words of this book that has been found, because the wrath of the Lord kindled against us is great, for our fathers did not hear the words of this book to do according to all that is

written concerning us.

And Hilkiah the priest, and Ahikam, and Achobor, and Shaphan, and Asaiah went to Huldah the prophetess, mother of Shallum son of Tikvah son of Curses the keeper of the garments, and she dwelt in Jerusalem in the Mishneh, and they spoke to her.

And he said to them, These things says the Lord, the God of Israel: Say to the man who sent you to me, Thus says the Lord, behold I am bringing evils upon this place and upon all its inhabitants, all the words of the book which the king of Judah read, Because they forsook me and burned incense to other gods, so that they might provoke me to anger with the works of their hands, my wrath will be kindled in this place and will not be extinguished. And to the king of Judah who sent you to inquire of the Lord, you will say these things to him: these things says the Lord, the God of Israel, the words which you heard, Because your heart was softened and you humbled yourself before me when you heard what I spoke concerning this place and its inhabitants, that they would become a destruction and a curse, and you tore your garments and wept before me, I have indeed heard, says the Lord. Not so, behold I will gather you to your fathers, and you will be gathered into your tomb in peace, and all the evils which I am bringing upon this place will not be seen by your eyes.

And they returned word to the king, and the king sent and gathered to himself all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and every man of Judah and all those dwelling in Jerusalem with him, and the priests and the prophets and all the people from small to great, and he read in their ears all the words of the book of the covenant having been found in the house of the Lord. And the king stood by the pillar and made a covenant before the Lord, to walk after the Lord, to keep his commandments and his testimonies and his ordinances with all his heart and with all his soul, to raise up the words of this covenant, the things written upon this book, and all the people stood in the covenant.

And the king commanded Hilkiah the great priest and the priests of the second order and those guarding the threshold to lead out from the temple of the Lord all the vessels that were made for Baal and for the asherah and for all the host of heaven, and he burned them outside Jerusalem in the fields of Kidron, and he took their dust to Bethel. And he burned the chemarim whom the kings of Judah had appointed, and who burned incense in the high places and in the cities of Judah and around Jerusalem, and those burning incense to Baal and to the sun and to the moon and to the mazzaroth and all the host of heaven.

And he brought out the grove from the house of the Lord outside Jerusalem to the torrent of Kidron, and burned it in the torrent of Kidron, and ground it into dust, and threw its dust into the tomb of the sons of the people. And he destroyed the house of

the kadishim in the house of the Lord, where the women wove kittim for the asherah. And he brought up all the priests from the cities of Judah, and defiled the high places where the priests burned incense there from Geba to Beersheba, and tore down the house of the gates that was beside the door of the gate of Joshua the ruler of the city, on the left side of a man at the gate of the city. Except the priests of the high places did not go up to the altar of the Lord in Jerusalem, but they ate unleavened bread in the midst of their brothers. And he defiled the Topheth in the valley of the son of Hinnom, so that no man could cause his son or his daughter to pass through the fire to Moloch.

And he burned the horses that the kings of Judah had given to the sun at the entrance of the house of the Lord, near the treasury of Nathan the king's eunuch in Pharurim, and he burned the chariot of the sun with fire. And the altars upon the roof of the upper room of Ahaz, which the kings of Judah made, and the altars which Manasseh made in the two courts of the house of the Lord, the king tore down and demolished from there, and threw their dust into the torrent of Kidron. And the house upon the face of Jerusalem, the one on the right of the mountain of Mosath, which Solomon king of Israel built for Astarte the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Moloch the abomination of the sons of Ammon, the king defiled. And he crushed the pillars, and destroyed the groves, and filled their places with the bones of men.

And indeed the high altar in Bethel which Jeroboam son of Nebat made, who caused Israel to sin, and indeed that high altar he pulled down, and he broke its stones and ground them into dust, and he burned the grove. And Josiah turned aside and saw the tombs there in the city, and sent and took the bones out of the tombs, and burned them upon the altar, and defiled it according to the word of the Lord which the man of God spoke when Jeroboam stood at the feast upon the altar, and having turned back he lifted his eyes upon the tomb of the man of God who had spoken these words. And he said, What is that rock which I see? And the men of the city said to him, The man of God who came out from Judah and who invoked these words which he called upon the altar of Bethel. And he said, Let him alone; let no man move his bones, and his bones were rescued with the bones of the prophet who came from Samaria.

And indeed all the houses of the high places in the cities of Samaria, which the kings of Israel made to provoke the Lord to anger, Josiah removed, and he did to them all the works which he had done in Bethel. And he sacrificed all the priests of the high places who were there upon the altars, and burned the bones of men upon them, and returned to Jerusalem.

And the king commanded all the people, saying, Celebrate the passover to the Lord our God, as it is written in the book of this covenant. Because this passover had not happened from the days of the judges who judged Israel, and all the days of the kings of Israel and of the kings of Judah. But in the eighteenth

year of King Josiah, the Passover was kept to the Lord in Jerusalem.

And indeed Josiah removed the wizards, and the soothsayers and the teraphim, and the idols, and all the abominations that had become in the land of Judah and in Jerusalem, so that he might establish the words of the law written upon the book which Hilkiah the priest found in the house of the Lord. Before him there was no king like him who returned to the Lord with his whole heart, and with his whole soul, and with his whole strength according to all the law of Moses, and after him there arose no one like him. Nevertheless, the Lord did not turn away from the fierceness of his great wrath with which he was angry against Judah because of all the provocations with which Manasseh had provoked him. And the Lord said, Indeed I will remove Judah from my face, as I removed Israel, and I will cast away this city which I chose, Jerusalem, and the house of which I said, My name will be there. And the remaining words of Josiah and all that he did, are these things not written in the book of the chronicles of the kings of Judah?

In his days, Pharaoh Necho king of Egypt went up against the king of Assyrians to the river Euphrates, and Josiah went to meet him, and Necho put him to death in Megiddo when he saw him. And his servants brought him up dead from Megiddo, and they brought him into Jerusalem, and they buried him in his tomb, and the people of the earth took Jehoahaz son of Josiah, and they anointed him, and they made him king in place of his

father.

Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem, and the name of his mother was Hamutal, daughter of Jeremiah from Libnah. And he did evil in the eyes of the Lord, according to all that his fathers had done. And Pharaoh Necho removed him in Riblah in the land of Hamath so that he would not reign in Jerusalem, and imposed a penalty upon the land of a hundred talents of silver and a hundred talents of gold. And Pharaoh Necho made Eliakim the son of Josiah king of Judah reign over them in place of Josiah his father, and changed his name to Jehoiakim, and took Jehoahaz and brought him into Egypt, and he died there. And Jehoiakim gave the silver and the gold to Pharaoh, but he assessed the land to give the silver at Pharaoh's command; each man according to his valuation gave the silver and the gold with the people of the land to give to Pharaoh Necho.

Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem, and the name of his mother was Jeldaph, daughter of Phadail from Rhouma. And he did evil in the eyes of the Lord, according to all that his fathers had done.

24

In his days Nebuchadnezzar king of Babylon went up, and

Jehoiakim became his slave three years, and he returned and rebelled against him. And the Lord sent against him the raiders of the Chaldeans, the raiders of Syria, the raiders of Moab, and the raiders of the sons of Ammon, and he sent them out into the land of Judah to prevail according to the word of the Lord, which he spoke through his servants the prophets. Except the anger of the Lord was upon Judah, to turn him away from his face because of the sins of Manasseh, according to all that he did. And indeed the innocent blood he poured out, and filled Jerusalem with innocent blood, and the Lord was not willing to forgive. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

And Jehoiakim slept with his fathers, and Jehoiakim his son reigned instead of him. And the king of Egypt did not go out again from his land, because the king of Babylon took from the torrent of Egypt to the river Euphrates all that belonged to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem, and the name of his mother was Nehushta, daughter of Elnathan, from Jerusalem. And he did evil in the eyes of the Lord, according to all that his father had done.

In that time Nebuchadnezzar king of Babylon went up into Jerusalem, and the city came under siege. And Nebuchadnezzar

king of Babylon entered into the city, and his servants were besieging it. And Jehoiachin king of Judah went out to the king of Babylon, he and his servants, and his mother, and his rulers, and his eunuchs, and the king of Babylon took him in the eighth year of his kingdom. And he brought out from there all the treasures of the house of the Lord, and the treasures of the house of the king, and he destroyed all the golden vessels which Solomon the king of Israel made in the temple of the Lord according to the word of the Lord. And he deported Jerusalem and all the rulers and the mighty in strength as captives, ten thousand having taken captive, and every craftsman and locksmith, and none was left except the poor of the land. And he deported Jehoiachin into Babylon, and the mother of the king, and the wives of the king, and his eunuchs, and the mighty men of the earth he led away into captivity from Jerusalem into Babylon. And all the men of strength, seven thousand, and the carpenter and the locksmith, a thousand, all mighty men making war, the king of Babylon led them into exile to Babylon. And the king of Babylon made Mattaniah his son reign instead of him, and changed his name to Zedekiah.

Zedekiah was a son of twenty-one years when he began to reign, and he reigned eleven years in Jerusalem, and the name of his mother was Hamutal, daughter of Jeremiah. And he did evil before the Lord, according to all that Jehoiakim had done. Because the anger of the Lord was upon Jerusalem and Judah, until he cast them away from his face, and Zedekiah rebelled against the king of Babylon.

And it happened in the ninth year of his kingdom, in the tenth month, Nebuchadnezzar the king of Babylon came, and all his force upon Jerusalem, and encamped upon it, and built a siege wall around it. And the city came under siege until the eleventh year of king Zedekiah, the ninth of the month. The famine prevailed in the city, and there was no bread for the people of the land. And the city was broken, and all the men of war went out by night by way of the gate between the walls, which is by the king's garden, and the Chaldeans were around the city, and he went by way of the Arabah, And the force of the Chaldeans pursued after the king, and they overtook him in Araboth Jericho, and all his force was scattered from him. And they seized the king and brought him to the king of Babylon at Riblah, and he pronounced judgment on him. And he slaughtered the sons of Zedekiah before his eyes, and he blinded the eyes of Zedekiah, and he bound him in fetters, and he led him into Babylon.

And in the fifth month, on the seventh day of the month, in the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan the chief cook, who stood before the king of Babylon, into Jerusalem, And he burned the house of the Lord and the house of the king and all the houses of Jerusalem, and the chief cook burned every house. And the force of the Chaldeans tore down the wall of Jerusalem all around. And the

excess of the people remaining in the city, and those who had fallen who fell to the king of Babylon, and the rest of the multitude, Nebuzaradan the chief cook took away. And the chief cook left some of the poor of the earth as vinedressers and as gardeners.

And the Chaldeans shattered the bronze pillars in the house of the Lord, and the bases, and the bronze sea in the house of the Lord, and they took their bronze into Babylon. And he took the cauldrons, the jacinths, the bowls, the censers, and all the bronze vessels in which they ministered. And the chief cook took the censers, and the golden bowls and the silver bowls. The two pillars, and the one sea, and the bases which Solomon made for the house of the Lord—there was no weighing the bronze of all these vessels. Eighteen cubits was the height of the one pillar, and the bronze basin upon it, and the height of the basin was three cubits, with a base and pomegranates upon the basin all around, all of bronze, and according to these things was the second pillar upon the base.

And the chief cook took Seraiah the first priest, and Zephaniah son of the second rank, and the three guards of the threshold. And out of the city they took one eunuch, who was overseer of the men of war, and five men of those who saw the face of the king who were found in the city, and the scribe of the commander of the forces who mustered the people of the land, and sixty men of the people of the land who were found in the city. And Nebuzaradan the chief cook took them and led them to

the king of Babylon at Riblah. And the king of Babylon struck them and put them to death at Riblah in the land of Hamath, and Judah was carried away from his land.

And the people who had been left behind in the land of Judah, whom Nebuchadnezzar king of Babylon left behind, and he appointed over them Gedaliah son of Ahikam son of Shaphan. And all the commanders of the forces, they and their men, heard that the king of Babylon had appointed Gedaliah, and they came to Gedaliah at Mizpah: Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jezaniah son of the Maacathite, they and their men. And Gedaliah swore to them and to their men, and said to them, Do not fear the presence of the Chaldeans. Settle in the land and serve the king of Babylon, and it will be well with you.

And it happened in the seventh month that Ishmael son of Nethaniah son of Elishama from the seed of the kings came, and ten men with him, and he struck Gedaliah and he died, and the Jews and the Chaldeans who were with him in Mizpah. And all the people arose, from the least to the greatest, and the rulers of the forces, and they entered into Egypt, because they were afraid of the Chaldeans.

And it happened in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh of the month, that Evil-merodach king of Babylon, in the year of his reign, raised the head of Jehoiachin king of Judah,

and he led him out from his prison house. And he spoke kindly with him, and gave his throne above the thrones of the kings who were with him in Babylon. And he changed his prison garments, and he ate bread continually before him all the days of his life. And his provision, a continual provision, was given to him out of the house of the king, a portion for each day, all the days of his life.

Isaiah

1

The vision that Isaiah son of Amos saw, which he saw concerning Judea and concerning Jerusalem, in the reign of Uzziah, and Jotham, and Ahaz, and Hezekiah who reigned over Judea.

Listen, heaven, and give ear, land, because the Lord spoke: I begot sons and raised them, but they rejected me. The ox knew the one having acquired it, and the donkey knew the manger of its lord, but Israel did not know me, and the people did not understand me.

Woe to the sinful nation, a people full of sins, an evil seed, lawless sons; you have forsaken the Lord and you have provoked the Holy One of Israel. Why are you still struck down while adding to your lawlessness? Every head is in pain, and every heart is in grief. From feet to head, there is no wholeness

in him, neither wound, nor bruise, nor inflamed blow; there is no ointment to put on, nor oil, nor bandages. Your land is desolate, your cities are burned with fire, your land before you strangers devour it, and it has been made desolate, overthrown by foreign peoples. The daughter of Zion will be forsaken, like a tent in a vineyard and like a hut in a cucumber field, like a city being besieged. And if the Lord of hosts had not left us a seed, we would have become as Sodom, and we would have been made like Gomorrah.

Hear the word of the Lord, rulers of Sodom; pay attention to the law of God, people of Gomorrah. What is the multitude of your sacrifices to me? says the Lord. I am full of burnt offerings of rams, and the fat of lambs and the blood of bulls and of goats I do not desire. Nor would you come to be seen by me, for who sought out these things from your hands? You shall not continue to trample my court. If you bring fine flour, vain incense, it is an abomination to me, your new moons, and the sabbaths, and the great day I do not tolerate, the fast, and idleness. And my soul hates your new moons and your festivals, you have become a fullness to me, no longer will I release your sins. Whenever you stretch out your hands, I will turn away my eyes from you, and if you make many prayers, I will not listen to you, for your hands are full of blood.

Wash yourselves, become clean, remove the wickedness from your souls before my eyes, cease from your wickedness. Learn to do good, seek judgment, rescue the oppressed, judge for the

orphan, and vindicate the widow.

And come, let us reason together, says the Lord, and if your sins are as crimson, I will make them white as snow, but if they are as scarlet, I will make them white as wool. And if you are willing and listen to me, you shall eat the good things of the earth. If you are not willing, nor listen to me, the sword will devour you, for the mouth of the Lord spoke these things.

How has the faithful city Zion become a prostitute, full of judgment? Righteousness once dwelt in it, but now murderers. Your silver has become base, your wine merchants mix the wine with water. Your rulers are disobedient, partners of thieves, loving gifts, pursuing recompense, not rendering justice to orphans, and not paying attention to the cause of widows.

Therefore the Lord, the Master of hosts, says these things: woe to the mighty of Israel, for my wrath will not cease against the adversaries, and I will execute judgment upon my enemies. And I will bring my hand upon you, and I will refine you with fire into purity, but I will destroy the disobedient, and I will remove all the lawless from you. And I will set your judges as before, and your advisors as in the beginning, and after these things you will be called a city of justice, a faithful metropolis, Zion. For her captivity will be saved with judgment, and with mercy. And the lawless and the sinners will be shattered together, and those who have forsaken the Lord will be destroyed. Because they will be ashamed of their idols which they themselves wished for, and

they were ashamed concerning the gardens which they desired. For they will be as a terebinth having shed its leaves, and as a paradise having no water. And their strength will be as stubble, and their works as sparks, and the lawless ones and the sinners will be burned up together, and there will be no one extinguishing.

2

The word that came to Isaiah son of Amos concerning Judea, and concerning Jerusalem.

That in the last days the mountain of the Lord will be manifest, and the house of God upon the top of the mountains, and it will be exalted above the hills, and all the nations will come to it. And many nations will go, and they will say, Come and let us go up into the mountain of the Lord, and into the house of the God of Jacob, and he will declare to us his way, and we will go in it, for from Zion will go out law, and the word of the Lord from Jerusalem. And he will judge between the nations, and will rebuke many people, and they will beat their swords into plowshares, and their spears into pruning hooks, and nation will not take up sword against nation, and they will not learn war anymore.

And now, house of Jacob, come, let us go to the light of the Lord. For he has ceased his people, the house of Israel, because their

land was filled from the beginning with noises as of the foreigners, and many foreign children were born to them. For their land was filled with silver and gold, and there was no number of their treasures, and the land was filled with horses, and there was no number of their chariots. And the land was filled with abominations of the works of their hands, and they worshiped what their fingers had made. And man bent down, and man was humbled, and I will not release them.

And now enter into the rocks and hide yourselves in the earth from the face of the fear of the Lord and from the glory of his strength, when he rises to shatter the earth. For the eyes of the Lord are lofty, but man is humble, and the height of men will be humbled, and the Lord alone will be exalted in that day.

For the day of the Lord of hosts is upon all the insolent and arrogant, and upon all the high and aloft, and they will be humbled. And upon all the high and lofty cedars of Lebanon, and upon every oak tree of Bashan, and upon every high mountain, and upon every high hill, and upon every high tower, and upon every high wall, and upon every ship of the sea, and upon every beautiful sight of ships. And every man will be humbled, and the arrogance of men will fall, and the Lord alone will be exalted in that day. And they will hide all the handmade things, They brought them into the caves and into the clefts of the rocks and into the holes of the earth, away from the face of the fear of the Lord and from the glory of his strength, when he rises to shatter the earth. For on that day man will cast out his

abominations, the silver and golden ones, which they made to worship idols and bats. to enter into the holes of the solid rock, and into the clefts of the rocks, from the face of the fear of the Lord, and from the glory of his strength, when he rises to shatter the earth.

3

Behold, the master Lord of hosts will indeed take away from Jerusalem and from Judea the strong man and strong woman, the strength of bread and the strength of water. the giant and the strong man, the warrior, the judge, the prophet, the thinker, and the elder the commander of fifty, the wonderful counselor, the wise architect, and the intelligent listener And I will set young men as their rulers, and mockers will rule over them. And the people will fall together, man against man, and man against his neighbor; the child will stumble against the old man, the dishonored against the honored. Because a man will seize upon his brother, or his father's kinsman, saying, You have a garment, become our leader, and let my food be under your care. And answering in that day he will say, I will not be your leader, for there is no bread in my house, nor garment; I will not be leader of this people. Because Jerusalem is abandoned and Judea has fallen, and their tongues are with lawlessness, disobeying the Lord. Because now their glory was humbled, And the shame of their face stood against them, but they reported and made manifest their sin as Sodom, woe to their soul, because they

have devised evil counsel against themselves Having said, Let us bind the just man, because he is troublesome to us, they will therefore eat the produce of their deeds. Woe to the lawless one, for evil will happen to him according to the works of his hands. My people, your agents boast over you, and the demanding ones rule over you; my people, those who bless you lead you astray, and they disturb the path of your feet.

But now the Lord will stand in judgment, and he will set his people in judgment. The Lord himself will come into judgment with the elders of the people and with his rulers. But you, why have you burned my vineyard, and the plunder of the poor is in your houses? Why do you wrong my people and dishonor the face of the poor?

The Lord says these things: because the daughters of Zion were exalted, and they went with high neck and with gestures of the eyes, and in the walking of their feet dragging their tunics at the same time, and flirting with their feet at the same time, And God will humiliate the ruling daughters of Zion, and the Lord will uncover their form. In that day, the Lord will take away the glory of their clothing, the interwoven chains, and the headbands, and the crescents. and the necklace, and the adornment of their face, and the elaborate arrangement of the glorious adornment, and the luxurious ornaments, and the bracelets, and the necklace, and the rings, and the armlets, and the earrings, and the purple-bordered things and the purple-middled things and the coverings in the house, and the

transparent Laconian garments, and the fine linen, and the hyacinth blue items, and scarlet things, and the fine linen interwoven with gold and blue, and summer coverlets. And there will be dust instead of pleasant smell, and you will gird yourself with a rope instead of a belt, and you will have baldness instead of the golden ornament of the head because of your works, and you will gird yourself with sackcloth instead of the purple embroidered tunic. And your most beautiful son whom you love will fall by the sword, and your mighty men will fall by the sword and be humbled. And the tombs of your world will mourn, and you will be left alone, and you will be razed to the earth.

4

And seven women shall take hold of one man, saying, We will eat our own bread and wear our own garments, only let your name be called upon us; take away our reproach.

But on that day God will shine in counsel with glory upon the earth, to exalt and glorify the remnant of Israel. And the remnant in Zion and those left in Jerusalem will be called holy, all who are written into life in Jerusalem. Because the Lord will wash away the filth of the sons and daughters of Zion, and will cleanse the blood from their midst, in a spirit of judgment and a spirit of burning. And it will come, and every place of Mount Zion and all its surrounding area will be overshadowed by a

cloud by day, and as smoke and the light of burning fire by night, and it will be covered with all the glory. And it will be a shadow from burning heat, and a shelter and a hiding place from hardness and rain.

5

I will indeed sing to the beloved a song of my beloved concerning my vineyard. A vineyard came into existence for the beloved on a horn in a fertile place.

And I placed a fence around it, and I palisaded it, and I planted a sorek vine, and I built a tower in its midst, and I dug a winepress in it, and I waited for it to make grapes, and it made thorns. And now you who dwell in Jerusalem, and men of Judah, judge between me and my vineyard. What more will I do to my vineyard that I have not done to it? Because I waited for it to produce grapes, but it produced thorns. Now I will announce to you what I will do to my vineyard: I will remove its fence, and it will become plunder, and I will tear down its wall, and it will become a trampling place. And I will abandon my vineyard, and it will not be pruned, nor will it be dug, and thorns will grow up in it as in wasteland, and I will command the clouds not to rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the man of Judah is his beloved new plant. I waited for it to produce justice, but it produced lawlessness, and not righteousness, but a cry.

Woe to those joining house to house and field to field, approaching so that they might take away something from their neighbor. Will you not dwell alone upon the earth? For these things were heard in the ears of the Lord of hosts: if many houses become wilderness, the great and beautiful ones will be without those dwelling in them. For where ten yokes of oxen work, they will make one jar, and he who sows six artabas will make three measures.

Woe to those waking up in the morning and pursuing strong drink, those remaining until late, for the wine will burn them up. For with lyre and psaltery and drums and flutes they drink wine, but they do not look at the works of the Lord, and they do not understand the works of his hands.

Therefore my people became captive because they did not know the Lord, and a multitude became dead through famine and thirst for water. And Hades enlarged his soul and opened his mouth so as not to cease, and the glorious and the great and the rich and her plagues will go down. And man will be humbled, and man will be dishonored, and the lofty eyes will be humbled. And the Lord of hosts will be exalted in judgment, and the holy God will be glorified in righteousness. And the plundered ones shall be fed as bulls, and lambs will eat the desolate places of those taken away.

Woe to those who draw sins as with a long cord, and lawlessnesses as with the strap of a heifer's yoke, The ones

saying, Let the speed of what he will do approach, so that we may see, and let the counsel of the Holy One of Israel come, so that we may know.

Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter. Woe to those who are intelligent in their own eyes, and knowledgeable in their own sight. Woe to your mighty ones who drink wine, and to the rulers who mix strong drink, Those who justify the ungodly for the sake of gifts, and who take away the justice of the just.

Therefore in the manner that stubble will be burned by charcoal of fire, and will be burned together by a released flame, their root will be as chaff, and their flower will go up as dust, for they did not want the law of the Lord of hosts, but they provoked the oracle of the Holy One of Israel. And the Lord of hosts was angry with wrath upon his people, and he cast his hand upon them and struck them, and the mountains were provoked, and their carcasses became as dung in the midst of the road, and in all these things his wrath did not turn away, but still his hand was high.

Therefore he will raise a signal to the nations that are far away, and will hiss for them from the end of the earth, and behold, they come quickly and swiftly. They will not hunger, nor will they grow weary, nor will they grow drowsy, nor will they lie down, nor will they loosen their belts from their waist, nor will

the thongs of their sandals burst, Whose arrows are sharp, and their bows strung tight, the feet of their horses were reckoned as solid rock, the wheels of their chariots as a storm. They rage like lions, and they stand by like lion cubs, and he will seize, and he will cry out like a wild beast, and he will cast out, and there will be no one delivering them. And he will cry out through them on that day, like the voice of a surging sea, and they will look upon the land, and behold, harsh darkness in their distress.

6

In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and the house was full of his glory. And seraphim were standing around him, six wings to one and six wings to one, and with two they covered their faces, and with two they covered their feet, and with two they flew. And another cried out to the other, and they were saying, Holy, holy, holy is the Lord of hosts, all the earth is full of his glory.

And the lintel was lifted up from the voice which they cried out, and the house was filled with smoke. And I said, O wretched am I, for I am undone, because being a man and having unclean lips, I dwell in the midst of a people having unclean lips, and I have seen the King, the Lord of hosts, with my own eyes. And one of the seraphim was sent to me, and in his hand he had a coal, which he took with tongs from the altar, And he touched my mouth, and said, Behold, this has touched your lips, and will

take away your lawlessnesses, and will thoroughly cleanse your sins.

And I heard the voice of the Lord saying, Whom shall I send, and who will go to this people? And I said, Behold, I am here, send me. And he said, Go and say to this people, You will indeed hear but never understand, and you will indeed see but never perceive. For the heart of this people has been made dull, and with their ears they heard heavily, and their eyes they closed, lest they see with their eyes, and with their ears they should hear, and with their heart they should understand and they should turn back, and I will heal them. And I said, Until when, Lord? And he said, Until cities are desolated from not being inhabited, and houses from there being no people, and the land will be left desolate. And after these things God will distance the men, and those left behind upon the earth will be multiplied. And still upon it is the tenth part, and again it will be given to plunder as a terebinth and as an acorn when it falls out of its pod.

7

And it happened in the days of Ahaz, son of Jotham, son of Uzziah, king of Judah, that Rezin king of Aram and Pekah son of Remaliah king of Israel went up against Jerusalem to make war upon it, but they were not able to besiege it. And it was reported to the house of David, saying, Aram has allied with Ephraim, and

his soul was astonished, and the soul of his people, in the manner that a tree in the forest is shaken by the wind, And the Lord said to Isaiah, Go out to meet Ahaz, you and your son Shear-jashub, at the pool on the upper road of the fuller's field. And you will say to him, Take care to be quiet, and do not fear, nor let your soul be weak because of these two smoking torches of wood, for when my angry wrath comes, I will heal again. And the son of Aram and the son of Remaliah, because they planned evil counsel, We will go up into Judea, and having spoken with them, we will turn them to us, and we will make the son of Tabeel reign over it. Thus says the Lord of hosts, this counsel will not remain, nor will it be, But the head of Aram is Damascus, and the head of Damascus is Rezin. Yet within sixty-five years the kingdom of Ephraim will fail from being a people. And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah, and if you do not believe, you will not understand.

And the Lord spoke again to Ahaz, saying, Ask for yourself a sign from the Lord your God, whether in the depth or in the height. And Ahaz said, I will not ask, nor will I test the Lord. And he said, Hear now, house of David, is it not enough for you to weary men, that you must also weary the Lord? Therefore the Lord himself will give you a sign: behold, the virgin will conceive in her womb and will bear a son, and you will call his name Emmanuel. He will eat butter and honey before he knows to choose evil or to choose the good. Because before the child knows good or evil, disobeys wickednesses to choose the good,

the land which you fear will be left from the face of the two kings.

But God will bring upon you and upon your people and upon your father's house days which have not yet come since the day Ephraim was taken away from Judah—the king of the Assyrians. And it will be in that day the Lord will hiss for the flies which rule over the region of the river of Egypt and for the bee which is in the land of the Assyrians And all will come in the ravines of the land, and in the holes of the rocks, and into the caves, and into every cleft. In that day the Lord will shave with the hired razor from beyond the river of the king of the Assyrians the head and the hairs of the feet, and will remove the beard. And it will be that in that day a man will nourish a heifer and two sheep And it will be from drinking milk most abundantly that everyone left remaining upon the earth shall eat butter and honey.

And it will be in that day, every place where there are a thousand vines worth a thousand shekels will become wasteland and thorns. With arrow and bow they will enter there, because all the land will be wasteland and thorn. And every mountain that has been ploughed will be ploughed, fear will not come there, for it will be from the dry ground and thorn into pasture for sheep and trampling ground for oxen.

And the Lord said to me, Take for yourself a great new scroll, and write on it with a man's stylus concerning the swift plundering of spoils. For he is present, and make faithful men witnesses to me, Uriah and Zechariah son of Berechiah. And I came to the prophetess, and she conceived and bore a son, and the Lord said to me, Call his name, Quickly plunder, swiftly spoil. Because before the child knows to call father or mother, he will take the power of Damascus, and the spoils of Samaria before the king of the Assyrians.

And the Lord continued to speak to me, Because this people does not wish the water of Siloam that goes quietly, but wishes to have Rassin and the son of Remaliah as king over you, Therefore behold, the Lord brings up upon you the water of the river, the strong and abundant one, the king of the Assyrians and his glory, and it will rise upon all your ravines and will go upon every one of your walls. And he will take away from Judea any man who will be able to lift his head or accomplish anything, and his camp will fill the width of your land; God is with us.

Know, O nations, and be defeated; listen, even to the farthest parts of the earth. Though you have grown strong, be defeated; for if you become strong again, you will be defeated again. And whatever counsel you plan, the Lord will scatter, and whatever word you speak, it will not remain among you, because God is with us. Thus says the Lord, With a strong hand they disobey the journey of the way of this people, saying, Lest they say hard, for everything that this people says is hard, but do not fear his fear,

nor be troubled. Sanctify the Lord himself, and he will be your fear. Even if you are trusting in him, he will be a sanctuary to you, and you will not meet him as a stumbling stone, nor as the fall of a rock, but the houses of Jacob are in a snare and sitting in a hollow in Jerusalem. Therefore many will be weak among them, and they will fall and be shattered, and they will approach, and people in safety will be captured. Then those who seal the law of not learning will be manifest.

And he will say, I will wait for the God who has turned away his face from the house of Jacob, and I will be trusting in him. Behold, I and the children which God gave to me, and they will be signs and wonders in the house of Israel from the Lord of hosts, who dwells in Mount Zion.

And if they say to you, Seek the mediums and those who speak from the earth, those who speak emptily, who speak from the belly, will not a nation seek out his God? Why do they seek out the dead concerning the living? For he gave law for help, so that they might not speak as this word, concerning which it is not possible to give gifts concerning it.

And a harsh famine will come upon you, and it will be that when you hunger, you will grieve. And you will speak badly of the ruler and the ancestral customs, and they will look up into heaven above, And they will look down into the land below, and behold narrow difficulty, and darkness, tribulation, and distress, and darkness so that they cannot see, and the one being in

distress will not be perplexed until the time.

This first drink quickly makes the land of Zebulun, the land of Naphtali, and the rest along the coast, and beyond the Jordan, Galilee of the nations.

9

The people going in darkness, see a great light, those dwelling in the land of the shadow of death, light will shine upon you. The majority of the people, whom you brought down in your joy, will rejoice before you, as those rejoicing in harvest, and in the manner of those dividing spoils. Because the yoke lying upon them has been taken away, and the rod upon their neck, for he has scattered the rod of the oppressors, as in the day of Midian. Because every robe gathered by deceit and garment with exchange they will pay off, and they will want as if they had been burned by fire.

Because a child was born to us, a son was given to us, whose beginning came into existence upon his shoulder, and his name is called Messenger of Great Counsel, for I will bring peace upon the rulers and health to him. Great is his rule, and of his peace there is no end, upon the throne of David and his kingdom, to establish it and to uphold it in judgment and in righteousness, from now and forever, the zeal of the Lord of hosts will do these things.

The Lord sent death upon Jacob, and it came upon Israel. And all the people of Ephraim and those dwelling in Samaria will know, saying in their insolence and pride of heart, Bricks have fallen, but come, let us hew stones, and let us cut sycamores and cedars, and let us build for ourselves a tower. And God will dash those rising up upon Mount Zion against him, and will scatter the enemies. Syria from the east, and the Greeks from the west, devouring Israel with their whole mouth—upon all these things the wrath has not turned away, but the hand is still high.

And the people did not turn away until they were struck, and they did not seek the lord. And the Lord removed from Israel head and tail, great and small, in one day—the old man and those who admire faces—this is the beginning. And the prophet teaching lawless things, this is the tail. And those who bless this people will be leading them astray, and they lead them astray so that they may devour them. Therefore the Lord will not rejoice over their young men, and will not have mercy on their orphans and their widows, because all are lawless and wicked, and every mouth speaks unjust things. For all these things the wrath has not turned away, but the hand is still raised high.

And lawlessness will be burned as fire, and as dry grass it shall be consumed by fire, and it will burn in the forest thickets, and all things around the hills will be consumed together. Through the anger of the Lord's wrath the whole land has been burned up, and the people will be like those burned by fire; man will not have mercy on his brother. But he will turn aside to the right,

because he will hunger, and he will eat from the left, and man eating the flesh of his arm will not be filled. For Manasseh will devour Ephraim, and Ephraim Manasseh, because together they will besiege Judah. For all this the anger has not turned away, but his hand is still raised.

10

Woe to those who write wickedness, for in writing, they write wickedness, Those who turn away the judgment of the poor, snatching the judgment of the poor of my people, so that the widow may be plunder to them, and the orphan prey. And what will they do in the day of visitation? For the tribulation will come to you from afar, and to whom will you flee to be helped? And where will you leave your glory, so as not to fall into captivity?

For all this, his anger has not turned away, but his hand is still upraised.

Woe to the Assyrians, the rod of my wrath, and anger is in their hands. I will send my anger into a lawless nation, and I will command my people to make spoils and plunder, and to trample the cities, and to reduce them to dust. He himself has not considered it thus, and his soul has not reasoned thus, but his mind will remove it, and he intends to destroy not a few nations. And if they say to him, You alone are ruler, And he will say, Did I

not take the land above Babylon and Chalane, where the tower was built, and take Arabia and Damascus and Samaria? In the same manner that I took these, I will also take all the offices; wail for the carved images in Jerusalem and in Samaria. For in the manner I did to Samaria and to her handmade things, thus I will do to Jerusalem and to her idols. And it will be when the Lord completes all his doing in Mount Zion and Jerusalem, I will visit judgment upon the great pride of the ruler of the Assyrians and upon the haughty glory of his eyes. For he said, In my strength I will do it, and in the wisdom of my understanding I will remove the boundaries of nations, and I will plunder their strength. And I will shake inhabited cities, and I will seize the whole inhabited world with my hand as a nest, and as eggs left behind I will take away, and there is no one who will escape me, or answer back to me. Will the axe be glorified without the one cutting with it? Or will the saw be exalted without the one pulling it? As if someone might lift up a rod or stick, and not so. But the Lord of hosts will send dishonor upon your honor, and a burning fire will consume your glory. And the light of Israel will become fire, and he will sanctify him in burning fire, and it will consume the material like grass, On that day the mountains, the hills, and the thickets will be extinguished, and it will devour from soul to flesh, and the one fleeing will be as one fleeing from a burning flame. And those left behind from them will be a number, and a child will write them.

And it will be in that day that the remnant of Israel and the saved of Jacob will no longer trust in those who wronged them,

but they will trust in the holy God of Israel in truth. And the remnant of Jacob will be with the mighty God. And if the people of Israel become as the sand of the sea, their remnant will be saved. The Lord is accomplishing and cutting short a word in righteousness, because He will make a shortened word in the whole inhabited world.

Therefore the Lord of hosts says these things: Do not fear, my people who dwell in Zion, from the Assyrians, because he will strike you with a rod, for I bring a blow upon you to see the way of Egypt. For still a little while, and the wrath will cease, but my wrath will be upon their counsel. And God will raise up against them according to the blow of Midian in the place of affliction, and his wrath by the way of the sea into the way toward Egypt. And it will be in that day, his yoke will be taken away from your shoulder, and his fear from you, and the yoke will be destroyed from your shoulders.

For he will come into the city of Ai, and will pass by into Megiddo, and in Michmash he will place his vessels. And he will pass by the ravine, and will come into Angai; fear will seize Ramah, the city of Saul, and it will flee. The daughter of Gallim will listen, Laish will listen in Anathoth. And Madebena was amazed, and those dwelling in Gibber.

Comfort today in the way of remaining; with the hand comfort the mountain, the daughter of Zion, and the hills in Jerusalem.

Behold, the master Lord of hosts will stir up the glorious with strength, and the lofty ones with insolence will be crushed, and the lofty ones will be humbled. And the lofty ones will fall by the sword, and Lebanon with the high places will fall.

11

A rod will go out from the root of Jesse, and a flower will rise from the root. And the spirit of God will rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and piety. The spirit of the fear of God will fill him; he will not judge according to glory, nor will he reprove according to speech. But he will judge the humble with judgment and will reprove the humble of the earth, and will strike the earth with the word of his mouth, and in spirit through his lips will destroy the ungodly. And righteousness will be girded around his waist, and truth will be belted around his sides.

And the wolf will feed together with the lamb, and the leopard will lie down together with the young goat, and the calf and bull and lion at the same time shall be fed, and a little child will lead them. And ox and bear shall be fed together, and their children will be together, and lion will eat straw as ox. And an infant child will place the hand upon the holes of asps and upon the bed of offspring of asps. And they will not do harm, nor will they be able to destroy anyone upon my holy mountain, because the

entire earth was filled with the knowledge of the Lord, as much water covers the seas. And in that day the root of Jesse and the one rising up to rule nations—upon him nations will hope, and his rest will be honor. And it will be on that day that the Lord will again show his hand to be zealous for the remaining remnant of the people which would be left by the Assyrians, and from Egypt, and from Babylonia, and from Ethiopia, and from the Elamites, and from the east, and from Arabia. And he will lift up a sign to the nations, and he will gather the perishing of Israel, and he will gather the scattered of Judah from the four corners of the earth. And the zeal of Ephraim will be taken away, and the enemies of Judah will perish. Ephraim will not be jealous of Judah, and Judah will not afflict Ephraim. And they shall fly in the ships of foreigners, they shall plunder the sea at the same time, and those from the east, and Idumea, and they shall lay their hands first upon Moab, but the sons of Ammon shall be the first to obey.

And the Lord will lay waste the sea of Egypt and will bring his hand upon the river with a violent spirit, and will strike it into seven ravines, so that it may be passed through in sandals. And there will be a passage for my remaining people in Egypt, and it will be for Israel as the day when they went out from the land of Egypt.

And you will say in that day, I bless you, Lord, because you were angry with me, and you turned away your anger, and you had mercy on me. Behold, my God is my savior; I will trust in him and will not fear, because the Lord is my glory and my praise, and he has become my salvation. And draw water with joy from the springs of salvation. And you will say in that day, praise the Lord, shout his name, proclaim his glorious deeds among the nations, remember that his name was exalted. Sing praises to the name of the Lord, because he has done high things; announce these things in all the earth. Rejoice and be glad, you who dwell in Zion, because the Holy One of Israel has been exalted in her midst.

13

The vision which Isaiah son of Amos saw concerning Babylon.

Upon a level mountain lift up a sign, raise your voice to them, beckon with your hand, open up, O rulers. I command, and I summon them, giants come to fulfill my wrath rejoicing together and being insolent. A voice of many nations upon the mountains, like many nations, a voice of kings and nations gathered together, the Lord of hosts has commanded a warlike nation, To come from the earth from afar, from the end of heaven's foundation, the Lord and his warriors, to destroy all the inhabited world.

Wail, for the day of the Lord is near, and crushing from God will come. Therefore every hand will be weakened, and every soul of man will fear. The ambassadors will be troubled, and pains will seize them, as a woman giving birth, and they will suffer together one with another, and they will be astonished, and their faces will change like flame. Behold, for the day of the Lord comes incurable, of wrath and anger, to make the inhabited world a desert and to destroy the sinners from it. For the stars of heaven and Orion and all the host of heaven will not give their light, and it will be darkened at the rising of the sun, and the moon will not give its light. And I will command evils upon the whole inhabited world, and upon the ungodly their sins, and I will destroy the insolence of the lawless, and the insolence of the arrogant I will humble. And the ones left remaining will be honored more than the unrefined gold, and man will be more honored than the stone in Sophir. For heaven will be angry, and the earth will be shaken from its foundations, because of the angry wrath of the Lord of hosts, in the day when his wrath comes upon it. And those who remain will be like a fleeing roe deer and like wandering sheep, and there will be no one gathering them, so that each man will turn back to his own people, and each man will flee to his own land. For whoever is caught will be defeated, and those who are gathered together will fall by the sword. They will dash their children before them, plunder their houses, and take their women.

Behold, I raise up against you the Medes, who do not regard silver, nor do they have need of gold. The arrows of young men

will crush, and they will not pity your children, nor will their eyes spare your children. And Babylon, which is called glorious by the king of the Chaldeans, will be as God destroyed Sodom and Gomorrah, It will not be inhabited for all time, nor will they enter into it through many generations, nor will Arabs pass through it, nor will shepherds rest in it. And beasts will rest there, and the houses will be filled with sound, and sirens will rest there, and demons shall dance there. And onocentaurs will dwell there, and hedgehogs will nest in their houses. He comes quickly and will not delay.

14

And the Lord will have mercy on Jacob, and will still choose Israel, and they will rest upon their land, and the neighbors will be added to them, and will be added to the house of Jacob. And nations will take them and bring them into their place, and they will inherit them and will be multiplied upon the earth as slaves and female slaves, and those who took them captive will be captives, and those who ruled over them will be ruled over.

And it will be in that day that the Lord will give you rest from the pain and your anger, from your harsh slavery which you served to them. And you shall take up this lament upon the king of Babylon: How the exactor has ceased, and the oppressor has ceased!

The Lord crushed the yoke of the sinners, the yoke of the rulers. Having struck a nation in anger with an incurable blow, striking a nation with a blow of anger which was not spared, he rested trusting. All the land cries out with joy. And the wood of Lebanon rejoiced over you, and the cedar of Lebanon: since you have fallen asleep, the one cutting us has not come up. Hades from below became bitter upon meeting you; all the giants who ruled the earth were raised up for you, those who raised all the kings of nations from their thrones. All will answer and say to you, And you were taken, just as we were, but you were counted among us. Your glory went down into hades, your great joy; under you they will spread decay, and worm will be your covering. How has the Morning star, rising in the morning, fallen from heaven? He who sent to all the nations was shattered to the earth. You said in your mind, I will ascend into heaven, I will place my throne above the stars of heaven, I will sit on a high mountain, upon the high mountains toward the north. I will go up above the clouds; I will be like the Most High. But now you will go down into hades and into the foundations of the earth. Those who have seen you will marvel at you, and they will say, This is the man who provoked the earth, who shook kings, The one who made the whole inhabited world a wilderness, and destroyed his cities, did not release those in captivity. All the kings of the nations slept in honor, each man in his own house. You will be thrown in the mountains as an abhorred corpse, with many dead pierced by swords, going down into hades. In the same manner that a garment stained in blood will not be clean, so neither will you be clean, because you destroyed my

land and slew my people. You will not remain for all time, evil seed. Prepare your children to be slaughtered for the sins of their father, so that they may not rise up and inherit the land, and fill the land with wars. And I will rise up against them, says the Lord of hosts, and I will destroy their name, and remnant, and seed, says the Lord. And I will make Babylonia a wilderness for hedgehogs to dwell in, and it will become nothing, and I will make it a pit of mud for destruction.

Thus says the Lord of hosts: as I have said, so it will be, and as I have purposed, so it remains. to destroy the Assyrians upon my earth and upon my mountains, and they will be trampled, and their yoke will be taken away from them, and their glory will be removed from their shoulders. This is the counsel the Lord has planned for the whole world, and this is the upraised hand over all the nations. For what the holy God has planned, who will scatter? And who will turn back his upraised hand?

In the year that King Ahaz died, this word came.

Do not rejoice, all you foreigners, for the yoke of the one striking you was shattered, for from the seed of a serpent will go out offspring of asps, and their offspring will go out flying serpents. And the poor shall be fed through him, and poor people shall rest in peace, and he will destroy your seed in famine, and he will destroy your remnant. Wail, gates of cities, let the disturbed cities cry out, all you foreigners, because smoke comes from the north, and there is nothing. And what will the kings of nations

answer? That the Lord founded Zion, and through him the humble of the people shall be saved. The Word concerning the Moabite.

15

By night the Moabite will perish, for by night the wall of Moab will perish. Be grieved for yourselves, for Dibon will also perish, where your altar is; there you will go up to weep. Upon Nebo of the Moabites, wail; upon every head is baldness, all arms are cut off. In her streets gird yourselves with sackcloth, and lament upon her roofs, and in her streets, all of you wail with weeping. Because Heshbon and Elealeh have cried out, their voice was heard as far as Jahaz; therefore the loins of Moab cry out, her soul will know. The heart of the Moabite cries out in this until Zoar, for she is a three-year-old heifer. But upon the ascent of Luhith, weeping they will go up toward you; by the way of Horonaim she cries out destruction and earthquake. The water of the Nemerim will become a wilderness, and its grass will fail, for there will be no green grass. Not thus is it about to be saved? For I will bring Arabs upon the ravine, and they will take it. For the cry reached the boundary of the Moabite land of Aeglam, and its wailing extended to the well of Elim. But the water of Dimon will be filled with blood, for I will bring Arabs upon Dimon, and I will take away the seed of Moab, and Ariel, and the remnant of Admah.

16

I will send them as creeping things upon the land; is not the mountain of the daughter of Zion a desolate rock? For you will be as a chick deprived of a bird flying up, O daughter of Moab, and then more at Arnon. Deliberate and make shelter for this continual mourning. In midday darkness they flee; they were amazed. Do not be grieved. The exiles of Moab will dwell beside you; they will be a shelter to you from the face of the pursuer, because your alliance was taken away, and the ruler who was trampling perished from the earth. And a throne will be established with mercy, and he will sit upon it with truth in the tent of David, judging and seeking judgment and hastening righteousness.

We heard of the insolence of Moab, the exceedingly insolent one; I have destroyed the arrogance, but your prophecy is not so, not so.

Moab will wail, for in Moabitis all will wail to those dwelling there, but you will meditate on Seth, and you will not be ashamed. The plains of Heshbon will mourn, the vine of Sebama, those who devour the nations, trample her vines until Jazer, you shall not engage, you wander the wilderness, those who had been sent were left behind, for they crossed over toward the sea. Therefore I will weep as Jazer weeps for the vine of Sebama; your trees have been cast down, Heshbon and

Elealeh, because I will trample upon your harvest and upon your vintage, and all will fall. And joy and exultation will be taken away from the vineyards, and in your vineyards they will not rejoice, and they will not tread wine into the vats, for it has ceased. Therefore my belly will resound like a lyre over Moab, and my inward parts you have renewed like a wall. And it will be to your shame, because Moab labored upon the altars and will enter into its handmade things to pray, but will not be able to deliver him.

This is the word the Lord spoke concerning Moab when he spoke. And now I say, in three years of a hired worker the glory of Moab will be dishonored with all its great wealth, and what is left will be few and not honored. THE WORD ACCORDING TO DAMASCUS.

17

Behold, Damascus will be taken away from among the cities and will be reduced to ruin. Abandoned forever, a bed for flocks and rest, and there will be no one pursuing. And there will no longer be a stronghold for Ephraim to take refuge in, and no longer a kingdom in Damascus, and the remaining Syrians—for you are not better than the sons of Israel and their glory. These things says the Lord of hosts. In that day there will be an eclipse of Jacob's glory, and the riches of his glory will be shaken. And it will be as when someone gathers standing harvest and reaps the

seed of the ears of grain, and it will be as when someone gathers an ear of grain in a fertile valley. And stubble should be left in this, or as two or three olives upon the lofty top, or four or five should be left from their branches—these things says the Lord, the God of Israel.

On that day the man will trust in the one who made him, and his eyes will look to the Holy One of Israel. And they shall not trust in the altars, nor in the works of their hands, which their fingers made, and they will not see the trees, nor their abominations.

On that day your cities will be abandoned, in the manner which the Amorites and the Hivites left before the sons of Israel, and they will be desolate. Because you forsook God your savior, and did not remember the Lord your helper, therefore you shall plant an untrustworthy planting, and an untrustworthy seed. On the day you plant, you will wander, but in the morning if you sow, it will flourish into harvest on the day you assign by lot, and as a father of man assigns by lot to his sons.

Woe to the multitude of many nations; as the surging sea, thus you will be troubled, and the back of many nations will resound as water. As much water carries many nations by force, so he will sweep him away and pursue him far off, like chaff of straw winnowing before the wind, and like dust that a storm carries from a wheel.

Toward evening there will be mourning, but before morning it

will be no more; this is the portion of those who have plundered you, and the inheritance of those who have despoiled you.

18

Woe to the land of winged ships, beyond the rivers of Ethiopia, The one sending hostages by sea and papyrus letters upon the water—for swift messengers will go to a nation aloft and to a foreign and difficult people—who is beyond him? A nation unexpected and trampled down, now the rivers of the earth All people, as an inhabited land will be settled, their land will be like a sign lifted from a mountain, audible as the voice of a trumpet. Because the Lord said this to me, there will be safety in my city, like the light of midday's burning heat, and like a cloud of dew on harvest day. Before the harvest, when the flower is finished and the unripe grape blooms bearing unripe grapes, he will remove the small clusters with sickles, and he will remove the tendrils and cut them off. And he will leave it together to the birds of heaven and to the beasts of the earth, and the birds of heaven will be gathered upon them, and all the beasts of the earth will come upon him. In that time, gifts will be brought to the Lord of hosts from an oppressed and afflicted people, and from a great people from now and forever, a nation hoping yet trampled down, which is in a region by a river of its land, to the place where the name of the Lord of hosts is, Mount Zion. Vision of Egypt.

19

Behold, the Lord sits upon a light cloud and will come into Egypt, and the handmade things of Egypt will be shaken before his face, and their heart will be dismayed within them. And Egyptians will be raised up against Egyptians, and a man will fight his brother, and a man his neighbor, city against city, and law against law. And the spirit of the Egyptians will be troubled within them, and I will scatter their counsel, and they will inquire of their gods and their idols and those who speak from the earth and the mediums. And I will deliver Egypt into the hands of men, of harsh lords, and harsh kings will rule over them. Thus says the Lord of hosts. And the Egyptians will drink water from the sea, but the river will fail and will be dried up. And the rivers will perish, and the canals of the river, and every gathering of water will be dried up, and in every marsh of reed and papyrus, And every green bank around the river, and everything sown because of the river will dry up, wind blasted. And the fishermen will groan, and all those throwing hooks into the river will groan, and those throwing nets and the net casters will mourn. And shame will come upon those who work the split flax and those who work the fine linen. And those working them will be in pain, and all those making beer will be grieved, and their souls will toil. And the rulers of Tanis will be fools, the wise counselors of the king—their counsel will become foolish. How will you say to the king, We are sons of wise men, sons of kings from the beginning? Where are your wise men now? Let them

declare to you, and let them say what the Lord of hosts has counseled upon Egypt. The rulers of Tanis failed, and the rulers of Memphis were exalted, and they will lead Egypt astray tribe by tribe. For the Lord mixed for them a spirit of error, and they led Egypt astray in all their works, as the drunk wanders and vomits at the same time. And there will be no work for the Egyptians that will make head and tail, and beginning and end.

But on that day the Egyptians will be as women, in fear and in trembling from the face of the hand of the Lord of hosts, which he will lay upon them. And the land of the Jews will be a terror to the Egyptians; everyone who names it to them will fear because of the counsel which the Lord of hosts has planned against it. In that day there will be five cities in Egypt speaking the Canaanite tongue, and swearing to the name of the Lord of hosts; the one city will be called the city of destruction. On that day there will be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord at its boundary. And it will be a sign forever to the Lord in the land of Egypt, because they will cry out to the Lord because of those afflicting them, and he will send them a man who will save them; by judging he will save them. And the Lord will be known to the Egyptians, and the Egyptians will know the Lord in that day, and they will make sacrifices, and they will vow prayers to the Lord, and they will give them. And the Lord will strike the Egyptians with a plague, and will heal them with healing, and they will turn to the Lord, and he will hear them, and will heal them with healing. On that day there will be a way from Egypt to the Assyrians, and the

Assyrians will enter into Egypt, and the Egyptians will go to the Assyrians, and the Egyptians will serve the Assyrians. In that day Israel will be the third with the Egyptians and with the Assyrians, blessed in the land which the Lord of hosts blessed, saying, Blessed are my people in Egypt, and those in Assyria, and my inheritance, Israel.

20

In the year when Tanathan entered into Azotus, when he was sent by Lamb king of the Assyrians, and fought against Azotus and took it Then the Lord spoke to Isaiah son of Amos, saying, Go and remove the sackcloth from your waist, and take off your sandals from your feet, and do thus, walking naked and barefoot. And the Lord said, In the manner which my servant Isaiah has traveled naked and barefoot three years, three years will be for signs and wonders to the Egyptians and Ethiopians. Because thus the king of Assyria will lead away the captives of Egypt and Ethiopia, young men and old men, naked and unshod, with their shame uncovered, the shame of Egypt. And they will be ashamed, having been defeated, on account of the Ethiopians in whom the Egyptians were trusting, for they were their glory. And those dwelling in this island will say in that day, Behold, we were trusting to flee to them for help, who were not able to be saved from the king of the Assyrians, and how shall we be saved? The Vision of the Wilderness.

21

As a storm might pass through the wilderness, coming from the wilderness, from a fearful land The vision, and a harsh message was reported to me: the one who rejects breaks faith, the lawless one acts lawlessly, the Elamites are upon me, and the ambassadors of the Persians are coming upon me. Now I will groan and comfort myself. Therefore my loins were filled with exhaustion, and pangs seized me like a woman giving birth; I was too distressed to hear, I was too dismayed to see. My heart wanders, and lawlessness baptizes me; my soul has advanced into fear. Prepare the table, eat and drink. The rulers, having risen, prepare your shields. Because the Lord said this to me: Go and set a watchman for yourself, and report whatever you see. And I saw two horsemen riders, and a rider of a donkey, and a rider of a camel, listening with great attention. And call Uriah into the watchtower, the Lord said. I stood continually during the day, and I stood upon the camp the whole night. And behold, he himself comes, a rider of a pair, and answering he said, Fallen, fallen is Babylon, and all her statues and her man-made things were shattered to the ground. Hear, you who remain, and you who are in distress, hear what I heard from the Lord of hosts; the God of Israel has reported to us. The Vision of Idumea.

He calls to me from Seir, Guard the battlements. I guard in the morning and the night; if you seek, then seek, and dwell beside me. You sleep in the forest in the evening, or on the road to

Dedan.

Bring water to meet the thirsty, you who dwell in the land of Teman, meet the fleeing ones with bread. Because of the multitude of the slain, and because of the multitude of the wandering, and because of the multitude of the sword, and because of the multitude of the stretched arrows, and because of the multitude of the fallen in the war. Because the Lord said thus to me: In still a year, as the year of a hired worker, the glory of the sons of Kedar will fail. And the remainder of the arrows of the mighty sons of Kedar will be few, because the Lord God of Israel has spoken. The Word of the Valley of Zion.

22

What happened to you, that you all now went up into vain dwellings? The city was filled with those crying out, your wounded were not wounded by swords, nor were your dead the dead of wars. All your rulers have fled, and the captured are harshly bound, and the mighty among you have fled far away. Because of this I said, Let me go, I will weep bitterly; do not try to comfort me concerning the destruction of the daughter of my people. Because it is a day of confusion and destruction and trampling, and wandering from the Lord of hosts, in the valley of Zion they wander, from the least to the greatest they wander upon the mountains. The Elamites took quivers, with men riding upon horses, and a gathering for battle. And your choice valleys

will be filled with chariots, but the horsemen will block your gates. And they will uncover the gates of Judah, and on that day they will look into the chosen houses of the city, And they will uncover the hidden things of the houses of the citadel of David, and they saw that there are more, and that he turned away the water of the ancient pool into the city. And that they tore down the houses of Jerusalem for fortifications for the city wall. And you made water for yourselves between the two walls within the ancient pool, and you did not look to the one who made it from the beginning, and you did not see the one who created it. And the Lord, the Lord of hosts, called in that day for weeping and mourning, and for shaving and wearing of sackcloth But they themselves made joy and exultation, slaughtering calves and sacrificing sheep, so that they might eat meats and drink wine, saying, Let us eat and let us drink, for tomorrow we die. And these things are revealed in the ears of the Lord of hosts, that this sin will not be forgiven to you until you die.

Thus says the Lord of hosts, go into the treasury chamber to Shebna the treasurer and say to him, What are you doing here and what do you have here? Because you hewed out for yourself here a tomb, and you made for yourself a tomb in a high place, and you carved for yourself a dwelling in the rock? Behold, indeed the Lord of hosts casts out and will destroy man, and will take away your robe and your glorious crown. And he will throw you into a great and immeasurable land, and there you will die, and he will bring your beautiful chariot to dishonor, and the house of your ruler to be trampled. And you will be

deprived of your household management and of your standing. And it will be in that day that I will call my servant Eliakim the son of Hilkiah, And I will clothe him in your robe, and I will give your crown to him according to power, and I will give your stewardship into his hands, and he will be as a father to those dwelling in Jerusalem and to those dwelling in Judah. And I will give the glory of David to him, and he will rule, and there will be no one speaking against him, and I will give to him the key of the house of David upon his shoulder, and he will open, and there will be no one shutting, and he will shut, and there will be no one opening. And I will fasten him as a ruler in a faithful place, and he will be a throne of glory for his father's house. And all the glorious ones in his father's house, from the small to the great, will be trusting upon him, and they will be hanging upon him On that day, the Lord of hosts says these things: the man established in a faithful place will be moved and will be taken away and will fall, and the glory upon him will be destroyed, because the Lord has spoken. The Word of Tyre.

23

Wail, ships of Carthage, because it perished, and they no longer come from the land of the Kittim; it has been brought captive. To whom have the dwellers in the island become similar, migrants from Phoenicia crossing the sea In much water, the seed of changes; as the harvest is being brought in, so are the migrants of the nations. Be ashamed, Sidon, said the sea; the strength of

the sea said, I was not in labor, nor did I give birth, nor did I raise young men, nor did I raise virgins. Whenever it becomes audible to Egypt, pain concerning Tyre will take them. Go away to Carthage, wail, you who dwell on this island. Was not this your arrogance from the beginning, before it was handed over? Who planned these things against Tyre? Is he not weak, or does he lack strength? Her merchants are glorious rulers of the earth.

The Lord of hosts planned to destroy all the insolence of the distinguished, and to dishonor every glorious thing upon the earth. Work your land, for ships no longer come from Carthage. But your hand is no longer strong over the sea, the one provoking kings; the Lord of hosts commanded concerning Canaan to destroy its strength. And they will say, You will no longer continue to insult and wrong the daughter of Sidon, and if you go away to Citium, there will be no rest for you there either. And into the land of the Chaldeans, and this has been made desolate by the Assyrians, because its wall has fallen. Wail, ships of Carthage, because your stronghold has perished.

And it will be in that day, Tyre will be left seventy years, as the time of a king, as the time of a man, and it will be after seventy years, Tyre will be as the song of a prostitute. Take up the lyre and wander through the city, forgotten prostitute; play the lyre well and sing many songs, so that remembrance of you may come about. And it will be after the seventy years, God will make an inspection of Tyre, and again it will be restored to the ancient state, and it will be a trading post for all the kingdoms of

the inhabited world upon the face of the earth. And her trade and her reward will be holy to the Lord; it will not be gathered to them, but to those dwelling before the Lord—all her trade—to eat and to drink and to be satisfied, and for a memorial covenant before the Lord.

24

Behold, the Lord destroys the world and will make it desolate, will uncover its face, and will scatter its inhabitants. And the people will be as the priest, and the servant as the lord, and the attendant as the mistress, the buyer will be as the seller, the lender as the borrower, and the one who owes as the one to whom he owes.

With destruction the earth will be destroyed, and with plunder the earth will be plundered, for the mouth of the Lord spoke these things. The earth mourned, and the inhabited world was destroyed, the lofty ones of the earth mourned. The earth has acted lawlessly because of the inhabitants dwelling in it, because they passed over the law, and they changed the commandments of the eternal covenant. Therefore a curse shall devour the land, because those dwelling in it have sinned; therefore those dwelling in the land will be poor, and few people will be left. The wine will mourn, the vine will mourn, all who rejoice in soul will groan. The joy of drums has ceased, the voice of the lyre has ceased. They were ashamed; they did not drink wine; the strong

drink became bitter to those drinking it. Every city was laid waste; he will shut up the house so that none may enter. Everywhere there are wails concerning the wine, all joy of the earth has ceased, all joy of the earth has gone away. And cities will be left desolate, and abandoned homes will perish.

All these things will be in the land in the midst of the nations, in the manner that if someone glean an olive tree, thus they will glean them, and if the harvest ceases, These will cry out with a shout. But those left behind upon the earth will rejoice together with the glory of the Lord; the water of the sea will be troubled. Therefore the glory of the Lord will be in the islands of the sea, the name of the Lord will be glorious.

Lord, the God of Israel, from the wings of the earth we heard wonders, hope to the godly, and they will say, woe to those who reject, those who reject the law. Fear and pit and snare are upon you who inhabit the earth. And the one fleeing from fear will fall into the pit, and the one coming out of the pit will be caught by the snare, because the windows of heaven were opened, and the foundations of the earth will be shaken. The land will be troubled with disturbance, and the land will be perplexed with difficulty. It inclined as the drunk and reveling one, and the earth will be shaken as a hut, for lawlessness prevailed upon it, and it will fall, and it will not be able to rise.

And God will bring his hand upon the world of heaven, and upon the kings of the earth. And they will gather her

congregation into prison, and they will shut them up into a stronghold; through many generations their visitation will be. And the brick will melt, and the wall will fall, because the Lord will reign from Zion and from Jerusalem, and he will be glorified before the elders.

25

Lord God, I will glorify you, I will praise your name, because you did wonderful things, true ancient counsel, may it be. Because you turned cities into dust, fortified cities whose foundations would not fall, the city of the ungodly shall never be built. Therefore the poor people will bless you, and cities of wronged men will bless you. You became a helper to every humble city, and a shelter to those who have despaired through lack, you will deliver them from wicked men, a shelter for the thirsty, and a spirit for men being wronged.

As fainthearted people thirsting in Zion, from ungodly men to whom you delivered us. And the Lord of hosts will make all the nations drink gladness upon this mountain, drink wine. They will anoint with ointment on this mountain; hand over all these things to the nations, for this counsel is upon all the nations. Death swallowed up having prevailed, and again the Lord God took away every tear from every face, took away the reproach of the people from all the earth, for the mouth of the Lord spoke. And they will say on that day, Behold our God in whom we

hoped, and he will save us, this Lord for whom we waited, and we have rejoiced and we will rejoice in our salvation.

God will give rest upon this mountain, and the Moabites will be trampled down in the manner that they tread the threshing floor with wagons. And he will let go his hands in the same manner that he himself was humbled to destroy, and he will humble his insolence upon which he cast his hands. And he will humble the height of the refuge of the wall, and it will go down to the ground.

26

In that day they will sing this song in the land of Judea: behold, a strong city, and he will make salvation its wall and rampart. Open the gates; let the people who guard righteousness and keep truth enter: taking hold of truth and keeping peace, because hope rests upon you. They hoped in the Lord forever, the great God, the eternal one. You who humbled and brought down the inhabitants in high places; you will overthrow fortified cities and bring them down to the ground. And the feet of the gentle and humble will trample them.

The way of the pious became straight, the way of the pious and prepared. For the way of the Lord is judgment; we have hoped in your name and in the remembrance. With what our soul desires, from the night my spirit rises early toward you, O God,

because your commandments are light upon the earth; learn righteousness, you who dwell upon the earth. For the ungodly has ceased, every one who will not learn righteousness upon the earth, he will not do truth, let the ungodly be taken away, so that he may not see the glory of the Lord. Lord, your arm is high, and they did not know it, but when they know it they will be ashamed; zeal will seize an uneducated people, and now fire will devour your adversaries. Lord our God, give peace to us, for you have given all back to us. Lord our God, possess us; Lord, besides you we know no other; we call upon your name.

The dead will not see life, nor will physicians raise them up; therefore you brought this upon them, and you destroyed them, and you took away every male of them. Add evils to them, Lord; add evils to the glorious of the earth.

Lord, in affliction I remembered you; your discipline came to us in small affliction. And as the woman in labor approaches giving birth and cries out in her labor pain, so we became before your beloved. Through fear of you, Lord, we conceived in the womb, and we were in labor, and we gave birth to a spirit of your salvation, which we did upon the earth. We shall not fall, but all those dwelling upon the earth will fall. The dead will rise up, and those in the tombs will be raised, and those in the earth will rejoice, for the dew from you is healing to them, but the earth of the ungodly will fall. Go my people, enter into your storehouses, shut your door, hide yourself a little while, until the wrath of the Lord passes. Behold, for the Lord brings anger from the holy

place upon those inhabiting the earth, and the earth will uncover its blood and will not cover the slain.

27

In that day God will bring the holy, great, and strong sword upon the fleeing dragon serpent, upon the crooked dragon serpent; he will destroy the dragon. On that day there will be a beautiful vineyard, a desirable thing to sing about. I am a strong city, a city being besieged. In vain I will give it to drink, for it will be taken by night, but by day the wall will fall. There is no one who did not seize it, who will set me to guard stubble in a field? Because of this enemy I have rejected her, therefore the Lord did all things that he commanded, I have been burned The inhabitants will cry out, Let us make peace with him, let us make peace, The coming children of Jacob will sprout, and Israel will blossom, and the inhabited world will be filled with his fruit.

Not as he struck, shall he thus be struck? And as he killed, shall he thus be destroyed? Fighting and reproaching, he will send them away; were you not practicing with the harsh spirit to kill them with a spirit of anger? Therefore the lawlessness of Jacob will be taken away, and this is his blessing: when I take away his sin, when all the stones of the altars are cut down as fine lime, and their trees will not remain, and their idols are cut out, just as a thicket far away. The inhabited flock will be unrestrained,

like a forsaken flock, and will become pasture for a long time, and there flocks will rest. And after a time there will not be in this any green thing because of the drying up. Women coming from the sight, come, for the people is not having understanding. Therefore the one who made them will not have compassion, nor will the one who formed them have mercy.

And it will be in that day that God will fence in from the canal of the river until Rhinocorura, and you shall gather one by one the sons of Israel. And it will be in that day that they shall blow the great trumpet, and those perishing in the land of the Assyrians will come, and those perishing in Egypt, and they will worship the Lord upon the holy mountain in Jerusalem.

28

Woe to the crown of insolence, the hirelings of Ephraim, the flower fallen from glory upon the summit of the fat mountain, those drunk without wine. Behold, the wrath of the Lord is strong and harsh, like hail being borne down with no shelter, carried down by force, like a great multitude of water dragging the land; it will bring rest to the land by the hands. And the crown of insolence will be trampled underfoot, the mercenaries of Ephraim. And the fallen flower of the hope of glory upon the top of the high mountain will be as an early fig, which the one who sees it will desire to swallow before taking it into his hand.

On that day, the Lord of hosts will be the crown of hope, the woven crown of glory, to the remaining people. They will be left by a spirit of judgment for judgment, and by strength that prevents killing. These are filled with wine, for they were led astray because of strong drink; priest and prophet were astonished because of strong drink, they were swallowed up because of wine, they were shaken from drunkenness, they were led astray, that is, an apparition. Then he will accept this counsel, for this counsel is for the sake of greed. To whom have we announced evils, and to whom have we announced a message? The weaned from milk, the separated from the breast. Receive tribulation upon tribulation, hope upon hope, still a little, still a little. Through contempt of lips, through another tongue, they will speak to this people. saying to them, This is the rest for the hungry, and this is the destruction, but they were not willing to hear.

And the oracle of God will be to them tribulation upon tribulation, hope upon hope, still a little, still a little, so that they may go and fall backward, and they will be shattered, and they will be endangered, and they will be captured.

Therefore hear the word of the Lord, you afflicted men and the rulers of this people in Jerusalem, Because you said, We have made a covenant with Hades, and with death we have made agreements; if a storm passes by, it will not come upon us; we have placed our hope in falsehood, and by falsehood we will be covered. Therefore thus says the Lord God, Behold, I lay in the

foundations of Zion a costly, chosen cornerstone, honored, and the one who believes shall not be put to shame.

And I will make judgment into hope, and my mercy into measures, and those trusting in vain in falsehood, because a storm shall not pass by you, lest it also take away your covenant of death, and your hope toward Hades will not remain; if a storm being carried comes upon you, you will be trampled by it. Whenever it passes, it will take you; morning by morning it will pass by during the day, and in the night there will be an evil hope.

Learn to listen while distressed. We are not able to fight, but we are too weak to gather you. Just as the Lord will arise like a mountain of the ungodly and will be in the valley of Gibeon, with wrath he will do his works, a work of bitterness, but he will use his wrath strangely, and his decay is foreign. And you, do not rejoice, nor let your bonds be strong, because I heard from the Lord of hosts of completed and cut short matters which he will do upon all the land.

Listen and hear my voice, pay attention and hear my words. Does the plowman not plow all day, or does he prepare seed before working the land? When he smooths its face, does he not then sow black cumin or cumin, and again sow wheat, and barley, and millet and spelt in your borders? And you shall be instructed by the judgment of your God, and you shall rejoice. For black cumin is not cleansed with harshness, nor will a

wagon wheel roll upon the cumin, but black cumin is beaten with a rod, and the cumin With bread it shall be eaten, for I will not be angry with you forever, nor will the voice of my bitterness trample you. And these wonders went out from the Lord of hosts: take counsel, lift up vain consolation.

29

Woe to Ariel, the city that David fought against. Gather the produce year upon year; you shall eat, for you shall eat with Moab. For I will crush Ariel, and her strength and wealth will be mine. And I will encircle you as David did, and I will cast a palisade about you, and I will place towers around you. And your words will be humbled into the land, and your words will be thrust into the land, and your voice will be as those speaking from the earth, and your voice will be weak toward the ground. And the wealth of the ungodly will be as dust from a wheel, and the multitude of those oppressing you as chaff being carried away, and it will happen in an instant, immediately. From the Lord of hosts, for there will be a visitation with thunder and earthquake and a great voice, a storm being carried along, and a consuming flame of fire. And the wealth of all the nations that made war upon Ariel will be as one dreaming in sleep at night, along with all the soldiers against Jerusalem, and all those gathered against her, and her oppressors. And as those who drink and eat in sleep, and having arisen find the dream vain, and in the manner that one who thirsts dreams he is drinking,

and having risen up still thirsts, but his soul hoped in vain, thus will be the wealth of all the nations who made war upon Mount Zion.

Be loosened and amazed, and be drunk, not from strong drink nor from wine. Because the Lord has given you a spirit of stupor, and will close their eyes, and the eyes of their prophets, and the eyes of their rulers, the ones seeing the hidden things. And all these words will be to you as the words of this sealed book, which if they give it to a man knowing letters, saying, Read these, and he will say, I am not able to read, for it has been sealed. And this book will be given into the hands of a man who does not know letters, and he will say to him, read this, and he will say, I do not know letters.

And the Lord said, this people approaches me with their mouth, and with their lips they honor me, but their heart is far distant from me, and in vain they worship me, teaching commandments of men and teachings. Therefore behold, I will proceed to transform this people, and I will change them, and I will destroy the wisdom of the wise, and I will hide the understanding of the intelligent. Woe to those making counsel deeply, and not through Cyrus; woe to those making counsel in secret, and their works will be in darkness, and they will say, Who has seen us? And who will know us, or what we do? Will you not be considered as the clay of the potter? Will the creation not say to the one who formed it, You did not form me? Or will the work not say to the one who made it, You did not make me wisely? In a little while

Lebanon will be transformed like Mount Carmel, and Carmel will be reckoned as forest And in that day the deaf will hear the words of a book, and the eyes of the blind will see out of darkness and out of mist. And the poor will rejoice through the Lord in gladness, and the despairing of men will be filled with joy. The lawless one has ceased and the arrogant one has perished, and those acting lawlessly have been utterly destroyed in their wickedness. And those who cause men to sin by a word, and they will place a stumbling block for all those who rebuke in the gates, because they turned aside the just man upon unjust things.

Therefore the Lord says these things upon the house of Jacob, whom he set apart from Abraham: Jacob will not now be ashamed, nor will his face now change. But when their children see my works through me, they will sanctify my name, and they will sanctify the Holy One of Jacob, and they will fear the God of Israel. And the wandering in spirit will know understanding, and the grumbling will learn to obey, and the stammering tongues will learn to speak peace.

30

Woe to you rebellious children, says the Lord. You made counsel not through me, and agreements not through my spirit, adding sins upon sins. Those going to descend into Egypt, but they did not consult me to be helped by Pharaoh and to be protected by

the Egyptians. For Pharaoh's shelter will be shame to you, and reproach to those trusting upon Egypt. Because there are wicked messenger leaders in Tanais. In vain they will toil toward a people who will not benefit them for help, but for shame and reproach. The vision of the four-footed animals in the wilderness.

In the affliction and the distress, lion and lion cub, from there and vipers, and offspring of flying asps, they carried upon donkeys and camels their wealth toward a nation that will not benefit them. The Egyptians will benefit you with vain and empty things; tell them that this encouragement of yours is vain.

Now therefore, having sat down, write these things upon a tablet and in a book, because these things will be for a time to come, and until the age. Because the people are disobedient, false sons, who were not willing to hear the law of God, Those who say to the prophets, Do not announce to us, and to those who see visions, Do not speak to us, but speak and announce to us another deception, And turn us back from this way, remove this path from us, and remove the oracle of Israel from us.

Therefore the Holy One of Israel says these things: because you disobeyed these words and hoped upon falsehood, and because you grumbled and became trusting upon this word, Therefore this sin will be to you as a falling wall of a fortified city that has been taken, whose fall is immediately present, And its fall will be like the destruction of an earthen vessel, thin fragments from

a jar, so that you will not find among them a potsherd in which to take fire, or in which to scoop a little water.

Thus says the Lord, the Lord the Holy One of Israel: when you turn back and groan, then you will be saved, and you will know where you were when you trusted in vain things; your strength became vain, and you were not willing to hear. But you said, We will flee upon horses, therefore you will flee, and We will be upon swift riders, therefore swift will be those pursuing you. A thousand will flee because of the voice of one, and many will flee because of the voice of five, until you are left as a mast upon a mountain and as one bearing a signal upon a hill.

And again God waits to have mercy on you, and therefore he will be exalted to have mercy on you, because the Lord your God is judge; blessed are those who remain faithful to him.

Because a holy people will dwell in Zion, and Jerusalem wept with weeping—have mercy on me—he will have mercy on you; when he saw the voice of your cry, he heard you. And the Lord will give you bread of affliction and scant water, and those who lead you astray will no longer come near you, because your eyes will see those who lead you astray And your ears will hear the words of those behind you who have led you astray, saying, This is the way, let us go in it, whether to the right or to the left. And you will defile the silver-plated idols, and you will make the gold-plated ones into thin fragments, and you will scatter them as the water of a woman sitting apart, and you will cast them as

ding. Then there will be rain for the seed of your land, and the bread of the produce of your land will be abundant and rich, and your cattle will graze on that day in a rich and spacious place. Your bulls and the oxen working the land will eat straw made with winnowed barley. And there will be upon every high mountain, and upon every lofty hill, water flowing in that day, when many perish, and when towers fall. And the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold in the day when the Lord will heal the destruction of his people, and he will heal the pain of your wound.

Behold, the name of the Lord comes through time, burning with wrath, with glory the oracle of his lips, an oracle full of anger, and the wrath of his anger shall consume as fire. And his spirit, like water rushing through a valley, will rise up to the neck and will be divided to disturb the nations with vain error, and error will pursue them and seize them before their face. Is it not necessary for you to rejoice continually and to enter into my holy things continually, as if celebrating a feast, and as if rejoicing to enter with flute into the mountain of the Lord toward the God of Israel? And the Lord will make the glory of his voice audible, and will show the anger of his arm with wrath and anger, and consuming flame; he will thunder violently, with water and hail being borne down together by force. For through the voice of the Lord the Assyrians will be defeated by the plague with which he strikes them. And it will be all around him that from where their hope of help was, upon which he himself had trusted, they will fight him with drums and lyre out of

change. For you will be required before days arrive, was it not also prepared for you to reign? A deep ravine, wood lying there, fire and much wood, the wrath of the Lord like a valley burning with divine fire.

31

Woe to those going down into Egypt for help, those trusting upon horses and upon chariots, for they are many, and upon horses a multitude exceedingly, and they were not trusting upon the Holy One of Israel, and they did not seek the Lord. And he himself wisely brought evils upon them, and his word shall not be set aside, and he will rise up against the houses of wicked men, and upon their vain hope. The Egyptian is man and not God, the horses are flesh, and there is no help, but the Lord will bring his hand upon them, and those helping will grow weary, and together all will perish. Because thus the Lord said to me: In the manner that the lion or the cub will cry upon the prey which it took, and will cry out upon it, until the mountains are filled with his voice, and they were defeated, and the multitude were terrified by the anger, thus the Lord of hosts will come down to wage war upon Mount Zion, upon its mountains. As birds flying, thus the Lord of hosts will shield Jerusalem; he will shield, and will deliver, and will preserve, and will save. Turn back, sons of Israel, you who are deliberating deep and lawless counsel. Because on that day the people will deny their handmade things of silver and the handmade things of gold which their hands

made. And Assyria will fall, not by the sword of man, nor will the sword of man devour him, and he will flee, not from the face of the sword, but the young men will be given to defeat. For they shall be enclosed by rock as by a palisade, and they shall be defeated, but the one fleeing will be caught. These things says the Lord: blessed is he who has seed in Zion, and relatives in Jerusalem.

32

Behold, for a righteous king will reign, and rulers will rule with judgment. And the man hiding his words will be hidden as from rushing water, and will appear in Zion as a glorious river flowing in a thirsty land. And they will no longer be trusting in men, but they will give ears to hear. And the heart of the sick will pay attention to hearing, and the stammering tongues will quickly learn to speak peace. And they shall no longer say to the fool to rule, and your assistants shall no longer say, Be silent. For the fool will speak foolish things, and his heart will understand vain things, to complete lawless things, and to speak deception toward the Lord, to scatter hungering souls, and he will make the thirsting souls empty. For the counsel of the wicked will plan lawless things, to destroy the humble with unjust words, and to scatter the words of the humble in judgment. The pious planned wisely, and this counsel remains.

Rich women, arise and hear my voice; daughters in hope, listen

to my words. Make remembrance of the days of the year in pain with hope, the harvest has been spent, it has ceased, it will no longer come. Be amazed and grieve, you who have trusted; take off your clothes, become naked, and gird your loins. And lament, beating upon the breasts, for the desirable field and the produce of the vine. The land of my people, thorn and grass will rise, and from every house joy will be taken away. A rich city, abandoned houses will leave the wealth of the city, desirable houses, and the villages will be caves forever, the joy of wild donkeys, the pastures of shepherds. until the spirit from on high comes upon you, and Carmel will be desolate, and Carmel will be reckoned as a forest And judgment will rest in the wilderness, and righteousness will dwell in Carmel. And the works of justice will be peace, and justice will prevail over rest, and they will have trusted until the age. And his people will dwell in a city of peace, and will dwell trusting, and they will rest with wealth. But if the hail should come down, it will not come upon you, and those dwelling in the thickets will be as trusting as those in the plain. Blessed are those who sow upon every water where the ox and donkey do not tread.

33

Woe to those who cause trouble for you, but no one makes you troubled, and the one rejecting you does not truly reject. Those who act treacherously will be captured and handed over, and as a moth upon a garment, thus they will be defeated.

Lord, have mercy on us, for we have trusted in you; the seed of the disobedient came into destruction, but our salvation in time of affliction. Through the voice of fear the peoples were amazed at your fear, and the nations were scattered.

Now your spoils, both small and great, will be gathered in the manner that someone gathers locusts, and thus they will mock you. Holy is God who dwells on high; Zion was filled with judgment and justice. In law they will be handed over, in treasures is our salvation, there is wisdom and knowledge and piety toward the lord, these are treasures of righteousness.

Behold, indeed in your fear these will fear those whom you feared; they will cry out because of you; messengers will be sent, bitterly weeping, urging peace. For the ways of these will be made desolate, the fear of the nations has ceased, and the covenant toward these is taken away, and you will not reckon them as men. The land mourned, Lebanon was ashamed, Sharon became marshes, Galilee will be visible, and Carmel.

Now I will arise, says the Lord, now I will be glorified, now I will be exalted. Now you will see, now you will feel, the strength of your spirit will be vain, fire will devour you. And nations will be burned down, as a thorn thrown in a field and burned down.

Those from afar will hear what I have done, and those who draw near will know my strength. The lawless ones in Zion departed, trembling will seize the ungodly. Who will declare to

you that fire is burning? Who will declare to you the eternal place?

Going in righteousness, speaking the straight way, hating lawlessness and injustice, shaking off his hands from gifts, stopping his ears so that he does not hear judgments of blood, shutting his eyes so that he does not see injustice, This one will dwell in a high cave of strong rock, bread will be given to him, and his water will be faithful. You will see the King with glory, your eyes will see the land from afar. Our soul shall meditate upon fear: where are the grammarians? Where are the advisers? Where is the one numbering those being nourished? little and great people; whom he did not counsel, nor did he know the deep-voiced one, so that the despised people might not hear, and there is no understanding for the one who listens.

Behold Zion the city, our salvation; your eyes will see Jerusalem, a rich city, tents which will not be shaken, nor will the pegs of its tent be moved for all time, nor will its ropes be broken. Because the name of the Lord is great to you, a place will be to you of rivers and broad and wide canals; you shall not go this way, nor will a rowing ship go. For my God is great, the Lord will not pass me by. The Lord is our judge, the Lord is our ruler, the Lord is our king, the Lord—this one will save us.

Your ropes were broken because they did not hold firm; your mast overturned, it will not lower the sails, it will not raise a signal, until it is surrendered to plunder; therefore many lame

will take plunder. and they shall not say, I grow weary, the people dwelling in them, for their sin will be forgiven them.

34

Bring near, nations, and hear, rulers; let the earth hear, and those in it, the inhabited world, and the people in it. Because the wrath of the Lord is upon all the nations and wrath upon their number, to destroy them and to hand them over to slaughter. Their wounded will be cast down, and the dead, and their smell will rise up, and the mountains will be soaked with their blood. And all the powers of the heavens will melt, and the heaven will be rolled up as a book, and all the stars will fall as leaves from a vine, and as leaves fall from a fig tree.

My sword was made drunk in heaven; behold, it will come down upon Idumea, and upon the people of destruction with judgment. The sword of the Lord was filled with blood and has been made dull from fat, from the blood of goats and lambs, and from the fat of goats and rams, because there is a sacrifice to the Lord in Bozrah, and a great slaughter in Idumea. And the strong ones shall fall together with their rams and bulls, and the land will be drunk from the blood and will be filled with their fat. For it is the day of the Lord's judgment, and the year of recompense for the judgment of Zion. And her valleys shall be turned into pitch, and her land into sulfur, and her land shall be as burning pitch Night and day, and it will not be quenched for all time, and

its smoke will go up upward; for generations it will be desolated, and for a long time. Birds and hedgehogs, and ibises and ravens will dwell in it, and the cord of geometry of the wilderness will be stretched upon it, and onocentaurs will dwell in it. Her rulers will not be, for her kings and her nobles will be destroyed. And thorny wood will spring up into their cities and into its fortifications, and it will be farmsteads of sirens and a court of ostriches. And demons will meet with onocentaurs, and they will cry out one to another, there the onocentaurs will rest, having found rest for themselves. There a hedgehog nested, and the land saved her children with safety; there deer met and saw one another's faces. In number they passed by, and not one of them perished, one did not seek the other, because the Lord commanded them, and his spirit gathered them. And he himself will cast lots for them, and his hand divided it for feeding, you will inherit it for all time, generations upon generations will rest upon it.

35

Rejoice, desolate and thirsting one; let the desolate rejoice, and let it bloom as a lily. And the desolate places of the Jordan will blossom and rejoice, the glory of Lebanon was given to it, and the honor of Carmel, and my people will see the glory of the Lord, and the height of God.

Strengthen the weak hands and the feeble knees. Encourage the

fainthearted in mind, be strong, do not fear; behold, our God repays judgment and will repay—he himself will come and will save us. Then the eyes of the blind will be opened, and the ears of the deaf will hear. Then the lame will leap as a deer, and the tongue of the mute will be clear, because water was broken forth in the wilderness, and a valley in the thirsty land. And the waterless place will become marshes, and in the thirsting land there will be a spring of water; there will be the joy of birds, farmsteads of reeds and marshes. There will be a pure way, and it will be called a holy way, and no unclean person will pass by there, nor will there be an unclean way there, but the scattered will go upon it, and they will not go astray. And there will be no lion, nor will any wicked beasts go up into it, nor will they be found there, but the redeemed will walk in it. And gathered together through the Lord, they will be turned back, and they will come into Zion with gladness, and eternal gladness will be for their head, for upon their head will be praise and rejoicing, and gladness will overtake them; pain and grief and groaning have fled.

36

And it happened in the fourteenth year of Hezekiah reigning, Sennacherib king of the Assyrians went up against the fortified cities of Judea, and took them. And the king of Assyrians sent the Rabshakeh from Lachish to Jerusalem to king Hezekiah with much force, and he stood in the aqueduct of the upper pool on

the road of the fuller's field. And Eliakim the son of Hilkiyah the steward went out toward him, and Shebna the scribe, and Joah the son of Asaph the recorder.

And Rabshakeh said to them, Say to Hezekiah, Thus says the great king, the king of Assyria: In what are you trusting? Does not a battle line form through counsel and words of the lips? And now in whom have you trusted, that you disobey me? Behold, you are trusting upon this broken reed rod, upon Egypt. When a man leans upon it, it will enter into his hand and pierce it. Thus is Pharaoh king of Egypt, and all those who trust in him. If you say, We have trusted in the Lord our God, Now make a bargain with my lord the king of Assyria, and I will give you two thousand horses, if you are able to provide riders for them. And how are you able to turn away the face of the governors, who are servants, the ones trusting upon the Egyptians for horse and rider? And now have we not gone up against this land to make war upon it without the Lord? The Lord said to me, go up against this land and destroy it.

And Eliakim, and Somnas, and Joach said to him, Speak to your servants in Aramaic, for we hear it, and do not speak to us in Hebrew, and why do you speak into the ears of the men upon the wall? And Rabshakeh said to them, Has my lord sent me to your lord or to you to speak these words? Has he not sent me to the men sitting upon the wall, so that they might eat dung and drink urine together with you?

And Rabshakeh stood and cried out with a great voice in Hebrew, and said, Hear the words of the great king, the king of the Assyrians. The king says these things: let not Hezekiah deceive you with words; he is not able to rescue you. And do not let Hezekiah say to you that God will deliver you, and this city will not be delivered into the hand of the king of the Assyrians. Do not listen to Hezekiah. These things says the king of Assyrians: if you wish to be blessed, come out to me, and each of you shall eat his own vine and fig trees, and you will drink water from your own pit. until I come and take you into a land like your land, a land of grain and wine and bread and vineyards Let not Hezekiah deceive you, saying, God will deliver you. Did not the gods of the nations each rescue his own land from the hand of the king of the Assyrians? Where is the god of Hamath and Arpad? And where is the god of the city of Sepharvaim? Were they not able to rescue Samaria from my hand? Who among the gods of all these nations rescued his land from my hand, that God will rescue Jerusalem from my hand? And they were silent, and no one answered him a word, because the king had commanded no one to answer.

And Eliakim the son of Hilkiah, the steward, and Shebna the scribe of the force, and Joah the son of Asaph the recorder, entered to Hezekiah, having torn their tunics, and reported to him the words of Rabshakeh.

And it happened when king Hezekiah heard, he tore his garments, and put on sackcloth, and went up into the house of the Lord.

And he sent Eliakim the steward, and Shebna the scribe, and the elders of the priests clothed in sackcloth, to Isaiah son of Amos the prophet. And they said to him, These things says Hezekiah: A day of affliction and reproach and rebuke and wrath is today, because the birth pang has come to the woman giving birth, but she has not the strength to give birth. May the Lord your God listen to the words of Rabshakeh, whom the king of Assyrians sent to reproach the living God, and to reproach the words which the Lord your God heard, and you will pray to your Lord concerning these remaining ones.

And the servants of the king Hezekiah came to Isaiah. And Isaiah said to them, Thus you will say to your lord, These things says the Lord: Do not fear the words which you heard, with which the ambassadors of the king of the Assyrians reproached me. Behold, I cast a spirit into him, and having heard a message, he will turn back into his land, and will fall by the sword in his land.

And Rabshakeh turned away and overtook the king of Assyrians besieging Libnah, and he heard that he had departed from Lachish. And Tirhakah king of Ethiopians went out to besiege him, and having heard, he turned back and sent messengers to Hezekiah, saying, Thus you will say to Hezekiah king of Judea:

Let not your God deceive you, upon whom you have trusted, saying, Jerusalem will not be surrendered into the hand of the king of the Assyrians.

Have you not heard what the kings of Assyria did, how they destroyed all the land? And will you be delivered? Did not the gods of the nations rescue them whom my fathers destroyed—Gozan and Haran and Rezeph, which are in the land of Themath? Where are the kings of Hamath? And where is Arpad? And where is the city of Sepharvaim, Anganuwa?

And Hezekiah took the book from the messengers, and read it, and went up into the house of the Lord, and opened it before the Lord. And Hezekiah prayed to the Lord, saying,

Lord of hosts, the God of Israel, who sits upon the cherubim, you alone are God of all the kingdoms of the world; you made heaven and earth. Incline your ear, O Lord, hear, O Lord, open your eyes, O Lord, look, O Lord, and see the words of Sennacherib, which he sent to reproach the living God. For in truth, Lord, the kings of the Assyrians laid waste the whole inhabited world and their land, And they threw their idols into the fire, for they were not gods, but works of men's hands, wood and stones, and they rejected them. Now but Lord our God, save us out of his hand, so that all the kingdom of the earth may know that you are God alone.

And Isaiah son of Amos was sent to Hezekiah, and said to him,

These things says the Lord God of Israel: I heard what you prayed to me concerning Sennacherib king of the Assyrians. This is the word which God spoke concerning him: the virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head at you. Whom have you reproached and provoked? Or against whom have you raised your voice? And have you not lifted up your eyes on high toward the Holy One of Israel? Because through messengers you have reproached the Lord, for you said, With the multitude of my chariots I went up into the height of the mountains and into the farthest parts of Lebanon, and I cut down the height of its cedar and the beauty of the cypress, and I entered into the height of a part of the forest, And I placed a bridge, and I devastated the waters and every gathering of water.

Have you not heard these things long ago which I did? From ancient days I commanded, but now I have shown to lay waste nations in strongholds, and those dwelling in fortified cities. I lifted up the hands, and they were dried up, and became as dry grass upon roofs, and as couch grass. But now I know your rest and your departure and your entrance. Your wrath with which you were angry and your bitterness have come up to me, and I will put a muzzle in your nose and a bridle in your lips, and I will turn you back by the way you came.

This is the sign to you: eat this year what you have sown, but the second year the remnant, but the third year having sown you shall reap, and you shall plant vineyards, and you shall eat their

fruit. And those who have been left behind in Judea will grow root downward and produce seed upward. Because the ones left remaining will be from Jerusalem, and those being saved from Mount Zion; the zeal of the Lord of hosts will do these things. Therefore thus says the Lord concerning the king of the Assyrians: He shall not enter into this city, nor shall he cast an arrow upon it, nor shall he bring a shield against it, nor shall he surround it with a palisade. But by the way he came, by this he will turn back, and he shall not enter into this city, says the Lord. I will defend this city to save it for my sake and for David my servant's sake.

And a messenger of the Lord went out and killed one hundred eighty-five thousand from the camp of the Assyrians, and rising in the morning, they found all the bodies dead. And Sennacherib king of the Assyrians turned back and went away, and dwelt in Nineveh. And while he was worshiping in the house of Nasarach his patriarch, Adramelech and Sarasar his sons struck him with swords, and they escaped into Armenia, and Asordan his son reigned instead of him.

38

It happened at that time that Hezekiah was afflicted unto death, and Isaiah son of Amos the prophet came to him and said to him, These things says the Lord: Arrange concerning your house, for you will die and you will not live. And Hezekiah

turned his face toward the wall and prayed to the Lord, saying, Remember, Lord, how I went before you with truth, in a true heart, and I did the things pleasing before you. And Hezekiah wept with great weeping. And the word of the Lord came to Isaiah, saying, Go and say to Hezekiah, thus says the Lord, the God of David your father, I have heard your prayer, and I have seen your tears. Behold, I will add to your time fifteen years. And from the hand of the king of the Assyrians I will deliver you and this city, and I will defend this city. This shall be the sign to you from the Lord, that God will fulfill this word. Behold, I turn back the shadow on the steps which went down ten steps of your father's house; I will turn back the sun ten steps, and the sun went up the ten steps which the shadow had descended.

Prayer of Hezekiah King of Judea, when he was afflicted, and arose from his sickness.

I said in the height of my days, I will go into the gates of Hades, I will leave behind the remaining years. I said, I will no longer see the salvation of God upon the earth of the living, I will no longer see the salvation of Israel upon the earth, I will no longer see man. My kinship has failed me, they have abandoned the remainder of my life. It went out and departed from me just as one who pitched a tent breaks it up. My spirit became like a web before me, approaching the weaver to be cut off. In that day I was delivered over until morning; as to a lion, he crushed all my bones, for from day until night I was delivered over. As a swallow, thus I will cry out, and as a dove, thus I moan, for my

eyes failed to look into the height of heaven toward the Lord, who delivered me. And took away the pain of my soul. Lord, for it was reported to you about her, and you raised up my breath, and being comforted I lived. You have chosen my soul so that it should not perish, and you have cast all my sins behind me. For those in hades will not praise you, nor will the dead bless you, nor will those in hades hope in your mercy. The living will bless you in the manner I do, for from today I will make children who will announce your righteousness. God of my salvation, and I will not cease blessing you with the psaltery all the days of my life, before the house of God.

And Isaiah said to Hezekiah, Take a cake of figs, and crush it, and apply it as a plaster, and you will be healthy. And Hezekiah said, This is a sign to Hezekiah that I will go up into the house of God.

39

In that time Merodach Baladan the son of Baladan, the king of Babylonia, sent letters and ambassadors and gifts to Hezekiah, for he had heard that he was sick unto death, and had risen up. And Hezekiah rejoiced over them, and he showed them the house of treasure, and the silver, and the gold, and the spices, and the incense, and the ointment, and all the storehouses of the vessels of treasure, and all that was in his treasuries, and there was nothing that Hezekiah did not show in his house and in all

his dominion.

And Isaiah the prophet came to King Hezekiah, and said to him, What do these men say? And from where have they come to you? And Hezekiah said, They have come to me from afar, from Babylon. And Isaiah said, What did they see in your house? And Hezekiah said, They saw everything in my house, and there is nothing in my house that they did not see, including the things in my treasuries. And Isaiah said to him, Hear the word of the Lord of hosts. Behold, days are coming when they will take all the things in your house, and as many things as your fathers gathered until this day—into Babylon it will come, and they will leave nothing behind, and God said, They will take some of your children which you will beget, and they will make them eunuchs in the house of the king of the Babylonians. And Hezekiah said to Isaiah, Good is the word of the Lord which he spoke. Let there be indeed peace and righteousness in my days.

40

Comfort, comfort my people, says God. Priests, speak to the heart of Jerusalem, encourage her, because her humiliation was filled, her sin has been dissolved, because she received from the hand of the Lord double for her sins.

A voice of one crying in the wilderness: prepare the way of the Lord, make straight the paths of our God. Every valley will be

filled, and every mountain and hill will be brought low, and all the crooked places will become straight, and the rough places will become plains. And the glory of the Lord will be seen, and all flesh will see the salvation of God, because the Lord spoke.

A voice saying, Cry out, and I said, What shall I cry? All flesh is grass, and all the glory of man is as the flower of grass. The grass was dried up, and the flower fell off, But the word of our God remains forever.

Upon a high mountain go up, you who bring good news to Zion; lift up your voice with strength, you who bring good news to Jerusalem; lift it up, do not fear, say to the cities of Judah, behold your God, behold the Lord, The Lord comes with strength, and the arm with dominion; behold, his reward is with him, and his work is before him. As a shepherd will shepherd his flock, and with his arm he will gather lambs, and he will comfort those with child. Who measured the water with his hand, and the heaven with a span, and all the earth in a handful? Who set up the mountains by weight, and the valleys in a balance? Who has known the mind of the Lord? And who has become his counselor, who instructs him? Or did he take counsel with someone who instructed him? Or who showed him judgment? Or who showed him the way of understanding? If all the nations were reckoned as a drop from a bucket and as the turning point of a balance, will they be reckoned as saliva? Lebanon is not sufficient for burning, and all the quadrupeds are not sufficient for a burnt offering. And all the nations are as nothing, and were

reckoned as nothing.

To whom have you likened the Lord, and to what likeness have you compared him? Did not a craftsman make an image, or did not a goldsmith melt gold, overlay it, and construct it as a likeness? For a craftsman chooses undecayed wood and will wisely seek how he shall set up his image so that it may not be shaken. Will you not know? Will you not hear? Was it not reported to you from the beginning? Have you not known the foundations of the earth? The one holding the circle of the earth, and those dwelling in it as locusts, the one having set up the heaven as a vault, and having stretched it as a tent to dwell in, He who gives rulers as nothing to rule, and made the land as nothing. For they will not plant, nor will they sow, nor will their root be rooted in the earth; it blew upon them, and they were dried up, and a storm will take them as brushwood.

Now therefore to whom have you likened me, that I should be exalted? said the Holy One. Lift up your eyes to the height and see: who has revealed all these things? He who brings forth his world according to number will call all by name; from his great glory and in the power of his strength, nothing has escaped your notice.

For you should not say, Jacob, and why have you spoken, Israel: My way has been hidden from God, and my God has removed my judgment and turned away? And have you not known now? Have you not heard? The eternal God, the God who established

the ends of the earth, will not hunger, nor will he grow weary, nor is there any searching out of his wisdom. giving strength to the hungry, and pain to those not being in pain. For the younger will hunger and young men will grow weary, and the chosen will be powerless. But those who endure God will renew their strength, will grow wings as eagles, they will run and not grow weary, they will walk and not hunger.

41

Renew yourselves to me, O islands, for the rulers will change strength; let them draw near and speak together, then let them declare judgment.

Who stirred up righteousness from the east and called it to his feet? He will give nations before him, will overthrow kings, will give their swords to the earth, and their bows like driven brushwood. And he will pursue them; the way of his feet will pass through in peace. Who has worked and done these things? He who calls it from the beginning of generations has called it. I, God, am first, and I am in the things to come.

The nations saw and were afraid; the ends of the earth drew near and came together. each one judging his neighbor and helping his brother, And he will say, The craftsman was able, and the blacksmith striking with a hammer, driving at the same time, will indeed say, The joint is good. They strengthened them

with nails, they will set them, and they will not be moved.

But you, Israel my servant, Jacob whom I chose, seed of Abraham whom I loved, I took hold from the extremes of the earth, and out of the watchtowers of it I called you, and I said to you, you are my servant, I chose you, and not abandoned you. Do not fear, for I am with you; do not wander, for I am your God, the one who has strengthened you, and I have helped you, and I have protected you with my just right hand.

Behold, all those opposing you will be ashamed and confounded, for they will be as not being, and all your adversaries will perish. You will seek them, but you will not find the men who will act insolently against you, for they will be as though not existing, and those warring against you will not be. Because I am your God, holding your right hand, saying to you, Do not fear, Jacob, few in number, Israel; I have helped you, says your God, the one who redeemed Israel. Behold, I made you as new saw-toothed threshing wheels of a wagon, and you will thresh mountains and make fine the hills, and you will place them as chaff. And you will winnow, and the wind will take them, and a storm will scatter them, but you will rejoice in the holy ones of Israel.

And the poor and the needy will rejoice, for they will seek water, and there will be none, their tongue was dried up from thirst. I the Lord God, I will answer, the God of Israel, and I will not forsake them. But I will open rivers upon the mountains, and

springs in the midst of plains; I will make the wilderness into marshes of waters, and the thirsting land into water channels. I will place into the waterless land cedar and box tree, myrtle and cypress, and white poplar. So that they may see and know, and consider and understand together, that the hand of the Lord made these things, and the Holy One of Israel showed them.

Your judgment approaches, says the Lord God; your plans have drawn near, says the king of Jacob. Let them draw near and declare to you what will happen, or tell us what the former things were, and we will consider it, and we shall know what the last things are and what is coming. Tell us, proclaim to us the things coming at the end, and we shall know that you are gods. Do good and do harm, and we shall marvel and see together. Because from where are you, and from where is your work, from earth an abomination they chose you.

I raised the one from the North and the one from the rising of the sun; they will be called by my name. Let the rulers come, and as the clay of a potter, and as a potter trampling the clay, thus you will be trampled. Who will declare the things from the beginning, so that we may know what came before, and we will say that it is true? There is no one foretelling, nor anyone hearing your words. I will give a beginning to Zion, and I will comfort Jerusalem on the way. For from the nations, behold, there is no one, and from their idols there was no one proclaiming, and if I ask them, From where are you? they will not answer me. For there are those who do you, and those who

deceive you do so in vain.

42

Jacob my servant, I will support him, Israel my chosen, my soul has received him, I gave my spirit upon him, he will bring forth judgment to the nations. He will not cry out, nor raise his voice, nor will his voice be heard outside. A broken reed he will not crush, and smoking flax he will not quench, but he will bring forth judgment in truth. He will shine forth, and he will not be broken, until he places judgment upon the earth, and in his name the nations will hope.

Thus says the Lord God, who made the heaven and fixed it, who established the earth and the things in it, and gives breath to the people upon it, and spirit to those treading it, I, the Lord God, called you in righteousness, and I will take hold of your hand, and I will strengthen you, and I gave you as a covenant for the people, as a light for the nations. To open the eyes of the blind, to lead out those bound from their bonds and from the prison house, and those sitting in darkness.

I am the Lord God, this is my name, my glory I will not give to another, nor my virtues to the carved images. The things from the beginning, behold, have come, and I announce new things, and before the announcing, it was made known to you.

Sing praises to the Lord, a new hymn, his beginning; glorify his name from the end of the earth, those going down into the sea and sailing it, the islands and those dwelling in them. Rejoice, O desolate one, and her villages and farmsteads, and those dwelling in Kedar; those dwelling in the rock will rejoice, they shall shout from the top of the mountains They will give glory to God, they will declare his virtues in the islands.

The Lord, the God of powers, will go out and will crush war, will arouse zeal, and will cry out upon his enemies with strength. I was silent, but will I always be silent and endure? As a woman giving birth I endured, so I will strike with panic and dry up at the same time. I will lay waste mountains and hills, and I will dry up all their grass, and I will make rivers into islands, and I will dry up marshes. And I will lead the blind in a way which they did not know, and I will make them tread paths which they did not know, I will make the darkness into light for them, and the crooked into straight, these words I will do, and I will not forsake them. They turned back; be ashamed with shame, you who have trusted in carved images, you who say to molten images, You are our gods.

The deaf hear, and the blind look up to see. And who is blind but my servants, and deaf but those ruling over them? And the slaves of God were blinded. You saw many times, and you did not guard yourselves, though the ears were opened. And you did not hear. The Lord God planned so that he might be justified and might magnify praise. And I saw, and it came to pass that the

people were plundered and despoiled, for the snare was in the storerooms everywhere and in the houses at the same time where they hid them; they became plunder, and there was no one delivering the plunder, and there was no one saying, Give it back.

Who among you will listen to these things? Give heed to what is coming. To whom did he give Jacob and Israel into plunder, to those plundering him? Was it not God against whom they sinned, and in whose ways they did not wish to walk, nor to hear his law? And he brought upon them the anger of his wrath, and war prevailed against them, and those burning them all around, yet each of them did not know, nor did they take it to soul.

43

And now thus says the Lord God, the one having made you, Jacob, and the one having formed you, Israel: do not fear, because I have redeemed you, I have called you by your name, you are mine. And if you pass through water, I am with you, and rivers will not overwhelm you, and if you pass through fire, you will not be burned, and flame will not burn you. Because I am the Lord your God, the Holy One of Israel, who saves you, I made Egypt and Ethiopia and Syene an exchange for you. Since you became honored before me, you were glorified, and I loved you, and I will give people in your place, and rulers in exchange for

your life. Do not fear, because I am with you, from the east I will bring your seed, and from the west I will gather you. I will say to the North, Bring them, and to the South, Do not hinder them. Bring my sons from afar and my daughters from the extremes of the earth. all who are called by my name, for I created him in my glory, and I formed him, and I made him And they brought out blind people whose eyes are likewise blind, and who are deaf though having ears.

All the nations were gathered together, and rulers from among them will be gathered. Who will declare these things? Or who will announce to you the things from the beginning? Let them bring their witnesses and let them be justified, and let them hear, and let them say what is true.

Become witnesses to me, and I am a witness, says the Lord God, and my servant whom I chose, so that you may know and believe and understand that I am. Before me no other God came into existence, and with me there will not be. I am God, and there is no savior besides me. I announced and I saved, I reproached and there was no stranger among you, you are my witnesses, and I am the Lord God. Still from the beginning, there is no one delivering out of my hands; I will act, and who will turn it back?

Thus says the Lord God who redeems you, the Holy One of Israel: For your sake I will send into Babylon, and I will raise up all who are fleeing, and the Chaldeans shall be bound in ships. I

am the Lord your holy God, who appointed Israel your king.

Thus says the Lord, who gives a way in the sea and a path in mighty waters, The one who led out chariots and horse and a strong crowd, but they slept, and they will not rise up, they were extinguished as extinguished flax.

Do not remember the first things, and do not consider the ancient things. Behold, I do new things which now will sprout, and you will know them, and I will make a way in the wilderness and rivers in the waterless place. The beasts of the field will bless me, sirens and daughters of ostriches, because I gave water in the wilderness and rivers in the waterless place, to water my chosen race. My people whom I have acquired relate my virtues.

I have not called you now, Jacob, nor have I made you grow weary, Israel. You have not brought me your sheep for your whole burnt offering, nor have you glorified me in your sacrifices. I have not enslaved you in sacrifices, nor have I made you weary with incense. Nor did you acquire for me a sacrifice of silver, nor did I desire the fat of your sacrifices, but you stood before me in your sins, and in your injustices. I am, I am the one wiping out your lawlessnesses for my sake, and your sins, and I will not remember them. But you remember, and let us reason together; speak your lawlessnesses first, so that you might be justified. Your forefathers and your rulers transgressed against me. And the rulers defiled my holy things, and I gave Jacob to

destruction, and Israel to reproach.

44

Now hear, Jacob my servant, and Israel whom I chose. Thus says the Lord God, the one having made you and the one having formed you from the womb, you will still be helped; do not fear, my servant Jacob, and beloved Israel whom I chose. Because I will give water to those traveling in thirst through waterless places, I will place my spirit upon your seed and my blessings upon your children, And they will spring up as grass between water, and as a willow upon flowing water. This one will say, I am God's, and this one will cry out upon the name of Jacob, and another will inscribe on his hand, I am God's, and will cry out upon the name of Israel.

Thus says God, the King of Israel, and God of hosts who delivered him: I am the first, and I am after these things; besides me there is no God. Who is just as I? Let him stand, let him call, let him declare, and let him prepare for me from when I made man for the age, and let them declare to you the coming things before they come. Do not be concealed, nor be deceived. Have you not listened from the beginning, and did I not declare to you? You are witnesses, if there is a God except me.

And then those forming idols and those carving them did not hear, all vain, doing their desired things, which will not benefit

them, but they will be ashamed. All those forming a god and carving are useless And all were dried up from where they became, and let all the deaf from men be gathered together, and let them stand together, and let them be put to shame, and let them be ashamed together,

Because the craftsman sharpened iron, he made it with an adze and set it up in a drill, and made it with the arm of his strength, and he will hunger and be weak and will not drink water. A craftsman, having selected wood, set it up with measure and arranged it with glue, and made it in the form of a man and in the beauty of a man, to establish it in a house. He cut wood from the forest, which the Lord planted, a pine tree, and rain made it grow. so that it may be for people for burning, and having taken from it he warmed himself, and having burned it they baked loaves upon it, but the remaining part they made into gods and they worship them Half of it he burned in fire, and upon the other half he baked loaves in the coals, and having roasted meat upon it he ate and was filled, and having been warmed he said, It is pleasant to me that I was warmed and saw fire. But the remaining part he made into a carved god, and he worships it, and he prays saying, Deliver me, because you are my god.

They did not know how to think, because they were blinded from seeing with their eyes and from understanding with their heart. And he did not consider in his soul, nor knew with understanding, that he burned half of it in fire, and baked loaves upon his coals, and roasted meat and ate it, and made the

remaining part into an abomination, and they worship it. Know that their heart is ashes, and they go astray, and no one is able to deliver his soul. See, you will not say that falsehood is in my right hand.

Remember these things, Jacob and Israel, because you are my servant; I formed you as my servant, and you, Israel, do not forget me. Behold, for I have wiped away your lawlessnesses as a cloud, and your sin as gloom. Turn back toward me, and I will redeem you.

Rejoice, heavens, because God has had mercy on Israel. Sound the trumpet, foundations of the earth. Cry out joy, mountains, hills, and all the trees in them, because God redeemed Jacob, and Israel will be glorified.

Thus says the Lord who redeems you and forms you from the womb: I am the Lord who accomplishes all things, I stretched out the heaven alone, and I established the earth. Who else will scatter the signs of ventriloquists and divinations from the heart, turning the wise backward and making their counsel foolish? And making stand the word of his servant, and speaking truth the counsel of his messengers, the one saying to Jerusalem, You shall be inhabited, and to the cities of Idumea, You will be built, and Her desolate places will rise. The one saying to the abyss, You shall be dried up, and I will dry up your rivers, The one saying to Cyrus to think, and he will do all my will, the one saying to Jerusalem, you shall be built, and I will establish my

holy house.

45

Thus says the Lord God to my anointed Cyrus, whose right hand I have held, to subdue nations before him, and I will break the strength of kings, I will open doors before him, and cities will not be shut. I will go before you and level mountains, I will break bronze doors and break in pieces iron bars. And I will give you dark treasures, hidden and invisible I will open to you, so that you may know that I am the Lord your God who calls your name, the God of Israel. For the sake of my servant Jacob, and Israel my chosen, I will call you by your name, and I will accept you, but you did not know me. that I am the Lord God, and there is no God except me, I strengthened you, and you did not know me, so that those from the rising of the sun and those from the west may know that there is no God except me, I am the Lord God, and there is no other. I am the one who established light and made darkness, the one who makes peace and creates evils, I the Lord God, the one who makes all these things.

Let the heaven from above rejoice, and let the clouds rain down righteousness; let the earth spring up and sprout mercy, and let righteousness spring up together. I am the Lord who created you.

What kind of better thing have I prepared like the clay of a potter? Will not the one plowing plow the whole land all day long? Will not the clay say to the potter, What are you doing? You do not work, nor do you have hands? Will not the creation answer back to the one who formed it? The one saying to the father, What will you beget? and to the mother, What are you in labor with?

For thus says the Lord God, the Holy One of Israel, who has made the things to come: Ask me concerning my sons, and command me concerning the works of my hands. I made the land, and man upon it; I with my hand established the heaven; I commanded all the stars. I raised him up as king with righteousness, and all his ways are straight. He will build my city, and he will return the captivity of my people, not with ransoms, nor with gifts, said the Lord of hosts.

Thus says the Lord of hosts: Egypt grew weary, and the trade of the Ethiopians and the Sabaeim, lofty men, shall cross over to you and will be your slaves, and they shall follow after you bound in chains, and they shall cross over to you and will worship you, and they will pray to you, because God is in you, and there is no God except you. You are God, and we did not know it—the God of Israel, the savior. All who oppose him will be ashamed and confounded, and they will go in shame; renew yourselves to me, O islands. Israel is saved by the Lord with eternal salvation; they will not be ashamed, nor will they ever be put to shame.

Thus says the Lord who made the heaven, this God who displayed the earth and made it, he himself established it, he did not make it empty, but formed it to be inhabited, I am the Lord, and there is no other. I have not spoken in secret, nor in a dark place of the earth; I did not say to the seed of Jacob, Seek in vain; I am, I am the Lord speaking righteousness and proclaiming truth.

Be gathered and come, take counsel together, you who are being saved from the nations. They did not know—those carrying the wood of their carved image and those praying to gods who do not save. If they will announce, let them draw near so that they may know at the same time who made these things heard from the beginning, then it was announced to you: I am God, and there is no other except me, righteous and savior, there is none besides me. Turn back to me, and you will be saved, you from the ends of the earth, for I am God, and there is no other. By myself I swear: if righteousness will not go out of my mouth, my words will not be turned back, that to me every knee will bend, and every tongue will swear to God. Saying, Righteousness and glory will come to him, and all those who separate them will be ashamed. From the Lord they shall be justified, and in God shall be glorified all the seed of the sons of Israel.

46

Bel has fallen, Nebo is shattered, their carved images have

become beasts and cattle, carry them bound as a burden to the weary and exhausted. And to the hungry one who is not able, at the same time they who will not be able to be saved from war were themselves led away as captives.

Hear me, house of Jacob, and all the remnant of Israel, you who are carried from the womb, and trained from childhood until old age, I am, and until you grow old, I am. I endure you. I made, and I will abandon. I will take up and save you.

To what have you likened me? See what you have devised, you who wander. Those who contribute gold from their purse and silver in the balance will place them by weight, and having hired a goldsmith they made handmade things, and bowing down they worship them. They lift it upon the shoulder, and they go, but if they should place it upon its place, it remains, it shall not be moved, and whoever shall cry to him, he will not hear, he shall not save him from evils.

Remember these things and groan; repent, you who have been led astray; turn back in your heart. And remember the former things from long ago, that I am God, and there is no other except me, Proclaiming the last things before they come to pass, and at the same time it was completed, and I said, All my counsel will stand, and I will do all that I have purposed. Calling from the east a bird, and from the earth from afar concerning that which I have purposed: I spoke, and I brought it to pass; I created and I made; I brought him, and I made his way prosperous.

Hear me, you who have lost heart, you who are far from justice. I have brought near my righteousness, and my salvation I will not delay, I have given salvation in Zion to Israel for glory.

47

Go down, sit upon the ground, virgin daughter of Babylon, sit on the ground, daughter of the Chaldeans, because you will no longer be called tender and delicate. Take a millstone and grind flour, uncover your covering, uncover your gray hairs, lift up your legs, and cross rivers. Your shame will be uncovered, your reproaches will appear, I will take justice from you, I will no longer deliver you to people.

The one having delivered you is the Lord of hosts; his name is the Holy One of Israel.

Sit pierced, enter into the darkness, daughter of the Chaldeans; no longer will you be called the strength of the kingdom. I was provoked against my people; you defiled my inheritance. I gave them into your hand, but you did not give them mercy; you made the yoke of the elder exceedingly heavy. And you said, I will be ruling forever, but you did not consider these things in your heart, nor did you remember the last things.

Now hear these things, delicate one, you who sit confident, saying in your heart, I am, and there is no other, I will not sit as a

widow, nor will I know orphanhood. Now these two things will come upon you suddenly in one day: childlessness and widowhood will come suddenly upon you, despite your sorcery, despite the great strength of your enchantments. In the hope of your wickedness, for you said, I am, and there is no other, know that the understanding of these things will come, and your fornication will be your shame, and you said in your heart, I am, and there is no other.

And destruction will come upon you, and you will not know it, a pit, and you will fall into it, and misery will come upon you, and you will not be able to become clean, and destruction will come upon you suddenly, and you will not know it. Stand now in your enchantments and in your great sorcery, which you learned from your youth, to see if you will be able to be helped. You have grown weary in your counsels. Let the astrologers of heaven stand indeed and save you, those who observe the stars. Let them declare to you what is about to come upon you. Behold, all as brushwood upon fire shall be burned down, and they shall not rescue their soul from the flame, because you have coals of fire to sit upon them. These will be a help to you, you labored in the change from youth, each man wandered according to himself, but to you there will be no salvation.

48

Hear these things, house of Jacob, the ones called by the name of

Israel, and having gone out from Judah, the ones swearing by the name of the Lord God of Israel, remembering not with truth, nor with righteousness, And holding fast to the name of the holy city, and relying upon the God of Israel, the Lord of hosts is his name. I still announced the former things, and they went out from my mouth and became audible; suddenly I acted, and they came to pass.

I know that you are hard, and your neck is an iron sinew, and your forehead is bronze. And I announced to you long ago, before it came upon you, I made it audible to you, lest you should ever say that the idols made it for me, and you should say that the carved images and the molten images commanded me. You heard all, and you did not know, but I made the new things heard to you from now on, which are about to happen, and you did not say it. Now it becomes, and not long ago, and not in former days did you hear them, lest you say, Yes, I know them. Neither did you know, nor did you believe, nor did I open your ears from the beginning, for I knew that you would utterly reject, and you will still be called lawless from the womb.

For the sake of my name I will show you my anger, and I will bring my glorious things upon you, so that I will not destroy you. Behold, I have sold you, not for the sake of silver, but I have redeemed you from the furnace of poverty. For my sake I will do this for you, because my name has been profaned, and I will not give my glory to another.

Listen to me, Jacob, and Israel whom I call, I am first, and I am forever. And my hand founded the earth, and my right hand established the heaven. I will call them, and they will stand together. And all will be gathered, and they will hear, who reported these things to them? Loving you, I did your will upon Babylon, to lift up the seed of the Chaldeans. I spoke, I called, they brought him, and I made his way prosperous.

Bring yourselves near to me and hear these things: I have not spoken in secret from the beginning; when it happened, I was there, and now the Lord Lord has sent me and his spirit. Thus says the Lord, the one who delivered you, the Holy One of Israel: I am your God; I have shown you how to find the way in which you shall go. And if you had heard my commandments, your peace would have become like a river, and your righteousness as a wave of the sea, And your descendants would have become as the sand, and the offspring of your womb as the dust of the earth; nor would you now be utterly destroyed, nor would your name perish before me.

Go out from Babylon, fleeing from the Chaldeans, announce a voice of joy, and let this be heard, proclaim it to the end of the earth, say, The Lord has rescued his servant Jacob, And if they thirst, he will lead them through the wilderness, he will bring forth water out of the rock to them, the rock will be split, and water will flow, and my people will drink. There is no rejoicing, says the Lord, for the ungodly.

Hear me, O islands, and pay attention, O nations. After much time it will stand, says the Lord. From my mother's womb he called my name. And he made my mouth like a sharp sword, and he hid me under the shelter of his hand, he made me like a chosen arrow, and he hid me in his quiver, And he said to me, You are my servant, Israel, and in you I will be glorified. And I said, I have labored vainly, I gave my strength into vain and into nothing, therefore my judgment is from the Lord, and my toil is before my God. And now thus says the Lord, the one having formed me from the womb as a slave for himself, to gather Jacob to him and Israel, I will be gathered and I will be glorified before the Lord, and my God will be my strength. And he said to me, It is too great a thing for you to be called my servant, to establish the tribes of Jacob, and to return the dispersion of Israel. Behold, I have given you as a covenant for the race, as a light to the nations, that you may be for salvation to the end of the earth.

Thus says the Lord, the one having delivered you, the God of Israel: Sanctify the one despising his soul, the one detested by the nations, by the slaves of the rulers. Kings will see him, and rulers will rise up, and will worship him, for the sake of the Lord, because the Holy One of Israel is faithful, and I chose you.

Thus says the Lord, in an acceptable time I have heard you, and in the day of salvation I helped you, and I formed you, and I

gave you as a covenant of the nations to establish the land, and to inherit desolate inheritances. saying to those in bonds, Go out, and to those in darkness, Be revealed. In all the ways they shall be fed, and in all the paths shall be their pasture. They will not hunger, nor will they thirst, nor will the scorching heat strike them, nor the sun, but the one showing mercy to them will comfort them and will lead them through springs of waters. And I will make every mountain into a way, and all paths into pasture for them. Behold, these will come from afar, these from the North and sea, but others from the land of the Persians.

Be glad, heavens, and let the earth rejoice, let the mountains break forth with joy, because God has had mercy on his people, and he has comforted the humble of his people.

But Zion said, The Lord has forsaken me, and the Lord has forgotten me. Will a woman forget her child, or not pity the offspring of her womb? But even if a woman should forget these things, I will not forget you, said the Lord.

Behold, I have portrayed your walls upon my hands, and you are continually before me. And quickly you will be built up by those who tore you down, and those who made you desolate will go out from you.

Lift your eyes and look around—behold, they were gathered and came to you. As I live, says the Lord, you shall put on all of them as an ornament, and wear them as a bride wears her ornament.

For your desolate places and the ruined and fallen places will now be distressed because of the inhabitants, and those who devour you will be far away from you. For your sons whom you had lost will say in your hearing, The place is too narrow for me; make room for me so that I may dwell. And you will say in your heart, Who begot these for me? I was childless and a widow. Who brought up these for me? I was left alone. Where were these?

Thus says the Lord God, behold I lift my hand to the nations, and I will lift up my signal to the islands, and they will bring your sons in their bosom, and they will carry your daughters upon their shoulders. And kings will be your nurses, and their female rulers your nurses; upon the face of the earth they will bow down to you, and will lick the dust of your feet, and you will know that I am the Lord, and those who endure me will not be ashamed.

Will someone not take spoils from a giant? And if someone captures unjustly, will he be saved? Because thus says the Lord, if someone captures a giant, he will take spoils, but one taking from the strong will be saved, but I will judge your judgment, and I will deliver your sons. And those who oppressed you will eat their own flesh, and they will drink their own blood as new wine and will be intoxicated, and all flesh shall perceive that I am the Lord, the one having delivered you and the one taking hold of the strength of Jacob.

Thus says the Lord, what is the book of divorce of your mother by which I sent her away? Or to which creditor have I sold you? Behold, you were sold for your sins, and for your lawless deeds I sent away your mother. Why is it that I came, and there was no one? I called, and there was no one answering? Is my hand not strong enough to rescue? Or am I not able to deliver? Behold, with my rebuke I will lay waste the sea, and I will make rivers desolate, and their fish will dry up because there is no water, and they will die of thirst. I will clothe the heaven with darkness, and I will make its covering as sackcloth.

The Lord Lord gives to me a tongue of education, to know when it is necessary to say a word; he placed it to me in the morning, he added to me an ear to hear. And the education of the Lord opens my ears, but I do not disobey, nor do I oppose. I gave my back to whips, and my cheeks to blows, but I did not turn my face away from the shame of spittings. And the Lord became my helper, therefore I was not ashamed, but I set my face like a solid rock, and I knew that I would not be ashamed. Because the one who justified me approaches, who is being judged against me? Let him oppose me at the same time, and who is being judged against me? Let him approach me. Behold, the Lord God will help me; who will harm me? Behold, all of you will wear out like a garment, and the moth will devour you.

Who among you is fearing the Lord? Let him listen to the voice of his servant. Those walking in darkness, and there is no light to them, trust upon the name of the Lord, and lean upon God. Behold, all of you kindle fire and strengthen the flame; walk by the light of your fire and by the flame which you have kindled. Through me these things have come upon you; you shall lie down in sorrow.

51

Hear me, you who pursue what is just and seek the Lord: look to the solid rock which you quarried, and to the pit which you dug. Look to Abraham your father, and to Sarah who bore you, because he was one, and I called him, and I blessed him, and I loved him, and I multiplied him. And now I will comfort you, Zion, and I comforted all her desolate places, and I will make her desolate places as paradise, and her western regions as the paradise of the Lord; they will find joy and exultation in it, confession and the voice of praise.

Hear me, hear me my people, and you kings give ear to me, because law will go out from me, and my judgment will be a light to the nations. My righteousness approaches quickly, and my salvation will go out as light, and nations will hope in my arm, islands will wait for me, and they will hope in my arm. Lift up your eyes to heaven and look at the earth below, because heaven was made firm as smoke, but the earth will grow old like

a garment, and those who dwell will die just as these things, but my salvation will be forever, and my righteousness will not fail.

Hear me, you who know judgment, people in whose heart is my law: do not fear the reproach of men, and do not be overcome by their contempt. For as a garment shall be eaten by time, and as wool shall be eaten by a moth, but my righteousness will be forever, and my salvation for generations of generations.

Awake, awake Jerusalem, and put on the strength of your arm; awake as in the beginning of days, as the generation of old. Are you not the one who made the sea desolate, the multitude of water of the abyss? The one who made the depths of the sea a way of crossing for those being delivered and those having been redeemed? For they will be turned back by the Lord, and they will come into Zion with joy and eternal rejoicing, for praise and joy will overtake them upon their head; pain and grief and groaning have fled.

I am, I am the one comforting you; know who you are, that you feared mortal man and the son of man, who dried up like grass. And you forgot God who made you, who made heaven and founded the earth, and you feared always all the days the face of the anger of the one oppressing you, for in whatever manner he planned to remove you, and now where is the anger of the one oppressing you? For in saving you he will not hesitate, nor will he delay, that I am your God, the one stirring the sea and sounding its waves, Lord of hosts is my name. I will place my

words into your mouth, and I will cover you with the shadow of my hand, by which I established the heaven and founded the earth, and he will say to Zion, You are my people.

Awake, awake, arise Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath, for you drank and drained the cup of the fall, the cup of wrath. And there was no one comforting you from all of your children which you bore, and there was no one taking hold of your hand, nor from all of your sons which you lifted up. Therefore these things are opposed to you, who will grieve with you? Fall and destruction, famine and sword, who will comfort you? Your sons who are at a loss, who are sleeping at the end of every street like a half-boiled beet, who are full of the Lord's anger, exhausted because of the Lord God.

Therefore listen, you who are humbled and drunk, but not from wine. Thus says the Lord God who judges his people: behold, I have taken from your hand the cup of the fall, the cup of my wrath, and you shall not drink it again. And I will give it into the hands of those who wronged you and of those who humiliated you, who said to your soul, Bow down so that we may pass through, and you made your back level with the ground for those passing by.

Awake, awake, Zion! Put on your strength, Zion, and put on your glory, Jerusalem, the holy city. No longer will the uncircumcised and unclean pass through you. Shake off the dust and arise, sit down, Jerusalem; take off the bond of your neck, captive daughter of Zion.

Because the Lord says these things: you were sold freely, and you will be redeemed without silver. Thus says the Lord, my people went down into Egypt earlier to sojourn there, and they were brought into Assyria by force. And now what are you doing here? These things the Lord says, that my people was taken freely, you marvel and you wail, these things the Lord says, through you my name is continually blasphemed among the nations. Therefore my people will know my name in that day, that I am he who is speaking, I am present as the hour upon the mountains. As the feet of one bringing good news, a hearing of peace, as one proclaiming good news of good things, because I will make your salvation heard, saying, Your God will reign, Zion. Because the voice of those guarding you was lifted up, and together with the voice they will rejoice, because they will see eye to eye, when the Lord shows mercy on Zion. Let the desolate places of Jerusalem break out in joy together, because the Lord has shown mercy on her and has rescued Jerusalem. And the Lord will reveal his holy arm before all the nations, and all the ends of the earth will see the salvation from our God.

Depart, depart, go out from there, and do not touch anything unclean, go out from the midst of it, be separated, you who carry

the vessels of the Lord. For you shall not go out with confusion, nor shall you go in flight, for the Lord will go before you first, and the God of Israel will gather you together.

Behold, my servant will understand, and will be exalted, and will be glorified exceedingly. Just as many will be astonished at you, so your form shall be without glory from men, and your glory from the sons of men. Thus many nations will marvel at him, and kings will shut their mouths, because those to whom it was not reported concerning him will see, and those who have not heard will understand.

53

Lord, who has believed our message? And to whom has the arm of the Lord been revealed? We announced as a child before him, as a root in thirsting land; there is not form to him, nor glory, and we saw him, and he had not form nor beauty. But his form was dishonored and failing among the sons of men, a man being in affliction and knowing how to bear sickness; because his face was turned away, he was dishonored and not esteemed. This one bears our sins and suffers pain for us, and we considered him to be in toil, in wound, and in harm. He himself was wounded because of our sins and has been crushed because of our lawlessnesses; the discipline of our peace was upon him, and by his bruise we were healed. All we went astray like sheep, each man wandered his own way, and the Lord delivered him for our

sins.

And he himself, because of having been mistreated, does not open his mouth. As a sheep was led to slaughter, and as a lamb is speechless before the one shearing it, thus he does not open his mouth. In his humiliation his judgment was taken away. Who will declare his generation? Because his life is taken away from the earth, he was led to death from the lawless deeds of my people. And I will give the wicked instead of his burial, and the rich instead of his death, because he did not commit lawlessness, nor was there deceit in his mouth. And the Lord wishes to cleanse him of the wound; if you give concerning sin, your soul will see long-lived seed. And the Lord wishes to remove the toil from his soul, to show him light and to form understanding, to justify the just one who serves many well, and he himself will bear their sins. Therefore he himself will inherit many, and he will divide the spoils of the strong, because his soul was delivered into death, and he was counted among the lawless, and he himself offered up the sins of many, and because of their lawlessnesses he was delivered.

54

Rejoice, O barren one who does not give birth; break forth and cry out, you who are not in labor, because the children of the desolate one are many, more than those of her who has a husband, for the Lord said. Enlarge the place of your tent, and

stretch out your curtains, do not spare, lengthen your cords, and strengthen your pegs, Spread out still to the right and to the left, and your seed will inherit nations, and you will inhabit desolate cities. Do not fear that you were put to shame, nor be ashamed that you were reproached, for you will forget eternal shame, and you will not remember the reproach of your widowhood any longer. For the Lord making you, the Lord of hosts is his name, and the one who delivered you, he himself the God of Israel, shall be called in all the earth. Not as a forsaken and faint-hearted wife has the Lord called you, nor as a wife hated from youth, said your God.

For a little while I left you, and with great mercy I will have mercy on you. In brief anger I turned my face away from you, and in eternal mercy I will have mercy on you, said the Lord who delivered you.

This is to me like the water upon Noah, because I swore to him in that time not to be angry with you still concerning the land, nor shall the mountains be removed at your threat. Nor will your hills be moved; thus nor will my mercy to you fail, nor will the covenant of your peace be removed, for the Lord has said, I am gracious to you.

Humble and unstable, you were not called; behold, I prepare for you carbuncle as your stone, and your foundations of sapphire. And I will make your battlements jasper, and your gates of crystal stones, and your enclosure of chosen stones. and all your

sons taught of God, and your children in great peace. And in righteousness you shall be built up; keep away from what is unjust, and you shall not fear, and trembling shall not come near to you. Behold, sojourners will come to you through me, and they will dwell beside you, and they will flee for refuge to you.

Behold, I created you, not as a blacksmith blowing coals and bringing forth a vessel for work; I created you, not for destruction to destroy. Every weapon prepared against you, I will not prosper, and every voice that rises against you in judgment, you will defeat them all, but they will be guilty in this. This is the inheritance of those who serve the Lord, and you will be righteous to me, says the Lord.

55

You who thirst, go to water, and you who have no silver, go and buy, and eat without silver and without price wine and fat. Why are you valued for silver, and your toil not for fullness? Hear me, and you shall eat good things, and your soul will luxuriate in good things.

Pay attention with your ears and follow my ways, listen to me, and your soul will live in good things, and I will make an eternal covenant with you, the faithful holy things of David. Behold, I gave him as a testimony among the nations, a ruler and commander of nations. Nations which do not know you will call

upon you, and peoples who do not know you will flee for refuge to you, for the sake of the Lord your God, the Holy One of Israel, because he has glorified you.

Seek the Lord, and in finding him, call upon him when he draws near to you. Let the ungodly man forsake his ways, and the lawless man his plans, and let him return to the Lord, and he will be shown mercy, because he will abundantly forgive your sins. For my plans are not just as your plans, nor are my ways just as your ways, says the Lord. But as heaven is distant from the earth, so my way is distant from your ways, and your thoughts from my mind. As the rain or snow comes down from heaven and does not turn away until it waters the land, and it brings forth, and it sprouts, and gives seed to the sower, and bread for food, Thus will be my word which goes out of my mouth: it will not turn away until all things that I desired are accomplished, and I will prosper your ways and my commandments. For you shall go out in joy, and you shall be taught in joy, for the mountains and the hills shall leap awaiting you in joy, and all the trees of the field shall clap their branches. And instead of the brushwood the cypress will go up, and instead of the fleabane the myrtle will go up, and the Lord will be for a name, and for an eternal sign, and it will not fail.

56

Thus says the Lord: keep judgment and do righteousness, for my

salvation has drawn near and my mercy is about to be revealed. Blessed is the man who does these things, and the man who holds fast to them, and keeps the sabbaths without profaning them, and preserves his hands from doing unjust things.

Let not the foreigner who sojourns to the Lord say, The Lord will therefore set me apart from his people, and let not the eunuch say, I am a dry tree. Thus says the Lord to the eunuchs, as many as would keep my sabbaths, and choose what I want, and hold fast to my covenant, I will give them a renowned place in my house and in my wall, better than sons and daughters; I will give them an eternal name, and it will not fail. And to the foreigners who are attached to the Lord to serve him, and to love the name of the Lord, to be to him as slaves and female slaves, and all who keep my sabbaths without profaning them, and who hold fast to my covenant, I will bring them into my holy mountain, and I will gladden them in my house of prayer. Their burnt offerings and their sacrifices will be acceptable upon my altar, for my house will be called a house of prayer to all the nations. The Lord who gathers the scattered of Israel said, I will gather a congregation to him.

All the wild beasts, come, eat, all the beasts of the forest. See that all have been blinded; they knew not. Mute dogs will not be able to bark, dreaming, loving to slumber in bed. And the dogs are shameless in soul, not knowing fullness, and they are wicked, not knowing understanding; all have followed their own ways, each according to his own.

See how the righteous perished, and no one takes it to heart, and righteous men are taken away, and no one understands, for the righteous has been taken away from the face of injustice. His burial will be in peace, he has been taken out of the midst.

But you, bring near here, lawless sons, seed of adulterers and of a prostitute. In what did you revel? And against whom did you open your mouth? And against whom did you loosen your tongue? Are you not children of destruction, lawless seed? Those who worship idols under dense trees, slaughtering their children in the ravines between the rocks. That is your portion, this is your lot, and to those you poured out libations, and to these you offered up sacrifices; therefore upon these shall I not be angry?

Upon a high and lofty mountain, there is your bed, and there you brought up your sacrifices. And behind the doorposts of your door you placed your memorials; you thought that if you withdrew from me, you would have something more; you loved the ones sleeping with you, And you multiplied your fornication with them, and you made many far from you, and you sent ambassadors beyond your boundaries, and you were humbled until Hades. In your many journeys you labored, and you did not say I will cease strengthening, because you did these things; therefore you did not entreat me.

Whom have you feared and been afraid of, that you lied to me, and did not remember me, nor took me into your mind, nor into your heart? And I, seeing you, overlook you, and you did not fear me.

And I will declare your righteousness, and your evils, which will not benefit you. Whenever you cry out, let them rescue you in your affliction, for wind will take all these, and a storm will carry them away, but those holding fast to me will possess the land, and they will inherit my holy mountain, And they will say, Cleanse his ways from before his face, and remove the stumbling blocks from the way of my people.

Thus says the Most High, dwelling in high places forever, holy in holy places, his name, the Most High resting in holy places, and giving patience to the faint hearted, and giving life to the crushed in heart. I will not punish you forever, nor will I be continually angry with you, for the spirit will go out from me, and I made every breath. Through sin I have grieved him a little, and I struck him, and I turned my face away from him, and he was grieved, and he went gloomy in his ways. I have seen his ways, and I healed him and encouraged him, and I gave him true encouragement. Peace upon peace to those far off and to those near, and the Lord said, I will heal them.

The unjust will be tossed about, and they will not be able to rest. There is no rejoicing for the ungodly, said God.

Cry aloud in strength, and do not spare; lift up your voice as a trumpet and tell my people their sins, and the house of Jacob their lawlessnesses. They seek me day after day and desire to know my ways, as a people having done righteousness and not having forsaken the judgment of their God; they ask me now for just judgment and desire to draw near to God. Saying, Why is it that we fasted, and you did not see? We humbled our souls, and you did not know? For in the days of your fasts you find your own wants, and you oppress all those subject to you.

If you fast for judgments and battles, and strike the humble with your fists, why do you fast to me as you do today, to have your voice heard in a cry? I did not choose this fast, a day for a man to humble his soul, nor that you would bend your neck like a ring and spread sackcloth and ashes, nor shall you thus call it an acceptable fast. Not such a fast have I chosen, says the Lord, but loose every bond of injustice, undo the yokes of violent transactions, send away the oppressed in release, and tear apart every unjust contract. Break your bread to the hungry one, and bring the homeless poor into your house; if you see the naked, clothe them, and you will not disregard the relatives of your own seed.

Then your light will break forth early, and your healings will rise quickly, and your righteousness will go before you, and the

glory of God will surround you. Then you shall cry out, and God will hear you; while you are still speaking he will say, Behold, I am here, if you remove from yourself the bond, the stretching out of the hand, and the word of murmuring. And you give bread to the hungry from your soul, and you satisfy the humbled soul, then your light will rise in the darkness, and your darkness will be as midday, And your God will be with you continually, and you shall be filled just as your soul desires, and your bones shall be fattened, and you will be as a garden well-watered, and as a spring whose water has not failed. And your eternal desolate places will be built, and your foundations will be everlasting for generations upon generations, and you will be called a builder of breaches, and you will cause your paths in the midst to cease.

If you turn away your foot from the sabbaths so as not to do your own will on the holy day, and you will call the sabbaths delicate, holy to God, you will not lift your foot to work, nor will you speak a word in anger from your mouth, And you will be trusting upon the Lord, and he will bring you up upon the good things of the earth, and he will feed you the inheritance of Jacob your father, for the mouth of the Lord spoke these things.

59

Is not the hand of the Lord strong to save? Or has his ear become too heavy to hear? But your sins separate between you and God,

and because of your sins he has turned away his face from you so as not to have mercy. For your hands are defiled with blood and your fingers with sins; your lips have spoken lawlessness, and your tongue practices injustice.

No one speaks justly, nor is there true judgment; they have trusted in vain things and speak empty words, because they conceive trouble and give birth to lawlessness. They broke the eggs of asps, and they weave a spider's web, and the one intending to eat their eggs, having crushed one, found a basilisk in it. Their web will not become a garment, nor will they be clothed from their works, for their works are works of lawlessness. Their feet run upon wickedness, swift to pour out blood, and their thoughts are thoughts of murders, destruction and misery are in their ways. And they do not know the way of peace, and there is no judgment in their ways, for their paths are crooked which they travel, and they do not know peace.

Therefore judgment departed from them, and righteousness does not overtake them. While they endured, light became darkness to them; having waited for brightness at dawn, they walked in darkness. They will grope like the blind groping a wall, and as those without eyes they will grope, and they will fall at midday as though at midnight, and like the dying they will groan. As a bear and as a dove they will go together; we waited for judgment, and there is no salvation—it has departed far from us.

For our lawlessness is great before you, and our sins have testified against us, for our lawless deeds are in us, and we have known our wrongdoings. We acted impiously and we lied, and we have turned away from our God, we spoke unjust things and we disobeyed, we conceived and we meditated unjust words from our heart. And we have turned judgment backward, and righteousness has departed far away, because truth was consumed in their ways, and they were not able to go through straight paths. And the truth has been taken away, and they have removed the mind of understanding. And the Lord saw, and it did not please him, because there was no judgment.

And he saw, and there was no man, and he observed, and there was no one helping, and he defended them with his arm, and he supported himself with mercy. And he put on righteousness as a breastplate, and put on a helmet of salvation upon his head, and he put on a garment of vengeance, and his covering. as one about to repay reproach as recompense to his adversaries And they will fear the name of the Lord from the west, and the glorious name from the rising of the sun, for the wrath from the Lord will come as a violent river, it will come with anger.

And the deliverer will come for the sake of Zion, and will turn away impiety from Jacob. And this is the covenant from me to them, said the Lord: my spirit which is upon you, and the words which I gave into your mouth, shall not fail from your mouth, nor from the mouth of your seed, for the Lord said, from now and forever.

Be enlightened, be enlightened, Jerusalem, for your light has come, and the glory of the Lord has risen upon you. Behold, darkness will cover the earth and gloom the nations, but the Lord will appear upon you, and his glory will be seen upon you. And kings will go to your light, and nations to your brightness.

Lift up your eyes all around and see your children gathered together; all your sons have come from afar, and your daughters will be carried upon shoulders. Then you will see, and you will fear, and you will be amazed in heart, because the wealth of the sea will change into you, and of nations and peoples, and herds of camels will come to you. And the camels of Midian and Gaipha will cover you, all from Sheba will come bringing gold and frankincense they will bring, and they proclaim good news of the salvation of the Lord. And all the sheep of Kedar will be gathered, and the rams of Nebaioth will come, and acceptable offerings will be brought upon my altar, and the house of my prayer will be glorified.

Who are these that fly as clouds, and as doves with their young to me? The islands endured for me, and the ships of Tarshish first of all, to bring your children from afar, and their silver and their gold with them, and because of the holy name of the Lord, and because the Holy One of Israel is glorious. And foreigners will build your walls, and their kings will stand before you, for

through my anger I struck you, and through mercy I loved you. And your gates will be opened continually; day and night they will not be shut, to bring in to you the power of nations, and their kings being led. For the nations and the kings who will not serve you will perish, and the nations will be made utterly desolate.

And the glory of Lebanon will come to you, in cypress and pine and cedar together, to glorify my holy place.

And the sons of those who humiliated you and provoked you will come to you in fear, and you will be called the City of Zion of holy Israel. Because you have become forsaken and hated, and there was no one helping, I will make you eternal rejoicing, the joy of generations to generations.

And you will nurse the milk of nations, and you will eat the wealth of kings, and you will know that I am the Lord who saves you, and the God of Israel who delivers you. And instead of bronze I will bring you gold, and instead of iron I will bring you silver, and instead of wood I will bring you bronze, and instead of stones, iron, and I will give your rulers in peace, and your overseers in righteousness. And injustice will no longer be heard in your land, nor destruction, nor misery in your borders, but your walls will be called Salvation, and your gates Engraving. And the sun will no longer be light for your day, nor will the rising of the moon give light to you in the night, but the Lord will be eternal light to you, and God your glory. For the sun shall

not set for you, and the moon shall not fail you, for the Lord shall be your eternal light, and the days of your mourning shall be completed. And all your people will be righteous; they will inherit the land forever, guarding the planting, the works of his hands, for glory. The few will become thousands, and the least will become a great nation; I, the Lord, will gather them in due time.

61

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to heal the brokenhearted, to proclaim release to the captives, and recovery of sight to the blind, to call the acceptable year of the Lord and the day of recompense, to comfort all who mourn, To be given to those who mourn in Zion, to them glory instead of ashes, the ointment of gladness to those who mourn, the robe of glory instead of the spirit of despair, and they will be called generations of righteousness, the planting of the Lord for glory.

And they will build the eternal desolate places, they will raise up those desolated before, and they will renew the desolate cities, those desolated for generations. And foreigners will come shepherding your sheep, and foreigners will be plowmen and vinedressers. But you shall be called priests of the Lord, ministers of God; you shall eat up the strength of nations, and you shall be admired in their wealth. Thus for a second time

they will inherit the land, and eternal joy will be upon their heads. For I am the Lord loving righteousness and hating plunder from injustice, and I will give their toil to the just, and I will make an eternal covenant to them. And their seed will be known in the nations, and their offspring in the midst of the peoples; all who see them will recognize them, that these are seed blessed by God. And with joy they will rejoice in the Lord. Let my soul rejoice in the Lord, for he clothed me with a garment of salvation and a tunic of gladness; as a bridegroom he put a turban around me, and as a bride he adorned me with ornaments.

And as the land brings forth its flower, and as a garden causes its seeds to sprout, thus the Lord Lord will cause righteousness and rejoicing to spring up before all the nations.

62

Because of Zion I will not be silent, and because of Jerusalem I will not rest, until her righteousness goes out as light, and my salvation burns as a torch. And nations will see your righteousness, and kings your glory, and he will call you by the new name which the Lord will name. And you will be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. And you will no longer be called Abandoned, and your land will no longer be called Desolate, for you will be called My Will, and your land Inhabited World, because the Lord has

delighted in you, and your land will be inhabited.

And as a young man lives with a virgin, so will your sons dwell, and it will be that in the manner a bridegroom rejoices over a bride, so will the Lord rejoice over you.

And upon your walls, Jerusalem, I have appointed guardians for the whole day and the whole night, who until the end will not be silent, remembering the Lord. For there is none like you, if he corrects and makes Jerusalem a pride upon the earth. The Lord swore by his glory and by the strength of his arm, I will no longer give your grain and your food to your enemies, and sons of strangers shall no longer drink your wine for which you labored. But those who have gathered them will eat them and will praise the Lord, and those who have gathered them will drink them in my holy dwellings.

Go through my gates, and prepare the way for my people, and cast away the stones from the way, lift up a signal to the nations. Behold, for the Lord has made it heard to the farthest parts of the earth: say to the daughter of Zion, behold, your savior has come to you, having his own reward, and his work before him. And he will call them a holy People, redeemed by the Lord, and you will be called the Sought Out City, and not forsaken.

Who is this coming from Edom, with redness of garments from Bosor, thus beautiful in his robe, with force and strength? I speak righteousness and the judgment of salvation.

Why are your garments red, and your clothes as from a trodden winepress? Full of the trampled down, and of the nations there is not a man with me, and I trampled them in my wrath, and I shattered them like earth, and I brought down their blood to the earth. For the day of recompense came upon them, and the year of redemption is present. And I looked, and there was no helper; and I considered, and no one was assisting, and my arm rescued them, and my wrath came upon. And I trampled them in my wrath, and I brought down their blood to the earth.

I remembered the mercy of the Lord, the virtues of the Lord in all that he recompenses to us. The Lord is a good judge to the house of Israel; he brings to us according to his mercy and according to the multitude of his righteousness.

And he said, Are they not my people? Children who will not reject me, and he became their salvation From all their affliction, not an elder, nor a messenger, but he himself saved them, through his love for them and his sparing of them. He himself redeemed them, and took them up, and exalted them all the days of the age.

They disobeyed and provoked his holy spirit, and he was turned to enmity against them; he himself fought them. And he

remembered the eternal days: where is the one who brought up from the sea the shepherd of the sheep? Where is the one who placed in them the Holy Spirit? The one who brought Moses by the right hand, the arm of his glory, who prevailed over the water before his face to make for himself an eternal name. He led them through the abyss, as a horse through the wilderness, and they did not grow weary. And as cattle through a plain, the spirit came down from the Lord and led them; thus you brought your people to make for yourself a name of glory.

Turn back from heaven and see from the house of your holiness and your glory: where is your zeal and your strength? Where is the multitude of your mercy and your compassion, that you have restrained yourself from us? You are our father, for Abraham did not know us and Israel did not recognize us, but you, Lord, are our father; deliver us, for from the beginning your name has been upon us.

Why have you led us astray, Lord, from your way? You have hardened our hearts so as not to fear you. Turn back because of your servants, because of the tribes of your inheritance. so that we may inherit a little of your holy mountain We became as we were from the beginning when you did not rule us, nor was your name called upon us. If you open heaven, trembling will seize the mountains before you, and they will melt.

As wax melts before fire, and fire will burn the adversaries, and your name will be made clear among the adversaries, before your face the nations will be troubled. When you do glorious things, trembling will seize the mountains before you.

From the beginning of the age we have not heard, nor have our eyes seen God except you, and your works which you will do for those who wait for mercy. For he will meet those who do what is just, and they will remember your ways. Behold, you were angry, and we sinned; therefore we went astray. And we all became as unclean ones; all our righteousness became as a rag of a woman sitting apart, and we flowed out as leaves because of our lawlessnesses; thus the wind will carry us away. And there is no one calling upon your name, and no one remembering to take hold of you, because you turned away your face from us, and you delivered us because of our sins.

And now, O Lord, you are our father; we are the clay, and we are all the works of your hands. Do not be exceedingly angry with us, and do not remember our sins forever, and now look upon us, because we are all your people. The city of your holy one became desolate, Zion became desolate, Jerusalem became a curse. Our holy house, and the glory which our fathers blessed, has been burned, and all our glorious things have fallen. And despite all these things you restrained yourself, Lord, and you were silent, and you humbled us exceedingly.

I became manifest to those not asking for me, I was found by those not seeking me, I said, behold I am, to the nation that did not call upon my name. I stretched out my hands the whole day toward a disobeying and contradicting people, those walking a way that is not good, but following after their sins. This people who are continually provoking me before me, they sacrifice in the gardens and burn incense upon the bricks to the demons, which is not. In the tombs and in the caves they sleep because of dreams, those who eat the flesh of swine and the broth of sacrifices, all their vessels being defiled. Those who say Keep far from me, do not approach me, because I am pure - This is the smoke of my anger, a fire burning in it all the days.

Behold, it is written before me: I will not be silent until I repay into their bosom. Their sins and the sins of their fathers, says the Lord, who burned incense upon the mountains and upon the hills reproached me, I will repay their works into their bosom.

Thus says the Lord: In the manner that the grape will be found in the cluster, and they will say, Do not harm it, because blessing is in it, thus I will do on account of the one serving me; on account of this I will not destroy all. And I will bring out the seed from Jacob and from Judah, and it will inherit my holy mountain, and my chosen ones will inherit it, and my servants will dwell there. And there will be farmsteads for flocks in the

forest, and the valley of Achor will be a resting place for herds for my people who sought me.

But you, the ones having forsaken me and forgetting my holy mountain, and preparing a table to the demon and filling a mixed drink to fortune, I will deliver you to the sword, all will fall in slaughter, because I called you, and you did not obey, I spoke, and you refused to listen, and you did the evil before me, and you chose what I did not wish. Therefore the Lord says these things: behold, those who serve me shall eat, but you shall hunger; behold, those who serve me shall drink, but you shall thirst; behold, those who serve me shall rejoice, but you shall be ashamed. Behold, those serving me will rejoice in gladness, but you will cry out because of the toil of your heart, and from the breaking of your spirit you will howl. You will leave your name as a curse to my chosen ones, but the Lord will kill you, and to those who serve me a new name will be called. Whoever will be blessed upon the earth, for they will bless the true God, and those who swear upon the earth will swear by the true God, for they will forget the first tribulation, and it will not come to their heart.

For the heaven will be new and the earth new, and they shall not remember the former things, nor shall these come upon their heart. But they will find joy and exultation in this, because behold I make Jerusalem exultation, and my people joy. And I will rejoice over Jerusalem, and I will be glad over my people, and no longer shall there be heard in it the voice of weeping and

the voice of crying. There will no longer be there one who dies untimely or an old man who does not complete his time, for the young man will be a hundred years old, but the sinner who dies at a hundred years old will be cursed. And they will build houses and inhabit them themselves, and they will plant vineyards and eat their produce themselves. They will not build and others inhabit, and they will not plant and others eat, for the days of my people will be according to the days of the tree of life, for they will grow old with the works of their labors. My chosen will not toil in vain, nor shall they beget children for calamity, because they are the seed blessed by God, and their offspring with them.

And it will be that before they cry out, I will answer them; while they are still speaking, I will say, What is it? Then wolves and lambs shall be fed together, and the lion shall eat straw as the ox, but the serpent shall eat earth as bread; they shall not harm, nor shall they destroy upon my holy mountain, says the Lord.

66

Thus says the Lord: Heaven is my throne, and the earth is the footstool of my feet. What kind of house will you build for me? And what kind of place is my resting place? For my hand made all these things, and all these things are mine, says the Lord, and upon whom will I look, but upon the humble and quiet, and trembling at my words?

The lawless one sacrificing a calf to me is like one killing a dog, and the one offering up fine flour is like pig's blood, the one giving frankincense for a memorial is like a blasphemer. They chose their own ways, and their soul desired their abominations.

And I will choose their mockeries, and I will repay their sins to them, because I called them and they did not obey me, I spoke and they did not hear, and they did evil before me, and they chose what I did not wish.

Hear the words of the Lord, you who tremble at his word. Say to your brothers who hate you and detest you, so that the name of the Lord may be glorified and he may be seen in their joy, and those will be ashamed.

A voice of crying from the city, a voice from the temple, the voice of the Lord repaying retribution to his adversaries. Before the laboring woman gave birth, before the toil of birth pains came, she escaped and bore a male. Who has heard such a thing, and who has seen thus? If earth was in labor in one day, or a nation was born at once, because Zion was in labor and bore her children? But I gave this expectation, and you did not remember me, said the Lord. Have I not made both the one bearing children and the barren? said your God.

Rejoice, Jerusalem, and all who love her, keep festival in her; rejoice together with her in joy, all who mourn over her, So that

you may nurse and be filled from the breast of her consolation, so that having nursed, you may delight in the entrance of her glory.

Because the Lord says these things: behold, I will turn to them as a river of peace and as overflowing torrents the glory of nations; their children will be carried upon shoulders and will be comforted upon knees. As a mother comforts her child, so I will comfort you, and in Jerusalem you will be comforted. And you will see, and your heart will rejoice, and your bones will sprout as a herb, and the hand of the Lord will be known to those fearing him, and he will threaten the disobedient.

Behold, for the Lord will come as fire, and his chariots as a storm, to render his vengeance in wrath, and his rebuke in a flame of fire. For in the fire of the Lord shall all the land be judged, and by his sword all flesh; many will be wounded by the Lord.

Those who purify themselves and cleanse themselves in the gardens, and in the vestibules eating the flesh of a pig, and the abominations, and the mouse, shall be consumed together, said the Lord. And I know their works and their reasoning, I come to gather all the nations and the tongues, and they will come and they will see my glory. And I will leave a sign upon them, and I will send out from them those who are saved into the nations, into Tarshish, and Phut, and Lud, and Meshech, and into Tubal, and into Greece, and into the far islands, who have not heard

my name, neither have they seen my glory, and they will declare my glory among the nations. And they will bring your brothers from all the nations as a gift to the Lord, with horses and chariots, in litters of mules with coverings, into the holy city Jerusalem, said the Lord, as the sons of Israel brought up their sacrifices to me with psalms into the house of the Lord. And from them I will take priests and Levites, said the Lord.

For just as the new heaven and the new earth, which I make, remain before me, says the Lord, so will your seed and your name stand. And it will be that from month to month, and from sabbath to sabbath, all flesh will come to worship before me in Jerusalem, said the Lord. And they will go out and they will see the limbs of the men who have transgressed against me, for their worm will not die, and their fire will not be quenched, and they will be a sight to all flesh.

Hosea

1

The word of the Lord, which came to Hosea the son of Beeri, in the days of Uzziah, and Jotham, and Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

The beginning of the word of the Lord in Hosea: and the Lord said to Hosea, Go, take for yourself a wife of fornication and children of fornication, because the land commits fornication by turning away from the Lord.

And he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son. And the Lord said to him, Call his name Jezreel, because in a little while, I will avenge the blood of Jezreel upon the house of Judah, and I will put an end to the kingdom of the house of Israel. And it will be, in that day, I will break the bow of Israel in the valley of Jezreel.

And she conceived again and bore a daughter, and he said to him, Call her name Not shown mercy, because I will no longer have mercy on the house of Israel, but I will utterly oppose them. But I will have mercy on the sons of Judah, and I will save them in the Lord their God, and I will not save them by bow, nor by sword, nor by war, nor by horses, nor by horsemen. And she weaned the one not pitied, and she conceived again and bore a son. And he said, Call his name Not My People, because you are not my people, and I am not yours.

2

And the number of the sons of Israel was as the sand of the sea, which will not be measured nor numbered, and it will be that in the place where it was said to them, You are not my people, they will be called sons of the living God. And the sons of Judah and the sons of Israel will be gathered together, and they will appoint for themselves one leader, and they will go up from the earth, because the day of Jezreel is great.

Say to your brother, My people, and to your sister, Shown mercy. Bring judgment against your mother, bring judgment, because this woman is not my wife, and I am not her husband, and I will remove her fornication from my presence, and her adultery from between her breasts, So that I would strip her naked and restore her as on the day of her birth, and I will make her a wilderness and set her as a waterless land, and I will kill her

with thirst. And I will not have mercy on her children, because they are children of fornication. Because their mother fornicated, she who bore them disgraced herself, because she said, I will go after my lovers, who give to me my loaves, and my water, and my garments, and my linen cloths, my oil, and all that belongs to me.

Therefore, behold, I will block her way with thorns and stakes, and I will wall up her paths, and she will not find her way. And she will pursue her lovers, and not overtake them, and will seek them, and not find them, and will say, I will go, and I will return to my former husband, because it was well with me then, rather than now.

And she did not know that I gave her the grain, and the wine, and the oil, and I multiplied silver for her, but she made silver and gold things for Baal. Because of this I will return and take back my grain in its season and my wine in its time, and I will take away my garments and my linen cloths so as not to cover her nakedness. And now I will reveal her uncleanness before her lovers, and no one will rescue her out of my hand. And I will turn away all her joys, her festivals, her new moons, her sabbaths, and all her festivals. And I will destroy her vine and her fig trees, as many as she said, These are my payments which my lovers gave to me, and I will make them into a testimony, and the beasts of the field will devour them, and the birds of heaven, and the creeping things of the earth. And I will punish her for the days of the Baals, in which she burned incense to

them, and she adorned herself with her earrings and her necklaces, and she went after her lovers, but she forgot me, says the Lord.

Therefore, behold, I am leading her astray, and I will make her as a wilderness, and I will speak to her heart. And I will give her possessions to her from there, and the valley of Achor to open her understanding, and she will be humbled there according to the days of her infancy, and according to the days of her ascent from the land of Egypt.

And it will be in that day, says the Lord, that my husband will call me, and will no longer call me Baalim. And I will remove the names of the Baals from her mouth, and their names will no longer be remembered. And I will make a covenant with them in that day with the beasts of the field, and with the birds of heaven, and with the creeping things of the earth, and I will break the bow, and the sword, and war from the earth, and I will settle you upon hope. And I will betroth you to myself forever, and I will betroth you to myself in righteousness and in judgment, and in mercy, and in compassion, And I will betroth you to myself in faith, and you will know the Lord.

And it will be in that day, says the Lord, I will answer the heaven, and it will answer the earth, And the land will hear the grain, and the wine, and the oil, and they will hear Jezreel. And I will sow her for myself upon the earth, and I will love the one not beloved, and I will say to the one not my people, You are my

people, and he will say, You are the Lord my God.

3

And the Lord said to me, Go still and love a woman loving evil and an adulteress, as God loves the sons of Israel, and they look upon foreign gods and love cakes with raisins. And I bought her for myself for fifteen pieces of silver, and a homer of barley, and a skin of wine. And I said to her, For many days you will remain with me, and you will not commit fornication, nor will you belong to a man, and I will remain with you.

Because for many days the sons of Israel will sit, there being no king, nor ruler, nor sacrifices, nor altar, nor priesthood, nor revelation. And after these things the sons of Israel will return, and they will seek the Lord their God and David their king, and they will be astonished at the Lord and at his good things in the last days.

4

Hear the word of the Lord, sons of Israel, because the Lord has a judgment against the inhabitants of the land, for there is no truth, nor mercy, nor knowledge of God upon the earth. Then falsehood, murder, theft, and adultery have been poured out upon the earth, and blood mingles with blood. Because of this

the land will mourn, and will be diminished with all those dwelling in it, with the beasts of the field, and with the creeping things of the earth, and with the birds of heaven, and the fish of the sea will perish. so that no one may judge, nor may anyone rebuke, but my people are like a priest being contradicted And you will be weak by day, and the prophet will be weak with you, by night I have compared your mother.

My people have become like those without knowledge, because you have rejected knowledge, and I will reject you from serving as priest to me, and you have forgotten the law of your God, and I will forget your children. According to their multitude, thus they sinned against me; I will turn their glory into dishonor. They will eat the sins of my people, and in their injustices they will take their souls. And it will be: as the people, so the priest, and I will punish him for his ways, and I will repay him for his counsels. And they will eat but not be satisfied; they committed fornication and will not prosper, because they forsook the Lord to guard.

Fornication, wine, and strong drink have taken hold of my people's heart. They were asking through symbols, and with his rods they were reporting to him; they were led astray by a spirit of fornication, and they committed fornication against their God. Upon the peaks of the mountains they were sacrificing, and upon the hills they sacrificed under oak, and white poplar, and overshadowing tree, because the shelter was good. Because of this your daughters will commit fornication, and your brides

will commit adultery. And I will not punish your daughters when they commit fornication, nor your brides when they commit adultery, because they themselves were mingled with the prostitutes, and they sacrificed with the consecrated, and the people not understanding was entangled with a prostitute.

But you, Israel, do not be ignorant, and Judah, do not enter into Gilgal, and do not go up into the house of On, and do not swear by the living Lord. Because Israel was stubborn as a stubborn heifer, now the Lord will pasture them as a lamb in a broad place. Ephraim, a partaker of idols, placed stumbling blocks for himself. He entreated the Canaanites; committing fornication, they committed fornication; they loved dishonor from its pride. A conspiracy of spirit you are in its wings, and they shall be ashamed because of their altars.

5

Hear these things, O priests, and pay attention, O house of Israel, and give attention, O house of the king, because the judgment is against you, for you have become a snare at the Watchtower and as a net spread out upon Itabyrium. What the hunters established as their prey, I am your teacher, I knew Ephraim, and Israel has not departed from me, because now Ephraim has prostituted himself, Israel was defiled. They did not set their thoughts to return to their God, because a spirit of fornication is in them, and they did not recognize the Lord.

And the arrogance of Israel will be humbled to his face, and Israel and Ephraim will be weakened in their injustices, and Judah will also be weakened with them. With sheep and calves they will go to seek out the Lord, and they will not find him, because he has turned away from them. Because they forsook the Lord, because foreign children were born to them, now the mildew will devour them and their lots.

Sound the trumpet upon the hills, sound out upon the high places, proclaim to the house of On: Benjamin is dismayed. Ephraim became a destruction in the days of reproof; among the tribes of Israel I showed what is trustworthy. The rulers of Judah became as those removing boundaries; upon them I will pour out my rage as water.

Ephraim oppressed his adversary, trampled judgment, because he began to go after vain things. And I am as disturbance to Ephraim, and as a goad to the house of Judah. And Ephraim saw his disease, and Judah his pain, and Ephraim went to the Assyrians and sent ambassadors to king Jareim, and he was not able to heal you, and your pain shall not cease. Because I am as a panther to Ephraim and as a lion to the house of Judah, and I will seize and I will go, and I will take, and there will be no one delivering.

I will go and return to my place, until they are destroyed, and they will seek my face. In their affliction they will rise early toward me, saying,

6

Let us go and let us return to the Lord our God, because he himself has torn and he will heal us, he will strike, And it will revive us, it will heal us after two days; on the third day we will rise up, And we shall live before him, and we shall know; let us pursue to know the Lord. As the dawn is ready, we will find him, and he will come to us as the early and late rain to the land.

What shall I do to you, Ephraim? What shall I do to you, Judah? Your mercy is like a morning cloud, and like the early morning dew that goes away. Because of this I have cut down your prophets, I killed them by the word of my mouth, and my judgment will go out as light.

Because I want mercy rather than sacrifice, and knowledge of God rather than burnt offerings. But they are like a man transgressing a covenant; there the city of Gilead despised me. working in vain, disturbing water, And your strength is like that of a pirate; the priests hid the way and murdered Shechem, because they committed lawlessness in the house of Israel. I saw horrible things there. the fornication of Ephraim—Israel and Judah were defiled—begin to harvest for yourself, when I turn back the captivity of my people

7

In healing Israel, the injustice of Ephraim will be revealed, and the wickedness of Samaria, because they have practiced falsehood, and a thief will enter to him, a robber stripping in his way. So that they may sing together with their heart, I remembered all their wickedness; now their counsels have surrounded them and come to pass before my face. In their evils they gladdened kings, and in their lies, rulers. All adulterers are like an oven burning for the digestion of burning from the flame, from the kneading of fat, until it is leavened. In the days of your kings, the rulers began to be angry from wine; he stretched out his hand with violent ones. Because their hearts were kindled as an oven in plotting against them the whole night, Ephraim was filled with sleep; when morning came, it was kindled as the light of fire. All were heated like an oven, and they devoured their judges; all their kings fell, and there was not among them one calling upon me.

Ephraim was mingling among his peoples, Ephraim became a cake not turned over. Strangers devoured his strength, but he did not know, and gray hairs have sprung up on him, and he did not know. And the arrogance of Israel will be humbled to his face, and they did not return to the Lord their God, and they did not seek him out in all these things.

And Ephraim was as a mindless dove, not having heart; he called upon Egypt, and they went to the Assyrians. As they travel, I will cast my net upon them; as the birds of heaven I will bring them down, I will discipline them in the hearing of their

affliction.

Woe to them, because they have turned away from me; they are wretched, because they have acted impiously against me. But I redeemed them, yet they spoke false things against me. And their hearts did not cry out to me, but they wailed in their beds, they cut themselves for grain and wine. They were trained by me, and I strengthened their arms, and against me they devised evil. They turned back to nothing, they became like a warped bow, their rulers will fall by the sword through their lack of a disciplined tongue, this is their disgrace in the land of Egypt.

8

Into their bosom, as the land, as an eagle upon the house of the Lord, because they transgressed my covenant and acted impiously against my law. They will cry out to me, O God, we have known you, Because Israel turned away from good things, they pursued an enemy. They made kings for themselves, and not through me; they ruled, and did not make it known to me; with their silver and their gold they made idols for themselves, so that they might be utterly destroyed.

Cast off your calf, Samaria. My wrath was provoked upon them. Until when will they not be able to be cleansed? In Israel; and a craftsman made it, and it is not God, because your calf was deceiving, Samaria. Because they sowed wind-beaten seed,

destruction will receive them—a sheaf not having strength to make flour, but even if it does make it, strangers will devour it. Israel was swallowed up; now it has become among the nations as a useless vessel. Because they went up to the Assyrians, Ephraim flourished by himself; they loved gifts. Because of this they will be handed over among the nations; now I will receive them, and they will cease for a little while from anointing a king and rulers.

Because Ephraim multiplied altars, the beloved altars became sins to him. I will write down a multitude to him, and his laws were considered foreign, the beloved altars. Because if they should sacrifice a sacrifice and eat meat, the Lord will not accept them; now he will remember their injustices and will avenge their sins. They turned back into Egypt, and among the Assyrians they will eat unclean things. And Israel forgot the one who made him, and they built sacred precincts, and Judah multiplied fortified cities, and I will send out fire into his cities, and it will devour their foundations.

9

Do not rejoice, Israel, nor be glad as the peoples, because you have committed prostitution against your God; you have loved gifts upon all the threshing floors of grain. The salt and winepress did not know them, and the wine deceived them. They did not dwell in the land of the Lord, Ephraim dwelt in

Egypt, and among the Assyrians they will eat unclean things. They did not pour out wine to the Lord, and their sacrifices did not please him; as bread of mourning to them, all who eat them shall be defiled, because their loaves for their souls will not enter into the house of the Lord.

What will you do in the days of the festival, and in the day of the feast of the Lord? Because of this, behold, they go from the wretchedness of Egypt, and Memphis will receive them, and Michmash will bury them. Destruction will inherit their silver, and thorns will be in their tents.

The days of vengeance have come, the days of your recompense have come, and Israel shall be afflicted just as the prophet beside himself, the spirit-bearing man. By the multitude of your injustices your madness has been multiplied. The watchman Ephraim is with God, a prophet is a crooked snare upon all his ways, they have established madness in the house of God. They were destroyed in the days of the hill; he will remember their injustice and avenge their sins.

As grapes in the wilderness I found Israel, and as an early fig on the fig tree I saw their fathers, but they went to Baal-peor and consecrated themselves to shame, and the abominable ones became like the beloved ones. Ephraim flew away as a bird; their glory from childbirth, birth pains, and conceptions. Because even if they raise their children, they will be made childless from among men, because woe is to them, my flesh is

from them. Ephraim, as I saw, their children were set for the hunt, and Ephraim, to lead out his children to slaughter.

Give to them, Lord—what will you give to them? A barren womb and dry breasts. All their vices are in Gilgal, because there I hated them, because of the wickedness of their pursuits, I will cast them out from my house, I will not continue to love them, all their rulers are disobeying. Ephraim toiled, his roots were dried up, he will no longer bring fruit, because even if they bear, I will kill the desires of their womb. God will cast them away because they did not listen to him, and they will be wanderers among the nations.

10

Israel is a flourishing vine, its fruit abounding; according to the multitude of its fruits, it multiplied the altars, according to the good things of his land, he built pillars. They divided their hearts; now they will vanish. He himself will destroy their altars; their pillars will afflict them.

Because now they will say, There is no king for us, because we did not fear the Lord, but what will the king do for us? Speaking words of false pretexts; he will make a covenant, judgment will spring up as grass upon the wasteland of the field. The inhabitants of Samaria will sojourn to the calf of the house of Aven, because his people mourned over it, and as they provoked

him, they will rejoice over its glory, because it was exiled from it. And having bound him, they carried him away into Assyria as gifts to King Jareim. Ephraim will receive them in his house, and Israel will be ashamed of his counsel. Samaria has cast away her king as a twig upon the face of the water. And the altars which are the sins of Israel will be uprooted, thorns and thistles will grow up upon their altars, and they will say to the mountains, cover us, and to the hills, fall upon us.

From the hills where Israel sinned, there they stood; war upon the children of injustice shall not overtake them on the hill. To educate them, and peoples will be gathered against them when they are disciplined for their two injustices. Ephraim is a heifer trained to love victory, but I will come upon the finest part of her neck, I will make Ephraim mount up, I will pass over Judah in silence, Jacob will give him strength.

Sow for yourselves in righteousness, reap the fruit of life, enlighten yourselves with the light of knowledge, seek the Lord until the produce of righteousness comes to you. Why did you keep silent about impiety, and why did you harvest its injustice? You ate false fruit, because you trusted in your sins, in the multitude of your strength. And destruction will arise among your people, and all your fortified places will depart, as Salaman ruled from the house of Jeroboam; in days of war they dashed mother and children to the ground. Thus I will do to you, house of Israel, because of the injustice of your vices.

11

At dawn they were cast away; the king of Israel was cast out because Israel was an infant, and I loved him, and from Egypt I called his children. As I called them, they departed from my face, they sacrificed to the Baalim and burned incense to the carved images. And I guided the steps of Ephraim, I took him up upon my arm, and they did not know that I heal them. In the destruction of men I stretched them out in bonds of my love, and I will be to them as a man striking someone upon his cheeks, and I will look upon him; I will be able to help him.

Ephraim dwelt in Egypt, and Assyria himself was his king, because he was not willing to return. And has weakened by the sword in his cities and ceased in his hands, and they will eat from their counsels. And his people, hanging upon his dwelling, and God will be angry at his honored things, and he will not exalt him.

What shall I make of you, Ephraim? Shall I defend you, Israel? What shall I do with you? I will make you as Admah, and as Zeboiim. My heart was changed within me, my repentance has been deeply troubled. I will not act according to my fierce anger, I will not abandon Ephraim to be utterly destroyed, because I am God and not man, the Holy One in your midst, and I will not enter the city. After the Lord I will go; as a lion he will roar, because he himself will roar, and the children of the waters will

be astonished. They will be astonished as a bird from Egypt, and as a dove from the land of the Assyrians, and I will restore them to their houses, says the Lord.

12

Ephraim surrounded me in falsehood, and the house of Israel in impieties, and Judah—now God knew them, and the holy people shall be called of God.

But Ephraim pursued an evil spirit and heat the whole day; he multiplied empty and vain things, he made a covenant with the Assyrians, and he trafficked oil into Egypt. And judgment belongs to the Lord against Judah, to punish Jacob according to his ways, and he will repay him according to his deeds.

In the womb he supplanted his brother, and in his struggles he prevailed with God. He prevailed with the messenger and was able; they wept and entreated me. In the house of On they found me, and there it was spoken to them. The Lord God Almighty will be his memorial. And you shall return to your God, keep mercy and judgment, and draw near to your God continually.

Canaan, in his hand a yoke of injustice, loved to oppress. And Ephraim said, But I have become rich, I have found relief for myself; all his labors will not be found to him, through the injustice which he sinned. But I am the Lord your God who

brought you up out of the land of Egypt; I will still settle you in tents, as in the days of the feast. And I will speak to the prophets, and I multiplied visions, and by the hands of the prophets I was made known. If Gilead is not, then the rulers sacrificing in Gilead were false, and their altars were as turtles upon the dry land of the field.

And Jacob withdrew into the plain of Syria, and Israel served for a wife, and for a wife he kept watch. And by a prophet the Lord brought up Israel out of the land of Egypt, and by a prophet he was preserved. Ephraim was enraged and provoked, and his blood shall be shed upon him, and the Lord will repay to him his reproach.

13

According to the word of Ephraim, he took ordinances in Israel, and he placed them to Baal and died. And now they added to their sin, and they made for themselves a molten image out of their silver, according to the image of idols, works of craftsmen completed for them. They themselves say, Sacrifice men, for calves have failed. Because of this they will be as a morning cloud and as early morning dew going away, as chaff blown away from a threshing floor, and as vapor from tears. But I am the Lord your God, the one establishing the heaven and creating the earth, whose hands created all the army of heaven, and I did not show them to you for you to go after them, and I brought

you up out of the land of Egypt, and you will not know a god except me, and there is no savior besides me. I shepherded you in the wilderness, in an uninhabited land. According to their pastures, they were filled to fullness, and their hearts were exalted; for the sake of this they forgot me. And I will be to them as a panther, and as a leopard on the way of the Assyrians I will meet them as a bear in distress, and I will tear apart the enclosure of their heart, and cubs of the forest will devour them there, beasts of the field will tear them apart.

In your destruction, Israel, who will help? Where is this king of yours? Let him save you in all your cities; let him judge you, the one of whom you said, Give me a king and ruler. And I gave you a king in my wrath, and I took him away in my anger.

Ephraim is a conspiracy of injustice, his sin is hidden, Pains as of a woman giving birth will come to him, this wise son of yours, because he will not endure in the crushing of children. From the hand of Hades I will deliver, and from death I will redeem them. Where is your justice, O Death? Where is your sting, O Hades? Consolation has been hidden from my eyes.

Because he separates between brothers, the Lord will bring a scorching wind from the wilderness upon him, and will dry up his veins, will desolate his springs, he will completely dry up his land, and all his desirable possessions.

14

Samaria will be destroyed, because it resisted God, they will fall by the sword, and their nursing infants will be dashed to pieces, and their pregnant women will be ripped open.

Turn back, Israel, to the Lord your God, because you were weakened by your injustices. Take with you your own words, and turn back to the Lord your God, say to him, so that you may not receive injustice, and you may receive good things, and we will render the fruit of our lips. Assyria shall not save us, we will not mount upon horses, no longer shall we say to the works of our hands, our gods, for in you the orphan finds mercy.

I will heal their dwelling, I will love them openly, because my anger has turned away from him. I will be as dew to Israel; he will blossom as a lily, and he will cast his roots as Lebanon. His branches will go forth, and he will be as a fruitful olive tree, and his fragrance as Lebanon. They will return and sit under his shelter, they will live and be intoxicated with grain, and it will blossom as a vine, his memorial, as the wine of Lebanon. To Ephraim, what does he still have to do with idols? I humbled him, and I will strengthen him. I am like a flourishing juniper; from me your fruit has been found.

Who is wise and will understand these things? Or who is prudent and will know them? Because the ways of the Lord are

straight, and the righteous will walk in them, but the ungodly will be weak in them.

Micah

1

And the word of the Lord came to Micaiah of Moresheth, in the days of Jotham, and Ahaz, and Hezekiah, kings of Judah, concerning what he saw about Samaria and about Jerusalem.

Hear the words, O peoples, and let the earth pay attention, and all who are in it, and the Lord, the Lord will be among you as a testimony, the Lord from his holy house. Because behold, the Lord goes out from his place, and will come down, and will step upon the heights of the earth, And the mountains will be shaken from beneath him, and the valleys will melt like wax before the fire, and like water rushing down a slope.

Through the impiety of Jacob all these things, and through the sin of the house of Israel. What is the impiety of Jacob? Is it not Samaria? And what is the sin of the house of Judah? Is it not Jerusalem? And I will make Samaria into a fruit watchtower of a

field and into a vineyard plantation, and I will pull down its stones into chaos, and I will uncover its foundations. And all her carved images they will cut down, and all her payments they will burn in fire, and all her idols I will set to destruction, because from the hire of fornication she gathered them, and from the hire of fornication she amassed them.

Because of this she will mourn and lament; she will go barefoot and naked; she will make lamentation like dragons and mourning like the daughters of sirens. Because the plague has prevailed, because it came to Judah and touched the gate of my people, even to Jerusalem.

Those in Gath, do not exalt yourselves, and the Anakim, do not rebuild from the house according to laughter; sprinkle the land with your ridicule. She who dwells securely in her cities did not go out, she who dwells in Shinar, to mourn for the neighboring house; she will receive from you a painful blow.

Who brought pains upon her dwelling in prosperity? Because evils came down from the Lord upon the gates of Jerusalem. Sound of chariots and of horsemen, O dwelling Lachish, this is the leader of sin to the daughter of Zion, because in you were found the impieties of Israel. Therefore he will give those being sent out until the inheritance of Gath, vain houses; they became empty to the kings of Israel. Until they bring the heirs, O dwelling of Lachish, the inheritance will come to Adullam, the glory of the daughter of Israel. Shave yourself and cut your hair

for your delicate children, enlarge your baldness as an eagle, because they were taken captive from you.

2

They became those who considered labors and worked evils in their beds, and they accomplished them at daybreak, because they did not lift their hands toward God. And they desired fields and plundered orphans, and they oppressed houses and plundered a man and his house, and a man and his inheritance.

Therefore the Lord says these things: behold, I am devising evils upon this tribe, from which you will not remove your necks, and you will not go upright suddenly, because the time is evil.

In that day a parable will be taken up against you, and a lamentation will be lamented with mourning, saying, We have utterly suffered misery, the portion of my people was measured out with a measuring line, and there was no one preventing him from turning it away; your fields were divided. Therefore you will have no one to cast the measuring line by lot in the assembly of the Lord. Do not weep with tears, nor let them weep upon these things, for he will not cast away reproaches. The saying, the house of Jacob provoked the spirit of the Lord. Are not these his practices? Are not his words good with him? And have they walked upright? And before, my people stood against me in enmity, opposite his peace, they flayed his skin to take

away hopes of war's destruction. The leaders of my people will be cast out from their luxurious houses; because of their evil practices they were driven out, draw near to the everlasting mountains.

Arise and go, for this is not your rest because of uncleanness; you were destroyed with destruction. You were pursued with no one pursuing; a spirit set up falsehood. It dripped to you into wine and strong drink, and it will be from the drop of this people. Jacob will be gathered together with all; I will await the remnant of Israel. I will set his turning away together, as sheep in affliction, as a flock in the midst of their bed. They shall leap out from men. Through the breach before them, they broke through, and they passed through the gate, and they went out through it, and their king went out before them, and the Lord will lead them.

3

And he will say, Hear these things, you rulers of the house of Jacob and remnant of the house of Israel: is it not for you to know judgment? Hating the good and seeking the evil, snatching their skins from them and their flesh from their bones. In the manner they devoured the flesh of my people, and they flayed their skins from them, and they broke their bones, and they cut them up as flesh into a pot, and as meat into a pot, Thus they will cry out to the Lord, but he will not hear them, and he will

turn away his face from them at that time, because they did evil in their practices against them.

Thus says the Lord concerning the prophets who lead my people astray, who bite with their teeth and proclaim peace upon him, but when nothing was given into their mouth, they raised war against him. Therefore night will be to you from vision, and darkness will be to you from divination, and the sun will set upon the prophets, and the day will grow dark upon them. And those who see dreams will be put to shame, and the seers will be mocked, and all of them will speak against them, because there will be no one who listens to them. Unless I fill myself with strength in the spirit of the Lord and with judgment and power, to report to Jacob his impiety and to Israel his sins.

Hear indeed these things, you who consider the house of Jacob, and the remnant of the house of Israel, you who abhor judgment and pervert all that is right, The builders of Zion with blood, and Jerusalem with injustices, Her leaders judged for bribes, her priests answered for pay, and her prophets divined for silver, yet they leaned upon the Lord, saying, Is not the Lord among us? No evil shall come upon us. Therefore because of you Zion shall be plowed as a field, and Jerusalem will become as a hut, and the mountain of the house a wooded grove.

And it will be in the last days that the mountain of the Lord will be manifest, ready upon the tops of the mountains, and it will be lifted up above the hills, and peoples will hasten toward it, And many nations will go and they will say, Come, let us go up into the mountain of the Lord, and into the house of the God of Jacob, and they shall show us his way, and we will go in his paths, because out of Zion will go out law, and the word of the Lord out of Jerusalem. And he will judge between many peoples, and will rebuke strong nations even to far away, and they will beat their swords into plows, and their spears into sickles, and nation shall no longer lift up sword against nation, and they shall no longer learn to wage war. And each will rest under his vine, and each under his fig tree, and there will be no one frightening, because the mouth of the Lord almighty spoke these things. Though all the peoples will go each his own way, we will go in the name of the Lord our God into the age and beyond.

In that day, says the Lord, I will gather the broken, and I will receive the cast out, and those whom I have driven away. And I will make the broken into a remnant, and the cast out into a mighty nation, and the Lord will reign upon them in Mount Zion from now until the age.

And you, parched tower of the flock, daughter of Zion, upon you it will come, and the first kingdom will enter, the beginning from Babylon to the daughter of Jerusalem.

And now why have you known evils? Was there no king for you?

Or has your counsel perished, because pangs have seized you as those of a woman giving birth? Be in labor and be strong, and draw near, daughter Zion, as one giving birth, because now you will go out from the city, and you will dwell in the plain, and you will come to Babylon; from there he will deliver you, and from there the Lord your God will redeem you from the hand of your enemies.

And now many nations were gathered together against you, saying, let us rejoice, and our eyes shall look upon Zion. But they did not know the reasoning of the Lord, and they did not understand his counsel, because he gathered them like sheaves on a threshing floor. Arise and thresh them, daughter Zion, because I will make your horns iron and I will make your hooves bronze, and you will crush many peoples, and you will dedicate their multitude to the Lord, and their strength to the Lord of all the earth.

Now the daughter shall be fenced in with a fence; he appointed distress upon us; they shall strike the tribes of Israel upon the cheek with a rod.

5

And you, Bethlehem house of Ephrathah, though you are few to be among the thousands of Judah, from you will go out to me one to be a ruler of Israel, and his goings forth are from the

beginning, from the days of old.

Therefore he will give them up until the time when one giving birth will bear, and the rest of their brothers will return to the sons of Israel. And he will stand and see, and will shepherd his flock in the strength of the Lord, and in the glory of the name of the Lord their God they will exist, because now they will be magnified to the ends of the earth.

And this will be peace: when Assyria comes upon your land, and when he sets foot upon your land, then seven shepherds will be raised up against him and eight bites of men. And they will shepherd Assyria with the sword and the land of Nimrod in its trench, and he will deliver from Assyria when he comes upon your land and when he sets foot upon your borders.

And the remnant of Jacob will be among the nations, in the midst of many peoples, as dew from the Lord falling and as lambs upon grass, so that no one may be gathered nor may stand among the sons of men. And the remnant of Jacob will be among the nations in the midst of many peoples, as a lion among cattle in the forest and as a cub among flocks of sheep, in the manner that when he passes through and separates he seizes, and there is no one delivering. Your hand will be exalted upon those afflicting you, and all your enemies will be destroyed.

And it will be in that day, says the Lord, I will destroy the horses from your midst, and I will destroy your chariots, And I will

destroy the cities of your earth, and I will remove all your fortifications. And I will destroy your sorceries from your hands, and those who utter them will not be among you. And I will destroy your carved images and your pillars from your midst, and you shall no longer worship the works of your hands. And I will cut off the groves out of your midst, and I will destroy your cities. And I will execute vengeance in wrath and in anger upon the nations, because they have not listened.

6

Hear indeed the word; the Lord Lord said, Arise, be judged before the mountains, and let the hills hear your voice.

Hear, O mountains, the judgment of the Lord, and you ravines, foundations of the earth, because the Lord has a judgment against his people, and he will enter into judgment with Israel. My people, what have I done to you, or what have I grieved you, or what have I troubled you? Answer me. Because I brought you up out of the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam.

My people, remember indeed what Balak king of Moab planned against you, and what Balaam, son of Beor, answered to him from the acacias until Gilgal, so that the righteousness of the Lord may be known.

With what shall I approach the Lord, shall I take hold of my most high God? Shall I approach him with burnt offerings, with year old calves? Will the Lord accept thousands of rams or myriads of fat goats? If I give my firstborn for my impiety, the fruit of my womb for the sin of my soul? If it was reported to you, man, what is good, or what does the Lord seek from you but to do judgment, and to love mercy, and to be ready to walk with the Lord your God?

The voice of the Lord will be called upon to the city and will save those who fear his name. Hear, O tribe, and who will adorn the city? Are not fire and the house of a lawless man treasuring up lawless treasures with insolence of injustice? If the lawless will be justified in the balance, then weights of deceit are in the bag From which they filled their wealth with impiety, and those dwelling in it were speaking falsehoods, and their tongue was exalted in their mouth.

And I will begin to strike you, I will destroy you in your sins. You will eat and not be satisfied, and it will grow dark within you and it will escape, and you will not be saved, and as many as would be saved will be handed over to the sword. You shall sow but not reap, you shall press the olive tree but not anoint with oil, and you shall not drink wine, and the laws of my people will be destroyed. And you kept the ordinances of Zimri and all the works of the house of Ahab, and you walked in their ways, so that I should give you over to destruction, and those dwelling in it to hissing, and you will receive the reproaches of peoples.

Alas, that I became like one gathering stubble in the harvest, and like gleanings in the vintage, with no cluster of grapes existing to eat the first fruits. Alas, my soul, Because the pious has perished from the earth, and one doing right among people does not exist, all are judged unto bloodshed, each one crushes his neighbor with oppression. They prepare their hands for evil; the ruler demands, and the judge spoke peaceful words. It is the desire of his soul, and I will take away their good things. As a moth eating away, and walking upon a rule in the day of lookout, woe, woe, your punishments have come, now their wailings will be. Do not trust in friends, and do not place hope in leaders; guard yourself from your bedfellow, lest you entrust anything to her. Because a son dishonors his father, a daughter will rise up against her mother, a bride against her mother-in-law, all the enemies of a man are those in his house.

But I will look to the Lord, I will wait upon God my savior, my God will hear me.

Do not rejoice over me, my enemy, because I have fallen, for I will arise, because if I sit in darkness, the Lord will give light to me. I will bear the anger of the Lord because I have sinned against him, until he vindicates my cause and executes my judgment, and he will bring me forth into the light; I will see his righteousness. And my enemy will see and will be clothed with

shame, the one saying, Where is the Lord your God? My eyes will look upon her; now she will be for trampling as clay in the streets.

A day of ointment on brick is your destruction on that day, and your laws will be rubbed off on that day. And your cities will come into level ground and into division of Assyrians, and your fortified cities into division from Tyre until the river, and from sea until sea, and from mountain until the mountain. And the land will be destroyed with those dwelling in it, because of the fruits of their practices.

Shepherd your people with your rod, the sheep of your inheritance, who dwell by themselves in the forest in the midst of Carmel; they shall graze in Bashan and Gilead as in the days of old.

And according to the days of your departure from Egypt, you will see wonderful things. Nations will see and be put to shame, and out of all their strength, they shall place their hands upon their mouth, and their ears will be deafened. They will lick dust like serpents dragging along the earth, they will be confused in their confinement, they will be astonished at the Lord our God, and they will fear you.

Who is a God like you, removing lawlessnesses and passing over impiety for the remnant of his inheritance? He did not retain his anger as a testimony, because he delights in mercy. He will

return and have compassion on us, he will sink our injustices, and all our sins will be cast into the depths of the sea. Will give truth to Jacob, mercy to Abraham, just as you swore to our fathers, according to the days before.

Jonah

1

And the word of the Lord came to Jonah the son of Amittai, saying, Arise and go into Nineveh, the great city, and proclaim in it that the cry of its wickedness has gone up to me. And Jonah arose to flee into Tarshish from the face of the Lord, and he went down into Joppa, and found a ship going into Tarshish, and gave his fare, and went up into it, to sail with them into Tarshish from the face of the Lord.

And the Lord stirred up a wind upon the sea, and a great tempest arose in the sea, and the ship was in danger of being broken up. The sailors were afraid, and each cried out to his god, and they threw the cargo in the boat overboard into the sea to lighten it. But Jonah went down into the hold of the ship and was sleeping and snoring.

And the lookout approached him and said to him, Why are you

snoring? Arise and call upon your God, so that God may save us and we do not perish. And each said to his neighbor, Come, let us cast lots, and let us find out on account of whom this evil is among us, and they cast lots, and the lot fell upon Jonah.

And they said to him, Tell us, what is your work, and from where do you come, and from what land, and from what people are you? And he said to them, I am a slave of the Lord, and I worship the Lord God of heaven, who made the sea and the dry land. And the men feared a great fear and said to him, What is this you have done? because the men knew that he was fleeing from the face of the Lord, because he had reported to them. And they said to him, What shall we do to you so that the sea will cease from troubling us? For the sea was rising and stirring up the storm even more. And Jonah said to them, Lift me up and throw me into the sea, and the sea will cease from you, because I know that through me this great tempest is upon you.

And the men were trying hard to return to the land, but they were not able, because the sea was rising more and more against them. And they cried out to the Lord and said, By no means, Lord, let us not perish because of the soul of this man, and do not lay upon us innocent blood, because you, Lord, have done as you wished. And they took Jonah and cast him into the sea, and the sea ceased from its tossing. And the men feared the Lord with great fear, and they sacrificed a sacrifice to the Lord, and they offered prayers.

2

And the Lord commanded a great whale to swallow Jonah, and Jonah was in the belly of the whale three days and three nights.

And Jonah prayed to the Lord his God from the belly of the great fish, And he said, I cried out in my distress to the Lord my God, and he heard me. Out of the belly of Hades, my cry—you heard my voice. You cast me into the depths of the heart of the sea.

And rivers surrounded me, all your surges and your waves passed over me. And I said, I am cast away from your eyes; will I then look again toward your holy temple? Water was poured around me to my soul, the abyss surrounded me at last, my head sank into the clefts of the mountains. I went down into the land whose bars are eternal holders, and let the destruction of my life go up, O Lord my God.

In the failing of my soul from me, I remembered the Lord, and may my prayer come toward you into your holy temple. Those guarding vain and false things abandoned their mercy. But I will sacrifice to you with a voice of praise and thanksgiving; I will pay to you all that I vowed for salvation to the Lord.

And it was commanded by the Lord to the whale, and he cast out Jonah upon the dry land.

3

And the word of the Lord came to Jonah a second time, saying, Arise, go into Nineveh the great city, and proclaim in it the message I spoke to you before. And Jonah arose and went into Nineveh, as the Lord spoke, and Nineveh was a great city to God, as a journey of three days way. And Jonah began to enter into the city, a journey of one day, and he proclaimed and said, Three more days, and Nineveh shall be overthrown.

And the men of Nineveh believed God, and they proclaimed a fast, and they put on sackcloth from the greatest of them to the least of them. And the word drew near to the king of Nineveh, and he rose up from his throne, and he removed his robe from himself, and he put on sackcloth, and he sat upon ashes. And it was proclaimed and said in Nineveh from the king and from his nobles, saying, Let neither the people, nor the cattle, nor the oxen, nor the sheep taste anything, nor let them graze, nor let them drink water. And the people and the cattle were clothed in sackcloth, and they cried out earnestly to God, and each turned away from their evil way and from the injustice in their hands, saying, Who knows if God will relent and turn away from his fierce anger, so that we will not perish?

And God saw their works, that they turned back from their evil ways, and God repented of the evil which he spoke to do to them, and he did not do it.

4

Jonah was grieved with great grief and was confused. And he prayed to the Lord, and said, Lord, were not these my words, while I was still in my land? Therefore I hastened to flee to Tarshish, because I knew that you are merciful and compassionate, patient and abounding in mercy, and relenting upon evils. And now, master Lord, take my soul from me, because it is better for me to die than to live. And the Lord said to Jonah, Are you very grieved?

And Jonah went out from the city and sat opposite the city, and made for himself a tent there, and sat under it until he might see what would happen to the city. And the Lord God commanded the gourd, and it went up over the head of Jonah to be a shadow above his head, to shade him from his evils, and Jonah rejoiced upon the gourd with great joy.

And God commanded a worm the next morning, and it struck the gourd, and it withered. And it happened at the same time as the sun rose, and God commanded a spirit of scorching heat burning, and the sun struck upon the head of Jonah, and he grew faint, and he rejected his soul, and he said, It is good for me to die rather than to live. And God said to Jonah, Are you exceedingly grieved about the gourd? And he said, I am exceedingly grieved, even to death.

And the Lord said, You spared the gourd for which you did not labor, and you did not nourish it, which came into existence in a night and perished in a night, But should I not spare Nineveh, the great city, in which dwell more than one hundred twenty thousand people who have not known their right hand from their left hand, and also much livestock?

Jeremiah

1

The word of God which came upon Jeremiah the son of Hilkiah, from the priests, who dwelt in Anathoth in the land of Benjamin, As it happened, the word of God came to him in the days of Josiah son of Amos, king of Judah, in the thirteenth year of his kingdom. And it happened in the days of Jehoiakim son of Josiah king of Judah, until the eleventh year of Zedekiah son of Josiah king of Judah, until the captivity of Jerusalem in the fifth month.

And the word of the Lord came to him, Before I formed you in the womb, I knew you, and before you came out of the womb, I sanctified you; I appointed you a prophet to the nations.

And I said, O Master, Lord, behold I do not know how to speak, because I am young. And the Lord said to me, Do not say, I am too young, for you shall go to all to whom I send you, and you shall speak all that I command you. Do not fear their face,

because I am with you to deliver you, says the Lord. And the Lord stretched out his hand toward me, and touched my mouth, and the Lord said to me, behold I have given my words into your mouth.

Behold, I have appointed you today over nations and over kingdoms, to uproot, and to pull down, and to release, and to rebuild, and to plant.

And the word of the Lord came to me, saying, What do you see? And I said, An almond staff. And the Lord said to me, You have seen well, because I am watching over my words to do them. And the word of the Lord came to me a second time, saying, What do you see? And I said, A heated pot, and its face is turned from the north. And the Lord said to me, From the north the evils will be kindled upon all the inhabitants of the land. Because behold, I summon all the kingdoms of the earth from the North, says the Lord, and they will come and each will place his throne upon the entrance of the gates of Jerusalem, and upon all the walls around her, and upon all the cities of Judah. And I will speak to them with judgment, concerning all their wickedness, as they forsook me, and they sacrificed to foreign gods, and they worshiped the works of their hands.

And you, gird your loins and arise and speak all that I command you. Do not fear their face, nor be dismayed before them, because I am with you to deliver you, says the Lord. Behold, I have made you in this day as a fortified city and as a bronze

wall, strong against all the kings of Judah, and his rulers, and the people of the land. And they will make war against you, and they will not be able to prevail against you because I am with you to deliver you, said the Lord.

2

And he said, These things says the Lord: I remembered the mercy of your youth and the love of your consecration, your following the Holy One of Israel, says the Lord. Israel was holy to the Lord, the firstfruits of his harvest; all who devoured her were held guilty, disaster came upon them, says the Lord.

Hear the word of the Lord, house of Jacob, and all the families of the house of Israel. These things the Lord says: what offense did your fathers find in me, that they departed far from me, and went after vain things, and became vain? And they did not say, Where is the Lord, who brought us up out of the land of Egypt, who guided us in the wilderness in a trackless and pathless land, in a waterless and fruitless land, in a land which no man passed through, and no man dwelt there? And they brought you into Carmel to eat its fruits and its good things, and you entered and defiled my land, and you made my inheritance an abomination. The priests did not say, Where is the Lord? and those holding fast to the law did not know me, and the shepherds acted

impiously against me, and the prophets prophesied by Baal, and they went after unprofitable things.

Therefore I will still be judged with you, and I will be judged with the sons of your sons. Because you have come into the islands of Kittim and see, and send into Kedar and understand very greatly, and see if such things have happened. If nations have exchanged their gods, and these are not gods, but my people exchanged its glory, from which they will not benefit. The heaven was amazed at this and shuddered very greatly, says the Lord. Because my people made two evil things, they abandoned me the spring of living water, and they dug for themselves broken cisterns, which will not be able to hold water.

Is Israel not a slave, or is he homeborn? Why did he become plunder? Lions roared upon him and gave their voice, who set his land into wilderness, and his cities were destroyed so as not to be inhabited. And the sons of Memphis and Tahpanhes knew you, and they mocked you. Did not these things happen to you because you left me, says the Lord your God?

And now what have you to do with the way of Egypt, to drink the water of Gihon? And what have you to do with the way of the Assyrians, to drink the water of the rivers? Your apostasy will discipline you, and your wickedness will reprove you. Know and see that it is bitter for you to leave me, says the Lord your God, and I was not well pleased with you, says the Lord your God.

Because from ancient times you crushed your yoke and tore apart your bonds, and you said, I will not serve you, but I will go upon every high hill and under every shady tree; there I will be poured out in my fornication. But I planted you as a fruitful vine, entirely true; how have you turned into bitterness, O foreign vine? If you wash in natron and multiply soap for yourself, you are stained in your injustices before me, says the Lord.

How will you say, I was not defiled, and I did not go after Baal? See your ways in the place of many men, and know what you did; late her voice has wailed. She widened her ways upon the waters of the wilderness; in the desires of her soul she was carried by spirit and was delivered. Who will turn her back? All those seeking her will not grow weary; they will find her in her humiliation. Turn away your foot from the rough way, and your throat from thirst, but she said, I will be brave, because she had loved strangers, and she was going after them.

As the shame of a thief when he is caught, thus will the sons of Israel be ashamed, they and their kings, and their rulers, and their priests, and their prophets. To the wood they said, You are my father, and to the stone, You begot me, and they turned their backs upon me, and not their faces, and in the time of their evils they will say, Arise and save us. And where are your gods whom you made for yourself? If they will rise up and save in the time of your affliction; because according to the number of your cities were your gods, Judah, and according to the number of the

streets of Jerusalem they sacrificed to Baal. Why do you speak to me? All of you have acted impiously, and all of you have acted lawlessly against me, says the Lord. In vain I struck your children, you received no instruction, a sword devoured your prophets like a destroying lion, and you were not afraid.

Hear the word of the Lord; these things the Lord says: Have I become a desolate place to Israel, or a desolate land? Why have my people said, We will not be ruled, and we shall not come to you anymore? Will a bride forget her adornment, and a virgin her breast band? Yet my people have forgotten me for days without number. What good will you still pursue in your ways to seek love? Not so, but you have also acted wickedly, defiling your ways, And in your hands were found the blood of innocent souls; I did not find them in diggings, but upon every oak. And you said, I am innocent, but let his wrath turn away from me. Behold, I am being judged by you, in your saying, I have not sinned.

Because you greatly despised the doubling of your ways, you will be put to shame by Egypt, as you were put to shame by Assyria, You will go out from here with your hands upon your head, because the Lord has rejected your hope, and you will not prosper in this.

3

If a man sends away his wife, and she departs from him, and becomes another man's, will she return to him still? Will not that woman be defiled? And you committed sexual immorality with many shepherds, and you returned to me, says the Lord. Lift up your eyes straight ahead and see where you were not defiled. Upon the ways you sat for them like a deserted crow, and you defiled the land in your sexual immorality and in your evils. And you had many shepherds as a stumbling block for yourself; you took on the appearance of a prostitute and acted shamelessly toward all.

Did you not call me as your house, and father and leader of your virginity? Will it not remain forever, or be kept unto victory? Behold, you spoke, and you did these evil things, and you prevailed.

And the Lord said to me in the days of Josiah the king, You saw what the dwelling of Israel did to me; they went upon every high mountain, and under every leafy tree, and they committed fornication there. And I said, after she committed all these acts of sexual immorality, Return to me, and she did not return, and faithless Judah saw her faithlessness. And I saw that because of all the things in which the dwelling of Israel committed adultery and was caught, I sent her away and gave a certificate of divorce into her hands, yet faithless Judah did not fear, and she went and committed prostitution herself. And her fornication came to nothing, and she committed adultery with the wood and the stone. And in all these things, faithless Judah did not turn back

to me with her whole heart, but in falsehood.

And the Lord said to me, Israel has justified his soul from unfaithful Judah. Go and read these words toward the North, and you will say, Turn back toward me, dwelling of Israel, says the Lord, and I will not set my face against you, because I am merciful, says the Lord, and I will not be angry with you forever. Only acknowledge your injustice, that you acted impiously against the Lord your God, and you scattered your ways to strangers under every leafy tree, but you did not obey my voice, says the Lord. Turn back, wayward sons, says the Lord, because I will rule over you, and I will take you, one from a city and two from a family, and I will bring you into Zion. And I will give to you shepherds according to my heart, and they will shepherd you, shepherding with knowledge.

And it will be if you multiply and increase upon the earth, says the Lord, in those days they will no longer say, ark of the covenant of holy Israel. It will not go up upon the heart, it will not be named, nor will it be visited, and it will no longer be made. In those days and in that time they shall call Jerusalem the Throne of the Lord, and all the nations will be gathered to it, and they will no longer follow after the thoughts of their evil heart.

In those days the house of Judah will come together with the house of Israel, and they will come together from the land of the north and from all the regions to the land which I gave as an

inheritance to their fathers. And I said, May it be, Lord, that I will appoint you into children, and I will give to you a chosen land, the inheritance of Almighty God of the nations, and I said, You shall call me father, and you will not turn away from me. Except as a woman rejects the one being with her, thus the house of Israel has rebelled against me, says the Lord.

A voice of weeping and supplication was heard from the lips of the sons of Israel, because they wronged in their ways, they forgot their holy God. Turn back, sons who are returning, and I will heal your wounds. Behold, we will be your slaves, because you are the Lord our God.

Truly the hills were falsehood, and the power of the mountains, except through the Lord our God is the salvation of Israel. But shame consumed the labors of our fathers from our youth, their sheep and their calves and their sons and their daughters. We slept in our shame, and our dishonor covered us, because we sinned before our God, we and our fathers, from our youth until this day, and we have not obeyed the voice of the Lord our God.

4

If Israel turns back to me, says the Lord, he will be turned back, and if he removes his abominations from his mouth and fears my face, And he swears, The Lord lives, with truth, in judgment, and in righteousness, and nations will bless themselves in him,

and in him they will praise God in Jerusalem.

Because the Lord says these things to the men of Judah and to those dwelling in Jerusalem: renew new things for yourselves, and do not sow upon thorns. Be circumcised to your God, and cut away the hardness of your heart, men of Judah and those dwelling in Jerusalem, lest my wrath goes out as fire and will be kindled, and there will be no one quenching it, because of the wickedness of your pursuits.

Announce in Judah, and let it be heard in Jerusalem. Say, sound the trumpet throughout the land, cry out loudly, say, assemble together, and let us enter into the fortified cities. Having taken up your belongings, flee into Zion, hurry, do not stand still, because I bring evils from the North, and great destruction. A lion has gone up from his lair, destroying nations he has driven them out, and he has gone forth from his place to make the land a desolation, and the cities will be overthrown so that they will not be inhabited. Upon these things gird yourselves with sackcloth, and lament, and shout, because the wrath of the Lord has not turned away from you. And it will be in that day, says the Lord, the heart of the king will perish, and the heart of the rulers, and the priests will be astonished, and the prophets will marvel.

And I said, O master Lord, have you indeed deceived this people and Jerusalem by saying, There will be peace, when behold, the sword has touched their very soul?

In that time they will say to this people and to Jerusalem, A spirit of error in the wilderness is the way of the daughter of my people, leading neither to purity nor to holiness. A Spirit of filling will come to me, but now I speak my judgments toward them. Behold, he will go up as a cloud, and his chariots as a storm, his horses lighter than eagles, woe to us, because we are afflicted.

Wash off wickedness from your heart, Jerusalem, so that you may be saved. How long will your troublesome thoughts remain within you? Because the voice of one announcing from Dan will come, and toil will be heard from the mountain of Ephraim. Remember, nations, behold they have come; announce in Jerusalem that gatherings come from a distant land, and they have raised their voice against the cities of Judah. As those guarding a field, they became around it on all sides, because you neglected me, says the Lord. Your ways and your practices have brought these things upon you, this is your wickedness, because it is bitter, because it has reached your heart.

My belly, my belly, I am in pain, and the sense organs of my heart—my soul is troubled, my heart is torn. I will not be silent, because my soul heard the voice of a trumpet, the cry of war. And he calls upon destruction of wretchedness, because all the land has been afflicted; suddenly the tent has been afflicted, my skins were torn apart. Until when will I see them fleeing while hearing the voice of trumpets?

Because the leaders of my people did not know me, they are foolish sons and not intelligent, they are wise to do evil, but to do well they did not recognize.

I looked upon the land, and behold, there was nothing, and into the heaven, and its lights were not there. I saw the mountains, and they were trembling, and all the hills were being shaken. I looked, and behold, there was no man, and all the birds of heaven had fled. I saw, and behold, Carmel was desolate, and all the cities were burned with fire from before the Lord, and from before his fierce anger they were destroyed.

The Lord says these things: all the land will be desolate, but I will not make a complete end. Upon these things let the land mourn, and let the heaven be darkened from above, because I spoke and I will not repent, I have purposed and I will not turn back from it. From the voice of the horseman and the drawn bow, all the land withdrew; they entered into the caves and hid in the groves and went up upon the rocks; every city was forsaken, no man dwelt in them. And you, what will you do if you clothe yourself in scarlet and adorn yourself with gold ornaments, if you anoint your eyes with stibium? Your beautification is in vain; your lovers have rejected you, they seek your soul.

Because I heard a voice like one in labor, your groaning like one bearing her first child, the voice of the daughter of Zion will be weakened, and she will let fall her hands. Alas for me, because

my soul faints over the slain.

5

Run around in the ways of Jerusalem, and see, and know, and seek in her streets, if you find anyone doing judgment and seeking faith, and I will be gracious to them, says the Lord. They say the Lord lives, therefore do they not swear falsely? Lord, your eyes are into faith; you scourged them, and they felt no pain; you consumed them, and they were not willing to receive instruction; they made their faces harder than rock, and they were not willing to turn back. And I said, Perhaps they are poor because they were not able, because they did not know the way of the Lord and the judgment of God. I will go to the powerful and speak to them, because they have recognized the way of the Lord and the judgment of God, and behold, with one accord they have shattered the yoke and torn the bonds.

Therefore a lion from the forest struck them, and a wolf destroyed them as far as their houses, and a leopard watched over their cities; all who go out from them shall be hunted, because they multiplied their impiety and grew strong in their apostasies. For what reason should I be gracious to you? Your sons have forsaken me and swore by gods that are not gods, and I satisfied them, and they committed adultery and lodged in the houses of prostitutes. Horses became mad for females, each neighing after his neighbor's wife. Shall I not punish these, says

the Lord, or shall I not avenge myself on such a nation?

Go up upon its battlements and tear them down, but do not make a complete end; leave behind its supports, because they are the Lord's. Because the house of Israel and the house of Judah have utterly rejected me, says the Lord He lied to their Lord, and they said, These things are not so, evils will not come upon us, and we shall not see sword and famine. Our prophets were wind, and the word of the Lord did not exist in them.

Therefore, this is what the Lord almighty says: because you spoke this word, behold, I have put my words in your mouth as fire, and this people as wood, and it will devour them. Behold, I bring upon you a nation from afar, O house of Israel, says the Lord, a nation whose language you will not understand. All the mighty will devour your harvest, And your loaves, and they will devour your sons and your daughters, and they will devour your sheep and your calves, and they will devour your vineyards and your fig orchards and your olive groves, and they will thresh your fortified cities upon which you have trusted, with the sword. And it will be in those days, says the Lord your God, that I will not bring you to complete destruction.

And it will be whenever you say, For what reason has the Lord our God done all these things to us? you will say to them, Because you served foreign gods in your own land, thus you will serve foreigners in a land not your own.

Announce these things to the house of Jacob, and let it be heard in the house of Judah. Hear indeed these things, foolish and heartless people: eyes they have and do not see, ears they have and do not hear. Will you not fear me? says the Lord, or will you not be in awe before my face? I appointed sand as a boundary for the sea, an eternal command, and it will not overstep it; though it be troubled and unable, and though its waves sound, it will not overstep it.

But this people came to have a disobedient and rebellious heart, and they turned aside and departed, And they did not say in their heart, Let us indeed fear the Lord our God, who gives us early and late rain according to the appointed time of the harvest, and he preserved it for us. Your lawless deeds turned these things aside, and your sins turned the good things away from you. Because ungodly men were found among my people, and they set traps to destroy men, and they were catching them.

As a snare standing full of birds, so their homes are full of deceit; therefore they have grown great and become rich. And they transgressed judgment, they did not judge the case of the orphan, and they did not judge the case of the widow. Will I not punish these? says the Lord, or will I not take vengeance on such a nation?

Trance and dreadful things happened upon the earth. The prophets prophesy unjust things, and the priests applauded with their hands, and my people loved it so, and what will you do

after this?

6

Strengthen yourselves, sons of Benjamin, from the midst of Jerusalem, and in Tekoa sound the trumpet, and over Beth haccherem raise a signal, because evil has appeared from the North, and great destruction is coming. And the height of the daughter of Zion will be taken away. Shepherds and their flocks will come into it, and they will pitch tents around it, and each will shepherd with his hand.

Prepare for war upon it, arise, and let us go up upon it at midday, woe to us, because the day has declined, because the shadows of the day fail. Arise, and let us go up against it by night, and let us destroy its foundations.

Because the Lord says these things: cut down its wood, pour out strength upon Jerusalem, O false city, all oppression is within you. As a pit cools water, so her wickedness cools; impiety and misery will be heard in her continually upon her face.

By toil and whip you shall be instructed, Jerusalem, lest my soul withdraw from you, lest I make you a desolate land which shall not be inhabited.

Because the Lord says these things: you will glean, you will

glean the remnants of Israel as a vine; return as the turtledove to his basket. To whom shall I speak and testify, and will he hear? Behold, their ears are uncircumcised, and they will not be able to hear; behold, the word of the Lord became a reproach to them, they will not wish it.

And I filled my anger and held back and did not complete them. I will pour it out upon infants from outside and upon the congregation of young men at the same time, because man and woman will be taken, the elder with full days. And their houses will be turned over to others, their fields and their wives together, because I will stretch out my hand upon the inhabitants of this land, says the Lord.

Because from the least of them to the greatest all accomplished lawless things, from priest to false prophet all did false things. And they healed the destruction of my people by treating it with contempt and saying, Peace, peace, but where is peace? They were ashamed because they failed, and yet they were not ashamed as those being ashamed, and they did not know their dishonor; therefore they will fall in their fall, and in the time of visitation they will perish, said the Lord.

Thus says the Lord: stand at the crossroads and see, and ask for the eternal paths of the Lord, and see what the good way is, and walk in it, and you will find purification for your souls. And they said, we will not go. I have appointed watchmen over you: hear the voice of the trumpet. And they said, We will not hear.

Because of this the nations heard, and the shepherds tending their flocks. Listen, earth, behold I bring upon this people evils, the fruit of their turning away, because they paid no attention to my words, and they rejected my law. Why do you bring frankincense to me from Sheba, and cinnamon from a land far away? Your burnt offerings are not acceptable, and your sacrifices have not pleased me. Therefore the Lord says these things: behold, I give weakness upon this people, and fathers and sons together will stumble, neighbor and his neighbor will perish.

Thus says the Lord: behold, a people comes from the North, and nations will be stirred up from the ends of the earth. They will seize bow and spear; he is bold and will not have mercy. His voice is as a surging sea. Upon horses and chariots he will draw up in battle as fire into war toward you, daughter of Zion.

We heard the report of them; our hands were paralyzed; tribulation seized us, pangs as of one giving birth. Do not go out into the field, and do not walk on the roads, because the sword of the enemies dwells all around. Daughter of my people, gird yourself with sackcloth, sprinkle yourself in ashes, make for yourself mourning of a beloved one, a pitiful lamentation, because suddenly misery will come upon you.

I have given you as an Examiner among approved peoples, and you will know me when I examine their way. All are disobedient, walking crookedly; bronze and iron, all are

corrupted. The bellows failed from the fire, the lead failed, the silversmith works silver in vain, for their wickedness was not melted away. Call them rejected silver, because the Lord has rejected them.

7

Hear the word of the Lord, all Judea. Thus says the Lord God of Israel: correct your ways and your practices, and I will settle you in this place. Do not trust in false words, because they will not benefit you at all, saying, Temple of the Lord, temple of the Lord.

Because if you truly correct your ways and your practices, and if you truly execute judgment between a man and his neighbor, And do not oppress the sojourner and the orphan and the widow, and do not shed innocent blood in this place, and do not walk after foreign gods to your own evil, and I will settle you in this place, in the land which I gave to your fathers from age to age

If you have trusted in false words, from which you will not benefit, And you murder, and you commit adultery, and you steal, and you swear falsely, and you burn incense to Baal, and you walk after foreign gods which you do not know, to your own harm, And you came and stood before me in the house upon

which my name has been called, and you said, We have refrained from doing all these abominations. Has not my house, upon which my name has been called, become a den of robbers in your eyes? Behold, I myself have seen it, says the Lord. Because go into my place in Shiloh, where I caused my name to dwell there formerly, and see what I did to it because of the wickedness of my people Israel.

And now because you did all these works, and I spoke to you and you did not hear me, and I called you and you did not answer, Therefore I will do to the house upon which my name has been called, upon which you have trusted, and to the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you away from my face, as I cast away your brothers, all the seed of Ephraim.

And you, do not pray concerning this people, and do not deem them worthy to be shown mercy, and do not pray, and do not approach me concerning them, because I will not listen. Or do you not see what they themselves do in the cities of Judah and in the streets of Jerusalem? Their sons gather wood, and their fathers light the fire, and their women knead dough to make cakes for the army of heaven, and they poured out libations to foreign gods so that they might provoke me. Is it not me they provoke to anger, says the Lord? Is it not themselves, so that their own faces may be put to shame?

Therefore the Lord says these things: behold, my wrath and

anger is poured out upon this place, and upon the people, and upon the cattle, and upon every tree of their field, and upon the produce of the earth, and it will burn and will not be quenched.

Thus says the Lord: Gather your burnt offerings with your sacrifices, and eat meat. I did not speak to your fathers, and I did not command them on the day when I brought them up out of the land of Egypt, concerning burnt offerings and sacrifices. But this is the word I commanded to them, saying, Hear my voice, and I will be God to you, and you will be a people to me, and go in all my ways which I command to you, so that it may be well with you. And they did not hear me, and their ear did not pay attention, but they went in the thoughts of their evil heart, and they turned backward, and not forward. From the day their fathers went out from the land of Egypt until this day, I have sent to you all my servants, the prophets, day after day from early dawn. And they did not listen to me, and their ear did not pay attention, and they hardened their neck more than their fathers.

And you will say this word to them This is the nation that has not heard the voice of the Lord, nor received instruction; faith has departed from their mouth.

Shear your head and throw it away, and take up lamentation upon your lips, because the Lord has rejected and cast away the generation making these things. Because the sons of Judah did evil before me, says the Lord, they set their abominations in the

house upon which my name has been called, to defile it. And they built the altar of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in fire, which I did not command them, and I did not intend in my heart.

Therefore behold, days are coming, says the Lord, and they will no longer say, Altar of Topheth and valley of the son of Hinnom, but the valley of the slain, and they will bury in Topheth, because there will be no place. And the dead of this people will be food for the birds of heaven and for the beasts of the earth, and there will be no one driving them away. And I will destroy from the cities of Judah and from the streets of Jerusalem the voice of those rejoicing and the voice of those glad, the voice of the bridegroom and the voice of the bride, because all the land will be desolation.

8

In that time, says the Lord, they will bring out the bones of the kings of Judah, and the bones of his rulers, and the bones of the priests, and the bones of the prophets, and the bones of those dwelling in Jerusalem out of their tombs, And they will expose them to the sun and the moon, and to all the stars, and to all the army of heaven, which they loved, and which they served, and which they went after, and which they clung to, and which they worshiped. They will not be lamented, and they will not be buried, and they will be an example upon the face of the earth.

because they chose death rather than life, and to all the remnant left behind from that generation, in every place where I drive them out.

The Lord says these things: Does not the one who falls rise? Or does not the one who turns away return? Why has this people of mine turned back in shameless turning, and been held fast in their choice, and not been willing to return? Give ear indeed, and hear: they will not speak thus. There is no man repenting from his wickedness, saying, What have I done? The runner has ceased from his course, like a thirsty horse in his neighing. And the stork in the heaven knew its time, the turtledove and swallow of the field, the sparrows kept the times of their own coming, but this people of mine did not know the judgments of the Lord.

How will you say, We are wise, and the law of the Lord is with us? In vain the false pen of the scribes has been made. The wise were ashamed, terrified, and caught, because they rejected the law of the Lord. What wisdom is in them? Therefore I will give their wives to others, and their fields to the heirs, And they will gather their produce, says the Lord. There is not a grape in the vines, and there are not figs in the fig trees, and the leaves have fallen off.

Why are we sitting here? Gather together, and let us enter into the fortified cities and perish there, because God has rejected us and given us poisoned water to drink, because we have sinned

against him. We were gathered for peace, and there were no good things, for a time of healing, and behold, zeal.

From Dan we will hear the voice of the swiftness of his horses; from the voice of the neighing of the riding of his horses all the land was shaken. And he will come and will devour the land and its fullness, the city and those dwelling in it. Because behold, I am sending deadly serpents against you, which cannot be charmed, and they will bite you incurable, with pain of your heart being in distress.

Behold, the voice of the cry of the daughter of my people from a land far away: Is not the Lord in Zion? Is not the king there? Because they provoked me with their carved images and with foreign idols. Summer has passed, harvest has gone by, and we were not saved.

Upon the destruction of the daughter of my people I was darkened; in perplexity pangs prevailed over me as of a woman giving birth. Is there no resin in Gilead, or is there no physician there? Why has the healing of the daughter of my people not come about?

Who will give water to my head, and a spring of tears to my eyes? and I will weep for this my people day and night, for the wounded of the daughter of my people.

Who may give me a last dwelling place in the wilderness, and I will leave my people and depart from them? Because all commit adultery, an assembly of those who reject. And they bent their tongue as a bow for falsehood, and not faith prevailed upon the earth, because they went out from evils into evils, and they did not know me, says the Lord. Each one guard against his neighbor, and do not trust in their brothers, because every brother will trip up by the heel, and every friend will go about deceitfully. Each will mock his friend, they will not speak the truth, their tongue has learned to speak falsehood, they have done wrong, and they have not ceased from returning. Interest upon interest, and deceit upon deceit—they were not willing to know me, says the Lord.

Therefore these things the Lord says: behold, I will refine them with fire and test them, because I will act on account of the wickedness of the daughter of my people. A wounding missile is their tongue, deceitful are the words of their mouth; he speaks peaceful things to his neighbor, and in himself has enmity. Will I not punish these, says the Lord, or will I not take vengeance on such a nation? Upon the mountains take up lamentation, and upon the paths of the wilderness lamentation, because they have failed from there being no men; they heard not the voice of existence from the birds of heaven, and even the cattle were astonished and departed. And I will give Jerusalem into exile,

and into a dwelling place of dragons, and the cities of Judah I will make into destruction, so that they will not be inhabited.

Who is the prudent man, and let him understand this? And to whom the word of the Lord's mouth comes, let him declare to you for what reason the land perished and was kindled like a desolation, so that no one travels through it. And the Lord said to me, Because they abandoned my law, which I gave before their face, and they did not hear my voice, But they went after the desires of their evil heart and after the idols which their fathers taught them. But they went after the pleasing things of their evil heart and after the idols which their fathers taught them. And I will scatter them among the nations whom neither they nor their fathers knew, and I will send the sword after them until I consume them with it.

Thus says the Lord: call the mourning women, and let them come, and send to the wise women, and let them speak. Let them take up lamentation upon you, and let your eyes bring down tears, and let your eyelids flow with water. Because a voice of lamentation was heard in Zion: how we have been distressed, we were put to shame exceedingly, because we have forsaken the land and cast away our tents. Hear indeed, women, the word of God, and let your ears receive the words of his mouth, and teach your daughters pity, and let each woman teach her neighbor lamentation. Because death went up through your windows, it entered into your land to destroy infants from outside and young men from the streets. And the dead men will

be an example upon the face of the plain of your earth, as grass after reaping, and there will be no one gathering.

Thus says the Lord: Let not the wise boast in his wisdom, and let not the strong boast in his strength, and let not the rich boast in his wealth, But let the one who boasts boast in this: that he understands and knows that I am the Lord who does mercy and judgment and righteousness upon the earth, because in these things is my will, says the Lord.

Behold, days are coming, says the Lord, and I will visit upon all the circumcised in their foreskin. Upon Egypt, and upon Idumea, and upon Edom, and upon the sons of Ammon, and upon the sons of Moab, and upon all who cut around the hair of their faces, the inhabitants in the wilderness, because all the nations are uncircumcised in flesh, and all the house of Israel are uncircumcised in their heart.

10

Hear the word of the Lord, which he spoke concerning you, O house of Israel.

Thus says the Lord: do not learn the ways of the nations, and do not fear the signs of heaven, because they fear them before their faces. Because the customs of the nations are vain: wood cut down from the forest, the work of a craftsman, and a molten

image. Adorned with silver and gold, they fastened them with hammers and nails. They will place them, and they will not be moved; it is wrought silver; they will not go. Silver is taxable. From Tarshish will come gold, from Mophaz, and the hand of goldsmiths, all the works of craftsmen; they will clothe them in hyacinth and purple.

Thus you will say to them, The gods who did not make the heaven and the earth, let them perish from the earth and from under this heaven. The Lord made the earth by his strength, established the world by his wisdom, and by his understanding stretched out the heaven, And a multitude of water in heaven, and he brought up clouds from the end of the earth, he made lightnings into rain, and he brought out light from his treasures. Every man was made foolish by his lack of knowledge, every goldsmith was put to shame by his carved images, because he cast false things; there is no spirit in them. Vain are the works that are mocked; in the time of their visitation they will perish. Not such is the portion of Jacob, because the one having formed all things is himself his inheritance; Lord is his name.

He gathered your substance from outside, dwelling in the chosen ones. Because the Lord says these things: behold, I make the inhabitants of this land stumble in affliction, so that your wound may be found.

Woe upon your destruction, painful is your wound, and I said, Truly this is your wound, and it has overtaken you. Your tent has

suffered and perished, and all your skins have been torn apart, my sons and my sheep are gone, there is no longer a place for my tent, a place for my curtains. Because the shepherds acted foolishly and did not seek the Lord, therefore all the pasture did not understand, and they were scattered. A voice is heard— behold, it comes—and a great shaking from the land of the North, to make the cities of Judah a destruction, and a dwelling place of ostriches.

I know, Lord, that the way of man is not his own, nor does a man go and direct his own journey. Discipline us, Lord, but in judgment and not in anger, so that you do not make us few. Pour out your anger upon the nations not knowing you, and upon the generations who have not called upon your name, because they devoured Jacob and laid waste to him, and made his pasture desolate.

11

The Word that came from the Lord to Jeremiah, saying,

Hear the words of this covenant, and you shall speak to the men of Judah and to the inhabitants of Jerusalem, And you will say to them, thus says the Lord God of Israel: cursed is the man who will not hear the words of this covenant, which I commanded to your fathers in the day when I brought them up out of the land of Egypt, out of the iron furnace, saying, hear my voice and do

all things that I command you, and you will be to me a people, and I will be to you a God So that I will establish my oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said, So be it, Lord. And the Lord said to me, Read these words in the cities of Judah and outside Jerusalem, saying, Hear the words of this covenant and do them. And they did not do it.

And the Lord said to me, A conspiracy was found among the men of Judah and among those dwelling in Jerusalem, They turned back to the injustice of their earlier fathers, who were not willing to listen to my words, and behold, they themselves go after foreign gods to serve them, and the house of Israel and the house of Judah have utterly broken my covenant which I established with their fathers.

Therefore the Lord says these things: behold, I bring evils upon this people, from which they will not be able to escape, and they will cry out to me, and I will not listen to them. And the cities of Judah and those dwelling in Jerusalem will go, and they will cry out to the gods to whom they burn incense, who will not save them in the time of their troubles. Because your gods were as numerous as your cities, Judah, and according to the number of the streets of Jerusalem you have set up altars to burn incense to Baal.

And you, do not pray for this people, and do not make supplication for them in petition and prayer, because I will not

listen at the time when they call upon me, in the time of their affliction. What has the beloved in my house done? An abomination! Will prayers and holy meat not take away your wickedness from you, or will you escape by these? The Lord called your name a beautiful olive tree, well shaded in form; at the sound of its circumcision, fire was kindled upon it, great is the affliction upon you, its branches were made useless. And the Lord, having planted you, spoke evils upon you because of the wickedness of the house of Israel and the house of Judah, what they did for themselves to provoke me to anger by burning incense to Baal.

Lord, make known to me, and I will know; then I saw their practices. But I, as an innocent lamb being led to be sacrificed, did not know that they devised evil reasoning against me, saying, Come and let us put wood into his bread, and let us destroy him from the land of the living, and his name shall be remembered no longer. Lord who judges justly, testing the kidneys and hearts, may I see your vengeance upon them, because I revealed my cause to you.

Therefore the Lord says these things against the men of Anathoth who are seeking my soul, who are saying, You shall not prophesy in the name of the Lord, or else you will die by our hands, Behold, I will visit upon them; their young men will die by the sword, and their sons and their daughters shall die in famine, And there will be no remnant of them, because I will bring evils upon the inhabitants in Anathoth, in the year of their

visitation.

12

You are righteous, Lord, if I plead to you, yet I will speak judgments to you: why is it that the way of the ungodly prospers? Have all those who act treacherously thrived? You planted them, and they took root; they begot children and made fruit. You are near their mouth, and far from their heart. And you, Lord, know me; you have approved my heart before you. Purify them for the day of their slaughter. Until when will the land mourn, and all the grass of the field be dried up from the wickedness of those dwelling in it? The cattle and birds were destroyed, because they said, God will not see our ways.

Your feet run and weary you, how will you contend upon horses? And in a land of peace you have trusted, how will you do in the pride of the Jordan? Even your brothers and your father's house have rejected you, and they themselves have cried out, they were gathered together behind you; do not trust them, because they will speak good things to you.

I have forsaken my house, I have abandoned my inheritance, I gave my beloved soul into the hands of her enemies. My inheritance became to me as a lion in the forest; it gave its voice upon me, therefore I hated it. Is my inheritance to me not a hyena's cave, or a cave with beasts around it? Go, gather all the

wild animals of the field, and let them come to devour it.

Many shepherds destroyed my vineyard, defiled my portion, and gave my desirable portion over to an impassable desert. It was given over to utter destruction; through me all the land was destroyed with desolation, because there is no man who takes it to heart. They came suffering upon every outlet in the wilderness, because the sword of the Lord will devour from one end of the earth to the other end of the earth; there is no peace for all flesh. Sow wheat and reap thorns; their allotments will not benefit them. Be ashamed of your boasting, of the reproach before the Lord.

Thus says the Lord concerning all the wicked neighbors who are touching my inheritance which I apportioned to my people Israel: behold, I will tear them away from their land, and I will cast Judah out from their midst.

And it will be after I cast them out, I will return and have mercy on them, and I will settle them, each into his inheritance, and each into his land. And it will be that if they diligently learn the way of my people, to swear by my name, the Lord lives, as they taught my people to swear by Baal, then they will be built in the midst of my people. If they do not turn back, I will remove that nation by destruction and ruin.

Thus says the Lord: go and acquire for yourself a linen girdle, and put it around your waist, and it shall not pass through water. And I acquired the loincloth according to the word of the Lord, and I placed it around my waist. And the word of the Lord came to me, saying, Take the girdle about your loins, and arise, and go to the Euphrates, and hide it there in the hole of the rock. And I went and hid it in the Euphrates, as the Lord commanded me. And it happened after many days that the Lord said to me, arise, go to the Euphrates, and take from there the girdle which I commanded you to hide there. And I went to the Euphrates river, and I dug, and I took the girdle from the place where I had buried it there, and behold it was corrupted, which would not be useful for anything.

And the word of the Lord came to me, saying, Thus says the Lord, I will destroy the insolence of Judah and the insolence of Jerusalem, This great insolence, those not wishing to obey my words and having gone after foreign gods to serve them and to worship them, they will be just as this girdle which shall not be used for anything. Because just as the loincloth clings about the waist of a man, thus I bound to myself the house of Israel and all the house of Judah, to become to me a renowned people, and a boast, and a glory, and they did not listen to me.

And you will say to this people, Every wineskin will be filled with wine, and it will be if they say to you, Do we not know, without having realized it, that every wineskin will be filled with wine? And you will say to them, These things the Lord says:

Behold, I will fill the inhabitants of this land, and their kings, the sons of David sitting upon their throne, and the priests and the prophets, and Judah and all the inhabitants in Jerusalem, with drunkenness. And I will scatter them, man and his brother, and their fathers and their sons together; I will not long for them, says the Lord, and I will not spare, and I will not have compassion on their destruction.

Hear and listen, and do not be proud, because the Lord has spoken. Give glory to the Lord your God before it grows dark and before your feet stumble upon dark mountains, and you will wait for light, but there is the shadow of death and they will be placed into darkness. But if you do not hear, your soul will weep secretly because of insolence, and your eyes will bring down tears, because the flock of the Lord was shattered.

Say to the king and to the rulers, Humble yourselves and sit down, because the crown of your glory has been taken down from your head. The cities toward the South were shut up, and there was no one opening them; Judah was deported, they completed a complete deportation. Lift up your eyes, Jerusalem, and see those coming from the North. Where is the flock that was given to you, the sheep of your glory? What will you say when they visit you? You taught them lessons against yourself from the beginning. Will not birth pangs seize you like a woman giving birth? And if you say in your heart, Why have these things happened to me? Because of the multitude of your injustices, your hinder parts were uncovered, your heels made

an example.

If an Ethiopian will change his skin and a leopard her spots, then you will be able to do good, having learned evils. And I scattered them as brushwood carried by wind into the wilderness. Thus is your lot and the portion of your disobedience to me, says the Lord, because you forgot me and trusted in lies. And I will reveal what is behind you upon your face, and your dishonor will be seen. And your adultery, and your neighing, and the alienation of your fornication upon the hills and in the fields—I have seen your abominations. Woe to you, Jerusalem, because you have not been cleansed to follow me; how long yet?

14

And it happened that the word of the Lord came to Jeremiah concerning the drought.

Judea mourned, and her gates were emptied, and were darkened upon the earth, and the cry of Jerusalem went up. And her nobles sent their younger men for water, they came to the wells, and they did not find water, and they returned with their vessels empty. And the works of the earth failed because there was no rain; the farmers were ashamed and covered their heads. And deer in the field gave birth and abandoned their young, because there was no pasture. Wild donkeys stood in the

glens and drew in wind; their eyes failed because there was no grass.

Our sins have testified against us, Lord; act for us for your sake, because our sins are many before you, because we have sinned against you. Endurance of Israel, O Lord, and you save in time of evils, why have you become like a sojourner upon the earth, and like a native turning aside into a lodging? Do not be like a man sleeping, or like a man not able to save; and you are among us Lord, and your name has been called upon us, do not forget us.

Thus says the Lord to this people, they loved to move their feet, and they did not spare themselves, and God was not pleased with them, now he will remember their injustice. And the Lord said to me, Do not pray for this people for good things. Because if they fast, I will not hear their supplication, and if they offer burnt offerings and sacrifices, I will not be pleased with them, because by sword and by famine and by death I will destroy them.

And I said, O Lord who is, behold their prophets prophesy and say, You will not see sword, nor will there be famine among you, because I will give truth and peace upon the earth and in this place.

And the Lord said to me, The prophets prophesy falsely in my name. I did not send them, and I did not command them, and I did not speak to them, because they prophesy to you false

visions, and divinations, and omens, and the inclinations of their heart. Therefore the Lord says these things concerning the prophets who are prophesying falsely in my name, and I did not send them, who say, Sword and famine will not be upon this earth: they shall die by pestilent death, and the prophets will be consumed by famine. And the people to whom they themselves prophesy will be cast out in the streets of Jerusalem, from the face of the sword and the famine, and there will be no one burying them, and their women, and their sons, and their daughters, and I will pour out upon them their evils.

And you will say this word to them: bring down tears upon your eyes day and night, and do not let them cease, because the daughter of my people was crushed with crushing, and the wound is exceedingly painful. If I go out into the plain, behold, those wounded by the sword, and if I enter into the city, behold, the pain of famine, because the priest and the prophet went into a land which they did not know.

Have you not utterly rejected Judah, and has your soul turned away from Zion? Why have you struck us, and there is no healing for us? We waited for peace, and there were no good things, for a time of healing, and behold turmoil. We have known, Lord, our sins and the injustice of our fathers, because we have sinned before you. Cease for the sake of your name, do not destroy your throne of glory; remember, do not break your covenant with us. Is there among the idols of the nations one causing rain? And if heaven will give its fullness, are you not he?

And we will wait for you, Lord, because you made all these things.

15

And the Lord said to me, If Moses and Samuel stand before my face, my soul is not toward them. Send away this people, and let them go out. And it will be, if they say to you, Where shall we go? you will say to them, These things the Lord says: those who are for death, to death; and those who are for the sword, to the sword; and those who are for famine, to famine; and those who are for captivity, to captivity. And I will punish them with four forms, says the Lord: the sword for slaughter, and the dogs for tearing apart, and the beasts of the earth, and the birds of heaven for devouring and destruction. And I will deliver them into distress among all the kingdoms of the earth, because of Manasseh son of Hezekiah king of Judah, concerning all that he did in Jerusalem.

Who will have pity on you, Jerusalem? Who will mourn for you? Or who will turn aside to ask about your welfare? You turned away from me, says the Lord; you will go backward, and I will stretch out my hand and destroy you, and I will no longer spare them. And I will scatter them in dispersion in the gates of my people; they were made childless, they destroyed my people through their wickedness.

Their widows were multiplied beyond the sand of the sea. I brought upon the mother of young men misery at midday. I cast upon her suddenly trembling and haste. She who gave birth to seven was emptied, her soul grew faint, the sun set for her while it was still midday, she was put to shame and reproached, their survivors I will give to the sword before their enemies.

Alas, mother, what a man you bore me as, being judged and disputed in all the earth; neither have I benefited anyone, nor has anyone benefited me; my strength has failed among those cursing me. Let it be, master, concerning those who guide them, if I did not stand before you in the time of their troubles and in the time of their affliction, for good toward the enemy. Will iron be known? And is your strength a bronze covering? And I will give your treasures as plunder in exchange because of all your sins, and in all your borders. And I will enslave you to your enemies all around in the land which you did not know, because fire has been kindled from my anger, it will burn upon you.

Lord, remember me and visit me, and acquit me from those pursuing me. Not in your patience—know that I have taken reproach for your sake. Complete those who reject your words, and your word will be gladness and joy to my heart, because your name has been called upon me, Lord Almighty. I did not sit in the council of those making merry, but I was cautious before your hand, I sat alone, because I was filled with bitterness.

Why do those causing me pain overpower me? My wound is

severe; from where shall I be healed? It has happened to me like false water, having no reliability.

Therefore these things the Lord says: if you return, I will restore you, and you will stand before my face, and if you bring forth the precious from the worthless, you will be as my mouth, and they will turn back toward you, and you will not turn toward them. And I will give you to this people as a strong bronze wall, and they will make war against you, and they will not be able against you, because I am with you to save you. and to deliver you out of the hand of the wicked, and I will redeem you out of the hand of violent ones.

16

And you shall not take a wife, says the Lord, the God of Israel, And no son nor daughter will be born to you in this place. Because the Lord says these things concerning the sons and concerning the daughters born in this place, and concerning their mothers who have borne them, and concerning their fathers who have begotten them in this land, They will die by pestilent death; they will not be lamented, and they will not be buried. They will be an example upon the face of the earth, and they will be for the beasts of the earth and for the birds of heaven. They will fall by the sword, and they will be consumed by famine.

Thus says the Lord: Do not enter into their company, and do not go to mourn, and do not mourn for them, because I have removed my peace from this people, They will not mourn them, nor will they make incisions, and they will not be shaved. And bread shall not be broken in their mourning for comfort over the dead, nor will they give him a cup to drink for comfort over his father and mother.

You will not enter a house of drinking to sit down with them to eat and drink. Because the Lord God of Israel says these things: behold, I will destroy from this place before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

And it will be whenever you announce to this people all these words, and they say to you, Why has the Lord spoken upon us all these evils? What is our injustice? And what is our sin which we have sinned before the Lord our God? And you will say to them, Because your fathers abandoned me, says the Lord, and went after foreign gods and served them and worshiped them, and abandoned me and did not keep my law, And you have acted more wickedly than your fathers, and behold, you go each after the desires of your evil heart, so as not to obey me. And I will cast you away from this earth into the land which you and your fathers did not know, and you will serve there other gods, who will not give you mercy.

Therefore behold, days are coming, says the Lord, and they will

no longer say, The Lord lives, who brought up the sons of Israel out of the land of Egypt, But the Lord lives, who brought up the house of Israel from the land of the North and from all the regions where they were driven out, and I will restore them to their land which I gave to their fathers.

Behold, I send the many fishermen, says the Lord, and they will fish them, and after these things I send the many hunters, and they will hunt them upon every mountain, and upon every hill, and out of the clefts of the rocks. Because my eyes are upon all their ways, and their wrongdoings were not hidden before my eyes. And I will repay double their wickedness and their sins, by which they profaned my land with the carcasses of their abominations, and with their lawless deeds, by which they trespassed against my inheritance.

Lord, you are my strength and my help and my refuge in days of evil; to you nations will come from the ends of the earth, and they will say, Our fathers acquired idols as false things, and there is no benefit in them. If a man will make gods for himself, and these are not gods. Therefore behold, I will show them at this time my hand, and I will make known to them my power, and they will know that my name is Lord.

Cursed is the man who places his hope in man and leans his arm of flesh upon him, and whose heart withdraws from the Lord. And he will be as the tamarisk in the wilderness; he will not see when good things come, and will dwell in salty places and in wilderness, in salty land which is not inhabited. Blessed is the man who has trusted in the Lord, and the Lord will be his hope. And he will be as a flourishing tree beside waters, and it will cast its root upon moisture. It will not fear when heat comes, and leafy trunks will be upon it. In a year of drought it will not fear, and it will not cease making fruit.

The heart is deeper than all things, and it is man, and who will know him? I the Lord examine the heart and test the kidneys, to give to each according to his ways and according to the fruits of his pursuits.

A partridge called out, gathering what it did not hatch, making his wealth not with judgment; in the midst of his days they will abandon him, and at his end he will be a fool.

Exalted throne of glory, our sanctuary, O endurance of Israel, Lord, let all those who have abandoned you be put to shame, let the wayward be written upon the earth, because they forsook the spring of life, the Lord.

Heal me Lord, and I will be healed; save me, and I will be saved, because you are my boast.

Behold, they say to me, Where is the word of the Lord? Let it come. But I have not labored following after you, and I have not desired the day of man. You know that the words proceeding from my lips are before your face. Do not become a stranger to me by sparing me in the day of evil. Let them be put to shame who pursue me, and may I not be put to shame; may they be dismayed, and may I not be dismayed; bring upon them an evil day, crush them with double destruction.

Thus says the Lord: Go and stand in the gates of the sons of your people, through which the kings of Judah enter and through which they go out, and in all the gates of Jerusalem. And you will say to them, Hear the word of the Lord, kings of Judah, and all Judea, and all Jerusalem, you who are entering in these gates. Thus says the Lord: keep your souls, and do not carry burdens on the day of the sabbath, and do not go out through the gates of Jerusalem, And do not carry out burdens from your houses on the sabbath day, and you shall not do any work; sanctify the sabbath day, as I commanded your fathers. And they did not hear, and they did not incline their ear, And they hardened their neck more than their fathers, so as not to hear me and not to receive instruction.

And it will be, if you listen to me, says the Lord, not to bring burdens through the gates of this city on the sabbath day and to sanctify the sabbath day by not doing any work, And kings and rulers sitting upon the throne of David will enter through the gates of this city, mounted upon their chariots and horses, they

and their rulers, men of Judah and those dwelling in Jerusalem, and this city will be inhabited forever. And they will come from the cities of Judah and from all around Jerusalem and from the land of Benjamin and from the plain and from the mountain and from the South, bringing burnt offerings and sacrifices and incense and manna and frankincense, bringing praise into the house of the Lord.

And it will be if you do not hear my command to sanctify the day of the sabbath, not to carry burdens, and not to enter the gates of Jerusalem on the day of the sabbath, then I will kindle fire in its gates, and it will devour the streets of Jerusalem, and it will not be quenched.

18

The word that came from the Lord to Jeremiah, saying, Arise and go down into the house of the potter, and there you will hear my words. And I went down into the potter's house, and behold, he was making work upon the stones. And the vessel that he made in his hands fell, and again he made it another vessel, as it pleased him to make. And the word of the Lord came to me, saying,

Will I not be able to make you as this potter does, house of Israel? Behold, you are as the clay of the potter in my hands. At the end I will speak against a nation or against a kingdom to

destroy and annihilate them And if that nation turns back from all their evils, then I will repent concerning the evils which I intended to do to them. And at the end I will speak concerning a nation and kingdom, that it be built up and that it be planted. And if they do evil before me by not hearing my voice, then I will repent concerning the good things which I spoke of doing to them.

And now I said to the men of Judah and to the inhabitants of Jerusalem, behold I am devising evils upon you and I am devising a plan against you. Let each one turn away from his evil way and make your practices better. And they said, Let us make ourselves strong, because we will go after our backslidings, and each of us will do the pleasing things of his evil heart.

Therefore the Lord says these things: ask among the nations, who has heard of such dreadful things as the virgin Israel has done? Will breasts fail from the rock, or snow from Lebanon? Will water carried violently by the wind turn aside? Because my people forgot me, they burned incense to emptiness and they will be weakened in their ways, the eternal paths, to step upon paths that have no way for the journey. to arrange their land into destruction and eternal hissing; all those passing through it will be astonished and will shake their heads. As with scorching wind I will scatter them before the face of their enemies, I will show them the day of their destruction.

And he said, Come, let us devise a plan against Jeremiah, because the law will not perish from the priest, nor counsel from the intelligent, nor the word from the prophet. Come, let us strike him with the tongue, and we will hear all his words.

Hear me, my Lord, and hear the voice of my plea. If evils are repaid instead of good things, because they spoke words against my soul and hid their punishment from me, remember my standing before your face to speak good things for them, to turn away your anger from them. Therefore give their sons to famine, and deliver them to the power of the sword; let their women become childless and widows, and let their men be put to death, and their young men be slain by the sword in war. Let there be a cry in their houses; you shall bring upon them robbers suddenly, because they attempted to capture me by their word, and they hid traps for me.

And you, Lord, you knew all their counsel against me unto death; do not acquit their injustices, and do not wipe out their sins from your face. Let their weakness be before you; in the time of your anger, deal with them.

19

Then the Lord said to me, Go and acquire a molded earthenware jar, and you shall bring some of the elders of the people and some of the priests, And you will go out into the mass grave of

the sons of their children, which is upon the entrance of the gate of Charsith, and read there all these words, which I will speak to you, And you will say to them, Hear the word of the Lord, kings of Judah, and men of Judah, and those dwelling in Jerusalem and those entering in these gates, these things says the Lord the God of Israel: behold, I bring upon this place evils, so that the ears of all hearing them will resound.

Because they forsook me and alienated this place, and burned incense in it to foreign gods whom they did not know, they and their fathers, and the kings of Judah filled this place with innocent blood, And they built high places to Baal, to burn their sons in fire, which I did not command, nor did I intend in my heart.

Therefore behold, days are coming, says the Lord, and this place shall no longer be called Topheth and Mass grave of the son of Ennom, but rather Mass grave of the slaughter. And I will slaughter the council of Judah and the council of Jerusalem in this place, and I will cast them down by the sword before their enemies and in the hands of those seeking their souls, and I will give their dead as food to the birds of heaven and to the beasts of the earth. And I will bring down this city into destruction and into hissing; every passerby will be appalled at it and will hiss because of all its wounds. And they will eat the flesh of their sons and the flesh of their daughters, and each will eat the flesh of his neighbor in the siege with which their enemies will besiege them.

And you will shatter the jar before the eyes of the men going out with you And you will say, Thus says the Lord: I will break this people and this city, as an earthenware vessel is broken, which cannot be healed again. Thus I will do, says the Lord, to this place and to those dwelling in it, to give this city as the one that is overthrown. And the houses of Jerusalem and the houses of the kings of Judah will be as the place falling through, from their uncleannesses in all the houses in which they burned incense upon their roofs to all the army of heaven, and they poured out libations to foreign gods.

And Jeremiah came from the fall, where the Lord had sent him to prophesy, and he stood in the court of the house of the Lord and said to all the people, Thus says the Lord: behold, I bring upon this city, and upon all its cities, and upon its villages, all the evils which I spoke against it, because they hardened their neck so as not to obey my commandments.

20

And Pashhur son of Emmer the priest heard Jeremiah prophesying these words, and this one was appointed leader of the house of the Lord. And he struck him and put him into the stocks which were in the gate of the house set apart for the upper room, which was in the house of the Lord.

And Pashhur led Jeremiah out from the dungeon, and Jeremiah

said to him, The Lord has not called your name Pashhur, but Resident Alien. Because the Lord says these things: Behold, I give you into exile with all your friends, and they will fall by the sword of their enemies, and your eyes will see, and I will give you and all Judah into the hands of the king of Babylon, and they will carry them into exile and cut them down with swords. And I will give all the strength of this city and all its labors and all the treasures of the king of Judah into the hands of his enemies, and they will carry them into Babylon. And you and all those dwelling in your house shall go into captivity, and you shall die in Babylon, and there you shall be buried, you and all your friends to whom you prophesied falsely.

You deceived me, Lord, and I was deceived, you overpowered me and you prevailed, I became a laughingstock, all day long I ended up being mocked. Because I shall laugh with bitter words, I will call upon faithlessness and misery, because the word of the Lord became a reproach to me and mockery all my days. And I said, I will not name the name of the Lord, and I will not speak anymore in his name. And it became as fire burning and blazing in my bones, and I am restrained on all sides and I am not able to bear it. Because I heard the blame of many gathering together all around: Attack, and let us attack him, all you men who are his friends. Watch his intention to see if he will be deceived, and we will be able to overcome him and take our vengeance from him.

But the Lord is with me as a strong warrior; because of this they

pursued me and were not able to understand. They were ashamed exceedingly, because they did not understand their dishonor, which will not be forgotten through the age.

Lord, testing just things, understanding kidneys and heart, may I see your vengeance upon them, because I revealed my defenses to you. Sing to the Lord, praise him, because he delivered the soul of the poor out of the hand of evildoers.

Cursed be the day in which I was born. The day in which my mother bore me, let it not be blessed, Cursed is the man who announced to my father, saying, A male was born to you, rejoicing. Let that man be as the cities which the Lord destroyed in anger and did not relent, let him hear a cry in the morning and shouting at midday, because he did not kill me in the womb so that my mother would have become my tomb, and her womb an eternal conception Why did I come out from the womb to see troubles and labors, and my days continue in shame?

21

The Word that came from the Lord to Jeremiah, when King Zedekiah sent to him Pashhur son of Melchiah, and Zephaniah son of Maaseiah the priest, saying, Ask the Lord concerning us, because the king of Babylon has advanced upon us, if the Lord will act according to all his wonders, and he will depart from us.

And Jeremiah said to them, Thus you will say to Zedekiah king of Judah, These things the Lord says: behold, I turn back the military weapons with which you fight against the Chaldeans who have besieged you outside the wall, and I will gather them into the middle of this city. And I will make war against you with outstretched hand and with strong arm, with anger and great wrath. And I will strike all the inhabitants in this city, the people and the cattle, and they will die by a great death. And after these things thus says the Lord, I will give Zedekiah king of Judah, and his servants, and the people having been left in this city from the death and from the famine and from the sword, into the hands of their enemies, the ones seeking their souls, and they will cut them down in the mouth of the sword. I will not spare them, and I will not have compassion on them.

And to this people you will say, the Lord says these things: behold, I have set before you the way of life and the way of death. He who remains in this city shall die by the sword and by famine, but he who goes out to surrender to the Chaldeans who have besieged you will live, and his life shall be as spoils to him, and he will live. Because I have set my face upon this city for evil and not for good, it will be delivered into the hands of the king of Babylon, and he will burn it with fire.

The house of the king of Judah, hear the word of the Lord. House of David, the Lord says these things: judge judgment in the morning, and set things straight, and rescue the plundered one from the hand of the wrongdoer, so that my wrath may not be

kindled like fire, and it will burn, and there will be no one to extinguish it. Behold, I am against you who dwell in the valley of Tyre, the plain, who say, Who will terrify us, or who will enter our dwelling? And I will kindle fire in its forest, and it shall consume all that is around it.

22

Thus says the Lord: Go and go down to the house of the king of Judah, and you shall speak this word there. And you will say, Hear the word of the Lord, king of Judah, the one sitting upon the throne of David, you and your house and your people, and those entering these gates,

Thus says the Lord: do justice and righteousness, and deliver the plundered from the hand of the wrongdoer, and do not oppress the sojourner, the orphan, and the widow, and do not act impiously, and do not shed innocent blood in this place. Because if you indeed do this word, then kings sitting upon the throne of David will enter the gates of this house, having mounted upon chariots and horses, they and their servants and their people. If you do not do these words, I swore by myself, says the Lord, that this house will become a desolation.

Because the Lord says these things concerning the house of the king of Judah: You are Gilead to me, the beginning of Lebanon; yet I will make you a wilderness, cities that will not be

inhabited. And I will bring upon you a destroying man and his axe, and they will cut down your choice cedars and throw them into the fire. And nations will pass through this city, and each will say to his neighbor, why did the Lord do thus to this great city? And they will say, Because they abandoned the covenant of the Lord their God, and worshiped foreign gods, and served them.

Do not weep for the dead, nor lament him; weep with weeping for the one going out, because he will not return again, nor will he see the land of his homeland. Because the Lord says these things upon Shallum son of Josiah, who reigns in place of Josiah his father, who went out from this place: he will not return there again But in this place where I moved him, there he shall die, and this land he will not see again.

The one building his house not with justice, and his upper rooms not in judgment, works his neighbor freely and will not give back his wage to him. You built for yourself a proportionate house, with upper rooms built and arranged with windows, and paneled in cedar, and painted in red ochre. Do not rule, because you provoke Ahaz your father; they will not eat, and they will not drink. It is better for you to do judgment and righteousness. They did not know, they did not render judgment for the humble, nor judgment for the poor. Is this not to fail to know me? says the Lord. Behold, your eyes are not good, nor is your heart good, but they are set on your greed and on pouring out innocent blood, and on wrongdoings and on committing murder.

Therefore the Lord says these things upon Jehoiakim son of Josiah king of Judah, and upon this man: they will not mourn him, O brother, nor will they weep for him, Alas Lord. He will be buried with a donkey's burial, pounded together and thrown beyond the gate of Jerusalem.

Go up into the Frankincense and cry out, and into Bashan give your voice, and cry out to the end of the sea, because all your lovers were crushed. I spoke to you in your transgression, and you said, I will not hear. This has been your way from your youth; you have not heard my voice. Wind will shepherd all your shepherds, and your lovers will go out in captivity, because then you will be ashamed and dishonored by all those who love you. Dwelling in Lebanon, nesting in the cedars, you will groan deeply when pains come to you as of a woman giving birth.

As I live, says the Lord, even if Jechoniah son of Jehoiakim, king of Judah, were a signet ring upon my right hand, I would pull you off from there, And I will deliver you into the hands of those seeking your soul, whose face you fear, into the hands of the Chaldeans. And I will cast you away, and your mother who bore you, into a land where you were not born, and there you will die. But into the land for which they pray with their souls, they shall not return. Jechoniah was dishonored as a vessel for which there is no need, because he was cast out and was driven out into a land he did not know.

Land, land, listen to the word of the Lord. Write down this man

as an outlawed man, because no one from his seed shall increase, sitting upon the throne of David, ruling still in Judah.

23

O shepherds who are destroying and scattering the sheep of their pasture. Therefore, the Lord says these things upon those shepherding my people: You have scattered my sheep and have driven them away, and you have not visited them. Behold, I will punish you according to your evil practices. And I will receive the remnant of my people from all the earth where I have driven them out, and I will establish them in their pasture, and they will grow and be multiplied. And I will raise up shepherds for them, who will shepherd them, and they will no longer fear, nor will they be terrified, says the Lord.

Behold, days are coming, says the Lord, and I will raise up for David a righteous branch, and a king will reign and will understand and will execute judgment and righteousness upon the earth. In his days Judah will be saved, and Israel will dwell in trust, and this is his name which the Lord will call him: Jozadak among the prophets.

My heart was shattered within me, all my bones were shaken, I became as a broken man, and as a man being overwhelmed from wine from the face of the Lord and from the face of the beauty of his glory. Because of these the land mourned, the

pastures of the wilderness were dried up, and their course became evil, and their strength likewise. Because both priest and prophet were defiled, and in my house I saw their wickedness. Therefore let their way be to them a slippery place in darkness, and they shall be tripped up, and they will fall in it, because I will bring upon them evils in the year of their visitation.

And in the prophets of Samaria I saw lawless deeds; they prophesied through Baal and led astray my people Israel. And in the prophets of Jerusalem I have seen dreadful things: adulterers walking in lies and supporting the hands of many, so that each does not turn away from his evil way. They all became to me as Sodom, and those dwelling in it just as Gomorrah.

Therefore thus says the Lord: behold, I will feed them pain and give them bitter water to drink, because from the prophets of Jerusalem defilement went out to all the land.

Thus says the Lord almighty, do not listen to the words of the prophets, because they make worthless visions for themselves, they speak from their own heart, and not from the mouth of the Lord. They say to those rejecting the word of the Lord, Peace will be to you, and to all those walking in their own wills, and to every one traveling in the error of his heart, they said, Evils will not come upon you. Because who stood in the presence of the Lord and saw his word? Who inclined and heard? Behold, an earthquake from the Lord, and wrath goes out into violent

shaking; whirling, it will come upon the ungodly. And the wrath of the Lord will not turn away until he does it and until he establishes it from the undertaking of his heart. In the last days they will understand it.

I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. And if they stood in my foundation, and if they heard my words, then they would have turned my people back from their wicked pursuits.

I am a God who is near, says the Lord, and not a God who is far away. If someone hides in secret places, will I not see him? Do I not fill heaven and earth? says the Lord.

I heard what the prophets speak, who prophesy in my name falsely, saying, I dreamed a dream. How long will it be in the heart of the prophets who prophesy lies, when they prophesy the desires of their own heart? of those plotting to make my law forgotten through their dreams, which each was recounting to his neighbor, just as their fathers forgot my name through Baal. The prophet who has a dream, let him tell his dream, and he who has my word, let him speak my word faithfully. What is straw to grain? So are my words, says the Lord. Are not my words just as fire, says the Lord, and as an axe cutting rock?

Behold, I am therefore against the prophets, says the Lord God, who steal my words each from his neighbor. Behold, I am against the prophets who utter prophecies of their own tongue

and who dream their own dreams. Therefore behold, I am against the prophets who prophesy false dreams and do not recount them, and they led my people astray with their lies and with their errors, and I did not send them, and I did not command them, and they will not benefit this people at all.

And if this people, or a priest, or a prophet ask, What is the oracle of the Lord? then you will say to them, You are the oracle, and I will cast you off, says the Lord. The prophet, the priests, and the people who say oracle of the Lord—I will punish that man and his house. Thus you will each say to his neighbor and each to his brother, What has the Lord answered, and what has the Lord spoken? And do not name the oracle of the Lord any longer, because the oracle to the man will be his own word. And why did the Lord our God speak? Therefore, these things says the Lord our God: because you said this word, oracle of the Lord, and I sent to you saying, you will not say oracle of the Lord, Therefore behold, I take and dash you, and the city which I gave to you and to your fathers.

And I will give upon you eternal reproach and eternal dishonor, which will not be forgotten.

24

The Lord showed me two baskets of figs lying before the temple of the Lord, after Nebuchadnezzar king of Babylon deported

Jeconiah son of Jehoiakim king of Judah, and the rulers, and the craftsmen, and the prisoners, and the rich from Jerusalem, and he led them into Babylon. The one basket of very good figs, as the early figs, and the other basket of very wicked figs, which shall not be eaten from their wickedness. And the Lord said to me, What do you see, Jeremiah? And I said, Figs—the good figs, very good, and the evil figs, very evil, which shall not be eaten because of their wickedness.

And the word of the Lord came to me, saying, Thus says the Lord God of Israel: As these good figs, so I will acknowledge the exiled Jews whom I have sent away from this place into the land of the Chaldeans for their good. And I will set my eyes upon them for good, and I will restore them to this land for good, and I will rebuild them, and I will not tear them down, and I will plant them, and I will not uproot them.

And I will give them a heart to know me, that I am the Lord, and they will be my people, and I will be their God, because they will turn to me with their whole heart.

And as the evil figs which shall not be eaten because of their wickedness, these things says the Lord, thus I will deliver Zedekiah king of Judah, and his nobles, and the remnant of Jerusalem, those left remaining in this land, and those dwelling in Egypt. And I will scatter them among all the kingdoms of the earth, and they will be a reproach, a byword, an object of hatred, and a curse in every place where I have driven them.

And I will send upon them famine, death, and the sword, until they perish from the earth which I gave to them.

25

The Word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim son of Josiah, king of Judah which he spoke to all the people of Judah and to the inhabitants of Jerusalem, saying,

In the thirteenth year of Josiah son of Amos, king of Judah, and until this day, twenty-three years, I spoke to you, rising early and saying, And I was sending to you my servants the prophets, sending them at dawn, and you did not listen, and you did not pay attention with your ears. saying, Turn away, each from his evil way and from your evil pursuits, and you will dwell upon the earth which I gave to you and to your fathers, from age to age. Do not go after foreign gods to serve them and to worship them, so that you do not provoke me to anger by the works of your hands and bring harm upon yourselves. And you did not hear me.

Therefore, thus says the Lord, since you did not believe my words, Behold, I send and I will take a family from the North, and I will bring them upon this land, and upon those dwelling in it, and upon all the nations around it, and I will devastate them, and I will give them into destruction, and into hissing, and into

eternal reproach. And I will destroy from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the smell of ointment, and the light of the lamp. And all the land will be destroyed, and they will serve among the nations seventy years.

And when the seventy years are fulfilled, I will punish that nation and make them an eternal destruction. And I will bring upon that land all my words which I spoke against it, all the things written in this book.

Which Jeremiah prophesied upon the nations of Elam.

Thus says the Lord, the bow of Elam was shattered, the beginning of their power. And I will bring upon Elam four winds from the four extremes of heaven, and I will scatter them in all these winds, and there will not be a nation where the outcasts of Elam will not come. And I will terrify them before their enemies, those seeking their soul, and I will bring upon them the anger of my wrath, and I will send my sword after them until I consume them. And I will place my throne in Elam, and I will send out from there the king and the nobles. And it will be in the end of the days that I will turn back the captivity of Elam, says the Lord.

In the beginning of the reign of King Zedekiah, this word came concerning Elam,

Concerning Egypt, upon the power of Pharaoh Necho king of Egypt, who was upon the river Euphrates in Carchemish, whom Nebuchadnezzar king of Babylon struck, in the fourth year of Jehoiakim king of Judah.

Take up weapons and shields, and bring them into war. Saddle the horses, mount them horsemen, and take your positions in your helmets, take up the spears, and put on your breastplates.

Why are they terrified and depart backward? Because their mighty ones will be cut down, they fled in flight, and did not return, being surrounded on all sides, says the Lord. Let not the swift flee, and let not the strong be saved in the North, those by the Euphrates have grown weak, and they have fallen.

Who is this that will rise as a river, and as rivers surge water? The waters of Egypt will rise like a river, and it said, I will rise up and cover the land, and I will destroy the inhabitants in it. Mount the horses, prepare the chariots, go out warriors of the Ethiopians and Libyans armed with weapons, and Lydians, go up and draw the bow. And that day to the Lord our God is a day of vengeance, to avenge his enemies, and the sword of the Lord will devour and will be filled and will be drunk from their

blood, because it is a sacrifice to the Lord from the land of the North upon the river Euphrates.

Go up to Gilead and take resin for the virgin daughter of Egypt; in vain you have multiplied your remedies, there is no benefit in you. Nations heard your voice, and the earth was filled with your cry, because warrior against warrior grew weak, both fell together.

Which the Lord spoke by the hand of Jeremiah, concerning the coming of the king of Babylon to strike the land of Egypt.

Announce to Migdol, and proclaim to Memphis, say, Stand fast and prepare, because the sword has devoured your surrounding region.

Why did Apis flee from you? Your chosen calf did not remain, because the Lord paralyzed him. And your multitude grew weak and fell, and each was speaking to his neighbor, Let us rise up and return to our people, to our homeland, from the face of the Greek sword. Call the name of Pharaoh Necho, king of Egypt, Saon esbeie moed. As I live, says the Lord God, as Itabyrium is among the mountains and as Carmel is by the sea, he will come. Make vessels of exile for yourself, O dwelling daughter of Egypt, because Memphis will be destroyed and shall be called Woe, because there will be no inhabitants dwelling in it.

Egypt is a beautified heifer; a fragment from the North came

upon her, Her mercenaries within her are just as fattened calves being reared, because they also turned back and fled with one accord. They did not stand, because the day of destruction came upon them, and the time of their vengeance. Their voice is like a hissing serpent, for they march through sand and will come upon her with axes. As men cutting wood, they will cut down her forest, says the Lord, because it cannot be compared, because they will multiply beyond the locust, and there is no number to them. The daughter of Egypt was put to shame, she was delivered into the hands of a people from the North.

Behold, I will punish Ammon her son, Pharaoh, and those trusting in him.

But you, do not fear, my servant Jacob, nor be dismayed, Israel, because behold, I am saving you from afar and your descendants from their captivity, and Jacob will return and will be at rest and will sleep, and there will be no one troubling him. Do not fear, my servant Jacob, says the Lord, because I am with you. The undaunted and delicate one was delivered, because I will make a complete end of every nation into which I drove you out there, but you I will not make to fail, and I will discipline you with judgment, and I will not hold you innocent.

27

The word of the Lord which he spoke concerning Babylon.

Announce among the nations and make it heard, and do not hide it; say, Babylon has been taken, Bel was put to shame, the undaunted one, the delicate one was delivered to Merodach. Because a nation from the North went up against it, this one will place its land into destruction, and there will be no one dwelling in it from man to animal.

In those days and in that time, the sons of Israel themselves and the sons of Judah will come together, walking and weeping as they go, seeking the Lord their God. Until Zion they will ask the way, for here they will set their face, and they will come, and they will take refuge with the Lord God, for the eternal covenant will not be forgotten.

My people became lost sheep; their shepherds drove them out and led them astray upon the mountains. They went from mountain to hill and forgot their resting place. All who found them destroyed them, and their enemies said, Let us not spare them, because they sinned against the Lord, the pasture of righteousness who gathered their fathers.

Be separated from the midst of Babylon and from the land of the Chaldeans, and go out, and become like serpents before the sheep. Behold, I stir up against Babylon congregations of nations from the land of the North, and they shall be arrayed against her; from there she will be taken, as the arrow of an intelligent warrior does not return empty. And Chaldea will become plunder, all those plundering it will be satisfied.

Because you were rejoicing and boasting, plundering my inheritance, because you were leaping as calves in pasture and butting as bulls. Your mother was exceedingly ashamed; the mother who bore you was put to shame. Last of nations, desolate. From the anger of the Lord, it will not be inhabited and will become complete destruction, and everyone passing through Babylon will be appalled, and they will hiss at all her wounds.

Draw up in battle array around Babylon, all you who stretch the bow; shoot upon her, do not spare your arrows, And seize her, her hands were paralyzed, her battlements fell, and her wall was razed, because it is vengeance from God. Take vengeance upon her; as she did, do to her. Destroy the seed from Babylon, the one holding the sickle in harvest time. From the face of the Greek sword, each will turn back to his people, and each will flee to his land.

Israel is a wandering sheep; lions drove him out. The king of Assyria ate him first, and later the king of Babylon devoured his bones. Therefore, the Lord says these things: behold, I will avenge upon the king of Babylon and upon his land, as I punished the king of Assyria. And I will restore Israel to his pasture, and he will graze in Carmel, and in the mountain of Ephraim, and in Gilead, and his soul will be filled. In those days, and in that time, they will seek the injustice of Israel, and it will not exist, and the sins of Judah, and they will not be found, because I will be gracious to those remaining upon the earth.

The Lord says: Go up bitterly against it and against the inhabitants dwelling upon it; avenge, O sword, and destroy, says the Lord, and do according to all that I command you.

A voice of war and great crushing in the land of the Chaldeans. How was the hammer of all the earth broken and shattered? How did Babylon become a destruction among the nations? They shall come upon you, and you will not know it, as Babylon—you shall be taken, you were found, and you were seized, because you opposed the Lord.

The Lord opened his treasure and brought out the vessels of his wrath, because there is work for the Lord God in the land of the Chaldeans. Because her times have come, open her storehouses, search her as a cave, and destroy her; let there be no remnant of her. Dry up all its fruits, and let them go down into slaughter, woe to them, because their day has come, and the time of their vengeance. The voice of those fleeing and being saved from the land of Babylon, to announce in Zion the vengeance from the Lord our God.

Command many upon Babylon, every one drawing a bow, encamp upon it round about, let there not be one of it being saved, repay to it according to its works, according to all that it did, do to it, because it stood against the Lord God, the Holy One of Israel. Therefore her young men will fall in her streets, and all her warriors will be cast down, said the Lord.

Behold, I am against you, insolent woman, says the Lord, because your day has come, and the time of your vengeance. And your arrogance will be weak and will fall, and no one will be there to raise it up, and I will kindle fire in its forest, and it will devour all things around it.

These things the Lord says: the sons of Israel and the sons of Judah have been oppressed together; all those who took them captive oppressed them, because they were not willing to send them away. And the one redeeming them is strong; the Lord Almighty is his name. He will judge judgment against his adversaries, so that he may remove the earth and provoke those dwelling in Babylon. A sword upon the Chaldeans, and upon the inhabitants of Babylon, and upon her nobles, and upon her wise men, A sword upon her warriors, and they shall be paralyzed, a sword upon their horses, and upon their chariots, A sword upon their warriors, and upon the mixed multitude in the midst of it, and they will be as women, a sword upon the treasures, and they will be scattered Upon its water, and they will be put to shame, because it is a land of carved images, and in the islands where they boasted. Therefore phantoms will dwell in the islands, and daughters of sirens will dwell in it; it shall not be inhabited any longer forever. As God destroyed Sodom and Gomorrah and their neighboring cities, said the Lord, no man will dwell there, and no son of man will dwell there.

Behold, a people comes from the North, and a great nation, and many kings will be stirred up from the farthest parts of the

earth. Having bow and dagger, he is bold and will not have mercy; their voice will resound as the sea. They will ride upon horses, prepared just as fire for war, toward you, daughter of Babylon. The king of Babylon heard the report of them, and his hands were paralyzed; distress seized him, pangs as of a woman giving birth. Behold, just as a lion goes up from the Jordan into Gath, so I will quickly drive them out from it, and I will set every young man over it, for who is like me? And who will stand against me? And who is this shepherd who will stand before me?

Therefore hear the counsel of the Lord which he has counseled against Babylon, and his thoughts which he considered against the inhabitants of Chaldea: surely the lambs of their sheep shall be destroyed, surely their pasture shall be laid waste. Because from the voice of Babylon's capture the earth will be shaken, and a cry will be heard among the nations.

28

These things the Lord says: behold, I will raise up upon Babylon and upon the Chaldeans dwelling there a corrupting wind of scorching heat. And I will send out insolent men into Babylon, and they will insult her, and they will ravage her land, woe upon Babylon all around in the day of her affliction. Let the one stretching his bow stretch it, and let the one who has weapons put them on, and do not spare her young men, and destroy all her power. And the wounded will fall in the land of the

Chaldeans, and those pierced through outside of it.

Because Israel and Judah were not forsaken by their God, by the Lord Almighty, though their land was filled with injustice against the Holy One of Israel. Flee out of the midst of Babylon, and let each save his soul, and do not be cast away in her injustice, because the time of her vengeance is from the Lord; he himself repays recompense to her. A golden cup was Babylon in the hand of the Lord, making drunk all the earth; from her wine the nations drank, therefore they were shaken. And suddenly Babylon fell and was shattered; lament it, take resin for its destruction, perhaps it will be healed. We healed Babylon, and she was not healed. Let us forsake her and let us go away, each to his own land, because her judgment has drawn near to heaven and has risen to the stars. The Lord brought out his judgment, come, and let us declare in Zion the works of the Lord our God.

Prepare the arrows, fill the quivers, the Lord raised up the spirit of the king of the Medes, because his wrath is against Babylon, to destroy it, because it is the vengeance of the Lord, it is vengeance for his people. Upon the walls of Babylon lift up a sign, set up quivers, raise guards, prepare weapons, because he surrendered, and the Lord will do what he spoke against the inhabitants of Babylon, Dwelling upon many waters, and upon a multitude of treasures, your end has truly come into your entrails. Because the Lord swore by his arm, I will fill you with men like locusts, and those descending upon you will cry out.

The Lord made the land by his strength, preparing the inhabited world by his wisdom; by his understanding he stretched out the heaven. He placed the sound of water in heaven as a voice, and he brought up clouds from the ends of the earth, he made lightnings into rain, and he brought out light from his treasures. Every man was made futile by knowledge, every goldsmith was put to shame by his carved images, because they cast false things; there is no spirit in them. Vain are the works mocked; in the time of their visitation they will perish. Not such is the portion of Jacob, because the one who formed all things is himself his inheritance; Lord is his name.

You are my war club that scatters, and I will scatter nations through you, and I will remove kings from you. And I will scatter among you the horse and his rider, and I will scatter among you the chariots and their riders. And I will scatter young man and virgin among you, and I will scatter man and woman among you. And I will scatter among you the shepherd and his flock, and I will scatter among you the farmer and his farm, and I will scatter among you your leaders and generals. And I will repay Babylon and all the Chaldeans dwelling there for all their wickedness which they did upon Zion before your eyes, says the Lord.

Behold, I am against you, the corrupted mountain, the one destroying all the land, and I will stretch out my hand upon you, and I will roll you down upon the rocks, and I will make you as a burned mountain, And they shall not take from you a stone for a

corner or a stone for a foundation, because you will be a destruction forever, says the Lord.

Lift up a sign upon the earth, sound the trumpet among the nations with a trumpet, sanctify nations against her, proclaim against her, O kings, lift up from me and to the Ashkenazites, set up siege towers against her, bring up against her horses as a multitude of locusts. Bring up against it nations, the king of the Medes and of all the earth, his leaders, and all his generals. The earth was shaken and he suffered, because the Lord's reasoning rose up against Babylon, to place the land of Babylon into destruction and for it not to be inhabited.

The warrior of Babylon has failed to fight. They will sit there in the stronghold. Their power has been shattered. They became as women. Her tents have been set on fire. Her bars were crushed. One pursuing will pursue to meet another pursuing, and one announcing to meet another announcing, to report to the king of Babylon that his city has been taken. From the end of his crossings were taken, and they burned their systems in fire, and his warriors go out.

Because the Lord says these things: the house of the king of Babylon shall be threshed like ripe grain; in a little while, its harvest will come.

He devoured me, he divided me, fine darkness overtook me, Nebuchadnezzar king of Babylon swallowed me; as a dragon he

filled his belly from my luxury. My toils and my hardships drove me out into Babylon, will say the one dwelling in Zion, and my blood be upon the inhabitants of Chaldea, will say Jerusalem.

Therefore the Lord says these things: behold, I will judge your adversary and avenge you, and I will lay waste her sea and dry up her spring. And Babylon will be destroyed and will not be inhabited. That they were awakened at the same time as lions, and as cubs of lions. In their heat I will give them drink, and I will make them drunk, so that they may be stupefied, and they may sleep an eternal sleep, and they shall not be awakened, says the Lord. And bring them down as lambs to the slaughter, and as rams with goats.

How was the boast of all the earth captured and seized? How did Babylon become a destruction among the nations? The sea went up upon Babylon with the sound of its waves, and it was covered. Her cities became as waterless and impassable land; not one will dwell in it, nor will any son of man lodge in it. And I will punish Babylon, and I will bring out what it swallowed from its mouth, and the nations shall no longer be gathered to it. And in Babylon the wounded of all the earth will fall. Being saved from the earth, go and do not stand still; you who are far away, remember the Lord, and let Jerusalem ascend upon your heart. We were ashamed because we heard our reproach; dishonor covered our face, for foreigners entered into our holy places, into the house of the Lord.

Therefore behold, days are coming, says the Lord, and I will punish her carved images, and in all her land the wounded will fall. Though Babylon should rise up as high as heaven, and though it should fortify its walls with strength, from me destroyers will come against it, says the Lord. A voice of crying in Babylon, and great destruction in the land of the Chaldeans, because the Lord destroyed Babylon, and destroyed from her the great voice sounding like many waters, he gave her voice into destruction. Because misery came upon Babylon, her warriors were captured, their bow is broken, because God repays them. The Lord repays, and will make drunk with drunkenness her leaders, and her wise men, and her generals, says the King, the Lord Almighty is his name.

Thus says the Lord: the wall of Babylon was broadened, being demolished it shall be demolished, and its high gates shall be burned, and the peoples will not toil in vain, and the nations will perish at the start.

The Word which the Lord commanded Jeremiah the prophet to say to Seraiah son of Neriah, son of Maaseiah, when he went from Zedekiah king of Judah into Babylon, in the fourth year of his kingdom, and Seraiah was ruler of gifts. And Jeremiah wrote all the evils which will come upon Babylon in a book, all these words written concerning Babylon. And Jeremiah said to Seraiah, When you come to Babylon, you shall see and read all these words, And you will say, Lord, Lord, you spoke concerning this place to destroy it, and that there would be no inhabitants in

it from man to animal, because it will be a desolation forever. And it will be that whenever you cease reading this book, you shall bind a stone upon it and throw it into the middle of the Euphrates, And you will say, Thus shall Babylon sink down, and she shall not rise from the face of the evils which I bring upon her.

29

The Lord says these things upon the foreigners.

Behold, waters go up from the North, and will become a flooding torrent, and it will flood the land and the fullness of it, the city and the inhabitants in it, and the people will cry out, and all the inhabitants of the land will wail. From the voice of his charge, from the weapons of his feet, and from the shaking of his chariots, the sound of his wheels, fathers did not turn back to their sons because of the exhaustion of their hands In the coming day of destroying all the foreigners, I will destroy Tyre and Sidon and all the remaining allies, because the Lord will destroy the survivors of the islands. Baldness has come upon Gaza, Ashkelon was cast off, and the remaining Anakim.

How long will you cut, O sword of the Lord? How long will you not rest? Return into your sheath, rest, and be lifted up.

How will it be quiet, when the Lord has commanded it against

Ashkelon and against the coastal regions, against the survivors to be stirred up?

30

To the sons of Ammon. Thus said the Lord: Are there no sons in Israel, or is there no one to inherit for them? Why did Michal take Gilead, and will their people dwell in their cities? Because of this, behold, days are coming, says the Lord, and I will cause an uproar of wars to be heard upon Rabbah. They will be turned into desolation and destruction, and her altars will be burned up in fire, and Israel will take his beginning. Cry out, Heshbon, because it has perished; cry out, daughters of Rabbah, gird yourselves with sackcloth and lament, because Michal will go into captivity, his priests and his rulers together.

Why do you rejoice in the fields, Enakeim, daughter of boldness, you who trust in your treasures, you who say, Who will come against me? Behold, I bring fear upon you, said the Lord, from all your surrounding region, and you shall be scattered, each man before himself, with no one gathering them.

The queen of Kedar of the court, whom Nebuchadnezzar king of Babylon struck. Thus said the Lord: Arise and go up against Kedar, and plunder the sons of Kedem. Because I have sworn by myself, says the Lord, that you will become a desolation and a reproach and a curse in the midst of it, and all its cities will be

desolate forever.

Flee, you have gone very deep into your dwelling, sitting in the court, because the king of Babylon has planned counsel against you and has considered a plan. Arise and go up against the nation dwelling securely in rest, which has no doors, no bars, no bolts—they dwell alone. And their camels will be plunder and the multitude of their cattle will be destruction, and I will winnow them, mixed to every wind, before their face; from every side beyond them I will bring their ruin, said the Lord.

And the court will be a pastime of ostriches and impassable forever, no man sits there, and no son of man will dwell there. Damascus was put to shame. Tamar and Arpad, because they heard evil news, were astonished and enraged, and are not able to rest. Behold, just as a lion rises from the midst of the Jordan to the place of Ethan, so quickly I will drive them out from it, and set up the young men over it, for who is like me? And who will stand against me? And who is this shepherd who will stand before me?

Therefore hear the counsel of the Lord, which he planned against Idumea, and his reasoning, which he considered against the inhabitants of Teman: Surely they shall be dragged away, the least of the sheep; surely their destruction shall be made desolate upon them. Because of this, young men will fall in your streets, and all your warriors will fall, says the Lord, And I will kindle fire in the wall of Damascus, and it will devour the streets

of the son of Ader.

To the sons of Ammon thus said the Lord: Are there no sons in Israel, or is there no one to inherit for them? Why did Michal take over Gilead, and will their people dwell in their cities? Therefore behold, days are coming, says the Lord, and I will cause an uproar of wars to be heard upon Rabbah, and they will be turned into desolation and into destruction, and her altars will be burned up in fire, and Israel shall take possession of his beginning. Cry out, Heshbon, because Gai has perished; cry out, daughters of Rabbah, gird yourselves with sackcloth and lament, because Michal will go into captivity, his priests and his rulers together.

Why do you rejoice in the fields, Enakeim, daughter of boldness, the one trusting in treasures, the one saying, Who will enter against me? Behold, I bring fear upon you, said the Lord, from all your surrounding region, and you shall be scattered, each man before him, and there is no one to gather you.

Concerning Kedar, the Queen of the Court, which Nebuchadnezzar King of Babylon struck, thus said the Lord: Arise and go up against Kedar, and plunder the sons of the East.

They will take their tents and their sheep, their garments and all their vessels, and they will take their camels for themselves, and call destruction upon them from all around. Flee, go very deep into your dwelling, you who sit in the court, because the king of

Babylon has devised a plan against you and has formed a scheme.

Arise, and go up against the nation dwelling securely, sitting at rest, to whom there are no doors, no bars, no bars, they dwell alone. And their camels will be plunder, and the multitude of their cattle will be destruction, and I will scatter them to every wind, those with cut hair, from every side I will bring disaster upon them, said the Lord. And the court will be a pastime of sparrows and impassable forever; no man sits there, and no son of man will dwell there.

Concerning Damascus. Hamath and Arpad were put to shame, because they heard evil news, they were astonished, they were enraged, they are not able to rest. Damascus was exhausted and turned away into flight; trembling seized it. How has he not abandoned my city, the village they loved?

Therefore your young men will fall in your streets, and all your men of war will fall, says the Lord. And I will kindle fire in the wall of Damascus, and it will devour the streets of the son of Ader.

31

Concerning Moab thus said the Lord: woe upon Nebo, because it perished; Kiriathaim was taken; Amath and Agath were put to

shame. There is no longer healing for Moab. Pride in Heshbon—he considered evils upon it. We have cut it off from being a nation, and it will utterly cease. Behind you the sword will follow. that the voice of those crying out from Horonaim, destruction and great destruction, Moab was shattered; announce it in Zoar. Because Aloth was filled with weeping, weeping will go up in the way of Horonaim; you heard a cry of destruction.

Flee and save your souls, and you will be just as a wild donkey in the wilderness. Since you trusted in your stronghold, you shall be captured, and Chemosh will go out into captivity, and his priests and his rulers together. And destruction will come upon every city; none will be saved, and the valley will perish, and the plain will be destroyed, as the Lord said. Give signs to Moab, because it will be burned by infection, and all its cities will be desolation; from where will there be an inhabitant for it? Cursed is the one who does the works of the Lord carelessly, who removes his sword from blood.

Moab has rested from childhood and was trusting upon his glory. He was not poured from vessel into vessel, and he did not go into exile. Therefore his taste stood in him, and his smell has not failed. Therefore behold, his days are coming, says the Lord, and I will send to him those who tilt vessels, and they will tilt him, and they will empty his vessels, and they will cut off his horns. And Moab shall be ashamed of Chemosh, just as the house of Israel was ashamed of Bethel, their hope in which they

trusted.

How will you say, We are strong, and a man strong in military matters? Moab has perished, his city, and his chosen young men have gone down to slaughter. The day of Moab is near to come, and his wickedness is exceedingly swift. All of you around him, move; all of you give his name, say how the glorious staff was shattered, the rod of greatness.

Come down from glory and sit in dampness, O sitting one, Dibon shall be utterly destroyed, because Moab has perished, the ravager has gone up against you, destroying your stronghold. Stand by the road and watch, you who sit in Aroer, and ask the one fleeing and escaping, and say, What has happened?

Moab was put to shame because it was shattered. Wail and cry out, tell in Arnon that Moab perished. And judgment comes into the land of Meisor upon Chelon, and Rephas, and Mophas. and upon Dibon, and upon Nebo, and upon the house of Daithlathaim, and upon Kariathaim, and upon the house of Gaimol, and upon the house of Maon, and upon Kirioth, and upon Bozrah, and upon all the cities of Moab, the far and the near. The horn of Moab has been broken, and his arm has been shattered.

Make him drunk, because he was magnified against the Lord, and he will strike Moab with his hand, and he himself will become a laughingstock. And if Israel was not a mockery to you,

and was he found among your thefts, because you were warring against him? They left the cities and dwelled in the rocks, the inhabitants of Moab. They became just as doves nesting in the rocks at the mouth of a pit.

And I heard of the insolence of Moab; he insulted very much with his insolence and his arrogance, and his heart was lifted up. But I knew his works; did he not do what was sufficient for him?

Therefore, wail over Moab from all sides; cry out over the shorn men of drought. As Jazer weeps, I will weep for you, vine of Sibmah; your branches passed through the sea, the cities of Jazer they touched; upon your fruit, upon your grape gatherers, destruction has fallen. Joy and gladness have been taken away from the Moabite, and wine was in your winepresses, but in the morning they did not tread the grapes, nor in the evening did they make wine. But from the cry of Heshbon to Aitam, their cities raised their voice, from Zoar to Horonaim, and a message of desolation, because even the water of Nebrein will become a burning.

And I will destroy Moab, says the Lord, who ascends upon the altar and burns incense to his gods. Therefore the heart of Moab will wail like flutes, my heart will roar like a flute over the shorn men, therefore that which he acquired has perished from man. Every head in every place will be shaved, and every beard will be shaved, and all hands will mourn, and sackcloth will be upon

every waist. And upon all the roofs of Moab and upon its streets, because I have broken it, says the Lord, as a vessel of which there is no need. How was he reconciled? How did Moab turn his back? He was ashamed, and Moab became a laughingstock and scorn to all those around her.

Because the Lord said thus, Kirioth was taken, and the strongholds were captured, And Moab will perish from the crowd, because he was magnified against the Lord. Snare and fear and pit are upon you, O Moab who sits. The one fleeing from the face of fear will fall into the pit, and the one going up out of the pit will be caught in the snare, because I will bring these things upon Moab in the year of their visitation.

32

Thus said the Lord, the God of Israel: Take the cup of this unmixed wine from my hand, and you shall give drink to all the nations to which I send you. And they shall be emptied out, and they shall go insane from the face of the sword which I send into the midst of them. And I took the cup out of the Lord's hand, and I gave drink to the nations to which the Lord sent me, Jerusalem and the cities of Judah and the kings of Judah and his rulers, to make them a desolation and an impassable waste and an object of hissing, and Pharaoh, king of Egypt, and his servants and his nobles and all his people and all the mixed multitude, and all the kings of the foreigners, Ashkelon and Gaza and Ekron, and the

remaining part of Azotus and Idumea and the Moabites and the sons of Ammon, and the kings of the Region and the kings of Sidon and the kings in the lands beyond the sea and Dedan and Teman and Rosh and all who trim the sides of their faces and all the mixed multitude camping in the wilderness, and all the kings of Elam and all the kings of the Persians and all kings from the east, the far and the near, each toward his brother, and all kingdoms upon the face of the earth. And you will say to them, Thus said the Lord Almighty: Drink, be drunk, and vomit and fall, and you will not arise from before the sword which I send into your midst. And whenever they do not wish to receive the cup from your hand to drink, then you will say, Thus said the Lord: You will surely drink,

Because I begin to bring harm upon the city over which my name was named, you shall certainly not be cleansed, for I am calling a sword upon all who dwell on the earth. And you shall prophesy these words upon them, and you shall say: The Lord will speak from on high; from his holy place he will give his voice; he will speak a word upon his place, and they will answer just as those who gather grapes. And destruction has come upon those dwelling in the land.

upon part of the earth, because judgment belongs to the Lord among the nations; he himself judges all flesh, but the ungodly were given to the sword, says the Lord. Thus said the Lord: Behold, evils come from nation upon nation, and a great whirlwind goes out from the end of the earth. and Pharaoh king

of Egypt, and his servants, and his nobles, Shout, shepherds, and cry out and lament, you rams of the sheep, because your days were fulfilled for slaughter, and you will fall just as the chosen rams. And flight will perish from the shepherds, and salvation from the rams of the flock. A voice of crying from the shepherds, and clamor from the sheep and the rams, because the Lord has destroyed their livestock. And the remnants of peace will cease from the face of my wrathful anger. He abandoned his lodging just as a lion does, because their land became inaccessible from the face of the great sword. and all the kings of Elam, and all the kings of the Persians, and all the kings from the east, both far and near, each one with his brother, and all the kingdoms upon the face of the earth.

And you will say to them, Thus said the Lord Almighty: Drink, be drunk, and you will vomit, and you will fall, and you will not arise from before the sword which I send among you. And it will be whenever they do not wish to receive the cup from your hand to drink, then you will say, Thus said the Lord: You will surely drink, Because in the city upon which my name was named, I am beginning to bring harm, and you shall certainly not be purified, for I am calling a sword upon all those who dwell upon the earth.

And you shall prophesy these words upon them, and you shall say, The Lord will speak from on high, from his holy place he will give his voice, he will speak a word upon his place, and they shall answer just as those who gather grapes, and upon those

sitting upon the earth. Destruction has come upon part of the earth, because judgment belongs to the Lord among the nations; he himself judges all flesh, but the ungodly were given to the sword, says the Lord.

Thus said the Lord, Behold, evils come from nation upon nation, and a great whirlwind goes out from the end of the earth. And they will be wounded by the Lord in the day of the Lord, from one part of the earth to another part of the earth. They will not be buried; they will be as dung upon the face of the earth. Shout, shepherds, and cry out, and mourn, you rams of the flock, because your days for slaughter have been fulfilled, and you will fall just as the chosen rams. Flight will perish from the shepherds, and salvation from the rams of the flock. A voice of the cry of the shepherds, and a clamor of the sheep and the rams, because the Lord has destroyed their pastures, And the remnants of peace will cease because of my angry wrath. He has abandoned his lodging just as a lion does, because their land became desolate before the great sword.

33

In the beginning of King Jehoiakim son of Josiah, this word came from the Lord, Thus said the Lord, Stand in the court of the house of the Lord, and you shall speak to all the Jews and to all who are coming to worship in the house of the Lord all the words which I commanded you to speak to them; do not take

away a word. Perhaps they will hear, and each will turn away from his evil way, and I will cease from the evils which I am devising to do to them on account of their evil pursuits. And you will say, thus said the Lord, if you do not hear me, to walk in my laws which I gave before you, to listen to the words of my servants the prophets, whom I send to you at dawn, and I sent, and you did not hear me And I will make this house like Shiloh, and I will make the city a curse to all the nations of all the earth.

And the priests and the false prophets and all the people heard Jeremiah speaking these words in the house of the Lord. And it happened when Jeremiah had ceased speaking all which the Lord commanded him to speak to all the people, that the priests, and the false prophets, and all the people seized him, saying, You shall surely die, Because you prophesied in the name of the Lord, saying, Just as Shiloh, so will this house be, and this city will be made desolate, without inhabitants. And all the people assembled against Jeremiah in the house of the Lord.

And the rulers of Judah heard this word, and they went up from the house of the king into the house of the Lord, and they sat in the vestibule of the new gate. And the priests and the false prophets said to the rulers and to all the people, This man deserves the judgment of death, because he prophesied against this city, as you heard with your own ears.

And Jeremiah said to the rulers and to all the people, saying, The Lord sent me to prophesy against this house and against this city

all the words which you heard. And now make your ways better and your works, and hear the voice of the Lord, and the Lord will cease from the evils which he spoke upon you. And behold, I am in your hands; do to me as it is expedient and as is better to you. But know this: if you kill me, you give innocent blood upon yourselves, and upon this city, and upon those dwelling in it, because in truth the Lord has sent me to you to speak into your ears all these words.

And the rulers and all the people said to the priests and to the false prophets, This man does not deserve a judgment of death, because he spoke to us in the name of the Lord our God. And men of the elders of the earth rose up, and they said to all the congregation of the people, Micah the Morasthite was in the days of Hezekiah king of Judah, and said to all the people of Judah, Thus said the Lord: Zion as a field shall be plowed, and Jerusalem will be a desolation, and the mountain of the house into a grove of forest. Did Hezekiah and all Judah kill him? Was it not because they feared the Lord and entreated the face of the Lord that the Lord ceased from the evils which he had spoken against them? And we have done great evils against our own souls.

And there was a man prophesying in the name of the Lord, Uriah son of Shemaiah from Kiriath jearim, and he prophesied concerning this land according to all the words of Jeremiah. And King Jehoiakim and all the rulers heard all his words, and they were seeking to kill him, and Uriah heard, and entered into

Egypt. And the king sent out men into Egypt, And they brought him out from there, and they led him in to the king, and he struck him with a sword, and threw him into the tomb of the sons of his people. However, the hand of Ahikam son of Shaphan was with Jeremiah, so as not to hand him over into the hands of the people to kill him.

34

Thus said the Lord, Make for yourself bonds and chains, and put them around your neck. And you will send them to the king of Idumea and to the king of Moab and to the king of the sons of Ammon and to the king of Tyre and to the king of Sidon, in the hands of their messengers who are coming to meet them in Jerusalem to Zedekiah king of Judah. And you shall command them to say to their masters, Thus says the Lord God of Israel: Thus you shall say to your masters, because I made the earth by my great strength and by my outstretched arm, and I will give it to whomever seems right in my eyes I gave the land to Nebuchadnezzar king of Babylon to serve him, and the beasts of the field to work for him. And the nation and the kingdom, as many as do not place their neck under the yoke of the king of Babylon, I will visit them with the sword and with famine, said the Lord, until they are consumed by his hand.

And you must not listen to your false prophets, and to those prophesying to you, and to those dreaming to you, and to your omens, and to your sorcery, who are saying, You will not serve the king of Babylon. Because they prophesy false things to you, in order to remove you far from your land. And the nation that brings its neck under the yoke of the king of Babylon and serves him, I will leave upon its land, and it shall work it and dwell in it.

And I spoke to Zedekiah king of Judah according to all these words, saying, Bring your neck in, and serve the king of Babylon, because they prophesy unjust things to you, Because I did not send them, says the Lord, and they prophesy in my name unjustly in order to destroy you, you will perish, both you and your prophets who prophesy false things to you unjustly.

To you, and to all this people, and to the priests I spoke, saying, Thus said the Lord: Do not listen to the words of the prophets who prophesy to you, saying, Behold, the vessels of the house of the Lord will return from Babylon, because they prophesy unjust things to you. I did not send them. If they are prophets, and if the word of the Lord is in them, let them meet me, because thus the Lord said.

And of the remaining vessels, which the king of Babylon did not take when he deported Jeconiah from Jerusalem He will enter into Babylon, says the Lord.

And it happened in the fourth year of Zedekiah king of Judah, in the fifth month, that Ananias son of Azor, the false prophet from Gibeon, said to me in the house of the Lord, before the eyes of the priests and all the people, saying, Thus said the Lord, I have broken the yoke of the king of Babylon. Within two years, I will bring back to this place the vessels of the house of the Lord. and Jeconiah, and the colony of Judah, because I will break the yoke of the king of Babylon.

And Jeremiah said to Ananias in the sight of all the people and in the sight of the priests standing in the house of the Lord, And Jeremiah said, Truly may the Lord do thus, may he establish your word which you prophesy, to return the vessels of the house of the Lord and all the exiles from Babylon to this place. But hear the word of the Lord which I say in your ears and in the ears of all the people. The prophets who came before me and before you from of old prophesied concerning much land and concerning great kingdoms, of war. The prophet who prophesied peace—when the word comes to pass—they will know the prophet whom the Lord sent to them in faith.

And Ananias took the chains from Jeremiah's neck in the sight of all the people, and crushed them. And Ananias said before the eyes of all the people, saying, Thus said the Lord, Thus I will break the yoke of the king of Babylon from the necks of all the

nations, and Jeremiah went on his way.

And the word of the Lord came to Jeremiah after Ananias broke the yokes from his neck, saying, Go and say to Ananias: Thus said the Lord, you have broken wooden yokes, and I will make iron yokes in their place. For thus said the Lord, I have placed an iron yoke upon the neck of all the nations to serve the king of Babylon. And Jeremiah said to Hananiah, The Lord has not sent you, and you have made this people trust in a lie. Therefore thus said the Lord, Behold, I am sending you away from the face of the earth; this year you shall die. And he died in the seventh month.

36

And these are the words of the book which Jeremiah sent from Jerusalem to the elders of the captivity, and to the priests, and to the false prophets, a letter to Babylon to the captivity, and to all the people, Later, after King Jeconiah had gone out, along with the queen, the eunuchs, all the free men, the prisoners, and the craftsmen from Jerusalem, in the hand of Eleasan son of Shaphan, and Gemariah son of Hilkiah, whom Zedekiah king of Judah sent to the king of Babylon into Babylon, saying,

Thus said the Lord, the God of Israel, concerning the exiles whom I have sent away from Jerusalem, Build houses and dwell in them, and plant gardens and eat their fruits. And take wives,

and beget sons and daughters, and take wives for your sons, and give your daughters to men, and multiply, and do not be diminished. And seek the peace of the land into which I have exiled you, and pray for them to the Lord, because in its peace will be your peace.

Because the Lord said thus: do not let the false prophets among you persuade you, and do not let your seers persuade you, and do not listen to your dreams which you dream. They prophesy unjust things to you in my name, and I did not send them. That is what the Lord said: when seventy years are about to be completed for Babylon, I will visit you, and I will establish my words upon you, to bring your people back to this place. And I plan for you thoughts of peace and not of evil, to give you these things. And pray to me, and I will listen to you. And you will seek me, and you will find me, because you will seek me with your whole heart. And I will appear to you. Because you said, The Lord has appointed prophets for us in Babylon,

Thus said the Lord concerning Ahab and concerning Zedekiah: behold, I give them into the hands of the king of Babylon, and he will strike them down before your eyes. And they will take a curse from them among all the exiles of Judah in Babylon, saying, May the Lord make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire, Because of the lawlessness they committed in Israel—they committed adultery with the wives of their citizens and spoke a word in my name which I did not command them—and I am witness, says the

Lord.

And you will say to Shemaiah the Elamite, I did not send you in my name, and say to Zephaniah son of Maaseiah the priest The Lord gave you as priest in place of Jehoiada the priest, to become overseer in the house of the Lord over every man prophesying and every man who is mad, and you will put him into the stocks and into the prison. And now why have you insulted Jeremiah from Anathoth, who prophesied to you? Did he not send for this reason? Because during this month he sent to you in Babylon, saying, It is far off; build houses and dwell in them, and plant gardens and eat their fruit. And Zephaniah read the book to Jeremiah.

And the word of the Lord came to Jeremiah, saying, Send to the colony, saying, Thus said the Lord concerning Shemaiah the Elamite: Since Shemaiah prophesied to you, and I did not send him, and he made you trust in unjust things, Therefore thus said the Lord, Behold, I will visit upon Shemaiah and upon his descendants, and there will not be a man of them in your midst to see the good things which I will do for you; they will not see them.

37

The Word that came to Jeremiah from the Lord, saying, Thus said the Lord, the God of Israel, saying, Write all the words

which I have spoken to you in a book.

Because behold, days are coming, says the Lord, and I will restore the fortunes of my people Israel and Judah, said the Lord, and I will bring them back into the land which I gave to their fathers, and they will possess it.

And these are the words which the Lord spoke concerning Israel and Judah.

Thus said the Lord, you will hear a voice of fear, fear, and there is no peace. Ask and see if a male has given birth; and concerning the fear in which they will hold their loins for salvation; because I have seen every man with his hands upon his loins, their faces turned to paleness. That day became great, and there is no such day, and it is a time of distress for Jacob, And from this he will be saved. In that day, said the Lord, I will break the yoke from their neck, and I will tear apart their bonds, and they will no longer serve foreigners. And they shall serve the Lord their God, and David their king I will raise up for them.

Thus said the Lord: I have raised up destruction; painful is your wound. There is no one to judge your case, you were healed into a painful wound, there is no benefit for you. All your friends have forgotten you; they will not ask about you, because I struck you with the blow of an enemy, with harsh discipline, for your sins have multiplied upon all your injustice. Therefore all those eating you shall be devoured, and all your enemies shall eat all

their flesh. Because of the multitude of your injustices your sins were multiplied; they did these things to you. And those plundering you shall become plunder, and all those having plundered you I will give into plunder. Because I will bring up your remedy, I will heal you from a painful wound, says the Lord, because you were called Sown, it is your prey, because there is no one seeking it.

Thus said the Lord, behold I will turn back the colony of Jacob, and I will have mercy on his captivity, and the city will be built upon its height, and the people will be settled according to his judgment. And they will go out from them singing, with the voice of those playing, and I will increase them, and they will not be diminished. And their sons will enter as before, and their testimonies shall be established before my face, and I will visit those who afflict them. And they will be stronger than his upon them, and his ruler will go out from his own, and I will gather them, and they will turn back toward me, because who is this who gave his heart to turn back toward me? says the Lord.

Because the wrath of the Lord went out passionately, the whirling wrath went out, it will come upon the ungodly. The wrath and anger of the Lord will not be turned away until he does and until he establishes the undertaking of his heart; in the last days you will know them.

In that time, said the Lord, I will be God to the people of Israel, and they will be my people. Thus said the Lord, I found warmth in the wilderness with those who perished by the sword; go, and do not destroy Israel. The Lord appeared to him from afar, I have loved you with an eternal love, therefore I have drawn you with compassion. Because I will build you, and you will be built, virgin Israel; you will take your tambourine, and you will go out with the congregation of those playing. Because you planted vineyards in the mountains of Samaria, you shall plant and praise. That is the day of calling of those defending in the mountains of Ephraim; arise, and go up into Zion to the Lord your God.

Because thus said the Lord to Jacob: Rejoice and shout upon the head of nations, make things heard and praise, say, the Lord has saved his people, the remnant of Israel. Behold, I bring them from the North, and I will gather them from the farthest parts of the earth in the feast of Passover, and it shall beget a great crowd, and they shall return here. In weeping they went out, and in consolation I will bring them up, lodging upon canals of waters in a right way, and they shall not be led astray in it, because I became a father to Israel, and Ephraim is my firstborn.

Hear the words of the Lord, O nations, and proclaim to the islands far away: say, He who scattered Israel will gather him and will guard him, as a shepherd guards his flock. Because the Lord redeemed Jacob, he delivered him from the hand of those stronger than him. And they will come, and they will rejoice in

the mountain of Zion, and they will come upon the good things of the Lord, upon a land of grain and wine, and of fruits, and of cattle, and of sheep, and their soul will be like a fruitful tree, and they will no longer hunger. Then virgins will rejoice in the congregation of young men, and elders will rejoice, and I will turn their mourning into joy, and I will make them rejoicing. I will magnify and make drunk the soul of the priests, the sons of Levi, and my people will be filled with my good things, thus said the Lord.

A voice was heard in Ramah of lamentation, weeping, and mourning—Rachel weeping bitterly would not cease for her sons, because they are no more.

Thus said the Lord: Let your voice cease from weeping, and your eyes from tears, because there is a reward for your works, and they will return from the land of enemies. permanent to your children.

I heard the sound of Ephraim lamenting: you disciplined me, and I was disciplined; I was like a calf that was not taught. Turn me back, and I will return, because you are the Lord my God. Because after my captivity I repented, and after I came to know myself, I groaned over days of shame, and I showed to you that I took reproach from my youth. Ephraim is a beloved son, a delighting child to me, because my words are in him, I will remember him by remembrance, therefore I hastened to him, I will surely have mercy on him, says the Lord.

Set yourself up, Zion, make punishment, give your heart to the shoulders, the way which you went, return, virgin Israel, turn back to your cities mourning. Until when will you turn away, dishonored daughter? Because the Lord created salvation for a new planting, people will go around in salvation.

Because the Lord said thus, they will still say this word in the land of Judah and in his cities when I turn back his captivity: Blessed is the Lord upon his holy mountain of righteousness. And those dwelling in the cities of Judah and in all his land, together with the farmer, it will be taken away in the flock. That I made drunk every thirsting soul, and I filled every hungering soul. Therefore I awoke and saw, and my sleep had been pleasant to me.

Therefore behold, days are coming, says the Lord, and I will sow Israel and Judah with the seed of man and the seed of animal. And it will be that just as I was watching over them to tear down and to harm, thus I will watch over them to build and to plant, says the Lord. In those days they shall not say, The fathers ate sour grapes, and the children's teeth were set on edge. But each shall die in his own sin, and the teeth of the one eating the sour grapes shall be set on edge.

Behold, days are coming, says the Lord, and I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant which I made with their fathers, in the day when I took hold of their hand to lead them out of the

land of Egypt, because they did not remain in my covenant, and I disregarded them, says the Lord. Because this is my covenant which I will make with the house of Israel after those days, says the Lord: I will surely give my laws into their mind, and upon their heart I will write them, and I will be to them a God, and they will be to me a people. And they shall not teach each his fellow citizen, and each his brother, saying, Know the Lord, because all shall know me from the least of them to the greatest of them, because I will be gracious to their injustices, and I will remember their sins no more.

If heaven was lifted up aloft, says the Lord, and if the ground of the earth be brought low downward, even then I will not reject the race of Israel, says the Lord, concerning all which they did.

Thus said the Lord, who gave the sun for light of the day, the moon and stars for light of the night, who stirs up the sea so that its waves roar—the Lord Almighty is his name: If these laws should cease from before me, says the Lord, then the race of Israel will cease to be a nation before me forever.

Behold, days are coming, says the Lord, and the city will be built to the Lord from the tower of Hananel until the corner gate. And its measurement will go out opposite them to the hills of Garib, and will be surrounded with chosen stones. And all Asaremoth until the Valley of Kidron, until the corner of the horse gate on the east, shall be a sanctuary to the Lord, and it shall no longer fail, and it shall not be demolished forever.

The Word that came from the Lord to Jeremiah in the tenth year of king Zedekiah, this year being the eighteenth of king Nebuchadnezzar king of Babylon.

And the power of the king of Babylon besieged Jerusalem, and Jeremiah was being kept in the court of the guard, which is in the king's house, in which King Zedekiah shut him up, saying, Why do you prophesy, saying, Thus said the Lord, behold I give this city into the hands of the king of Babylon, and he will take it And Zedekiah will certainly not be saved from the hand of the Chaldeans, because he will surely be delivered into the hands of the king of Babylon, and he will speak to him face to face, and they will see each other eye to eye. And Zedekiah will enter into Babylon, and there he will sit.

And the Word of the Lord came to Jeremiah, saying, Behold, Hanameel son of Shallum, your father's brother, comes to you, saying, Acquire for yourself my field in Anathoth, because to you belongs the right to take it into possession. And Hanameel son of Shallum, my father's brother, came to me into the court of the guard, and said, Acquire for yourself my field that is in the land of Benjamin, that is in Anathoth, because to you belongs the right to acquire it, and you are the elder. And I knew that this was the word of the Lord. And I acquired the field of Hanameel, son of my father's brother, and I paid him seventeen shekels of

silver, And I wrote it in a book, and I sealed it, and I called witnesses, and I weighed the silver in the balance. And they took the sealed book of possession, And I gave it to Baruch son of Neriah son of Maaseiah, in the sight of Hanamel the son of my father's brother, and in the sight of the men standing by and writing in the book of possession, and in the sight of the Jews who were in the court of the prison. And I commanded Baruch before their eyes, saying, Thus said the Lord almighty, Take this book of possession, and the book having been read, and you shall place it into an earthenware vessel, so that it may remain many days. That the Lord said thus: fields, houses, and vineyards will still be built in this land.

And I prayed to the Lord after giving the book of the possession to Baruch son of Neriah, saying,

O Lord, who exists, you made the heaven and the earth by your great strength and by your high and uplifted arm; nothing shall be hidden from you. showing mercy to thousands and repaying the sins of fathers into the bosoms of their children after them, the God, the great, the strong, Lord of great counsel and mighty in works, the great God, the Almighty and renowned Lord, your eyes are upon the ways of the sons of men, to give to each according to his way, Who made signs and wonders in the land of Egypt until this day, and in Israel, and among mankind, and made for yourself a name, as at this day and you brought out your people Israel from the land of Egypt with signs and with wonders, with a mighty hand And with a high arm, and with

great visions, and you gave to them this land, which you swore to their fathers, a land flowing with milk and honey. And they entered and took it, but they did not hear your voice, and they did not walk in your commandments; all that you commanded them they did not do, and they caused all these evils to happen to them. Behold, a crowd has come into the city to seize it, and the city was given into the hands of the Chaldeans who are warring against it because of the sword and the famine. As you spoke, thus it happened. And you say to me, Acquire for yourself the field with silver, and I wrote a deed, and I sealed it, and I called witnesses, and the city was given into the hands of the Chaldeans.

And the word of the Lord came to me, saying,

I am the Lord, the God of all flesh. Will anything be hidden from me? Therefore thus said the Lord the God of Israel: this city, having been given, will be delivered into the hands of the king of Babylon, and he will take it. And the Chaldeans fighting will come upon this city, and they will burn this city in fire, and they will burn up the houses in which they burned incense upon their roofs to Baal, and poured libations to other gods, to provoke me. Because the sons of Israel and the sons of Judah alone were doing evil in my eyes from their youth Because this city has been the cause of my anger and my wrath from the day they built it until this day, I must remove it from my presence Because of all the wickedness of the sons of Israel and Judah, which they did to embitter me—they and their kings, and their

rulers, and their priests, and their prophets, the men of Judah, and those dwelling in Jerusalem, And they turned their back toward me, and not their face, and I taught them from dawn, but they still did not listen to receive instruction. And they placed their defilements in the house upon which my name was called, with their impurities. And they built the altars to Baal in the valley of the son of Hinnom, to offer up their sons and their daughters to Moloch the king, which I did not command them, and it did not come into my heart to do this abomination, to cause Judah to sin.

And now thus said the Lord, the God of Israel, concerning the city which you say will be delivered into the hands of the king of Babylon by sword, and by famine, and by pestilence. Behold, I gather them from all the earth where I scattered them in my wrath, in my anger, and in great fury, and I will return them to this place, and I will settle them in trust. And they will be my people, and I will be their God. And I will give them another way and another heart, to fear me all their days, and for the good of them and their children after them. And I will make an eternal covenant with them, which I will not turn back from following them, and I will give my fear into their heart, so that they will not depart from me. And I will visit them to do them good, and I will plant them in this land in faithfulness, and with all my heart, and with all my soul.

Because the Lord said thus: as I brought all these great evils upon this people, so I will bring upon them all the good things

which I spoke concerning them. And fields will still be acquired in the land which you say will be impassable, without men and livestock, and they were handed over into the hands of the Chaldeans. And they will acquire fields with silver, and you will write a deed and seal it, and you will call witnesses in the land of Benjamin, and around Jerusalem, and in the cities of Judah, and in the cities of the mountain, and in the cities of the shephelah, and in the cities of the negev, because I will restore their captivity.

40

And the word of the Lord came to Jeremiah a second time, and he was still bound in the court of the guard, saying,

Thus said the Lord, who made the earth and formed it to establish it, the Lord is his name Cry out to me and I will answer you, and I will declare to you great and mighty things which you have not known. For thus the Lord said concerning the houses of this city and concerning the houses of the king of Judah which have been demolished into palisades and battlements, to fight against the Chaldeans and to fill it with the dead bodies of the men whom I struck in my wrath and in my anger, and I turned my face away from them because of all their wickedness Behold, I bring to this healing and remedy, and I will reveal to them and I will heal it, and peace and faith,

And I will return the colony of Judah and the colony of Israel, and I will build them as before, And I will cleanse them from all their injustices which they sinned against me, and I will not remember their sins which they sinned against me and turned away from me. And it will be into joy and praise and into magnificence to all the people of the earth who will hear all the good things which I will do, and they will fear and will be bitter concerning all the good things and concerning all the peace which I will make for them.

Thus said the Lord: Still will be heard in this place which you say is desolate of men and cattle, in the cities of Judah and outside Jerusalem, the desolated ones, because there is no man and cattle, The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those saying Give thanks to the Lord Almighty, because the Lord is good, because his mercy endures forever, and they will bring gifts into the house of the Lord, because I will restore all the exiles of that land as before, said the Lord. Thus said the Lord of powers that there will be in this wilderness place, where there is neither man nor animal, in all its cities lodgings of shepherds lying down with sheep. In the cities of the hill-country and in the cities of the Shephelah and in the cities of the Negev and in the land of Benjamin and in the areas around Jerusalem and in the cities of Judah, the sheep will still pass by under the hand of one counting, said the Lord.

41

The Word that came to Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the land of his dominion were waging war upon Jerusalem, and upon all the cities of Judah, saying,

Thus said the Lord, Go to Zedekiah king of Judah, and you will say to him, Thus said the Lord, this city will surely be delivered into the hands of the king of Babylon, and he will seize it and burn it with fire. And you will not be saved from his hand, and you will be seized and captured, and you will be given into his hands, and your eyes will see his eyes, and you will enter into Babylon.

But hear the word of the Lord, Zedekiah king of Judah: thus says the Lord, In peace you will die, and as they wept for your fathers who reigned before you, they will weep for you, Woe, Lord, and they will mourn you even to Hades, because I have spoken the word, said the Lord.

And Jeremiah spoke to King Zedekiah all these words in Jerusalem. And the power of the king of Babylon was waging war upon Jerusalem, and upon the cities of Judah, and upon Lachish, and upon Azekah, because these fortified cities were left in the cities of Judah.

The word that came to Jeremiah from the Lord, after King Zedekiah made a covenant with the people, to proclaim release, to send away each his servant and each his maidservant, the Hebrew and the Hebrew woman, free, so that no man from Judah should serve. And all the nobles turned back, and all the people who had entered into the covenant to send away each his servant and each his maidservant, And they thrust them into servants and maidservants.

And it happened that the word of the Lord came to Jeremiah, saying, Thus said the Lord, I made a covenant with your fathers on the day when I delivered them out of the land of Egypt, out of the house of slavery, saying, Whenever six years are fulfilled, you will send away your Hebrew brother, who will be sold to you and works for you six years, and you will send him away free, but they did not hear me, and they did not incline their ear. And they returned today to do what is right before my eyes, proclaiming the release of each man's neighbor, and they made a covenant before me in the house that bears my name. And you turned back and you profaned my name by returning each his servant and each his maidservant, whom you sent away free for their soul, to be to you as servants and maidservants.

Therefore thus said the Lord, you have not heard me to call for release each toward his neighbor; behold, I call release to you into the sword, and into death, and into famine, and I will give you into dispersion to all the kingdoms of the earth. And I will give up the men who have transgressed my covenant, who have

not kept my covenant which they made before me, like the calf which they made to cut in pieces, the rulers of Judah, and the rulers, and the priests, and the people, And I will give them to their enemies, and their dead bodies will be food for the birds of heaven and the beasts of the earth. And I will give Zedekiah king of Judea and their rulers into the hands of their enemies, and the power of the king of Babylon to those fleeing from them. Behold, I command, says the Lord, and I will return them into this land, and they will fight against it, and they will take it, and they will burn it with fire, and I will give the cities of Judah desolate from those dwelling there.

42

The Word that came to Jeremiah from the Lord in the days of Jehoiakim king of Judah, saying Go into the house of Archabein, and you shall bring them into the house of the Lord, into one of the courts, and you shall give them wine to drink.

And they brought out Jeconiah son of Jeremiah son of Chabashin, and his brothers, and his sons, and all the house of Archabein, And they brought them into the house of the Lord, into the treasury chamber of the sons of Jonah, son of Hananiah, son of Gedaliah, the man of God, which is near the house of the rulers, which is above the house of Maaseiah son of Shallum, who guarded the court. And I set before them a jar of wine and cups, and I said, Drink wine.

And I said, We will not drink wine, because Jonadab son of Rechab our father commanded us, saying, You and your sons shall not drink wine forever. And you shall not build houses, and you shall not sow seed, and you shall not have a vineyard, because you shall dwell in tents all your days, so that you may live many days upon the earth upon which you remain. And we heard the voice of Jonadab our father, not to drink wine all our days, we and our wives, and our sons, and our daughters, And as for not building houses to dwell in there, vineyard and field and seed did not come into existence for us. And we lived in tents, and we heard, and we did according to all which Jonadab our father commanded us. And it happened when Nebuchadnezzar went up upon the land that we said to enter, and we entered into Jerusalem from the face of the power of the Chaldeans and from the face of the power of the Assyrians, and we dwelled there.

And the word of the Lord came to me, saying, Thus says the Lord: Go and say to the man of Judah and to those dwelling in Jerusalem, will you not receive instruction to hear my words? The sons of Jonadab son of Rechab stood by the word which he commanded his children not to drink wine, and they did not drink, and I spoke to you from early dawn, and you did not hear. And I sent to you my servants the prophets, saying, Turn away each from his evil way, and make your practices better, and do not go after other gods to serve them, and you will dwell upon the earth which I gave to you and to your fathers, and you did not incline your ears, and you did not listen. And the sons of Jonadab son of Rechab have stood by the commandment of their

father, but this people has not heard me. Therefore thus said the Lord, Behold, I bring upon Judah and upon the inhabitants of Jerusalem all the evils of which I spoke against them.

Therefore thus said the Lord, since the sons of Jonadab son of Rechab heard the commandment of their father to do just as their father commanded them, There will not fail to be a man of the sons of Jonadab son of Rechab standing before me all the days of the earth.

43

In the fourth year of Jehoiakim son of Josiah, king of Judah, the word of the Lord came to me, saying,

Take for yourself a scroll of a book, and write upon it all the words which I spoke to you concerning Jerusalem, and concerning Judah, and concerning all the nations, from the day of my speaking to you from the days of Josiah king of Judah until this day. Perhaps the house of Judah will hear all the evils which I am devising to do to them, so that they may turn away from their evil way, and I will be gracious to their injustices and to their sins.

And Jeremiah called Baruch the son of Neriah, and he wrote from the mouth of Jeremiah all the words of the Lord which he spoke to him on a scroll of a book. And Jeremiah commanded

Baruch, saying, I am detained; I cannot enter into the house of the Lord, And you shall read this scroll in the ears of the people in the house of the Lord, on the day of fasting, and in the ears of all Judah who are coming from their cities, you shall read to them. Perhaps their mercy will fall before the Lord, and they will turn away from their evil way, because the wrath and anger of the Lord which he spoke upon this people is great.

And Baruch did according to all which Jeremiah commanded to him, to read in the book the words of the Lord in the house of the Lord. And it happened in the eighth year of King Jehoiakim, in the ninth month, that all the people in Jerusalem and the house of Judah proclaimed a fast before the Lord. And Baruch was reading the words of Jeremiah from the book in the house of the Lord, in the house of Gemariah son of Shaphan the scribe, in the upper court at the entrance of the gate of the new house of the Lord, and in the hearing of all the people.

And Micah, son of Gemariah, son of Shaphan, heard all the words of the Lord from the book. And he went down into the house of the king, into the house of the scribe, and behold, there all the rulers were sitting: Elishama the scribe, and Delaiah son of Shelemiah, and Jonathan son of Achbor, and Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the rulers. And Micah reported to them all the words that he heard when Baruch was reading them in the hearing of the people.

And all the rulers sent Jehudi son of Nethaniah, son of

Shelemiah, son of Hushai, to Baruch son of Neriah, saying, Take in your hand the scroll from which you are reading in the ears of the people, and come. So Baruch took the scroll and went down to them. And I said to him, Read it again in our hearing, and Baruch read. And it happened that when they heard all the words, they took counsel together, each to his neighbor, and said, Let us report all these words to the king. And they asked Baruch, saying, Where did you write all these words? And Baruch said, Jeremiah reported all these words to me from his mouth, and I was writing them in a book. And I said to Baruch, Go and hide yourself, you and Jeremiah; let no man know where you are.

And they entered to the king into the court, and they gave the scroll to be kept in the house of Elishama, and they reported all these words to the king. And the king sent Jehudi to take the scroll, and he took it from the house of Elishama, and Jehudi read it in the hearing of the king and in the hearing of all the rulers standing around the king. And the king was sitting in his winter house, and a fire brazier was before him. And it happened as Jehudi was reading three or four columns, he cut them off with the scribe's knife, and he was throwing them into the fire that was upon the brazier, until all the scroll was consumed in the fire that was upon the brazier. And they did not seek, and the king and his servants hearing all these words did not tear their garments. Elnathan and Gedaliah urged the king not to burn the scroll.

And the king commanded Jeremeel the son of the king, and

Seraiah the son of Azriel, to seize Baruch and Jeremiah, and they were hidden.

And the word of the Lord came to Jeremiah after the king burned the scroll containing all the words which Baruch wrote from Jeremiah's mouth, saying, Again, you take another scroll and write all the words that were upon the paper which King Jehoiakim burned, And you will say, Thus said the Lord: You burned up this scroll, saying, Why did you write upon it, The king of Babylon will surely enter and will destroy this land, and man and cattle will cease from it?

Therefore thus said the Lord concerning Jehoiakim king of Judah: He will not have anyone sitting upon the throne of David, and his corpse will be thrown out in the heat of the day and in the frost of the night. And I will visit upon him, and upon his race, and upon his servants, and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the land of Judah, all the evils which I spoke to them, and they did not hear.

And Baruch took another scroll, and wrote upon it from the mouth of Jeremiah all the words of the book which Jehoiakim burned, and still more words were added to it, like these.

44

And Zedekiah son of Josiah reigned instead of Jehoiakim, whom

Nebuchadnezzar made to reign over Judah. And he and his servants and the people of the earth did not hear the words of the Lord, which he spoke by the hand of Jeremiah.

And King Zedekiah sent Jehucal son of Shelemiah, and Zephaniah son of Maaseiah the priest to Jeremiah saying, Pray indeed concerning us to the Lord. And Jeremiah came and passed through the midst of the city, and they did not put him into the prison house. And Pharaoh's force went out from Egypt, and the Chaldeans heard the report of them, and they went up against Jerusalem.

And the word of the Lord came to Jeremiah, saying, Thus said the Lord, thus you will say to the king of Judah who sent to you to seek me out: behold, the power of Pharaoh that has gone out to you for help shall return to the land of Egypt. And the Chaldeans themselves will turn back and fight against this city and capture it and burn it with fire. Because the Lord said thus, do not suppose in your souls, saying, The Chaldeans will run away and depart from us, because they will certainly not depart. And if you strike all the force of the Chaldeans who are warring against you, and some are left behind pierced through, each in his place, these will rise up and burn this city with fire.

And it happened when the army of the Chaldeans withdrew from Jerusalem because of the army of Pharaoh, Jeremiah went out from Jerusalem to go into the land of Benjamin to buy from there in the midst of the people. And it happened that he was in

the gate of Benjamin, and there was a man with whom he lodged, Zeruiah son of Shelemiah, son of Hananiah, and he captured Jeremiah, saying, You are fleeing to the Chaldeans. And he said, It is a falsehood, I am not fleeing to the Chaldeans, and he did not listen to him, and Zeruiah captured Jeremiah, and brought him to the rulers. And the rulers were angered at Jeremiah, and they struck him, and they sent him into the house of Jonathan the scribe, because they had made this into a house of prison.

And Jeremiah came into the house of the pit, and into the dungeon, and sat there many days. And Zedekiah sent and called him, and the king asked him secretly to say if there is a word from the Lord, and he said, there is: you will be delivered into the hands of the king of Babylon. And Jeremiah said to the king, What have I wronged you and your servants and this people, that you give me into the house of prison? And where are your prophets who prophesied to you, saying that the king of Babylon would not come upon this land? And now, Lord king, let my mercy fall before your face, and why do you turn me away into the house of Jonathan the scribe? I will not die there. And the king commanded, and they cast him into the prison house, and they gave him one loaf of bread a day from outside where they bake, until the bread failed from the city, and Jeremiah sat in the court of the prison.

And Saphaniah son of Nathan, and Gedaliah son of Pashhur, and Joachal son of Shelemiah, heard the words which Jeremiah was speaking to the people, saying,

Thus said the Lord, the one dwelling in this city shall die by the sword and by famine, but the one going out toward the Chaldeans will live, and his soul will be as spoil, and he will live. Because thus said the Lord, this city will surely be delivered into the hands of the power of the king of Babylon, and he will capture it. And they said to the king, Let that man indeed be taken away, because he weakens the hands of the men who are fighting and who are left behind in the city, and the hands of all the people, speaking to them according to these words, because this man does not prophesy peace to this people but evil. And the king said, Behold, he is in your hands, for the king was not able to resist them. And they threw him into the pit of Melchiah, son of the king, which was in the court of the prison, and they let him down into the pit, and in the pit there was no water, but only mire, and he was in the mire.

And Abdemelech the Ethiopian heard, while he was in the house of the king, that they had put Jeremiah into the pit, and the king was in the gate of Benjamin. And he went out to him, and spoke to the king, and said, You have acted wickedly in what you did to kill this man because of the famine, because there are no longer loaves in the city. And the king commanded Abdemelech, saying, Take into your hands from here thirty men, and bring him up out of the pit, so that he does not die. And Abdemelech took the

men and entered into the underground house of the king, and took from there old rags and old ropes, and threw them to Jeremiah into the pit. And he said, Put these things under the ropes, and Jeremiah did thus. And they dragged him with the ropes and brought him up out of the pit, and Jeremiah sat in the court of the guard.

And the king sent and called him to himself into the house of Aselisel, which was in the house of the Lord, and the king said to him, I will ask you a question, and do not hide anything from me.

And Jeremiah said to the king, If I tell you, will you not put me to death? And if I advise you, will you not listen to me? And the king swore to him, saying, As the Lord lives who made this soul for us, I will not kill you, nor will I give you into the hands of these men.

And Jeremiah said to him, thus said the Lord, if you go out to the leaders of the king of Babylon, your soul will live, and this city will not be burned in fire, and you and your house will live. And if you do not go out, this city will be given into the hands of the Chaldeans, and they will burn it with fire, and you will not be saved.

And the king said to Jeremiah, I fear the Jews who have fled to the Chaldeans, lest they give me into their hands, and they mock me.

And Jeremiah said, They will not hand you over. Listen to the word of the Lord which I say to you, and it will be better for you, and your soul will live. And if you are not willing to go out, this is the word which the Lord showed to me, And behold, all the women who were left in the house of the king of Judah were led out toward the rulers of the king of Babylon, and these were saying, Your peaceful men have deceived you and will be able to cause your foot to slip in slippery places; they have turned away from you. And your women and your children will be brought out to the Chaldeans, and you will not be saved, because you will be captured by the hand of the king of Babylon, and this city shall be burned.

And the king said to him, Let no man know about these words, and you shall not die. And if the rulers hear that I spoke to you, and they come to you and say to you, Report to us what the king said to you; do not hide it from us, and we will not kill you; what did the king say to you? And you will say to them, I cast myself upon the mercy of the king, so as not to be sent back to the house of Jonathan to die there.

And all the rulers came to Jeremiah, and they asked him, and he reported to them according to all these words which the king commanded to him, and they were silent, because the word of the Lord was not heard. And Jeremiah sat in the court of the guard until the time Jerusalem was captured.

46

And it happened in the ninth month of Zedekiah king of Judah that Nebuchadnezzar king of Babylon came, and all his force, upon Jerusalem, and they were besieging it. And in the eleventh year of Zedekiah, in the fourth month, on the ninth of the month, the city was broken into, And all the officers of the king of Babylon entered and sat in the middle gate: Nergal sharezer, and Samgar nebo, and Sarsechim, and Nergal sharezer, Rab mag, Rab mag, and the remaining leaders of the king of Babylon. And they sent and took Jeremiah from the court of the guard, and gave him to Gedaliah son of Ahikam, son of Shaphan, and they brought him out, and he sat in the midst of the people.

And the word of the Lord came to Jeremiah in the court of the prison, saying, Go and say to Abdemelech the Ethiopian, thus says the Lord God of Israel: behold, I am bringing my words upon this city for evil and not for good. And I will save you in that day, and I will not give you into the hands of the men whose face you fear, For I will surely save you, and you shall not fall by the sword, and your life shall be as spoil to you, because you trusted in me, says the Lord.

47

The word that came from the Lord to Jeremiah after

Nebuzaradan the chief cook sent him from Ramah, when he took him in chains in the midst of the captivity of Judah, among those who had been led into Babylon.

And the chief cook took him and said to him, The Lord your God decreed these calamities upon this place, And the Lord did this because you sinned against him, and you did not hear his voice. Behold, I have freed you from the shackles upon your hands. If it seems good to you to come with me into Babylon, I will keep my eyes upon you. If not, go away, return to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon appointed in the land of Judah, and dwell with him in the midst of the people in the land of Judah; go wherever seems good in your eyes to go. And the chief cook gave him gifts and sent him away. And he came to Gedaliah at Mizpah, and sat in the midst of his people, those who had been left behind in the land.

And all the leaders of the force in the field heard, they and their men, that the king of Babylon appointed Gedaliah in the land, and they committed to him their men and women whom he had not settled into Babylon. And there came to Gedaliah at Mizpah: Israel son of Nethaniah, and Johanan son of Kareah, and Seraiah son of Tanhumeth, and the sons of Jophi the Netophathite, and Ezaniah son of the Maacathite, they themselves, and their men.

And Gedaliah swore to them and to their men, saying, Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it will be better for you. And

behold, I sit before you in Mizpah to stand before the face of the Chaldeans who would come upon you, and you gather wine and fruit and oil and put them into your vessels, and dwell in the cities which you have taken.

And all the Jews in Moab and among the sons of Ammon and in Idumea and in all the land heard that the king of Babylon had given a remnant to Judah and that he had appointed over them Gedaliah the son of Ahikam. And they came to Gedaliah in the land of Judah at Mizpah, and they gathered wine and fruit in great abundance, and oil.

And Johanan son of Kareah, and all the leaders of the force who were in the fields, came to Gedaliah at Mizpah. And I said to him, Do you know with certainty that Belaisha, king, son of Ammon, has sent Ishmael to you to strike your soul? And Gedaliah did not believe them. And Johanan said to Gedaliah secretly in Mizpah, I will go indeed and strike Ishmael, and let no one know, lest he strike your soul, and all Judah gathered to you should be scattered, and the remnant of Judah perish. And Gedaliah said to Johanan, Do not do this thing, because what you say about Ishmael is false.

48

And it happened in the seventh month that Ishmael son of Nethaniah son of Eleasa, from the race of the king, and ten men

with him came to Gedaliah at Mizpah, and they ate bread together there. And Ishmael arose, and the ten men who were with him, and they struck Gedaliah, whom the king of Babylon appointed over the land. and all the Jews who were with him in Mizpah, and all the Chaldeans who were found there.

And it happened on the second day after he struck Gedaliah, and no man knew. And men came from Shechem, from Salem, and from Samaria—eighty men having shaved their beards, having torn their garments, and cutting themselves—with manna and frankincense in their hands to bring into the house of the Lord. And Ishmael went out to meet them as they were going along and weeping, and he said to them, Enter to Gedaliah. And it happened, when they had entered into the middle of the city, that he slaughtered them at the well. And ten men were found there, and they said to Ishmael, Do not kill us, because we have treasures in the field: wheat and barley, honey and oil. And he passed by and did not kill them in the midst of their brothers.

And the well into which Ishmael threw all whom he struck, this is a great well which King Asa made because of Baasha king of Israel; this Ishmael filled with the wounded.

And Ishmael turned back all the people having been left in Mizpah, and the daughters of the king, which the chief cook entrusted to Gedaliah son of Ahikam, and he went into the region beyond the sons of Ammon.

And Johanan son of Kareah and all the leaders of the force with him heard all the evils which Ishmael did And they brought all their camp and went to fight him, and they found him by abundant water in Gibeon. And it happened, when all the people who were with Ishmael saw Johanan and the leaders of the force that was with him, And they returned to Johanan. And Ishmael was saved with eight men, and he went to the sons of Ammon.

And Johanan took, along with all the leaders of the force with him, all the remaining people whom he had brought back from Ishmael: mighty men of war, and the women, and the rest, and the eunuchs, whom they had brought back from Gibeon, And they departed and sat in Gaberochamaa, which is near Bethlehem, in order to go into Egypt. from the Chaldeans, because they were afraid of them, because Ishmael had struck down Gedaliah, whom the king of Babylon had appointed in the land.

49

And all the leaders of the force approached, and Johanan, and Azariah son of Maaseiah, and all the people from the least to the greatest, to Jeremiah the prophet, and they said to him, Let our plea for mercy fall before you, and pray to the Lord your God concerning this remnant, because we have been left few from many, as your eyes can see. And let the Lord your God declare to

us the way in which we will go, and the word which we will do.

And Jeremiah said to them, I have heard. Behold, I will pray for you to the Lord our God, according to your words, and it shall be that whatever word the Lord God answers, I will declare to you. I will not hide a word from you.

And they themselves said to Jeremiah, Let the Lord be among us as a just and faithful witness if we do not act according to every word which the Lord should send to us. Whether it be good or evil, we will hear the voice of the Lord our God, to whom we send you, so that it may be better for us, because we will hear the voice of the Lord our God.

And it happened after ten days, the word of the Lord came to Jeremiah. And he called Johanan, and the leaders of the force, and all the people from the smallest to the greatest, And he said to them, Thus said the Lord. If you settle down and remain in this land, I will build you up and not tear you down, and I will plant you and not uproot you, because I have relented concerning the evils which I did to you. Do not fear the king of Babylon, whom you fear; do not be afraid of him, says the Lord, because I am with you to deliver you and to save you from their hand. And I will give you mercy, and I will have mercy on you, and I will return you to your land.

And if you say, We will not remain in this land, so as not to hear the voice of the Lord, that we will enter into the land of Egypt,

and we will not see war, and we will not hear the voice of a trumpet, and we will not hunger for bread, and there we will dwell, Therefore hear the word of the Lord, thus said the Lord, if you set your face toward Egypt, and you enter there to dwell, And it will be that the sword which you fear will find you in the land of Egypt, and the famine about which you are concerned will overtake you in Egypt, and there you will die. And all the people and all the foreigners, those having set their face toward the land of Egypt to dwell there, will perish by the sword and by the famine, and there will be no one of them surviving from the evils which I bring upon them.

Because thus said the Lord: as my wrath poured upon the inhabitants of Jerusalem, so my wrath will pour upon you when you enter Egypt, and you will become a desolation, subject to others, a curse, and a reproach, and you will see this place no longer.

What the Lord spoke concerning you, the remnant of Judah: do not enter into Egypt, and now, knowing, you will know, You acted wickedly in your souls, having sent me, saying, Pray to the Lord concerning us, and we will do all that the Lord will speak to you. And you did not hear the voice of the Lord which sent me to you. And now you will perish by sword and by famine in the place where you wish to enter and dwell.

And it happened that when Jeremiah ceased saying to all the people all the words of the Lord which the Lord had sent him to say to them, all these words, And Azariah son of Maaseiah and Johanan son of Kareah and all the men said to Jeremiah, saying, False! The Lord did not send you to us saying, Do not enter into Egypt to dwell there. But Baruch son of Neriah incites you against us, so that you may deliver us into the hands of the Chaldeans to put us to death and to exile us to Babylon. And Johanan and all the leaders of the force and all the people did not hear the voice of the Lord to dwell in the land of Judah.

And Johanan and all the leaders of the force took all the remaining survivors of Judah who had turned back to dwell in the land, the mighty men and the women and the remaining ones and the daughters of the king, and the people whom Nebuzaradan left with Gedaliah son of Ahikam, and Jeremiah the prophet and Baruch son of Neriah, And they entered into Egypt, because they did not obey the voice of the Lord, and they entered into Tahpanhes.

And the word of the Lord came to Jeremiah in Gibeon, saying Take for yourself great stones and hide them in the vestibule, in the gate of Pharaoh's house in Tahpanhes, before the eyes of the men of Judah. And you will say, Thus said the Lord: Behold, I send and will bring Nebuchadnezzar king of Babylon, and he will place his throne upon these stones which you have hidden, and he will raise his weapons upon them. And he will enter and strike the land of Egypt, those destined for death to death, and

those destined for exile to exile, and those destined for the sword to the sword. And he will burn fire in the houses of their gods, and will burn them and exile them, and will infest the land of Egypt with lice just as a shepherd infests his garment with lice, and he will go out in peace. And he will crush the pillars of Heliopolis in On, and will burn their houses with fire.

51

The Word that came to Jeremiah for all the Jews dwelling in the land of Egypt, and to those sitting in Migdol, and in Tahpanhes, and in the land of Pathros, saying

Thus said the Lord the God of Israel: You have seen all the evils which I brought upon Jerusalem and upon the cities of Judah, and behold, they are desolate of inhabitants From the face of their wickedness, which they did to provoke me, having gone to burn incense to other gods, whom you did not know. And I sent to you my servants the prophets at dawn, and I sent, saying, Do not do this thing of abomination which I hated.

And they did not hear me, and they did not incline their ear to turn away from their evils, so as not to burn incense to other gods. And my wrath dripped, and my anger was kindled in the gates of Judah and outside Jerusalem, and they became a desolation and impassable as this day.

And now thus said the Lord almighty, Why do you do great evils against your own souls, cutting off man and woman, infant and nursing child from the midst of Judah, so that no one of you be left? to provoke me by the works of your hands, burning incense to other gods in the land of Egypt, into which you came to dwell there, so that you may be cut off, and so that you may become a curse and a reproach among all the nations of the earth? Have you not forgotten the evils of your fathers, and the evils of the kings of Judah, and the evils of your rulers, and the evils of your wives, which they did in the land of Judah and outside Jerusalem? And they have not ceased until this day, and they have not held fast to my commandments, which I gave before their fathers.

Therefore thus said the Lord: behold, I set my face, to destroy all the survivors in Egypt, and they will fall by the sword and by famine, and they will perish from the least to the greatest, and they will become a reproach, a destruction, and a curse. And I will visit upon those dwelling in the land of Egypt, as I visited upon Jerusalem, with sword and with famine. And no one of the remnant of Judah who are dwelling in the land of Egypt will be saved to return to the land of Judah, to which they hope in their souls to return; they will not return, except the survivors.

And all the men who knew that their wives burned incense, and all the women, a great congregation, and all the people sitting in the land of Egypt, in Pathros, answered Jeremiah, saying,

The word which you spoke to us in the name of the Lord, we will not listen to you. Because we will certainly do everything that proceeds from our mouth, to burn incense to the queen of heaven and to pour out libations to her; just as we did, we and our fathers and our kings and our rulers, in the cities of Judah and outside Jerusalem, and we were filled with bread and became prosperous and saw no evils. And as we ceased burning incense to the queen of heaven, we were all diminished, and we perished by sword and by famine. And that we offered incense to the queen of heaven and poured out libations to her—did we not make cakes for her and pour out libations to her without our husbands?

And Jeremiah said to all the people, to the mighty men and to the women and to all the people who had answered him with words, saying, Did not the Lord remember the incense which you burned in the cities of Judah and outside Jerusalem—you and your fathers, your kings, your rulers, and the people of the land? And did it not come into his heart? And the Lord was no longer able to bear the wickedness of your deeds and the abominations which you committed, and your land became a desolation, an inaccessible place, and a curse, as it is this day. Because of the sacrifices which you were offering, and because you sinned against the Lord, and did not hear the voice of the Lord, and did not walk in his commandments and in the law and in his testimonies, these evils have seized you.

And Jeremiah said to the people and to the women, Hear the

word of the Lord. Thus said the Lord the God of Israel: You women spoke with your mouth and with your hands you have fulfilled it, saying, We will certainly perform our vows which we have made, to burn incense to the queen of heaven and to pour out libations to her. You have persisted in your agreements, and you have indeed carried them out. Therefore hear the word of the Lord, all Judah sitting in the land of Egypt: behold, I swore by my great name, said the Lord, if my name shall still be in the mouth of all Judah to say, the Lord lives, upon all the land of Egypt. Because I have watched over them to harm them and not to do good, and all Judah, those dwelling in the land of Egypt, will perish by sword and by famine until they perish. And those who have been saved from the sword will return to the land of Judah, few in number, and the remnant of Judah who have established themselves in the land of Egypt to dwell there will know whose word will remain.

And this is the sign to you: that I will visit evil upon you. Thus said the Lord, Behold, I give Hophra king of Egypt into the hands of his enemy, and into the hands of the one seeking his soul, as I gave Zedekiah king of Judah into the hands of Nebuchadnezzar king of Babylon, his enemy and the one seeking his soul.

The Word which Jeremiah the Prophet spoke to Baruch son of Neriah, when he was writing these words in the book from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah king of Judah.

Thus said the Lord to you, Baruch, Because you said, Alas, alas, because the Lord has added painful toil to me, I slept in groanings, I found no rest, I said to him, Thus said the Lord: behold, what I built, I destroy, and what I planted, I uproot. And will you seek great things for yourself? Do not seek them, because behold I bring evils upon all flesh, says the Lord, and I will give your soul as spoil in every place wherever you go.

52

Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem, and the name of his mother was Hamutal, daughter of Jeremiah, from Libnah.

And it happened in the ninth year of his reign, in the ninth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon came with all his army against Jerusalem, and they besieged it and built siegeworks around it with squared stones.

And the city came under siege until the eleventh year of king Zedekiah, In the ninth month, the famine grew severe in the city, and there was no bread for the people of the land. And the city was divided, and all the men, the warriors, went out at night by way of the gate between the wall and the outer wall, which was by the king's garden, and the Chaldeans were around the city, and they went by way into the arabah. And the force of the

Chaldeans pursued the king, and they overtook him beyond Jericho, and all his servants were scattered from him. And they seized the king and brought him to the king of Babylon at Deblatha, and he pronounced judgment on him. And the king of Babylon slaughtered the sons of Zedekiah before his eyes, and he slaughtered all the rulers of Judah in Deblatha. And he blinded the eyes of Zedekiah, and bound him in fetters, and the king of Babylon led him into Babylon, and gave him into a mill house, until the day he died.

And in the fifth month, on the tenth of the month, Nebuzaradan the chief cook, who stood before the king of Babylon, came into Jerusalem. And he burned the house of the Lord and the house of the king and all the houses of the city, and every great house he burned in fire. And the force of the Chaldeans with the chief cook tore down every wall around Jerusalem. And the chief cook left the remaining people as vinedressers and as farmers.

And the Chaldeans shattered the bronze pillars in the house of the Lord, and the bases, and the bronze sea in the house of the Lord, and took their bronze, and carried it away into Babylon. And the crown, and the bowls, and the fleshhooks, and all the bronze vessels in which they ministered, The chief cook took the bowls, the snuffers, the basins, the lampstand, the censers, and the cups, which were golden, golden, and which were silver, silver. And the two pillars, and the one sea, and the twelve bronze calves under the sea, which King Solomon made for the house of the Lord—there was no weight of their bronze.

The pillars were thirty-five cubits in height, the height of one pillar, and a cord of twelve cubits encircled it, and its thickness was four fingers around. And a bronze cornice was upon them, and the length was five cubits, the projection of the one cornice, and a net and pomegranates upon the cornice all around, all bronze, and according to these things for the second pillar, eight pomegranates per cubit for the twelve cubits. And the pomegranates were ninety-six in one part, and all the pomegranates were a hundred upon the net around.

And the chief cook took the first priest, and the second priest, and those guarding the way, And one eunuch who was overseer of the men of the warriors, and one eunuch who was overseer of men of the warriors, and seven renowned men, those in the face of the king, those found in the city, and the scribe of the forces, the one writing to the people of the land, and sixty men from the people of the land, those found in the midst of the city, And Nebuzaradan the chief cook of the king took them, and led them to the king of Babylon into Deblatha. And the king of Babylon struck them in Deblatha, in the land of Hamath.

And it happened in the thirty-seventh year of the exile of Jehoiakim king of Judah, in the twelfth month, on the twenty-fourth of the month, that Evil-merodach king of Babylon, in the year he began to reign, took the head of Jehoiakim king of Judah, and he shaved him, and he led him out from the house where he was being kept. And he spoke kindly to him and gave his throne a place above the thrones of the kings who were with him in

Babylon. And he changed his prison robe, and he ate bread continually in his presence all the days that he lived. And the provision was given to him continually from the king of Babylon, day by day, until the day he died.

Daniel

1

In the third year of King Jehoiakim of Judea, Nebuchadnezzar king of Babylon arrived at Jerusalem and besieged it. And the Lord delivered it into his hands, and Jehoiakim the king of Judea, and some part of the sacred vessels of the Lord. And he carried them away into Babylon, into the land of Shinar, into the house of his god, and the vessels, and he deposited them in his temple of idols. And the king said to Abiesdri, his own chief eunuch, to bring to him some of the sons of the nobles of Israel and some from the royal race and some from the chosen. Young men unblemished and good looking, knowledgeable in all wisdom, literate, intelligent, and wise, and able to be in the house of the king, and to teach them letters and the Chaldean language. An allowance was to be given to them each day from the king's house, from the royal table and from the wine which the king drinks, and they were to be trained for three years, and from these some were to be established before the king. And there were from the race of the sons of Israel, from Judea:

Daniel, Ananias, Mishael, and Azariah. And the chief eunuch gave them names: to Daniel, Belshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego. And Daniel considered in his heart that he should not be defiled by the king's dinner and by the wine which he drinks, and he petitioned the chief eunuch so that he might not be defiled. And the Lord gave honor and favor to Daniel before the chief eunuch. And the chief eunuch said to Daniel, I fear my lord the king who appointed your food and drink, lest he see your faces looking dejected and weak compared to the young men of the foreigners who are being nourished with you, and I will risk my own neck. And Daniel said to Abiesdri, the chief eunuch appointed over Daniel, Hananiah, Mishael, and Azariah Test your servants for ten days, and let there be given to us vegetables of the earth so that we may eat and drink water, And if our appearance appears changed from the other young men who are eating from the royal dinner, then use your servants as you wish. And he used this manner with them, and he tested them for ten days. After ten days, their appearance was beautiful and their bodily condition was better than the other young men who were eating the royal dinner. And Abiesdri was taking away their dinner and their wine, and was giving them vegetables instead. And the lord gave the young men knowledge and understanding and wisdom in all the art of grammar. And he gave Daniel understanding in every word and vision and dreams and in all wisdom. After these days the king commanded to bring them in, and they were led from the chief eunuch to King Nebuchadnezzar. And the king spoke to them, and there

was not found among the wise anyone like Daniel, Hananiah, Mishael, and Azariah, and they were in the king's presence. And in every matter of understanding and education that the king sought from them, he found them ten times wiser than all the sophists and philosophers in his entire kingdom, and the king glorified them and appointed them rulers, and he designated them wise above all his own in matters throughout all his land and in his kingdom. And Daniel was there until the first year of the reign of Cyrus king of the Persians.

2

And in the second year of the kingdom of Nebuchadnezzar, it happened that the king fell into visions and dreams and was troubled by his dream, and his sleep departed from him. The king commanded the enchanters and the magicians and the sorcerers of the Chaldeans to be brought to declare his dreams to him, and when they arrived they stood before the king. And the king said to them, I have seen a dream, and my spirit was troubled, wanting to know what the dream means. And the Chaldeans spoke to the king in Aramaic, Lord king, live for the age. Tell your dream to your servants, and we will explain its interpretation to you. The king answered and said to the Chaldeans, The word has departed from me, because if you do not tell me the dream in truth and make known to me its interpretation, you will be made an example, and your possessions will be taken away into the royal treasury. If you

explain the dream to me and declare its interpretation, you will receive all kinds of gifts and you will be honored by me; declare to me the dream and judge it. They answered a second time saying, King, tell the vision, and your servants shall interpret these things. And the king said to them, In truth I know that you are buying time, just as you have seen that the matter has departed from me, therefore just as I have commanded, thus it will be. If you do not declare the dream to me in truth and make known its interpretation, you will fall into death, for you have agreed to make false words to me until the time might be changed. Now therefore, if you tell me the dream that I saw in the night, I will know that you will also make known its interpretation. And the Chaldeans answered the king that no one upon the earth will be able to tell the king what he has seen, just as you ask, and every king and every ruler does not ask such a thing of every wise man and magician and Chaldean, And the matter which you seek, O king, is difficult and extraordinary, and there is no one who will reveal these things to the king, except a messenger, whose dwelling place is not with any flesh, so it is not possible for it to happen just as you think. Then the king, having become gloomy and deeply grieved, commanded to lead out all the wise men of Babylonia. And it was decreed to kill all, but Daniel and all those with him were sought so that they might perish together. Then Daniel spoke with counsel and wisdom to Arioch, the king's chief magician, whom he had commanded to execute the wise men of Babylonia. And he inquired of him, saying, O Ruler of the king, concerning what matter has this been decreed so harshly by the king? Then

Ariocho made the command known to Daniel. But Daniel quickly entered to the king and requested that time be given to him by the king, so that he might declare all things to the king. Then Daniel, having gone away into his house, showed all to Hananiah and Mishael and Azariah, his companions. And he commanded them to seek a fast and supplication and retribution from the Lord of the Most High concerning this mystery, so that Daniel and those with him might not be handed over into destruction together with the wise men of Babylon. Then in a vision during this night, the mystery of the king was clearly revealed to Daniel. Then Daniel blessed the Lord Most High, and having cried out, he said The name of the great lord will be blessed forever, because the wisdom and the greatness are his And he himself alters times and seasons, removing kings and appointing them, giving wisdom to the wise and understanding to those who possess knowledge. Uncovering the deep and dark things and knowing the things in the darkness and the things in the light, and beside him is destruction. To you, Lord of my fathers, I give thanks and praise, because you gave me wisdom and prudence, and now you have revealed to me what I deemed worthy to make clear to the king concerning these things. But Daniel, having entered to Ariocho, the one appointed by the king to kill all the wise men of Babylonia, said to him, Do not destroy the wise men of Babylonia, but bring me to the king, and I will declare everything to the king. Then Ariocho brought Daniel to the king in haste and said to him, I have found a wise man from among the captives of the sons of Judea, who will reveal everything to the king. But answering, the

king said to Daniel, who was called in Chaldean Belshazzar, Will you be able to explain to me the vision which I saw and its interpretation? But Daniel, having spoken before the king, said, The mystery which the king has seen—the revelation of it is not of the wise and of sorcerers and of enchanterers and of astrologers, But there is a god in heaven uncovering mysteries, who revealed to king Nebuchadnezzar what must come to pass in the last days. And uncovering mysteries, it showed to you which things must come to pass. And to me, but not because of the wisdom in me above all men, was this mystery revealed, but for the sake of making it known to the king, there was recorded to me what you pondered in your heart. And you, king, have seen, and behold, one image, and that image was exceedingly great, and its surpassing appearance stood before you, and the appearance of the image was fearful. And its head was of fine gold, the chest and the arms of silver, the belly and the thighs of bronze. The legs were iron, the feet partly of iron and partly of clay. You have seen until a stone was cut from a mountain without hands, and it struck the image upon the iron and clay feet and ground them. Then the iron and the potsherd and the bronze and the silver and the gold became thin at the same time, and they became like the finest chaff on a threshing floor, and the wind scattered them so that nothing was left of them, and the stone that had struck the image became a great mountain, and it struck all the earth. This vision, and we will also pronounce judgment upon the king. You, O king, king of kings, to you the Lord of heaven gave the beginning and the kingdom and the strength and the honor and the glory. In all the inhabited

world, he delivered into your hands men and wild beasts and birds of heaven and the fish of the sea, to rule over all. You are the golden head. And after you a lesser kingdom than yours will arise, and a third kingdom, another one of bronze, which will rule all the earth, And a fourth kingdom will be strong as iron, just as iron crushes all, and as iron cuts down every tree, and all the earth will be shaken. And as you have seen its feet and fingers, partly of ceramic potsherd and partly of iron, another kingdom will be divided, just as you saw the iron mixed together with the clay potsherd. And the fingers of the feet were partly iron and partly clay; part of the kingdom will be strong, and part will be shattered. And as you saw the iron mixed together with the clay potsherd, so they will be mixed into the generation of men, but they will not be agreeing nor being friendly to each other; just as indeed the iron is not able to be mixed with the potsherd. And in the times of these kings, the God of heaven will set up another kingdom, which will endure forever and will not be destroyed, and this kingdom will not be left to another nation, but it will strike and will destroy these kingdoms, and it will stand forever; Just as you have seen a stone cut from the mountain without hands, and it crushed the potsherd, the iron, the bronze, the silver, and the gold, the great God has signified to the king the things to come in the last days, and the vision is exact, and its interpretation is faithful. Then Nebuchadnezzar the king, having fallen upon his face to the ground, worshiped Daniel and commanded that sacrifices and libations be made to him. And having cried out, the king said to Daniel, In truth, your god is god of the gods and lord of the kings, the one alone

revealing hidden mysteries, because you were able to explain this mystery. Then King Nebuchadnezzar, having magnified Daniel and having given him great and many gifts, appointed him over the affairs of Babylonia and appointed him ruler and leader of all the wise men of Babylonia. And Daniel petitioned the king so that Shadrach, Meshach, and Abednego be appointed over the matters of Babylonia, and Daniel was in the royal court.

3

In the eighteenth year, Nebuchadnezzar the king, governing cities and land and all the inhabitants upon the earth from India to Ethiopia, made a golden image sixty cubits in height and six cubits in breadth, and he set it up in the plain of the enclosure of the land of Babylonia. And Nebuchadnezzar, king of kings and ruling the whole inhabited world, sent to gather all the nations and tribes and tongues—satraps, generals, governors and consuls, administrators and those over authorities according to land, and all those throughout the inhabited world—to come to the dedication of the golden image which Nebuchadnezzar the king set up. Then the consuls, generals, governors, leaders, great tyrants over authorities, and all the rulers of the regions were gathered to come to the dedication of the image which King Nebuchadnezzar had set up. And those who had been summoned stood opposite the image which Nebuchadnezzar had set up. And the herald proclaimed to the crowds, To you it is commanded, nations and lands, peoples and tongues, Whenever

you hear the voice of the trumpet, pipe, and lyre, sambuca and psaltery, harmony and all kinds of music, fall down and worship the golden image which Nebuchadnezzar the king set up, and everyone who does not fall down and worship, in that very hour they will throw him into the burning fiery furnace. And in that time, when all the nations heard the sound of the trumpet, pipe, lyre, harp, psaltery, and all kinds of music, all the nations, tribes, and tongues fell down and worshiped the golden image which King Nebuchadnezzar had set up. At that time, Chaldean men approached and accused the Jews. And supposing, they said to Nebuchadnezzar the king, Lord king, live forever. You, king, commanded and decreed that every man who hears the sound of the trumpet, pipe, harp, lyre, psaltery, and every kind of music, shall fall down and worship the golden image, And whoever does not fall down and worship will be thrown into the burning furnace of fire. But there are some Jewish men whom you appointed over the land of Babylonia—Shadrach, Meshach, and Abednego—those men did not fear your commandment, did not serve your idol, and did not worship your golden image which you set up. Then Nebuchadnezzar, being angered with wrath, commanded to bring Shadrach, Meshach, and Abednego; then the men were brought to the king. Nebuchadnezzar the king, having perceived them, said to them, Why is it, Shadrach, Meshach, Abednego, that you do not serve my gods and you do not worship the golden image which I set up? And now if indeed you are ready, when you hear the trumpet, pipe and lyre, harp and psaltery and harmony and every kind of music, to fall down and worship the golden image which I set up—but if not, know

that if you do not worship, you will immediately be cast into the burning furnace of fire, and what god will deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to King Nebuchadnezzar, O King, we have no need to answer you concerning this command. For there is a god in the heavens, our lord, whom we fear, who is able to deliver us out of the furnace of burning fire, and he will deliver us out of your hands, O king. And then it will be clear to you, king, that we neither serve your idol nor worship your golden image which you set up. Then Nebuchadnezzar was filled with wrath, and the form of his face was changed upon Shadrach, Meshach, and Abednego, and he commanded to heat the furnace seven times more than it was necessary to heat it. And he commanded the strongest men in his force to bind Shadrach, Meshach, and Abednego and cast them into the burning fiery furnace. Then those men were shackled together, having their sandals and their turbans upon their heads, with their clothing, and were thrown into the burning furnace of fire. Since the command of the king was urgent and the furnace was kindled seven times hotter than before, the men who were chosen, binding them and bringing them to the furnace, cast them into it. Therefore the flame that came out from the furnace set on fire and killed the men who had bound Azariah and his companions, but they themselves were preserved. Thus therefore Ananias and Azarias and Misael prayed, and praised the lord, when the king commanded them to be thrown into the furnace. But Azariah stood and prayed thus, and having opened his mouth he confessed to the Lord together with his companions in the midst of the fire, while the

furnace was being kindled exceedingly by the Chaldeans. And they said Blessed are you, Lord, the God of our fathers, and praised and glorified is your name forever. Because you are righteous in all that you have done to us, and all your works are true, and your ways are straight, and all your judgments are true. And you made true judgments according to all that you brought upon us and upon your holy city of our fathers, Jerusalem, because in truth and judgment you made all these things because of our sins. Because we have sinned in all things and acted lawlessly in departing from you, and we have transgressed in all things. And we did not obey the commandments of your law, nor did we keep them, nor did we do as you commanded us so that it might go well with us. And now all that you have brought upon us and all that you have done to us, you have done in true judgment. And you delivered us into the hands of our lawless enemies and most hostile apostates, and to an unjust king, the most wicked in all the land. And now we cannot open our mouth, shame and reproach have come upon your slaves and those who revere you. Do not hand us over forever because of your name, and do not break your covenant. And do not turn away your mercy from us, because of Abraham your beloved and because of Isaac your servant and Israel your holy one. as you spoke to them saying to multiply their seed as the stars of heaven in multitude and as the sand beside the edge of the sea. Because, master, we have been diminished among all the nations, and we are humbled in all the earth today because of our sins. And there is not in this time a ruler and prophet, nor a leader, nor burnt offering, nor sacrifice,

nor offering, nor incense, nor a place to offer firstfruits before you and to find mercy. but may we be accepted with a broken soul and a humbled spirit As in burnt offerings of rams and bulls and as in ten thousands of fat lambs, thus let our sacrifice be before you today and make atonement behind you, because there is no shame for those trusting in you, and to complete behind you. And now we follow with our whole heart and we fear you and we seek your face. Do not put us to shame, but deal with us in mercy according to your gentleness and according to the multitude of your mercy. And deliver us according to your wonders, and give glory to your name, Lord. And let all those who show evils to your slaves be put to confusion, and let them be put to shame and stripped of all power, and let their strength be crushed. Let them know that you are the only Lord God and are glorious over the whole inhabited world. And the king's assistants did not cease throwing them in, burning the furnace. And when they cast the three at once into the furnace, and the furnace was blazing according to its heat sevenfold, and when they cast them in, those throwing them in were above them, but others burned naphtha and tow and pitch and vine twigs from underneath them. And the flame was spreading above the furnace for forty-nine cubits. And he traversed and set on fire those whom he found around the furnace of the Chaldeans. But the messenger of the Lord went down together with those around Azariah into the furnace and shook the flame of fire out of the furnace. and he made the middle of the furnace as if a spirit of dew blowing, and the fire did not touch them at all, and it did not distress or trouble them. And the three, having taken

up their voices as from one mouth, were singing hymns and glorifying and blessing and exalting God in the furnace, saying Blessed are you, Lord, the God of our fathers, and praiseworthy and highly exalted forever, and blessed is your holy name of glory, highly praised and exceedingly exalted forever and ever. Blessed are you in the temple of your holy glory, and highly praised and most glorious forever. Blessed are you upon the throne of glory of your kingdom, and praised and highly exalted forever. Blessed are you who look upon the abysses, sitting upon the cherubim, both praiseworthy and glorified forever. Blessed are you in the firmament of heaven, and praised and glorified forever. Bless the lord, all you works of the lord, praise and exalt him forever. Bless the Lord, you messengers of the Lord; praise and exalt him forever. Heavens, bless the lord, praise and exalt him forever. Bless the lord, waters and all things above the heaven, praise and exalt him forever. Bless the Lord, all powers of the Lord, praise and exalt him forever. Bless the Lord, sun and moon; praise and exalt him forever. Bless the Lord, you stars of heaven; praise and exalt him forever. Bless the Lord, all rain and dew; praise and exalt him forever and ever. Bless the lord, all spirits, praise and exalt him forever. Bless the lord, fire and heat; praise and exalt him forever. Bless the Lord, frost and cold; praise and exalt him forever. Bless the Lord, dews and snows; praise and exalt him forever. Bless the Lord, frosts and cold; praise and exalt him forever. Bless the Lord, frosts and snows; praise and exalt him forever. Bless the Lord, nights and days; praise and exalt him forever. Bless the Lord, light and darkness; praise and exalt him forever. Bless the Lord, lightnings and

clouds; praise and exalt him forever. Let the earth bless the Lord, let it praise and highly exalt him forever. Bless the Lord, mountains and hills, praise and exalt him forever. Bless the lord, all things growing upon the earth; praise and exalt him forever. Bless the Lord, rains and springs; praise and exalt him forever. Seas and rivers, bless the Lord, praise and exalt him forever. Bless the Lord, sea creatures and all that move in the waters; praise and exalt him forever. Bless the lord, all the birds of heaven, praise and exalt him forever. Bless the Lord, four footed animals and beasts of the earth; praise and exalt him forever. Bless the lord, sons of men, praise and exalt him forever. Bless the Lord, Israel, praise and exalt him forever. Bless the Lord, O priests, praise and exalt him forever. Bless the lord, you slaves, praise and exalt him forever. Bless the lord, spirits and souls of the righteous, praise and exalt him forever. Bless the lord, you holy ones and humble in heart, praise and exalt him forever. Bless the Lord, Hananiah, Azariah, Mishael; praise and exalt him forever, because he delivered us out of hades, and he saved us from the hand of death, and he rescued us from the midst of the burning flame, and he redeemed us from the fire. Give thanks to the Lord, because he is good, because his mercy endures forever. Bless the Lord, all who revere him, the God of gods; praise and give thanks that his mercy endures forever, and forever and ever. And it happened when the king heard them praising, and standing he was watching them living, then Nebuchadnezzar the king marveled, and he arose hastening and said to his friends, Did we not throw three men bound into the middle of the fire? And they said to the king, Truly, O king. And the king said,

Behold, I see four men freed, walking in the fire, and no destruction has come upon them, and the appearance of the fourth is like a messenger of God. And the king, having approached the door of the furnace burning with fire, called them by name: Shadrach, Meshach, Abednego, servants of the god of the most high gods, come out of the fire. Thus therefore the men went out from the midst of the fire. The consuls, governors, chief fathers, and the friends of the king were gathered, and they saw those men, that the fire had not touched their body, and their hair was not burned up and their trousers were not changed, nor was there a smell of fire on them. Answering, Nebuchadnezzar the king said, Blessed be the Lord of Shadrach, Meshach, and Abednego, who sent his messenger and saved his servants who trusted in him, for they rejected the command of the king and handed over their bodies to burning, so that they might not serve nor worship another god but their god. And now I decree that every nation and all tribes and all tongues who blaspheme against the Lord the God of Shadrach, Meshach, and Abednego will be torn limb from limb and his house will be confiscated, because there is no other god who is able to deliver in this way. Thus therefore the king, having given authority over the whole land to Shadrach, Meshach, and Abednego, appointed them rulers. Nebuchadnezzar the king to all the peoples, tribes, and tongues dwelling in all the earth: peace to you be multiplied. The signs and the wonders which the most high God did with me—it pleased me to announce to you. How great and strong, his kingdom is an eternal kingdom, his authority is into generation and generation.

4

In the eighteenth year of the kingdom, Nebuchadnezzar said, I was at peace in my house and flourishing upon my throne. I saw a dream and was afraid, and fear fell upon me. Upon my bed I was sleeping, and behold, a high tree growing upon the earth, and its appearance was great, and there was no other like it. And his vision was great, his summit was approaching heaven and his bulk reached the clouds, filling what was under heaven; the sun and the moon were in him, dwelling and illuminating all the earth. His branches in length were as thirty stades, and beneath him shaded all the beasts of the earth, and in him the birds of heaven nested, his fruit was abundant and good, and it provided for all the animals. I was watching in my sleep, and behold, a messenger was sent with strength from heaven. And he cried out and said to him, Cut it down and completely destroy it, for it has been commanded from the Most High to uproot and make it useless. And thus he said, Let one root of his remain in the land, so that he may eat grass in the mountains with the beasts of the earth, as an ox does. and his body might be changed from the dew of heaven, and seven years be grazed with them Until he should know that the lord of heaven has authority over all things in heaven and all things upon the earth, and whatever he wants to do he does among them. Before me he was cut off in one day, and his destruction came in one hour of the day, and his branches were given to every wind, and he was dragged and cast down, and he ate the grass of the earth, and he was

delivered into prison, and he was bound in fetters and in bronze chains by them. I marveled exceedingly at these things, and sleep departed from my eyes. And having risen in the morning from my bed, I called Daniel, the ruler of the wise men and the leader of those who judge dreams, and I related the dream to him, and he showed me its complete interpretation. Daniel marveled greatly, and suspicion hastened upon him, and fearing when terror seized him and his sight was changed, he moved his head and remained astonished for one hour, then answered me in a gentle voice, O King, may this dream come upon those who hate you and its interpretation upon your enemies. The tree planted in the land, whose appearance is great—you are that tree, O king. And all the birds of heaven nesting in it, the strength of the earth and of the nations and of all tongues to the ends of the earth, and all the lands serve you. But that tree was lifted up and drew near to heaven, and its bulk touched the clouds—you, king, were exalted above all the people upon the face of all the earth. Your heart was lifted up in arrogance and strength toward the Holy One and his messengers. Your works were seen, because you laid waste the house of the living God on account of the sins of the sanctified people. And the vision that you saw, that a messenger was sent in strength from the lord, and that he said to destroy the tree and to cut it off—the judgment of the great god will come upon you. The Most High and his messengers attack you. They will lead you away into prison, and they will send you into the wilderness. And the root of the tree that was left, since it was not uprooted, the place of your throne will be preserved to you for a time and season.

Behold, they are prepared against you, and they will scourge you and they will bring upon you the things that have been decided. The Lord lives in heaven and his authority is upon all the earth. Pray to him concerning your sins and redeem all your injustices with alms, so that fairness might be given to you and you might become long lived upon the throne of your kingdom, and it might not destroy you. Love these words, for my word is exact, and your time is full. And upon completion of the words, Nebuchadnezzar, as he heard the judgment of the vision, kept the words in his heart. And after twelve months the king was walking upon the walls of the city with all his glory and was passing through upon its towers. And answering, he said, This is Babylon the great, which I built, and the house of my kingdom in the strength of my power shall be called into honor of my glory. While the word was in the mouth of the king, and upon completion of his word, he heard a voice from heaven: To you it is said, King Nebuchadnezzar, the kingdom of Babylon has been taken away from you and is given to another, a despised man in your house. Behold, I appoint him over your kingdom, and he shall take possession of your authority and your glory and your luxury, so that you might know that the God of heaven has authority in the kingdom of men, and will give it to whomever he wishes. But until the rising of the sun, another king will rejoice in your house and will seize your glory and your strength and your authority. And the messengers will pursue you for seven years, and you shall not be seen nor shall you speak with any man. They will feed you grass as an ox, and from the green growth of the earth shall be your pasture. Behold,

instead of your glory they will bind you, and another will have the house of your luxury and your kingdom. But in the morning all will be accomplished upon you, Nebuchadnezzar king of Babylon, and nothing will lack from all of these. I Nebuchadnezzar, king of Babylon, was afflicted seven years, they fed me grass as an ox and I ate from the green growth of the earth. And after seven years I gave my soul into supplication, and I thought it right to pray concerning my sins before the face of the Lord, the God of heaven, and concerning my ignorance I begged the God of gods, the great one. And my hairs became as the wings of an eagle, my nails as the claws of a lion, my flesh and my heart were changed, and I walked naked with the beasts of the earth. I saw a dream and suspicions took hold of me, and after a time a deep sleep took me and slumber fell upon me. And at the end of the seven years, the time of my redemption came, and my sins and my ignorances were fulfilled before the God of heaven, and I prayed concerning my ignorances to the God of gods, the great one, and behold, a messenger called to me from heaven saying, Nebuchadnezzar, serve the holy God of heaven and give glory to the Most High. The kingdom of your nation is given to you. In that time my kingdom was restored to me and my glory was given back to me. To the Most High I give thanks and praise, to the one who created the heaven and the earth and the seas and the rivers and all that is in them. I give thanks and praise because he is God of gods and Lord of lords and King of kings, because he makes signs and wonders and changes times and seasons, taking away the kingdom of kings and appointing others in their place. From now on I will serve him, and

trembling from fear of him has taken hold of me, and I praise all the holy ones, for the gods of the nations do not have in themselves strength to turn away a kingdom from one king to another king, and to kill and to make live, and to make great and fearful signs and wonders and to change exceedingly great things, as the God of heaven has done to me and has changed great things upon me. I will offer sacrifices to the Most High concerning my soul all the days of my kingdom, as a fragrant offering to the Lord, and I will do what is pleasing before him, I and my people, the nation and my lands that are in my authority. And as many as spoke against the god of heaven and as many as would be caught speaking something, these I condemn to death. And King Nebuchadnezzar wrote a circular letter to all the nations and lands and all tongues according to place, dwelling in all the lands, to generations and generations. Praise the Lord, the God of heaven, and offer sacrifice and offering to him gloriously. I, king of kings, give thanks to him gloriously, because he did thus with me: in this day he sat me upon my throne, and I took hold of my authority and of my kingdom in my people, and my majesty was restored to me. Nebuchadnezzar the king, to all the nations and to all the lands and to all dwelling in them: May peace be multiplied to you at every time. And now I will show you the actions which the great God did with me, and it seemed good to me to demonstrate to you and to your wise men that there is a God, and his wonders are great, his kingdom is an eternal kingdom, his authority is from generation to generation. And he sent letters concerning all that had happened to him in his kingdom to all the nations

that were under his kingdom. Belshazzar the king made a great banquet on the day of dedication of his kingdoms; he called two thousand men. In that day Baltasar, being exalted from the wine and boasting, praised all the gods of the nations, the molten and carved ones, in his place, and to the Most High God he gave no praise. In this night fingers like a man's appeared and wrote upon the wall of his house on the plaster opposite the lamps: Mene, phares, tekel. And the interpretation of them is: mene, it has been numbered; phares, it has been removed; tekel, it has been weighed.

5

Belshazzar the king made a great banquet for his nobles. And he drank wine, and his heart was lifted up, and he said to bring the golden and silver vessels of the house of God, which Nebuchadnezzar his father brought from Jerusalem, and to pour wine in them to his companions. And it was brought, and they drank from them. And they were blessing their handmade idols, and they did not bless the God of the age, the one having authority over their spirit. In that very hour, fingers like those of a man's hand went out and wrote upon the wall of his house, upon the plaster, opposite the light, before King Belshazzar, and he saw the hand writing. And his vision was changed, and fears and suspicions urged him. Therefore the king hastened and rose up, and saw that writing, and his associates around him were boasting. And the king cried out with a great voice to call the

enchanters and sorcerers and Chaldeans and gazarenes, to report the interpretation of the writing. And they were entering upon contemplation to see the writing, and they were not able to interpret the interpretation of the writing to the king. Then the king set forth a command saying, Every man who explains the interpretation of the writing, he will clothe him in purple, and will place around him a golden necklace, and there will be given to him authority of the third part of the kingdom. And the enchanters and sorcerers and gazarenes were entering, and no one was able to report the interpretation of the writing. Then the king called the queen concerning the sign, and he showed her how great it was, and that no man was able to report to the king the interpretation of the writing. Then the queen reminded him about Daniel, who was from the captivity of Judea. And he said to the king, A man was knowledgeable and wise and surpassing all the wise men of Babylon. And a holy spirit is in him, and in the days of your father the king, he showed pompous interpretations to your father Nebuchadnezzar. Then Daniel was brought in to the king, and the king answered and said to him O Daniel, are you able to show me the interpretation of the writing? And I will clothe you in purple and I will place a golden necklace around you, and you will have authority of the third part of my kingdom. Then Daniel stood before the writing and read it, and thus he answered the king: This is the writing: It has been numbered, it was reckoned, it has been removed, and the hand that wrote it stood there. And this is their interpretation. King, you made a feast for your friends and drank wine, and the vessels of the house of the living God

were brought to you and you were drinking from them, you and your nobles, and you praised all the idols, the handmade things of men, and you did not bless the living God, and your spirit is in his hand, and he himself gave your kingdom to you, and you have not blessed him nor praised him. This is the interpretation of the writing: the time of your kingdom has been numbered; your kingdom ends. has been cut short and has been completed Your kingdom is given to the Medes and to the Persians. Then King Belshazzar clothed Daniel in purple and put a golden necklace around him, and gave him authority over the third part of his kingdom. And the interpretation came upon Belshazzar the king, and the kingdom has been removed from the Chaldeans and was given to the Medes and to the Persians. And Artaxerxes the Mede took over the kingdom.

6

And Darius was full of days and glorious in old age, and he appointed one hundred twenty-seven satraps over all his kingdom. and over them three men as their leaders, and Daniel was one of the three men Having authority over all in the kingdom, Daniel was clothed in purple and was great and glorious before King Darius, because he was glorious and knowledgeable and wise, and a holy spirit was in him, and he was prospering in the king's occupations which he did. Then the king planned to establish Daniel over all his kingdom, and the two men whom he appointed with him, and one hundred

twenty-seven satraps. When the king planned to establish Daniel over all his kingdom, the two young men took counsel and formed an opinion among themselves, saying to one another that since they found no sin nor ignorance against Daniel about which they could accuse him to the king, And they said, Come, let us set up an ordinance according to our own will, that every man shall not demand any dignity and shall not vow any vow to any god until thirty days, but only to Darius the king, and if not, he shall die, so that they might defeat Daniel before the king, and he might be thrown into the pit of lions. For they knew that Daniel prays and petitions the Lord his God three times a day. Then those men approached and spoke before the king We have set up a decree and ordinance, that every man who should vow a vow or deem worthy any petition from any god until thirty days, except from Darius the king, will be thrown into the pit of lions. And thus King Darius set up and ratified it. But when Daniel had recognized the decree which had been set up against him, he opened the windows in his upper room opposite Jerusalem, and he fell upon his face three times a day, as he had done before, and he prayed. And they kept watch on Daniel, and they captured him praying three times a day, each day. Then these men encountered the king and said, King Darius, did you not decree a decree so that every man should not vow a vow nor deem worthy any dignity from any god until thirty days, but only from you, O king, and if not, he will be thrown into the pit of the lions? But the king answered and said to them, The word is exact, and the decree remains. And I said to him, We adjure you by the doctrines of the Medes and Persians that you not

change the command nor show partiality, and that you not reduce any of the things said, and that you punish the man who did not remain faithful to this binding decree. And he said, Thus I will do as you say, and this stands with me. And they said, Behold, we found Daniel your friend praying and seeking the face of his God three times a day. And grieving, the king said that Daniel should be thrown into the pit of the lions, according to the decree which he had set up against him. Then the king was exceedingly grieved over Daniel, and he was trying to deliver him until the setting of the sun from the hands of the satraps. and was not able to deliver him from them But having cried out, King Darius said to Daniel, Your God, whom you serve continually three times a day, he himself will deliver you from the hand of the lions. Until morning, take courage. Then Daniel was cast into the pit of the lions, and a stone was brought and placed at the mouth of the pit, and the king sealed it with his own ring and with the rings of his nobles, so that Daniel might not be lifted out by them or the king rescue him from the pit. Then the king returned to his kingdom and lodged fasting, and was grieving concerning Daniel. Then the god of Daniel, making providence for him, shut the mouths of the lions, and they did not harm Daniel. And King Darius rose early in the morning and took the satraps with him, and having gone, he stood at the mouth of the lions pit. Then the king called to Daniel with a great voice, weeping, saying, O Daniel, do you still live? Has your God, whom you serve continually, saved you from the lions? Have they not harmed you? Then Daniel heard a great voice and said King, I am still living, and God has saved me from the lions,

because righteousness was found in me before him, and before you, king, neither ignorance nor sin was found in me, but you heard men deceiving kings and you threw me into the pit of the lions to destruction. Then all the powers were gathered and saw Daniel, that the lions had not harmed him. Then those two men who had testified against Daniel, they and their wives and their children, were thrown to the lions, and the lions killed them and crushed their bones. Then Darius wrote to all the nations and tongues and regions dwelling in all his land, saying All the people who are in my kingdom, let them worship and serve the God of Daniel, for he is a God who remains and lives for generations of generations until the age. I, Darius, will be worshipping him and serving him all my days, for the handmade idols are not able to save, as the God of Daniel redeemed Daniel. And the king Darius was added to his race, and Daniel was appointed over the kingdom of Darius, and Cyrus the Persian took over his kingdom.

7

In the first year of Belshazzar's reign over the land of Babylonia, Daniel saw a vision at his head upon his bed. Then Daniel wrote the vision which he saw in the main points of the account. Upon my bed I was watching in dreams of the night, and behold, four winds of heaven fell upon the great sea. And four beasts were coming up out of the sea, each one differing from the other. The first was like a lioness having wings like an eagle. I was

watching until its wings were plucked, and it was raised from the earth, and it was set up upon human feet, and a human heart was given to it. And behold another beast having the likeness of a bear, and it stood upon one side, and three sides were in its mouth in the midst of its teeth, and thus it said, Arise, eat up much flesh. And after these things I was watching another beast like a leopard, and four wings were extending above it, and the beast had four heads. After these things I was watching in a vision of the night a fourth beast, fearful, and its terror surpassing in strength, having great iron teeth, devouring and crushing, trampling around with its feet, acting differently from all the beasts before it, and it had ten horns. And there were many plans in his horns. And behold, another little horn grew up in the middle among them, and three of the first horns were dried up through it, and behold, there were eyes just as human eyes in this horn and a mouth speaking great things, and it made war against the saints. I was watching until thrones were established, and the Ancient of Days was sitting, having a robe like snow, and the hair of his head like pure white wool, the throne like a flame of fire, his wheels burning fire. A river of fire was flowing and went out before his face, a river of fire; a thousand thousands were serving him and countless myriads were standing by him, and the court sat and books were opened. I was watching then because of the voice of the great words which the horn was speaking—I was observing—and the beast was executed, and his body perished and was given to the burning of fire. And he removed from those around him their authority, and a time of life was given to them until a time and a

time. I was watching in a vision of the night, and behold, upon the clouds of heaven one like a son of man was coming, and the Ancient of Days was present, and those standing by were present to him. And there was given to him authority and royal honor, and all the nations of the earth according to their kinds and all glory serving him, and his authority is eternal authority which shall never be lifted, and his kingdom, which shall never be destroyed. And I, Daniel, being troubled by these things in the vision of the night, my thoughts were troubling me. I came to one of those standing and was seeking precision from him concerning all these things. But he answered and said to me and revealed to me the interpretation of the words. These great beasts are four kingdoms, which will perish from the earth. And the holy ones of the Most High will receive the kingdom, and they will retain the kingdom forever and ever. Then they wanted to ascertain concerning the fourth beast, the one destroying all and terrifying, and behold, his teeth were iron and his claws were bronze, devouring all around and trampling with his feet. And concerning his ten horns upon the head, and the other one that sprouted up, and the three that fell out because of it, and that horn had eyes and a mouth speaking great things, and its appearance surpassed the others. And I was observing that horn making war against the holy ones and prevailing over them. until the Ancient of Days came, and gave judgment to the saints of the Most High, and the time was given and the saints took possession of the kingdom. And it was said to me concerning the fourth beast, that a fourth kingdom will be upon the earth, which will differ from all the earth, and it will devour all the

earth and will overthrow it and will crush it. And the ten horns are ten kings who will arise, and another king will arise after them, and he will surpass the former ones in evils and will humiliate three kings. And he will speak words against the Most High and will wear out the saints of the Most High, and he will intend to change times and law, and all will be delivered into his hands until a time and times and until half a time. And the judgment will sit, and the authority will perish, and they will give counsel to defile and to destroy until the end. And the kingdom and the authority and the greatness of them, and the beginning of all the kingdoms under heaven, he gave to the holy people of the most high to reign an eternal kingdom, and all authorities will be subjected to him and will obey him until the end of the word. I, Daniel, was surrounded by great ecstasy, and my state carried me away, and I sustained the matter in my heart.

8

In the third year of the reign of Belshazzar, I, Daniel, saw a vision after the first one I had seen. And I saw in the vision of my dream, while I was in Susa the city, which is in the land of Elam, and I saw in the vision while I was still at the gate of Elam. Having looked up, I saw one great ram standing before the gate, and it had horns, and the horns were high, and one was higher than the other, and the higher one was rising. After these things I saw the ram butting toward the east and toward the north and

toward the west and the south, and all the beasts did not stand against him, and there was no one delivering from his hands, and he did as he wanted and was exalted. And I was considering, and behold, a male goat was coming from the west upon the face of the earth, and the goat had one conspicuous horn between his eyes. He came upon the ram that had the horns, which I had seen standing at the gate, and he ran toward him in furious anger. And I saw him approaching the ram, and he was angry at him, and struck the ram and shattered his two horns, and there was no longer strength in the ram to stand against the male goat, and he threw him to the ground and crushed him, and there was no one delivering the ram from the male goat. And the male goat grew exceedingly strong, and when he grew strong his great horn was shattered, and four other horns went up in its place toward the four winds of heaven. And from one of them sprang up one strong horn, and it grew strong and struck against the south and against the east and against the north. And it was lifted up until the stars of heaven, and it was cast down upon the earth from the stars, and from them it was trampled. Until the commander in chief delivers the captivity, and through him the mountains from of old were cast down, and their place and sacrifice were removed, and he placed it on the ground upon the land, and they were fragrant and it happened, and the holy place will be made desolate. And the sins became upon the sacrifice, and righteousness was cast down to the ground, and he did it and it prospered. And I heard another holy one speaking, and the other holy one said to the felmouni who was speaking, Until

when will the vision last, both the sacrifice having been taken away and the sin of desolation having been given, and the holy things will be made desolate to trampling? And he said to him, Until evening and morning, two thousand three hundred days, and the holy place shall be cleansed. And it happened while I, Daniel, was observing the vision and seeking to understand it, and behold, there stood before me something like the appearance of a man. And I heard a man's voice between the middle of the Ulai, and he called and said, Gabriel, instruct that one in the vision. And having cried out, the man said, Upon that command is the vision. And he came and stood near where I was standing, and when he came I was troubled and fell on my face, and he said to me, Understand, son of man, for this vision is for a time still to come. And while he was speaking with me, I fell asleep with my face to the ground, and having touched me, he raised me up where I stood. And he said to me, Behold, I declare to you what will be at the end of the wrath upon the sons of your people, for it still remains until the appointed time of completion. The ram which you saw having the horns is the king of the Medes and Persians. And the male goat of the goats is the king of the Greeks, and the great horn between his eyes is the first king himself. And as for the broken horn and the four horns that came up after it, four kings will rise up from his nation, but not with their strength. And at the end of their kingdom, when their sins are fulfilled, a shameless king will arise, one who understands riddles. And his strength will be established, and not by his own strength, and he will destroy wonderfully, and he will prosper and act, and will destroy rulers

and a holy people. And his thought will be upon the saints, and the falsehood in his hands will prosper, and his heart was lifted up, and by deceit he will destroy many, and he will stand upon the destruction of men and will make an assembly by hand and it will be given back. The vision of the evening and morning was found to be true, and now the vision is sealed, for it is still for many days. I, Daniel, having fallen ill for many days and having risen, was conducting royal business again, and I was perplexed by the vision, and no one was considering it.

9

In the first year of Darius son of Xerxes from the Median generation, they reigned over the kingdom of the Chaldeans, In the first year of his kingdom I, Daniel, considered in the books the number of the years when the command came upon the land to Jeremiah the prophet to bring to completion the reproach of Jerusalem: seventy years. And I set my face upon the Lord God to seek prayer and mercy with fastings and sackcloth and ashes. And I prayed to the Lord God, I confessed and said, Behold, Lord, you are the great and mighty and awesome God, keeping the covenant and showing mercy to those who love you and to those who keep your commandments, We have sinned, we have done wrong, we have acted impiously, and we have turned away and transgressed your commandments and your judgments. and we did not hear your servants the prophets who spoke in your name to our kings and our rulers and our fathers

and to every nation upon the earth To you, Lord, belongs righteousness, and to us belongs the shame of face according to this day—to the men of Judah and those dwelling in Jerusalem and to all the people of Israel, both near and far, in all the lands into which you scattered them there, because of the transgression which they committed before you. Behold the shame of our face and of our kings and rulers and of our fathers, because we have sinned against you. To the Lord belong righteousness and mercy, because we have turned away from you. And we did not hear the voice of the Lord our God to follow your law which you gave before Moses and us through your servants the prophets. And all Israel has forsaken your law and they turned away not to hear your voice, and the curse and the oath written in the law of Moses servant of God came upon us, because we have sinned against him. And he established his commandments for us, which he spoke against us and against our judges, to bring upon us great evils such as had not happened under heaven, just as it happened in Jerusalem. According to what was written in the covenant to Moses, all the evils came upon us, and we did not seek the face of the Lord our God, to depart from our sins and to consider your righteousness, Lord. And the Lord God kept watch upon the evils and brought them upon us, because the Lord our God is righteous in all that he does, and we did not hear his voice. And now, master and lord our God, who led your people out of Egypt with your mighty arm and made for yourself a name to this day, we have sinned, we have acted in ignorance. Master, according to your righteousness, let your wrath and your anger turn away from

your city Jerusalem, your holy mountain, because in our sins and in the ignorances of our fathers, Jerusalem and your people, Lord, are a reproach among all those surrounding us. And now hear, master, the prayer of your servant and my supplications, and let your face look upon your holy mountain, the desert, for the sake of your servants, master. Attend, Lord, your ear and hear me, open your eyes and see our desolation and your city upon which your name was called, for we do not make our prayers before you upon our righteousnesses, but through your mercy, Lord, be merciful. Lord, hear and act, and do not delay for your own sake, master, because your name was called upon your city Zion and upon your people Israel. And I was speaking, praying and confessing my sins and the sins of my people Israel, and begging in prayers before the Lord my God and for the holy mountain of our God While I was still speaking in my prayer, the man Gabriel, whom I had seen in my vision at the beginning, approached me in swift flight at the time of the evening sacrifice. And he approached and spoke with me and said, Daniel, just now I went out to show you understanding. At the beginning of your supplication, a command went out from the Lord, and I came to show you that you are pitiable; consider the command. Seventy weeks were decreed upon your people and upon the city Zion to bring sin to an end and to make an end of injustice and wipe out injustice, and to understand the vision and to be given eternal righteousness and to bring to completion the visions and prophet, and to gladden the holy of holies. And you will know and you will understand and you will rejoice, and you have found commandments to answer, and you will build

Jerusalem, a city for the Lord. And after seventy-seven and sixty-two, the anointing will be removed and will not be, and a kingdom of nations will destroy the city and the holy place with the christ, and his end will come with wrath and a time of completion; it will be fought from war. And the covenant will dominate many, and again he will return, and it shall be rebuilt in breadth and length and according to the completion of times, and after seven and seventy times and sixty-two years until the time of completion of war, and the desolation will be taken away in the strengthening of the covenant upon many weeks, and at the end of the week the sacrifice and the libation will be taken away, and upon the temple the abomination of desolations will be until completion, and completion will be given upon the desolation.

10

In the first year of Cyrus the king of the Persians, a command was shown to Daniel, who was called by the name Belshazzar, and the vision was true and the command, and the strong multitude will understand the command, and I considered it in a vision. In those days I, Daniel, was mourning for three weeks I did not eat bread of desires, and meat and wine did not enter into my mouth, I did not anoint with oil, until I completed the three weeks of days. And it happened on the twenty-fourth day of the first month, and I was upon the bank of the great river, which is Tigris. And I lifted my eyes and saw, and behold, a man

clothed in fine linen with his waist girded with linen, and light coming from his midst. And his mouth was like the sea, and his face was like the vision of lightning, and his eyes were like torches of fire, and his arms and feet were like flashing bronze, and the voice of his speech was like the voice of tumult. I, Daniel, saw this great vision, but the men who were with me did not see it, and a strong fear fell upon them, and they fled in haste. And I was left alone and saw this great vision; no strength was left in me, and behold, a spirit turned upon me to destruction, and I had no strength. And I did not hear the voice of his talking; I was fallen upon my face upon the earth. And behold, a hand touched me and raised me to my knees and the soles of my feet. And he said to me, Daniel, pitiable man, understand the commandments which I speak to you, and stand in your place, for I have just now been sent to you. And when he spoke this command to me, I stood trembling. And he said to me, Do not fear, Daniel, because from the first day that you set your face to understand and to humble yourself before the Lord your God, your word was heard, and I have come because of your word. And the general of the king of the Persians had been standing against me for twenty-one days, and behold, Michael, one of the first rulers, came to help me, and I left him there with the general of the king of the Persians. And he said to me, I came to show you what will happen to your people in the last days, for the appointed time is still for days to come. And when he spoke these commandments with me, I set my face upon the ground and was silent. And behold, something like the likeness of a man's hand touched my lips, and I opened my mouth and spoke, and I said

to the one standing before me, Lord, when the vision turned upon me, there was no strength in me. And how will the servant be able to speak with his lord? I have become weak, and there is no strength in me, and no spirit was left in me. And again he touched me with the appearance of a man, and strengthened me. And he said to me, Pitiable man, do not fear, be well, be courageous and be strong. And when he spoke with me I was strengthened and I said, Let my lord speak, because he has strengthened me. And he said to me, Do you know what they came to you for? And now I will return to contend with the general of the king of the Persians, and I was going out, and behold, the general of the Greeks was entering. And I will show you very clearly the first things in the registration of truth, and no one was helping me in these matters except Michael the messenger.

11

In the first year of King Cyrus, he said to me to be strong and courageous And now they came to show you the truth. Behold, three kings stand in Persia, and the fourth will be rich with great wealth beyond all others, and when he strengthens himself in his wealth, he will rise up against every king of the Greeks. And an able king will stand, and will rule over much dominion, and will do as he wishes. And when he rises, his kingdom will be shattered and divided into the four winds of heaven, not according to his strength nor according to the dominion which

he ruled, because his kingdom will be removed, and it will teach these things to others. And he will strengthen the kingdom of Egypt, and one of the rulers will prevail over him and will rule with great dominion. And at the completion of years he will lead them, and the king of Egypt will enter into the northern kingdom to make treaties, but he shall not prevail, because his arm will not establish strength, and his arm will grow numb along with those accompanying him, and it remains for a time. And a plant will arise from his root in his place, and the king of the north will come against his power in his strength, and will cause a disturbance and will prevail. And he will overthrow their gods with their molten images, and their crowds with the vessels of their desires, the silver and the gold; they will carry them away into Egypt in captivity, and there will be a year for the king of the north. And the king of Egypt will enter into the kingdom for days, and he will return to his land. And his son will be provoked and will gather an assembly of a great crowd, and will enter against it, dragging it down. He will pass by and return, and will be greatly enraged. And the king of Egypt will be angry and will go out and fight with the king of the north, and will set up a great army, and the assembly will be delivered into his hands. And he will take the assembly, and his heart will be exalted, and he will disturb many and he will not fear. And the king of the north will return and will gather an assembly of the city greater than the first at the completion of a period of years, and he will enter into it against him with a great multitude and with much wealth. And in those times minds will rise up against the king of Egypt, and he will rebuild the fallen

parts of your nation, and he will arise to raise up the prophecy, and they will stumble. And the king of the north will come, and will turn back his spears and will take the fortified city, and the arms of the king of Egypt will stand with his rulers, and there will be no strength for him to resist him. And the one entering against him will do according to his own will, and there will be no one having withstood before him, and he will stand in the land, and all things in his hands will be fulfilled. And he will set his face to come upon his work by force, and he will make agreements with him, and he will give the daughter of man to him to destroy her, but he will not succeed and it will not be. And he will set his face toward the sea and will take many, and he will turn back their reproachful anger by an oath according to his reproach. He will turn his face to strengthen his land, and will stumble and will fall, and will not be found. And a plant of the kingdom will arise from his root into resurrection, a man striking the glory of the king, and in the last days he will be shattered, but not in wrath nor in war. And a contemptible one will arise in his place, and the glory of a king will not be given to him, and he will come suddenly, and the king will prevail in his inheritance. and he will crush the broken arms from before his face. And with the covenant and the people having been arranged with him, he will practice deceit, and he will come against a strong nation with a small nation. Suddenly he will lay waste a city, and will do as much as his fathers did not do nor the fathers of his fathers, he will give plunder and spoils and money to them, and against the strong city he will devise plans, and his thoughts will come to nothing. And his strength and his

heart will be raised up against the king of Egypt with a great army, and the king of Egypt will be provoked to war with an exceedingly great and strong army, but he will not stand, because a plan will be conceived against him. And his cares will devour him and turn him away, and they will pass away, and it will drag down, and many will fall wounded. And two kings alone will dine together and eat at one table, and will lie and will not prosper, for the end is still at an appointed time. And he will return to his land with much wealth, and his heart will be set against the holy covenant, he will act and will return to his land. At the appointed time he will return and enter into Egypt, and it will not be as the first and the last. And the Romans will come and they will drive him out and they will be indignant to him, and he will return, and they will be angry upon the holy covenant, and he will act and he will return, and he will conceive plans against them because they abandoned the holy covenant. And arms from him will stand, and they will defile the sanctuary of fear, and will take away the sacrifice, and they will set up the abomination of desolation. And in sins they defile the covenant among a harsh people, and the people knowing these things shall prevail and will act. And those being of the nation will understand into many, and they will stumble by the sword and will grow old in this, and in captivity and in plunder of days they will be stained. And when they are crushed, they will gather brief strength, and many will be gathered together against them upon the city, and many as in an inheritance. And some of those who understand will stumble, so that they may be cleansed and purified and made white, until the time of

completion, for the appointed time is still to come. And the king will do according to his will, and he will be enraged and will be exalted above every god, and he will speak extraordinary things against the god of gods, and he will prosper until the wrath is accomplished, for the completion comes upon him. And he will not regard the gods of his fathers, and he will not regard the desire of woman, because he will be exalted in every way, and strong nations will be subjected to him. In his place in motion, he will honor a god whom his fathers did not know with gold and silver and precious stone and with desirable things. He will make cities and will come into a strong stronghold with a foreign god; if he does not recognize him, he will multiply glory and will rule over many, and he will divide the land as a gift. And at the time of completion, the king of Egypt will be combined to him, and the king of the north will be enraged against him with chariots and with many horses and with many ships, and he will enter into the land of Egypt. And he will come upon my land, and many will be caused to stumble, and these will be saved from his hand: Edom and Moab and the principal sons of Ammon. And he will send his hand into the lands, and in the land of Egypt there will be no one escaping in it. And he will prevail over the place of gold and the place of silver and all the desirable things of Egypt, and Libyans and Ethiopians will be in his crowd. And hearing will disturb him from the east and north, and he will go out in strong anger and with the sword to destroy and to kill many. And he shall set up his tent between the seas and the mountain of the holy will, and the hour of his completion will come, and there will be no one helping him.

12

And according to that land, Michael the great messenger will pass by, the one standing over the sons of your people. That day of affliction, such as has not occurred from the time they came into existence until that day, and in that day all the people who are found written in the book will be exalted. And many of those sleeping in the breadth of the earth will rise up, some into eternal life, but others into reproach, and still others into dispersion and eternal shame. And the understanding shall shine as lights of heaven, and those strengthening my words as the stars of heaven forever and ever. And you, Daniel, cover the commandments and seal up the book until the time of completion, until the many become mad and the earth is filled with injustice. And I, Daniel, saw, and behold, two others were standing, one on this side of the river and one on that side. And I said to the one clothed in fine linen above, When therefore will be the completion of the wonders which you have said to me, and the purification of these? And I heard the one clothed in fine linen, who was above the water of the river, and he lifted his right hand and his left into heaven, and swore by the living god forever that for a time, times, and half a time the completion of the scattering of the power of the holy people, and all these things will be completed. And I heard but did not understand at that time, and I said, Lord, what is the meaning of this word, and whose are these parables? And he said to me, Run, Daniel, because the commandments are covered and sealed until many

are tested and sanctified. And the sinners sin, and all the sinners will not think, but those who are thinking will pay attention. From the time the sacrifice is removed and the abomination of desolation is prepared to be given, one thousand two hundred ninety days. Blessed is the one who remains and reaches one thousand three hundred thirty-five days. And you, go and rest, for there are still days and seasons until the completion is fulfilled, and you will rest and rise to your glory at the end of days.

Ezra

1

And in the first year of Cyrus the king of Persians, that the word of the Lord from the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persians, and he commanded a proclamation throughout all his kingdom, and also in writing, saying,

Thus said Cyrus king of the Persians: The Lord God of heaven gave to me all the kingdoms of the earth, and he himself visited upon me to build a house to him in Jerusalem in Judea. Who among you is from all his people? May his God be with him, and let him go up to Jerusalem in Judea, and let him build the house of God of Israel, he is the God who is in Jerusalem. And everyone who is leaving from all the places where he sojourns, the men of his place shall assist him with silver, and gold, and baggage, and cattle, along with the voluntary offering for the house of God in Jerusalem.

And the rulers of the families of Judah and Benjamin rose up, and the priests and the Levites, all of whom God stirred up their spirit to go up to build the house of the Lord in Jerusalem. And all those around them strengthened their hands with vessels of silver, with gold, with baggage, and with cattle, and with gifts, besides the voluntary offerings.

And King Cyrus brought out the vessels of the house of the Lord, which Nebuchadnezzar had taken from Jerusalem and placed in the house of his god. And Cyrus the king of the Persians brought them out by the hand of Mithradates the treasurer, and numbered them to Sheshbazzar the ruler of Judah. And this is the number of them: thirty golden coolers and a thousand silver coolers, twenty-nine altered, thirty golden of a head, and four hundred ten double silver. and a thousand other vessels All the vessels of gold and silver were five thousand four hundred; all these went up with Sheshbazzar from the captivity out of Babylon to Jerusalem.

2

And these are the sons of the land, the ones going up from the captivity of the exile which Nebuchadnezzar king of Babylon deported into Babylon, and they returned to Jerusalem and Judah, each man to his city Those who came with Zerubbabel: Joshua, Nehemiah, Seraiah, Reeliah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of

Israel.

Sons of Phares, two thousand one hundred and seventy-two.

Sons of Shephatiah, three hundred and seventy-two.

Sons of Ares, seven hundred and seventy-five.

The sons of Phaath Moab, of the sons of Joshua and Joab, two thousand eight hundred and twelve.

Sons of Elam, one thousand two hundred fifty-four.

Sons of Zattu, nine hundred forty-five.

Sons of Zacchaeus, seven hundred and sixty.

Sons of Bani, six hundred forty-two.

Sons of Babai, six hundred and twenty-three.

Sons of Asgad, one thousand two hundred twenty-two.

Sons of Adonikam, six hundred sixty-six.

Sons of Bagoi, two thousand fifty-six.

Sons of Addin, four hundred and fifty-four.

Sons of Ater of Hezekiah, ninety-eight.

Sons of Bassus, three hundred and twenty-three.

Sons of Iora, one hundred twelve.

Sons of Hashum, two hundred and twenty-three.

Sons of Gaber, ninety-five.

Sons of Bethlehem, one hundred twenty-three.

Sons of Netophah, fifty-six.

Sons of Anathoth, one hundred twenty-eight.

Sons of Azmoth, forty-three.

Sons of Kiriath jearim, Haphraim, and Beeroth, seven hundred and forty-three.

Sons of Ramah and Gibeah, six hundred twenty-one.

Men of Michmash, one hundred twenty-two.

Men of Bethel and Aiah, four hundred and twenty-three.

Sons of Nabou, fifty-two.

Sons of Magebis, one hundred fifty-six.

Sons of Elamar, one thousand two hundred fifty-four.

Sons of Elam, three hundred twenty.

Sons of Lodad and Ono, seven hundred and twenty-five.

Sons of Jericho, three hundred and forty-five.

Sons of Senaah, three thousand six hundred and thirty.

And the priests, sons of Jedua, of the house of Joshua: nine hundred and seventy-three. Sons of Emmer, one thousand fifty-two. Sons of Pashhur, one thousand two hundred forty-seven. Sons of Erem, one thousand seven.

And the Levites, the sons of Joshua and Kadmiel of the sons of Hodaviah, seventy-four.

The singing sons of Asaph, one hundred twenty-eight.

Sons of the gatekeepers: sons of Shallum, sons of Ater, sons of

Talmon, sons of Akkub, sons of Hatita, sons of Shobai, all together one hundred thirty-nine.

The Nethinim: the sons of Suthia, the sons of Asupha, the sons of Tabaoth, sons of Kadesh, sons of Shaking, sons of Speaking, the sons of Lebana, the sons of Hagaba, the sons of Akkub, the sons of Agabus, the sons of Salam, the sons of Anan, sons of Geddel, sons of Gaar, sons of Raia, the sons of Rason, the sons of Nekoda, the sons of Gazem, Sons of Azo, sons of Phaseh, sons of Basi. the sons of Asena, the sons of Moounim, the sons of Nephousim the sons of Bakbuk, the sons of Akkub, the sons of Harhur, the sons of Basaloth, the sons of Maouda, the sons of Arsa, sons of Barak, sons of Sisera, sons of Tema, sons of Nasthie, sons of Atoupha, Sons of the slaves of Solomon, sons of Sotai, sons of Sephera, sons of Phadoura, the sons of Jeiel, the sons of Darkon, the sons of Gedel, The sons of Shephatiah, the sons of Atil, the sons of Phakareth, the sons of Aseboeim, the sons of Hemei. All the Nethinim and the sons of Abdselma were three hundred and ninety-two.

And these are the ones who went up from Telmelach, Thelaresa, Cherub, Hedan, and Emmer, and they were not able to declare their family house and their ancestry, whether they were from Israel. Sons of Dalaiah, sons of Bua, sons of Tobiah, sons of Nekoda, six hundred and fifty-two. And from the sons of the priests: the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and was called by their name. These methoasim

sought their writing, and it was not found, and they were excluded from the priesthood. And he said athersastha to them not to eat from the holy of the holy things until a priest might arise to the enlightening and to the perfect.

The entire assembly together numbered about forty-two thousand three hundred sixty. Without their slaves and their maidservants, these were seven thousand three hundred thirty-seven, and these singing men and singing women were two hundred. Their horses, seven hundred thirty-six; their mules, two hundred forty-five. Their camels, four hundred and thirty-five; their donkeys, six thousand seven hundred and twenty.

And from the rulers of the families, when they entered into the house of the Lord in Jerusalem, they were assigned to the house of God to establish it upon its foundation, According to their ability, they gave into the treasury of the work sixty-one thousand minas of pure gold, and five thousand minas of silver, and one hundred priestly goblets.

And the priests sat, and the Levites, and those from the people, and the singers, and the gatekeepers, and the Nethinim in their cities, and all Israel in their cities.

3

And the seventh month arrived, and the sons of Israel were in

their cities, and the people were gathered as one man in Jerusalem. And Joshua the son of Jozadak arose, and his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel, to offer up burnt offerings upon it, according to what is written in the law of Moses the man of God.

And they prepared the altar upon its foundation, because terror was upon them from the peoples of the lands, and burnt offerings went up upon it to the Lord in the morning and in the evening. And they celebrated the feast of tents according to what was written, and offered burnt offerings day by day in the proper number as required, the portion of each day on its day, And after this the continual burnt offerings, and for the new moons and for all the consecrated festivals to the Lord, and for everyone offering willingly a voluntary offering to the Lord. On the first day of the seventh month they began to offer up burnt offerings to the Lord, and the house of the Lord was not yet founded. And they gave silver to the stonecutters and to the carpenters, and food and drinks and oil to the Sidonians and to the Tyrians, to bring cedar wood from Lebanon to the sea of Joppa, according to the grant of Cyrus king of the Persians upon them.

And in the second year of their coming to the house of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Joshua the son of Jozadak began, along with the remnant of their brothers the priests and the Levites, and all who were

coming from the captivity to Jerusalem, and they appointed the Levites from twenty years old and upward over those doing the work in the house of the Lord. And Joshua stood with his sons and his brothers, Kadmiel and his sons the sons of Judah, over those doing the works in the house of God, along with the sons of Henadad, their sons and their brothers the Levites.

And they laid the foundation to build the house of the Lord, and the priests stood arrayed with trumpets, and the Levites, sons of Asaph, with cymbals to praise the Lord according to the ordinance of David king of Israel. And they answered in praise and thanksgiving to the Lord, for he is good, for his mercy upon Israel endures forever, and all the people shouted with a great voice in praise to the Lord at the laying of the foundation of the house of the Lord. And many of the priests and of the Levites and rulers of the families, the elders who had seen the first house at its foundation and this house before their eyes, wept with a loud voice, while the crowd raised a song with joy. And the people were not able to distinguish the sound of joyful shouting from the sound of the people's weeping, because the people cried out with a great voice, and the voice was heard from afar.

4

And the oppressors of Judah and Benjamin heard that the sons of the captivity were building a house to the Lord God of Israel.

And they drew near to Zerubbabel and to the rulers of the families, and said to them, We will build with you, because as you we seek our God, and to him we sacrifice from the days of Esarhaddon king of Assyria who brought us here.

And Zerubbabel and Joshua and the remaining rulers of the families of Israel said to them, It is not for us and you to build a house to our God, because we together will build to the Lord our God, as Cyrus the king of the Persians commanded us. And the people of the land were weakening the hands of the people of Judah and hindering them from building. and hiring counselors against them to scatter their counsel all the days of Cyrus king of the Persians, and until the kingdom of Darius king of the Persians.

And in the kingdom of Ahasuerus, and in the beginning of his kingdom, they wrote a letter against those dwelling in Judah and Jerusalem. And in the days of Artaxerxes, he wrote in peace to Mithradates, Tabeel, and the rest of his fellow slaves. To Artaxerxes, king of the Persians, the tax collector wrote a writing in Aramaic and translated. Rehum Beltam and Shamsa the scribe wrote one letter concerning Jerusalem to King Artaxerxes. These things Rehum Beltam and Shamsa the scribe and our remaining fellow slaves judged: Deinaeans, Apharsathachaeans, Tarphalaeans, Apharsaeans, Archuaeans, Babylonians, Susanchaeans, Davaeans. and the remaining nations which Osnappar the great and honored deported and settled in the cities of Samaria and the rest of the region beyond

the river. This is the command of the letter which they sent to him, to Artaxerxes the king: your servants, the men beyond the river.

Let it be known to the king that the Jews who went up from you to us came into Jerusalem, the rebellious and evil city, which they are building, and its walls have been finished, and they have raised its foundations. Now therefore let it be known to the king that if that city is rebuilt and its walls are restored, tribute will not be paid to you, nor will they give it, and this harms kings. And it is not permitted to us to see the king's nakedness, because of this we sent and made it known to the king, so that he may examine the book of records of your fathers, and you will find and know that that city is a rebellious city doing evil to kings and countries, and that banishments of slaves have occurred in its midst from days of old; because of these things this city was laid waste. We therefore inform the king that if that city is built and its walls are completed, there will be no peace for you.

And the king sent to Rehum Beltam and Shamsa the scribe and the rest of their associates dwelling in Samaria and the rest beyond the river: Peace. And he says, The tax collector whom you sent to us was called before me, And judgment was issued by me, and we examined and found that that city from days of old has rebelled against kings, and revolts and exiles have occurred in it. And strong kings arose in Jerusalem and ruled the whole region beyond the river, and full tribute and tax were

given to them. And now form an opinion to abolish those men, and that city will no longer be built, so that from the judgment You were on guard not to grant relief concerning this matter, lest destruction ever multiply into harm to the kings.

Then the tax collector of King Artaxerxes read before Rehum, Beltam, and Shamsa the scribe and his fellow slaves, and they went with zeal into Jerusalem and into Judah, and they stopped them with horses and force. Then the work of the house of God in Jerusalem ceased, and it remained idle until the second year of the kingdom of Darius king of the Persians.

5

Haggai the prophet and Zechariah the son of Iddo prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel. Then Zerubbabel the son of Shealtiel and Joshua the son of Jozadak rose up, and they began to build the house of God in Jerusalem, and with them were the prophets of God helping them.

At that time came upon them Tattenai, governor beyond the river, and Shethar bozenai, and their fellow servants, and they said such things to them, Who gave you authority to build this house and to complete this work? Then they said these things to them: What are the names of the men building this city? And the eyes of God were upon the captivity of Judah, and they did not

stop them until judgment was carried to Darius, and then it was sent to the tax collector concerning this. Clarification of the letter which Tattenai, the governor of the region beyond the river, and Shethar-bozenai and their fellow servants the Apharsachites who were in the region beyond the river, sent to Darius the king, They sent word to him, and these things were written in it

To King Darius, all peace. Let it be known to the king that we went into the land of Judea to the house of the great God, and it is being built with chosen stones, and wood is being set in the walls, and that work is becoming skillful and prospers in their hands. Then we asked those elders and said to them, Who gave you permission to build this house and to complete this work? And we asked them their names to make them known to you, so that we might write to you the names of the men who were their rulers. And they answered us with such a word, saying, We are slaves of the God of heaven and of the earth, and we are building the house which was built before this many years, and a great king of Israel built it and completed it for them. When our fathers provoked the God of heaven, he gave them into the hands of Nebuchadnezzar king of Babylon the Chaldean, and he destroyed this house, and deported the people into Babylon. But in the first year of Cyrus the king, Cyrus the king made a decree that this house of God should be built, And the golden and silver vessels of the house of God, which Nebuchadnezzar brought out from the house in Jerusalem and carried them into the temple of the king, Cyrus the king brought them out from the temple of the

king and gave them to Sheshbazzar the treasurer, who was over the treasury. And he said to him, Take all the vessels and go put them in their place in the house in Jerusalem. Then that Sheshbazzar came and laid the foundations of the house of God in Jerusalem, and from then until now it has been under construction, but it has not been completed. And now if it seems good to the king, let it be searched in the house of the treasury of the king of Babylon, so that you may know that from king Cyrus was issued a decree to build that house of God in Jerusalem, and when the king has learned concerning this, let him send word to us.

6

Then King Darius made a decision and searched in the archives where the treasure was stored in Babylon. And one scroll was found in the city in the citadel, and this reminder was written in it.

In the first year of King Cyrus, Cyrus the king issued a decree concerning the temple house of God in Jerusalem: let the house be built, and the place where they sacrifice the sacrifices, and he set the elevation height at sixty cubits, its width at sixty cubits, And three mighty stone houses and one wooden house, and the expense will be given from the king's house. And the silver and golden vessels of the house of God which Nebuchadnezzar brought out from the house in Jerusalem and brought into

Babylon, let them be given and let them go to the temple in Jerusalem to the place where they were placed in the house of God.

Now you shall give, governors beyond the river, Shethar bozenai, and their fellow slaves the Apharsachites who are in the region beyond the river, being far from there, Now let the work of the house of God proceed: let the leaders of the Jews and the elders of the Jews build that house of God upon its place. And a judgment was issued by me that you should not do anything with the elders of the Jews concerning the building of that house of God, and from the king's possessions, from the tributes beyond the river, let expense be diligently given to those men so that they not be hindered. And whatever is lacking—both young oxen and rams, and lambs for burnt offerings to the God of heaven, wheat, salt, wine, oil, according to the word of the priests in Jerusalem—let it be given to them, day by day, whatever they ask. so that they may be offering fragrance to the God of heaven, and they may pray for the life of the king and his sons. And from me was issued a judgment that every man who shall change this word, wood shall be torn down from his house, and when erected he shall be struck upon it, and his house shall be made according to me. And may the God whose name dwells there destroy every king and people who stretches out his hand to change or to destroy the house of God which is in Jerusalem. I Darius have made a decree; let it be done diligently.

Then Tattenai the governor of the region beyond the river,

Shethar-bozenai, and his fellow servants, according to what King Darius sent, thus they did carefully. And the elders of the Jews were building, and the Levites, in the prophecy of Haggai the prophet and Zechariah the son of Addo, and they rebuilt and completed it from the judgment of the God of Israel, and from the judgment of Cyrus, and Darius, and Artaxerxes, kings of the Persians.

And they completed this house by the third day of the month Adar, which is the sixth year of the kingdom of King Darius.

And the sons of Israel, the priests and the Levites, and the remaining sons of the exile, celebrated the dedication of the house of God in joy. And they brought for the dedication of the house of God one hundred calves, two hundred rams, four hundred lambs, and twelve goats for sin for all Israel, according to the number of the tribes of Israel. And they stood the priests in their divisions, and the Levites in their divisions, for the service of God in Jerusalem, according to the writing of the book of Moses.

And the sons of the exile kept the passover on the fourteenth of the first month. Because the priests and Levites were cleansed, all of them clean as one, they slaughtered the passover for all the sons of the exile and for their brothers the priests and for themselves. And the sons of Israel ate the passover, those from the exile, and all who separated themselves from the uncleanness of the nations of the earth to join them, to seek out

the Lord God of Israel. And they celebrated the feast of unleavened bread seven days in joy, because the Lord gladdened them and turned the heart of the king of Assyria toward them to strengthen their hands in the works of the house of the God of Israel.

7

And after these things in the kingdom of Artaxerxes king of the Persians, Ezra son of Seraiah, son of Azariah, son of Hilkiah, went up, son of Shallum, son of Zadok, son of Ahitub, son of Samaria, son of Esria, son of Mareoth, the son of Zariaiah, the son of Uziah, the son of Bokki, son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the first priest, Ezra himself went up from Babylon, and he was a swift scribe in the law of Moses, which the Lord God of Israel gave, and the king gave to him because the hand of the Lord his God was upon him in all that he sought. And they went up from the sons of Israel, and from the priests, and from the Levites, and the singers, and the gatekeepers, and the Nethinim, to Jerusalem in the seventh year of King Artaxerxes. And they came into Jerusalem in the fifth month, this being the seventh year of the king, Because on the first of the first month he founded the ascent from Babylon, and on the first of the fifth month they came into Jerusalem, because the hand of his God was good upon him. because Ezra set his heart to seek the law, and to do and to teach commandments and judgments in Israel.

And this is the clarification of the decree which Artaxerxes gave to Ezra the priest, the scribe of the book of the words of the commandments of the Lord and his commands upon Israel.

Artaxerxes, king of kings, to Ezra, scribe of the law of the Lord God of heaven: let the word and the answer be accomplished. A judgment was issued by me, that all having authority in my kingdom from the people of Israel and the priests and Levites may go to Jerusalem with you. You were sent from the presence of the king and of the seven advisors to examine Judea and Jerusalem according to the law of their God which is in your hand And into the house of the Lord, silver and gold, which the king and the counselors willingly offered to the God of Israel who dwells in Jerusalem. And all the silver and gold, whatever you find in all the land of Babylon with the freewill offering of the people, and of the priests who offer willingly for the house of God which is in Jerusalem. And record readily in this book all that is brought for this: calves, rams, lambs, and their sacrifices, and their libations, and you shall offer them upon the altar of the house of your God in Jerusalem. And if it should be deemed good to you and your brothers to do something with the remainder of the silver and of the gold, do as is pleasing to your God. And deliver the vessels given to you for the ministry of the house of God before God in Jerusalem. And the remainder of the needs of your God's house, which may appear necessary for you to give, you will give from the houses of the king's treasury and from me.

I, Artaxerxes the king, have placed an order to all the treasuries in the region beyond the river, that everything which Ezra the priest and scribe of the God of heaven should ask of you, let it be done readily, Up to one hundred talents of silver, and up to one hundred cors of wheat, and up to one hundred baths of wine, and up to one hundred baths of oil, and salt without limit. Everything that is in the judgment of the God of heaven, let it be done; pay attention lest anyone should attempt anything against the house of the God of heaven, lest wrath ever come upon the kingdom of the king and his sons. And it has been made known to you concerning all the priests, and the Levites, singers, gatekeepers, Nethinim, and ministers of the house of God: let there be no tribute imposed on them, nor shall you have authority to enslave them. And you Ezra, as the wisdom of God is in your hand, appoint scribes and judges so that they may judge all the people who are beyond the river, all those who know the law of your God, and you shall make it known to the one who does not know.

And whoever does not readily obey the law of God and the law of the king, judgment will be executed upon him, whether to death, or to discipline, or to confiscation of property, or to imprisonment.

Blessed is the Lord, the God of our fathers, who put it in the heart of the king to glorify the house of the Lord in Jerusalem, And he inclined mercy upon me in the eyes of the king and of his counselors, and of all the exalted rulers of the king, and I

was strengthened as the good hand of God was upon me, and I gathered rulers from Israel to go up with me.

8

And these are the rulers of their families, the guides going up with me in the kingdom of Artaxerxes the king of Babylon. From the sons of Phinehas, Gershon; from the sons of Ithamar, Daniel; from the sons of David, Attous. From the sons of Sechaniah, and from the sons of Phoros, Zechariah, and with his assembly one hundred and fifty. From the sons of Phath Moab, Eliana son of Seraiah, and with him two hundred males. And from the sons of Zathoes, Sechenias the son of Aziel, and with him three hundred males. And from the sons of Adin, Obeth son of Jonathan, and with him fifty males. And from the sons of Elam, Isaiah the son of Athaliah, and with him seventy males. And from the sons of Shephatiah, Zabadias son of Michael, and with him eighty males. And from the sons of Joab, Abadias the son of Jeiel, and with him two hundred and eighteen males. And from the sons of Baani, Selimouth son of Iosephia, and with him one hundred sixty males. And from the sons of Bebai, Zechariah son of Bebai, and with him twenty-eight males. And from the sons of Asgad, Johanan the son of Hakkatan, and with him one hundred ten males. And from the sons of Adonikam the last, and these are their names: Eliphalet, Jeiel, and Shemaiah, and with them sixty males. And from the sons of Bagouai, Outhai and Zaboud, and with him seventy males.

And I gathered them to the river that flows to Evi, and we encamped there three days, and I perceived among the people and among the priests that I found none there from the sons of Levi. And I sent to Eleazar, to Ariel, to Shemaiah, and to Alonam, and to Jarib, and to Elnatham, and to Nathan, and to Zechariah, and to Meshullam, and to Joiarib, and to Elnathan, men of understanding. And I brought them out to the rulers in the silver of the place, and I placed words in their mouth to speak to their brothers of the Athineim in the silver of the place, to bring to us singers into the house of our God. And they came to us as the good hand of our God was upon us, a man of understanding from the sons of Mooli, the son of Levi, the son of Israel, and his sons and his brothers came, eighteen in all. And Asaiah and Isaiah from the sons of Merari, his brothers and his sons, twenty. And from the Nethinim, which David and the rulers gave into the service of the Levites, two hundred twenty Nethinim, all were gathered by name.

And I called a fast there upon the river Aooue, to be humbled before our God, to seek from him a straight way for us and our children and all our possessions, Because I was ashamed to ask from the king for power and horsemen to save us from the enemy on the way, because we had said to the king, saying, The hand of our God is upon all those seeking him for good, and his power, and his wrath, upon all those forsaking him. And we fasted, and we sought from our God concerning this, and he listened to us.

And I appointed twelve from the rulers of the priests, to Seraiah, to Hashabiah, and with them ten from their brothers. And I set before them the silver and the gold and the vessels of the firstfruits of the house of our God, which the king and his counselors and his rulers, and all Israel who were present, had raised. And I placed in their hands six hundred and fifty talents of silver, one hundred silver vessels, and one hundred talents of gold, and twenty golden khaphoure worth a thousand for the journey, and various desirable vessels of fine gleaming bronze, in gold. And I said to them, You are holy to the Lord, and the vessels are holy, and the silver and the gold are a voluntary offering to the Lord God of our fathers. Watch and keep guard until you stand before the rulers of the priests and of the Levites and of the rulers of the families in Jerusalem, in the chambers of the house of the Lord. And the priests and the Levites received the weight of the silver and the gold and the vessels, to bear them into Jerusalem into the house of our God.

And we set out from the river Ahava on the twelfth of the first month to come into Jerusalem, and the hand of our God was upon us, and he rescued us from the hand of the enemy and the foe on the way. And we came into Jerusalem, and we stayed there three days. And it happened on the fourth day that we deposited the silver and the gold and the vessels in the house of our God into the hand of Merimoth son of Uriah the priest, and with him Eleazar son of Phinehas, and with them Jozabad son of Joshua and Noadiah son of Banaiah the Levites. In number and in weight all things, and every weight was written.

At that time those who had come out of captivity, sons of the sojourning, offered burnt offerings to the God of Israel: twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve goats for sin, all the burnt offerings to the Lord. And they gave the king's coin to the king's governors and governors beyond the river, and they glorified the people and the house of God.

9

And as these things were completed, the rulers drew near to me saying, the people of Israel and the priests and the Levites have not separated from the peoples of the lands in their abominations, the Canaanite, the Ethi, the Perizzite, the Jebusite, the Ammonite, the Moabite, and the Moserite, and the Amorite, Because they took from their daughters for themselves and for their sons, and the holy seed was brought in among the peoples of the lands, and the hand of the rulers was in this unfaithfulness from the beginning. And when I heard this word, I tore my garments and sprang up and pulled out the hairs of my head and of my beard, and I sat in silence. And all who were pursuing the word of the God of Israel were gathered to me concerning the faithlessness of the exiles, and I sat quietly until the evening sacrifice.

And at the evening sacrifice I arose from my humiliation, and having torn my garments, I sprang up and bowed upon my

knees and spread out my hands toward the Lord God, And I said, Lord, I was ashamed and confounded to lift up my face to you, my God, because our lawless deeds were multiplied above our head, and our transgressions were magnified even to heaven. From the days of our fathers we have been in great transgression until this day, and because of our lawless deeds we were given over, we and our kings and our sons, into the hand of the kings of the nations, to the sword, and to captivity, and to plunder, and to the shame of our face, as it is this day. And now our God has shown us favor by leaving us a remnant for salvation and by giving us support in the place of his sanctuary, to give light to our eyes and to grant us a small revival in our slavery. Because we are slaves, yet in our slavery the Lord our God has not abandoned us, and he has inclined mercy upon us before the kings of the Persians, to give us revival to exalt the house of our God, and to raise up its desolate places, and to give us a fence in Judah and Jerusalem. What shall we say, our God, after this? That we have forsaken your commandments, which you gave to us by the hand of your servants the prophets, saying, The land into which you are entering to inherit it is a land being moved by the removal of the peoples of the nations, in their abominations with which they filled it from end to end in their impurities.

And now do not give your daughters to their sons, and do not take their daughters for your sons, and do not seek their peace and their prosperity forever, so that you may be strong, and eat the good things of the land, and pass on an inheritance to your

sons forever. And after everything that came upon us in our wicked deeds and in our great transgression, there is none like our God, because you relieved our lawlessnesses and gave us salvation, Because we have returned to scatter your commandments and to intermarry with the peoples of the lands, do not be angry with us to the point of complete destruction, so that there be no remnant or survivor. Lord, the God of Israel, you are righteous, because we have been left as survivors, as is evident this day. Behold, we stand before you in our transgressions, because it is not possible to stand before you because of this.

10

And as Ezra prayed and as he confessed, weeping and praying before the house of God, a very great assembly from Israel was gathered to him—men and women and young men—because the people wept and lifted up their weeping. And Sechenias son of Jeiel, from the sons of Elam, answered and said to Ezra, We have broken faith with our God and have taken foreign wives from the peoples of the earth, and now there is hope for Israel in spite of this. And now let us make a covenant to our God to cast out all the women, and those born of them, as you would counsel. Arise, and make them fear in the commandments of our God, and as the law, let it be done. Arise, because the word is upon you, and we are with you; be strong and do it.

And Ezra arose, and made the rulers, the priests, and Levites, and all Israel swear to do according to this word, and they swore. And Ezra arose from the face of the house of God, and went into the treasury of Johanan son of Eliashib, and went there; he ate no bread, and he drank no water, because he mourned over the unfaithfulness of the exile. And they brought word in Judah and in Jerusalem to all the sons of the captivity to be gathered together in Jerusalem. Everyone who does not come within three days, as the counsel of the rulers and the elders decreed, all his property will be devoted to destruction, and he himself will be separated from the assembly of the exiles.

And all the men of Judah and Benjamin were gathered into Jerusalem within three days, this being the ninth month, on the twentieth of the month all the people sat in the square of the house of God because of the tumult concerning the word, and because of the winter. And Ezra the priest arose and said to them, You have transgressed and have married foreign women to add to the transgression of Israel. And now give praise to the Lord God of our fathers, and do the pleasing thing before him, and be separated from the peoples of the earth and from the foreign women.

And all the assembly answered and said, Great is this word of yours for us to do. But the people are many, and the time is stormy, and there is no strength to stand outside, and the work is not for one day nor for two, because we have greatly wronged in this matter. Let our rulers stand, and let all those in our cities

who have taken foreign wives come at appointed times, and with them the elders of each city and the judges, to turn away the wrath of our God from us concerning this matter. Only Jonathan son of Asel and Jazias son of Tekoa were with me concerning this, and Meshullam and Sabbathai the Levite were helping them.

And the sons of the captivity did thus. Ezra the priest and the men who were rulers of families according to the house were set apart, and all by names, because they returned on the first day of the tenth month to seek out the word. And they completed the matter concerning all the men who had married foreign women by the first day of the first month.

And it was found from among the sons of the priests who had taken foreign wives, from the sons of Joshua the son of Jozadak and his brothers: Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave their hand to bring out their own wives, and a ram from the sheep as a trespass offering concerning their guilt. And from the sons of Emmer, Hanani and Zabdiah. And from the sons of Hiram: Masael, and Elia, and Shemaiah, and Jehiel, and Uziah. And from the sons of Phassur: Elionai, Maaseiah, Ishmael, Nathanael, Jozabad, and Elasa. And from the Levites: Jozabad, and Shimei, and Kelaiah (that is, Kelita), and Pethahiah, and Judah, and Eliezer. And from the singers, Elisab, and from the gatekeepers, Solmen, and Telmen, and Odouth. And from Israel, from the sons of Phoros: Ramia, and Aziah, and Melchiah, and Meamin, and Eleazar, and Asabiah, and Banaiah. And from

the sons of Elam: Mattaniah, Zechariah, Jaiel, Abadiah, Jarimoth, and Elijah. And from the sons of Zathua: Elionai, Elisub, Mathanai, and Armoth, and Zabad, and Oziza. And from the sons of Babei: Johanan, Hananiah, Zabbai, and Thali. And from the sons of Bani: Meshullam, Malluch, Adaias, Jashub, Salouia, and Rhemoth. And from the sons of Pahath Moab: Edne, and Chalel, and Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh. And from the sons of Hiram: Eliezer, Jeshaiah, Melchiah, Shemaiah, Simeon, Benjamin, Baluch, Samaria. And from the sons of Assem: Methania, Mattatha, Zadab, Eliphelet, Jerami, Manasseh, Shimei. And from the sons of Bani: Moodia, Amram, Ouel, Benaiah, Badaia, Hilkiyah, Ououania, Marimoth, Eliasiph, Mattaniah, Matthanai, and they did. the sons of Bani, and the sons of Shimei, and Shelemiah, and Nathan, and Adaiah, Machadnabou, Sesei, Sariou, Ezriel, Shelemiah, and Samaria, and Shallum, Amariah, Joseph. From the sons of Nebo: Jael, Matthanias, Zabad, Zebennas, Jadai, Joel, and Benaiah.

All these took foreign wives and begot sons by them.

11

The Words of Nehemiah son of Hilkiyah. And it happened in the month Chislev of the twentieth year, and I was in Susa the citadel, And Hanani, one of my brothers, came, he and men of Judah, and I asked them concerning the survivors who were left from the captivity, and concerning Jerusalem. And they said to

me, The remaining ones who were left behind from the captivity there in the land are in great wickedness and in reproach, and the walls of Jerusalem are destroyed, and its gates were burned in fire. And it happened when I heard these words, I sat and wept and mourned for days, and I was fasting and praying before the God of heaven. And I said, No indeed, Lord, the God of heaven, the strong, the great and fearful, who keeps the covenant and your mercy to those who love him and to those who keep his commandments, Let your ear indeed be attentive and your eyes be opened to hear the prayer of your servant which I pray before you today, day and night, concerning the sons of Israel your servants, and I confess the sins of the sons of Israel which we have sinned against you, both I and my father's house have sinned. We have utterly dissolved toward you, and we have not kept the commandments and the ordinances and the judgments which you commanded to Moses your servant. Remember indeed the word which you commanded to Moses your servant, saying, If you break covenant, I will scatter you among the peoples. And if you return to me, and keep my commandments, and do them, if your dispersion is from the end of heaven, from there I will gather them, and I will bring them into the place which I chose to make my name dwell there. And they are your servants and your people, whom you redeemed in your great power, and in your mighty hand. No indeed Lord, but let your ear be attentive to the prayer of your slave and to the prayer of your servants who are willing to fear your name, and grant success indeed to your servant today, and give him mercies before this man, and I was cupbearer to the king.

12

And it happened in the month Nisan in the twentieth year of King Artaxerxes, and the wine was before me, and I took the wine, and I gave it to the king, and there was no other before him. And the king said to me, Why is your face sad, since you are not ill? This is nothing but sorrow of heart. And I was very greatly afraid. And I said to the king, Long live the king! Why should not my face become sad, because the city, the house of the tombs of my fathers, was laid waste, and its gates were consumed in fire? And the king said to me, Concerning what do you seek this? and I prayed to the God of heaven, And I said to the king, If it is good to the king, and if your servant finds favor before you, send him to Judah, to the city of the tombs of my fathers, and I will rebuild it. And the king said to me, and the concubine sitting near him, How long will your journey be, and when will you return? And it was pleasing before the king, and he sent me, and I gave him a time limit. And I said to the king, If it pleases the king, let him give me letters to the governors beyond the river, so that they may grant me safe passage until I come to Judah, And a letter to Asaph, guardian of the paradise which belongs to the king, so that he might give me wood to roof the gates, and for the wall of the city, and for the house which I will enter into, and the king gave to me as the good hand of God. And I came to the governors beyond the river, and I gave them the letters of the king, and the king sent with me leaders of the army and horsemen. And Sanballat the Horonite and Tobiah the

Ammonite slave heard, and it was evil to them that the man had come to seek good for the sons of Israel. And they came into Jerusalem, and I was there three days. And I arose at night, I and a few men with me, and I did not tell any man what God put into my heart to do with Israel, and there was no animal with me except the animal which I was riding upon. And they went out through the gate of the golela and toward the mouth of the spring of figs and into the dung gate, and I was examining the wall of Jerusalem which they were tearing down, and its gates had been consumed by fire. And they passed by the gate of Ijon and into the king's pool, and there was no place for the animal to pass under me. And I was going up in the wall of the torrent by night, and I was breaking through the wall, and I was in the gate of the valley, and I turned back. And those guarding did not know where I went or what I was doing, and I had not reported anything until then to the Jews, to the priests, to the nobles, to the generals, or to the rest of those doing the works. And I said to them, You see this wickedness in which we are, how Jerusalem is desolate, and its gates were given to fire. Come, and let us build the wall of Jerusalem, and we will no longer be a reproach. And I reported to them the hand of God which is good upon me, and the words of the king which he said to me, and I said, Let us rise up and let us build, and their hands were strengthened for the good work. And Sanballat the Horonite, and Tobiah the Ammonite slave, and Geshem the Arabian heard, and they mocked us, and they came upon us, and said, What is this thing that you do? Or are you rebelling against the king? And I turned to them with a word and said to them, the God of heaven

himself will prosper us, and we his pure servants will build, and you have no portion or righteousness or memorial in Jerusalem.

13

And Eliashib the great priest arose, and his brothers the priests, and they built the sheep gate. They consecrated it and set up its doors, and they consecrated as far as the tower of the hundred, as far as the tower of Hananel. And by the hands of the men of the sons of Jericho, and by the hands of the sons of Zaccur, son of Imri. And the sons of Hassenaah built the fish gate; they roofed it and set up its doors, its locks, and its bars. And next to them Ramoth son of Uriah, son of Hakkoz, made repairs, and next to them Meshullam son of Barachiah, son of Mazebel, made repairs, and next to them Zadok son of Baanah made repairs. And the Tekoites held back, and their nobles did not bring their necks into slavery. And Joiada son of Passover and Meshullam son of Basodia seized the iasanai gate; they roofed it and set up its doors and its locks and its bars. And beside him Uzziel son of Arach of the goldsmiths took a position, and next to him Ananias son of the perfumer made repairs, and they restored Jerusalem as far as the Broad Wall. And next to them, Rephaiah son of Shur, ruler of half the district of Jerusalem, made repairs. And next to them Jedaiah son of Harumaph made repairs opposite his house, and next to him Hattush son of Hashabniah made repairs. And Melchias son of Hiram and Hasshub son of Phaath Moab seized the second section, as far as the tower of the

thanourim. And next to him Shallum son of Hallohesh, ruler of half the district of Jerusalem, made repairs, he and his daughters. Hanun and the inhabitants of Zanoah seized the gate of the ravine. They built it and set up its doors, its locks, and its bars, and a thousand cubits in the wall until the dung gate. And Melchiah son of Rechab, ruler of the district of Beth haccherem, repaired the dung gate, he and his sons, and they covered it and set up its doors, its locks, and its bars. Solomon son of Choleze, ruler of part of Mizpah, secured the gate of the spring; he himself constructed it and covered it, and set up its doors and its bars, and the wall of the pool of fleeces at the king's shearing, and as far as the stairs descending from the city of David. After him, Nehemiah son of Azbuk, ruler of half the district of Beth zur, made repairs as far as the garden of David's tomb, and as far as the pool that had been made, and as far as Beth haccherem. After him the Levites made repairs, Rehum son of Bani; next to him Hashabiah made repairs, ruler of half the district of Keilah for his district. And with him their brothers seized Bani son of Henadad, ruler of half the district of Keilah. And Azzur son of Joshua, ruler of Mizpah, took hold next to him, a second section from the tower of the ascent to the projecting corner. After him Baruch son of Zabbai repaired a second section from the corner to the door of Elisheb the high priest. After him, Meramoth son of Uriah, son of Hakkoz, repaired a second measure from the door of Beth-elisheb until the end of Beth-elisheb. And the priests seized the men of Poured out with him. And with him Benjamin and Asoub seized the section opposite their house, and with him Azariah son of Maaseiah, son

of Ananiah, seized the section adjoining his house. With him, Bani son of Hadad seized the second measure from Bethazaria as far as the corner, and as far as the bend, Palach son of Uzai opposite the corner, and the tower projecting from the king's house, the upper one of the court of the guard, and after him Phadaia son of Phoros. And the Nethinim were dwelling in the Ophel, as far as the water gate toward the east, and the projecting tower. And with him the Tekoites seized a second measure opposite the great projecting tower and as far as the wall of the Ophel. Above the gate of the horses, the priests took control, each man opposite his own house. And next to him Zadok son of Immer made repairs opposite his own house, and next to him Shemaiah son of Shecaniah, guardian of the east gate, made repairs. After him Hananiah son of Shelemiah and Anom son of Seleph repaired another section. After him Meshullam son of Berechiah repaired opposite his treasury. After him, Melchiah son of Sarephi made repairs as far as Bethan of the Nethinim, and the hucksters opposite the gate of Maphkad and as far as the ascent of the bend. And the smiths and the peddlers seized the area between the sheep gate. And it happened when Sanballat heard that we were building the wall that it appeared evil to him, and he was very angry, and he mocked the Jews. And he said before his brothers, This is the power of Samaria, that these Jews are building their own city? Do they sacrifice? Will they be able? And will they today restore the stones after the heap becomes burned earth? And Tobias the Ammonite came near him, and said to them, Do they not sacrifice or will they eat upon their place? Will not a fox go up

and tear down their wall of stones? Hear, our God, that we have become a mockery, and turn back their reproach upon their own head, and give them over to mockery in a land of captivity. And do not cover over lawlessness.

14

And it happened that when Sanballat and Tobiah and the Arabs and the Ammonites heard that the repair of the walls of Jerusalem had gone up, that the breaches had begun to be closed up, it appeared exceedingly evil to them. And all were gathered together to come to battle in Jerusalem and to make it disappear. And we prayed to our God, and we set guards upon them day and night because of them. And Judah said, The strength of the enemies was shattered, and the dust is great, and we will not be able to build the wall. And those oppressing us said, They will not know and they will not see until we come into their midst, and let us murder them and stop the work. And it happened that when the Jews who were dwelling near them came, they said to us, They are advancing against us from every direction. And I stationed them in the lowest parts of the place behind the wall in the sheltered places, and I stationed the people according to clans with their swords, their spears, and their bows. And I saw and arose, and I said to the honored men and to the generals and to the remnant of the people, Do not be afraid of them. Remember our God, the great and fearsome, and take your stand for your brothers, your sons, your daughters, your wives,

and your houses. And it happened when our enemies heard that it was known to us and God scattered their counsel, and we all returned to the wall, each man to his work. And it happened from that day that half of the scattered ones were doing the work, and half of them were holding spears and shields and bows and breastplates, and the rulers were behind all the house of Judah who were building in the wall. And those carrying with the ropes were in arms; with one hand each man did his work, and with one he held the weapon. And the builders, each man having girded his sword upon his waist, were building, and the one blowing the trumpet was near him. And I said to the honorable ones and to the rulers and to the remnant of the people, The work is wide and extensive, and we are scattered upon the wall, far apart, each man from his brother. In the place where you hear the voice of the trumpet, there you will be gathered to us, and our God will fight for us. And we were doing the work, and half of them were holding the spears from the break of dawn until the stars came out. And at that time I said to the people, Let each man with his young man lodge in the midst of Jerusalem, and let the night be a guard to you, and the day for work. And I was there, and the men of the guard were behind me, and there was not a man among us taking off his garments.

15

And the cry of the people and their women was great toward their brothers the Jews. And there were some saying, With our

sons and with our daughters we are many, and we will take grain and we will eat and we will live. And there are some saying, We pledge our fields and our vineyards and our houses, and we will take grain and we will eat. And there are some saying, We have borrowed silver for the king's taxes against our fields and our vineyards and our houses. And now as our brothers flesh is our flesh, as their sons are our sons, yet behold we oppress our sons and our daughters into slaves, and some of our daughters are being oppressed, and there is no power in our hands, and our fields and our vineyards belong to the nobles. And I was exceedingly grieved as I heard their cry and these words. And my heart deliberated within me, and I contended with the honorable men and the rulers, and I said to them, Will a man demand back his brother, as you demand? And I called a great assembly against them. And I said to them, We have acquired our Jewish brothers who were being sold to the nations by our own free will, and yet you sell your own brothers, and they will be handed over to us? And they were silent and could find no answer. And I said, What you are doing is not good; you will not depart from the reproach of the nations of our enemies unless you act in fear of our God. My brothers, my acquaintances, and I have lent them silver and grain; let us abandon this demand. Return to them today their fields and their vineyards and their olive groves and their houses, and bring out for yourselves from the silver the grain and the wine and the oil. And they said, We will give back, and from them we will not seek anything; thus we will do as you say. And I called the priests and made them swear to do according to this word.

And I shook off my garment, and I said, Thus may God shake off every man who will not keep this word, from his house and from his labor, and he will be thus shaken off and empty, and all the assembly said, Amen, and they praised the Lord, and the people did this thing. From the day which he commanded me to be ruler over them in the land of Judah, from the twentieth year until the thirty-second year of Artaxerxes, twelve years, I and my brothers did not eat their provisions. The first governors who were before me burdened them and took from them bread and wine, and lastly forty didrachmas of silver, and their servants exercised authority over the people, but I did not do thus because of the fear of God. And in the work of this wall I did not take hold, I did not acquire a field, and all those gathered were there for the work. And the Jews, a hundred and fifty men, and those coming to us from the nations around us, were at my table. And it was happening that for one day one calf, and six choice sheep and a goat were provided to me, and every ten days wine in abundance, and with these things I did not seek the loaves of the tax, because the slavery was heavy upon this people. Remember me, O God, for good in all that I did for this people.

16

And it happened that when Sanballat and Tobiah and Geshem the Arabian and the rest of our enemies heard that I had built the wall and that no breach was left in it, although until that

time I had not set up doors in the gates. And Sanballat and Geshem sent to me, saying, Come and let us meet together in the villages in the plain of Ono, but they were planning to do me harm. And I sent messengers to them, saying, I am doing a great work, and I will not be able to come down, lest the work should cease. When I finish it, I will come down to you. And they sent this message to me, and I sent a reply to them accordingly. And Sanballat sent his servant to me, and an opened letter in his hand. And it was written in this, Among the nations it was heard that you and the Jews plan to revolt; because of this you build the wall, and you will be to them a king. And besides these things, you have established prophets for yourself, so that you may sit in Jerusalem as king over Judah, and now these words will be reported to the king, and now come let us take counsel together. And I sent to him, saying, It did not happen as you say these words describe, because you are inventing them from your own heart. Because they are all intimidating us, saying, Their hands will be weakened from this work, and it shall not be done, and now I have strengthened my hands. And I entered into the house of Shimei son of Dalaiah son of Mehetabel, and he, being constrained, said, Let us meet in the house of God in its midst, and let us shut its doors, because they are coming by night to murder you. And I said, Who is the man who will enter into the house and will live? And I recognized that God had not sent him, because the prophecy was a word against me. Tobias and Sanballat hired a crowd against me so that I might be afraid and act accordingly and sin, and I might become an evil name to them, so that they might reproach me. Remember, O God, Tobiah

and Sanballat, as these his works, and Noadiah the prophet, and the rest of the prophets who were intimidating me. And the wall was completed on the twenty-fifth of the month Elul, in fifty-two days. And it happened when all our enemies heard, and all the nations around us were afraid, and great fear fell upon them, and they knew that this work was completed by our God. And in those days, letters from many honored men of Judah went to Tobiah, and Tobiah's letters were coming to them. That many in Judah were sworn to him, because he was son-in-law of Shechaniah son of Heraiah, and his son Jonah took the daughter of Meshullam son of Berechiah as wife. And they were reporting his words to me, and they were bringing forth my words to him, and Tobias sent letters to frighten me.

17

And it happened when the wall was built, and I set up the doors, and the gatekeepers, the singers, and the Levites were numbered, And I commanded my brother Hananiah, and Hananiah the ruler of the citadel in Jerusalem, because he was a true man and fearing God more than many. And I said to them, The gates of Jerusalem will not be opened until the sun rises, and while they are still watching, let the doors be shut and let them be barred, and appoint guards from the inhabitants of Jerusalem, each man at his guard post, and each man opposite his house. And the city was broad and great, and the people were few in it, and there were no houses built. And God put it

into my heart, and I gathered the honorable ones and the rulers and the people for genealogical registration, and I found the book of the genealogy of those who went up first, and I found written in it, And these are the sons of the land, the ones who went up from the captivity of the exile which Nebuchadnezzar king of Babylon had deported, and they returned to Jerusalem and to Judah, each man to his own city with Zerubbabel, and Joshua, and Nehemiah, Azariah, and Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Ezra, Bigvai, Rehum, Baanah, Mispar, men of the people of Israel. Sons of Phoros, two thousand one hundred seventy-two. Sons of Shephatiah, three hundred and seventy-two. The sons of Hera, six hundred and fifty-two. Sons of Phaath Moab: the sons of Joshua and Joab, two thousand six hundred and eighteen. Sons of Elam, one thousand two hundred fifty-four. Sons of Zathouia, eight hundred and forty-five. Sons of Zacchaeus, seven hundred and sixty. Sons of Bani, six hundred forty-eight. The sons of Bebi, six hundred twenty-eight. Sons of Asgad, two thousand three hundred twenty-two. The sons of Adonikam, six hundred and sixty-seven. Sons of Bagoi, two thousand sixty-seven. The sons of Hedin, six hundred and fifty-five. Sons of Ater of Hezekiah, ninety-eight. The sons of Asam, three hundred and twenty-eight. Sons of Besei, three hundred twenty-four. The sons of Arif, one hundred twelve; the sons of Asen, two hundred twenty-three. Sons of Gibeon, ninety-five. Sons of Bethlehem, one hundred twenty-three; sons of Atopha, fifty-six. Sons of Anathoth, one hundred twenty-eight. Men of Bethasmoth, forty-two. The men of Kiriatharim, Kephira, and Beeroth: seven hundred and forty-

three. Men of Ramah and Gibeah, six hundred and twenty. Men of Battles, one hundred twenty-two. Men of Bethel and Ai, one hundred twenty-three. Men of Nabia, one hundred fifty-two. Men of Elamar, one thousand two hundred fifty-two. The sons of Hiram, three hundred and twenty. Sons of Jericho, three hundred and forty-five. Sons of Lod and Hadid and Ono, seven hundred twenty-one. Sons of Senaah, three thousand nine hundred and thirty. The priests, sons of Jehoiada, of the house of Joshua: nine hundred seventy-three. Sons of Emmer, one thousand fifty-two. Sons of Pashhur, one thousand two hundred forty-seven. The sons of Hiram, one thousand seventeen. The Levites, sons of Joshua of Kadmiel, of the sons of Hodaviah, seventy-four. The singing sons of Asaph, one hundred forty-eight. The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shabbai, one hundred thirty-eight. The Nethinim, the sons of Sia, the sons of Asnah, the sons of Tabaoth, sons of Kiras, sons of Asouia, sons of Phadon, the sons of Labana, the sons of Hagaba, the sons of Selmei, Sons of Anan, sons of Gadel, sons of Gaar, the sons of Raiah, the sons of Rasson, the sons of Nekoda, sons of Gezam, sons of Ozi, sons of Peseh, sons of Besi, sons of Meinon, sons of Nephosasi, the sons of Bakbuk, the sons of Achipha, the sons of Harhur, the sons of Basaloth, the sons of Midas, the sons of Adasan, the sons of Barkue, the sons of Sisarath, the sons of Thema, Sons of the Islands, sons of the Headbands. sons of Solomon's slaves, sons of Sotai, sons of Sophereth, sons of Perida, the sons of Jelel, the sons of Dorkon, the sons of Gadael, Sons of Shephatiah, sons of Ettel, sons of Phakarath, sons of Sabaim,

sons of Emim. All the Nethinim and the sons of Solomon's slaves were three hundred and ninety-two. And these went up from Thelmeleth, Thelaresa, Charoub, Heron, Iemir, and they were not able to report their ancestral houses and their seed, if they are from Israel. The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two. And from the priests: sons of Ebia, sons of Akkos, sons of Barzillai, because they took wives from the daughters of Barzillai the Gileadite, and were called by their name. These sought their genealogical writing, and it was not found, and they were excluded from the priesthood. And he said to reject them, so that they might not eat from the holy of holies, until a priest enlightening rises. And the entire assembly numbered approximately forty-two thousand three hundred sixty. Besides their slaves and their maidservants, these were seven thousand three hundred thirty-seven, and the male and female singers were two hundred forty-five. Two thousand seven hundred donkeys. And some of the family leaders gave to Nehemiah for the work: a thousand gold coins for the treasury, fifty bowls, and thirty priestly tunics. And from the leaders of the families they gave into the treasuries of the work twenty thousand gold coins and two thousand three hundred minas of silver. And the remnant of the people gave twenty thousand of gold, and two thousand two hundred minas of silver, and sixty-seven tunics of the priests. And the priests, the Levites, the gatekeepers, the singers, those from the people, the Nethinim, and all Israel sat in their cities.

And the seventh month arrived, and the sons of Israel were in their cities, and all the people were gathered as one man in the open space before the Water Gate, and they said to Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the assembly, from man to woman, and all who could understand, to hear on the first day of the seventh month. And he read it from the hour the sun rose until midday, before the men and the women, and they were understanding, and the ears of all the people were turned to the book of the law. And Ezra the scribe stood upon a wooden platform, and Mattathias, and Shemaiah, and Ananias, and Uriah, and Hilkiah, and Maaseiah stood adjoining him on his right, and on his left Pedaiah, and Mishael, and Melchias, and Hashum, and Hashbaddanah, and Zechariah, and Meshullam. And Ezra opened the book before all the people, because he was above the people, and it happened when he opened it, all the people stood. And Ezra blessed the Lord, the great God, and all the people answered and said, Amen, having lifted their hands, and they bowed and worshiped the Lord with their faces upon the earth. And Joshua, and Benaiah, and Seraiah were instructing the people in the law, and the people remained standing. And they read in the book of the law of God, and Ezra was teaching, and he explained in the knowledge of the Lord, and the people understood in the reading. And Nehemiah and Ezra the priest and scribe said, and

the Levites and those instructing the people said to all the people, The day is holy to the Lord our God; do not mourn nor weep, because all the people were weeping as they heard the words of the law. And he said to them, Go, eat rich foods, and drink sweet drinks, and send portions to those who have nothing, because the day is holy to our Lord, and do not be grieved, because the Lord is our strength. And the Levites were silencing all the people, saying, Be silent, because the day is holy, and do not be grieved. And all the people went away to eat and to drink, and to send portions, and to make great joy, because they understood the words which he made known to them. And on the second day, the rulers of the families were gathered with all the people, the priests and the Levites, to Ezra the scribe, to explain all the words of the law. And they found written in the law, which the Lord commanded to Moses, that the sons of Israel should dwell in tents during the feast in the seventh month. And so that they may signal with trumpets in all their cities and in Jerusalem, and Ezra said, go out into the mountain and bring olive leaves, and leaves of cypress woods, and myrtle leaves, and palm leaves, and leaves of dense trees, to make tents according to what is written. And the people went out, and they brought materials, and they made tents for themselves, each man upon his roof, and in their courts, and in the courts of the house of God, and in the streets of the city, and as far as the gate of Ephraim. And all the assembly, those who had returned from the captivity, made tents and sat in tents, because the sons of Israel had not done so from the days of Joshua son of Nun until that day, and there was great joy. And he read in the book of the law

of God day by day from the first day until the last day, and they made a feast for seven days, and on the eighth day there was a closing assembly according to the judgment.

19

And on the twenty-fourth day of this month, the sons of Israel were gathered in fasting and in sackcloth and with ashes upon their heads. And the sons of Israel were separated from every foreign son, and they stood and confessed their sins, and the lawlessnesses of their fathers. And they stood in their place, and they read in the book of the law of the Lord their God, and were confessing to the Lord and worshipping the Lord their God. And Joshua stood upon the ascent of the Levites, and the sons of Kadmiel, Shecaniah son of Sarabiah, and the sons of Chenani, and they cried out with a great voice toward the Lord their God. And the Levites Joshua and Kadmiel said, Arise, bless the Lord our God from age to age, and they will bless your glorious name, and they will exalt it above all blessing and praise. And Ezra said, you are the Lord alone, you made the heaven and the heaven of heaven, and all their host, the earth and all that is in it, the seas and all that is in them, and you give life to all, and the armies of the heavens worship you, You are Lord the God, you chose Abram and you brought him out from the land of the Chaldeans, and gave to him the name Abraham. And you found his heart faithful before you, and you made a covenant with him to give to him the land of the Canaanites, and Hittites, and

Amorites, and Perizzites, and Jebusites, and Gergashites, and to his seed, and you established your words, because you are righteous. And you saw the humiliation of our fathers in Egypt, and you heard their cry upon the Red Sea. And you gave signs and wonders in Egypt against Pharaoh and against all his servants and against all the people of his land, because you knew that they acted arrogantly against them, and you made for yourself a name as this day. And you split the sea before them, and they passed through in the midst of the sea on dry ground, and those pursuing them you threw into the depth, as a stone in mighty water. And in a pillar of cloud you guided them by day, and in a pillar of fire by night, to give light to them on the way in which they would go. And upon Mount Sinai you descended, and you spoke to them from heaven, and you gave to them upright judgments, and laws of truth, ordinances, and good commandments. And you made known to them your holy sabbath, and you commanded them commandments and ordinances and law by the hand of Moses your servant. And you gave them bread from heaven for their sustenance, and you brought forth water from the rock for their thirst, and you told them to enter to inherit the land upon which you stretched out your hand to give to them. And they and our fathers acted arrogantly, and they hardened their neck, and they did not listen to your commandments. And they refused to listen, and they did not remember your wonders which you did with them, and they hardened their neck, and they made a beginning to return into their slavery in Egypt, and you, the merciful and compassionate God, patient and abounding in mercy, did not abandon them.

Still and they made for themselves a molten calf, and they said, These are the gods that brought us out of Egypt, and they made great provocations. And you in your many mercies did not abandon them in the wilderness; you did not turn away from them the pillar of cloud by day to guide them in the way, nor the pillar of fire by night to give light to them on the way in which they would go. And you gave your good spirit to instruct them, and you did not withhold your manna from their mouth, and you gave water to them in their thirst. And for forty years you nourished them in the wilderness; you lacked nothing to them, their garments did not become worn out, and their feet were not swollen. And you gave them kingdoms, and you divided peoples to them, and they inherited the land of Sihon king of Heshbon, and the land of Og king of Bashan. And you multiplied their sons as the stars of heaven, and you brought them into the land which you said to their fathers, and they inherited it. And you cast out before them the inhabitants of the land of the Canaanites, and you gave them into their hands, along with their kings and the peoples of the earth, to do to them whatever was pleasing to them. And they captured fortified cities, and they inherited houses full of all good things, hewn cisterns, vineyards and olive groves, and every edible tree in multitude, and they ate and were filled and grew fat, and they reveled in your great goodness. And they changed and turned away from you, and they threw your law behind their backs, and they killed your prophets who testified to them to turn them back to you, and they committed great provocations. And you gave them into the hand of those oppressing them, and they oppressed them, and

they cried out to you in the time of their affliction, and you heard from your heaven, and in your great mercies you gave them saviors, and you saved them from the hand of those oppressing them. And when they rested, they returned to doing evil before you, and you abandoned them into the hands of their enemies, who ruled over them. Again they cried out to you, and you heard from heaven and rescued them in your many mercies. And you testified to them to return them to your law, but they did not listen. They sinned against your commandments and your judgments, which if a man does them he will live by them. They turned a disobedient back, and they hardened their neck and did not listen. And you extended upon them many years, and you testified to them by your spirit through your prophets, but they did not listen, and you gave them into the hand of the peoples of the earth. And you in your many mercies did not utterly destroy them, and did not abandon them, because you are strong and merciful and compassionate. And now our God, the strong, the great, the mighty and the fearful, who guards your covenant and your mercy, let not all the toil which has found us, our kings, our rulers, our priests, our prophets, our fathers, and all your people, be diminished before you, from the days of the kings of Assyria until this day. And you are righteous in all that has come upon us, because you have acted in truth, and we have sinned. Our kings, our rulers, our priests, and our fathers did not keep your law and did not pay attention to your commandments and your testimonies which you testified to them. And they, in your kingdom and in your great goodness which you gave to them, and in the broad

and fertile land which you gave before them, did not serve you, and did not turn away from their wicked pursuits. Behold, today we are slaves, and the land which you gave to our fathers to eat its fruit and its good things—behold, we are slaves upon it, and its fruits are many. To the kings whom you gave authority over us because of our sins—they have authority over our bodies and over our cattle as it pleases them, and we are in great distress.

20

And in all these things we make a pledge, and we write it, and our rulers, our Levites, and our priests seal it. And among those sealing were Nehemiah the son of Achaia, Artaxerxes, and Zedekiah son of Araia, and Azariah, and Jeremiah, Phassur, Amaria, Melchiah, Attous, Sebani, Malouch, Iram, Meramoth, Abdia, Daniel, Gannathon, Baruch, Meshullam, Abijah, Mijamin, Maazia, Belgai, Samaia—these were priests. And the Levites: Joshua son of Azania, Benaiah from the sons of Henadad, Kadmiel and his brothers, Sabaniah, Hodaviah, Kalitan, Phelia, Anan, Micha, Rehob, Impiety, Zakchor, Sarabiah, Sebania, Odum, sons of Banoua Rulers of the people: Phoros, Phaath Moab, Elam, Zathouia, Sons of Bani: Asgad, Bebai, Adania, Bagoi, Hedin, Ater, Hezekiah, Azzur, Hodaviah, Asam, Besi, Arif, Anathoth, Nobai, Great-voiced, Meshullam, Azir, Mesozeabel, Zadok, Jaddua, Phaltia, Anan, Anaea, Hoshea, Hananiah, Hasshub, Threshing floor, helmet, unclear. Rehum, Essabana, Maaseiah, and Aiah, Ainan, Enam, Malouch, Hiram, Baanah, And the remnant of the

people, the priests, the Levites, the gatekeepers, the singers, the Nethinim, and all who came near from the peoples of the earth to the law of God, their wives, their sons, their daughters, all who knew and understood, They strengthened their brothers, and cursed them, and entered into a curse and into an oath to walk in the law of God, which was given by the hand of Moses the slave of God, to keep and to do all the commandments of the Lord, and his judgments, and his ordinances. And not to give our daughters to the peoples of the earth, and we will not take their daughters for our sons, And if the peoples of the earth bring goods and any merchandise on the sabbath day to sell, we will not buy from them on the sabbath or on a holy day, and we will let go the seventh year and the demand of every hand. And we will establish commandments upon ourselves to give a third of a didrachma each year for the service of the house of our God for the bread of the Presence, and the sacrifice of the continual offering and for the burnt offering of the continual offering of the sabbaths, of the new moons, for the festivals and for the holy things, and the sin offerings, to make atonement for Israel, and for the works of the house of our God. And we cast lots concerning the lot of wood carrying, the priests and the Levites and the people, to bring into the house of our God, into the house of our families, at times from times, year by year, to burn upon the altar of the Lord our God, as it is written in the law, And to bring the firstfruits of our earth, and the firstfruits of the fruit of every tree year by year into the house of the Lord, And the firstborn of our sons and our cattle, as it is written in the law, and the firstborn of our oxen and our flocks to bring into

the house of our God, to the priests who minister in the house of our God. And we shall bring the firstfruits of our grain, and the fruit of every tree, of wine, and of oil, to the priests into the treasury of the house of God, and the tenth of our earth to the Levites, and the Levites themselves tithing in all the cities of our slavery. And the priest, the son of Aaron, will be with the Levite when the Levite tithes, and the Levites shall bring up the tenth of the tenth into the house of our God, into the treasury chambers, into the house of God. Because the sons of Israel and the sons of Levi will bring into the treasuries the firstfruits of the grain and of the wine and of the oil, and there are the holy vessels and the priests and the ministers and the gatekeepers and the singers, we will not forsake the house of our God.

21

And the rulers of the people sat in Jerusalem, and the rest of the people cast lots to bring one out of ten to sit in Jerusalem the holy city, and nine parts in the cities. And the people blessed all the men who volunteered to dwell in Jerusalem. And these are the rulers of the land who dwelt in Jerusalem and in the cities of Judah; each man dwelt in his possession in their cities: Israel, the priests, and the Levites, and the Nethinim, and the sons of Solomon's slaves. And in Jerusalem there sat some from the sons of Judah and from the sons of Benjamin. From the sons of Judah: Athaiah son of Aziah, son of Zechariah, son of Samaria, son of Shephatiah, son of Mahalalel, and from the sons of Phares, And

Maaseiah the son of Baruch, the son of Hail, the son of Oziah, the son of Adaiah, the son of Joarib, the son of Zechariah, the son of the Shelanite. All the sons of Phares sitting in Jerusalem were four hundred sixty-eight men of strength. And these were the sons of Benjamin: Shiloh the son of Meshullam, the son of Joad, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah. And after his Geba, Seli, nine hundred and twenty-eight. And Joel son of Zichri was overseer over them, and Judah son of Hassenaah was second over the city. From the priests, and Iadia son of Joarib, Jachin. Seraiah son of Elkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, before the house of God. And their brothers doing the work of the house, eight hundred and twenty-two, and Adaiah son of Jeroham, son of Pelaliah, son of Amasai, son of Zechariah, son of Pashhur, son of Melchiah, and his brothers, rulers of families, two hundred forty-two, and Amaziah son of Esdriel, son of Mesharimith, son of Emmer, And his brothers mighty in battle, one hundred twenty-eight, and the overseer Badiel, son of the great ones. And from the Levites: Shemaiah son of Esrikam, Matthanias son of Micha, and Iobab, son of Samoui, Two hundred eighty-four. And the gatekeepers, Akkub, Telamin, and their brothers, one hundred seventy-two. And the overseer of the Levites was the son of Bani, the son of Uzzi, the son of Hashabiah, the son of Micha, from the sons of Asaph, the singers before the work of the house of God, because the king's commandment was to them. And Phathaia son of Baseza was at the king's hand in every matter concerning the people. And as for the farmsteads in their fields, some of the sons of Judah

settled in Kiriath arba and in Joshua, and in Beersheba, and their farmsteads, Lachish and its fields, and they encamped in Beersheba. And the sons of Benjamin were from Gibeah and Michmash. And from the Levites, portions of Judah went to Benjamin.

22

And these are the priests and the Levites who went up with Zerubbabel son of Shealtiel and Joshua: Seraiah, Jeremiah, Ezra, Amaria, Malouch, Shecaniah, These were the rulers of the priests, and their brothers in the days of Joshua. And the Levites: Joshua, Binnui, Kadmiel, Sarabia, Jehoiada, Mattaniah, in charge of the thanksgiving, and their brothers into the divisions. And Joshua begot Jehoiakim, and Jehoiakim begot Eliashib, and Eliashib begot Jehoiada. Jehoiada begot Jonathan, and Jonathan begot Jadu. And in the days of Jehoiakim, his brothers the priests and the rulers of the families: to Seraiah, Amaria; to Jeremiah, Auania. To Ezra: Meshullam, to Amaria: Johanan. to Amaluch, Jonathan, to Shechaniah, Joseph, To Are, Mannas; to Meraioth, El kai. to Adada, Zechariah, to Ganathoth, Mesolam, To Abijah, Zichri; to Mijamin, Maadai; to the Pelethite, to Balgas, Samuel; to Shemaiah, Jonathan. To Joarib, Matthanai to Edios, Ozi. To Shilhi, Kallai; to Amek, Abed. To Elkia, Hashabiah, to Nathanael the son of Isdeius The Levites in the days of Eliashib, Joiada, Joah, Johanan, and Jaddua were recorded as heads of families, and the priests in the reign of Darius the Persian. The sons of

Levi, rulers of the families, were written in the book of the chronicles, even until the days of Johanan son of Elisoue. And the rulers of the Levites—Hashabiah, Sarabiah, and Joshua, and the sons of Kadmiel and their brothers—stood before them to praise in hymns according to the commandment of David the man of God, division corresponding to division. When I gathered the gatekeepers In the days of Jehoiakim son of Joshua, son of Jozadak, and in the days of Nehemiah, and Ezra the priest and scribe. And at the dedication of the wall of Jerusalem they sought the Levites in their places to bring them to Jerusalem, to celebrate the dedication with gladness, with thanksgiving, and with songs, playing cymbals, psalteries, and lyres. And the sons of the singers were gathered both from the surrounding district around Jerusalem and from the farmsteads, and from the fields, because the singers in Jerusalem had built farmsteads for themselves. And the priests and the Levites were cleansed, and they cleansed the people and the gatekeepers and the wall. And they brought up the rulers of Judah upon the wall, and they appointed two great choirs of praise, and they passed along on the right upon the wall toward the dung gate. And Hoshea and half of the rulers of Judah went after them, Azariah, Ezra, and Meshullam, Judah, Benjamin, Shemaiah, and Jeremiah. And from the sons of the priests with trumpets: Zechariah son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph, And his brothers, Shemaiah, and Uzziel, Gelol, Remedy, Aiah, Nathanael, and Judah, Hanani, to praise in the songs of David the man of God, and Ezra the scribe before them at the gate, to praise opposite them, and they went

up the ladders of the city of David by the ascent of the wall above the house of David, and as far as the water gate Ephraim, and upon the Fish Gate, and the tower of Hananel, and as far as the Sheep Gate. And the singers were heard, and they were numbered. And they sacrificed great sacrifices on that day and rejoiced, because God had gladdened them greatly, and their wives and their children rejoiced, and the joy in Jerusalem was heard from afar. And they established men in that day over the treasuries for the treasures, the firstfruits, and the tithes, and for the things collected in them from the rulers of the cities, to distribute portions to the priests and to the Levites, because there was joy in Judah over the priests and over the Levites who were standing in service. And they kept the watches of their God and the watches of purification, and the singers and the gatekeepers, according to the commandments of David and Solomon his son. Because in the days of David, Asaph was first of the singers from the beginning, with hymn and praise to God. And all Israel in the days of Zerubbabel and in the days of Nehemiah were giving portions to the singers and to the gatekeepers, each day's portion on its day, and sanctifying to the Levites, and the Levites sanctifying to the sons of Aaron.

23

In that day the book of Moses was read in the ears of the people, and it was found written in it that the Ammonites and Moabites should not enter the assembly of God forever. because they did

not meet the sons of Israel with bread and water, and they hired Balaam against them to curse them, and our God turned the curse into a blessing. And it happened that when they heard the law, all the mixed multitude in Israel were separated. And before this, Eliashib the priest, dwelling in the treasury of the house of our God, had drawn near to Tobiah. And he made for himself a great treasury, and there they had previously been storing the manna and the frankincense and the vessels, and the tenth of the grain and of the wine and of the oil, the portion commanded for the Levites and the singers and the gatekeepers, and the firstfruits of the priests. And in all this I was not in Jerusalem, because in the thirty-second year of Artaxerxes king of Babylon I came to the king, and after some time I asked permission from the king, And I came to Jerusalem and understood the evil which Eliashib had done for Tobiah, in making him a treasury in the court of the house of God. And it appeared very evil to me, and I threw all the vessels of Tobiah's house outside from the treasury. And I gave the command, and they cleansed the treasury chambers, and I returned there the vessels of the house of God, the grain offering and the frankincense. And I knew that the portions of the Levites were not given, and the Levites and the singers doing the work fled, each man into his field. And I contended with the generals, and I said, Why was the house of God forsaken? And I gathered them and established them in their position. And all Judah brought a tenth of the wheat and of the wine and of the oil into the treasuries Under the hand of Shelemiah the priest, and Zadok the scribe, and Pedaiah from the Levites, and under their hand

Anan son of Zaccur, son of Matthanias, because they were considered faithful, to distribute to their brothers. Remember me, O God, in this, and let not my mercy which I did in the house of the Lord God be erased. In those days I saw in Judah people treading winepresses on the sabbath, and bringing sheaves, and loading upon the donkeys wine and grapes and figs and every burden, and bringing them into Jerusalem on the day of the sabbath, and I testified on the day of their sale. And they settled there bringing fish and selling all kinds of goods on the sabbath to the sons of Judah and in Jerusalem. And I contended with the free sons of Judah, and I said to them, What is this evil thing that you do, profaning the day of the sabbath? Did not your fathers do thus, and our God brought upon them and upon us all these evils and upon this city? And do you add anger upon Israel by profaning the sabbath? And it happened when they established gates in Jerusalem before the sabbath that I said, and they closed the gates, and I said that they not be opened until after the sabbath, and I set some of my young men upon the gates so that burdens not be carried on the day of the sabbath. And all lodged outside Jerusalem and conducted sales there once or twice. And I testified to them, and I said to them, Why do you lodge opposite the wall? If you do it a second time, I will stretch out my hand against you. From that time they did not come on the sabbath. And I said to the Levites, who were being purified and coming to guard the gates, to sanctify the day of the sabbath. For these things remember me, O God, and spare me according to the multitude of your mercy. And in those days I saw the Jews who had married Ashdodite, Ammonite, and Moabite women, And

half of their sons were speaking Ashdodite, and they did not know how to speak Jewish. And I fought with them, and I cursed them, and I struck men among them, and I stripped them, and I made them swear by God: If you give your daughters to their sons, or if you take their daughters for your sons. Did not Solomon king of Israel sin thus? And among many nations there was no king like him, and he was beloved by God, and God made him king over all Israel, and even him the foreign women turned aside. And should we not listen to you and do all this wickedness, breaking faith with our God by taking foreign wives? And from the sons of Joiada, the son of Eliashib the great priest, one was the son-in-law of Sanballat the Horonite, and I drove him away from me. Remember them, O God, concerning the defilement of the priesthood, and the covenant of the priesthood, and the Levites. And I cleansed them from all foreignness, and I established divisions for the priests and for the Levites, each man according to his work. And the gift of the wood bearers at the appointed times, and at the firstfruits festivals. Remember me, our God, for good.

Zechariah

1

In the eighth month of the second year of Darius, the word of the Lord came to Zechariah the prophet, the son of Berechiah, son of Iddo, saying,

The Lord was greatly angered with your fathers, And you will say to them, These things says the Lord Almighty: Turn back to me, says the Lord of powers, and I will turn back to you, says the Lord of powers. And do not become like your fathers, whom the prophets before accused, saying, these things says the Lord almighty: turn back from your evil ways and from your evil pursuits. But they did not listen, and they did not pay attention to listen to me, says the Lord.

Where are your fathers and the prophets? Will they not live forever? But receive my words and my laws, as many as I command in my spirit to my servants the prophets, who

overtook your fathers, and they answered and said, as the Lord almighty has commanded to do to us according to our ways and according to our practices, thus he did to us.

On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius, the word of the Lord came to Zechariah the son of Berechiah, son of Iddo, the prophet, saying,

I have seen the night, and behold, a man riding upon a red horse, and he stood between the shady mountains, and after him were red horses, and gray, and spotted, and white. And I said, What are these, Lord? And the messenger speaking to me said to me, I will show you what these things are. And the man stationed between the mountains answered and said to me, These are whom the Lord sent out to go around the earth. And they answered the messenger of the Lord who was standing between the mountains, and said, We have gone through all the land, and behold, all the land is inhabited and is at rest.

And the messenger of the Lord answered and said, Lord Almighty, how long will you not show mercy to Jerusalem and the cities of Judah, which you have disregarded these seventy years? And the Lord Almighty answered the messenger speaking to me with good words and comforting words. And the messenger speaking to me said, Cry out, saying, These things says the Lord Almighty: I have been zealous for Jerusalem and Zion with great zeal.

And I am angry with great anger at the nations joining in the attack, because while I was angry only a little, they themselves joined in the attack to do evil. Therefore the Lord says these things: I will return to Jerusalem in mercy, and my house will be rebuilt in it, says the Lord Almighty, and the measuring line will still be stretched over Jerusalem. And the messenger speaking to me said, Cry out again, saying, Thus says the Lord Almighty: My cities shall again overflow with good things, and the Lord will again have mercy on Zion and will again choose Jerusalem.

2

And I lifted my eyes, and I saw, and behold, four horns. And I said to the messenger who was speaking to me, What are these things, lord? And he said to me, These are the horns that have scattered Judah, and Israel, and Jerusalem. And the Lord showed to me four craftsmen. And I said, What are these coming to do? And he said, These are the horns that scattered Judah and Israel and broke them, and no one of them lifted up his head, and these went out to sharpen them in their hands—the four horns, the nations lifting up a horn against the land of the Lord to scatter it.

And I lifted my eyes and saw, and behold, a man with a measuring cord in his hand. And I said to him, Where are you going? And he said to me, To measure Jerusalem, to see how great its width is, and how great the length. And behold, the

messenger who was speaking to me stood, and another messenger was going out to meet him. And he said to him, saying, Run and speak to that young man, saying, Jerusalem will be inhabited like villages from the multitude of men and cattle in the midst of it.

And I will be to her, says the Lord, a wall of fire all around, and I will be the glory in her midst.

O, o, flee from the land of the North, says the Lord, because I will gather you from the four winds of heaven, says the Lord, Be saved into Zion, you who dwell in the daughter of Babylon. Because the Lord almighty says these things: After glory he has sent me against the nations that have plundered you, because whoever touches you is like one who touches the pupil of his eye. Because behold, I bring my hand upon them, and they will be spoils to those enslaving them, and you will know that the Lord Almighty has sent me.

Rejoice and be glad, daughter Zion, because behold, I come, and I will dwell in your midst, says the Lord. And many nations will flee for refuge to the Lord in that day, and they will be to him a people, and they will dwell in your midst, and you will know that the Lord almighty has sent me to you. And the Lord will give Judah his portion in the holy land, and will again choose Jerusalem. Let all flesh be reverent before the face of the Lord, because he has arisen from his holy clouds.

3

And the Lord showed me Joshua the great priest standing before the messenger of the Lord, and the devil stood at his right to oppose him. And the Lord said to the devil, May the Lord rebuke you, devil, and may the Lord rebuke you, the one having chosen Jerusalem. Is not this as a brand snatched out of fire?

And Joshua was clothed with filthy garments, and he stood before the messenger. And he answered and said to those standing before his face, saying, Remove the filthy garments from him, and he said to him, Behold, I have taken away your lawlessnesses, and Clothe him in a long robe. Put a pure turban upon his head, and they placed a pure turban upon his head, and they clothed him with garments, and the messenger of the Lord stood by. And the messenger of the Lord testified to Joshua, saying, Thus says the Lord almighty: If you go in my ways, and keep my commandments, then you will judge my house, and if you guard my court, then I will give to you those conducting themselves in the midst of these standing ones.

Listen indeed, Joshua the great priest, you and your neighbors who sit before you, because they are men who observe portents, because behold I am bringing my servant the Branch. Because upon the one stone which I gave before the face of Joshua are seven eyes, behold I dig a pit, says the Lord almighty, and I will handle all the injustice of that earth in one day. In that day, says

the Lord almighty, each of you will summon his neighbor under the vine and under the fig tree.

4

And the messenger who was speaking to me returned and stirred me up, as when a man is awakened from his sleep.

And he said to me, What do you see? And I said, I have seen, and behold, a lampstand all of gold, and a lamp upon it, and seven lamps upon it, and seven spouts to the lamps that are upon it. and two olive trees above it, one on the right of the lampstand and one on the left. And I asked and said to the messenger who was speaking to me, saying, What are these things, lord? The messenger speaking to me answered and said to me, Do you not know what these things are? And I said, No, lord. And he answered and said to me, saying, This is the word of the Lord to Zerubbabel, saying, Not by great power, nor by strength, but by my spirit, says the Lord almighty.

Who are you, O great mountain before Zerubbabel, to succeed? And I will bring out the stone of the inheritance, the equality of grace, its grace.

And the word of the Lord came to me, saying, The hands of Zerubbabel laid the foundation of this house, and his hands will complete it, and you will know because the Lord almighty has

sent me to you. Because who has despised the day of small things? They will rejoice and see the tin stone in the hand of Zerubbabel. These seven are the eyes that look upon all the earth.

And I answered and said to him, What are these two olive trees, the ones on the right of the lampstand and on the left? And I asked a second time and said to him, What are the two olive branches in the hands of the two golden lampstands that pour out and draw up the golden pitchers? And he said to me, Do you not know what these things are? And I said, No, lord. And he said, These are the two sons of abundance who stand before the Lord of all the earth.

5

And I turned and lifted my eyes and saw, and behold, a flying sickle. And he said to me, What do you see? And I said, I see a flying sickle, twenty cubits in length and ten cubits in breadth. And he said to me, This is the curse going forth upon the face of all the earth, because every thief from this until death will be punished, and every perjurer from this will be punished.

And I will bring it out, says the Lord almighty, and it will enter into the house of the thief and into the house of the one who swears by my name falsely, and it will destroy the midst of his house, and it will consume him and his wood and his stones.

And the messenger who was speaking to me went out and said to me, Look up and see this thing that is going out. And I said, What is it? And he said, This is the measure going out. And he said, This is their injustice in all the land. And behold, a talent of lead was being lifted up, and behold, one woman was sitting in the midst of the measure. And he said, This is lawlessness, and threw her into the middle of the measure, and threw the stone of lead into its mouth. And I lifted my eyes and saw, and behold, two women going forth with spirit in their wings, and these had the wings of a stork, and they took up the measure between the earth and the heaven. And I said to the messenger speaking to me, Where are these carrying the measure? And he said to me, to build him a house in the land of Babylon, and to prepare it, and they will place it there upon its preparation.

6

And I turned and lifted my eyes, and I saw, and behold four chariots coming out from the midst of two mountains, and the mountains were mountains of bronze. In the first chariot were red horses, and in the second chariot were black horses. And in the third chariot were white horses, and in the fourth chariot were spotted gray horses. And I answered and said to the messenger speaking to me, What are these things, lord?

And the messenger speaking to me answered and said, These are the four winds of heaven, which go out to present

themselves before the Lord of all the earth. In which were the black horses, they went out to the land of the North, and the white ones went out after them, and the spotted ones went out to the land of the South, And the dappled ones went out, and they sought to go around the land, and he said, Go and go around the land, and they went around the land.

And he cried out and spoke to me, saying, Behold, those going out upon the land of the North have caused my anger to rest in the land of the north.

And the word of the Lord came to me, saying, Take the things from the captivity from the rulers, and from the useful ones of it, and from those having recognized it, and you will enter on that day into the house of Josiah son of Zephaniah who came from Babylon. And you shall take silver and gold, and you shall make crowns, and you shall place them upon the head of Joshua, son of Jozadak, the great priest. And you will say to him, These things says the Lord almighty: Behold, a man whose name is East, and he will rise from beneath his place, and he will build the house of the Lord.

And he himself will receive virtue, and he will be established, and he will rule upon his throne, and a priest will be at his right hand, and peaceful counsel will be between the both of them.

The crown will be for those who endure, and for those useful to it, and for those who have known it, and for the grace of the son

of Zephaniah, and for a psalm in the house of the Lord. And those who are far from them will come, and they will build in the house of the Lord, and you will know that the Lord almighty has sent me to you, and it will be if you diligently listen to the voice of the Lord your God.

7

And it happened in the fourth year of King Darius that the word of the Lord came to Zechariah on the fourth day of the ninth month, which is Chislev. And he sent out Sarasar and Arbesser the king, and his men, into Bethel to make atonement with the Lord. saying to the priests in the house of the Lord Almighty and to the prophets, saying, Has the sanctuary entered here in the fifth month, just as it has done already for sufficient years?

And the word of the Lord of hosts came to me, saying, I said to all the people of the earth and to the priests, saying, When you fasted or mourned in the fifth or in the seventh for seventy years, did you really fast to me? And if you eat or drink, do you not eat and drink for yourselves? Are not these the words which the Lord spoke by the hands of the prophets who came before, when Jerusalem was inhabited and flourishing, and the cities round about it, and the hill country and the plain were inhabited?

And the word of the Lord came to Zechariah, saying, Thus says

the almighty Lord: Judge just judgment, and show mercy and compassion, each toward his brother.

And do not oppress the widow, the orphan, the sojourner, and the poor, and let not each of you bear a grudge against his brother in your hearts.

And they disobeyed and refused to pay attention, and they turned a stubborn back, and they made their ears heavy so as not to listen. And they set their heart disobedient not to listen to my law and the words which the Lord almighty sent out by his spirit through the hands of the former prophets, and great wrath came from the Lord almighty. And it will be, just as he said and they did not listen, so they will cry out, and I will not listen, says the Lord almighty. And I will cast them out into all the nations which they did not know, and the land will be desolated behind them from one passing through and from one turning back, and they set the chosen land into destruction.

8

And the word of the almighty Lord came, saying, Thus says the Lord almighty: I have been zealous for Jerusalem and for Zion with great zeal, and with great anger I have been zealous for her.

These things the Lord says: I will return upon Zion, and I will

dwell in the midst of Jerusalem, and Jerusalem will be called the true city, and the mountain of the Lord almighty, the holy mountain.

Thus says the Lord almighty: elders and old women will still sit in the streets of Jerusalem, each having his rod in his hand, from multitude of days. And the streets of the city will be filled with young men and girls playing in its streets.

Thus says the Lord almighty: if it will be impossible before the remnant of this people in those days, will it not also be impossible before me? says the Lord almighty.

These things says the Lord Almighty: behold, I save my people from the east and from the west, And I will bring them in, and I will dwell in the midst of Jerusalem, and they will be to me a people, and I will be to them a God in truth and in righteousness.

Thus says the Lord almighty: Let your hands be strong, you who hear in these days these words from the mouth of the prophets, from the day the house of the Lord almighty was founded, and the temple from when it was built. Because before those days the reward of men will not result in benefit, and the reward of cattle will not exist, and for the one going out and for the one entering there will be no peace from the affliction, and I will send out all the men, each against his neighbor. And now, I do not deal with the remnant of this people according to the former days, says the Lord Almighty, But I will show peace: the vine will

give its fruit, and the land will give its produce, and the heaven will give its dew, and I will cause the remnant of this my people to inherit all these things. And it will be that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you, and you will be a blessing. Take courage and strengthen your hands.

Because the Lord almighty says these things: In the same manner that I intended to harm you when your fathers provoked me, says the Lord almighty, and I did not repent, Thus I have purposed and I have planned in these days to do well to Jerusalem and the house of Judah; take courage. These are the words that you shall do: speak truth, each to his neighbor, and judge with truth and peaceful judgment in your gates. And do not consider each the vice of his neighbor in your hearts, and do not love a false oath, because I hated all these things, says the Lord almighty.

And the word of the almighty Lord came to me, saying, Thus says the Lord almighty: the fasting of the fourth, and the fasting of the fifth, and the fasting of the seventh, and the fasting of the tenth will be to the house of Judah joy and gladness, and good festivals, and you will rejoice, and love truth and peace.

Thus says the Lord almighty: many peoples will still come, and those dwelling in many cities, And the inhabitants of five cities will gather into one city, saying, Let us go to request the face of the Lord, and to seek out the face of the Lord Almighty; I will go

also. And many peoples and many nations will come to seek out the face of the Lord almighty in Jerusalem, and to make atonement for the face of the Lord.

These things says the Lord almighty: in those days, if ten men from all the tongues of the nations take hold, and they take hold of the fringe of a Jewish man, saying, we will go with you, because we have heard that God is with you.

9

An oracle of the word of the Lord in the land of Shadrach, and Damascus is his sacrifice, because the Lord oversees men and all the tribes of Israel. And in Hamath, in its borders, Tyre and Sidon, because they understood exceedingly. And Tyre built fortifications for herself and heaped up silver as dust and gathered gold as the clay of the roads.

And therefore the Lord will inherit them, and will strike her power into the sea, and she will be consumed in fire. Ashkelon will see and will fear, and Gaza will grieve exceedingly, and Ekron, because it was ashamed upon its transgression, and a king will perish from Gaza, and Ashkelon shall not be inhabited. And foreigners will dwell in Azotus, and I will tear down the insolence of foreigners, And I will remove their blood from their mouth and their abominations from the midst of their teeth, and these will be left to our God, and they will be as a commander in

Judah, and Ekron as the Jebusite. And I will stand by my house as a garrison, so that none may pass through or return, and no oppressor shall come upon them any longer, because now I have seen with my own eyes.

Rejoice exceedingly, daughter of Zion; proclaim, daughter of Jerusalem: behold, the king comes to you, righteous and saving, himself gentle, and riding upon a beast of burden and a young colt. And he will destroy chariots from Ephraim and horses from Jerusalem, and the warlike bow will be destroyed, and there will be multitude and peace among the nations, and he will rule over the waters to the sea and over the outlets of the rivers of the earth.

And you, by the blood of your covenant, have sent your prisoners out of the waterless pit. You will sit as prisoners in the fortresses of the congregation, and instead of one day of your sojourn I will repay you double, Because I stretched you, Judah, as a bow for myself, I filled Ephraim, and I will stir up your children, Zion, against the children of the Greeks, and I will handle you as a warrior's sword, And the Lord will be upon them, and will go out as a lightning bolt, and the Lord almighty will sound the trumpet, and will go in the surge of his threat. The Lord almighty will shield them, and they will devour them, and they will overwhelm them with sling stones, and they will drink them up as wine, and they will fill the bowls as the altar. And the Lord their God will save them in that day as the sheep of his people, because holy stones are rolled upon his earth. For

if there is anything good of his, and if there is anything beautiful of his, grain is for the young men, and fragrant wine for the virgins.

10

Ask from the Lord for rain according to the season, both early and late. The Lord made impressions, and he will give them winter rain, to each one vegetation in the field. Because those who declared spoke troubles, and the seers spoke false visions, and they spoke false dreams, they urged vain things, therefore they were dried up like sheep, and they were afflicted, because there was no healing.

My wrath was provoked upon the shepherds, and upon the lambs I will visit, and the Lord God almighty will visit his flock, the house of Judah, and order them as his splendid horse in war. From him he looked upon, from him he appointed, from him came the bow in anger; from him will go out everyone who rides out together. And they will be as warriors trampling mud in the streets in war, and they will draw up for battle, because the Lord is with them, and the riders of horses will be put to shame.

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will settle them, because I loved them, and they will be as though I had not turned away from them,

because I am the Lord their God, and I will answer them. And they will be as warriors of Ephraim, and their heart will rejoice as in wine, and their children will see, and they will rejoice, and their heart will rejoice in the Lord. I will signal to them and receive them, because I will redeem them, and they will multiply as they were many before.

And I will sow them among peoples, and those far away will remember me, they will raise their children, and they will return. And I will return them from the land of Egypt, and from the Assyrians I will receive them, and into Gilead and into Lebanon I will bring them, and not one of them shall be left behind. And they will pass through the narrow sea, they will strike the waves in the sea, and all the depths of the rivers will be dried up, and all the arrogance of the Assyrians will be taken away, and the scepter of Egypt will be removed. And I will strengthen them in the Lord their God, and in his name they will boast, says the Lord.

11

Open your doors, Lebanon, and let fire consume your cedars. Let the pine wail, because the cedar has fallen, for the nobles have suffered greatly; wail, oaks of Bashan, because the natural forest was pulled down.

The voice of lamenting shepherds, because their greatness has

been ruined, the voice of roaring lions, because the pride of the Jordan has been ruined.

Thus says the Lord Almighty, Shepherd the sheep of the slaughter, Those who acquired them kept slaughtering them and did not regret it, and those selling them were saying, Blessed be the Lord, for we have become rich, and their shepherds were not suffering anything on account of them. Therefore I will no longer spare the inhabitants of the land, says the Lord, and behold I deliver the people, each into the hand of his neighbor, and into the hand of his king, and they will strike down the land, and I will not deliver them out of their hand.

And I will shepherd the sheep of the slaughter into the Canaanite land, and I will take for myself two rods: the one I called Beauty, and the other I called Measuring Line, and I will shepherd the sheep. And I will remove the three shepherds in one month, and my soul will be burdened upon them, for their souls were weary of me. And I said, I will not shepherd you. Let the dying die, and let the failing perish, and let the remnants devour each the flesh of his neighbor.

And I will take my good rod, and I will cast it away, to scatter my covenant, which I made with all the peoples. And it will be scattered in that day, and the Canaanites will know the sheep being guarded for me, because it is the word of the Lord. And I will say to them, If it is good in your sight, give me my wage, or refuse, and they set my wage at thirty pieces of silver. And the

Lord said to me, Cast them into the furnace, and I will consider if it is approved, in the manner I was tested for them. And I took the thirty pieces of silver, and I cast them into the house of the Lord, into the furnace.

And I threw away the second rod, the Measuring line, to scatter the possession between Judah and Israel.

And the Lord said to me, Again take for yourself the pastoral vessels of an inexperienced shepherd, Because behold, I will raise up a shepherd upon the land who will not care for the perishing, and will not seek the scattered, and will not heal the broken, and will not guide the whole, and he will devour the meat of the chosen, and he will twist their ankles.

O shepherds of vanity who have abandoned the sheep, a sword upon his arms and upon his right eye—his arm, withering, will be dried up, and his right eye, being blinded, will be blinded.

12

An oracle of the word of the Lord concerning Israel, says the Lord, who stretches out heaven, and lays the foundations of the earth, and forms the spirit of man within him. Behold, I will make Jerusalem like trembling thresholds to all the peoples around, and in Judea there will be a siege upon Jerusalem. And it will be in that day I will make Jerusalem a trampled stone to

all the nations; everyone trampling it while mocking will be mocked, and all the nations of the earth will be gathered together against it. In that day, says the Lord almighty, I will strike every horse with ecstasy, and his rider with madness, but upon the house of Judah I will open my eyes, and I will strike all the horses of the peoples with blindness.

And the commanders of Judah will say in their hearts, We will find strength for ourselves in the inhabitants of Jerusalem through the Lord Almighty, their God. In that day I will make the commanders of Judah like a firebrand of fire in wood, and like a torch of fire in stubble, and they will devour all the peoples round about from the right and from the left, and Jerusalem will still dwell by itself in Jerusalem. And the Lord will save the tents of Judah, as from the beginning, so that the boast of the house of David and the exaltation of those dwelling in Jerusalem may not be magnified over Judah. And it will be in that day the Lord will shield those dwelling in Jerusalem, and the weak among them in that day will be as David, and the house of David as the house of God, as a messenger of the Lord before them. And it will be in that day that I will seek to destroy all the nations coming upon Jerusalem. And I will pour out upon the house of David and upon the inhabitants of Jerusalem a spirit of grace and compassion, and they will look toward me, the one whom they pierced, and they will mourn for him with mourning as for a beloved, and they will grieve with pain as for the firstborn.

In that day the mourning in Jerusalem will be magnified, as the

mourning of a pomegranate grove being cut down in the plain. And the land will mourn according to tribes, tribe by tribe: the tribe of the house of David by itself, and their women by themselves; the tribe of the house of Nathan by itself, and their women by themselves. The tribe of the house of Levi by itself, and their wives by themselves; the tribe of Simeon by itself, and their wives by themselves. All the remaining tribes, each tribe by itself, and their women by themselves.

13

In that day, every place will be opened to the house of David and to those dwelling in Jerusalem for the moving and for the separation. And it will be in that day, says the Lord of hosts, I will destroy the names of the idols from the earth, and there will no longer be any remembrance of them, and I will remove the false prophets and the unclean spirit from the earth. And it will be that if a man still prophesies, his father and his mother, who begot him, will say to him, You shall not live, because you spoke falsehoods in the name of the Lord, and his father and his mother, who begot him, will bind him when he prophesies.

And it will be in that day the prophets will be put to shame, each one because of his vision, when he prophesies, and they will put on a leather cloak of hair because they have lied. And he will say, I am not a prophet, because I am a man working the land, for a man begot me from my youth. And I will say to him, What

are these wounds between your hands? And he will say, Those with which I was struck in the house of my beloved.

Sword, awake against my shepherds, and against the man who is my citizen, says the Lord almighty. Strike the shepherds and scatter the sheep, and I will bring my hand upon the little ones. And it will be in all the land, says the Lord, the two parts of it shall be destroyed and will fail, but the third will be left in it. And I will bring the third through fire, and I will refine them, as silver is refined, and I will test them, as gold is tested. He will call upon my name, and I will hear him, and I will say, This is my people, and he will say, The Lord is my God.

14

Behold, the days of the Lord are coming, and your spoils will be divided among you. And I will gather together all the nations upon Jerusalem into war, and the city will be taken, and the houses will be plundered, and the women will be defiled, and half of the city will go out in captivity, but the remnant of my people will not be utterly destroyed out of the city.

And the Lord will go out and draw up in battle against those nations, as on the day of his battle in the day of war. And his feet will stand in that day upon the Mount of Olives, which is opposite Jerusalem from the east, and the Mount of Olives will be split, half of it toward the east and the sea, a very great

chasm, and half of the mountain will incline toward the north, and half of it toward the south. And the valley of my mountains shall be blocked, and the valley of the mountains shall be joined until Jasod, and it shall be blocked up as it was blocked up in the days of the earthquake, in the days of Uzziah king of Judah, and the Lord my God will come, and all the holy ones with him. And in that day there will be no light, but soul and frost There will be one day, and that day will be known to the Lord, and it will not be day, and it will not be night, and toward evening there will be light.

And in that day living water will go out from Jerusalem, half of it into the first sea and half of it into the last sea, and in summer and in spring it will be thus. And the Lord will be king upon all the earth; in that day the Lord will be one, and his name one. encircling all the land, and the wilderness from Geba to Rimmon south of Jerusalem. But Ramah remains in its place, from the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Hananel, to the king's winepresses They will dwell in this, and there will no longer be a cursed thing, and Jerusalem will dwell securely.

And this will be the plague which the Lord will strike upon all the peoples who waged war against Jerusalem: their flesh will waste away while they are standing on their feet, and their eyes will rot out of their sockets, and their tongue will rot in their mouth. And in that day a great panic from the Lord will be upon them, and each will seize his neighbor's hand, and his hand will

be raised against his neighbor's hand. And Judah will fight in Jerusalem, and he will gather the wealth of all the peoples round about—gold and silver and clothing in exceedingly great abundance. And this will be the fall of the horses, and of the mules, and of the camels, and of the donkeys, and of all the cattle being in those camps, according to this fall.

And it will be that as many as are left from all the nations that came upon Jerusalem will go up year by year to worship the king, the Lord Almighty, and to celebrate the feast of tabernacles. And it will be that as many as do not go up from all the tribes of the earth into Jerusalem to worship the king, the Lord Almighty, these also will be added to those. If the tribe of Egypt does not go up, nor comes, then upon these will be the fall which the Lord will strike upon all the nations, as many as would not go up to celebrate the feast of tabernacles. This will be the sin of Egypt and the sin of all the nations who do not go up to celebrate the Feast of Tabernacles.

In that day what is upon the bridle of the horse will be holy to the Lord almighty, and the pots in the house of the Lord will be as bowls before the altar. And every pot in Jerusalem and in Judah will be holy to the Lord almighty, and all who sacrifice will come and will take from them and will boil in them, and there will not be a Canaanite still in the house of the Lord almighty in that day.

Malachi

1

An oracle of the word of the Lord concerning Israel by the hand of his messenger: set it indeed upon your hearts.

I loved you, says the Lord, and you said, In what way have you loved us? Was not Esau the brother of Jacob, says the Lord, and I loved Jacob, But Esau I hated, and I appointed his boundaries to destruction, and his inheritance to the dwellings of the wilderness. Because Idumea will say, We have been destroyed, but let us return and rebuild the desolate places, thus says the Lord Almighty: They will build, but I will overthrow, and it will be called the boundaries of lawlessness, and the people against whom the Lord has arrayed himself forever. And your eyes will see, and you will say, The Lord has been magnified above the borders of Israel.

A son glorifies his father, and a slave his own lord. And if I am a

father, where is my glory? And if I am Lord, where is the fear of me? says the Lord Almighty. You priests who despise my name say, In what way have we despised your name? You bring forward polluted loaves to my altar, and you say, How have we polluted them? By your saying, The table of the Lord is polluted, and you have despised the offerings placed upon it. Because if you bring the blind for sacrifices, is it not evil? And if you bring the lame or sick, is it not evil? Bring it indeed to your leader—if he will accept you, if he will receive your face, says the Lord almighty.

And now make atonement for the face of your God and beseech him. These things have become in your hands; if I will accept your faces? says the Lord almighty. Because doors will be shut among you, and my altar will not be kindled freely, my will is not in you, says the Lord almighty, and I will not accept sacrifice from your hands. Because from the rising of the sun until the west, my name has been glorified among the nations, and in every place incense is offered to my name, and a pure sacrifice, because my name is great among the nations, says the Lord almighty.

But you are profaning it in saying, The table of the Lord is polluted, and the food placed upon it has been despised. And you said, These things are in suffering. And I blew them away, says the Lord almighty, and you bring in plunder, and the lame, and the diseased, and if you bring the sacrifice, will I accept them from your hands? says the Lord almighty. And cursed is he

who is able and has in his flock a male, and makes a vow, yet sacrifices a corrupted one to the Lord, because I am a great king, says the Lord almighty, and my name is glorious among the nations.

2

And now this commandment is to you, the priests. If you do not hear, and if you do not set it into your heart to give glory to my name, says the Lord almighty, then I will send out the curse upon you, and I will curse your blessing, and I will curse it, and I will scatter your blessing, and it will not be among you, because you do not set it into your heart. Behold, I set apart the shoulder to you, and I will scatter refuse upon your faces, the refuse of your festivals, and I will take you into it. And you will know that I have sent this commandment to you, so that my covenant with the Levites might continue, says the Lord Almighty.

My covenant with him was of life and of peace, and I gave it to him in fear to fear me, and he withdrew from the face of my name, The law of truth was in his mouth, and injustice was not found on his lips. In peace, guiding, he went with me, and he turned many from injustice. For the lips of a priest shall guard knowledge, and they will seek the law from his mouth, because he is a messenger of the Lord Almighty.

You, however, turned aside from the way, and you caused many

to stumble in the law; you corrupted the covenant of Levi, says the Lord Almighty. And I have given you over as made of no account and cast out into all the nations, because you have not kept my ways, but were showing partiality in the law.

Have you not all one father? Has not one God created you? Why has each of you forsaken his brother, to profane the covenant of your fathers?

Judah was left behind, and an abomination came into existence in Israel and in Jerusalem, because Judah profaned the holy things of the Lord which he loved, and he pursued foreign gods. The Lord will destroy the man doing these things, until he is humbled from the tents of Jacob, and from those bringing sacrifice to the Lord Almighty. And you were doing these things which I hated: you were covering the altar of the Lord with tears, and with weeping and groaning from your labors. Is it still worthy to look upon the sacrifice, or to accept anything from your hands?

And you said, On account of what? Because the Lord testified between you and the wife of your youth, whom you abandoned, and she is your partner and the wife of your covenant. And did he not do well? And a remnant of his spirit remains, and you said, what else does God seek but godly offspring? So guard yourselves in your spirit, and do not forsake the wife of your youth. But if you send her away having hated her, says the Lord, the God of Israel, impiety will cover your thoughts, says the Lord

almighty. And guard yourselves in your spirit, and do not abandon her. You who have provoked God with your words, and you said, In what have we provoked him? In your saying, Everyone doing evil is good before the Lord, and in them he himself has delighted, and Where is the God of justice?

3

Behold, I send forth my messenger, and he will prepare the way before me, and suddenly the Lord whom you seek will come to his temple, even the messenger of the covenant in whom you delight. Behold, he is coming, says the Lord Almighty. And who can endure the day of his coming, or who will stand when he appears? For he enters like a refiner's fire, and like the soap of washers. He will sit refining and purifying them as silver and as gold, and he will cleanse the sons of Levi and pour them out just as gold and silver, and they will be to the Lord, bringing sacrifice in righteousness.

And the sacrifice of Judah and Jerusalem will please the Lord, as in the days of the age, and as in the years before. And I will bring you near in judgment, and I will be a swift witness against the sorcerers, and against the adulteresses, and against those swearing by my name falsely, and against those defrauding the hired worker of his wage, and those oppressing the widow, and those striking orphans, and those turning aside the judgment of the sojourner, and those not fearing me, says the Lord Almighty.

Because I am the Lord your God, and I have not changed And you, the sons of Jacob, do not abstain from the injustices of your fathers; you turned aside from my laws and did not keep them. Return to me, and I will return to you, says the Lord almighty, and you said, In what shall we return?

Will a man not kick against God? Because you kick against me, and you will say, In what way have we wronged you? Because the tithes and the firstfruits are with you. And while looking, you look away, and you kick me.

The year was completed, and you brought in all the produce into the storehouses, and his plunder will be in his house. Return indeed in this, says the Lord Almighty: if I will not open to you the floodgates of heaven and pour out my blessing to you until it is sufficient. And I will spare to you for food, and I will not corrupt your fruit of the earth, and your vine in the field will not become weak, says the Lord almighty. And all the nations will call you blessed, because you will be a delightful land, says the Lord almighty.

You have burdened me with your words, says the Lord, and you have said, In what way have we spoken against you? You have said, Vain is the one serving God, and what is the gain, because we have kept his ordinances and because we went as suppliants before the face of the Lord Almighty? And now we count strangers blessed, and all who do lawless things are built up again, and they resisted God, and were saved.

These things those who feared the Lord spoke, each to his neighbor, and the Lord paid attention and heard, and wrote a book of remembrance before him for those who feared the Lord and revered his name. And they will be mine, says the Lord almighty, in the day which I make, for my possession, and I will choose them, in the manner a man chooses his son, the one serving him. And you will return, and you will see between the just and the lawless, and between the one serving God and the one not serving.

Because behold, a day comes burning as an oven and will set them ablaze, and all the foreigners and all those doing lawless things will be stubble, and the coming day will set them ablaze, says the Lord almighty, and neither root nor branch will be left of them.

And the sun of righteousness will rise to you who fear my name, with healing in his wings, and you will go out and leap like calves released from bonds. And you will trample the lawless ones, because they will be ashes under your feet in the day which I do, says the Lord almighty. And behold, I will send to you Elijah the Tishbite before the great and glorious day of the Lord comes, who will restore the heart of a father to his son, and the heart of a man to his neighbor, lest I come and strike the land utterly.

Remember the law of Moses my servant, as I commanded him in Horeb for all Israel, commandments and ordinances.

1 Maccabees

1

And it happened after Alexander the Macedonian, the son of Philip, who went out from the land of Kittim, struck Darius king of the Persians and the Medes, and he reigned in his place, having previously reigned over Greece. And he organized many wars, and he seized strongholds, and he slaughtered kings. And he went through to the extremes of the earth. And he took spoils from a multitude of nations, and the earth was quiet before him, and he was exalted, and his heart was lifted up, And he gathered very strong power, and ruled over regions and nations and tyrannies, and they became tributary to him. And after these things he fell upon the bed, and he knew that he was dying. And he called his glorious servants, his foster brothers from youth, and he divided his kingdom to them while he was still living. Alexander reigned twelve years and died. And his servants prevailed, each in his place, And all put on diadems after his death, and their sons after them for many years, and they multiplied evils in the land. And out of them went out a sinful

root, Antiochus Epiphanes, son of King Antiochus, who was a hostage in Rome, and he reigned in the one hundred and thirty-seventh year of the kingdom of the Greeks. In those days a lawless son went out from Israel, and they persuaded many, saying, Let us go and make a covenant with the nations around us, because since we were separated from them, many evils have found us. and the word gladdened their eyes And some of the people were eager, and they went to the king, and he gave them authority to follow the ordinances of the nations. And they built a gymnasium in Jerusalem according to the laws of the nations. And they made uncircumcision for themselves, and they departed from the holy covenant, and they were yoked to the nations, and they were sold to do evil. And the kingdom was prepared before Antiochus, and he supposed to reign over the land of Egypt, so that he might reign upon the two kingdoms. And he entered into Egypt with a massive force, in chariots and elephants and with cavalry and with a great fleet. And he organized war against Ptolemy the king of Egypt, and Ptolemy was put to shame before him and fled, and many fell wounded. And they captured the fortified cities in the land of Egypt, and he took the spoils of the land of Egypt. And Antiochus returned after striking Egypt in the hundred and forty-third year, and went up against Israel and Jerusalem with a heavy force. And he entered into the sanctuary in arrogance, and took the golden altar, and the lampstand of light and all its vessels. and the table of presentation and the libation vessels and the bowls and the golden censers and the curtain and the crowns and the golden ornament on the front of the temple, and he stripped

everything, And he took the silver and the gold and the desirable vessels, and he took the hidden treasures which he found. And having taken everything, he went away into his own land. And they committed murder, and they spoke great arrogance. And great mourning came upon Israel in every place of theirs, and the rulers and elders groaned, the virgins and young men grew weak, and the beauty of the women was changed. Every bridegroom took up lamentation, and she who sat in the bridal chamber was in mourning. And the earth was shaken upon those dwelling on it, and all the house of Jacob put on shame. After two years the king sent a ruler of taxation into the cities of Judah, and he came into Jerusalem with a heavy crowd. And he spoke peaceful words to them in deceit, and they believed him, and he fell upon the city suddenly, and he struck it a great blow, and he destroyed many people from Israel. And he took the spoils of the city and burned it with fire, and tore down its houses and its walls all around. And he took captive the women and the children, and they inherited the cattle. And they built the city of David with a great and strong wall, with fortified towers, and it became a citadel for them. And they placed there a sinful nation, lawless men, and strengthened themselves in it. And they stored weapons and provisions, and having gathered the spoils, they deposited them in Jerusalem, and it became a great trap. And it became an ambush to the sanctuary and an evil adversary to Israel continually. And they poured out innocent blood around the sanctuary, and they defiled the sanctuary. And the inhabitants of Jerusalem fled because of them, and it became a dwelling of foreigners, and it became

foreign to her own produce, and her children forsook her. Her sanctuary was laid waste like a desert, her festivals were turned into mourning, her sabbaths into reproach, her honor into contempt, According to her glory, her dishonor was multiplied, and her height was turned into mourning. The king wrote to all his kingdom that all should be one people. And each was to forsake his own laws, and all the nations accepted the word of the king. And many from Israel were pleased with his worship, and they sacrificed to the idols, and they profaned the sabbath. And the king sent books by messengers into Jerusalem and the cities of Judah, to follow the foreign laws of the land. and to prevent burnt offerings, sacrifices, and libations from the sanctuary, and to profane sabbaths and festivals, and to defile the sanctuary and the saints, to build altars and sacred precincts and idols, and to sacrifice pigs and unclean cattle and to leave their sons uncircumcised, to defile their souls in every unclean thing and to profane. so that they forgot the law and changed all the ordinances. And whoever would not do according to the word of the king shall die. According to all these words he wrote to his kingdom, and he made overseers over all the people, and he commanded the cities of Judah to sacrifice city by city. And many from the people were gathered to them, everyone who was abandoning the law, and they did evil in the land. And they placed Israel in hiding places, in every place of refuge of theirs. And on the fifteenth day of Chislev in the forty-fifth year they built the abomination of desolation upon the altar, and in the cities of Judah round about they built altars, And they burned incense upon the windows of the houses and in the streets. And

they burned the books of the law which they found, after tearing them. And wherever a book of the covenant was found in someone's possession, and if anyone agreed with the law, the king's decree put him to death. In their strength they were doing this to Israel, to those found month after month in the cities. On the twenty-fifth of the month they were sacrificing upon the altar which was upon the altar. And they put to death the women who had circumcised their children according to the command. And they hung the infants from their necks, and their relatives, and those who had circumcised them. And many in Israel were hanged, and they strengthened themselves not to eat common things. And they accepted death, so that they might not be defiled by the foods and might not profane the holy covenant, and they died. And exceedingly great anger came upon Israel.

2

In those days arose Mattathias, son of John, son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he settled in Modein. And he had five sons: John called Gaddis, Simon, called Thassis, Judah, called Maccabeus, Eleazar called Avaran, Jonathan called Saphus. And not the blasphemies occurring in Judah and in Jerusalem, And he said, Alas, why was I born to see the wounds of my people and the destruction of the holy city, and to sit there while it was given into the hand of enemies, the sanctuary into the hand of foreigners? Her temple became like a glorious man. The vessels of glory were led away captive, her

infants were killed in her streets, her young men by the enemy's sword. What kind of nation has not inherited a kingdom and not seized its spoils? All her world was taken away; instead of being free, she became a slave. And behold, our holy things and our beauty and our glory were laid waste, and the nations profaned them. Why should we still live? And Mattathias and his sons tore their garments, and they clothed themselves in sackcloth, and they mourned exceedingly. And those from the king who were compelling the apostasy came into the city of Modein, so that they might sacrifice. And many from Israel approached them, and Mattathias and his sons were gathered. And those from the king answered and said to Mattathias, You are a ruler, glorious and great in this city, and established with sons and brothers. Now come forward first, and do the command of the king, as all the nations did, and the rulers of Judah, and those left behind in Jerusalem, and you and your house will be among the friends of the king, and you and your sons will be honored with silver and gold and many gifts. And Mattathias answered and said in a loud voice, If all the nations in the house of the king's kingdom obey him by departing each from the worship of his fathers and have chosen to follow his commandments, And I and my sons and my brothers, let us walk in the covenant of our fathers. Gracious to us, to leave behind law and ordinances. We will not obey the law of the king, to abandon our worship to the right or to the left. And as he ceased speaking these words, a Jewish man approached in the sight of all to offer incense upon the altar in Modein according to the king's command. And at this Mattathias was zealous, and his kidneys trembled, and he brought up wrath

according to the judgment, and running forward he slaughtered him upon the altar. And he killed the king's man who was compelling them to sacrifice at that time, and he tore down the altar. and he was zealous for the law, as Phinehas did to Zambri the son of Shallum. And Mattathias cried out in the city with a great voice, saying, All who are zealous for the law and upholding the covenant, let them come out after me. And he and his sons fled into the mountains, and they left behind everything they had in the city. Then many went down into the wilderness seeking righteousness and judgment, to sit there. They and their sons and their wives and their cattle, because the evils had hardened upon them. And it was reported to the king's men and to the forces that were in Jerusalem, the city of David, that men who had broken the king's commandment had gone down into the hiding places in the wilderness. And many ran after them, and having seized them they encamped against them, and prepared for war against them on the day of the sabbath. And they said to them, Until now you have gone out; obey the word of the king, and you will live. And they said, We will not come out, nor will we do the word of the king, to profane the day of the sabbath. And they brought war upon them swiftly. And they did not answer them, nor did they shake a stone at them, nor did they block the secret passages, Saying, Let us all die in our innocence; heaven and earth testify concerning us that you destroy us unjustly. And they rose up against them in war on the sabbath, and they died—their selves and their wives and their children and their livestock—up to a thousand souls of men. And Mattathias and his friends knew, and they mourned for

them exceedingly. And a man said to his neighbor, If we all do as our brothers did, and do not wage war against the nations for our soul and our ordinances, now they will destroy us from the earth more quickly. And they planned on that day, saying, Every man who comes against us into war on the day of the sabbath, let us wage war against him, and let us not all die as our brothers died in the hiding places. Then a congregation of Hasideans was gathered to them, a strong force from Israel, every one volunteering for the law. And all the fugitives from the evils were added to them, and became a support to them. And they established a force, and they struck sinners in their wrath, and lawless men in their anger, and the rest fled into the nations to be saved. And Mattathias and his sons surrounded them, and they pulled down their altars. And they circumcised the uncircumcised young boys, as many as he found in the borders of Israel, by force. And they persecuted the sons of arrogance, and the work prospered in their hands. And they took hold of the law from the hand of the nations and from the hand of the kings, and they did not give a horn to the sinner. And the days drew near for Mattathias to die, and he said to his sons, Now arrogance and rebuke have been established, and it is a time of destruction and wrathful anger. And now, children, be zealous for the law, and give your souls for the covenant of our fathers. Remember the works of our fathers which they did in their generations, and receive great glory and eternal glory. Was not Abraham found faithful in trial, and it was credited to him as righteousness? Joseph in his time of distress kept the commandment, and he became lord of Egypt. Phinehas our

father, in his zeal, received a covenant of an everlasting priesthood. Joshua became a judge in Israel in fulfilling the word. Caleb, in calling the assembly as witness, took land as an inheritance. David in his mercy inherited a throne of an eternal kingdom. Elijah, in his zeal for the law, was taken up into heaven. Ananias, Azarias, and Misael, having believed, were saved from the flame. Daniel in his integrity was rescued from the lions mouth. And thus understand throughout every generation that all who hope in him will not grow weak. And do not fear the words of a sinful man, because his glory turns into dung and worms. Today he will be lifted up, and will not be found, because he returned into his dust, and his thought perished. And you, children, be strong and be courageous in your law, because in it you will be glorified. And behold, Simeon your brother—I know that he is a man of counsel. Listen to him all the days; he will be a father to you. And Judah the Maccabeus himself, strong in power from his youth, this one will be to you ruler of the army, and you will fight the war of the peoples. And you shall bring to yourselves all the poets of the law, and avenge your people. Repay recompense to the nations, and pay attention to the commandments of the law. And he blessed them and was gathered to his fathers. And he died in the one hundred and forty-sixth year, and his sons buried him in the tombs of his fathers in Modein, and all Israel mourned him with great lamentation.

And Judah, called Maccabeus, his son, arose in his place. And all his brothers were helping him, and all who were joined to his father, and they were waging war for Israel with joy. And he enlarged the glory of his people, and he put on a breastplate like a giant, and he girded on his weapons of war, he waged wars, protecting the camp with the sword. And he was likened to a lion in his works, and as a cub roaring for the hunt. And he pursued lawless ones, searching them out, and he set ablaze those troubling his people. And the lawless ones were gathered together from fear of him, and all the workers of lawlessness were thrown into confusion, and salvation prospered in his hand. And he embittered many kings, and he made Jacob glad in his works, and his memorial is a blessing until the age. And he went through the cities of Judah and destroyed the ungodly in it, and turned away anger from Israel. And he was named until the end of the earth, and he gathered the perishing ones. And Apollonius gathered nations, and from Samaria a great force to make war against Israel. Judah knew, and went out to meet him and struck him and killed him, and many fell wounded, and the rest fled. And they took their vessels, and Judah took the sword of Apollonius, and he was fighting with it all his days. And Seron, the commander of the Syrian army, heard that Judah had gathered an assembly and a congregation of the faithful with him and was going out to war. And he said, I will make a name for myself, and I will be glorified in the kingdom, and I will fight against Judah and those with him and those rejecting the word of the king. And he went up again with his strong camp of the ungodly to help him, to take vengeance on the sons of Israel. He

drew near to the ascent of Methoran, and Judah went out to meet him with few men. When they saw the camp coming to meet him, they said to Judah, How will we be able to fight against so great a multitude, being so few? And we are exhausted, having eaten nothing today. And Judah said, It is easy for many to be delivered into the hands of few, and there is no difference before heaven whether to save by many or by few. Victory in war is not in multitude of power, but strength is from heaven. They themselves are coming toward us with a multitude of insolence and lawlessness, to destroy us and our wives and our children, to plunder us. But we make war concerning our souls and our laws. And he himself will crush them before our face, but you must not be afraid of them. But as he ceased speaking, he leaped upon them suddenly, and Seron and his camp were shattered before him. And they pursued them in the descent of Beth horon until the plain, and eight hundred men of them fell, but the rest fled into the land of the Philistines. And the fear of Judah and his brothers began, and terror fell upon the nations around them. And his name reached the king, and every nation told of the battles of Judah. When Antiochus the king heard these words, he was angered with wrath, and he sent and gathered all the forces of his kingdom, an exceedingly strong army, And he opened his treasury and gave wages to his forces for the year, and commanded them to be ready for the year for every need. And he saw that the silver from the treasuries had ceased, and the taxes of the land were few because of the division and calamity which he had brought upon the land, in order to abolish the laws which had existed

from the earliest times. And he feared that he did not have enough for the expenses and the gifts which he had been giving before with a lavish hand, once and twice. And he was greatly perplexed in his soul, and he planned to go into Persia, and to take the tributes of the regions, and to gather much silver. And he left behind Lysias, a glorious man of royal race, over the king's affairs, from the river Euphrates to the borders of Egypt. and to nourish his son Antiochus until his return. And he delivered to him half of the forces and the elephants, and commanded him concerning all which he wished, and concerning all those dwelling in Judea and Jerusalem, to send upon them power, to cast out and destroy the strength of Israel and the remnant of Jerusalem, and to remove his memorial from the place, and foreign sons to dwell in all their borders, and to inherit their land. And the king received half of the forces that had been left, and departed from Antioch, from the city of his kingdom, in the one hundred and forty-seventh year, and he crossed over the Euphrates river, and was traveling through the upper lands. And Lysias chose Ptolemy the son of Dorymenus, Nicanor, and Gorgias, mighty men from among the friends of the king. And he sent with them forty thousand men and seven thousand cavalry to come into the land of Judah and destroy it according to the word of the king. And they departed with all their force, and they came and encamped near Ammoun in the plain. And the merchants of the land heard the name of them, and they took very much silver and gold and servants, and they came into the camp to take the sons of Israel into captives, and powers of Syria and land of foreigners were added to them. And

Judah and his brothers saw that the evils had multiplied, and the forces were encamping in their borders, and they recognized the words of the kingdom which he commanded to be done to the people unto destruction and completion. And each said to his neighbor, Let us rebuild the destruction of our people and of the holy things. And the congregation was gathered to be ready for war, and to pray and ask for mercy and compassion. And Jerusalem was uninhabited and desolate; there was no one entering or going out among its offspring, and the sanctuary was being trampled, and sons of foreigners were in the citadel, a lodging among the nations, and delight was removed from Jacob, and the flute and lyre ceased. And they were gathered and came to Mizpah opposite Jerusalem, because Mizpah was earlier a place of prayer for Israel. And they fasted that day, and they put on sackcloth and ashes upon their heads, and they tore their garments. And they spread out the book of the law, about which the nations were investigating the likenesses of their idols. And they brought the garments of the priesthood and the firstfruits and the tithes, and they raised the Nazirites who had completed their days. And they cried out with a voice into heaven saying, What shall we do with these, and where shall we lead them away? And your holy things have been trampled down and profaned, and your priests are in mourning and humiliation. And behold, the nations have been gathered against us to destroy us; you know what they are plotting against us. How will we be able to withstand them face to face, if you do not help us? And they sounded the trumpets and cried out with a great voice. And after this Judah appointed leaders of the

people: commanders of thousands and commanders of hundreds and commanders of fifties and commanders of tens. And he said to those building a house and betrothing wives and planting vineyards and to the cowardly, to turn back each to his house according to the law. And the camp departed, and they encamped south of Ammaum. And Judah said, Gird yourselves and become mighty men, and be ready by morning to fight against these nations that are gathered against us to destroy us and our holy things. It is better for us to die in war than to look upon the evils of our nation and the holy things. As the will is in heaven, so shall he do.

4

And Gorgias received five thousand men and one thousand chosen cavalry, and the camp departed by night. so that he might attack the camp of the Jews and strike them suddenly, and the sons of the citadel were guides to him And Judah heard, and he departed with the mighty men to strike the king's force in Emmaus. while the forces were still scattered from the camp And Gorgias came into the camp of Judah by night, and he found no one, and he was seeking them in the mountains, because he said, These are fleeing from us. And at daybreak Judah appeared in the plain with three thousand men, but they did not have armor and swords as they wished. And I saw a strong, armored camp of nations, and cavalry surrounding it, and these were trained for war. And Judah said to the men with him, Do not fear

their multitude, and do not be dismayed at their attack. Remember how our fathers were saved in the Red Sea, when Pharaoh pursued them with force. And now let us cry out to heaven, if he will favor us. And he will remember the covenant of our fathers, and he will crush this camp before us today. And all the nations will know that he is the one redeeming and saving Israel. And the foreigners lifted their eyes and saw them approaching from the opposite direction. And they went out from the camp to war, and those with Judah sounded the trumpets. And they joined battle, and the nations were crushed and fled into the plain. But all the last fell by the sword, and they pursued them until Gazon and until the plains of Judea and Azotus and Jamnia, and three thousand men of them fell. And Judah and the force returned from pursuing them And he said to the people, Do not desire the spoils, because the war is before us. Gorgias and his force are in the mountain near us, but stand now before our enemies and fight them, and after this take the spoils with boldness. While Judah was still filling these things, something was seen peeping out from the mountain. And he saw that it had turned, and they were setting the camp on fire, for the smoke that was observed was revealing what had happened. But knowing these things, they were exceedingly afraid, and having also perceived the camp of Judah ready for battle in the plain, All fled into the land of the foreigners. And Judah returned to the spoil of the camp, and took much gold and silver and hyacinth and purple and sea-colored cloth and great wealth. And having returned, they were singing hymns and blessing heaven, Because his mercy endures forever. And great salvation

came to Israel on that day. As many of the foreigners as were saved, having arrived, reported all the events to Lysias. But having heard all this, he was confused and disheartened, because things had not happened to Israel as he wanted, and it had not turned out as the king had commanded him. And in the coming year he gathered sixty thousand chosen men and five thousand cavalry, so that he might wage war against them. And they came into Idumea, and they encamped in Bethsura, and Judah met them with ten thousand men. And he saw the strong camp, and he prayed and said, Blessed are you, the savior of Israel, who crushed the attack of the mighty one by the hand of your servant David, and you delivered the camp of the foreigners into the hands of Jonathan son of Saul and of the one bearing his armor. Shut up this camp into the hands of your people Israel, and let them be ashamed of their power and their horse. Give them cowardice, and melt the boldness of their strength, and let them be shaken by their crushing. Cast them down with the sword of those loving you, and let all who have seen your name praise you in hymns. And they were engaging with each other, and about five thousand men from the camp of Lysias fell, and they fell before them. But Lysias, having seen the rout of his army and the courage that had come to Judah, and how they were ready either to live or to die nobly, departed to Antioch and recruited mercenaries to return to Judea with increased numbers. Judah and his brothers said, Behold, our enemies have been crushed; let us go up to cleanse and dedicate the holy things. And all the camp was gathered, and they went up into Mount Zion. And I saw our sanctuary made desolate, and

the altar profaned, and the gates burned, and in the courts plants having grown as in a forest or as in one of the open spaces, and the priest's chambers torn down. And they tore their garments, and they mourned with great lamentation, and they put ashes upon their heads. And they fell upon their faces upon the earth, and sounded the trumpets of the signals, and cried out to heaven. Then Judah commanded men to fight those in the citadel until he cleansed the holy things. And he chose unblemished priests willing to follow the law. And they cleansed the holy things, and they took up the stones of defilement to an unclean place. And they planned concerning the desecrated altar of burnt offering, what they should do to it. And good counsel fell to them to take it down, lest it ever become a reproach to them, because the nations had defiled it, and they took down the altar. And they put away the stones in the mountain of the house in a suitable place, until the coming of a prophet to answer concerning them. And they took whole stones according to the law, and they built a new altar according to the earlier one. And they built the holy things and the interior of the house, and he consecrated the courts. And they made the holy vessels new, and they brought the lampstand and the altar of burnt offerings and incense and the table into the temple. And they burned incense upon the altar, and they lit the lamps upon the lampstand, and they gave light in the temple. And they placed loaves upon the table, spread out the curtains, and completed all the works which they did. And they rose early in the morning on the twenty-fifth day of the ninth month, which is the month Chislev, in the one hundred and forty-eighth year.

And they offered up sacrifice according to the law upon the new altar of burnt offerings which they made. According to the time, on the day when the nations profaned it, on that day it was renewed with songs and harps and lyres and cymbals. And all the people fell upon their faces, and they worshiped and blessed heaven which had prospered them. And they celebrated the dedication of the altar for eight days, and they brought burnt offerings with gladness, and they sacrificed a sacrifice of salvation and praise. And they decorated the front of the temple with golden wreaths and small shields, and he dedicated the gates and the priests chambers, and they furnished them with doors. And great joy came upon the people exceedingly, and the reproach of the nations was turned away. And Judah and his brothers and all the assembly of Israel established that they might keep the days of dedication of the altar in their times year by year for eight days, from the twenty-fifth of the month of Chislev, with gladness and joy. And they built on Mount Zion at that time high walls all around and strong towers, so that the nations might never come and trample them, as they had done before. And they assigned a force there to guard it, and they fortified it to guard Bethsura, so that the people might have a stronghold facing Idumea.

5

And it happened when the nations round about heard that the altar was built and the sanctuary was renewed as before, they

were exceedingly angered. And they planned to take up the race of Jacob who were in their midst, and they began to kill among the people and to remove them. And Judah fought against the sons of Esau in Akkrabattene in Judea, because they were besieging Israel, and he struck them a great blow, and he crushed them, and took their spoils. And he remembered the wickedness of the sons of Baian, who were to the people a trap and a stumbling block in ambushing them in the ways. And they were shut up by him in the towers, and he set against them, and devoted them to destruction, and he set her towers on fire with all those inside. And he crossed over upon the sons of Ammon, and he found a strong hand and many people, and Timothy their leader. And he waged many wars against them, and they were crushed before him, and he struck them down. And he captured Iazen and its dependent towns, and returned to Judea. And the nations in Gilead were gathered together against the Israelites who were on their borders to destroy them, and they fled into the stronghold of Dathema. And they sent letters to Judah and his brothers, saying, The nations around us have gathered against us to destroy us. And they were preparing to come and seize beforehand the stronghold into which we took refuge, and Timothy leads their camp. Now therefore, having come, deliver us from their hand, because a multitude has fallen from us. All our brothers who were in the regions of Life have been killed, and they have taken captive their wives and children and the baggage, and they destroyed about one thousand men there. The letters were still being read when behold, other messengers came from Galilee with their garments torn, reporting these

same things, saying, An army was gathered together against them from Ptolemais and Tyre and Sidon and all Galilee of foreigners to destroy us. As Judah and the people heard these words, a great assembly was gathered together to deliberate what they should do for their brothers who were in affliction and being attacked by him. Judah said to his brother Simon, Choose men for yourself and go and deliver your brothers in Galilee, but my brother Jonathan and I will go into Gilead. And he left behind Joseph the son of Zechariah and Azariah, leader of the people, with the remaining force in Judea for protection. And he commanded them saying, Protect this people, and do not engage in war against the nations until we return. Three thousand men were assigned to Simon to go into Galilee, but eight thousand men were assigned to Judah to go into Gilead. And Simon went into Galilee and fought many wars against the nations, and the nations were shattered before him. And he pursued them as far as the cities of Ptolemais, and three thousand men from the nations fell, and he took their spoils. And he received them from Galilee and in Arbatta with the women and the children, and all that was theirs, and they brought them into Judea with great gladness. And Judah the Maccabeus and Jonathan his brother crossed the Jordan and went three days journey in the wilderness. And they met the Nabataeans, and they met them peacefully, and they recounted to them all the events that had happened to their brothers in Gilead. and that many of them are captured in Bosora and Bosor, in Alamos, Casphor, Maceb, and Carnein—all these cities are fortified and great And in the remaining cities of Gilead they are

captured; tomorrow they are ordered to encamp upon the fortresses, and to seize and destroy all of them in one day. And Judah and his camp turned back by way of the wilderness to Bosor suddenly, and he seized the city, and he killed every male by the sword, and took all their spoils, and burned it with fire. And he departed from there by night and went until he reached the stronghold. And it happened in the morning that they lifted up their eyes and behold, a great multitude of people without number, carrying ladders and siege engines to seize the stronghold, and they waged war against them. And Judah saw that the war had begun, and the cry of the city went up to heaven with trumpets and a great cry. And he said to the men of the force, Fight today for our brothers. And he went out in three divisions from behind them, and he blew the trumpets, and they cried out in prayer. And the camp of Timothy recognized that it was Maccabeus, and they fled from his face, and he struck them a great blow, and there fell from them in that day about eight thousand men. And he turned aside into Maapha and fought against it, and he seized it and killed every male in it, and took its spoils, and burned it with fire. From there he departed and seized Heshbon, Maked, Bosor, and the remaining cities of Gilead. But when Timothy heard these words, he gathered another army and encamped opposite Raphon beyond the torrent. And Judah sent men to spy out the camp, and they reported to him, saying, All the nations around you are gathered together against them, a very great force. And Arabs have been hired to help them, and they encamp beyond the torrent, ready to come against you to war. And Judah went to meet them. And

Timothy said to the rulers of his force when Judah and his camp were drawing near to the torrent of water, If he crosses to us first, we will not be able to withstand him, because he will certainly be able to prevail against us. If he is cowardly and encamps beyond the river, we will cross over toward him. As Judah drew near to the torrent of water, he set up the scribes of the people at the torrent, and commanded them, saying, Do not allow any man to encamp, but let all come to the war. He crossed over to them earlier with all his people before him, and all the nations were crushed before his face, and they threw down all their weapons and fled into the sanctuary in Carnaim. And they seized the city beforehand, and they burned the sanctuary in fire with all that was in it, and Carnaim was routed, and it was no longer able to withstand Judah. And Judah gathered all Israel who were in Gilead, from the least to the greatest, and their wives and their children and the baggage, a very great company, to come into the land of Judah. And they came to Ephron, and this was a great city at the entrance, exceedingly strong; it was not possible to turn aside from it to the right or left, but only to go through the middle of it. And the people from the city shut them out, and they blocked the gates with stones. And Judah sent to them with peaceful words, saying, I will pass through your land to go to our land, and no one will harm you; we will pass through only on foot. But they were not willing to open to him. And Judah commanded a proclamation to be made in the camp that each man should encamp in the place where he was. And the men of the city encamped. And they fought the whole city that day and the whole night, and the city was delivered into

his hands. And he destroyed every male by the sword, and he plundered it, and took the spoils of the city, and he went through the city over the slain. And they crossed the Jordan into the great plain opposite Beth-shean. And Judah was gathering together the stragglers and exhorting the people all along the way, until he came into the land of Judah. And they went up into the mountain Zion in gladness and joy, and they brought burnt offerings, because no one fell from them until they returned in peace. And in the days when Judah and Jonathan were in Gilead, and Simon his brother was in Galilee before Ptolemais Joseph the son of Zechariah and Zechariah, rulers of the forces of valorous deeds and of war, heard such things as they did. And they said, We will make a name for ourselves, and let us go to wage war against the nations around us. And they commanded those from the force with them, and they went against Jamnia. And Gorgias and his men went out from the city to meet them in battle. Joseph and Azarias were turned back and pursued to the borders of Judea, and on that day about two thousand men from the people of Israel fell. And a great rout occurred among the people, because they had not obeyed Judah and his brothers, thinking to prove their valor. But they were not from the seed of those men to whom the salvation of Israel was given through their hand. And the man Judah and his brothers were greatly glorified before all Israel and all the nations where their name was heard. And they were gathering together around them, praising. And Judah and his brothers went out and fought the sons of Esau in the land toward the south, and he struck Hebron and its surrounding villages, and he tore down its fortress, and

he burned its towers all around. And he departed to go into the land of foreigners, and was traveling through Samaria. In that day priests fell in war when he wished to prove his valor by going out into the war without deliberation. And Judah turned aside into Azotus, the land of foreigners, and he tore down their altars, and burned the carved images of their gods, and plundered the spoils of the cities, and returned into Judea.

6

And King Antiochus was traveling through the upper provinces, and he heard that there was a city in Elymais in Persia, glorious for its wealth in silver and gold. And the temple in this city was exceedingly rich, and there were golden coverings, and breastplates and weapons, which Alexander the king, the son of Philip, the Macedonian, who first reigned over the Greeks, left there. And he came and sought to seize the city and plunder it, but he was not able, because the plan was known to those from the city. And they rose up against him in war, and he fled and went away from there with great grief to turn back to Babylon. And someone came to him in Persia reporting that the camps which had marched into the land of Judah had been routed. And Lysias went with a strong force at first and was overthrown before them, and they prevailed with weapons which they took from the camps which they cut down. And they tore down the abomination he had built upon the altar in Jerusalem, and they surrounded the sanctuary as before with high walls, and also his

city of Bethsura. And it happened that when the king heard these words, he was astonished and shaken exceedingly, and he fell upon the bed. And he fell into illness from grief, because it did not happen to him as he intended. And he was there many days, because great grief was renewed upon him, and he thought that he was dying. And he called all his friends, and said to them, Sleep departs from my eyes, and my heart has collapsed from anxiety. And I said to my heart, To what affliction have I come, and to what great tempest in which I now am, since I was good and beloved in my authority? But now I remember the evils which I did in Jerusalem: I took all the silver and golden vessels in it, and I sent out to destroy the inhabitants of Judah without cause. I knew that because of these things, these evils found me, and behold, I am perishing in great grief in a foreign land. And he called Philip, one of his friends, and appointed him over all his kingdom. And he gave to him the diadem and his robe and the ring, so that he might bring Antiochus his son and raise him to reign. And Antiochus the king died there, in the one hundred and forty-ninth year. And Lysias recognized that the king had died, and he appointed his son Antiochus to reign in his place, whom he had raised from when he was younger, and he called his name Eupator. And those from the citadel were hemming in Israel around the holy things, and continually seeking evils and providing support to the nations. And Judah considered destroying them, and he assembled all the people to besiege them. In the one hundred and fiftieth year, he made missile stations and machines against them. And they went out from his assembly, and some of the ungodly from Israel joined

them. And they went to the king and said, How long will you not execute judgment and avenge our brothers? We are willing to serve your father, and to walk by the things said by him, and to follow his commandments. that our people for the sake of this were being alienated from us, except as many as were found among us were being put to death, and our inheritances were being plundered And they stretched out their hand not only upon us, but also upon all their boundaries. And behold, they have encamped today upon the citadel in Jerusalem to seize it and the sanctuary, and they have fortified Bethsura. And if you do not seize them beforehand through speed, they will do greater things than these, and you will not be able to restrain them. And the king was angry when he heard, and he gathered all his friends, the commanders of his forces, and those in charge of the cavalry, And from other kings and from islands of the seas came mercenary forces to him. And the number of his forces was one hundred thousand infantry and twenty thousand horses and thirty-two elephants experienced in war. And they came through Idumea, and they encamped at Bethsura, and they fought for many days, and they made siege engines, and they went out and burned them with fire, and they fought bravely. And Judah departed from the citadel and encamped at Beth-zachariah, opposite the king's camp. The king rose early in the morning and departed the camp in haste by the way of Beth-zachariah, and the forces were arranged for war, and they sounded the trumpets. And they showed the elephants the blood of grapes and mulberries to prepare them for war. And they divided the beasts into the ravines. And they stationed upon

each elephant a thousand men armored in chain mail, and bronze helmets upon their heads, and five hundred chosen cavalry arranged for each beast. These existed before the time when the beast would appear, and wherever it went, they went together and did not depart from it. And fortified wooden towers were upon them, being protected, upon each beast, equipped with siege engines, and upon each were thirty-two men fighting upon them, and his Indian. And he set up the remaining cavalry on both sides upon the two parts of the camp, shaking their weapons and being armed in the phalanxes. As the sun was shining upon the golden shields, the mountains were shining from their light and illuminating like torches of fire. And a part of the king's camp was extended upon the high mountains, and some upon the lowlands, and they were coming safely and in orderly formation. And all who heard the voice of their multitude and the journey of the multitude and the clashing of the weapons were shaken, for the camp was exceedingly great and strong. And Judah and his camp drew near into battle array, and six hundred men fell from the king's camp. And Eleazar the Savaran saw one of the beasts armored with royal breastplates, and it was surpassing all the beasts, and it appeared that the king was in it. And he gave himself to save his people, and to preserve for him an eternal name. And he rushed with boldness into the middle of the phalanx, and put to death men right and left, and they were split from him on both sides. He slipped in under the elephant, placed himself beneath it and killed it, and it fell upon the ground on top of him, and he died there. And they saw the strength of the kingdom and the

attacks of the powers, and they turned aside from them. And out of the king's camp they went up to meet them at Jerusalem, and the king encamped in Judea and at Mount Zion. And he made terms with those from Beth zur, and they went out of the city, because there was no sustenance for them to remain shut up in it, since it was a sabbath year for the land. And the king seized Bethsura and commanded a garrison there to guard it. And he encamped upon the sanctuary many days, and set up there missile launchers and machines and fire throwers and stone throwers and scorpions for throwing arrows and slings. And they made machines against their machines, and they fought for many days. Food was not in the holy places because it was the seventh year, and those who had escaped into Judea from the nations had devoured the remainder of the provision. And few men were left behind in the holy places, because the famine prevailed over them, and each was scattered into his own place. And Lysias heard that Philip, whom King Antiochus appointed while he was still living to raise his son Antiochus so that he might reign, He returned from Persia and Media with the king's forces that had marched with him, and that he seeks to take over affairs. And they were urging and pressing to go away, and he said to the king and the leaders of the force and the men, We are failing day by day, and the food for us is little, and the place where we encamp is strong, and the affairs of the kingdom lie upon us. Now therefore let us give the right hand to these men, and let us make peace with them and with all their nation. and let us establish for them the right to follow their own laws, as before, for because of their laws, which we scattered, they were

angry and did all these things. And the word pleased the king and the rulers, and he sent to them to make peace, and they received it. And the king and the rulers swore to them upon these things, and he went out from the stronghold. And the king entered into Mount Zion, and saw the stronghold of the place, and he broke the oath which he swore, and commanded and tore down the wall all around. And they departed in haste, and he returned to Antioch, and he found Philip ruling the city, and he fought against him, and he seized the city by force.

7

In the fifty-first year, Demetrius the son of Seleucus went out from Rome, and went up with few men into a coastal city, and he reigned there. And it happened as he was entering into the house of his fathers kingdom, the powers seized Antiochus and Lysias to bring them to him. And the matter was known to him, and he said, Do not show me their faces. And the powers killed them, and Demetrius sat upon the throne of his kingdom. And all the lawless and ungodly men from Israel came to him, and Alcimus led them, wishing to serve as priest. And they accused the people before the king, saying, Judah and his brothers have destroyed all your friends and have scattered us from our land. Now therefore send a man whom you trust, and let him go and see all the destruction which he made to us and to the land of the king, and how he punished them and all those aiding them. And the king chose Bacchides, one of the king's friends, who

ruled in the region beyond the river and was great in the kingdom and faithful to the king, And he sent him and Alcimus the ungodly, and they established for him the priesthood, and commanded him to take vengeance on the sons of Israel. And he departed and came with much force into the land of Judah, and he sent messengers to Judah and to his brothers with peaceful words but with deceit. And I did not pay attention to their words, for I saw that they came with great power. And a congregation of scribes was gathered together to Alcimus and Bacchides to seek justice. And the Hasideans were first among the sons of Israel, and they sought peace from them. For they said, A man, a priest from the seed of Aaron, came in power, and he will not wrong us. And he spoke peaceful words with them, and he swore to them saying, We will not seek evil against you and your friends. And they trusted him, and he seized sixty of their men, and he killed them in one day according to the words which he wrote. They poured out the flesh of your holy ones and their blood around Jerusalem, and there was no one to bury them. And fear and trembling fell upon all the people because of them, because they said, There is no truth and judgment in them, for they transgressed the covenant and the oath which they swore. And Bacchides departed from Jerusalem and encamped in Beth zeth, and he sent and seized many of the men having deserted with him and some of the people, and he sacrificed them into the great well. And he appointed the land to Alcimus, and left with him a force to help him, and Bacchides went away to the king. And Alcimus struggled concerning the high priesthood. And all those troubling their people were

gathered to him, and they took possession of the land of Judah, and they struck a great blow in Israel. And Judah saw all the wickedness which Alcimus and those with him had done among the sons of Israel, beyond that of the nations. And he went out into all the borders of Judea and round about, and he took vengeance on the men and those who had deserted, and they were restrained from going into the land. But when Alcimus saw that Judah and those with him had grown strong, and knew that he was not able to withstand them, he returned to the king and accused them of evil things. And the king sent Nicanor, one of his distinguished rulers, who hated and was hostile to Israel, and commanded him to destroy the people. And Nicanor came into Jerusalem with great force, and he sent to Judah and his brothers peaceful words with deceit, saying Let there not be battle between me and you, I will come with few men, so that I might see your faces in peace. And he came to Judah, and they greeted one another peacefully, and the enemies were ready to seize Judah. And the word was known to Judah, that he came upon him with deceit, and he was terrified of him, and he no longer wished to see his face. And Nicanor knew that his counsel was revealed, and he went out to meet Judah at Chapharsalama. And about five thousand men from Nicanor's forces fell, and they fled into the city of David. And after these words, Nicanor went up to Mount Zion, and the priests came out from the holy place with the elders of the people to greet him peacefully and to show him the burnt offering being offered for the king. And he mocked them, and laughed at them and defiled them, and spoke arrogantly. And he swore in anger, saying, If Judah and his camp

are not delivered into my hands now, then when I return in peace, I will burn this house. And he went out in anger. And the priests entered and stood before the altar and the temple, and wept and said You chose this house to have your name called upon it, to be a house of prayer and supplication for your people. Make vengeance upon this man and upon his camp, and let them fall by the sword; remember their blasphemies, and do not give them respite. And Nicanor went out from Jerusalem and they encamped in Beth horon, and a force from Syria met him. And Judah encamped in Adasa with three thousand men, and Judah prayed and said When those from the king blasphemed, your messenger went out and struck down one hundred eighty-five thousand among them. Thus crush this camp before us today, and let the remaining know that he spoke badly against your holy things, and judge him according to his wickedness. And the camps joined into war on the thirteenth of the month Adar, and the camp of Nicanor was shattered, and he himself fell first in the war. When his camp saw that Nicanor had fallen, they threw down their weapons and fled. And they pursued them a day's journey from Adasa until they came to Gazara, and they sounded the signal trumpets after them. And they went out from all the villages of Judea round about, and surrounded them, and these turned back toward these, and all fell by the sword, and not one was left of them. And they took the spoils and the plunder, and they cut off the head of Nicanor and his right hand, which he stretched out arrogantly. And they brought and stretched them out beside Jerusalem. And the people rejoiced exceedingly, and they made that day a day of

great joy. and they resolved to observe this day annually on the thirteenth of Adar And the land of Judah rested a few days.

8

And Judah heard of the reputation of the Romans, that they are powerful in strength, and they are favorable to all those who are joined to them, and to as many as are joined to them, and to as many as come to them, they establish friendship with them. And that they are powerful in strength, and they recounted to him their wars and the brave deeds which they do among the Galatians, and that they overpowered them and brought them under tribute, and all that they did in the land of Spain to gain control of the silver and gold mines there And they took possession of every place by their counsel and patience—and the place was very far distant from them—and of the kings who came against them from the end of the earth, until they crushed them and struck them a great blow, and the rest give them tribute every year. And Philip and Perseus, king of the Kitians, and those who were arrogant against them, they crushed them in war and prevailed over them. And Antiochus the Great, king of Asia, who marched against them into war having one hundred twenty elephants and cavalry and chariots and an exceedingly great force, was shattered by them, And they took him alive, and they agreed that he and the rulers with him would give great tribute and provide hostages and distinction, and the Indian land and Media and Lydia, and from the finest of

their regions, and having taken them from him, they gave them to King Eumenes, and that the men from Greece planned to come and destroy them And the word was known to them, and they sent one general against them, and they fought against them, and many of them fell wounded, and they took captive their women and their children, and they plundered them, and they took possession of their land, and they pulled down their strongholds, and they plundered them and they enslaved them until this day. And they destroyed the remaining kingdoms and the islands, as many as ever rose up against them, and enslaved them. But with their friends and those relying on them they maintained friendship, and they took possession of kingdoms near and far, and all who heard their name feared them, Those whom they wish to help and make reign will reign, and those whom they wish they remove, and they were greatly exalted. And in all these things, no one of them put on a diadem, and they did not clothe themselves in purple so that they might be honored by this. And they made a council chamber for themselves, and each day three hundred and twenty deliberated, deliberating continually concerning the multitude, to keep good order among themselves. And they believe one man should rule them for a year and govern all their land, and all obey the one, and there is no envy nor jealousy among them. And Judah chose Eupolemus the son of John of Hakkos and Jason the son of Eleazar, and sent them to Rome to establish friendship and alliance with them. and to lift their yoke, because I saw the kingdom of the Greeks enslaving Israel. And they went into Rome, and the way was very great, and they entered into

the council chamber, and they answered Judah the Maccabeus and his brothers and the multitude of the Jews sent us to you to establish an alliance and peace with you, and to be written as your allies and friends. And the word pleased them. And this is the copy of the writing which they copied upon bronze tablets and sent to Jerusalem to be with them there as a memorial of peace and alliance. May it be well for the Romans and for the nation of the Jews on the sea and on the dry land forever, and may sword and enemy be far from them. If war should arise against Rome first or against all their allies in their entire domain, The nation of the Jews will fight alongside as the occasion may prescribe to them, with full heart. And they will not give nor supply grain, weapons, silver, or ships to those making war, as it seemed good to Rome, and they will keep their ordinances having taken nothing. And according to the same terms, if war happens first to the nation of the Jews, the Romans will ally wholeheartedly, as the time may prescribe to them. And grain, weapons, and silver will not be given to the allies, as Rome decreed, and they shall keep these ordinances without deceit. According to these words, the Romans thus stood by the people of the Jews. If after these words both parties deliberate to add or to remove something, they will do so from their own choice, and whatever they add or take away will be authoritative. And concerning the evils which king Demetrius accomplishes against them, we wrote to him saying, Why have you made your yoke heavy upon our friends the allies, the Jews? If therefore they still meet against you, we will execute judgment on them, and we will wage war against you by sea and

by land.

9

And Demetrius heard that Nicanor and his forces had made war, and he sent Bacchides and Alcimus a second time into the land of Judah, and the right wing with them. And they went the way into Gilgal, and they encamped upon Massaloth in Arbela, and they seized it. And he destroyed many souls of men. And in the first month of the one hundred and fifty-second year they encamped against Jerusalem. And they departed and went into Berea with twenty thousand men and two thousand horses. And Judah was encamped in Alasa, and three thousand chosen men were with him. And I saw the multitude of the powers, that they were many, and they feared greatly, and many fled from the camp, and there were not left of them except eight hundred men. And Judah saw that his camp had slipped away. And the war oppressed him, and his heart was shattered, because he had no time to gather them. And he was exhausted, and he said to those who had been left behind, Let us rise and go up against our adversaries, if we are able to fight them. And they turned him back, saying We will not be able, but let us save our own lives now, let us return with our brothers, and let us fight against them, for we are few. And Judah said, May it never be that I should do this thing, to flee from them. Our time has drawn near, so let us die with manly courage for the sake of our brothers, and let us not leave a stain upon our glory. And the

force departed from the camp, and they stood to meet them, and the cavalry was divided into two parts, and the slingers and the archers marched ahead of the force, and all the capable champions. Bacchides was on the right wing, and the phalanx approached from both sides, and they sounded the trumpets, and those with Judah also sounded the trumpets. And the land was shaken from their camps, and the war was joined from morning until evening. And Judah saw that Bacchides and the main strength of the camp were on the right, and all the courageous of heart gathered to him. And the right horn was shattered from them, and he pursued after them until the mountain of Azotus. And those on the left wing saw that the right wing was shattered, and they turned back on the heels of Judah and those with him from behind. And there was war, and many wounded fell from both sides. And Judah fell, and the rest fled. And Jonathan and Simon took up their brother Judah and buried him in the tomb of his fathers in Modein. And they wept for him there, and all Israel mourned him with great lamentation, and they mourned for many days and said How the able one fell, saving Israel. And the remaining words of Judah and the wars and the brave deeds which he did and his greatness were not written down, for they were exceedingly many. After the death of Judah, the lawless ones appeared in all the borders of Israel, and all those working injustice rose up. In those days a very great famine occurred, and the land went over to them. Bacchides chose the ungodly men and appointed them lords of the land. And they were seeking and searching out the friends of Judah, and they led them to Bacchides, and he took

vengeance on them, and they mocked them. And there came great tribulation in Israel, such as had not happened since the day a prophet last appeared to them. And all the friends of Judah were gathered and said to Jonathan Since your brother Judah has died, there is no man like him to go out against the enemies and Bacchides, and against those who are hostile to our nation. Now therefore we have chosen you today to be our ruler and leader instead of him, to fight our war. And Jonathan received the leadership at that time, and rose up in place of his brother Judah. And Bacchides knew, and he sought to kill him. And Jonathan and Simon his brother and all those with him knew, and they fled into the wilderness of Tekoa, and they encamped by the water of the pit of Asphal. And Bacchides knew the day of the sabbath, and he came and all his army beyond the Jordan. And he sent his brother, the leader of the crowd, and he urged his friends the Nabataeans to deposit with them their considerable baggage. And the sons of Jambri went out from Medeba, and they seized John and all that he had, and they went away with them. After these words they reported to Jonathan and Simon his brother that the Sons of Jambri were holding a great marriage, and they were leading the bride from Nadabath, the daughter of one of the great nobles of Canaan, with a great escort. And they remembered their brother John, and they went up and hid under the shelter of the mountain. And they lifted their eyes and saw, and behold, a noise and much baggage, and the bridegroom went out and his friends and his brothers to meet them with drums and musicians and many weapons. And they rose up against them from the ambush and killed them,

and many fell wounded, and the rest fled into the mountain, and they took all their possessions. And the wedding was changed into mourning, and the voice of their musicians into lamentation. And they avenged the blood of their brother, and they returned to the mountain of the Jordan. And Bacchides heard, and came on the day of the sabbaths to the banks of the Jordan with great force. And Jonathan said to his brothers, Let us rise up now and fight for our lives, for today is not like yesterday and the day before. Behold, for the war is opposite us and behind us, but the water of the Jordan is on this side and on that side, and there is marsh and thicket, and there is no place to turn aside. Now therefore cry out to heaven, so that you may be saved from the hand of our enemies. And the war was joined, and Jonathan stretched out his hand to strike Bacchides, and he turned aside from him to the rear. And Jonathan and those with him leaped into the Jordan, and swam across to the other side, and they did not cross the Jordan after them. And they perished from Bacchides on that day, about a thousand men. And they returned to Jerusalem, and they built fortified cities in Judea: the fortress in Jericho and Emmaus and Beth horon and Bethel and Timnah Pirathon and Tephon, with high walls and gates and bars. And they placed a garrison in them to act with hostility toward Israel. And they fortified the city and Bethsura and Gazara and the citadel, and they placed in them troops and stores of food. And they took the sons of the leaders of the land as hostages, and placed them in the citadel in Jerusalem under guard. And in the one hundred and fifty-third year, in the second month, Alcimus commanded to tear down the wall of the inner

court of the holy things, and he tore down the works of the prophets, and he began to tear down. In that time Alcimus was struck, and his works were hindered, and his mouth was closed, and he was paralyzed, and he was no longer able to speak a word or to give commands concerning his house. And Alcimus died at that time with great torment. And Bacchides saw that Alcimus had died, and he returned to the king, and the land of Judah was at rest for two years. And all the lawless ones planned, saying, Behold, Jonathan and those with him are dwelling in quiet, trusting. Now therefore we will bring Bacchides, and he will seize them all in one night. And having gone, they took counsel with him. He departed from coming with much power and sent letters secretly to all his allies in Judea so that they might seize Jonathan and those with him, but he was not able because their plan was known to them. And they seized from the men of the land the leaders of the wickedness, fifty men, and killed them. And Jonathan and Simon and those with him departed into Bethbasi in the wilderness, and he built up the torn down parts of it, and he fortified it. And Bacchides knew and gathered all his multitude, and he commanded those from Judea. And having come, he encamped upon Bethbasi, and fought against it for many days and made siege engines. And Jonathan left behind his brother Simon in the city and went out into the land, and he came in number. And he struck Odomera and his brothers and the sons of Phasiron in their tent, and he began to strike and to go up with his forces. And Simon and those with him went out of the city, and they burned the machines. And they fought against Bacchides, and he

was shattered by them, and they oppressed him exceedingly, because his counsel and his attack were empty. And they were angry with the lawless men who had advised him to come into the land, and they killed many of them, and he planned to depart into his land. And Jonathan recognized him, and he sent ambassadors to him to make peace with him and to return the captives to them. And he received it, and he did according to his words, and he swore to him not to seek evil against him all the days of his life. And he gave back to him the captives which he had taken before from the land of Judah, and having turned back he went away into his own land, and he did not come again into their territory. And the sword ceased from Israel, and Jonathan dwelt in Michmash, and Jonathan began to judge the people and destroyed the ungodly from Israel.

10

And in the one hundred and sixtieth year, Alexander the son of Antiochus Epiphanes went up and seized Ptolemais, and they received him and he reigned there. Demetrius the king heard, and he gathered very many forces, and went out to meet him in battle. And Demetrius sent letters to Jonathan with peaceful words, so that he might magnify him. For he said, Let us make peace with them before he joins with Alexander against us. For he will remember all the evils which we committed toward him, and against his brothers and against his nation. And he gave him authority to gather forces and to construct weapons and to

be his ally, and he said to hand over to him the hostages in the citadel. And Jonathan came to Jerusalem, and he read the letters in the ears of all the people and of those from the citadel. And they were greatly afraid when they heard that the king had given them authority to gather forces. And those from the citadel handed over the hostages to Jonathan, and he returned them to their parents. And Jonathan dwelt in Jerusalem, and began to build and to renew the city. And he said to those doing the works to build the walls and Mount Zion all around out of square stones for fortification, and they did so. And the foreigners who were in the fortresses which Bacchides built fled. And each left his place, and went away into his land. Except in Bethsura, some of those abandoning the law and the commandments were left behind, for it was a refuge for them. King Alexander heard about the promises that Demetrius sent to Jonathan, and they recounted to him the wars and the brave deeds which he himself and his brothers did, and the troubles which they endured. And he said, Will we not find such a man? Now let us make him our friend and ally. And he wrote letters and sent them to him with these words, saying King Alexander to his brother Jonathan, greetings. We have heard about you, that you are a good man in strength and suitable to be our friend. And now we have appointed you today high priest of your nation and to be called friend of the king— and they sent to him purple and a golden crown—and to think of our interests and to maintain friendship toward us. And Jonathan put on the holy robe in the seventh month of the one hundred and sixtieth year at the feast of tabernacles, and he gathered forces, and he

prepared many weapons. And Demetrius heard these words, and was grieved, and said What have we done, since Alexander anticipated us in securing friendship with the Jews for support I will also write to them words of encouragement and lofty gifts, so that they may be with me to help. King Demetrius sent to the nation of the Jews according to these words, greetings. Since you kept the agreements with us and remained in our friendship and did not join our enemies, we heard and rejoiced. And now continue to keep faith with us, and we will repay you with good things in return for what you do for us. And we will grant you many exemptions, and we will give you gifts. And now I release you and let go all the Jews from the tributes and from the tax of the salt, and from the crowns. And instead of the third of the sowing, and instead of the half of the fruit of the trees falling upon me to take, I release from today and beyond the taking from the land of Judah, and from the three districts being added to it from Samaria and Galilee, from this day and into all time. And let Jerusalem be holy and dedicated, along with its boundaries, the tithes and the taxes. I release the authority of the citadel in Jerusalem, and I give it to the high priest so that he may appoint in it men whom he himself might choose to guard it. And every soul of the Jews having been taken captive from the land of Judah into all my kingdom I release freely as a gift, and let all release the taxes and their cattle. And all the festivals and the sabbaths and new moons and appointed days, and three days before a festival and three days after a festival, let them be all days of exemption and release for all the Jews being in all my kingdom. And no one will have authority to do anything or to

trouble any of them concerning any matter. And let the Jews be enrolled into the forces of the king to the number of thirty thousand men, and gifts will be given to them, as is fitting for all the forces of the king. And some of them will be appointed in the great fortresses of the king, and from these some will be appointed over the needs of the kingdom that are matters of trust, and let those over them and the rulers from among them be appointed, and let them conduct themselves according to their laws, just as the king commanded in the land of Judah. And let the three districts added to Judea from the country of Samaria be added to Judea, so that they may be reckoned as being under one authority, not obeying any other authority except that of the high priest. I have given Ptolemais and the territory adjoining it as a gift to the holy places in Jerusalem for the proper expenses of the holy places. And I give fifteen thousand shekels of silver yearly from the accounts of the king, from the places belonging to him. And all the excess which they did not give back from the needs, as in the first years, from now on they shall give into the works of the house. And in addition to these things, five thousand shekels of silver which they were taking from the revenues, as in the first years, of the holy place from the account each year, and these things are remitted, because they belong to the priests who minister. And as many as might flee into the temple in Jerusalem and within all its borders, owing royal debts or any other matter, let them be released, and let all that is theirs in my kingdom remain theirs. And for the building and for the renewing of the works of the holy things, the expense will be given from the king's account.

And for the walls of Jerusalem to be built, and to fortify them all around, the expense will be given from the word of the king, and for the walls in Judea to be built. When Jonathan and the people heard these words, they did not believe them nor receive them, because they remembered the great wickedness which he had done in Israel, and he had afflicted them exceedingly. And they were pleased with Alexander, because he became to them a leader of peaceful words, and they fought alongside him all the days. And Alexander the king gathered great powers, and encamped opposite Demetrius. And the two kings joined war, and the camp of Demetrius fled, and Alexander pursued him, and prevailed upon them. And he waged war fiercely until the sun set, and Demetrius fell on that day. And Alexander sent ambassadors to Ptolemy, king of Egypt, saying these words Since I returned to my kingdom and sat upon the throne of my fathers and retained the rule, and crushed Demetrius and gained control of our country And I joined battle with him, and he and his camp were shattered by us, and we sat upon the throne of his kingdom. And let us establish friendship with him, and now give me your daughter as a wife, and I will become your son-in-law, and I will give you and her gifts worthy of you. And Ptolemy the king answered, saying, Good day, on which you returned into the land of your fathers and sat upon the throne of their kingdom. And now I will do for you what you wrote, but meet me in Ptolemais, so that we may see one another, and I will become your son-in-law as you have said. And Ptolemy went out from Egypt, he himself and Cleopatra his daughter, and they came into Ptolemais in the one hundred sixty-second year. And

Alexander the king met him, and gave Cleopatra his daughter to him in marriage, and he made her marriage in Ptolemais, as the kings do, in great glory. King Alexander wrote to Jonathan to come to a meeting with him. And he went with glory into Ptolemais, and he met the two kings, and he gave them silver and gold and many gifts to their friends, and he found favor before them. And plague-like men from Israel, lawless men, were gathered against him to bring charges against him, and the king paid no attention to them. And the king commanded them, and stripped Jonathan of his garments, and clothed him in purple, and they did thus. And the king sat with him, and said to his rulers, Go out with him into the middle of the city, and proclaim that no one is to meet with him concerning any matter, and let no one trouble him concerning any word. And it happened that when those who encountered him saw his glory as he had proclaimed, and saw him clothed with a linen cloth, they all fled. And the king glorified him, and enrolled him among the first friends, and made him general and district commander. And Jonathan returned into Jerusalem with peace and joy. And in the one hundred and sixty-fifth year, Demetrius the son of Demetrius came out of Crete into the land of his fathers. And Alexander the king heard, and was grieved exceedingly, and turned back to Antioch. And Demetrius appointed Apollonius, who was over Coele Syria, and he gathered a great force, and encamped in Jamnia, and he sent to Jonathan the high priest, saying You alone are proud against us, but I became a laughingstock and reproach because of you, and why do you exercise authority over us in the mountains Now

therefore, if you have trusted in your powers, come down to us into the plain, and let us contend with each other there, because with me is the power of the cities. Ask and learn who I am and the rest who are helping us, and they say, You have no foothold against us, because your fathers were defeated twice in their own land. And now you will not be able to withstand the horse and such force in the plain, where there is no stone nor pebble nor place to flee. When Jonathan heard the words of Apollonius, he was moved in mind. And he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him. And he encamped upon Joppa, and those from the city shut him out, because a garrison of Apollonius was in Joppa. And they fought against it. And having been frightened, those from the city opened the gates, and Jonathan gained control of Joppa. And Apollonius heard, and encamped three thousand horse and a large force, and he went into Azotus as if passing through, and at the same time he advanced into the plain, both because he had a multitude of cavalry and trusted in it. And he pursued after him into Azotus, and the camps joined battle after him. And Apollonius secretly left a thousand horsemen behind them. And Jonathan knew that there was an ambush behind him. And they surrounded his camp, and they shook out the arrows into the people from morning until evening. But the people stood as Jonathan commanded, and their horses grew weary. And Simon drew his force and joined battle toward the phalanx, for the cavalry was exhausted, and they were crushed by him, and they fled. And the cavalry was scattered in the plain, and they fled into Azotus, and they entered into Bethdagon, their idol temple,

to be saved. And Jonathan burned Azotus and the cities around it, and took their spoils, and burned the temple of Dagon in fire. And those who had fallen by the sword together with those who had been burned became eight thousand men. And Jonathan departed from there and encamped at Ashkelon, and those from the city went out to meet him in great glory. And Jonathan returned with his men, having many spoils. And it happened that when King Alexander heard these words, he proceeded to honor Jonathan. And he sent to him a golden brooch, as is the custom to be given to the relatives of the kings, and he gave to him Ekron and all its boundaries as an inheritance.

11

And the king of Egypt gathered many forces as the sand beside the shore of the sea, and many ships, and he sought to gain control of Alexander's kingdom by deceit, and to add it to his kingdom. And he went out into Syria with peaceful words. And the people from the cities opened their gates to him, and they met him, because it was a commandment of King Alexander to meet him because he was his father-in-law. As he was entering into the cities of Ptolemais, he stationed the forces as a garrison in each city. As he drew near Azotus, they showed him the temple of Dagon burned down, and Azotus and its suburbs destroyed, and the bodies thrown down, and the burned ones whom he burned in the war, for they made heaps of them in his way. And they recounted to the king what Jonathan had done, in

order to blame him, and the king kept silent. Jonathan met the king at Joppa with glory, and they greeted one another, and they slept there. And Jonathan went with the king to the river called Eleutherus, and returned to Jerusalem. But King Ptolemy gained control of the cities of the coast as far as Seleucia by the sea, and he was considering wicked thoughts about Alexander. And he sent ambassadors to King Demetrius, saying, Come, let us make a covenant between ourselves, and I will give you my daughter whom Alexander has, and you will reign over the kingdom of your father. For I regret having given him my daughter, for he sought to kill me. and he blamed him for desiring his kingdom And having taken away his daughter, he gave her to Demetrius, and the face of Alexander was changed, and their enmity appeared. And Ptolemy entered into Antioch and put on the diadem of Asia, and he put two diadems on his head, the one of Asia and the one of Egypt. Alexander the king was in Cilicia during those times, because the people from those places were revolting. And Alexander heard, and came upon him in war, and Ptolemy led out and met him with a strong hand, and routed him. And Alexander fled into Arabia to be sheltered there, and King Ptolemy was exalted. And Zabdiel the Arab cut off the head of Alexander, and sent it to Ptolemy. And King Ptolemy died on the third day, and those who were in his fortresses perished by those in the fortresses. And Demetrius reigned in the one hundred sixty-seventh year. In those days Jonathan gathered the men from Judea to make war against the citadel in Jerusalem, and they made many machines against it. And some men who hated their nation, lawless men, went to the king and reported

to him that Jonathan was besieging the citadel. And having heard, he was angry; as soon as he heard, immediately breaking camp, he came to Ptolemais, and he wrote to Jonathan not to besiege but to meet him in Ptolemais as quickly as possible. When Jonathan heard, he ordered a siege, and he chose some of the elders of Israel and some of the priests, and he gave himself to the danger. Having taken silver and gold and clothing and many other gifts, he went to the king in Ptolemais and found favor before him. And some lawless ones from the nation were petitioning against him. And the king treated him as those before him had treated him, and exalted him before all his friends. And he established for him the high priesthood and all the other honors he had held before, and he made him to be considered among the first friends. And Jonathan deemed the king worthy to make Judea tax exempt, along with the three toparchies and Samaria, and they promised him three hundred talents. And the king was pleased, and wrote letters to Jonathan concerning all these things in this manner King Demetrius to his brother Jonathan, greetings, and to the Jewish nation. The copy of the letter which we wrote to Lasthenes our relative concerning you, we have written also to you, so that you may see it. King Demetrius to Lasthenes the father, greetings. To the nation of the Jews, our friends who keep just relations toward us, we decided to do good for the sake of their own goodwill toward us. We have therefore set for them the boundaries of Judea and the three districts, Aphaerema and Lydda and Rathamin, which were added to Judea from Samaria, and all the adjoining territories for all those who sacrifice in Jerusalem, in

place of the royal taxes which the king formerly received from them yearly from the produce of the earth and the tree fruits. And the other things belonging to us from now on, the tenths and the taxes belonging to us, and the salt lakes, and the crowns belonging to us, all these we will provide to them. and nothing of these will be set aside from now for all time. Now therefore take care to make a copy of these things, and let it be given to Jonathan, and let it be placed on the holy mountain in a suitable notable place. And King Demetrius saw that the land was quiet before him and nothing resisted him, and he dismissed all his forces, each to his own place, except the foreign forces which he had enlisted from the islands of the nations, and all the forces from the fathers hated them. Gryphaon was one of those from Alexander earlier, and saw that all the powers grumble against Demetrius, and he went to Sinmalkoue the Arab, who was rearing Antiochus the child of Alexander. And he attended to him, so that he might hand him over, so that he might reign instead of his father, and they reported to him all the things that Demetrius had completed, and the enmity which his forces harbored toward him, and he remained there many days. And Jonathan sent to King Demetrius, so that he might cast out those from the citadel of Jerusalem and those in the fortresses, for they were fighting against Israel. And Demetrius sent to Jonathan saying, Not only will I do these things for you and your nation, but I will also glorify you and your nation, if I obtain the opportunity. Now therefore you will do correctly by sending us men who will ally with me, because all my forces have deserted. And Jonathan sent three thousand men mighty in their strength

into Antioch, and they came to the king, and the king rejoiced at their arrival. And those from the city were gathered together into the middle of the city, one hundred twenty thousand men, and they were wishing to kill the king. And the king fled into the court, and those from the city seized the passages of the city, and began to make war. And the king called the Jews for help, and they were all gathered together to him at the same time, and they scattered throughout the city, and they killed ten myriads in the city on that day. And they burned the city, and they took many spoils on that day, and they saved the king. And I saw that those from the city, because the Jews had taken possession of the city as they wished, became weak in their minds, and they cried out to the king with supplication, saying Give us your right hand, and let the Jews cease fighting against us and the city. And they threw down their weapons and made peace, and the Jews were honored before the king and before all those in his kingdom, and they returned to Jerusalem having many spoils. And King Demetrius sat upon the throne of his kingdom, and the land was quiet before him. And he lied about all that he had said, and he was estranged from Jonathan and did not repay the goodwill which Jonathan had shown to him, and he afflicted him exceedingly. After these things Tryphon returned, and Antiochus with him, a younger boy, and he reigned and put on a diadem. And all the powers which Demetrius had scattered were gathered together to him, and they fought against him, and he fled and was routed. And Tryphon took the wild animals and seized Antioch. And Antiochus the younger wrote to Jonathan saying, I establish to you the high priesthood, and I appoint you

over the four districts, and you are to be one of the friends of the king. And he sent to him gold vessels and service, and he gave to him authority to drink from gold vessels and to be in purple and to have a golden brooch. And he appointed his brother Simon general from the ladder of Tyre to the borders of Egypt. And Jonathan went out and was traveling beyond the river and through the cities, and all the forces of Syria were gathered to him in alliance, and he came to Ashkelon, and the people from the city met him with honor. And he went away from there to Gaza, and the people from Gaza shut the gates, and he besieged it, and he set fire to its suburbs, and he plundered them, And the people from Gaza deemed Jonathan worthy, and he gave them his right hand, and took the sons of their rulers as hostages, and sent them to Jerusalem, and passed through the land as far as Damascus. And Jonathan heard that the rulers of Demetrius were present in Kedesh in Galilee with a large force, wishing to remove him from his position. He met them, but he left his brother Simon behind in the land. And Simon encamped in Bethsura, and fought against it for many days and besieged it. And they deemed him worthy to take the right hand, and he gave it to them, and he drove them out from there and seized the city, and placed a garrison upon it. And Jonathan and his camp encamped upon the water of Gennesaret, and they rose early in the morning into the plain of Nazor. And behold, a camp of foreigners met him in the plain, and they set an ambush against him in the mountains, but they themselves met him from the opposite direction. But the ambush rose up from their positions and joined battle, and all the men with Jonathan fled.

Nor was one of them left, except Mattathias the son of Absalom and Judah the son of Chalfi, commanders of the army forces. And Jonathan tore his garments, and put earth upon his head, and prayed. He returned to them in war, subdued them, and they fled. And I saw the fugitives from him, and they returned to him, and they pursued with him until Kadesh, until their camp, and they encamped there. And three thousand men of the foreigners fell on that day, and Jonathan returned to Jerusalem.

12

And Jonathan saw that the time was working in his favor, and he chose men and sent them to Rome to establish and renew the friendship with them. He sent letters to the Spartans and to other places with the same message. And they went into Rome, and they went into the council chamber, and they said, Jonathan the high priest and the nation of the Jews sent us to renew the friendship with them and the alliance according to the earlier time. And they gave them letters for each place, so that they might send them forth into the land of Judah in peace. And this is a copy of the letters which Jonathan wrote to the Spartans. Jonathan the high priest of the nation, and the council of elders, and the priests, and the remaining people of the Jews, to the Spartans, the brothers, greetings. Still earlier, letters were sent to Onias the high priest from Areios who was reigning among you, saying that you are our brothers, as the copy is set forth below. Onias received the man who had been sent with honor and took

the letters in which alliance and friendship were set forth. And we therefore, not needing these things, have comfort from the holy books in our hands, We attempted to send to you to renew brotherhood and friendship, so that we might not be alienated from you, for many times have passed since you sent to us. We therefore remember you unceasingly at every time, in the feasts and in the remaining appointed days upon which we offer sacrifices and in the prayers, as it is necessary and fitting to remember brothers. And we rejoice in your glory. But many tribulations and many wars surrounded us, and the kings around us fought against us. We did not wish, therefore, to trouble you and our remaining allies and friends in these wars. For we have the help from heaven helping us, and we were rescued from our enemies, and our enemies were humbled. Therefore we chose Numenius son of Antiochus and Antipater son of Jason, and we have sent them to the Romans to renew our former friendship and alliance with them. We therefore commanded them to go to you and to greet you, and to deliver to you our letters concerning the renewal of our brotherhood. And now you will do well by responding to us concerning these things. And this is the copy of the letters which they sent to Onias Ares, king of the Spartans, to Onias the great priest, greetings. It was found in writing concerning both the Spartans and the Jews that they are brothers and that they are from the race of Abraham. And now since we have not known these things, you will do well to write to us concerning your peace. And we write back to you: your cattle and your property are ours, and ours are yours. We therefore command that they

report to you accordingly. And Jonathan heard that the rulers of Demetrius returned with much greater force than before to fight against him. And he departed from Jerusalem, and met them in the Hamathite land, for he did not give them respite to invade his land. And he sent spies into his camp, and they returned and reported to him that they were arrayed to attack them at night. As the sun set, Jonathan commanded his men to keep watch and to be at their weapons, to be ready for war through the whole night, and he posted guards around the camp. And the adversaries heard that Jonathan and those with him had prepared for war, and they were afraid and their hearts trembled, and they kindled fires in their camp. Jonathan and those with him did not know until morning, for they were seeing the lights burning. And he pursued after them, and did not overtake them, for they had crossed over the Eleutheros river. And Jonathan turned aside upon the Arabs called Zabadeans, and struck them, and took their spoils. And having broken camp, he came into Damascus and traveled through all the land. And Simon went out and traveled through to Ashkelon and the neighboring strongholds, and turned aside to Joppa and seized it. For he heard that they wished to hand over the stronghold to those from Demetrius, and he placed a garrison there so that they might guard it. And Jonathan returned and assembled the elders of the people, and he planned with them to build strongholds in Judea. and to raise up the walls of Jerusalem and to elevate a great height between the citadel and the city in order to separate it from the city, so that this one might be alone, so that they neither buy nor sell. And they were gathered to

build, and the wall of the torrent from the east fell, and he repaired the place called Chaphenatha. And Simon built Adida in the Shephelah and fortified it with doors and bars. And Tryphon sought to reign over Asia and to put on the diadem and to stretch out his hands against Antiochus the king. And he was cautious lest Jonathan might not allow him and might fight against him, and he sought a way to seize him to kill him, and having departed he came to Bethsa. And Jonathan went out to meet him with forty thousand chosen men in battle array, and came to Bethsa. And Tryphon saw that he was present with much force, and he was cautious to lay hands upon him. And he received him gloriously, and he presented him to all his friends, and gave him gifts, and he commanded his friends and his forces to obey him likewise. And he said to Jonathan, Why have you struck all these people when there is no war against us? And now send them to their houses, but choose for yourself a few men who will be with you, and come with me to Ptolemais, and I will deliver to you it and the remaining strongholds and the many forces and all those in charge of affairs, and then I will depart, for this is why I am here. And having trusted him, he did as he had said and sent out the forces, and they went into the land of Judah. He left three thousand men with himself, but he allowed two thousand in Galilee, and a thousand came together to him. As Jonathan entered Ptolemais, the Ptolemaeans shut the gates and seized him, and they killed all those who had come with him by the sword. And Tryphon sent forces and cavalry into Galilee, into the great plain, to destroy all those with Jonathan. And they recognized that he was captured and had

perished, along with those who were with him, and they encouraged themselves and went forth gathered together, ready for war. And the pursuers saw that it was about their lives, and they turned back. And they all came with peace into the land of Judah, and they mourned Jonathan and those with him, and they were greatly afraid, and Israel mourned with great mourning. And all the nations around them sought to destroy them, for they said, They have no man as ruler and helper, so now let us make war on them, and we will destroy their memorial from among men.

13

And Simon heard that Tryphon had gathered a great force to come into the land of Judah to destroy it. And he saw that the people were trembling and terrified, and he went up to Jerusalem and gathered the people, And he urged them, and said to them, You yourselves know how many things I and my brothers and my father's house have done concerning the laws and the holy things, and the wars and the difficulties. For the sake of this all my brothers perished for the sake of Israel, and I alone was left. And now may it not be that I should spare my soul in every time of affliction, for I am not better than my brothers. But I will avenge my nation and the holy things and the women and our children, because all the nations were gathered to destroy us out of enmity. and revived the spirit of his people to hear these words And they answered with a loud

voice, saying, You are our leader in place of Judah and Jonathan your brother. Wage war for us, and we will do everything you tell us. And he gathered all the men, the warriors, and he hastened to complete the walls of Jerusalem, and he fortified it all around. And he sent Jonathan the son of Absalom with a sufficient force into Joppa, and he drove out those who were in it, and remained there in it. And Tryphon departed from Ptolemais with a great force to enter into the land of Judah, and Jonathan was with him under guard. Simon encamped in Adida facing the plain. And Tryphon recognized that Simon had risen up in place of his brother Jonathan, and that he was about to join battle with him, and he sent ambassadors to him, saying Concerning the silver which your brother Jonathan owed to the royal treasury, because of the needs he had, we detain him. And now send a hundred talents of silver and two of his sons as hostages, so that he will not revolt from us when released, and we will let him go. And Simon knew that they speak to him with deceit, and he sends the silver and the young men, lest he should bring great enmity from the people. saying, I did not send him the silver and the young men; they perished. And he sent the young men and the hundred talents, and he deceived, and he did not allow Jonathan. And after these things Tryphon came to invade the city and destroy it, and he went around by way of Adora, and Simon and his camp marched opposite him to every place where he was going. But those from the citadel were sending envoys urging him to come to them through the wilderness and to send them food. And Tryphon prepared all his cavalry to come, and in that night there was very much snow,

and he did not come because of the snow, and he departed and came into Gilead. As he drew near to Baskama, he killed Jonathan, and he was buried there. Tryphon returned and went away to his land. And Simon sent and took the bones of Jonathan his brother, and buried him in Modein, the city of his fathers. And all Israel lamented him with great lamentation, and they mourned him for many days. And Simon built upon the tomb of his father and his brothers, and raised it to view with polished stone from behind and from before. And he set up seven pyramids, one opposite the other, for his father and mother and four brothers. And for these he made contrivances, putting around great pillars, and he made upon the pillars full suits of armor for an eternal name, and beside the armor engraved ships, so that they might be seen by all who sail the sea. This is the tomb which he made in Modein until this day. But Tryphon went by deceit with Antiochus the younger king, and he killed him. and he reigned instead of him, and put on the diadem of Asia, and struck a great blow upon the earth And Simon built the stronghold of Judea, and fortified it with high towers and great walls and towers and gates and bars, and placed food in the strongholds. And Simon chose men and sent them to King Demetrius to obtain release for the land, because all the actions of Trypho were to seize. And Demetrius the king sent to him according to these words, and answered him, and wrote him such a letter King Demetrius to Simon the high priest and friend of kings, and to the elders and nation of the Jews, greetings. The golden crown and the palm branch which you sent, we have received, and we are ready to make great peace

for you, and to write to those in charge of affairs to grant you exemptions. And whatever we set up with you stands, and let the strongholds which you built be yours. We forgive you your mistakes and sins until this very day, and the crown which you owed, and if anything else was taxed in Jerusalem, let it no longer be taxed. And if some of your suitable men are to be enrolled among those concerning us, let them be enrolled, and let there be peace between us. In the one hundred seventieth year, the yoke of the nations was taken away from Israel. And the people of Israel began to write in their documents and contracts, First year of Simon, great high priest and general and leader of the Jews. In those days he encamped upon Gaza, and he surrounded it with camps, and he made a siege engine and brought it up to the city, and he struck one tower, and seized it. And the men in the siege tower rushed out into the city, and great commotion arose in the city. And those in the city went up with the women and the children upon the wall, having torn their garments, and they cried out with a great voice, asking Simon to give them his right hand. And they said, Do not deal with us according to our wickedness, but according to your mercy. Simon was reconciled to them and did not fight them, and he drove them out of the city and cleansed the houses in which the idols were, and thus he entered into it with hymns and blessing. And he cast out all impurity from her, and he settled in it men who do the law, and he fortified it, and he built for himself a dwelling in it. The people from the citadel in Jerusalem were prevented from going out into the land and buying and selling, and they hungered greatly, and many of

them perished by the famine. And they cried out to Simon to take their right hands, and he gave them his hands, and he drove them out from there, and he cleansed the citadel from the defilements. And he entered into it on the twenty-third day of the second month of the one hundred and seventy-first year with praise and palm branches and with lyres and with cymbals and with harps and with hymns and with songs, because a great enemy was shattered from Israel. And he established an annual observance of this day. And he fortified the temple mount beside the citadel, and he dwelt there himself and those with him. And Simon saw John his son, that he was a man, and he placed him as leader of all the forces, and he dwelt in Gazara.

14

And in the one hundred and seventy-second year, Demetrius the king gathered his forces and went into Media to draw help for himself, so that he might fight Tryphon. And Arsaces, the king of Persia and Media, heard that Demetrius came into his borders, and he sent one of his rulers to seize him alive. And he went and struck the camp of Demetrius and seized him, and he led him to Arsaces, and he placed him in prison. And the land rested all the days of Simon, and he sought good things for his nation, and his authority and his glory pleased them all the days. And with all his glory he took Joppa as a harbor, and made an entrance to the islands of the sea. And he widened the boundaries of his nation, and he seized the land. And he gathered many captives, and he

gained control of Gazara and Beth-zur and the citadel, and he removed the uncleanness from it, and there was no one opposing him. And they were farming their land in peace, and the land was giving its produce, and the trees of the plains their fruit. Elders were sitting in the streets, all conversing about good things, and the young men put on glory and robes of war. He supplied the cities with food and appointed them with vessels of fortification, until the name of his glory was proclaimed to the ends of the earth. He made peace upon the earth, and Israel rejoiced with great joy. And each sat by his vine and his fig tree, and there was no one frightening them. And wars against them ceased upon the earth, and their kings were crushed in those days. And he strengthened all the humble of his people, he sought out the law, and he removed all lawless and evil things. He glorified the holy things, and he multiplied the vessels of the holy things. And he heard in Rome that Jonathan had died, and as far as Sparta, and they were exceedingly grieved. When they heard that Simon his brother had become high priest instead of him and prevailed over the land and the cities in it And they wrote to him on bronze tablets to renew with him the friendship and the alliance which they had established with Judah and Jonathan his brothers. And they were read before the assembly in Jerusalem. And this is the copy of the letters which the Spartans sent—the rulers of the Spartans and the city—to Simon the great priest and to the elders and to the priests and to the rest of the people of the Jews, brothers, greetings. The ambassadors who were sent to our people reported to us concerning your glory and honor, and we rejoiced at their

arrival. And having recorded the things spoken by them in the counsels of the people thus: Noumenios son of Antiochus and Antipatros son of Jason, ambassadors of the Jews, came to us renewing their friendship with us. And it pleased the people to receive the men gloriously, and to place the copy of their words in the books designated to the people, for the people to have a memorial of the Spartans, and they wrote a copy of these things to Simon the high priest. After these things, Simon sent Numenius to Rome with a great golden shield weighing a thousand minas to establish the alliance with them. As the people heard these words, they said What favor shall we give back to Simon and his sons? For he strengthened himself and his brothers and the house of his father, and they fought the enemies of Israel from them. And they established freedom for him, and he recorded it on bronze tablets, and they placed them on a pillar on Mount Zion. And this is the copy of the writing on the eighteenth of Elul, in the one hundred and seventy-second year, and this is the third year under Simon the high priest, In Saramel, before a great congregation of the priests and people and rulers of the nation and of the elders of the land, he made it known to us. Since wars often occurred in the land, Simon the son of Mattathias, the son of the sons of Joarib, and his brothers gave themselves to danger and resisted the adversaries of their nation, so that their holy things and the law might stand, and with great glory they glorified their nation. And Jonathan gathered their nation, and became high priest to them, and was added to his people. And their enemies wished to invade their land in order to destroy it, and to stretch out their hands upon

their holy things. Then Simon arose and fought for his nation, and spent much of his own money, and armed the men of his nation's force, and gave them wages, He fortified the cities of Judea and Bethsura on the borders of Judea, where the weapons of the enemies had been before, and he placed there a garrison of Jewish men. And he fortified Joppa upon the sea, and Gazara upon the borders of Azotus, where the enemies had formerly dwelled, and he settled Jews there, and he placed in them whatever provisions were necessary for their restoration. And the people saw the faith of Simon and the glory which he planned to bring to his nation, and they made him their leader and high priest, because he had done all these things, and the righteousness and the faith which he preserved for his nation, and he sought out every way to exalt his people. And in his days he prospered in his undertakings, to uproot the nations out of their land, and those in the city of David in Jerusalem who made for themselves a citadel from which they went out, and they defiled the area around the holy things, and they were inflicting a great blow against the purity. And he settled Jewish men in this place, and fortified it for the security of the land and of the city, and raised the walls of Jerusalem. And the king Demetrius established the high priesthood for him according to these things. And he made him one of his friends, and he glorified him with great glory. For it was heard that the Jews are called friends and allies and brothers by the Romans, and that they met the envoys of Simon gloriously. And that the Jews and the priests were pleased that Simon should be their leader and high priest forever, until a faithful prophet should rise. and to be general

over them, and so that he might care for the holy things, to appoint through him supervisors over their works and over the land and over the weapons and over the fortifications, and so that the holy things may be a concern to him, and so that he may be heard by all, and so that all writings in the land may be written in his name, and so that he may be clothed in purple and wear gold. And it is not permitted to anyone of the people or of the priests to set aside any of these things or to speak against the things that will be said by him, or to gather together a conspiracy in the land without him, or to clothe oneself in purple or to fasten a golden brooch, But whoever acts contrary to these things or sets aside something of these will be guilty. And all the people were pleased to allow Simon to act according to these words. And Simon received and was well pleased to be high priest and to be general and ethnarch of the Jews and priests and to be the protector of all. And they said to place this writing in bronze tablets and to establish them in the enclosure of the holy things in a trustworthy place. And copies of them to be placed in the treasury, so that Simon and his sons may have them.

15

And Antiochus, son of King Demetrius, sent letters from the islands of the sea to Simon the priest and ethnarch of the Jews and to all the nation. And they contained this manner: King Antiochus to Simon the great priest and ethnarch and to the

nation of the Jews, greetings. Since some plagues took possession of the kingdom of our fathers, I plan to claim the kingdom so that I will restore it as it was before, and I enlisted a multitude of forces and prepared military ships. I wish to go out through the land, so that I may pursue those who have destroyed our land and those who have laid waste many cities in the kingdom, Now therefore I establish to you all the deductions which the kings before me remitted to you, and whatever other deductions they remitted to you to make your land's own coin currency, But let Jerusalem and the holy things be free, and let all the weapons that you have prepared and the fortifications which you built, which you hold, remain to you. And every royal debt and future royal obligations, from now and for all time, let them be forgiven to you. As soon as we establish our kingdom, we will glorify you and your nation and the temple with great glory, so that your glory may become manifest in all the land. In the one hundred seventy-fourth year, Antiochus went out into the land of his fathers, and all the powers came together to him, so that few were with Tryphon. And King Antiochus pursued him, and he came fleeing into Dora by the sea. For he knew that evils had been brought upon him, and the powers had left him. And Antiochus encamped at Dora, and with him were one hundred twenty thousand warriors and eight thousand cavalry. And he surrounded the city, and the ships joined from the sea, and he pressed the city from the land and from the sea, and he allowed no one to go out and to enter. And Noumenios and those with him came from Rome, having letters to the kings and the lands in which these things had been written. Lucius, consul of the

Romans, to King Ptolemy, greetings. The ambassadors of the Jews came to us as our friends and allies, renewing the friendship and alliance from the beginning, having been sent from Simon the high priest and the people of the Jews. They brought a golden shield of five thousand minas. Therefore it pleased us to write to the kings and the lands, so that they may not seek out evils against them, and may not make war on them and their cities and their lands, and so that they might not be allies to those who are making war against them. It seemed good to us to receive the shield from them. If therefore some plagues have escaped out of their land to you, hand them over to Simon the high priest, so that he will avenge them according to their law. And he wrote these things to King Demetrius and to Attalus and to Arathus and to Arsaces. And into all the lands, and to Sampsace, and to the Spartans, and into Delos and into Myndus and into Sicyon and into Caria and into Samos and into Pamphylia and Lycia and into Halicarnassus and into Cos and into Side and into Aradus and into Rhodes and into Phaselis and Gortyna and Cnidus and Cyprus and Cyrene. He wrote their copy to Simon the high priest. Antiochus the king encamped against Dora a second time, continually bringing his forces against it and making siege engines, and he shut in Trypho from entering and going out. And Simon sent to him two thousand chosen men to assist him, and silver, gold, and sufficient vessels. And he did not wish to receive them, but he broke all the agreements he had made with him earlier, and he became estranged from him. And he sent to him Athenobius, one of his friends, to confer with him, saying, You hold Joppa and Gazara and the citadel in

Jerusalem, cities of my kingdom. You laid waste their boundaries, and you inflicted a great blow upon the earth, and you took possession of many places in my kingdom. Now therefore hand over the cities which you seized, and the taxes of the places which you subjugated beyond the borders of Judea. But if not, give instead of them five hundred talents of silver, and for the destruction which you have caused and for the tributes of the cities another five hundred talents; but if not, they will come and make war upon you. And Athenobius, a friend of the king, came to Jerusalem and saw the glory of Simon and the cup with gold and silver ornaments and a considerable display, and he was amazed, and he reported to them the words of the king. And answering, Simon said to him, Neither have we taken foreign land, nor have we seized what belongs to others, but rather the inheritance of our fathers, which was unjustly seized by our enemies at some time. We, having time, hold fast to our inheritance and that of our fathers. Concerning Joppa and the Gazarenes you ask about, these were inflicting a great blow upon the people and our land; for these we will give a hundred talents. And he did not answer him a word. He returned with anger to the king and reported to him these words and the glory of Simon and all that he saw, and the king was angered with great anger. But Tryphon, having embarked on a ship, fled to Orthosian. And the king appointed Kendebaios governor of the coast, and gave him infantry and cavalry forces. And he commanded him to encamp opposite Judea, and he commanded him to build Kidron and to fortify the cities, and so that he might wage war against the people, but the king was pursuing Trypho.

And Cendebeus came into Jamnia, and began to provoke the people and to invade Judea and to take the people captive and to murder. And he built Kidron and stationed horsemen and forces there so that, going out, they might patrol the roads of Judea, as the king had commanded him.

16

And John went up from Gaza and reported to his father Simon what Cendebaeus was accomplishing. And Simon called his two elder sons, Judah and John, and said to them, I and my brothers and my father's house have fought the wars of Israel from youth until this present day, and it has prospered in our hands to deliver Israel many times. Now I have grown old, and you are sufficient in years by the mercy; take my place and my brother's place, and go out and defend our nation, and let the help from heaven be with you. And he chose from the land twenty thousand warriors and horsemen, and they went against Kendebaeus, and they spent the night in Modein. And having risen in the morning, they went into the plain, and behold, a great force came to meet them, infantry and horsemen, and a torrent was between them. And he encamped opposite them, himself and his people, and he saw the people fearing to cross the torrent, and he crossed over first, and the men saw him, and they crossed over after him. And he divided the people and the horsemen in the midst of the infantry, but the cavalry of the enemy was exceedingly great. And they sounded the trumpets,

and Cendebaeus and his camp were turned back, and many of his wounded fell, but those left behind fled into the stronghold. Then Judah, the brother of John, was wounded, but John pursued them until he came to Kidron, which he had built. And they fled into the towers in the field of Azotus, and he burned it with fire, and a thousand men of them fell, and he returned to Judea in peace. And Ptolemy the son of Abubus was appointed general over the plain of Jericho, and he had much silver and gold. For he was son-in-law of the high priest. And his heart was lifted up, and he wished to gain control of the land. And he was planning by deceit against Simon and his sons to destroy them. Simon was visiting the cities in the region and caring for their affairs, and he went down to Jericho, himself and Mattathias and Judah and his sons, in the one hundred and seventy-seventh year, in the eleventh month, which is the month of Shebat. And the son of Abubus welcomed them into the fortress called Dok with deceit, which he had built, and he made a great feast for them, and hid men there. And when Simon and his sons were drunk, Ptolemy and those with him rose up, took their weapons, entered the banquet where Simon was, and killed him and his sons and some of his young men. And he committed great impiety, and he repaid evils instead of good things. Ptolemy wrote these things and sent to the king so that he might send him forces for help, and he might betray their land and the cities. And he sent others into Gazara to seize John, and he sent letters to the commanders of thousands to come to him, so that he might give them silver and gold and gifts. And he sent others to seize Jerusalem and the temple mountain. And having run

ahead, he reported to John in Gazara that his father and his brothers had perished, and that he has sent someone to kill him also. Having heard, he was greatly amazed, and he seized the men who had come to destroy him and killed them, for he knew that they were seeking to destroy him. And the remaining words of John, his wars, his brave deeds which he performed, the building of the walls which he built, and his deeds, Behold, these things are written in the book of the days of his high priesthood, from when he became high priest after his father.

Gospel of Matthew

1

Book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Phares and Zerah by Tamar, Phares begot Hezron, Hezron begot Aram, Aram begot Aminadab, Aminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, and Obed begot Jesse. Jesse begot David the king. David the king begot Solomon from the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, Abijah begot Asa, Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers at the time of the deportation to Babylon.

After the deportation to Babylon, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel, Zerubbabel begot Abiud, and Abiud

begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud, Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. Therefore all the generations from Abraham to David are fourteen generations, and from David to the Babylonian exile are fourteen generations, and from the Babylonian exile to the Christ are fourteen generations.

Now the birth of Jesus Christ was thus: His mother Mary having been betrothed to Joseph, before they came together, she was found to be with child from the Holy Spirit. Joseph, her husband, being righteous and not wanting to disgrace her publicly, wished to divorce her secretly. But after he had considered these things, behold, a messenger of the Lord appeared to him in a dream, saying, Joseph, son of David, do not fear to take Mary as your wife, for that which has been conceived in her is from the Holy Spirit. She will bear a son, and you will call his name Jesus, for he will save his people from their sins. But all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying, Behold, the virgin will conceive and will bear a son, and they shall call his name Emmanuel, which is translated God with us.

Having been awakened from sleep, Joseph did as the messenger of the Lord commanded him and took his wife And he did not know her until she bore her firstborn son, and he called his name Jesus.

2

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east came to Jerusalem. Saying, Where is the king of the Jews who has been born? For we saw his star in the east and we came to worship him. Having heard this, Herod the king was troubled, and all Jerusalem with him. And having gathered all the chief priests and scribes of the people, he inquired from them where the Christ is born. But they said to him, In Bethlehem of Judea, for thus it is written through the prophet, And you Bethlehem, land of Judah, are by no means least among the leaders of Judah, for from you will go out a leader, who will shepherd my people Israel.

Then Herod secretly called the magi and determined from them the exact time when the star had appeared. And having sent them to Bethlehem, he said, Go and inquire precisely about the child, and when you find him, report to me, so that I also may come and worship him. Those who had heard the king went, and behold, the star which they saw in the east was leading them until, having come, it stood above where the child was. Having seen the star, they rejoiced with exceedingly great joy. And having come into the house, they saw the child with Mary his mother, and having fallen down, they worshiped him, and having opened their treasures, they offered him gifts: gold and frankincense and myrrh. And having been warned in a dream not to return to Herod, they departed into their land through

another way.

After they had withdrawn, behold, a messenger of the Lord appears in a dream to Joseph saying, Having risen, take along the child and his mother and flee into Egypt, and be there until I say to you, for Herod is about to seek the child to destroy it. But having risen, he took the child and his mother by night and withdrew into Egypt, And he was there until the death of Herod, so that what was spoken by the Lord through the prophet might be fulfilled, saying, Out of Egypt I called my son.

Then Herod, seeing that he was mocked by the magi, was exceedingly angry, and having sent, he killed all the children in Bethlehem and in all its borders from two years old and below, according to the time which he had determined exactly from the magi. Then was fulfilled what was spoken by Jeremiah the prophet, saying, A voice in Ramah was heard, lamentation and weeping and great mourning, Rachel weeping for her children, and she did not want to be comforted, because they are not.

When Herod had died, behold, a messenger of the Lord appears in a dream to Joseph in Egypt. Saying, Having risen, take the child and his mother and go into the land of Israel, for those seeking the soul of the child have died. But having risen, he took the child and his mother and came to the land of Israel.

Having heard that Archelaus reigns over Judea instead of Herod his father, he feared to go there, but having been warned in a

dream he withdrew into the parts of Galilee. And having come, he dwelt in a city called Nazareth, so that what was spoken through the prophets might be fulfilled, that he will be called a Nazarene.

3

In those days, John the Baptist comes preaching in the wilderness of Judea. and saying, Repent, for the kingdom of the heavens has drawn near. For this is the one having been spoken of by Isaiah the prophet, saying, A voice of one crying in the wilderness: Prepare the way of the Lord, make straight his paths.

Now John himself had a garment of camel hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region around the Jordan were going out to him. And they were baptized in the Jordan by him, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who showed you to flee from the coming wrath? Therefore, produce fruit worthy of repentance, And do not think to say among yourselves, we have Abraham as our father. For I say to you that God is able to raise up children to Abraham from these stones. The axe already lies at the root of the trees, therefore every tree

not producing good fruit is cut down and thrown into the fire.

I baptize you in water for repentance, but the one coming after me is stronger than I am, whose sandals I am not worthy to carry; he will baptize you in the Holy Spirit and fire. His winnowing fork is in his hand, and he will thoroughly clean his threshing floor, and he will gather his grain into the storehouse, but the chaff he will burn with unquenchable fire.

Then Jesus comes from Galilee to the Jordan, to John, to be baptized by him. But John was preventing him, saying, I have need to be baptized by you, and you are coming to me? But answering, Jesus said to him, Let it be so now, for thus it is fitting for us to fulfill all righteousness. Then he allowed him. And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming upon him. And behold, a voice from the heavens saying, This is my beloved son, in whom I am well pleased.

4

Then Jesus was led into the wilderness by the Spirit to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter, having approached him, said, If you are the son of God, say so that these stones become loaves. But he answered and said, It is written, Man shall not

live on bread alone, but on every word that proceeds from the mouth of God. Then the devil takes him along into the holy city, and sets him upon the pinnacle of the temple. And he says to him, If you are the son of God, throw yourself down, for it is written that he will command his messengers concerning you, and they will lift you up on their hands, lest you strike your foot against a stone.

Jesus said to him, Again it is written, You shall not tempt the Lord your God.

Again the devil takes him along into a very high mountain, and shows to him all the kingdoms of the world and their glory. And he says to him, All these things I will give to you, if you fall down and worship me. Then Jesus says to him, Go away, Satan, for it is written, You shall worship the Lord your God and serve him alone. Then the devil released him, and behold, messengers came and ministered to him.

But having heard that John was delivered up, Jesus withdrew into Galilee. And having left Nazareth, he came and dwelt in Capernaum by the sea, in the borders of Zebulun and Naphtali. so that what was spoken through the prophet Isaiah might be fulfilled, who said Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations, The people sitting in darkness saw a great light, and to those sitting in the land and shadow of death, a light has risen.

From then on, Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

Walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishermen. And he says to them, Come, follow me, and I will make you fishers of men. But they immediately left the nets and followed him. And having gone forward from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father mending their nets, and he called them. But they immediately left the ship and their father and followed him.

And Jesus went around the whole of Galilee, teaching in their congregations and proclaiming the good news of the kingdom and serving all disease and all sickness in the people. And the news about him spread throughout all Syria, and they brought to him all those suffering from various diseases and afflicted with torments, and those possessed by demons and epileptics and paralytics, and he healed them. And many crowds followed him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

5

Having seen the crowds, he went up into the mountain, and when he had sat down, his disciples came to him. And opening

his mouth, he taught them, saying, Blessed are the poor in spirit, because theirs is the kingdom of heaven. Blessed are those who mourn, because they will be comforted. Blessed are the meek, because they will inherit the earth. Blessed are those who hunger and thirst for righteousness, because they will be satisfied. Blessed are the merciful, because they will be shown mercy. Blessed are the pure in heart, because they will see God. Blessed are the peacemakers, because they will be called sons of God. Blessed are the persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when they reproach you and persecute you and say every evil word against you falsely on account of me. Rejoice and be glad, because your reward is great in the heavens, for thus they persecuted the prophets before you.

You are the salt of the earth, but if the salt becomes tasteless, with what will it be salted? It is good for nothing anymore except to be thrown outside and trampled by men. You are the light of the world. A city situated on a mountain is not able to be hidden. Nor do they light a lamp and place it under a basket, but on a lampstand, and it shines for all those in the house. Let your light shine before men, so that they may see your good works and glorify your father in heaven.

Do not think that I came to destroy the law or the prophets; I did not come to destroy, but to fulfill. For truly I say to you, until heaven and earth pass away, not one iota or one serif will pass away from the law until all is fulfilled. Whoever therefore

breaks one of these least commandments and teaches people thus will be called least in the kingdom of heaven, but whoever does and teaches them will be called great in the kingdom of heaven. I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will not enter into the kingdom of heaven. You heard that it was said to the ancients, You shall not murder, but whoever murders will be guilty in the judgment. But I say to you that everyone who is angry at his brother without cause will be liable to judgment, and whoever says to his brother raca will be liable to the council, and whoever says fool will be liable to the gehenna of fire. If therefore you offer your gift upon the altar and there you remember that your brother has something against you, Leave your gift there before the altar, and go first to be reconciled to your brother, and then come and offer your gift. Be well disposed to your adversary quickly while you are on the way with him, lest the adversary deliver you to the judge and the judge deliver you to the officer, and you be thrown into prison, Truly I say to you, you will not go out from there until you repay the last quadrans.

You heard that it was said to the ancients, You shall not commit adultery. But I say to you that everyone looking at a woman to desire her has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and throw it from you, for it is beneficial to you that one of your limbs should perish and not your whole body be thrown into gehenna. And if your right hand causes you to sin, cut it off and throw it from

you, for it is beneficial to you that one of your limbs should perish and not your whole body be thrown into gehenna.

It was said, Whoever divorces his wife, let him give her a certificate of divorce. But I say to you that whoever divorces his wife, except for the reason of fornication, makes her commit adultery, and whoever marries a divorced woman commits adultery.

Again you heard that it was said to the ancients, You shall not swear falsely, but you shall give back to the Lord your oaths. But I say to you, do not swear at all, neither by heaven, because it is the throne of God, Neither by the land, because it is the footstool of his feet, nor by Jerusalem, because it is the city of the great king, Neither swear by your head, because you are not able to make one hair white or black. But let your word be yes, yes or no, no; anything beyond these is from evil.

You heard that it was said, An eye for an eye and a tooth for a tooth, But I say to you not to resist the evil one, but whoever strikes you on the right cheek, turn to him the other also. And to the one who wants to sue you and take your tunic, let him have your garment also. And whoever compels you to go one mile, go with him two. Give to the one asking you, and do not turn away the one wanting to borrow from you.

You heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, love your enemies, bless those

who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you. so that you may become sons of your father in the heavens, because his sun rises upon the wicked and the good and he rains upon the righteous and the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your friends, what extraordinary thing are you doing? Do not even the tax collectors do the same? You will therefore be perfect, just as your father in the heavens is perfect.

6

Pay attention not to do your alms before men to be seen by them, for otherwise you have no reward from your Father in heaven. Whenever therefore you do alms, do not sound a trumpet before you, just as the hypocrites do in the congregations and in the streets, so that they may be glorified by men. Truly I say to you, they have received their reward. But when you are giving alms, do not let your left hand know what your right hand is doing. so that your almsgiving may be in secret, and your father who sees in secret will repay you openly.

And whenever you pray, you will not be just as the hypocrites, because they love to pray standing in the congregations and in the corners of the streets, so that they might appear to the people. Truly I say to you that they have received their reward. But you, when you pray, enter into your inner room, and having

shut your door, pray to your father who is in secret, and your father who sees in secret will repay you openly.

When praying, do not babble just as the gentiles, for they seem to think that in their verbosity they will be heard. Therefore do not be like them, for your Father knows what you need before you ask him. Thus therefore you pray: Our Father in the heavens, hallowed be your name, Let your kingdom come, let your will be done, as in heaven and upon earth. Give us our daily bread today, And forgive us our debts, as we forgive our debtors, And do not lead us into temptation, but deliver us from evil. For yours is the kingdom and the power and the glory forever, amen.

For if you forgive people their trespasses, your heavenly Father will also forgive you. But if you do not forgive people their trespasses, nor will your father forgive your trespasses.

When you fast, do not become gloomy just as the hypocrites, for they disfigure their faces so that they might appear to people to be fasting. Truly I say to you that they have received their reward. But you, when fasting, anoint your head and wash your face, So that you do not appear to men fasting, but to your father who is in secret, and your father who sees in secret will repay you openly.

Do not store up for yourselves treasures upon the earth, where moth and rust destroy, and where thieves break in and steal, But

store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break through nor steal, For where your treasure is, there your heart will be also.

The lamp of the body is the eye. If therefore your eye is pure, your whole body will be full of light. But if your eye is evil, your whole body will be dark. If therefore the light in you is darkness, how great is the darkness?

No one is able to serve two lords, for he will either hate the one and love the other, or he will be devoted to one and despise the other. You are not able to serve God and wealth.

Because of this I say to you, do not be anxious for your soul, what you will eat and what you will drink, nor for your body, what you will wear. Is not the soul more than nourishment and the body more than clothing? Look at the birds of heaven, because they do not sow nor do they reap nor do they gather into barns, and your heavenly father nourishes them. Are you not worth more than them? But who among you by worrying is able to add one cubit to his age? And why do you worry about clothing? Consider the lilies of the field, how they grow: they do not toil, nor do they spin, But I say to you that not even Solomon in all his glory was clothed as one of these. If God thus clothes the grass of the field, being today and tomorrow being thrown into an oven, will he not much more clothe you, you of little faith? Therefore do not be anxious, saying, What shall we eat? or What shall we drink? or What shall we wear? For the nations

seek all these things, for your heavenly Father knows that you need all these. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Do not therefore be anxious about tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own trouble.

7

Do not judge, so that you may not be judged, For in the judgment you judge, you will be judged, and in the measure you measure, it will be measured to you. Why do you see the speck in your brother's eye, but do not perceive the beam in your own eye? Or how will you say to your brother, Let me cast out the speck from your eye, and behold, the beam is in your eye? Hypocrite, first cast out the beam from your eye, and then you will see clearly to cast out the speck from your brother's eye.

Do not give what is holy to the dogs, nor cast your pearls before the pigs, lest they trample them under their feet and turn and tear you to pieces.

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. Or what man is there among you who, if his son asks him for bread, will give him a stone? And if he asks for a fish, will he not give him a serpent? If therefore you, being evil, know

how to give good gifts to your children, how much more will your father in the heavens give good things to those asking him?

Therefore, all things that you would want people to do to you, thus you also do to them, for this is the law and the prophets.

Enter through the narrow gate, because the gate is broad and the way is wide that leads to destruction, and many are those who enter through it. How narrow is the gate and afflicted the way that leads to life, and few are those who find it.

Pay attention to the false prophets, who come to you in sheep's clothing, but inside are ravenous wolves. From their fruits you will know them. Surely they do not gather grapes from thorns or figs from thistles? Thus every good tree makes beautiful fruits, but the rotten tree makes wicked fruits. A good tree is not able to produce wicked fruits, nor is a rotten tree able to produce good fruits. Every tree not producing good fruit is cut down and thrown into fire. Therefore, you will know them from their fruits.

Not everyone saying to me Lord, Lord will enter into the kingdom of heaven, but the one doing the will of my Father in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then I will confess to them that I never knew you; depart from me, you who work lawlessness.

Therefore everyone who hears these words of mine and does them, I will liken him to a wise man who built his house upon the rock, And the rain came down and the rivers came and the winds blew and beat against that house, and it did not fall, for it had been founded upon the rock. And everyone hearing these words of mine and not doing them will be likened to a foolish man, who built his house upon the sand, And the rain came down, and the rivers came, and the winds blew and beat against that house, and it fell, and its fall was great.

And it happened that when Jesus completed these words, the crowds were astonished at his teaching. For he was teaching them as one having authority, and not as the scribes.

8

But when he had come down from the mountain, many crowds followed him. And behold, a leper came and worshiped him, saying, Lord, if you are willing, you are able to cleanse me. And Jesus, having stretched out the hand, touched him, saying, I am willing, be cleansed. And immediately his leprosy was cleansed. And Jesus says to him, See that you say nothing to anyone, but go show yourself to the priest and offer the gift that Moses commanded as a testimony to them.

But when he had entered into Capernaum, a centurion approached him, urging him and saying, Lord, my servant lies at

home paralyzed, being terribly tormented. And Jesus says to him, I will come and heal him. And answering, the centurion said, Lord, I am not worthy that you should enter under my roof, but only speak the word, and my servant will be healed. For I also am a man under authority, having soldiers under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it. Having heard this, Jesus marveled and said to those following, Truly I say to you, not even in Israel have I found so great a faith. I say to you that many from east and west will come and will recline with Abraham and Isaac and Jacob in the kingdom of the heavens. But the sons of the kingdom will be thrown out into the outer darkness; there will be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as you have believed, let it be done to you. And his servant was healed in that hour.

When Jesus came to Peter's house, he saw his mother-in-law lying down and suffering with fever. And he touched her hand, and the fever left her, and she arose and served him. When evening had come, they brought to him many who were demon possessed, and he cast out the spirits with a word and healed all who were sick. So that the word spoken through Isaiah the prophet might be fulfilled, saying, He himself took our weaknesses and bore our diseases.

And seeing many crowds around him, Jesus ordered them to go away to the other side. And one scribe approached and said to him, Teacher, I will follow you wherever you go. And Jesus says

to him, The foxes have dens and the birds of heaven have nests, but the Son of Man has nowhere to lay his head. Another of his disciples said to him, Lord, permit me first to go away and bury my father. But Jesus said to him, Follow me, and let the dead bury their own dead.

And when he had embarked into the ship, his disciples followed him. And behold, a great earthquake happened in the sea, so that the boat was covered by the waves, but he was sleeping. And his disciples approached and raised him, saying, Lord, save us, we are perishing. And he says to them, Why are you cowardly, you of little faith? Then he arose and rebuked the winds and the sea, and a great calm came over them. But the people marveled, saying, What kind of man is this, that even the winds and the sea obey him?

And when he had come to the other side into the land of the Gergesenes, two demon possessed men coming out of the tombs met him, exceedingly violent, so that no one was able to pass by through that road. And behold, they cried out saying, What have we to do with you, Jesus, Son of God? Have you come here before the time to torment us? Far from them was a herd of many pigs grazing. But the demons urged him, saying, If you cast us out, permit us to go away into the herd of pigs. He said to them, Go. Having gone out, they went into the herd of pigs, and behold, the entire herd of pigs rushed down the cliff into the sea and died in the waters. But the herdsmen fled, and having gone away into the city, they reported all things and the things of the

demon-possessed men. And behold, all the city went out to meet Jesus, and when they saw him, they begged him to depart from their region.

9

And having embarked into a ship, he crossed over and came into his own city. And behold, they were bringing to him a paralytic lying upon a bed, and Jesus, having seen their faith, said to the paralytic, Take courage, child, your sins have been forgiven. And behold, some of the scribes said to themselves, This man blasphemes. And Jesus, seeing their thoughts, said, Why do you think evil in your hearts? For what is easier, to say, Your sins are forgiven, or to say, Get up and walk? So that you may know that the son of man has authority on earth to forgive sins—then he says to the paralytic, Rise, take up your bed and go to your house. And having risen, he went to his house. But when the crowds saw this, they marveled and glorified God, who had given such authority to men.

And Jesus, passing by from there, saw a man called Matthew sitting at the tax booth, and he says to him, Follow me. And rising up, he followed him. And it happened while he was reclining in the house, and behold, many tax collectors and sinners having come were reclining together with Jesus and his disciples. And having seen this, the Pharisees said to his disciples, Why does your teacher eat with tax collectors and

sinner? But Jesus, having heard, said to them, The strong do not have need of a physician, but those who are sick. But go and learn what this means: I want mercy and not sacrifice. For I did not come to call the righteous, but sinners to repentance.

Then the disciples of John approach him saying, Why do we and the Pharisees fast often, but your disciples do not fast? And Jesus said to them, The sons of the bridal chamber are not able to mourn as long as the bridegroom is with them, are they? But days will come when the bridegroom is taken away from them, and then they will fast. No one puts a patch of unshrunk cloth on an old garment, for the patch pulls away from the garment, and a worse tear results. Nor do they throw new wine into old wineskins, but if otherwise, the wineskins are burst, and the wine is poured out and the wineskins will perish, but they throw new wine into new wineskins, and both are preserved.

While he was speaking these things to them, behold, one ruler having approached was worshiping him, saying that my daughter just now died, but come, place your hand upon her and she will live. And having arisen, Jesus followed him, and so did his disciples. And behold, a woman suffering from bleeding for twelve years approached from behind and touched the fringe of his garment. For she was saying to herself, If only I touch his garment, I will be saved. But Jesus, having turned and seen her, said, Take courage, daughter; your faith has saved you. And the woman was saved from that hour. And when Jesus came into the house of the ruler and saw the flute players and the

noisy crowd, he said to them, Withdraw, for the girl did not die, but sleeps. And they were mocking him. When the crowd was driven out, he entered and seized her hand, and the girl arose. And this report went out into that whole land.

And as Jesus was passing by from there, two blind men followed him, crying out and saying, Have mercy on us, son of David. When he came into the house, the blind men approached him, and Jesus says to them, Do you believe that I am able to do this? They say to him, Yes, Lord. Then he touched their eyes saying, According to your faith let it be done to you. And their eyes were opened, and Jesus sternly warned them saying, See that no one knows. But after they went out, they spread the news about him throughout that whole land.

But as they were going out, behold, they brought to him a mute, demon-possessed man. And when the demon had been cast out, the mute man spoke, and the crowds marveled, saying that never had it appeared thus in Israel. But the Pharisees were saying, He casts out the demons by the ruler of the demons.

And Jesus went around all the cities and the villages, teaching in their congregations and proclaiming the good news of the kingdom and serving all disease and all sickness among the people.

When he saw the crowds, he was moved with compassion for them, because they were weary and scattered like sheep without

a shepherd. Then he says to his disciples, The harvest indeed is great, but the workers are few. Pray therefore to the Lord of the harvest, so that he may send out workers into his harvest.

10

And having summoned his twelve disciples, he gave them authority over unclean spirits so that they could cast them out and heal all disease and all sickness. The names of the twelve apostles are these: first Simon called Peter and Andrew his brother, James of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus and Lebbaeus who was called Thaddaeus, Simon the Canaanite and Judah Iscariot, who also handed him over.

These twelve Jesus sent, having commanded them, saying, Do not go into the way of the Gentiles, and do not enter into any city of the Samaritans, But go rather to the lost sheep of the house of Israel. As you go, proclaim that the kingdom of heaven has drawn near. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely you received, freely give. Do not acquire gold, nor silver, nor bronze in your belts. Not a bag for the journey, nor two tunics, nor sandals, nor a rod, for the worker is worthy of his food. Into whatever city or village you enter, inquire who in it is worthy, and there remain until you leave. But entering into the house, greet it saying, Peace to this house.

And if indeed the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. And whoever does not receive you nor hears your words, going out outside of that house or city, shake off the dust of your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Behold, I send you as sheep in the midst of wolves; therefore, be wise as serpents and innocent as doves. But pay attention from men, for they will hand you over into councils and they will flog you in their congregations, And you will be brought before leaders and kings because of me as a testimony to them and to the nations. when they hand you over, do not be anxious about how or what you will speak, for what you will speak will be given to you in that hour. For you are not the ones speaking, but the Spirit of your Father is the one speaking through you. Brother will betray brother to death, and father will betray child, and children will rise up against parents and will put them to death. And you will be hated by all because of my name, but the one who endures to the end will be saved. But whenever they persecute you in this city, flee into the other, for truly I say to you, you will not finish the cities of Israel until the Son of Man comes. A disciple is not above the teacher, nor a slave above his lord. It is sufficient for the disciple that he becomes as his teacher, and for the slave as his lord. If they called the master of the house Beelzebul, how much more will they call his household members? Therefore, do not fear them, for nothing is covered that will not be revealed, and nothing hidden that will

not be known. What I say to you in the darkness, say in the light, and what you hear in the ear, proclaim upon the roofs. And do not fear those who kill the body but are not able to kill the soul, but rather fear the one who is able to destroy both soul and body in hell. Are not two sparrows sold for an assarion? And not one of them will fall to the ground without your Father's consent. But even the hairs of your head are all numbered. Therefore do not fear, you are worth more than many sparrows.

Therefore, everyone who will confess me before men, I will also confess him before my Father who is in heaven. Whoever denies me before men, I will deny him before my Father in heaven.

Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a man's enemies are the members of his household.

The one who loves father or mother more than me is not worthy of me, and the one who loves son or daughter more than me is not worthy of me, And who does not take his cross and follow after me, is not worthy of me. He who has found his soul will lose it, and he who has lost his soul for my sake will find it.

The one receiving you receives me, and the one receiving me receives the one who sent me. The one receiving a prophet in the name of a prophet will receive a prophet's reward, and the

one receiving a just person in the name of a just person will receive a just person's reward. And whoever gives to drink one of these little ones only a cup of cold water in the name of a disciple, truly I say to you, he will not lose his reward.

11

And it happened when Jesus finished instructing his twelve disciples, he departed from there to teach and to proclaim in their cities.

But John, having heard in prison about the works of Christ, sent two of his disciples He said to him, Are you the one who is coming, or should we expect another? And Jesus answered and said to them, Go and report to John what you hear and see, The blind see again and the lame walk, lepers are cleansed and the deaf hear, the dead are raised and the poor have good news announced to them. And blessed is he who is not offended by me.

But as these were going, Jesus began to say to the crowds concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Behold, those wearing soft garments are in the houses of kings. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. For this is he about whom it is written, Behold, I send my messenger

before your face, who will prepare your way before you.

Truly I say to you, there has not been raised among those born of women one greater than John the Baptist, but the least in the kingdom of the heavens is greater than he. But from the days of John the Baptist until just now, the kingdom of the heavens is taken by force, and violent ones seize it. For all the prophets and the law prophesied until John. And if you want to receive it, he is Elijah who is about to come. Let him who has ears to hear, hear.

But to what shall I compare this generation? It is similar to children sitting in the marketplaces, who call out to their companions and say, We played the flute to you, and you did not dance; we sang a dirge to you, and you did not mourn. For John came neither eating nor drinking, and they say he has a demon. The son of man came eating and drinking, and they say, Behold, a glutton and a wine drinker, a friend of tax collectors and of sinners. And wisdom was justified by her children.

Then he began to reproach the cities in which most of his mighty works had been done, because they did not repent, Woe to you, Chorazin, woe to you, Bethsaida, because if the powers that happened in you had been in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, having been exalted to heaven, will be brought down to Hades, because if the miracles that happened in you had occurred in Sodom, it would

have remained until today. Except I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.

At that time Jesus answered and said, I give thanks to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent, and you have revealed them to infants, Yes, Father, for such was your gracious will. All things were delivered to me by my father, and no one knows the son except the father, nor does anyone know the father except the son and anyone to whom the son wishes to reveal him. Come to me, all who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is good and my burden is light.

12

In that time Jesus went through the grain fields on the sabbath, and his disciples were hungry, and they began to pluck ears of grain and to eat. But the Pharisees, having seen this, said to him, Behold, your disciples do what is not lawful to do on the sabbath. But he said to them, Have you not read what David did when he was hungry, himself and those with him? how he entered into the house of God and ate the loaves of the presentation, which it was not possible for him to eat nor for those with him, if not only for the priests? Or have you not read

in the law that on the sabbaths the priests profane the sabbath in the temple and are blameless? But I say to you that something greater than the temple is here. But if you had known what I want mercy and not sacrifice is, you would not have condemned the innocent. For the Son of Man is lord even of the Sabbath.

And having departed from there, he came into their congregation. And behold, a man was there having a dry hand, and they asked him saying, Is it lawful to heal on the sabbath? so that they might accuse him. But he said to them, What man among you who has one sheep, if it falls into a pit on the sabbath, will not take hold of it and lift it out? How much more valuable, therefore, is a man than a sheep? So it is lawful to do good on the sabbath. Then he says to the man, Stretch out your hand, and he stretched it out, and it was restored healthy as the other. But the Pharisees, having gone out, took counsel against him so that they might destroy him. But Jesus, knowing this, withdrew from there, and many crowds followed him, and he healed them all. And he rebuked them so that they should not make him known, so that might be fulfilled what was spoken through Isaiah the prophet, saying, Behold my servant, whom I have chosen, my beloved, in whom my soul was well pleased. I will place my spirit upon him, and he will proclaim judgment to the nations. He will not quarrel nor cry out, nor will anyone hear his voice in the streets. A crushed reed he will not break and smoldering flax he will not quench, until he brings forth judgment into victory. And in his name the nations will hope.

Then a demon-possessed man who was blind and mute was brought to him, and he healed him, so that the blind and mute man could both speak and see. And all the crowds were amazed and were saying, This cannot be the Christ, the son of David, can it? But the Pharisees, having heard, said, This man does not cast out the demons except by Beelzebul, ruler of the demons. But knowing their thoughts, Jesus said to them, Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if I cast out the demons in the Spirit of God, then the kingdom of God has arrived upon you. Or how is someone able to enter into the house of the strong man and seize his vessels, if he does not first bind the strong man? And then he will plunder his house. The one not being with me is against me, and the one not gathering with me scatters.

Because of this I say to you, all sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven to men, And whoever speaks a word against the Son of Man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the age to come.

Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten, for the tree is known by its fruit.

Offspring of vipers, how are you able to speak good things, being evil? For from the abundance of the heart the mouth speaks. The good man casts out good things from the good treasure, and the evil man casts out evil from the evil treasure. I say to you that every idle word that people speak, they will give account concerning it in the day of judgment, For from your words you will be justified, and from your words you will be condemned.

Then some of the scribes and Pharisees answered, saying, Teacher, we want to see a sign from you. But answering, he said to them, An evil and adulterous generation seeks a sign, and a sign will not be given to it except the sign of Jonah the prophet. Just as Jonah the prophet was in the belly of the great fish three days and three nights, so will the son of man be in the heart of the earth three days and three nights. The men of Nineveh will rise up in the judgment with this generation and will condemn it, because they repented at the proclamation of Jonah, and behold, something more than Jonah is here. The queen of the south will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.

When the unclean spirit goes out from the man, it passes through waterless places seeking rest, and does not find it. Then it says, I will return into my house from where I went out, and having come, it finds it unoccupied and swept and adorned. Then he goes and takes along with himself seven other spirits

more evil than himself, and having entered, he dwells there, and the last things of that man become worse than the first. Thus it will be also with this evil generation.

While he was still speaking to the crowds, behold, his mother and his brothers were standing outside, seeking to speak to him. Someone said to him, Behold, your mother and your brothers are standing outside seeking to see you. But answering, he said to the one speaking to him, Who is my mother and who are my brothers? And having stretched out his hand toward his disciples, he said, Behold my mother and my brothers, For whoever does the will of my father in heaven, he is my brother and sister and mother.

13

On that day, having gone out of the house, Jesus was sitting beside the sea. And many crowds were gathered to him, so that he entered into a boat to sit, and all the crowd stood upon the shore. And he spoke to them many things in parables, saying, Behold, the sower went out to sow. And as he sowed, some seeds fell beside the path, and the birds came and devoured them. But others fell upon the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth, But when the sun had risen, it was scorched, and because it had no root, it was dried up. But others fell upon the thorns, and the thorns went up and choked them, But others fell

upon the good land and gave fruit, some indeed a hundred, some sixty, some thirty. He who has ears to hear, let him hear.

And the disciples approached and said to him, Why do you speak to them in parables? But answering, he said to them, To you it has been given to know the mysteries of the kingdom of heaven, but to those it has not been given. For whoever has, it will be given to him and he will have abundance, but whoever does not have, even what he has will be taken away from him. Because of this I speak to them in parables, so that seeing they may not see, and hearing they may not hear, nor understand. Lest they should turn back, and then the prophecy of Isaiah will be fulfilled to them, the one saying, In hearing you will hear and not understand, and seeing you will see and not see, For the heart of this people has been made dull, and with their ears they heard heavily, and their eyes they closed, lest they see with their eyes and hear with their ears and understand with their heart and turn back, and I will heal them.

But blessed are your eyes, because they see, and your ears, because they hear. Truly I say to you that many prophets and righteous people desired to see what you see but did not see it, and to hear what you hear but did not hear it.

Therefore, you hear the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and takes away what has been sown in his heart; this is the one sown beside the path. But the one sown upon the

rocky places is the one who hears the word and immediately receives it with joy, He has no root in himself, but is temporary, and when affliction or persecution occurs because of the word, he immediately falls away. But the one sown into the thorns, this is the one hearing the word, and the worry of this age and the deceit of wealth chokes the word, and he becomes unfruitful. But the one sown upon the good land is the one who hears the word and understands, who indeed bears fruit and produces, one a hundred, one sixty, and one thirty.

Another parable he set before them, saying, The kingdom of the heavens was likened to a man having sown good seed in his field, But while the men were sleeping, his enemy came and sowed weeds among the grain and went away. But when the grass sprouted and made fruit, then the weeds also appeared. But the slaves of the master of the house approached and said to him, Lord, did you not sow good seed in your field? From where therefore does it have weeds? But he said to them, An enemy man did this. But the slaves said to him, Do you want us therefore to go away and gather them? But he said, No, lest while gathering the weeds you uproot the grain along with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Collect first the weeds and bind them into bundles to burn them, but gather the grain into my storehouse.

Another parable he set before them, saying, The kingdom of the heavens is similar to a single grain of mustard, which a man

took and sowed in his field, It is indeed the smallest of all the seeds, but when it grows, it is the greatest of all the garden plants and becomes a tree, so that the birds of heaven come and nest in its branches.

Another parable he spoke to them: The kingdom of the heavens is similar to leaven, which a woman having taken hid into three measures of flour, until the whole was leavened.

All these things Jesus spoke in parables to the crowds, and without a parable he spoke nothing to them. So that might be fulfilled what was spoken through the prophet saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Then, having left the crowds, he came into his house. And his disciples came to him saying, Explain to us the parable of the weeds of the field. He answered and said to them, The one who sows the good seed is the Son of Man. The field is the world, and the good seed—these are the sons of the kingdom, and the weeds are the sons of the evil one. The enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are messengers. Just as the weeds are gathered and burned with fire, so it will be at the end of this age. The Son of Man will send his messengers, and they will gather out of his kingdom all the stumbling blocks and those doing lawlessness, And they will throw them into the furnace of fire; there will be weeping and gnashing of teeth. Then the righteous will shine forth as the sun

in the kingdom of their father. He who has ears to hear, let him hear.

Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid, and in his joy he goes and sells all that he has and buys that field.

Again, the kingdom of the heavens is similar to a merchant seeking beautiful pearls, Who, having found one precious pearl, went away and sold all that he had and bought it.

Again, the kingdom of the heavens is similar to a dragnet having been cast into the sea and having gathered together from every kind, When it was full, they brought it up on the shore and sat down. They gathered the good into vessels, but threw the bad outside. Thus it will be at the end of the age. The messengers will go out and separate the wicked from the midst of the righteous. And they will throw them into the furnace of fire; there will be weeping and gnashing of teeth. Jesus says to them, Have you understood all these things? They say to him, Yes, Lord. But he said to them, Because of this, every scribe trained in the kingdom of the heavens is like a master of a house who brings out from his treasure new and old.

And it happened when Jesus finished these parables, he departed from there. And having come into his homeland, he was teaching them in their congregation, so that they were astonished and said, From where does this man have this

wisdom and these powers? Is this not the son of the carpenter? Is not his mother called Mary and his brothers James and Joses and Simon and Judah? And are not all his sisters with us? From where therefore does this man have all these things? And they were offended at him. But Jesus said to them, A prophet is not without honor except in his own country and in his own house. And he did not perform many miracles there because of their unbelief.

14

In that time Herod the tetrarch heard the report about Jesus And he said to his servants, This is John the Baptist; he was raised from the dead, and because of this the powers are at work in him. For Herod, having seized John, bound him and placed him in prison because of Herodias, the wife of Philip his brother. For John was saying to him, It is not lawful for you to have her. And wanting to kill him, he feared the crowd because they regarded him as a prophet. But when Herod's birthday was being held, the daughter of Herodias danced in the midst and pleased Herod. wherefore he promised with an oath to give her whatever she might ask But she, having been prompted by her mother, says, Give me here upon a platter the head of John the Baptist. And the king was grieved, but because of the oaths and the guests, he ordered it to be given. And having sent someone, he beheaded John in the prison. And his head was brought upon a platter and was given to the girl, and she brought it to her

mother. And his disciples approached, took up the body and buried it, and then came and reported to Jesus.

Having heard, Jesus withdrew from there in a boat into a wilderness place by himself, and having heard, the crowds followed him on foot from the cities. And having gone out, Jesus saw a large crowd, and was moved with compassion upon them and healed their sick. But when evening had occurred, his disciples came to him saying, The place is desolate and the hour has already passed; send away the crowds, so that they may go into the villages and buy food for themselves. But Jesus said to them, They have no need to depart; you give them something to eat. But they say to him, We have nothing here except five loaves and two fish. But he said, Bring them here to me. And having ordered the crowds to recline upon the grass, having taken the five loaves and the two fish, having looked up into heaven, he blessed and broke them and gave the loaves to the disciples, and the disciples gave them to the crowds. And all ate and were satisfied, and they took up the remaining fragments, twelve baskets full. But those eating were men, about five thousand, apart from women and children.

And immediately Jesus compelled his disciples to board the boat and go ahead of him to the other side, until he dismissed the crowds. And having dismissed the crowds, he went up into the mountain by himself to pray. When evening had come, he was there alone. But the ship was already in the middle of the sea, being distressed by the waves, for the wind was opposite. But in

the fourth watch of the night, Jesus went to them walking upon the sea. And having seen him walking upon the sea, the disciples were troubled, saying, It is an apparition, and they cried out from fear. But immediately Jesus spoke to them, saying, Take courage, I am, do not fear. But answering him, Peter said, Lord, if it is you, command me to come to you upon the waters. But he said, Come. And having descended from the boat, Peter walked upon the waters to come toward Jesus. But seeing the strong wind, he was afraid, and beginning to sink, he cried out, Lord, save me. But immediately Jesus, having stretched out his hand, seized him and says to him, O you of little faith, why did you doubt? And when they embarked into the ship, the wind ceased. But those in the boat, having come, worshiped him saying, Truly you are the son of God.

And having crossed over, they came into the land of Gennesaret. And having recognized him, the men of that place sent word into all that surrounding region, and they brought to him all those who were sick. And they were urging him that they might touch even just the fringe of his garment, and as many as touched it were saved.

15

Then the scribes and Pharisees from Jerusalem approach Jesus, saying, Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.

But he answered and said to them, Why do you also transgress the commandment of God because of your tradition? For God commanded, saying, Honor the father and the mother; and, The one speaking evil of father or mother, let him die by death. But you say, Whoever says to the father or the mother, Whatever you might be benefited from me is a gift, and does not honor his father or his mother; And you invalidated the commandment of God through your tradition. Hypocrites, Isaiah prophesied well about you, saying, This people approaches me with their mouth and honors me with their lips, but their heart is far from me. But in vain they worship me, teaching as teachings the commandments of men.

And having summoned the crowd, he said to them, Listen and understand, Not what enters into the mouth defiles the man, but what comes out of the mouth, this defiles the man. Then his disciples approached and said to him, Do you know that the Pharisees were offended when they heard the word? But answering, he said, Every plant which my heavenly father did not plant will be uprooted. Let them go, they are blind guides of the blind, but if a blind man guides a blind man, both will fall into a pit. But Peter answering said to him, Explain this parable to us. But Jesus said, Are you still without understanding? Do you not yet understand that everything entering into the mouth goes into the belly and is expelled into the latrine? But the things proceeding out from the mouth go out from the heart, and those defile the man. For from the heart come out evil thoughts, murders, adulteries, fornications, thefts, false testimonies,

blasphemies. These are the things that defile a man, but to eat with unwashed hands does not defile a man.

And having gone out from there, Jesus withdrew into the regions of Tyre and Sidon. And behold, a Canaanite woman from those borders, having come out, cried out to him saying, Have mercy on me, Lord, son of David, my daughter is badly possessed by a demon. But he did not answer her a word. And his disciples, having approached, were asking him, saying, Send her away, because she cries out behind us. But answering, he said, I was not sent except to the lost sheep of the house of Israel. But she came and bowed down to him, saying, Lord, help me. But answering, he said, It is not good to take the bread of the children and cast it to the little dogs. But she said, Yes, Lord, for even the little dogs eat the crumbs falling from their masters table. Then answering, Jesus said to her, O woman, great is your faith. Let it be done to you as you want. And her daughter was healed from that hour.

And having departed from there, Jesus came beside the Sea of Galilee, and having gone up the mountain, he sat there. And many crowds came to him, having with themselves lame, blind, mute, crippled and many others, and they threw them beside the feet of Jesus, and he healed them. So that the crowds marveled, seeing the deaf hearing, the mute speaking, the crippled healthy, the lame walking, and the blind seeing, and they glorified the God of Israel.

But Jesus, having summoned his disciples, said, I have compassion upon the crowd, because they have already remained with me three days and do not have anything to eat, and I do not want to release them hungry, lest they faint on the way. And his disciples say to him, Where can we get enough loaves in the wilderness to satisfy such a large crowd? And Jesus says to them, How many loaves do you have? And they said, Seven, and a few small fish. And he ordered the crowds to recline upon the ground. And having taken the seven loaves and the fish, having given thanks, he broke them and gave them to his disciples, and the disciples gave them to the crowds. And all ate and were satisfied, and they took up the remaining fragments, seven baskets full, But those eating were four thousand men, apart from women and children. And having dismissed the crowds, he went aboard the boat and came into the borders of Magdala.

16

And the Pharisees and Sadducees, having approached and testing him, asked him to show them a sign from heaven. But he answered and said to them, When evening has come, you say, Fair weather, for the sky is red, And in the morning, Today there will be a storm, for the sky is red and gloomy. Hypocrites, you know how to interpret the appearance of the sky, but you are not able to discern the signs of the times? An evil and adulterous generation seeks a sign, and no sign will be given to it except the

sign of Jonah the prophet. And leaving them behind, he went away.

And when his disciples came to the other side, they forgot to take loaves. But Jesus said to them, See and pay attention to the leaven of the Pharisees and Sadducees. But they were reasoning among themselves, saying, We did not take loaves. But Jesus, knowing this, said to them, Why do you reason among yourselves, you of little faith, because you did not take loaves? Do you not yet understand, nor remember the five loaves of the five thousand and how many baskets you took? Do you not remember the seven loaves for the four thousand, and how many baskets you took up? How do you not understand that I was not speaking to you about bread when I said to pay attention to the leaven of the Pharisees and Sadducees? Then they understood that he did not say to pay attention to the leaven of the bread, but to the teaching of the Pharisees and Sadducees.

Now when Jesus came into the parts of Caesarea of Philip, he asked his disciples saying, Who do the people say that I am, the son of man? But they said, Some say John the Baptist, others Elijah, and others Jeremiah or one of the prophets. He says to them, But who do you say that I am? But Simon Peter answered and said, You are the Christ, the son of the living God. And answering, Jesus said to him, Blessed are you, Simon Bar-jonah, because flesh and blood has not revealed this to you, but my Father who is in heaven. And I say to you that you are Peter, and

upon this rock I will build my assembly, and the gates of hades will not overpower it. And I will give to you the keys of the kingdom of the heavens, and whatever you bind upon the earth will be bound in the heavens, and whatever you loose upon the earth will be loosed in the heavens. Then he commanded his disciples to say to no one that he is Jesus the Christ.

From then on, Jesus began to show his disciples that it is necessary for him to go away to Jerusalem and to suffer many things from the elders and chief priests and scribes and to be killed, and on the third day to be raised. And Peter, having taken him aside, began to rebuke him, saying, May God be gracious to you, Lord; this will certainly not happen to you. But having turned, he said to Peter, Get behind me, Satan; you are a stumbling block to me, because you do not think about the things of God, but the things of men.

Then Jesus said to his disciples, If someone wants to come after me, let him deny himself and take up his cross and follow me. For whoever would want to save his soul will lose it, but whoever would lose his soul for my sake will find it. For what is a man benefited if he gains the whole world, but loses his soul? Or what will a man give in exchange for his soul? For the Son of Man is about to come in the glory of his Father with his messengers, and then he will repay each according to his actions. Truly I say to you, there are some of those standing here who will not taste death until they see the Son of Man coming in his kingdom.

And after six days Jesus took along Peter and James and John his brother and brought them up into a high mountain by themselves. And he was transfigured before them, and his face shone as the sun, and his garments became white as the light. And behold, Moses and Elijah were seen by them, conversing with him. But Peter answered and said to Jesus, Lord, it is good for us to be here. If you want, let us make three tents here: one for you, one for Moses, and one for Elijah. While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud said, This is my beloved Son, in whom I am well pleased; listen to him. And when they heard this, the disciples fell on their face and were exceedingly afraid. And Jesus approached and touched them and said, Rise up and do not fear. But when they lifted their eyes, they saw no one except Jesus alone. And as they were descending from the mountain, Jesus commanded them saying, Say the vision to no one until the Son of Man rises from the dead. And his disciples asked him saying, What therefore do the scribes say, that Elijah must come first? But Jesus answered and said to them, Elijah indeed comes first and will restore all, I say to you that Elijah already came, and they did not recognize him, but they did to him whatever they wanted. Thus also the Son of Man is about to suffer at their hands. Then the disciples understood that he said to them about John the Baptist.

And when they had come to the crowd, a man approached him, kneeling before him and saying, Lord, have mercy on my son, because he is moonstruck and suffers badly, for he often falls into the fire and often into the water. And I brought him to your disciples, and they were not able to heal him. But answering, Jesus said, O unbelieving and perverted generation, how long will I be with you? How long will I endure you? Bring him here to me. And Jesus rebuked him, and the demon went out from him, and the servant was healed from that hour. Then the disciples approached Jesus privately and said, Why were we not able to cast it out? But Jesus said to them, Because of your unbelief. For truly I say to you, if you have faith as a single grain of mustard, you will say to this mountain, Move from here to there, and it will move, and nothing will be impossible to you. But this kind does not go out except by prayer and fasting.

While they were moving about in Galilee, Jesus said to them, The son of man is about to be delivered into the hands of men. And they will kill him, and on the third day he will be raised. And they were exceedingly grieved.

And when they had come into Capernaum, the ones receiving the two drachma approached Peter and said, Does your teacher not pay the two drachma? He says, Yes. And when he entered into the house, Jesus anticipated him, saying, What seems to you, Simon? The kings of the earth, from whom do they take taxes or tribute? From their sons or from others? Peter says to him, From others. Jesus said to him, Therefore the sons are free. But so that

we do not offend them, go to the sea, cast a hook and take up the first fish that comes up, and when you open its mouth you will find a stater; take that and give it to them for me and you.

18

In that hour the disciples came to Jesus saying, Who then is greater in the kingdom of heaven? And Jesus, having summoned a child, set it in the midst of them and said, Truly I say to you, if you do not turn and become as children, you will not enter into the kingdom of heaven. Whoever therefore humbles himself as this child, this one is the greatest in the kingdom of the heavens. And whoever receives such a child in my name receives me. But whoever causes one of these little ones who believe in me to stumble, it would be better for him that a donkey's millstone be hung around his neck and he be drowned in the depth of the sea. Woe to the world from the stumbling blocks, for it is necessary that the stumbling blocks come, but woe to that man through whom the stumbling block comes. If your hand or your foot causes you to sin, cut them off and throw them away. It is better for you to enter life lame or maimed than to have two hands or two feet and be thrown into the eternal fire. And if your eye causes you to sin, pluck it out and throw it from you, for it is good for you to enter into life one eyed, or having two eyes to be thrown into the gehenna of fire. See that you do not despise one of these little ones, for I say to you that their messengers in heaven continually see the face of my Father in

heaven. For the son of man came to save the lost.

What does it seem to you? If a man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine upon the mountains and go seek the wandering one? And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine that have not gone astray. Thus it is not the will of your Father in heaven that one of these little ones should perish.

If your brother sins against you, go and reprove him between you and him alone. If he hears you, you have gained your brother. But if he does not hear, take along with you one or two more, so that every word may be established upon the mouth of two or three witnesses. But if he disregards them, tell the assembly; but if he also disregards the assembly, let him be to you just as the gentile and the tax collector. Truly I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I say to you that if two of you agree on earth concerning any matter that they ask, it will be done for them by my Father in heaven. For where two or three are gathered together in my name, there I am in the midst of them.

Then Peter, having approached him, said, Lord, how many times will my brother sin against me and I shall forgive him? Until seven times? Jesus says to him, I do not say to you seven times, but seventy times seven.

Because of this, the kingdom of heaven was likened to a king who wanted to settle accounts with his servants. But when he had begun to settle accounts, one debtor of ten thousand talents was brought to him. But as he did not have the means to repay, his lord ordered him to be sold, and his wife and children and all that he had, and payment to be made. Therefore, having fallen, the slave worshiped him, saying, Lord, be patient with me and I will repay you everything. But the lord of that slave, having compassion, released him and forgave him the loan. But having gone out, that slave found one of his fellow slaves who owed him a hundred denarii, and seizing him, he began choking him, saying, Pay back what you owe me. Therefore, his fellow slave, having fallen at his feet, was urging him, saying, Be patient with me and I will repay you. But he was not willing; instead, he went away and threw him into prison until he should pay back what was owed.

But his fellow slaves, having seen what had happened, were exceedingly grieved, and they came and explained clearly to their lord all that had happened. Then his lord, having summoned him, says to him, Wicked slave, I forgave you all that debt, since you begged me. Was it not necessary for you also to have mercy on your fellow slave, as I also had mercy on you? And his lord, having become angry, delivered him to the torturers until he should pay back all that was owed to him. So also my heavenly Father will do to you, if each of you does not forgive his brother from your hearts his trespasses.

19

And it happened when Jesus finished these words, he departed from Galilee and came into the boundaries of Judea beyond the Jordan. And many crowds followed him, and he healed them there. And the Pharisees came to him, testing him and saying to him, Is it permitted for a man to divorce his wife for any cause? But he answered and said to them, Have you not read that the one who made them from the beginning made them male and female and said, For the sake of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no man separate. They say to him, Why then did Moses command to give a book of divorce and to divorce her? He says to them that Moses permitted you to divorce your wives because of your hardness of heart, but it has not been this way from the beginning. I say to you that whoever divorces his wife, not for fornication, and marries another, commits adultery, and the one having married a divorced woman commits adultery. His disciples say to him, If such is the case of the man with the woman, it is not advantageous to marry. But he said to them, Not all receive this word, but those to whom it has been given. For there are eunuchs who were born thus from their mother's womb. And there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of heaven. Let the one who is able to accept this accept it.

Then children were brought to him so that he might lay his hands on them and pray, but the disciples rebuked them. But Jesus said, Let the children come and do not hinder them from coming to me, for the kingdom of heaven belongs to such as these. And after placing his hands on them, he went from there.

And behold, one having approached said to him, Good teacher, what good thing shall I do so that I may have eternal life? But he said to him, Why do you call me good? No one is good except God alone. But if you want to enter into life, keep the commandments. He says to him, Which ones? But Jesus said, You shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness, Honor your father and mother, and you shall love your neighbor as yourself. The young man says to him, I have kept all these things from my youth. What do I still lack? Jesus said to him, If you want to be perfect, go sell your possessions and give to the poor, and you will have treasure in heaven, and come follow me. And having heard the word, the young man went away grieving, for he had many possessions. But Jesus said to his disciples, Truly I say to you that a rich man will enter the kingdom of heaven with difficulty. Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. But having heard, his disciples were exceedingly astonished, saying, Who then is able to be saved? But Jesus looked at them and said to them, With people this is impossible, but with God all things are possible. Then Peter answered and said to him, Behold, we have left all and have followed you; what therefore

will there be for us? But Jesus said to them, Truly I say to you that you who have followed me, in the regeneration, when the Son of Man sits upon his throne of glory, you will also sit upon twelve thrones judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for the sake of my name will receive a hundredfold and will inherit eternal life. Many who are first will be last, and the last first.

20

For the kingdom of the heavens is similar to a man, a master of a house, who went out early in the morning to hire workers for his vineyard. And having agreed with the workers for a denarius a day, he sent them into his vineyard. And having gone out about the third hour, he saw others standing idle in the marketplace, And he said to those, You also go into the vineyard, and I will give you whatever is just. They went away. Again, going out about the sixth and ninth hour, he did the same thing. About the eleventh hour, having gone out, he found others standing idle, and says to them, Why do you stand here idle the whole day? They say to him, No one has hired us. He says to them, You go into the vineyard too, and you will receive whatever is just. When evening had come, the lord of the vineyard says to his steward, Call the workers and pay them their wages, beginning from the last to the first. And those who came about the eleventh hour each received a denarius. But the

first, having come, thought that they would take more, and they too took a denarius each. But having taken it, they grumbled against the master of the house. saying that these last ones worked one hour, and you made them equal to us who have borne the burden of the day and the heat. But he answered and said to one of them, Comrade, I do you no wrong. Did you not agree with me for a denarius? Take up what is yours and go. I want to give to this last one as I give to you. Or is it not lawful for me to do what I want with my own? Is your eye evil because I am good? Thus the last will be first and the first last, for many are called, but few are chosen.

And as Jesus was going up to Jerusalem, he took the twelve disciples aside on the way and said to them, Behold, we are going up to Jerusalem, and the son of man will be delivered to the chief priests and scribes, and they will condemn him to death. And they will hand him over to the nations to mock and to scourge and to crucify, and on the third day he will rise.

Then the mother of the sons of Zebedee approached him with her sons, worshiping and asking something from him. But he said to her, What do you want? She says to him, Say that these two sons of mine may sit, one at your right and one at your left, in your kingdom. But answering, Jesus said, You do not know what you ask. Are you able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am baptized? They say to him, We are able. And he says to them, You will indeed drink my cup, and you will be baptized with the

baptism which I am baptized with, but to sit at my right and at my left is not mine to give, but it is for those for whom it has been prepared by my father. And when the ten heard, they were indignant concerning the two brothers. But Jesus, having summoned them, said, You know that the rulers of the nations lord it over them and the great ones exercise authority over them. It will not be thus among you, but whoever wants to become great among you will be your servant. And whoever wants to be first among you will be your slave, Just as the son of man did not come to be served, but to serve and to give his soul as a ransom in place of many.

And as they were going out from Jericho, a great crowd followed him. And behold, two blind men sitting beside the way, having heard that Jesus is passing by, cried out saying, Have mercy on us, Lord, son of David. But the crowd rebuked them to be silent, but they cried out all the more, saying, Have mercy on us, Lord, Son of David. And standing, Jesus called them and said, What do you want me to do for you? They say to him, Lord, that our eyes may be opened. But Jesus, moved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

21

And when they drew near to Jerusalem and came to Bethphage at the Mount of Olives, then Jesus sent two disciples saying to

them, Go into the village opposite you, and immediately you will find a donkey tied and a colt with her; having loosed them, bring them to me. And if someone should say something to you, you will say that the Lord has need of them, and immediately he sends them. And all this has happened so that what was spoken through the prophet might be fulfilled, saying, Say to the daughter of Zion, Behold, your king comes to you, gentle and riding upon a donkey and a colt, the son of a beast of burden.

The disciples went and did as Jesus commanded them. They brought the donkey and the colt, and they placed their garments upon them, and he sat upon them. But the greatest crowd spread their own garments in the way, and others were cutting branches from the trees and spreading them in the way. But the crowds going ahead and those following were crying out, saying, Hosanna to the son of David! Blessed is the one coming in the name of the Lord! Hosanna in the highest!

And when he entered into Jerusalem, all the city was shaken, saying, Who is this? But the crowds were saying, This is Jesus the prophet from Nazareth of Galilee.

And Jesus entered into the temple of God, and he cast out all those selling and buying in the temple, and he overturned the tables of the money changers and the seats of those selling the doves. And he says to them, It is written, My house shall be called a house of prayer, but you have made it a cave of robbers.

And the lame and blind approached him in the temple, and he healed them. But when the chief priests and the scribes saw the wonders which he did and the children crying out in the temple and saying, Hosanna to the son of David, they were indignant. And they said to him, Do you hear what these are saying? But Jesus says to them, Yes, have you never read that out of the mouth of infants and nursing children you have prepared praise? And having left them behind, he went out outside of the city into Bethany and lodged there.

In the morning, while returning to the city, he became hungry, And seeing a fig tree by the road, he came to it and found nothing on it except leaves only, and he said to it, No longer shall fruit come from you forever. And the fig tree was dried up immediately. And when the disciples saw it, they marveled, saying, How did the fig tree dry up immediately? But answering, Jesus said to them, Truly I say to you, if you have faith and do not doubt, you will do not only what was done to the fig tree, but even if you say to this mountain, Be taken up and be thrown into the sea, it will happen. And all things, as many as you ask in prayer believing, you will receive.

And when he had come into the temple, the chief priests and the elders of the people approached him while he was teaching, saying, By what authority do you do these things, and who gave you this authority? But answering, Jesus said to them, I will also ask you one question, which if you answer me, I will also tell you by what authority I do these things. The baptism of John,

from where was it, from heaven or from men? But they were reasoning among themselves saying, If we say, From heaven, he will say to us, Why therefore did you not believe him? But if we say, From men, we fear the crowd, for all have John as a prophet. And answering Jesus they said, We do not know. And he himself said to them, Nor do I tell you by what authority I do these things.

But what does it seem to you? A certain man had two children, and approaching the first, he said, Child, go work in my vineyard today. But he answered, I am not willing. Later, however, feeling remorse, he went. And having approached the second, he said likewise. But he answered and said, I will, lord, and he did not go. Who out of the two did the will of the father? They say to him, The first. Jesus says to them, Truly I say to you that the tax collectors and the prostitutes go before you into the kingdom of God. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him, yet you, having seen this, did not repent later to believe him.

Hear another parable. There was a man, a master of the house, who planted a vineyard and put a fence around it and dug a winepress in it and built a tower, and leased it to farmers and went away. When the time of the fruits drew near, he sent his slaves to the farmers to collect his fruits. And the farmers, having taken his slaves, beat one, killed another, and stoned another. Again he sent other slaves, more than the first, and they

did to them likewise. But later he sent his son to them, saying, They will respect my son. But the farmers, having seen the son, said among themselves, This is the heir. Come, let us kill him and seize his inheritance. And having taken him, they cast him outside of the vineyard and killed him. Therefore, when the lord of the vineyard comes, what will he do to those farmers? They say to him, He will destroy the evil ones badly, and he will lease the vineyard to other farmers, who will give back to him the fruits in their times. Jesus says to them, Have you never read in the writings, The stone which the builders rejected has become the head of the corner. This happened from the Lord, and it is wonderful in our eyes?

Because of this I say to you that the kingdom of God will be taken away from you and will be given to a nation producing its fruits. And the one falling upon this stone will be broken to pieces, but upon whomever it falls, it will scatter him. And when the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. And seeking to seize him, they feared the crowds, since they regarded him as a prophet.

22

And answering, Jesus again said to them in parables, saying, The kingdom of the heavens was likened to a king who made a wedding feast for his son. And he sent his slaves to call those who had been invited to the wedding feast, and they were not

willing to come. Again he sent other slaves saying, Say to the invited ones, Behold, I have prepared my feast, my bulls and the fattened cattle have been slain, and all things are ready, come to the wedding. But neglecting it, they went away, one to his own field and another to his trade, But the remaining ones, having seized his slaves, insulted and killed them. But that king, having heard, was angry, and having sent his armies, he destroyed those murderers and burned their city. Then he says to his slaves, The wedding is ready, but those who were invited were not worthy. Go therefore to the crossroads, and call as many as you find to the wedding feast. And those slaves, having gone out into the ways, gathered all as many as they found, both wicked and good, and the wedding was filled with reclining guests. But when the king entered to behold the reclining guests, he saw there a man not wearing a wedding garment, And he says to him, Comrade, how have you come here not having a wedding garment? But he was silenced. Then the king said to the servants, Bind his feet and hands, lift him up, and cast him out into the outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen.

Then the Pharisees went and took counsel so that they might trap him in word. And they send their disciples to him with the Herodians, saying, Teacher, we know that you are truthful and teach the way of God in truth, and you are not concerned about anyone, for you do not regard the face of men, Tell us therefore, what seems right to you? Is it lawful to give tribute to Caesar or not? But Jesus, knowing their wickedness, said, Why do you test

me, hypocrites? Show me the tax coin. And they brought him a denarius. And he says to them, Whose image and inscription is this? They say to him, Caesar's. Then he says to them, Give back therefore the things of Caesar to Caesar and the things of God to God. And having heard, they marveled, and having left him, they went away.

In that day Sadducees came to him, the ones saying there is no resurrection, and they asked him saying, Teacher, Moses said, If someone dies without having children, his brother shall marry his wife and raise up offspring for his brother. There were seven brothers among us, and the first, having married, died and, not having seed, left his wife to his brother. Similarly, the second and the third, up to all seven. Later, after all of them, the woman died too. In the resurrection, therefore, whose wife will she be of the seven? For all had her. But Jesus answering said to them, You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as messengers of God in heaven. But concerning the resurrection of the dead, have you not read what was said to you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob; God is not the God of the dead, but of the living. And having heard, the crowds were astonished at his teaching.

The Pharisees, having heard that he had silenced the Sadducees, were gathered together. And one of them, a lawyer, asked him, testing him and saying, Teacher, what is the great

commandment in the law? And Jesus said to him, You shall love the Lord your God with your whole heart and with your whole soul and with your whole mind. This is the first and great commandment. And the second is similar to this: you shall love your neighbor as yourself. On these two commandments hang the whole law and the prophets.

When the Pharisees had gathered, Jesus asked them Saying, What does it seem to you concerning the Christ? Whose son is he? They say to him, David's. He says to them, How then does David in the Spirit call him Lord, saying, The Lord said to my Lord, sit at my right hand until I make your enemies a footstool for your feet.

If therefore David calls him Lord, how is he his son?

And no one was able to answer him a word, nor did anyone dare from that day to inquire of him any longer.

23

Then Jesus spoke to the crowds and to his disciples Saying, The scribes and the Pharisees sat upon the seat of Moses. Therefore, keep and do everything they tell you to keep, but do not do according to their works, for they say things and do not do them. For they bind heavy and hard-to-bear burdens and place them upon the shoulders of men, but with their finger they are not

willing to move them. All their works they do to be seen by men. For they broaden their phylacteries and enlarge the fringes of their garments. And they love the place of honor at the feasts and the chief seats in the congregations. and the greetings in the marketplaces and to be called Rabbi, Rabbi by men. But you, do not be called rabbi, for one is your teacher, the Christ, and all you are brothers. And do not call anyone your father on earth, for one is your father, the one in heaven. Nor be called teachers, for your teacher is one, the Christ. But the greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Woe to you, scribes and Pharisees, hypocrites, because you devour the houses of widows and for a pretext pray long prayers; because of this you will receive greater judgment. Woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven before men, for you do not enter, nor do you allow those who are entering to enter. Woe to you, scribes and Pharisees, hypocrites, because you traverse the sea and the dry land to make one proselyte, and when he becomes one, you make him a son of gehenna twice as much as yourselves. Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple, he is obligated. Fools and blind ones, who is greater: the gold or the temple sanctifying the gold? And whoever swears by the altar, it is nothing, but whoever swears by the gift that is upon it, he is obligated. Fools and blind ones, what is greater: the gift or the altar that sanctifies the gift? Therefore, the one who has sworn

by the altar swears by it and by all things upon it. And the one who has sworn by the temple swears by it and by the one who dwells in it. And the one who has sworn by heaven swears by the throne of God and by the one sitting upon it. Woe to you, scribes and Pharisees, hypocrites, because you tithe the mint and the dill and the cumin, but you have neglected the weightier matters of the law: justice and mercy and faith. It was necessary to do these things without neglecting those. Blind guides, who strain out the gnat but swallow the camel. Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and injustice. Blind Pharisee, cleanse first the inside of the cup and of the dish, so that the outside of them may become clean also. Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed tombs, which indeed appear beautiful on the outside, but inside are full of dead bones and all uncleanness. Thus you indeed appear righteous to the people from outside, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, because you build the tombs of the prophets and adorn the monuments of the righteous, And you say, If we were in the days of our fathers, we would not have been partners with them in the blood of the prophets. So that you testify against yourselves that you are sons of those who murdered the prophets. And you, fill up the measure of your fathers. Serpents, offspring of vipers, how shall you flee from the judgment of gehenna? Because of this, behold, I send to you prophets and wise men and scribes, and some of them you shall kill and crucify, and some of them you will scourge in your

congregations and persecute from city to city, So that upon you may come all the righteous blood being poured out upon the earth, from the blood of Abel the righteous until the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. Truly I say to you that all these things will come upon this generation. Jerusalem, Jerusalem, the one killing the prophets and stoning those sent to her, how often I desired to gather your children in the manner a hen gathers her own chicks under the wings, and you were not willing. Behold, your house is left to you desolate. For I say to you, you will not see me from now until you say, Blessed is the one coming in the name of the Lord.

24

And having gone out, Jesus was going from the temple, and his disciples came to show him the buildings of the temple. But Jesus said to them, Do you not see all these things? Truly I say to you, not a stone will be left here upon a stone that will not be thrown down. But while he was sitting upon the Mount of Olives, the disciples approached him privately saying, Tell us when these things will be, and what is the sign of your coming and of the completion of the age? And Jesus answered and said to them, See that no one leads you astray. For many will come in my name saying, I am the Christ, and will deceive many. You will be about to hear of wars and rumors of wars, see that you are not alarmed, for it is necessary for all these things to happen,

but the end is not yet. For nation will rise up against nation and kingdom against kingdom, and there will be famines and plagues and earthquakes in various places. But all these things are the beginning of birth pains. Then they will hand you over to tribulation and they will kill you, and you will be hated by all the nations because of my name. And then many will be caused to stumble, and they will betray one another and hate one another. And many false prophets will arise and deceive many. And because lawlessness will be multiplied, the love of many will grow cold. But the one who has endured to the end will be saved. And this good news of the kingdom will be proclaimed in the whole inhabited world as a testimony to all the nations, and then the end will come. Therefore, whenever you see the abomination of desolation spoken through Daniel the prophet standing in a holy place, let the reader understand. Then let those in Judea flee to the mountains, Let the one on the roof not come down to take the things out of his house, And let him who is in the field not turn back to take up his garments. But woe to pregnant women and to nursing mothers in those days. Pray that your flight may not be in winter nor on a sabbath. For then there will be great tribulation, such as has not occurred from the beginning of the world until now, nor ever will occur. And if those days were not shortened, all flesh would not be saved, but because of the chosen, those days will be shortened. Then if someone should say to you, Behold, here is the Christ, or Here, do not believe it. For false christs and false prophets will be raised up, and they will give great signs and wonders, so that, if possible, they will deceive even the chosen. Behold, I have told

you beforehand. If therefore they say to you, Behold, he is in the wilderness, do not go out; Behold, he is in the inner chambers, do not believe it. For just as the lightning goes out from the east and appears until the west, thus will be the coming of the Son of Man. For where the corpse is, there the eagles will be gathered.

Immediately after the tribulation of those days, the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of heaven with great power and glory. And he will send his messengers with a great trumpet blast, and they will gather together his chosen from the four winds, from one extreme of the heavens to the other. But learn the parable from the fig tree. When its branch becomes tender and puts forth leaves, you know that summer is near; Thus also you, whenever you see all these things, know that it is near at the doors. Truly I say to you, this generation will not pass away until all these things become. Heaven and earth will pass away, but my words will not pass away. But concerning that day and hour, no one knows, not even the messengers of the heavens, except my father alone. Just as the days of Noah were, so will be the coming of the Son of Man. For just as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, And they did not know until the flood came and took them all, so will be the

coming of the Son of Man. Then two will be in the field; one is taken and one is left. Two women will be grinding in the mill; one will be taken and one will be left. Be watchful therefore, because you do not know what hour your Lord comes. But know this: if the master of the house had known at what watch the thief was coming, he would have watched and would not have allowed his house to be broken into. Because of this, you also must be ready, because the Son of Man comes at an hour you do not expect.

Who then is the faithful and wise slave, whom his lord appointed over his service to give them nourishment in due time? Blessed is that slave whom his lord will find doing thus when he comes. Truly I say to you that he will appoint him over all his possessions. But if that bad slave should say in his heart, My lord delays to come, and begins to strike his fellow slaves, and eats and drinks with the drunkards, The lord of that slave will come in a day which he does not expect and in an hour which he does not know. And he will cut him in two and will place his portion with the hypocrites; there will be weeping and gnashing of teeth.

25

Then the kingdom of the heavens will be likened to ten virgins, who, having taken their lamps, went out to meet the bridegroom. But five of them were wise and five foolish. The

foolish ones, having taken their own lamps, did not take oil with themselves. But the wise took oil in their vessels with their lamps. But the bridegroom delaying, all became drowsy and slept. And at midnight a cry arose, behold the bridegroom comes, go out to meet him. Then all those virgins arose and adorned their lamps. The foolish said to the wise, Give us some of your oil, because our torches are going out. But the wise answered, saying, Lest it not suffice for us and you, go rather to those selling and buy for yourselves. But while they were departing to buy, the bridegroom came, and those who were ready entered with him into the wedding feast, and the door was shut. Later the remaining virgins come saying, Lord, lord, open to us. But he answered and said, Truly I say to you, I do not know you. Be watchful therefore, because you do not know the day nor the hour in which the Son of Man comes.

For just as a man going on a journey called his own slaves and entrusted to them his possessions, And to one indeed he gave five talents, to another two, to another one, to each according to his own ability, and he went abroad immediately. The one who had received the five talents went and put them to work and made five more talents. Likewise, the one with the two gained another two. But the one having taken the one went away, dug in the earth, and hid his lord's silver. After a long time, the lord of those slaves comes and settles accounts with them. And having approached, the one who had received the five talents brought five more talents, saying, Lord, you entrusted five talents to me; behold, I have gained five more talents with them.

His lord said to him, Well done, good and faithful servant. You were faithful over a few things; I will set you over many things. Enter into the joy of your lord. And the one who had received the two talents approached and said, Lord, you entrusted two talents to me; behold, I have gained two more talents. His lord said to him, Well done, good and faithful servant. You were faithful over a few things; I will set you over many things. Enter into the joy of your lord. And the one who had received the one talent approached and said, Lord, I knew that you are a hard man, reaping where you did not sow and gathering from where you did not scatter, And being afraid, I went away and hid your talent in the earth; behold, you have what is yours. But his lord answered and said to him, Wicked and lazy slave, you knew that I reap where I did not sow and gather from where I did not scatter. Therefore it was necessary for you to cast my silver to the bankers, and when I came I would have received my own with interest. Therefore, lift the talent from him and give it to the one having the ten talents. For to everyone having, it will be given and will abound, but from the one not having, even what he has will be taken away from him. And cast out the useless slave into the outer darkness; there will be weeping and gnashing of teeth.

When the son of man comes in his glory and all the holy messengers with him, then he will sit upon the throne of his glory, And all the nations will be gathered before him, and he will set them apart from one another just as the shepherd separates the sheep from the goats, And he will set the sheep on

his right, but the goats on his left. Then the king will say to those on his right, Come, you who are blessed by my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat, I was thirsty, and you gave me to drink, I was a stranger, and you took me in, I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me. Then the righteous will answer him saying, Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and gather you in, or naked and clothe you? But when did we see you weak or in prison, and come to you? And answering, the king will say to them, Truly I say to you, inasmuch as you did it to one of the least of these my brothers, you did it to me. Then he will say to those on the left, Go from me, you accursed, into the eternal fire prepared for the devil and his messengers. For I was hungry, and you did not give me anything to eat; I was thirsty, and you did not give me anything to drink, I was a stranger, and you did not take me in; naked, and you did not clothe me; weak and in prison, and you did not visit me. Then they will answer him saying, Lord, when did we see you hungry or thirsty or a stranger or naked or weak or in prison, and did not minister to you? Then he will answer them saying, Truly I say to you, as much as you did not do it to one of the least of these, neither did you do it to me. And these will go away into eternal punishment, but the righteous into eternal life.

And it happened when Jesus finished all these words, he said to his disciples, You know that after two days the Passover takes place, and the Son of Man is betrayed to be crucified. Then the chief priests and the scribes and the elders of the people were gathered into the court of the high priest called Caiaphas, And they took counsel together so that they might seize Jesus by deceit and kill him. But they were saying, Not during the feast, so that an uproar does not break out among the people.

Now when Jesus was in Bethany in the house of Simon the leper, A woman approached him having an alabaster flask of very precious ointment, and she poured it upon his head while he was reclining. But having seen this, his disciples were indignant, saying, To what purpose is this waste? For this ointment could have been sold for a large sum and given to the poor. But Jesus, knowing this, said to them, Why do you cause trouble for the woman? For she has done a good work for me. For the poor you always have with yourselves, but me you do not always have. For this woman, having poured this ointment upon my body, did it to prepare me for burial. Truly I say to you, wherever this good news is proclaimed in the whole world, what this woman did will also be spoken of as a memorial to her.

Then one of the twelve, called Judah Iscariot, having gone to the chief priests, said, What do you want to give me, and I will deliver him to you? But they offered him thirty pieces of silver. And from then he sought an opportunity so that he might betray him.

But on the first day of the unleavened bread, the disciples approached Jesus saying to him, Where do you want us to prepare for you to eat the Passover? But he said, Go into the city to a certain man and say to him, The teacher says, my time is near; I will keep the Passover at your house with my disciples. And the disciples did as Jesus commanded them, and they prepared the Passover. But when evening had occurred, he reclined with the twelve. And while they were eating, he said, Truly I say to you that one of you will betray me. And grieving exceedingly, each of them began to say to him, Surely I am not, Lord? But he answered and said, The one who has dipped his hand with me in the dish, this one will betray me. The Son of Man indeed goes as it is written concerning him, but woe to that man through whom the Son of Man is betrayed, it would have been good for him if that man had not been born. But Judah, who was betraying him, answered and said, Surely not I, Rabbi? He says to him, You have said so. While they were eating, Jesus took the bread, and having given thanks, he broke it and gave it to the disciples, saying, Take, eat, this is my body. And having taken the cup and having given thanks, he gave it to them, saying, Drink from it, all of you. For this is my blood of the new covenant, being poured out for many for the forgiveness of sins. I say to you that I will not drink from now on of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father.

And having sung a hymn, they went out to the Mount of Olives. Then Jesus says to them, All of you will fall away because of me

in this night, for it is written, I will strike the shepherd, and the sheep of the flock will be scattered,

But after I am raised, I will go before you into Galilee. But Peter answering said to him, If all will fall away because of you, I will never fall away. Jesus said to him, Truly I say to you that this very night, before the rooster crows, you will deny me three times. Peter says to him, Even if it is necessary for me to die with you, I will not deny you. And all the disciples said similarly.

Then Jesus comes with them into a place called Gethsemane, and says to the disciples, Sit here until I go away and pray there. And having taken Peter and the two sons of Zebedee, he began to be grieved and distressed. Then Jesus says to them, My soul is deeply grieved until death. Stay here and keep watch with me. And having gone forward a little, he fell upon his face praying and saying, My father, if it is possible, let this cup pass from me; yet not as I want, but as you want. He comes to the disciples and finds them sleeping, and says to Peter, So you were not able to keep watch with me for one hour? Be watchful and pray, so that you do not enter into temptation; the spirit indeed is willing, but the flesh is weak. Again a second time, having gone away, he prayed saying, My father, if this cup is not able to pass from me unless I drink it, let your will be done. And having come, he finds them sleeping again, for their eyes were heavy. And leaving them, he went away again and prayed a third time, saying the same words. Then he comes to his disciples and says to them, Are you still sleeping and resting? Behold, the hour has

drawn near, and the Son of Man is betrayed into the hands of sinners. Rise, let us go; behold, the one betraying me has drawn near.

And while he was still speaking, behold, Judah, one of the twelve, came, and with him a great crowd with swords and clubs from the chief priests and elders of the people. But the one handing him over gave them a sign, saying, Whom I kiss, he is the one; seize him. And immediately, having approached Jesus, he said, Greetings, rabbi, and kissed him. But Jesus said to him, Comrade, do what you are here for. Then having approached, they laid their hands upon Jesus and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and having struck the slave of the high priest, cut off his ear. Then Jesus says to him, Turn your sword back into its place, for all who have taken the sword will die by the sword. Or do you think that I am not able just now to summon my father, and he will provide to me more than twelve legions of messengers? How therefore might the writings be fulfilled that say thus it must happen? In that hour Jesus said to the crowds, You came out with swords and clubs to seize me as if I were a robber. Day after day I sat teaching in the temple among you, and you did not seize me. But this whole thing has happened so that the writings of the prophets might be fulfilled. Then all the disciples, having left him, fled.

Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered. But Peter

was following him from afar until the court of the high priest, and having entered inside, he was sitting with the assistants to see the end. The chief priests, the elders, and the whole council were seeking false testimony against Jesus so that they might put him to death. And they did not find any, and though many false witnesses came forward, they did not find any. But later, two false witnesses approached I said, This one said, I am able to destroy the temple of God and build it in three days. And the high priest, having risen, said to him, Do you answer nothing? What is it that these testify against you? But Jesus was silent. And the high priest answered and said to him, I adjure you by the living God that you tell us if you are the Christ, the Son of God. Jesus says to him, You have said it, but I say to you, from now on you will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven. Then the high priest tore his garments, saying, He has blasphemed! What further need do we have of witnesses? Behold, now you have heard his blasphemy, What does it seem to you? But answering, they said, He is guilty of death. Then they spat into his face and struck him, and they slapped him. saying, Prophecy to us, Christ, who is the one who struck you?

But Peter was sitting outside in the court, and one maidservant approached him saying, And you were with Jesus the Galilean. But he denied it before them all, saying, I do not know what you say. But when he had gone out into the gate, another saw him and says to them there, This one was also with Jesus the Nazarene. And again he denied with an oath that he did not

know the man. After a little while, those standing approached and said to Peter, Truly you are also one of them, for your speech makes you clear. Then he began to curse and to swear that he did not know the man. And immediately a rooster crowed. And Peter remembered the word of Jesus having said to him that before the rooster crows three times you will deny me, and having gone outside he wept bitterly.

27

But when morning had occurred, all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death, And having bound him, they led him away and handed him over to Pontius Pilate the governor.

Then when Judah, who was betraying him, saw that he was condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and the elders. He said, I have sinned by handing over innocent blood. But they said, What is that to us? You will see to it yourself. And having thrown the pieces of silver in the temple, he withdrew, and having gone away, he hanged himself. But the chief priests, having taken the pieces of silver, said, It is not lawful to throw them into the treasury, since it is the price of blood. And after taking counsel, they bought the potter's field with the money for the burial of foreigners. Therefore that field was called the field of blood until today. Then was fulfilled what was spoken through Jeremiah the

prophet, saying, And they took the thirty pieces of silver, the price of the one who was priced, whom they priced from the sons of Israel, And they gave them for the potter's field, as the Lord commanded me.

But Jesus stood before the leader, and the leader asked him, saying, Are you the king of the Jews? But Jesus said to him, You say so. And when he was accused by the chief priests and the elders, he answered nothing. Then Pilate says to him, Do you not hear how many things they testify against you? And he did not answer him a single word, so that the leader marveled exceedingly. But according to the feast, the leader was accustomed to release one prisoner to the crowd, whom they wanted. They had then a notable prisoner called Barabbas. Therefore, when they had been gathered, Pilate said to them, Whom do you want me to release to you? Barabbas or Jesus who is called Christ? He knew that they had handed him over because of envy. While he was sitting on the platform, his wife sent word to him, saying, Have nothing to do with that righteous man, for I have suffered much today in a dream because of him. The chief priests and the elders persuaded the crowds to ask for Barabbas, but to destroy Jesus. Answering, the leader said to them, Which one of the two do you want me to release to you? And they said, Barabbas. Pilate says to them, What therefore will I do with Jesus, the one called Christ? They all say to him, Let him be crucified. But the leader said, What evil has he done? But they cried out all the more, saying, Let him be crucified. But when Pilate saw that nothing was being gained but rather an

uproar was arising, he took water and washed his hands before the crowd, saying, I am innocent of the blood of this just man; you will see to it. And answering, all the people said, His blood be upon us and upon our children. Then he released Barabbas to them, but having scourged Jesus, he delivered him so that he might be crucified.

Then the soldiers of the leader, having taken Jesus into the praetorium, gathered the whole cohort upon him. And having stripped him, they put a scarlet cloak on him, And having woven a crown out of thorns, they placed it upon his head and a reed in his right hand, and kneeling before him, they mocked him, saying, Hail, King of the Jews. And having spit on him, they took the reed and were striking his head. And when they had mocked him, they stripped the cloak off him and put his garments on him, and they led him away to crucify him.

Going out, they found a Cyrenian man named Simon. They compelled this man to take up his cross. And having come into a place called Golgotha, which is called the place of a skull, They gave him vinegar mixed with gall to drink, and having tasted it, he did not want to drink. Having crucified him, they divided his garments, casting lots. And sitting, they were watching him there. And they placed above his head his written charge, This is Jesus the King of the Jews. Then two robbers are crucified with him, one on the right and one on the left. The people passing by were blaspheming him, shaking their heads. And saying, You who destroy the temple and build it in three days, save yourself.

If you are the son of God, come down from the cross. Similarly, the chief priests, mocking with the scribes and elders and Pharisees, were saying, Others he saved, but himself he is not able to save. If he is king of Israel, let him come down now from the cross and we will believe in him. He has trusted in God; let Him deliver him now, if He wants him, for he said, I am the Son of God. And the robbers who had been crucified with him were also reproaching him.

But from the sixth hour darkness came upon all the land until the ninth hour. About the ninth hour Jesus cried out with a great voice, saying, Eli, eli, lama sabachthani? This is, My God, my God, why have you forsaken me? But some of those standing there, having heard, were saying, This one calls Elijah. And immediately one of them ran and took a sponge, filled it with vinegar, put it on a reed, and gave him a drink. But the rest were saying, Let us see if Elijah comes to save him. But Jesus, having cried out again with a loud voice, gave up his spirit. And behold, the veil of the temple was torn in two from top to bottom, and the earth was shaken and the rocks were split. and the tombs were opened and many bodies of the holy ones having fallen asleep were raised, And having gone out of the tombs, after his resurrection they entered into the holy city and appeared to many. The centurion and the ones guarding Jesus with him, having seen the earthquake and the things that had happened, were greatly afraid, saying, Truly this was the son of God. There were also many women watching from afar, who had followed Jesus from Galilee serving him. Among which was Mary the

Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Evening having occurred, there came a rich man from Arimathea, by the name of Joseph, who himself had also become a disciple of Jesus. This man, having approached Pilate, asked for the body of Jesus. Then Pilate ordered the body to be given back. And Joseph took the body and wrapped it in clean linen cloth. And he placed it in his new tomb which he had cut in the rock, and having rolled a great stone to the door of the tomb, he went away. Now there was Mary the Magdalene and the other Mary, sitting opposite the tomb.

The next day, which is after the preparation, the chief priests and the Pharisees gathered before Pilate Saying, Lord, we remembered that that deceiver said while still living, After three days I am raised. Command therefore the tomb to be made secure until the third day, lest his disciples having come by night steal him and say to the people, he was raised from the dead, and the last error will be worse than the first. Pilate said to them, You have a guard; go make it secure as you know how. But having gone, they secured the tomb, having sealed the stone with the guard.

28

Late on the sabbath, at the dawning into the first day of the

week, Mary Magdalene and the other Mary came to see the tomb. And behold, a great earthquake happened, for a messenger of the Lord, having descended from heaven and having approached, rolled away the stone from the door and sat upon it. His appearance was like lightning and his garment was white as snow. But from fear of him, the guards were shaken and became as if dead. But the messenger answered and said to the women, Do not fear, for I know that you seek Jesus who was crucified. He is not here, for he was raised as he said. Come see the place where the Lord lay. And go quickly and say to his disciples that he was raised from the dead, and behold he goes before you into Galilee; there you will see him. Behold, I have said to you. And having gone out quickly from the tomb with fear and great joy, they ran to report to his disciples. As they went to report to his disciples, behold, Jesus met them saying, Rejoice. And having approached, they seized his feet and worshiped him. Then Jesus says to them, Do not fear. Go report to my brothers so that they may go into Galilee, and there they will see me.

While they were proceeding, behold, some of the guard came into the city and reported to the chief priests all that had happened. After gathering together with the elders and taking counsel, they gave sufficient pieces of silver to the soldiers, saying, Say that his disciples, having come at night, stole him while we were sleeping. And if this is heard by the governor, we will persuade him and keep you out of trouble. But having taken the silver pieces, they did as they were taught. And this word

was spread among the Jews until today.

But the eleven disciples went into Galilee, into the mountain where Jesus had appointed them. And having seen him, they worshiped him, but some doubted. And having approached, Jesus spoke to them, saying, All authority in heaven and on earth was given to me. Having gone, make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. Teaching them to keep all that I commanded you, and behold, I am with you all the days until the completion of the age. Amen.

Gospel of Mark

1

Beginning of the good news of Jesus Christ, son of God. As it is written in the prophets, Behold, I send my messenger before your face, who will prepare your way before you, A voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight.

John came baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. And all the land of Judea and the Jerusalemites were going out to him, and all were being baptized by him in the Jordan River, confessing their sins. Now John was clothed with camel hair and a leather belt about his waist, and he was eating locusts and wild honey. And he was preaching, saying, One stronger than me comes after me, whose sandal strap I am not worthy to stoop down and untie. I indeed baptized you in water, but he will baptize you in the Holy Spirit.

And it happened in those days that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And immediately going up from the water, he saw the heavens being torn open and the Spirit descending upon him as a dove, And a voice came from the heavens, You are my beloved son; in you I am well pleased.

And immediately the Spirit casts him out into the wilderness, And he was there in the wilderness forty days being tempted by Satan, and he was with the wild animals, and the messengers were ministering to him.

But after John was handed over, Jesus came into Galilee proclaiming the good news of the kingdom of God. And saying that the time has been fulfilled and the kingdom of God has drawn near, repent and believe in the good news.

Walking beside the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net in the sea, for they were fishermen. And Jesus said to them, Come, follow me, and I will make you fishers of men. And immediately, having left their nets, they followed him. And going on a little from there, he saw James the son of Zebedee and his brother John, who were in the boat mending the nets, And immediately he called them. And having left their father Zebedee in the boat with the hired men, they went away after him.

And they entered into Capernaum, and immediately on the

sabbath, having entered into the congregation, he taught. And they were astonished at his teaching, for he was teaching them as one having authority, and not as the scribes. And there was in their congregation a man in an unclean spirit, and he cried out saying, What have we to do with you, Jesus Nazarene? Have you come to destroy us? I know who you are, the Holy One of God. And Jesus rebuked him saying, Be silent and go out of him. And the unclean spirit, having convulsed him and having cried out with a great voice, went out of him. And all were amazed, so that they discussed among themselves saying, What is this? What is this new teaching, that with authority he commands even the unclean spirits, and they obey him? And the report about him immediately went out into the whole surrounding region of Galilee.

And immediately after going out from the congregation, they came into the house of Simon and Andrew with James and John. But Simon's mother-in-law was lying down with a fever, and immediately they told him about her. Having approached, he raised her by seizing her hand, and the fever left her immediately, and she served them. But when evening had occurred, when the sun set, they brought to him all those who were sick and those who were demon possessed. And the whole city was gathered together at the door, And he healed many who were badly afflicted with various diseases, and he cast out many demons, and he did not allow the demons to speak, because they knew him to be Christ.

Very early in the morning, while it was still night, he rose and went out to a deserted place, and there he prayed. And Simon and those with him pursued him, And having found him, they say to him, Everyone is looking for you. And he says to them, Let us go into the adjoining towns, so that I may preach there also, for I have come out for this purpose. And he was proclaiming in their congregations throughout the whole of Galilee and casting out the demons.

And a leper comes to him, urging him and kneeling before him and saying to him, If you are willing, you are able to cleanse me. But Jesus, moved with compassion, stretched out his hand and touched him and said to him, I am willing, be cleansed. And immediately after he said this, the leprosy went away from him, and he was cleansed. And having sternly warned him, he immediately cast him out and says to him, See that you say nothing to anyone, but go show yourself to the priest and offer for your purification what Moses commanded as a testimony to them. But having gone out, he began to proclaim many things and to spread the word, so that he was no longer able to enter openly into a city, but was outside in desolate places, and they were coming to him from everywhere.

2

And he entered again into Capernaum after some days, and it was heard that he was in the house. And immediately many

were gathered, so that there was no longer room, not even at the door, and he was speaking the word to them. And they come toward him, bringing a paralytic who was being carried by four people. And not being able to approach him because of the crowd, they unroofed the roof where he was, and having dug it out, they let down the mat upon which the paralytic was lying. Seeing their faith, Jesus says to the paralytic, Child, your sins are forgiven. But some of the scribes were sitting there and reasoning in their hearts, Why does this man speak blasphemies thus? Who is able to forgive sins if not God alone? And immediately Jesus, having recognized in his spirit that they were reasoning thus among themselves, said to them, Why do you reason about these things in your hearts? What is easier, to say to the paralytic, Your sins are forgiven, or to say, Get up and take up your mat and walk? But so that you may know that the son of man has authority to forgive sins on earth, he says to the paralytic, I say to you, get up and take up your mat and go into your house. And he arose immediately, and taking up the mat, he went out before everyone, so that all were amazed and glorified God, saying that they had never seen anything like this.

And he went out again beside the sea, and all the crowd was coming toward him, and he was teaching them. And passing by, he saw Levi the son of Alphaeus sitting at the tax booth, and he says to him, Follow me. And rising up, he followed him. And it happened that as he was reclining in his house, many tax collectors and sinners were reclining together with Jesus and his disciples, for there were many, and they followed him. And the

scribes and the Pharisees, having seen him eating with the tax collectors and sinners, were saying to his disciples, Why is it that he eats and drinks with tax collectors and sinners? And when Jesus heard this, he says to them, Those who are strong do not have need of a physician, but those who are sick. I did not come to call the righteous, but sinners to repentance.

And the disciples of John and the disciples of the Pharisees were fasting. And they come and say to him, Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast? And Jesus said to them, The sons of the bridal chamber are not able to fast while the bridegroom is with them. As long as they have the bridegroom with themselves, they are not able to fast. But days will come when the bridegroom is taken away from them, and then they will fast in those days. No one sews an unshrunk cloth patch on an old garment; otherwise, the new takes away its fullness from the old, and a worse tear results. And no one puts new wine into old wineskins; if he does, the new wine bursts the wineskins, and the wine is poured out and the wineskins will perish, but new wine must be put into new wineskins.

And it happened that he passed through the grain fields on the sabbath, and his disciples began to make their way, plucking the ears of grain. And the Pharisees were saying to him, Behold what they do on the Sabbath which is not lawful. And he himself was saying to them, Have you never read what David did when he had need and was hungry, himself and those with him? How

he entered into the house of God in the time of Abiathar the high priest and ate the loaves of the presentation, which it is not lawful to eat except for the priests, and also gave them to those who were with him? And he said to them, The sabbath was made for man, not man for the sabbath. So that the son of man is lord also of the sabbath.

3

And he entered again into the congregation, and there was a man having a withered hand. And they were watching him to see if he would heal him on the sabbath, so that they might accuse him. And he says to the man having the withered hand, Get up into the middle. And he says to them, Is it lawful on the sabbath to do good or to do evil? To save a soul or to kill? But they were silent. And having looked around at them with anger, being grieved at the hardening of their heart, he says to the man, Stretch out your hand. And he stretched it out, and his hand was restored healthy as the other. And having gone out, the Pharisees immediately held council with the Herodians against him, so that they might destroy him.

And Jesus withdrew with his disciples toward the sea, and a great multitude from Galilee followed him, And from Judea and from Jerusalem and from Idumea and beyond the Jordan and those around Tyre and Sidon, a great multitude, having heard how much he was doing, came to him. And he said to his

disciples that a small boat should attend him because of the crowd, so that they might not press upon him. For he healed many, so that all who had afflictions pressed upon him to touch him. And whenever the unclean spirits saw him, they fell down before him and cried out, saying, You are the Son of God. And he rebuked them many times so that they should not make him known.

And he goes up into the mountain and summons whom he himself wanted, and they went to him. And he made twelve, so that they might be with him and so that he might send them to proclaim and to have authority to heal diseases and to cast out demons, And he gave Simon the name Peter, and James the son of Zebedee and John the brother of James, and he gave them the name Boanerges, which is Sons of Thunder and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Canaanite and Judah Iscariot, who also handed him over.

And they come into a house, and a crowd comes together again, so that they are not able even to eat. And having heard, those from his household went out to seize him, for they were saying that he was out of his mind. And the scribes from Jerusalem, having come down, were saying that he has Beelzebul, and that he casts out the demons by the ruler of the demons. And having summoned them, he said to them in parables, How can Satan cast out Satan? And if a kingdom is divided against itself, that kingdom is not able to stand. And if a house is divided against

itself, that house is not able to stand. And if Satan has risen up against himself and has been divided, he is not able to stand, but has an end. No one is able to plunder the vessels of the strong man by entering into his house, unless he first binds the strong man, and then he will plunder his house. Truly I say to you that all sins and blasphemies will be forgiven the sons of men, however many they blaspheme. but whoever blasphemes against the Holy Spirit does not have forgiveness forever, but is guilty of eternal judgment Because they were saying, He has an unclean spirit.

Therefore his mother and his brothers come, and standing outside they sent to him, calling him. And a crowd was sitting about him, and they said to him, Behold, your mother and your brothers are outside seeking you. And he answered them saying, Who is my mother or my brothers? And having looked around at those sitting around him, he says, Behold my mother and my brothers, For whoever does the will of God is my brother and sister and mother.

4

And again he began to teach beside the sea, and a great crowd was gathered to him, so that he entered into the boat and sat on the sea, and all the crowd was on the land by the sea. And he was teaching them many things in parables, and he was saying to them in his teaching, Listen. Behold, the sower went out to

sow. And it happened that in the sowing, some fell upon the path, and the birds came and devoured it. And other fell upon the rocky place, where it did not have much earth, and immediately it sprang up because it did not have depth of earth, But when the sun had risen, it was scorched, and because it had no root, it was dried up. And another fell into the thorns, and the thorns went up and choked it, and it gave no fruit. And other seed fell into the good land and was giving fruit, growing up and increasing, and it bore thirtyfold and sixtyfold and a hundredfold. And he was saying to them, Let the one who has ears to hear, hear. When he was alone, those around him with the twelve asked him about the parable. And he said to them, To you has been given to know the mysteries of the kingdom of God, but to those outside, everything comes in parables, So that seeing they may see and not perceive, and hearing they may hear and not understand, lest they should turn back and their sins should be forgiven them.

And he says to them, You do not know this parable, and how will you know all the parables? The one sowing sows the word. These are the ones from beside the way where the word is sown, and whenever they hear, immediately satan comes and takes away the word that has been sown in their hearts. And these likewise are the ones sown upon the rocky places, who when they hear the word immediately take it with joy. And they have no root in themselves, but are temporary, then when affliction or persecution occurs because of the word, they immediately stumble. And these are the ones sown into the thorns, the ones

hearing the word. And the cares of this age, and the deceit of wealth, and the desires concerning the remaining things entering in choke the word, and it becomes unfruitful. And these are the ones sown upon the good land, who hear the word and receive it, and bear fruit in thirty and in sixty and in a hundred.

And he was saying to them, Surely the lamp does not come so that it may be placed by the basket or by the bed? Does it not come so that it may be placed upon the lampstand? For nothing is hidden except to be revealed, nor did anything become concealed except that it should come to light. If someone has ears to hear, let him hear. And he said to them, Pay attention to what you hear. With the measure you use, it will be measured to you, and more will be added to you who hear. For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him. And he said, The kingdom of God is like this: as when a man casts seed upon the earth, and he sleeps and rises night and day, and the seed sprouts and grows as he does not know. For the earth bears fruit automatically, first grass, then an ear of grain, then full grain in the stalk. But whenever the fruit is ready, he immediately sends the sickle, because the harvest has come.

And he was saying, How shall we liken the kingdom of God? Or in what parable shall we compare it? As a single grain of mustard, which whenever it is sown upon the earth, is the least of all the seeds upon the earth, And whenever it is sown, it grows up and becomes greater than all the garden plants, and

makes great branches, so that the birds of heaven are able to nest under its shadow.

And he was speaking the word to them in many such parables, as they were able to hear, But he was not speaking the word to them without a parable, but he explained all to his own disciples.

And he says to them when evening had come on that day, Let us go to the other side. And having left the crowd, they took him along as he was in the boat, and other ships were with him. And a great windstorm arose, and the waves were beating into the boat, so that it was already being filled. And he was upon the stern upon the pillow sleeping, and they awaken him and say to him, Teacher, does it not matter to you that we are perishing? And having been awakened, he rebuked the wind and said to the sea, Be silent, be still. And the wind ceased, and there came a great calm. And he said to them, Why are you so afraid? Do you still have no faith? And they were greatly afraid and were saying to one another, Who then is this, that even the wind and the sea obey him?

5

And they came to the other side of the sea into the land of the Gergesenes. And when he had gone out from the boat, a man with an unclean spirit immediately met him from the tombs.

who had his dwelling in the tombs, and no one was able to bind him with chains, because he had often been bound with fetters and chains, and the chains had been torn apart by him and the fetters had been shattered, and no one was able to tame him. And night and day among the tombs and in the mountains he was crying out and cutting himself with stones. But having seen Jesus from afar, he ran and worshiped him. And having cried out with a great voice, he says, What to me and to you, Jesus, Son of the Most High God? I adjure you by God, do not torment me. For he was saying to him, Go out, unclean spirit, from the man. And he was asking him, What is your name? And he answered saying, My name is Legion, because we are many. And he was urging him greatly not to send them outside of the country. And there was a great herd of pigs grazing near the mountain. And all the demons begged him, saying, Send us into the pigs, so that we may enter into them. And Jesus immediately permitted them. And the unclean spirits, having gone out, entered into the pigs, and the herd rushed down the cliff into the sea, and they were about two thousand, and they were drowning in the sea. And the herdsmen of the pigs fled and reported it in the city and in the fields, and they went out to see what had happened. And they come to Jesus, and they see the demon-possessed man sitting and clothed and being of sound mind, the one having had the legion, and they were afraid. And those who had seen it recounted to them how it happened to the demon possessed man and concerning the pigs. And they began to urge him to depart from their borders. As he was getting into the boat, the demon-possessed man urged him to let him be with him. And he

did not allow him, but says to him, Go to your house to your own people and tell them how much the Lord has done for you and has had mercy on you. And he went away and began to proclaim in the Decapolis all that Jesus had done for him, and everyone was amazed.

And when Jesus had crossed again in the boat to the other side, a great crowd was gathered to him, and he was beside the sea. And one of the congregation rulers comes, named Jairus, and having seen him, falls at his feet And he urged him earnestly, saying, My little daughter is at the point of death, so that you may come and lay your hands on her, so that she may be saved and will live. And he went away with him, and a great crowd was following him, and they were pressing him. And a certain woman who had been suffering from a flow of blood for twelve years, And having suffered many things at the hands of many doctors and having spent all she had, and having been helped not at all, but rather having grown worse, Having heard about Jesus, she came up behind him in the crowd and touched his garment. For she was saying to herself that if she touched even his garments, she would be saved. And immediately the source of her blood was dried up, and she knew in her body that she was healed from the affliction. And immediately Jesus, having recognized in himself the power that had gone out from him, turned in the crowd and said, Who touched my garments? And his disciples were saying to him, You see the crowd pressing you, and you say, Who touched me? And he was looking around to see the one who had done this. But the woman, fearing and

trembling, knowing what had happened to her, came and fell down before him and told him all the truth. But he said to her, Daughter, your faith has saved you. Go into peace, and be healthy from your affliction. While he was still speaking, they come from the congregation ruler saying, Your daughter has died, why do you still trouble the teacher? But Jesus, immediately hearing the word being spoken, said to the synagogue ruler, Do not fear, only believe. And he did not allow anyone to follow along with him except Peter and James and John the brother of James. And he comes into the house of the congregation ruler, and sees an uproar, and people weeping and wailing loudly, And having entered, he says to them, Why are you troubled and weeping? The child has not died but sleeps. And they were mocking him. But having cast out all, he takes along the father of the child and the mother and those with him, and enters where the child was lying. And having taken hold of the child's hand, he says to her, Talitha, koumi, which is translated, Girl, I say to you, arise. And immediately the girl arose and began walking, for she was twelve years old. And they were astonished with great amazement. And he commanded them strictly that no one should know this, and he said that something should be given to her to eat.

6

And he went out from there and came into his own homeland, and his disciples followed him. And when the sabbath had come,

he began to teach in the congregation, and many who heard him were astonished, saying, From where does this man have these things? And what is the wisdom that has been given to him, and such powers that come through his hands? Is not this the craftsman, the son of Mary, and brother of James and Joses and Judah and Simon? And are not his sisters here with us? And they were offended at him. Jesus was saying to them that a prophet is not without honor except in his homeland and among his relatives and in his house. And he was not able to do any mighty work there, except that he healed a few sick people by placing his hands on them. And he was marveling because of their unbelief. And he was going around the villages teaching.

And he summons the twelve, and he began to send them two by two, and he was giving to them authority over the unclean spirits, And he commanded them to take nothing for the journey except a rod only: no bag, no bread, no bronze in the belt, but having been shod with sandals, and not to wear two tunics. And he was saying to them, Wherever you enter into a house, remain there until you leave from there. And as many as may not receive you nor hear you, going out from there shake off the dust under your feet as a testimony to them. Truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city. And having gone out, they preached so that they should repent. And they were casting out many demons, and they were anointing many sick with oil and healing them.

And King Herod heard, for his name had become clear, and he was saying that John the baptizer was raised from the dead, and because of this the powers are at work in him. Others were saying that he is Elijah, but others were saying that he is a prophet like one of the prophets. But having heard, Herod said, The one whom I beheaded, John—this is he; he himself was raised from the dead. For Herod himself had sent and seized John and bound him in prison because of Herodias, the wife of his brother Philip, because he had married her. For John was saying to Herod that it is not lawful for you to have your brother's wife. But Herodias held a grudge against him and wanted to kill him, but was not able. For Herod feared John, knowing him to be a just and holy man, and was protecting him, and having heard him he did many things and gladly heard him. And when an opportune day had occurred, when Herod made a dinner on his birthday for his nobles and the commanders and the leading men of Galilee, And when the daughter of Herodias had entered and danced and pleased Herod and those reclining with him, the king said to the girl, Ask me whatever you want, and I will give it to you. And he swore to her that whatever you might ask me, I will give to you, up to half of my kingdom. And having gone out, she said to her mother, What shall I ask? And she said, The head of John the Baptist. And having entered immediately with haste, she asked the king, saying, I want you to give me immediately upon a platter the head of John the Baptist. And the king, having become very sorrowful because of the oaths and the guests, was not willing to reject her. And immediately the king, having sent an executioner, commanded

his head to be brought. He went away and beheaded him in the prison, and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. And his disciples, having heard, came and took up his corpse, and placed it in a tomb.

And the apostles gathered together to Jesus, and they reported to him all that they had done and all that they had taught. And he said to them, Come, you yourselves, to a deserted place by yourselves, and rest a little, for the ones coming and the ones going away were many, and they did not even have leisure to eat. And they went away into a wilderness place in a boat by themselves. And they saw them going away, and many recognized them, and from all the cities people ran together on foot to that place and arrived ahead of them and gathered around him. And having gone out, Jesus saw a large crowd and was moved with compassion upon them, because they were as sheep not having a shepherd, and he began to teach them many things. And when much time had already passed, his disciples approached him and said that the place was desolate and the hour was already late. Send them away so that they may go into the surrounding fields and villages to buy loaves for themselves, for they do not have anything to eat. But he answered and said to them, You give them something to eat. And they said to him, Should we go and buy two hundred denarii worth of bread and give it to them to eat? But he says to them, How many loaves do you have? Go and see. And having found out, they say, Five and two fish. And he commanded them to have everyone recline in groups upon the green grass. And they reclined in groups, by

hundreds and by fifties. Having taken the five loaves and the two fish, he looked up to heaven, blessed and broke the loaves, and gave them to the disciples so that they might set them before the people, and he divided the two fish among all. And all ate and were satisfied, And they took up twelve baskets full of fragments, and from the fish. And the men who had eaten the loaves were five thousand.

And immediately he forced his disciples to board the boat and go ahead to the other side toward Bethsaida, until he might dismiss the crowd. And having said farewell to them, he went away into the mountain to pray. And when evening had come, the boat was in the midst of the sea, and he was alone upon the land. And seeing them being tormented in rowing, for the wind was opposite to them, and about the fourth watch of the night he comes to them walking upon the sea, and he wanted to pass by them. But when they saw him walking on the sea, they thought it was an apparition and cried out. For all of them saw him and were troubled. And immediately he spoke with them and said to them, Take courage, it is I, do not fear. And he went up into the boat to them, and the wind ceased, and they were very exceedingly amazed in themselves and marveled. For they did not understand about the loaves, but their heart was hardened.

And having crossed over, they went to the land of Gennesaret and anchored. When they came out of the boat, the people immediately recognized him. They ran around that whole surrounding region and began to carry around on pallets those

who were sick to where they heard that he was there And wherever he entered into villages or cities or fields, in the marketplaces they placed the sick and urged him that they might touch even the fringe of his garment, and as many as touched it were healed.

7

And the Pharisees and some of the scribes who had come from Jerusalem gathered to him, And having seen some of his disciples eating loaves with common hands, that is unwashed, they found fault. For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders. And from the marketplace, if they do not wash, they do not eat; and there are many other things which they received to observe: washings of cups and pitchers and bronze vessels and beds. Then the Pharisees and the scribes ask him, Why do your disciples not walk according to the tradition of the elders, but eat the bread with unwashed hands? But answering, he said to them that Isaiah prophesied well concerning you hypocrites, as it is written, This people honors me with their lips, but their heart is far from me. But in vain they worship me, teaching as teachings the commandments of men.

For having left the commandment of God, you hold to the tradition of men—washings of pitchers and cups, and you do

many other similar things. And he said to them, You set aside the commandment of God well so that you might keep your tradition. For Moses said, Honor your father and your mother, and The one speaking evil of father or mother, let him die by death. But you say, if a man should say to his father or mother, Corban (which is a gift), whatever from me you might have been benefited, and you no longer permit him to do anything for his father or his mother, You make void the word of God by your tradition which you have handed down, and you do many such similar things. And having summoned all the crowd, he was saying to them, Hear me, all of you, and understand. Nothing from outside of the man entering into him is able to defile him, but the things proceeding out are the things defiling the man. And when he entered into a house from the crowd, his disciples were asking him about the parable. And he says to them, Are you also without understanding? Do you not yet understand that everything entering into the man from outside is not able to defile him? because it does not enter his heart, but goes into the belly, and passes out into the latrine, cleansing all food. He was saying that what comes out of man, that defiles the man. For from within, out of the heart of men, come evil thoughts: adulteries, fornications, murders, thefts, greed, evils, deceit, licentiousness, a wicked eye, slander, arrogance, folly, All these evil things proceed from within and defile the man.

And from there, having risen, he went away into the borders of Tyre and Sidon. And having entered into a house, he wanted no one to know, and he was not able to escape notice. For a woman,

whose little daughter had an unclean spirit, having heard about him, came and fell down at his feet, But the woman was Greek, Syrophoenician by race, and was asking him to cast out the demon from her daughter. But Jesus said to her, Let the children be satisfied first, for it is not good to take the bread of the children and throw it to the little dogs. But she answered and said to him, Yes, Lord, and the little dogs under the table eat from the crumbs of the children. And he said to her, Because of this word, go; the demon has gone out of your daughter. And having gone away to her house, she found the child lying upon the bed, and the demon having gone out.

And again, having gone out from the borders of Tyre and Sidon, he came to the Sea of Galilee through the middle of the borders of Decapolis. And they bring to him a deaf, speech-impaired man, and they implore him to lay his hand upon him. And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting, touched his tongue, And having looked up to heaven, he sighed and said to him, Ephphatha, which means, Be opened. And immediately his ears were opened and the bond of his tongue was loosed, and he spoke correctly. And he commanded them that they might say it to no one, but as much as he was commanding them, the more they preached. And they were astonished beyond measure, saying, He has done all things well, and he makes the deaf to hear and the mute to speak.

8

In those days again, when a large crowd was present and had nothing to eat, Jesus summoned his disciples and said to them, I have compassion on the crowd, because they have already stayed with me three days and do not have anything to eat. And if I release them hungry to their house, they will faint on the way, for some of them have come from afar. His disciples answered him, Where will anyone be able to get enough bread in this wilderness to satisfy these people? And he was asking them, How many loaves do you have? They said, Seven. And he commanded the crowd to recline upon the earth, and having taken the seven loaves and having given thanks, he broke them and was giving them to his disciples so that they might set them before the crowd, and they set them before the crowd. And they had a few small fish, and having blessed them, he said to set them before the people as well. They ate and were satisfied, and they took up seven baskets of remaining fragments. They were about four thousand, and he dismissed them. And having embarked immediately into the ship with his disciples, he came into the region of Dalmanutha.

And the Pharisees went out and began to argue with him, seeking from him a sign from heaven, testing him. And having groaned deeply in his spirit, he says, Why does this generation seek a sign? Truly I say to you, no sign will be given to this generation. And leaving them, he went away again into the boat.

And they forgot to take loaves, and they had no bread with them in the boat except one. And he was commanding them, saying, See to it, look out for the leaven of the Pharisees and the leaven of Herod. And they were discussing with one another, saying, We do not have bread. And Jesus, knowing this, says to them, Why do you reason that you have no loaves? Do you not yet understand nor comprehend? Do you still have your heart hardened? Having eyes, do you not see, and having ears, do you not hear? And do you not remember?

When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up? They said to him, Twelve. But when the seven into the four thousand, how many baskets full of fragments did you take up? And they said, Seven. And he was saying to them, Do you not yet understand?

And he comes into Bethsaida, and they bring a blind man to him and implore him to touch him. And having taken hold of the blind man's hand, he led him outside of the village, and having spit into his eyes and having placed his hands on him, he asked him if he sees anything. And having looked up, he said, I see men walking like trees. Then again he placed his hands upon his eyes and made him look up, and he was restored, and he saw everything clearly. And he sent him to his house, saying, Do not enter into the village, nor say anything to anyone in the village.

And Jesus and his disciples went out into the villages of Caesarea Philippi, and on the way he was asking his disciples, saying to

them, Who do people say that I am? But they answered, John the Baptist, and others Elijah, but others one of the prophets. And he says to them, But you, who do you say me to be? And answering, Peter says to him, You are the Christ. And he rebuked them so that they would say nothing about him to anyone.

And he began to teach them that it is necessary for the Son of Man to suffer many things, and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise. He was speaking the word with openness, and Peter, having taken him aside, began to rebuke him. But having turned and seen his disciples, he rebuked Peter, saying, Get behind me, Satan, because you do not think the things of God, but the things of men.

And having called the crowd together with his disciples, he said to them, Whoever wants to follow after me, let him deny himself and take up his cross, and let him follow me. For whoever wants to save his soul will lose it, but whoever loses his own soul for the sake of me and the good news, this one will save it. For what will it benefit a man if he gains the whole world, and loses his soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will be ashamed of him when he comes in the glory of his father with the holy messengers.

And he was saying to them, Truly I say to you that there are some of those standing here who will not taste death until they see the kingdom of God having come in power.

And after six days Jesus took along Peter and James and John and brought them up into a high mountain by themselves alone, and he was transfigured before them. And his garments became gleaming, very white as snow, such as no fuller on earth is able to whiten. And Elijah appeared to them with Moses, and they were conversing with Jesus. And Peter, answering, says to Jesus, Rabbi, it is good for us to be here, and let us make three tents, one for you and one for Moses and one for Elijah. For he did not know what to say, for they were terrified. A cloud overshadowed them, and a voice came out of the cloud saying, this is my beloved son, hear him. And suddenly, looking around, they saw no one anymore except Jesus alone with them. As they were descending from the mountain, he commanded them to tell no one what they had seen, except when the Son of Man rises from the dead. And they seized the word, discussing among themselves what the rising from the dead is. And they were asking him, saying, Why do the scribes say that Elijah must come first? But he answered and said to them, Elijah indeed comes first and restores all things, but how is it written about the Son of Man that he must suffer many things and be rejected? But I say to you that Elijah has come, and they did to him whatever they wanted, as it is written about him.

And having come to the disciples, he saw a large crowd around

them, and scribes arguing with them. And immediately, when all the crowd saw him, they were amazed, and running to him, they greeted him. And he asked the scribes, What are you debating among yourselves? And one from the crowd answered and said, Teacher, I brought my son to you, having a mute spirit. And wherever it seizes him, it throws him down, and he foams and gnashes his teeth, and he withers. And I said to your disciples that they should cast it out, and they were not able. But answering him, he says, O unbelieving generation, how long will I be with you? How long will I endure you? Bring him to me. And they brought him to him. And immediately upon seeing him, the spirit convulsed him, and he fell upon the earth and rolled about foaming. And he asked his father, How long has this been happening to him? And he said, From childhood. And often it threw him into fire and into waters, so that it might destroy him, but if you are able to do something, help us, having compassion upon us. But Jesus said to him, If you are able to believe, all things are possible to the one who believes. And immediately the father of the child cried out with tears and said, I believe, Lord; help my unbelief. But when Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying to him, You mute and deaf spirit, I command you, come out of him and never enter him again. And having cried out and having convulsed him violently, it went out, and he became as if dead, so that many said that he had died. But Jesus, having taken hold of his hand, raised him, and he rose up. And when he had entered the house, his disciples asked him privately, Why were we not able to cast it out? And he said to them, This kind can

come out by no means except by prayer and fasting.

And having gone out from there, they were passing through Galilee, and he did not want anyone to know. For he was teaching his disciples and saying to them that the Son of Man is betrayed into the hands of men, and they will kill him, and having been killed, on the third day he will rise. But they did not understand the word, and they were afraid to inquire of him.

And he came into Capernaum, and having become in the house, he was asking them, What were you discussing among yourselves on the way? But they were silent, for they had discussed with one another on the way who was greater. Having sat down, he called the twelve and said to them, If anyone wants to be first, he will be last of all and servant of all. And having taken a child, he set it in their midst, and having embraced it, he said to them, Whoever receives one of such children in my name, receives me, and whoever receives me, receives not me, but the one who sent me. John answered him saying, Teacher, we saw a certain man casting out demons in your name, who does not follow us, and we forbade him because he does not follow us. But Jesus said, Do not stop him, for no one who will do a mighty work in my name will be able soon afterward to speak evil of me. For whoever is not against you is for you. For whoever would give you a cup of water to drink in my name, because you are of Christ, truly I say to you, he will not lose his reward.

And whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck and he were thrown into the sea. And if your hand causes you to stumble, cut it off. It is good for you to enter into life maimed, rather than having two hands to go away into gehenna, into the unquenchable fire. where their worm does not die and the fire is not extinguished. And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than having two feet to be thrown into gehenna, into the unquenchable fire. where their worm does not die and the fire is not extinguished. And if your eye causes you to stumble, cast it out. It is good for you to enter into the kingdom of God one eyed, rather than having two eyes to go away into the gehenna of fire. where their worm does not die and the fire is not extinguished. For all will be salted with fire, and every sacrifice will be salted with salt. Good is the salt, but if the salt becomes saltless, with what will you season it? Have salt in yourselves and be at peace with one another.

10

And having risen from there, he comes into the boundaries of Judea through the region beyond the Jordan, and crowds come together to him again, and as he was accustomed, he was teaching them again. And the Pharisees, having approached, were asking him if it is permitted for a man to divorce his wife, testing him. But he answered and said to them, What did Moses

command you? But they said, Moses permitted us to write a certificate of divorce and to divorce her. And answering, Jesus said to them, He wrote this commandment to you because of your hardness of heart. But from the beginning of creation, God made them male and female. Because of this a man will leave his father and mother, and will be joined to his wife, and the two will be one flesh. so that they are no longer two, but one flesh, What God has joined together, let no man separate. And in the house again, the disciples were asking him concerning this. And he says to them, Whoever divorces his wife and marries another commits adultery against her. And if a woman, having divorced the man, marries another, she commits adultery.

And they were bringing children to him so that he might touch them, but the disciples were rebuking those who were bringing them. But when Jesus saw this, he was indignant and said to them, Allow the children to come to me, and do not hinder them, for of such is the kingdom of God. Truly I say to you, whoever does not receive the kingdom of God as a child, will not enter into it. And having embraced them, he blessed them, placing his hands upon them.

And as he was going out on his way, one person ran up and knelt before him and was asking him, Good teacher, what shall I do so that I may inherit eternal life? But Jesus said to him, Why do you call me good? No one is good except God alone. You know the commandments: you shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you

shall not defraud, honor your father and your mother. But he answered and said to him, Teacher, I have kept all these things from my youth. But Jesus, having looked at him, loved him and said to him, You lack one thing. If you want to be perfect, go, sell everything you have and give to the poor, and you will have treasure in heaven, and come follow me, having lifted up your cross. But having become sullen at the word, he went away grieving, for he had many possessions.

And having looked around, Jesus says to his disciples, How difficult it is for those who have money to enter into the kingdom of God! But the disciples were amazed at his words. But Jesus, answering again, says to them, Children, how difficult it is for those trusting in wealth to enter the kingdom of God, It is easier for a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God. But they were exceedingly astonished, saying to themselves, And who is able to be saved? Having looked at them, Jesus says, With people it is impossible, but not with God, for all things are possible with God. Peter began to speak to him, Behold, we have left all and have followed you. But Jesus answered and said, Truly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or fields for my sake and for the sake of the good news, if he does not take a hundredfold now in this time—houses and brothers and sisters and father and mother and children and fields with persecutions—and in the age to come, eternal life. But many who are first will be last, and the last first.

They were on the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and those following were afraid. And taking the twelve aside again, he began to tell them the things that were about to happen to him, Behold, we are going up into Jerusalem and the son of man will be delivered to the chief priests and scribes, and they will condemn him to death and they will deliver him to the nations. And they will mock him and flog him and spit on him and kill him, and on the third day he will rise.

And James and John, sons of Zebedee, approach him saying, Teacher, we want that whatever we ask, you do for us. But he said to them, What do you want me to do for you? But they said to him, Grant to us that we may sit in your glory, one at your right and one at your left. But Jesus said to them, You do not know what you ask. Are you able to drink the cup which I drink, and to be baptized with the baptism which I am baptized with? They said to him, We are able. Jesus said to them, The cup that I drink you will drink, and the baptism that I am baptized with you will be baptized with. But to sit at my right and at my left is not mine to give, but is for those to whom it has been prepared.

And when the ten heard, they began to be indignant concerning James and John. But Jesus, having summoned them, says to them, You know that those who seem to rule over the nations lord it over them, and their great ones exercise authority over them. But it will not be thus among you, but whoever wants to become great among you will be your servant. And whoever

wants to become first among you will be the slave of all. For the son of man did not come to be served, but to serve, and to give his soul as a ransom in place of many.

And they come into Jericho. And as he was going out from Jericho with his disciples and a large crowd, the son of Timaeus, Bartimaeus, a blind man, was sitting beside the road begging. And having heard that it was Jesus the Nazarene, he began to cry out and to say, Son of David, Jesus, have mercy on me. And many were rebuking him so that he should be silent, but he was crying out much more, Son of David, have mercy on me. And Jesus, standing, said, Call him, and they called the blind man, saying to him, Take courage, get up, he calls you. But he threw away his garment, rose up, and came to Jesus. And answering, Jesus says to him, What do you want me to do for you? And the blind man said to him, Rabboni, that I may see again. And Jesus said to him, Go, your faith has saved you. And immediately he received sight, and he was following Jesus on the way.

11

And when they draw near to Jerusalem, to Bethphage and Bethany, toward the Mount of Olives, he sends two of his disciples And he says to them, Go into the village opposite you, and immediately upon entering it you will find a colt tied up, on which no one has ever sat. Untie it and bring it. And if someone should say to you, Why do you do this? say that the Lord has

need of it, and immediately he will send it back here. They went away and found the colt bound to the door outside upon the street, and they untied him. And some of those standing there were saying to them, What are you doing untying the colt? But they said to them as Jesus commanded, and they let them go. And they brought the colt to Jesus and laid their garments on it, and he sat upon it. Many spread their garments on the road, but others were cutting leafy branches from the trees and spreading them on the road. And those going ahead and those following were crying out, saying, Hosanna, blessed is the one coming in the name of the Lord. Blessed is the coming kingdom in the name of the Lord, of our father David; hosanna in the highest.

And Jesus entered into Jerusalem and into the temple, and having looked around at everything, the hour being already evening, he went out to Bethany with the twelve.

And the next day, when they had gone out from Bethany, he was hungry, And seeing a fig tree from afar having leaves, he came to see if he would find something on it, and having come to it he found nothing except leaves, for it was not the season for figs. And answering, he said this: May no one ever eat fruit from you again. And his disciples were hearing.

And they come again into Jerusalem, and Jesus, having entered into the temple, began to cast out those selling and buying in the temple, and he overturned the tables of the money changers and the seats of those selling doves. and he was not permitting

anyone to carry a vessel through the temple And he was teaching, saying to them, Is it not written that my house shall be called a house of prayer for all the nations? But you have made it a cave of robbers.

And the scribes and the Pharisees and the chief priests heard, and they were seeking how they might destroy him, for they were afraid of him, because all the crowd was astonished at his teaching. And when it became late, he was going out of the city.

And passing by in the morning, they saw the fig tree withered from the roots. And Peter, remembering, says to him, Rabbi, behold the fig tree which you cursed has withered. And in answer, Jesus says to them, Have faith in God. Truly, I say to you that whoever says to this mountain, Be taken up and be thrown into the sea, and does not doubt in his heart, but believes that what he says will happen, it will be done for him whatever he says. Because of this I say to you, all things that you ask for in prayer, believe that you receive them, and they will be yours. And whenever you stand praying, forgive if you have something against someone, so that your father in the heavens may also forgive you your trespasses. But if you do not forgive, neither will your father forgive your trespasses.

And they come again into Jerusalem, and while he was walking in the temple, the chief priests and the scribes and the elders come to him And they say to him, By what authority do you do these things? Or who gave you this authority so that you do

these things? But Jesus, answering, said to them, I will also ask you one question, and you answer me, and I will tell you by what authority I do these things. The baptism of John—was it from heaven or from men? Answer me. And they were reasoning among themselves, saying, If we say, From heaven, he will say, Why therefore did you not believe him? But should we say, From men? They were afraid of the people, for all held that John was a prophet. And answering, they say to Jesus, We do not know. And Jesus, answering, says to them, Nor do I tell you by what authority I do these things.

12

And he began to speak to them in parables: A man planted a vineyard and put a fence around it and dug a winepress and built a tower, and leased it to farmers and went away. And at the proper time he sent a slave to the farmers, so that he might receive from the farmers some of the fruit of the vineyard. And having taken him, they beat him and sent him away empty-handed. And again he sent another slave to them, and that one they stoned, wounded in the head, and sent away dishonored. And again he sent another, and they killed that one, and many others—some they beat, and some they killed. Therefore, still having one son, his beloved, he sent him also last to them, saying that they will respect my son. But those farmers, having seen him coming, said to themselves, This is the heir. Come, let us kill him, and the inheritance will be ours. And having taken him,

they killed him and cast him outside of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy these farmers, and will give the vineyard to others. Have you not even read this scripture: the stone which the builders rejected has become the cornerstone, This came from the Lord, and it is marvelous in our eyes.

And they were seeking to seize him, but they feared the crowd, for they knew that he had spoken the parable against them. So leaving him, they went away.

And they send some of the Pharisees and Herodians to him so that they might catch him by his words. But having come, they say to him, Teacher, we know that you are truthful and it does not matter to you about anyone, for you do not look at the face of men, but you teach the way of God in truth. Tell us therefore, is it lawful to give tribute to Caesar or not? Should we give or should we not give? But knowing their hypocrisy, he said to them, Why do you test me? Bring me a denarius so that I may see it. But they brought it. And he says to them, Whose image is this and the inscription? But they said, Caesar's. And answering, Jesus said to them, Give back the things of Caesar to Caesar and the things of God to God, and they marveled at him.

And Sadducees come to him, who say there is no resurrection, and they were asking him, Teacher, Moses wrote to us that if a man's brother dies and leaves behind a wife, but does not leave children, the brother should take his wife and raise up offspring

to his brother. Therefore there were seven brothers. And the first took a wife, and dying, left no seed. And the second took her and died, and he himself did not leave seed. And the third likewise. And the seven took her, and they left no seed. Last of all the woman died also. In the resurrection therefore, when they rise, whose wife will she be? For the seven had her as wife. And answering, Jesus said to them, Are you not mistaken because of this, not knowing the Scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are as messengers in the heavens. But concerning the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living; therefore you are greatly mistaken.

And one of the scribes having approached, having heard them disputing, seeing that he answered them well, asked him, What is the first commandment of all? But Jesus answered him that the first of all commandments is, Listen, Israel, the Lord our God, the Lord is one. You shall love the Lord your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. This is the first commandment. And the second is similar to this: you shall love your neighbor as yourself. There is no other commandment greater than these. And the scribe said to him, Well said, teacher. You have spoken the truth that he is one and there is no other except him, And to love him from the whole heart and from the

whole understanding and from the whole soul and from the whole strength, and to love the neighbor as himself, is more than all the burnt offerings and sacrifices. And Jesus, seeing that he answered intelligently, said to him, You are not far from the kingdom of God. And no one dared to question him any longer.

And answering, Jesus said while teaching in the temple, How do the scribes say that the Christ is the son of David? For David himself said in the Holy Spirit, The Lord says to my Lord, Sit at my right hand until I make your enemies a footstool for your feet. Therefore David himself says him Lord, and from where is he his son? And the great crowd heard him gladly.

And he was saying to them in his teaching, Beware of the scribes who desire to walk in robes and receive greetings in the marketplaces. and chief seats in the congregations and the best places at the feasts. Those devouring the houses of widows and praying long as a pretext, these will receive greater judgment.

And having sat down opposite the treasury, Jesus was watching how the crowd throws bronze into the treasury. And many rich people were throwing in much, and one poor widow came and threw in two small coins, which is a quadrans. And having summoned his disciples, he said to them, Truly I say to you that this poor widow put in more than all those putting into the treasury, For all cast from their abundance, but this one cast from her poverty all that she had, her whole life.

13

And as he was going out from the temple, one of his disciples said to him, Teacher, look at what kind of stones and what kind of buildings! And Jesus, answering, said to him, Do you see these great buildings? Not a stone will be left here upon a stone that will not be thrown down. And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him privately, Tell us when these things will be, and what is the sign when all these things are about to be completed? But Jesus began to speak to them in answer, See that no one leads you astray. For many will come in my name, saying, I am, and they will lead many astray. Whenever you hear of wars and rumors of wars, do not be troubled, for these things must happen, but the end is not yet. For nation will rise up against nation and kingdom against kingdom, and there will be earthquakes in various places, and there will be famines and disturbances. These are the beginnings of birth pains. But you, look out for yourselves. For they will hand you over to councils and you will be beaten in their congregations, and you will stand before leaders and kings on account of me as a testimony to them. And the good news must first be proclaimed to all the nations. Whenever they lead you away, handing you over, do not be anxious beforehand what you will speak, nor practice, but whatever is given to you in that hour, speak this, for you are not the ones speaking, but the Holy Spirit. Brother will betray brother to death, and a father his child, and children will rise up

against their parents and put them to death. And you will be hated by all because of my name, but the one who endures to the end will be saved.

When you see the abomination of desolation spoken by Daniel the prophet standing where it ought not, let the reader understand, then let those in Judea flee into the mountains, But let the one on the roof not come down into the house, nor enter to take anything out of his house. And let the one who is in the field not turn back to take up his garment. But woe to women who are pregnant and to those who are nursing in those days. Pray that your flight does not happen in winter. For those days will be tribulation such as has not occurred from the beginning of creation which God created until now and will not occur again. And if the Lord had not shortened the days, no flesh would have been saved, but because of the chosen whom he chose, he shortened the days. And then if someone should say to you, Behold, here is the Christ, or Behold, there, do not believe it. For false christs and false prophets will arise, and they will perform signs and wonders to lead astray, if possible, even the chosen. But you see—behold, I have foretold all things to you. But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, And the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the son of man coming in clouds with much power and glory. And then he will send his messengers and will gather together his chosen from the four winds, from the end of the earth until the end of heaven.

From the fig tree learn the parable. Whenever its branch becomes tender and puts forth leaves, you know that summer is near. Thus also you, when you see these things happening, know that it is near at the doors. Truly I say to you that this generation will not pass away until all these things come to pass. Heaven and earth will pass away, but my words will not pass away.

Concerning that day or hour, no one knows, nor the messengers in heaven, nor the son, but only the father. Watch, be vigilant and pray, for you do not know when the time is. As a man away on a journey, having left his house and having given the authority to his slaves, and to each his work, and having commanded the doorkeeper that he should watch. Be watchful therefore, for you do not know when the lord of the house comes, whether late, or at midnight, or at cockcrowing, or in the morning, Lest coming suddenly he find you sleeping. But what I say to you, I say to all: be watchful.

14

The Passover and the Unleavened Bread were after two days, and the chief priests and the scribes were seeking how, having seized him by deceit, they might kill him. But they were saying, Not during the feast, lest there be an uproar among the people.

And while he was in Bethany in the house of Simon the leper, as he was reclining, a woman came having an alabaster flask of

pure nard ointment, very costly, and having broken the alabaster flask she poured it on his head. But some were indignant, saying to themselves, For what purpose has this waste of the ointment occurred? For this ointment could have been sold for more than three hundred denarii and given to the poor, and they scolded her. But Jesus said, Let her alone. Why do you cause troubles for her? She has done a good work for me. For you always have the poor with you, and whenever you want, you can do good to them, but you do not always have me. What this woman had, she did; she anticipated anointing my body for the burial. Truly I say to you, wherever this good news is proclaimed in the whole world, what this woman has done will also be told in memorial of her.

And Judah Iscariot, one of the twelve, went to the chief priests so that he might betray him to them. But having heard, they rejoiced and promised to give him pieces of silver, and he sought how he might opportunely betray him.

And on the first day of unleavened bread, when they were sacrificing the passover, his disciples say to him, Where do you want us to go and prepare so that you may eat the passover? And he sends two of his disciples and says to them, Go into the city, and a man carrying a jar of water will meet you. Follow him, And wherever he enters, say to the master of the house that the teacher says, Where is my lodging where I may eat the passover with my disciples? And he will show you a great upper room, furnished and ready; prepare for us there. And his

disciples went out and came into the city, and they found things as he had said to them, and they prepared the Passover. And when evening had come, he comes with the twelve. And while they were reclining and eating, Jesus said, Truly I say to you that one of you will betray me, the one eating with me. But they began to be grieved and to say to him one by one, Surely not I? and another, Surely not I? But he answered and said to them, One of the twelve, the one dipping with me into the bowl. The Son of Man indeed goes as it is written concerning him, but woe to that man through whom the Son of Man is betrayed; it would have been good for him if that man had not been born. And while they were eating, Jesus, having taken bread and having blessed it, broke it and gave it to them and said, Take, eat, this is my body. And having taken the cup and having given thanks, he gave it to them, and they all drank from it. And he said to them, This is my blood of the new covenant, which is being poured out for many. Truly I say to you that I will no longer drink from the fruit of the vine until that day when I drink it new in the kingdom of God.

And after singing a hymn, they went out to the Mount of Olives. And Jesus says to them, All of you will fall away because of me this night, because it is written, I will strike the shepherd and the sheep will be scattered. But after I am raised, I will go before you into Galilee. But Peter said to him, Even if all will fall away, yet not I. And Jesus says to him, Truly I say to you that today, in this night, before the rooster crows twice, you will deny me three times. But Peter said more vehemently, If it is necessary

for me to die with you, I will not deny you. And all the others said the same.

And they come into a place whose name is Gethsemane, and he says to his disciples, Sit here until I pray. And he takes along Peter and James and John with himself, and he began to be greatly distressed and troubled. And he said to them, My soul is deeply grieved, even to death; remain here and keep watch. And having gone forward a little, he fell upon his face on the ground and was praying that, if it is possible, the hour might pass from him, And he was saying, Abba, Father, all things are possible to you. Carry away this cup from me, but not what I want, but what you want. And he comes and finds them sleeping, and he says to Peter, Simon, are you sleeping? Were you not able to keep watch for one hour? Be watchful and pray, so that you do not enter into temptation; the spirit indeed is willing, but the flesh is weak. And again, having gone away, he prayed, saying the same words. And having returned, he found them sleeping again, for their eyes were weighed down, and they did not know what to answer him. And he comes the third time and says to them, Are you still sleeping and resting? Enough! The hour has come. Behold, the Son of Man is betrayed into the hands of sinners, Rise, let us go; behold, the one betraying me has drawn near.

And immediately, while he was still speaking, Judah the Iscariot comes, one of the twelve, and with him a great crowd with swords and clubs, sent from the chief priests and scribes and the elders. Now the one betraying him had given them a signal,

saying, The one I kiss is he; seize him and lead him away securely. And having come, he immediately approached him and says, Greetings, rabbi, and kissed him. But they laid their hands upon him and seized him. But one of those standing by, having drawn the sword, struck the slave of the high priest and cut off his ear. And answering, Jesus said to them, Have you come out with swords and clubs to seize me, as against a robber, Every day I was with you in the temple teaching, and you did not seize me. But this happened so that the writings might be fulfilled. And having left him, they all fled. And a certain young man followed him, having clothed himself with a linen cloth upon his naked body, and the young men seized him. But leaving behind the linen cloth, he fled naked from them.

And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together to him. And Peter followed him from afar until he was inside the court of the high priest, and he was sitting together with the assistants and warming himself at the light. The chief priests and the whole council were seeking testimony against Jesus in order to put him to death, and they were not finding any, For many were bearing false witness against him, and the testimonies were not equal. And some, having risen, were bearing false witness against him, saying We heard him saying that, I will destroy this handmade temple and through three days I will build another not made with hands. And not even thus was their testimony consistent. And the high priest, having risen into the middle, was questioning Jesus, saying, Do you answer nothing? What are

these testifying against you? But he was silent and answered nothing. Again the high priest questioned him and said to him, Are you the Christ, the Son of the Blessed One? But Jesus said, I am, and you will see the Son of Man sitting at the right of the Power and coming upon the clouds of heaven. But the high priest, having torn his tunics, says, What further need do we have of witnesses? You have heard the blasphemy entirely, what does it appear to you? But they all condemned him to be guilty of death. And some began to spit on him and to cover his face and to punch him and to say to him, Prophecy to us who is the one who struck you. And the assistants struck him with blows.

And Peter being below in the court, one of the maidservants of the high priest comes, And having seen Peter warming himself, she looked at him and said, You were with Jesus the Nazarene. But he denied it, saying, I do not know nor understand what you are saying. And he went outside into the forecourt, and a rooster crowed. And the maidservant, having seen him again, began to say to the bystanders that this man is one of them. But he denied it again. And after a little while, the bystanders said to Peter, Truly you are one of them, for you are a Galilean and your speech resembles theirs. But he began to curse and to swear, I do not know this man of whom you speak. And for the second time the rooster crowed. And Peter remembered the word that Jesus said to him, that before the rooster crows twice, you will deny me three times, and throwing himself down he wept.

And immediately in the morning, the chief priests with the elders and scribes and the whole council, having held a consultation, bound Jesus, carried him away, and handed him over to Pilate. And Pilate asked him, Are you the king of the Jews? But answering, he said to him, You say so. And the chief priests accused him of many things, but he answered nothing. But Pilate was again asking him, saying, Do you answer nothing? See how many things they testify against you. But Jesus no longer answered anything, so that Pilate marveled. But according to the feast, he was releasing to them one prisoner whom they were asking for. And the one called Barabbas was bound with the fellow rebels, who had committed murder in the strife. And the crowd, having cried out, began to ask for what he always did for them. But Pilate answered them saying, Do you want me to release to you the king of the Jews? He knew that the chief priests had delivered him because of envy. But the chief priests stirred up the crowd so that he might rather dismiss Barabbas to them. But Pilate answered again and said to them, What then do you want me to do with the one you call the King of the Jews? But they cried out again, Crucify him. But Pilate was saying to them, What evil did he do? But they cried out more exceedingly, Crucify him. But Pilate, wishing to satisfy the crowd, released Barabbas to them and delivered Jesus, having scourged him, so that he might be crucified.

The soldiers led him away inside the court, which is the praetorium, and they called together the whole cohort, And they dress him in purple and place around him a woven crown of thorns. And they began to greet him, Hail, King of the Jews! And they were striking his head with a reed and spitting on him, and bending their knees they were bowing down to him. And when they had mocked him, they stripped the purple off him and put his own garments on him, and they led him out so that they might crucify him.

And they compel a certain Simon of Cyrene, who was passing by and coming from the field, the father of Alexander and Rufus, so that he might take up his cross.

And they bring him to the place Golgotha, which is translated place of a skull. And they were giving him wine mixed with myrrh to drink, but he did not take it. And having crucified him, they divide his garments, throwing lots upon them to see who might take what. It was the third hour when they crucified him. And the inscription of his cause was written, The king of the Jews.

And with him they crucify two robbers, one on his right and one on his left. And the Scripture was fulfilled that says, And he was counted with the lawless. And those passing by were blaspheming him, shaking their heads and saying, Ha! The one destroying the temple and building it in three days Save yourself and come down from the cross. Similarly, the chief priests,

mocking with the scribes to one another, were saying, He saved others; he is not able to save himself. The Christ, the king of Israel, let him come down now from the cross, so that we might see and believe in him. And those crucified with him were reproaching him.

When the sixth hour had come, darkness fell upon the whole land until the ninth hour. And at the ninth hour Jesus cried out with a great voice saying, Eloi Eloi, lama sabachthani? which is translated, My God, my God, why have you forsaken me?

And some of those standing by, having heard, were saying, Behold, he calls Elijah. But one person, having run and having filled a sponge with vinegar and having put it on a reed, was giving him to drink, saying, Wait, let us see if Elijah comes to take him down. But Jesus, letting out a loud cry, breathed his last. And the veil of the temple was torn in two from top to bottom. But the centurion standing opposite him, having seen that he thus cried out and breathed his last, said, Truly this man was the son of God. There were also women watching from afar, among whom were Mary Magdalene and Mary the mother of James the younger and of Joses, and Salome The ones who, when he was in Galilee, followed him and ministered to him, and many other women who had come up with him to Jerusalem.

And since evening had already come, because it was the day of preparation, which is the day before the sabbath, Joseph from

Arimathea, a prominent council member who himself was waiting for the kingdom of God, came and dared to enter to Pilate and asked for the body of Jesus. But Pilate marveled that he had already died, and having summoned the centurion, he asked him whether he had died some time ago. And having known from the centurion, he gave the body to Joseph. And having bought linen cloth and having taken him down, he wrapped him in the linen cloth and laid him in a tomb which had been cut out of rock, and he rolled a stone upon the door of the tomb. And Mary the Magdalene and Mary of Joses saw where he was placed.

16

And when the sabbath had passed, Mary Magdalene and Mary the mother of James and Salome bought spices so that they might come and anoint him. And very early in the morning on the first day of the week, they come to the tomb after the sun had risen. And they were saying to themselves, Who will roll away the stone from the door of the tomb for us? And having looked up, they observe that the stone has been rolled away, for it was exceedingly great. And having entered the tomb, they saw a young man sitting on the right, clothed with a white robe, and they were amazed. But he says to them, Do not be alarmed. You seek Jesus the Nazarene, the crucified one. He was raised, he is not here. Behold the place where they placed him. But go and say to his disciples and to Peter that he goes before you into

Galilee; there you will see him, as he said to you. And having gone out, they fled from the tomb, for trembling and panic had seized them, and they said nothing to anyone, for they were afraid.

Having risen early on the first day of the sabbath, he appeared first to Mary the Magdalene, from whom he had cast out seven demons. That woman, having gone, reported to those who had been with him, who were mourning and weeping. And those, having heard that he lives and was seen by her, disbelieved. After these things he appeared in another form to two of them who were walking as they traveled into the field. And those, having departed, reported to the rest, but they did not believe them either. Later he appeared to the eleven reclining, and reproached their unbelief and hardness of heart, because they did not believe the ones having seen him raised. And he said to them, Having gone into all the world, proclaim the good news to all creation. The one who has believed and has been baptized will be saved, but the one who has disbelieved will be condemned. These signs will follow those who have believed: in my name they will cast out demons, they will speak in new tongues, They will pick up serpents; even if they drink something deadly, it will not harm them; they will place hands upon the sick, and they will be well.

The Lord therefore, after speaking to them, was taken up into heaven and sat at the right hand of God. But those, having gone out, proclaimed everywhere, the Lord cooperating and

confirming the word through the accompanying signs. Amen.

Gospel of John

1

In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things came into existence through him, and without him not one thing came into existence that has come into existence. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.

There came a man sent from God, whose name was John, This one came for testimony, so that he might witness concerning the light, so that all might believe through him. He was not the light, but came to testify concerning the light. The true light was coming into the world, which enlightens every man. He was in the world, and the world came into existence through him, and the world did not know him. He came into his own, and his own people did not receive him. But as many as took him, he gave them authority to become children of God, to those believing into his name. who were born not from bloods, nor from the will

of flesh, nor from the will of a man, but from God. And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. John testifies concerning him and has cried out saying, This was the one of whom I said, The one coming after me has become before me, because he was before me. And from his fullness we all have received, and grace upon grace, For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only begotten son, being in the bosom of the father, that one has explained him.

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem so that they might ask him, Who are you? And he confessed, and did not deny, and he confessed that I am not the Christ. And they asked him, What therefore? Are you Elijah? And he says, I am not. Are you the prophet? And he answered, No. They said therefore to him, Who are you, so that we might give an answer to those who sent us? What do you say about yourself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as Isaiah the prophet said.

And the ones who had been sent were from the Pharisees. And they asked him and said to him, Why therefore do you baptize, if you are not the Christ, nor Elijah, nor the prophet? John answered them saying, I baptize in water, but among you stands one whom you do not know. He is the one coming after me, who has become before me, whose sandal strap I am not worthy to

untie. These things happened in Bethany beyond the Jordan, where John was baptizing.

The next day John sees Jesus coming toward him and says, Behold the lamb of God who bears the sin of the world. This is the one about whom I said, After me comes a man who ranks before me, because he was before me. And I did not know him, but so that he might be revealed to Israel, I came baptizing in water. And John testified, saying that I have beheld the Spirit descending as a dove from heaven, and it remained upon him. And I did not know him, but the one who sent me to baptize in water said to me, Upon whom you see the Spirit descending and remaining, this is the one who baptizes in the Holy Spirit. And I have seen and have testified that this is the Son of God.

The next day John stood again with two of his disciples, And having looked at Jesus walking, he says, Behold the Lamb of God. And the two disciples heard him speaking, and followed Jesus. But Jesus, having turned and seen them following, says to them, What do you seek? But they said to him, Rabbi (which is said, being interpreted, Teacher), where do you stay? He says to them, Come and see. So they came and saw where he was staying, and they remained with him that day, for it was about the tenth hour. Andrew the brother of Simon Peter was one of the two who had heard from John and had followed him. This one first finds his own brother Simon and says to him, We have found the Messiah, which is translated Christ. And he brought him to Jesus. Looking at him, Jesus said, You are Simon the son of Jonah; you

will be called Cephas, which is interpreted as Peter.

The next day Jesus wanted to go out into Galilee, and he finds Philip and says to him, Follow me. Philip was from Bethsaida, from the city of Andrew and Peter. Philip finds Nathanael and says to him, We have found the one whom Moses wrote about in the law, and the prophets also wrote about—Jesus, the son of Joseph, from Nazareth. And Nathanael said to him, Can anything good come from Nazareth? Philip says to him, Come and see. Jesus saw Nathanael coming toward him and said about him, Behold, truly an Israelite in whom there is no deceit. Nathanael says to him, From where do you know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree, I saw you. Nathanael answered and says to him, Rabbi, you are the son of God, you are the king of Israel. Jesus answered and said to him, Because I said to you, I saw you under the fig tree, do you believe? You will see greater things than these. And he says to him, Truly, truly, I say to you, from now on you will see heaven opened, and the messengers of God ascending and descending upon the Son of Man.

2

And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there, Jesus and his disciples were invited to the wedding. And when the wine had run short, the mother of Jesus says to him, They have no wine. Jesus says to

her, What is that to me and to you, woman? My hour has not yet come. His mother says to the servants, Whatever he says to you, do it. There were six stone water jars standing there for the purification of the Jews, each holding between two or three measures. Jesus says to them, Fill the water jars with water. And they filled them to the top. And he says to them, Draw some now and bring it to the headwaiter. And they brought it. When the master of the banquet tasted the water that had become wine and did not know where it came from, but the servants who had drawn the water knew, the master of the banquet called the bridegroom And he says to him, Every man first puts out the good wine, and when they are drunk, then the lesser; but you have kept the good wine until now. Jesus made this the beginning of the signs in Cana of Galilee and revealed his glory, and his disciples believed in him.

After this he went down to Capernaum with his mother, his brothers, and his disciples, and there they remained for a few days.

And the passover of the Jews was near, and Jesus went up into Jerusalem. And he found in the temple those selling oxen and sheep and doves, and the money changers sitting. And having made a whip out of cords, he drove all out of the temple, both the sheep and the oxen, and he poured out the coins of the money changers and overturned the tables, And to those selling doves he said, Take these things from here, do not make the house of my father a house of trade. But his disciples

remembered that it is written, The zeal of your house will devour me. The Jews therefore answered and said to him, What sign do you show us, since you do these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it. Therefore the Jews said, This temple was built in forty-six years, and you will raise it in three days? But that one was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had spoken.

As he was in Jerusalem at the passover during the feast, many believed in his name, seeing the signs which he made. But Jesus himself was not entrusting himself to them because he knew all. and that he had no need that someone should testify concerning man, for he himself knew what was in man.

3

There was a man from the Pharisees named Nicodemus, a ruler of the Jews. This man came to him at night and said to him, Rabbi, we know that you have come from God as a teacher, for no one is able to do these signs which you do, unless God is with him. Jesus answered and said to him, Truly, truly, I say to you, if someone is not born from above, he is not able to see the kingdom of God. Nicodemus says to him, How is a man able to be born being an old man? He is not able to enter into the belly

of his mother a second time and be born, is he? Jesus answered, Truly, truly, I say to you, if someone is not born from water and Spirit, he is not able to enter into the kingdom of God. That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. Do not marvel that I said to you, You must be born from above. The spirit blows where it wants, and you hear its voice, but you do not know from where it comes and where it goes; thus is everyone who has been born of the Spirit. Nicodemus answered and said to him, How are these things able to become? Jesus answered and said to him, You are the teacher of Israel and you do not know these things? Truly, truly, I say to you that we speak what we know and we testify to what we have seen, and you do not receive our testimony. If I said the earthly things to you and you do not believe, how will you believe if I say the heavenly things to you? And no one has ascended into heaven except the one having come down out of heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of Man to be lifted up, so that everyone who believes in him should not perish but have eternal life For God loved the world so much that he gave his only begotten son, so that everyone who believes in him should not perish, but have eternal life. For God did not send his son into the world so that he might judge the world, but so that the world might be saved through him. The one believing in him is not judged, but the one not believing has already been judged, because he has not believed in the name of the only begotten Son of God. This is the judgment, that the light has come into the world, and the people loved the darkness

more than the light, for their works were evil. For everyone doing worthless things hates the light and does not come to the light, so that his works may not be exposed. But the one who does the truth comes to the light, so that his works might be made manifest, because they are done in God.

After these things, Jesus and his disciples came into the land of Judea, and there he spent time with them and was baptizing. John was also baptizing in Aenon near Salim, because there were many waters there, and people came and were baptized. For John had not yet been thrown into prison. Therefore an inquiry arose from the disciples of John with a Jew concerning purification. And they came to John and said to him, Rabbi, the one who was with you beyond the Jordan, to whom you have testified—behold, this man baptizes and all are coming to him. John answered and said, A man is not able to receive anything, unless it has been given to him from heaven. You yourselves bear witness to me that I said, I am not the Christ, but I am sent before him. The one having the bride is the bridegroom, but the friend of the bridegroom, the one standing and hearing his voice, rejoices with joy because of the voice of the bridegroom. Therefore this joy of mine has been fulfilled. He must increase, but I must decrease. The one coming from above is above all. The one being from the earth is from the earth and speaks from the earth, the one coming from heaven is above all. And what he has seen and heard, this he testifies, and no one receives his testimony. The one who has received his testimony has certified that God is true. For the one whom God sent speaks the words of

God, for God does not give the Spirit by measure. The father loves the son and has given all into his hand. The one believing in the son has eternal life, but the one disobeying the son will not see life, but the wrath of God remains upon him.

4

Therefore when the Lord knew that the Pharisees heard that Jesus was making more disciples and baptizing more than John Although Jesus himself was not baptizing, but his disciples were. He left Judea and went away to Galilee. But it was necessary for him to pass through Samaria. He comes therefore into a city of Samaria called Sychar, near the place which Jacob gave to his son Joseph. Now Jacob's spring was there. So Jesus, having become weary from the journey, sat down at the spring. It was about the sixth hour. A woman comes from Samaria to draw water. Jesus says to her, Give me a drink. For his disciples had gone away into the city to buy food. Therefore the Samaritan woman says to him, How is it that you, being a Jew, ask to drink from me, being a Samaritan woman? For Jews do not associate with Samaritans. Jesus answered and said to her, If you knew the gift of God, and who it is that is saying to you, Give me a drink, you would have asked him, and he would have given you living water. The woman says to him, Lord, you have no bucket, and the well is deep. From where then do you have the living water? Are you not greater than our father Jacob, who gave us the well, and drank from it himself, as did his sons and his

livestock? Jesus answered and said this, Everyone drinking from this water will thirst again, But whoever drinks from the water that I will give to him will never thirst again, but the water that I will give to him will become in him a spring of water welling up into eternal life. The woman says to him, Lord, give me this water, so that I may not thirst nor come here to draw. Jesus says to her, Go call your husband and come here. The woman answered and said, I do not have a husband. Jesus says to her, You have said well that you do not have a husband, For you have had five husbands, and the one you now have is not your husband; you have spoken truly. The woman says to him, Lord, I perceive that you are a prophet. Our fathers worshiped on this mountain, and you say that Jerusalem is the place where it is necessary to worship. Jesus says to her, Woman, believe me that an hour comes when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, because salvation is from the Jews. But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such ones who worship him. God is spirit, and those who worship him must worship in spirit and truth. The woman says to him, I know that Messiah comes, the one called Christ; when that one comes, he will declare all things to us. Jesus says this: I am the one speaking to you. And at this his disciples came, and they marveled that he was speaking with a woman, yet no one said, What do you seek? or Why do you speak with her? Therefore the woman left her water jar and went away into the city, and says to the men, Come see a man who told me everything that I did.

Could this be the Christ? Therefore, they went out of the city and were coming toward him.

In the meantime, the disciples were asking him, saying, Rabbi, eat. But he said to them, I have food to eat that you do not know. Therefore the disciples were saying to one another, Has someone brought him something to eat? Jesus says to them, My food is to do the will of the one who sent me and to complete his work. Do you not say that it is still four months until the harvest comes? Behold, I say to you, lift up your eyes and behold the land, for it is already white for harvest. And the one reaping receives a wage and gathers fruit into eternal life, so that both the one sowing and the one reaping may rejoice together. For in this the word is true, that one is sowing and another is reaping. I sent you to reap what you have not labored for; others have labored, and you have entered into their labor. But from that city many of the Samaritans believed in him because of the word of the woman testifying that he told me everything that I did. Therefore, when the Samaritans came to him, they were asking him to stay among them, and he remained there two days. and many more believed because of his word, They were saying to the woman, We no longer believe because of what you said, for we ourselves have heard, and we know that this man is truly the Savior of the world, the Christ.

After the two days he went out from there and departed into Galilee. For Jesus himself testified that a prophet has no honor in his own homeland. When therefore he came into Galilee, the

Galileans received him, having seen all that he did in Jerusalem at the feast, for they themselves had come to the feast.

Jesus therefore came again into Cana of Galilee, where he made the water wine. And there was a certain royal official, whose son was sick in Capernaum, This man, having heard that Jesus has come from Judea into Galilee, went to him and was asking him to come down and heal his son, for he was about to die.

Therefore Jesus said to him, If you do not see signs and wonders, you will not believe. The royal official says to him, Lord, come down before my child dies. Jesus says to him, Go, your son lives. And the man believed the word which Jesus said to him, and he went. But while he was already descending, his slaves met him and reported, saying that his servant was alive. He therefore inquired from them the hour in which he had gotten better. And they said to him that yesterday at the seventh hour the fever left him. Therefore the father knew that it was in that hour in which Jesus said to him that his son lives, and he himself believed and his whole house. This was again the second sign Jesus made, having come out of Judea into Galilee.

5

After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew Bethesda, having five porticoes. In these lay a great multitude of the sick, of the blind, lame, and

withered, waiting for the movement of the water. For a messenger was going down into the pool at a certain time, and the water was stirred. Therefore the first one having entered after the disturbance of the water became healthy, whatever disease he was held by. There was a certain man there who had been in his weakness for thirty-eight years. Jesus, seeing this man lying there and knowing that he had been in this condition for a long time, says to him, Do you want to become well? The sick man answered him, Lord, I have no man so that whenever the water is stirred, he might put me into the pool, but while I am coming, another goes down before me. Jesus says to him, Get up, take up your mat and walk. And immediately the man became healthy, and he lifted his mat and was walking. But it was the sabbath on that day. Therefore the Jews were saying to the one who had been healed, It is the Sabbath; it is not lawful for you to carry the mat. He answered them, The one having made me healthy, that one said to me, Take up your mat and walk. Therefore they asked him, Who is the man who said to you, Take up your mat and walk? But the one who had been healed did not know who he was, for Jesus had slipped away because a crowd was in the place. After these things Jesus finds him in the temple and said to him, Behold, you have become healthy; sin no longer, so that nothing worse happens to you. The man went away and reported to the Jews that Jesus was the one who had made him healthy.

And because of this the Jews were pursuing Jesus and were seeking to kill him, because he did these things on the sabbath.

But Jesus answered them, My father has been working until now, and I am working. Because of this, therefore, the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also saying that God was his own father, making himself equal to God.

Jesus therefore answered and said to them, Truly, truly, I say to you, the son is not able to do anything of himself, unless he sees the father doing something, for whatever that one does, these things the son likewise does. For the father loves the son and shows to him all which he himself makes, and will show to him greater works than these, so that you may marvel. For just as the Father raises the dead and gives them life, so also the Son gives life to whom he wishes. For the Father judges no one, but has given all judgment to the Son, So that all may honor the son as they honor the father. The one not honoring the son does not honor the father who sent him. Truly, truly I say to you that the one hearing my word and believing in the one who sent me has eternal life, and does not come into judgment, but has passed from death into life. Truly, truly, I say to you that an hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who have heard will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself. And he gave him authority to execute judgment, because he is son of man. Do not marvel at this, because an hour is coming in which all those in the tombs will hear his voice. Those who have done good will come out into the resurrection of life, but those who have done worthless things into the

resurrection of judgment.

I am not able to do anything of myself. As I hear, I judge, and my judgment is just, because I do not seek my own will, but the will of the Father who sent me. If I testify concerning myself, my testimony is not true. Another is testifying concerning me, and I know that the testimony which he testifies concerning me is true. You have sent to John, and he has testified to the truth, But I do not take the testimony from man, but I say these things so that you might be saved. That one was the burning and shining lamp, but you were willing to rejoice for an hour in his light. But I have the testimony greater than John's, for the works which the father gave to me so that I should complete them, these works which I do, testify about me that the father has sent me. And the Father who sent me has himself testified concerning me. You have neither ever heard his voice nor seen his form, And you do not have his word remaining in you, because you do not believe this one whom that one sent. You investigate the writings because you think that in them you have eternal life, and those are the ones that bear witness concerning me. And you do not want to come to me so that you may have life. I do not take glory from men. But I have known you, that you do not have the love of God in yourselves. I have come in the name of my father, and you do not receive me. If another comes in his own name, you will receive that one. How are you able to believe, receiving glory from one another, and not seeking the glory from the only God? Do not think that I will accuse you to the Father; there is one who accuses you, Moses, in whom you

have hoped. For if you believed Moses, you would believe me, for that one wrote concerning me. But if you do not believe his writings, how will you believe my words?

6

After these things, Jesus went away beyond the Sea of Galilee, the Sea of Tiberias. And a great crowd was following him because they saw the signs which he performed on the sick. Jesus went up into the mountain, and there he was sitting with his disciples. The Passover, the feast of the Jews, was near. Therefore, having lifted his eyes and seen that a great crowd was coming toward him, Jesus said to Philip, From where should we buy loaves so that these might eat? This he was saying testing him, for he himself knew what he was about to do. Philip answered him, Loaves worth two hundred denarii are not sufficient for them, so that each of them may receive a little. One of his disciples, Andrew the brother of Simon Peter, says to him, There is a child here who has five barley loaves and two fish, but what are these among so many? And Jesus said, Make the people recline. Now there was much grass in the place. Therefore the men reclined, the number as five thousand. Jesus took the loaves and, having given thanks, distributed them to the disciples, and the disciples distributed them to those reclining, and likewise the fish, as much as they wanted. As they were filled, he says to his disciples, Gather the leftover fragments, so that nothing should perish. Therefore they gathered and filled twelve baskets

with fragments from the five barley loaves which were left over by those who had eaten. The people therefore, having seen the sign Jesus did, were saying that this is truly the prophet coming into the world. Jesus therefore, knowing that they were about to come and seize him to make him king, withdrew again to the mountain by himself alone.

As evening came, his disciples went down to the sea, And having embarked into the ship, they were crossing the sea to Capernaum. Darkness had already fallen, and Jesus had not come to them, The sea was stirred up as a great wind was blowing. Therefore, having rowed about twenty-five or thirty stades, they see Jesus walking upon the sea and coming near the boat, and they were afraid. But he says to them, I am, do not fear. They were willing therefore to take him into the boat, and immediately the boat reached the land to which they were going.

The next day the crowd standing beyond the sea, having seen that no other small boat was there except that one into which his disciples had entered, and that Jesus had not entered with his disciples into the small boat, but his disciples alone had gone away, But boats came from Tiberias near the place where they ate the bread after the Lord had given thanks. When therefore the crowd saw that Jesus was not there, nor his disciples, they embarked into the ships and came to Capernaum seeking Jesus. And having found him beyond the sea, they said to him, Rabbi, when did you come here? Jesus answered them and said, Truly,

truly, I say to you, you seek me, not because you saw signs, but because you ate of the loaves and were filled. Work not for the food that is perishing, but for the food that endures into eternal life, which the Son of Man will give to you, for on this one the Father, God, has set his seal. They said therefore to him, What should we do so that we may work the works of God? Jesus answered and said to them, This is the work of God, that you believe in the one whom he sent.

Therefore they said to him, What sign do you do so that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat. Jesus therefore said to them, Truly, truly, I say to you, Moses has not given to you the bread out of heaven, but my Father gives to you the true bread out of heaven. For the bread of God is the one coming down out of heaven and giving life to the world. They said therefore to him, Lord, always give us this bread. Jesus said to them, I am the bread of life. The one coming to me will not hunger, and the one believing in me will never thirst.

But I said to you that you have seen me and do not believe. Everything the father gives to me will come to me, and I will never cast out the one who comes to me. I have come down from heaven not to do my will, but the will of the one who sent me. And this is the will of the Father who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is the will of the one who sent me, so that everyone

who beholds the son and believes in him has eternal life, and I will raise him up on the last day. The Jews therefore grumbled about him because he said, I am the bread that came down from heaven. And they were saying, Is this not Jesus the son of Joseph, whose father and mother we know? How therefore does this man say that he has come down out of heaven? Therefore, Jesus answered and said to them, Do not grumble with one another. No one is able to come to me, unless the father who sent me draws him, and I will raise him up on the last day. It is written in the prophets, and all will be taught of God. Everyone hearing from the father and having learned comes to me, Not that anyone has seen the Father, except the one who is from God; this one has seen the Father. Truly, truly, I say to you, the one believing in me has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness and died. This is the bread coming down from heaven, so that someone may eat from it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give is my flesh, which I will give for the life of the world. Therefore the Jews were quarreling with one another, saying, How is this man able to give us his flesh to eat? Therefore Jesus said to them, Truly, truly, I say to you, if you do not eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. The one eating my flesh and drinking my blood has eternal life, and I will raise him up on the last day. For my flesh truly is food, and my blood truly is drink. The one eating my flesh and drinking my blood remains in me, and I in him. As the living Father sent me and I live through the Father,

so the one who eats me will live through me. This is the bread that came down from heaven, not as your fathers ate the manna and died; the one who eats this bread will live forever. He said these things while teaching in the congregation in Capernaum.

Many of his disciples therefore, having heard, said, This word is hard; who is able to hear it? But Jesus, knowing in himself that his disciples grumble about this, said to them, Does this cause you to stumble? What if therefore you see the Son of Man ascending to where he was before? The spirit is the one making alive; the flesh benefits nothing. The words which I speak to you are spirit and are life. But there are some among you who do not believe. For Jesus knew from the beginning who the ones not believing were and who the one was who would betray him. And he was saying, Because of this I have said to you that no one is able to come to me unless it is given to him by my Father. From this, many of his disciples went back and no longer walked with him. Therefore Jesus said to the twelve, Do you not also want to go? Simon Peter therefore answered him, Lord, to whom shall we go? You have words of eternal life, And we have believed and have known that you are the Christ, the son of the living God. Jesus answered them, Did I not choose you, the twelve? And one of you is a devil. He was speaking of Judah, son of Simon Iscariot, for this man was about to hand him over, being one of the twelve.

And Jesus was walking in Galilee after these things, for he was not willing to walk in Judea, because the Jews were seeking to kill him. Now the feast of the Jews, the Feast of Tabernacles, was near. Therefore his brothers said to him, Depart from here and go into Judea, so that your disciples may see the works which you do, For no one does something in secret and seeks himself to be in openness. If you do these things, show yourself to the world. For not even his brothers believed in him. Therefore Jesus says to them, My time is not yet present, but your time is always ready. The world is not able to hate you, but it hates me, because I testify concerning it that its works are evil. You go up to this feast; I am not yet going up to this feast, because my time has not yet been fulfilled. But having said these things to them, he remained in Galilee. As his brothers went up, then he himself also went up to the feast, not openly, but as in secret. The Jews therefore were seeking him at the feast and were saying, Where is that one? And there was much grumbling about him in the crowds. Some were saying that he is good, others were saying, No, but he deceives the crowd. However, no one was speaking about him with frankness because of the fear of the Jews.

But when the festival was already half over, Jesus went up into the temple and was teaching. And the Jews marveled saying, How does this man know letters, not having learned? Therefore Jesus answered them and said, My teaching is not my own, but of the one who sent me. If someone wants to do his will, he will know about the teaching, whether it is from God or whether I speak from myself. The one speaking from himself seeks his

own glory, but the one seeking the glory of the one who sent him is true, and there is no injustice in him. Has not Moses given you the law? And no one of you keeps the law. Why do you seek to kill me? The crowd answered and said, You have a demon. Who seeks to kill you? Jesus answered and said to them, I did one work, and you all marvel because of this. Moses has given you the circumcision, not because it is from Moses, but from the fathers, and you circumcise a man on the sabbath. If a man receives circumcision on the sabbath so that the law of Moses is not broken, are you angry at me because I made a whole man healthy on the sabbath? Do not judge by appearance, but judge with right judgment. Therefore some of the Jerusalemites were saying, Is this not the one whom they seek to kill? And behold, he speaks openly, and they say nothing to him. Can it be that the rulers truly know that this man is truly the Christ? But we know where this man is from, but when Christ comes, no one knows where he is from. Therefore Jesus cried out in the temple teaching and saying, You know me, and you know where I am from, and I have not come of myself, but the one who sent me is true, whom you do not know. I know him, because I am from him and he sent me. They were therefore seeking to seize him, but no one laid a hand upon him, because his hour had not yet come. Many from the crowd believed in him and were saying, When the Christ comes, surely he will not do more signs than these which this man has done? The Pharisees heard the crowd murmuring these things about him, and the Pharisees and the chief priests sent assistants to seize him. Therefore Jesus said, I am still with you a little time, and I go to the one who sent me.

You will seek me and will not find me, and where I am, you are not able to come. Therefore the Jews said to themselves, Where is this man about to go, that we will not find him? Is he about to go into the dispersion of the Greeks and teach the Greeks? What is this word which he said, You will seek me and will not find me, and where I am, you cannot come?

But on the last day, the great day of the feast, Jesus stood and cried out saying, If someone thirsts, let him come to me and let him drink. The one who believes in me, as the Scripture has said, rivers of living water will flow from within him. But he said this concerning the Spirit which those believing in him were about to receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified. Many therefore out of the crowd, having heard the word, were saying, This is truly the prophet. Others were saying, This is the Christ. Others were saying, The Christ does not come out of Galilee, does he? Has not the Scripture said that the Christ comes from the seed of David and from Bethlehem, the village where David was? Therefore, a division came into existence in the crowd because of him. Some of them were willing to seize him, but no one laid hands upon him. Therefore the assistants came to the chief priests and Pharisees, and they said to them, Why did you not bring him? The assistants answered, Never has a man spoken like this man. Therefore the Pharisees answered them, Have you also been led astray? Has anyone from the rulers believed in him, or from the Pharisees? But this crowd not knowing the law are accursed. Nicodemus, who had come to him at night and was one of them,

says to them, Does our law judge a man without first hearing from him and knowing what he does? They answered and said to him, Are you also from Galilee? Search and see that a prophet from Galilee has not been raised. And each went away into his house.

8

But Jesus went into the Mount of Olives. At dawn he came again to the temple, and all the people were coming to him, and having sat down, he taught them. But the scribes and the Pharisees lead a woman having been caught in adultery, and having set her in the midst They say to him, Teacher, this woman has been caught in the act committing adultery, And in our law Moses commanded such women to be stoned. You therefore, what do you say? But they said this testing him, so that they might have an accusation against him. But Jesus, stooping down, was writing with his finger on the ground. But as they persisted asking him, he straightened up and said to them, Let the sinless one among you throw the first stone upon her. And again, stooping down, he was writing on the earth. But having heard, they went out one by one, beginning with the elders, and Jesus was left with the woman standing in the midst. Having looked up, Jesus said to her, Woman, where are they? Has no one condemned you? But she said, No one, Lord. But Jesus said, Nor do I condemn you; go and from now on sin no longer.

Again therefore Jesus spoke to them saying, I am the light of the world; the one following me shall not walk in the darkness, but will have the light of life. Therefore the Pharisees said to him, You testify about yourself; your testimony is not true. Jesus answered and said to them, Even if I testify about myself, my testimony is true, because I know from where I came and where I go, but you do not know from where I come or where I go. You judge according to the flesh, I judge no one. And if I judge, my judgment is true, because I am not alone, but I and the father who sent me. And in your law it is written that the testimony of two men is true. I am the one testifying about myself, and the father who sent me testifies about me. They were saying to him therefore, Where is your father? Jesus answered, You know neither me nor my father. If you knew me, you would know my father also. These words Jesus spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

Therefore Jesus said to them again, I am going away and you will seek me, and you will die in your sin; where I am going, you are not able to come. Therefore the Jews were saying, Surely he will not kill himself, because he says, Where I go, you are not able to come? And he said to them, You are from below, I am from above. You are from this world, I am not from this world. I said therefore to you that you will die in your sins, for if you do not believe that I am, you will die in your sins. They were saying therefore to him, Who are you? And Jesus said to them, From the beginning, what I have been speaking to you. I have many things

to speak and judge concerning you, but the one who sent me is true, and I say to the world these things which I heard from him. They did not know that he was speaking to them about the Father. Therefore Jesus said to them, When you lift up the Son of Man, then you will know that I am, and I do nothing from myself, but I speak these things as my Father taught me. And the one having sent me is with me; the father has not left me alone, because I always do the things pleasing to him. While he was speaking these things, many believed in him.

Therefore Jesus was saying to the Jews who had believed in him, If you remain in my word, you are truly my disciples, And you will know the truth, and the truth will set you free. They answered him, We are Abraham's descendants and have never been enslaved to anyone. How can you say that we will become free? Jesus answered them, Truly, truly, I say to you that everyone who commits sin is a slave to sin. But the slave does not remain in the house forever; the son remains forever. If therefore the Son sets you free, you will be truly free. I know that you are Abraham's seed, but you seek to kill me, because my word finds no place in you. I speak the things I have seen from my Father, and you therefore do the things you have seen from your father. They answered and said to him, Our father is Abraham. Jesus says to them, If you were children of Abraham, you would do the works of Abraham. But now you seek to kill me, a man who has spoken the truth to you, which I heard from God; this Abraham did not do. You do the works of your father. Therefore they said to him, We were not born from fornication;

we have one father, God. Jesus therefore said to them, If God was your father, you would love me, for I went out from God and have come. I have not come from myself, but he sent me. Why do you not know my speech? Because you are not able to hear my word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. Whenever he speaks falsehood, he speaks from his own, because he is a liar and the father of it. But because I say the truth, you do not believe me. Who among you convicts me of sin? But if I speak the truth, why do you not believe me? The one who is from God hears the words of God. Because of this you do not hear, because you are not from God. Therefore the Jews answered and said to him, Do we not rightly say that you are a Samaritan and have a demon? Jesus answered, I do not have a demon, but I honor my father, and you dishonor me. But I do not seek my glory; there is one who seeks and judges. Truly, truly, I say to you, if someone keeps my word, he shall never see death. Therefore the Jews said to him, Now we know that you have a demon. Abraham died and the prophets died, and you say, If anyone keeps my word, he will never taste death? Are you greater than our father Abraham, who died? The prophets died too. Who do you make yourself out to be? Jesus answered, If I glorify myself, my glory is nothing. It is my Father who glorifies me, whom you say is your God, And you have not known him, but I know him. And if I say that I do not know him, I will be like you, a liar, but I know him and I keep his word. Abraham your father rejoiced so that he might see my day, and he saw it and

rejoiced. Therefore the Jews said to him, You are not yet fifty years old, and you have seen Abraham? Jesus said to them, Truly, truly, I say to you, before Abraham was, I am. Therefore they took up stones so that they might throw them upon him. But Jesus was hidden, and went out of the temple, having passed through the midst of them, and was passing by thus.

9

And passing by, he saw a man blind from birth. And his disciples asked him saying, Rabbi, who sinned, this man or his parents, so that he was born blind? Jesus answered, Neither this man nor his parents sinned, but this happened so that the works of God might be revealed in him. I must work the works of him who sent me while it is day; night is coming when no one can work. Whenever I am in the world, I am the light of the world. Having said these things, he spat on the ground and made clay out of the spittle, and he smeared the clay upon the eyes of the blind man. And he said to him, Go wash in the pool of Siloam, which is interpreted sent. Therefore he went away and washed, and came back seeing.

Therefore the neighbors and those who had seen him before, that he was blind, were saying, Is this not the one who sat and begged? Others were saying that this is he, but others that he is like him. That one was saying that I am. Therefore they were saying to him, How were your eyes opened? He answered and

said, A man called Jesus made clay and smeared it on my eyes and said to me, Go to the pool of Siloam and wash. So I went away and washed, and I received my sight. They said therefore to him, Where is that one? He says, I do not know.

They lead him toward the Pharisees, the one formerly blind. It was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees were asking him how he received sight. But he said to them, He placed clay upon my eyes, and I washed, and I see. Therefore some of the Pharisees were saying, This man is not from God, because he does not keep the sabbath. Others were saying, How is a sinner man able to do such signs? And there was division among them. They say to the blind man again, What do you say about him, since he opened your eyes? But he said, He is a prophet. Therefore the Jews did not believe concerning him that he was blind and had received sight, until they called the parents of the one who had received sight. And they asked them, saying, Is this your son, whom you say was born blind? How then does he now see? His parents answered them and said, We know that this is our son and that he was born blind. But we do not know how he now sees, or who opened his eyes we do not know; he is of age, ask him, he will speak for himself. His parents said these things because they feared the Jews, for the Jews had already agreed that if someone should confess him as Christ, he would be expelled from the congregation. Because of this his parents said, He is of age; ask him. Therefore they called the man who was blind a second time, and said to him, Give glory to God. We know that this man

is a sinner. He therefore answered and said, Whether he is a sinner I do not know; one thing I know, that though I was blind, now I see. They said to him again, What did he do to you? How did he open your eyes? He answered them, I said to you already, and you did not hear. Why do you want to hear again? Do you also want to become his disciples? They reviled him and said, You are a disciple of that man, but we are disciples of Moses. We know that God has spoken to Moses, but we do not know where this man is from. The man answered and said to them, For this is wonderful, that you do not know where he is from, and yet he opened my eyes. We know that God does not hear sinners, but if someone is god-fearing and does his will, he hears this one. From the age it was not heard that someone opened the eyes of a man born blind. If this man was not from God, he was not able to do anything. They answered and said to him, You were born wholly in sins, and you teach us? And they cast him outside. Jesus heard that they had cast him out, and having found him, he said to him, Do you believe in the Son of God? That one answered and said, And who is he, Lord, so that I might believe in him? Jesus said to him, You have seen him, and the one speaking with you is that one. But he said, I believe, Lord, and he worshiped him. And Jesus said, I came into this world for judgment, so that those not seeing may see and those seeing may become blind. Some of the Pharisees who were with him heard these things and said to him, We are not blind too, are we? Jesus said to them, If you were blind, you would not have sin, but now you say that you see, therefore your sin remains.

10

Truly, truly I say to you, the one not entering through the door into the court of the sheep, but going up from elsewhere, that one is a thief and robber. But the one entering through the door is the shepherd of the sheep. To this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. And whenever he brings forth his own sheep, he goes before them, and the sheep follow him, because they know his voice, But they will not follow a stranger; instead, they will flee from him, because they do not know the voice of strangers. Jesus said this proverb to them, but they did not know what it was that he was speaking to them. Therefore Jesus said to them again, Truly, truly, I say to you that I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not hear them. I am the door; if someone enters through me, he will be saved, and he will enter and will go out, and will find pasture. The thief does not come except to steal and kill and destroy. I came so that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his soul for the sheep. The hired worker, who is not a shepherd and whose sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf snatches them and scatters the sheep. But the hired worker flees because he is a hired worker and does not care about the sheep. I am the good shepherd, and I know my own and am known by my own, As the father knows me and I know the father, and I lay

down my soul for the sheep. And I have other sheep which are not from this fold, and I must bring those also, and they will hear my voice, and there will be one flock, one shepherd. Because of this the Father loves me, because I lay down my soul, so that I may take it again. No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from my Father. A division therefore happened again among the Jews because of these words. But many of them were saying, He has a demon and is mad, why do you listen to him? Others were saying, These words are not those of a demon-possessed man. A demon is not able to open the eyes of the blind, is it?

The Feast of Dedication took place in Jerusalem, and it was winter. And Jesus was walking in the temple in Solomon's colonnade. The Jews therefore surrounded him and were saying to him, How long do you take up our soul? If you are the Christ, tell us openly. Jesus answered them, I said to you, and you do not believe. The works which I do in the name of my Father, these testify about me. But you do not believe, for you are not of my sheep, as I said to you. My sheep hear my voice, and I know them, and they follow me. And I give eternal life to them, and they will not perish into the age, and no one will snatch them out of my hand. My father, who has given to me, is greater than all, and no one is able to seize anything out of my father's hand. I and the Father are one. Therefore the Jews again picked up stones to stone him. Jesus answered them, I showed you many good works from my Father; for which of them do you stone

me? The Jews answered him saying, We do not stone you concerning a good work, but concerning blasphemy, and because you, being a man, make yourself God. Jesus answered them, Is it not written in your law, I said, you are gods? If he called those gods to whom the word of God came, and the scripture cannot be broken, Do you say of him whom the Father sanctified and sent into the world that he blasphemeth because I said, I am the Son of God? If I do not do the works of my Father, do not believe me. But if I do, even if you do not believe me, believe the works, so that you may know and believe that the Father is in me and I am in him. Therefore they were again seeking to seize him, and he went out from their hand.

And he went away again beyond the Jordan, into the place where John was first baptizing, and remained there. And many came to him and were saying that John indeed performed no sign, but all that John said about this man was true. And many there believed in him.

11

There was someone sick, Lazarus from Bethany, from the village of Mary and Martha her sister. Now Mary was the one who had anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to him saying, Lord, behold, the one whom you love is sick. But having heard this, Jesus said, This sickness is not unto death, but

for the glory of God, so that the Son of God may be glorified through it. Jesus loved Martha and her sister and Lazarus. Therefore, when he heard that he was sick, he remained in the place where he was for two days. Then after this he says to the disciples, Let us go into Judea again. The disciples say to him, Rabbi, the Jews were just now seeking to stone you, and are you going there again? Jesus answered, Are there not twelve hours of the day? If someone walks in the day, he does not stumble, because he sees the light of this world, But if someone walks in the night, he stumbles, because the light is not in him. These things he said, and after this he says to them, Lazarus our friend has fallen asleep, but I go so that I may awaken him. Therefore his disciples said, Lord, if he has fallen asleep, he will be saved. Jesus had said this about his death, but they thought that he was speaking about natural sleep. Then Jesus said to them openly, Lazarus has died. And I rejoice for your sake, so that you may believe, that I was not there, but let us go to him. Therefore Thomas, called the Twin, said to his fellow disciples, Let us also go, so that we may die with him.

Therefore, when Jesus came, he found him already having been in the tomb four days. Now Bethany was near Jerusalem, about fifteen stades away. Many of the Jews had come to Martha and Mary to comfort them concerning their brother. Therefore, Martha, as she heard that Jesus was coming, met him, but Mary was sitting in the house. Therefore Martha said to Jesus, Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give to you.

Jesus says this: Your brother will rise. Martha says to him, I know that he will rise in the resurrection on the last day. Jesus said this: I am the resurrection and the life. The one who believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this? She says to him, Yes, Lord, I have believed that you are the Christ, the son of God, the one coming into the world. And having said these things, she went away and secretly called her sister Mary, saying, The teacher is present and calls for you. When she heard, she rose quickly and came toward him. But Jesus had not yet come into the village, but was in the place where Martha met him. Therefore the Jews who were with her in the house comforting her, having seen that Mary quickly arose and went out, followed her, saying that she was going to the tomb to weep there. Therefore Mary, as she came where Jesus was, having seen him fell at his feet saying to him, Lord, if you had been here, my brother would not have died. Therefore, when Jesus saw her weeping and the Jews who had come with her weeping, he was indignant in spirit and troubled himself. And he said, Where have you laid him? They said to him, Lord, come and see. Jesus wept. Therefore the Jews were saying, See how he loved him. But some of them said, Was not this man, who opened the eyes of the blind man, able to make it so that this man also would not die? Jesus therefore, again being deeply moved in himself, comes to the tomb, and it was a cave, and a stone lay upon it. Jesus says, Lift the stone. Martha, the sister of the dead man, says to him, Lord, already he stinks, for it is the fourth day. Jesus says to her, Did I not say to you that if you believe, you will

see the glory of God? Therefore they took up the stone where the dead was lying. And Jesus lifted his eyes upward and said, Father, I thank you that you heard me. I knew that you always hear me, but I said this because of the crowd standing around, so that they may believe that you sent me. And having said these things, he cried out in a loud voice, Lazarus, come out. And the dead man went out, bound at the feet and the hands with cloths, and his face was wrapped around with a cloth. Jesus says to them, Untie him and let him go.

Many of the Jews therefore, the ones having come to Mary and having observed what Jesus did, believed in him. But some of them went away to the Pharisees and told them what Jesus had done. Therefore the chief priests and the Pharisees gathered a council and were saying, What do we do, because this man makes many signs? If we let him go like this, all will believe in him, and the Romans will come and will take away both our place and our nation. But one of them, Caiaphas, who was high priest that year, said to them, You know nothing, Nor do you reason that it is expedient for us that one man should die for the people and not the whole nation perish. But he did not say this of himself, but being high priest of that year he prophesied that Jesus was about to die for the nation, And not for the nation only, but so that he might gather together into one the scattered children of God. Therefore, from that day they took counsel together so that they might kill him. Jesus therefore no longer walked openly among the Jews, but he went away from there into the land near the wilderness, to a city called Ephraim, and

there he stayed with his disciples. Now the Passover of the Jews was near, and many went up into Jerusalem out of the country before the Passover so that they might purify themselves. Therefore they were seeking Jesus and were saying to one another while standing in the temple, What do you think? That he will not come to the feast? And the chief priests and the Pharisees had given a commandment that if someone should know where he is, he should report it, so that they might seize him.

12

Therefore, six days before the Passover, Jesus came to Bethany, where Lazarus was, the dead one whom he raised from the dead. Therefore they made dinner for him there, and Martha was serving, but Lazarus was one of those reclining with him. Therefore Mary, having taken a pound of pure costly nard perfume, anointed the feet of Jesus and wiped his feet with her hair, and the house was filled with the smell of the perfume. Therefore one of his disciples, Judah son of Simon Iscariot, who was about to hand him over, says, Why was this ointment not sold for three hundred denarii and given to the poor? He said this not because it mattered to him about the poor, but because he was a thief, and he had the money box and carried off the things being put in. Therefore Jesus said, Let her alone; she has kept it for the day of my burial. For the poor you always have with yourselves, but me you do not always have. Therefore a

great crowd of the Jews knew that he was there, and they came not only because of Jesus, but also so that they might see Lazarus, whom he raised from the dead. But the chief priests planned that they might kill Lazarus also. because many of the Jews were going away through him and believed in Jesus.

The next day, the great crowd that had come to the feast, having heard that Jesus was coming into Jerusalem, They took the branches of the palm trees and went out to meet him, and they were crying out, Hosanna, blessed is the one coming in the name of the Lord, the king of Israel. Having found a young donkey, Jesus sat upon it, as it is written, Do not fear, daughter of Zion; behold, your king comes sitting upon a donkey's colt.

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. Therefore the crowd which was with him testified when he called Lazarus out of the tomb and raised him from the dead. Because of this, the crowd met him, because they heard that he had done this sign. Therefore the Pharisees said to themselves, You see that you profit nothing? Behold, the world has gone away after him.

There were some Greeks among those going up to worship at the feast. These therefore approached Philip, the one from Bethsaida of Galilee, and were asking him, saying, Lord, we want to see Jesus. Philip comes and says to Andrew, and again

Andrew and Philip say to Jesus, But Jesus answered them saying, The hour has come so that the Son of Man may be glorified. Truly, truly I say to you, if the single grain of wheat does not fall into the earth and die, it remains alone, but if it dies, it bears much fruit. The one who loves his soul will lose it, and the one who hates his soul in this world will keep it for eternal life. If someone serves me, let him follow me, and where I am, there my servant will also be, and if someone serves me, the father will honor him. Now my soul is troubled, and what shall I say? Father, save me from this hour. But for this purpose I came to this hour. Father, glorify your name. Therefore a voice came out of heaven, I have glorified it and will glorify it again. Therefore the crowd standing there and having heard it said that thunder had occurred, but others were saying, A messenger has spoken to him. Jesus answered and said, This voice has not come for my sake, but for yours. Now is the judgment of this world, now the ruler of this world will be cast out, And I, if I am lifted up from the earth, will draw all to myself. He was saying this to signify by what death he was about to die. The crowd answered him, We have heard from the law that the Christ remains forever, and how do you say it is necessary for the son of man to be lifted up? Jesus therefore said to them, The light is with you still a little time. Walk until you have the light, so that darkness does not overtake you, and the one walking in the darkness does not know where he goes. While you have the light, believe in the light, so that you may become sons of light. Jesus spoke these things, and having gone away he hid himself from them.

But though he had made so many signs before them, they did not believe in him. So that the word of Isaiah the prophet might be fulfilled which he said, Lord, who believed our report? And to whom was the arm of the Lord revealed? Because of this they were not able to believe, because Isaiah said again, He has blinded their eyes and hardened their heart, so that they might not see with their eyes and understand with their heart and turn, and I will heal them.

These things Isaiah said when he saw his glory and spoke concerning him. Nevertheless, many of the rulers believed in him, but because of the Pharisees they did not confess, so that they would not be put out of the congregation. For they loved the glory of men more than the glory of God.

Jesus cried out and said, The one who believes in me does not believe in me, but in the one who sent me, And the one who sees me sees the one who sent me. I have come as light into the world, so that all who believe in me may not remain in darkness. And if someone hears my words and does not believe, I do not judge him, for I did not come to judge the world, but to save the world. The one who rejects me and does not receive my words has a judge; the word that I spoke will judge him on the last day. Because I did not speak from myself, but the Father himself, having sent me, gave me commandment what I should say and what I should speak. And I know that his commandment is eternal life. Therefore, what I speak, as the father has said to me, thus I speak.

13

Before the feast of the Passover, Jesus, knowing that his hour had come so that he might depart from this world to the Father, having loved his own in the world, loved them to the end. And when supper had taken place, the devil having already put it into the heart of Judah, son of Simon Iscariot, that he should betray him, Jesus, knowing that the Father has given all things into his hands, and that he came from God and was going to God, He rises from the supper and lays aside his garments, and having taken a towel, girds himself. Then he pours water into the basin, and began to wash the disciples feet and to wipe them with the towel with which he was girded. He comes therefore to Simon Peter, and that one says to him, Lord, do you wash my feet? Jesus answered and said to him, What I do, you do not know just now, but you will know after these things. Peter says to him, You shall never wash my feet. Jesus answered him, If I do not wash you, you have no part with me. Simon Peter says to him, Lord, not only my feet, but also my hands and my head. Jesus says to him, The one who has bathed has no need except to wash his feet, but is wholly clean, and you are clean, but not all of you. For he knew the one betraying him; because of this he said, You are not all clean.

When therefore he washed their feet and took his garments, having reclined again he said to them, Do you know what I have done to you? You call me the Teacher and the Lord, and you are

right to say so, for I am. If therefore I washed your feet, the Lord and the Teacher, then you also ought to wash one another's feet. For I have given you an example, so that as I did to you, you also may do. Truly, truly, I say to you, a slave is not greater than his lord, nor is an apostle greater than the one having sent him. If you know these things, you are blessed if you do them. I do not say this about all of you; I know whom I have chosen, but so that the Scripture might be fulfilled, the one eating bread with me has lifted up his heel against me. From now on I tell you before it happens, so that when it happens you may believe that I am. Truly, truly I say to you, the one who receives anyone I send receives me, and the one who receives me receives the one who sent me.

Having said these things, Jesus was troubled in spirit, and testified and said, Truly, truly, I say to you that one of you will betray me. Therefore the disciples were looking at one another, being at a loss about whom he says. Now one of his disciples was reclining in the bosom of Jesus, whom Jesus loved, Therefore Simon Peter motions to this one to inquire who it would be about whom he speaks. Having fallen upon the chest of Jesus, that one says to him, Lord, who is it? Jesus answers, It is the one to whom I will give the morsel after I have dipped it. And having dipped the morsel, he gives it to Judah, son of Simon Iscariot. And after the morsel, satan entered into him. Therefore Jesus said to him, What you are doing, do more quickly. But no one of those reclining knew why he said this to him. For some thought, since Judah had the money box, that Jesus was saying to him,

Buy what we need for the feast, or that he should give something to the poor. Therefore, having taken the morsel, that one immediately went out, and it was night.

When therefore he went out, Jesus says, now the son of man was glorified, and God was glorified in him. If God was glorified in him, then God will glorify him in himself, and will immediately glorify him. Little children, I am still with you a little while. You will seek me, and as I said to the Jews that where I go, you are not able to come, so I say to you now. A new commandment I give to you: that you love one another as I loved you, so that you also love one another. By this all will know that you are my disciples, if you have love for one another. Simon Peter says to him, Lord, where are you going? Jesus answered to him, Where I go, you are not able to follow me now, but later you will follow me. Peter says to him, Lord, why am I not able to follow you just now? I will lay down my soul for you. Jesus answered him, Will you lay down your soul for me? Truly, truly, I say to you, the rooster will not crow until you have denied me three times.

14

Let not your heart be troubled; you believe in God, believe also in me. In my father's house are many rooms; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and take you to myself, so that where I am, you may be also. And you know

where I go, and you know the way. Thomas says to him, Lord, we do not know where you are going, and how are we able to know the way? Jesus says to him, I am the way and the truth and the life; no one comes to the Father except through me. If you had known me, you would have known my father. And from now on you know him and have seen him. Philip says to him, Lord, show us the father and it is enough for us. Jesus says to him, I have been with you so long, and you have not known me, Philip? The one who has seen me has seen the Father, and how can you say, Show us the Father? Do you not believe that I am in the Father and the Father is in me? The words which I speak to you, I do not speak from myself, but the Father remaining in me himself does the works. Believe me that I am in the Father and the Father is in me, but if not, believe me because of the works themselves. Truly, truly I say to you, the one who believes in me will do the works that I do, and he will do greater works than these, because I am going to my father. And whatever you would ask in my name, this I will do, so that the Father might be glorified in the Son. If you ask something in my name, I will do it.

If you love me, keep my commandments. And I will ask the Father, and he will give another advocate to you, so that he may remain with you forever. The Spirit of truth, which the world is not able to receive, because it does not see it nor know it, but you know it, because it remains with you and will be in you. I will not leave you orphans; I come to you. Still a little while and the world will see me no longer, but you will see me, because I

live and you will live. In that day you will know that I am in my father and you are in me and I am in you. The one who has my commandments and keeps them, that one is the one who loves me, and the one who loves me will be loved by my father, and I will love him and will show myself to him. Judah, not the Iscariot, says to him, Lord, what has happened that you are about to reveal yourself to us and not to the world? Jesus answered and said to him, If someone loves me, he will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. The one not loving me does not keep my words, and the word which you hear is not my own, but the Father's who sent me.

These things I have spoken to you while remaining with you. But the advocate, the Holy Spirit whom the Father will send in my name, will teach you all things and will remind you of everything I said to you. Peace I leave to you, my peace I give to you, not as the world gives do I give to you. Let not your heart be troubled, nor let it fear. You heard that I said to you, I go and I come to you. If you loved me, you would have rejoiced that I said, I go to the father, because my father is greater than me. And now I have told you before it happens, so that when it happens you may believe. I will no longer speak many things with you, for the ruler of the world is coming, and he has nothing in me, But so that the world may know that I love the Father, and as the Father commanded me, thus I do. Rise, let us go from here.

15

I am the true vine, and my father is the farmer. Every branch in me that does not bear fruit he takes away, and every branch that bears fruit he cleanses so that it bears more fruit. You are already clean because of the word which I have spoken to you. Remain in me, and I in you. As the branch is not able to bear fruit from itself, if it does not remain in the vine, thus nor can you, if you do not remain in me. I am the vine, you are the branches. The one remaining in me and I in him, this one bears much fruit, because apart from me you are not able to do anything. If someone does not remain in me, he is thrown outside like the branch and is dried up, and they gather them and throw them into the fire, and they are burned. If you remain in me and my words remain in you, ask whatever you want, and it will be given to you. In this my father was glorified, so that you bear much fruit, and you will become my disciples. As the father loved me, and I loved you, remain in my love. If you keep my commandments, you will remain in my love, as I have kept my father's commandments and remain in his love. These things I have spoken to you so that my joy remains in you and your joy might be fulfilled. This is my commandment, that you love one another as I loved you. No one has greater love than this, that someone should lay down his soul for his friends. You are my friends if you do what I command you. I no longer call you slaves, because the slave does not know what his lord does, but I have called you friends, because I have made known

to you everything that I heard from my father. You did not choose me, but I chose you and appointed you so that you should go and bear fruit, and your fruit should remain, so that whatever you ask the Father in my name, he may give to you. I command these things to you, so that you love one another.

If the world hates you, know that it has hated me first before you. If you were of the world, the world would love its own, but because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the word that I said to you: a slave is not greater than his lord. If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But they will do all these things to you because of my name, because they do not know the one who sent me. If I had not come and spoken to them, they would not have had sin, but now they have no pretext concerning their sin. The one hating me also hates my father. If I had not done the works among them which no one else has made, they would not have had sin, but now they have both seen and hated both me and my father. But so that the word written in their law might be fulfilled: that they hated me without cause. But when the advocate comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify concerning me. And you also testify, because you are with me from the beginning.

I have spoken these things to you so that you may not be offended. They will make you outcasts, but an hour is coming when everyone who kills you will think he is offering service to God. And they will do these things because they did not know the Father nor me. But I have spoken these things to you so that whenever the hour comes, you may remember them because I said them to you. But I did not say these things to you from the beginning, because I was with you. But now I go to the one who sent me, and no one of you asks me where you are going But because I have spoken these things to you, grief has filled your heart. But I say the truth to you, it is expedient for you that I go away. For if I do not go away, the Helper will not come to you, but if I go, I will send him to you, And when he comes, he will convict the world concerning sin, righteousness, and judgment. concerning sin indeed, because they do not believe in me, Concerning justice, because I go to my father and you no longer see me, And concerning judgment, because the ruler of this world has been judged. I still have many things to say to you, but you are not able to bear them just now. But when that one comes, the Spirit of truth, he will guide you into all the truth, for he will not speak on his own, but whatever he hears he will speak, and he will declare to you the things that are coming. That one will glorify me, because he will take from what is mine and will declare it to you. All that the Father has is mine; because of this I said that he will take from me and will declare it to you. A little while and you do not see me, and again a little while and you will see me, because I go to the Father. Therefore some of his disciples said to one another, What is this that he

says to us, A little while and you will not see me, and again a little while and you will see me, and because I go to the Father? Therefore they were saying, What is this that he says, a little while? We do not know what he is talking about. Therefore Jesus knew that they wanted to ask him, and said to them, Are you discussing with one another what I said, A little while and you will not see me, and again a little while and you will see me? Truly, truly I say to you that you will weep and you will lament, but the world will rejoice. You will grieve, but your grief will become joy. The woman, when she gives birth, has pain because her hour has come, but when she bears the child, she no longer remembers the affliction because of the joy that a human being was born into the world. Therefore you have grief now, but I will see you again and your heart will rejoice, and no one will take away your joy from you. And in that day you will ask me nothing. Truly, truly I say to you that whatever you ask the father in my name, he will give to you. Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete. These things I have spoken to you in proverbs, but the hour comes when I will no longer speak to you in proverbs, but I will declare to you about the Father openly. In that day you will ask in my name, and I do not say to you that I will ask the Father concerning you, For the Father himself loves you, because you have loved me, and have believed that I went out from God. I went out from the Father and have come into the world; again, I leave the world and go to the Father. His disciples say to him, See, now you speak openly, and you are not using any proverb. Now we know that you know all things and

you have no need that anyone should question you. In this we believe that you came out from God. Jesus answered them, Do you now believe? Behold, the hour comes, and now has come, so that you are scattered, each to his own, and leave me alone, yet I am not alone, because the Father is with me. These things I have spoken to you so that in me you may have peace. In the world you will have tribulation, but take courage, I have overcome the world.

17

These things Jesus spoke, and he lifted his eyes to heaven and said, Father, the hour has come, glorify your son, so that your son may glorify you, As you gave him authority over all flesh, so that he will give eternal life to all whom you have given to him. This is eternal life, that they may know you, the only true God, and Jesus Christ whom you sent. I glorified you upon the earth; I completed the work you have given to me to do. And now glorify me, Father, in your presence with the glory which I had with you before the world was. I manifested your name to the men whom you have given to me out of the world. They were yours, and you have given them to me, and they have kept your word. Now they have known that all things, as many as you have given to me, are from you. Because the words which you have given to me I have given to them, and they themselves received them, and they knew truly that I went out from you, and they believed that you sent me. I ask concerning them, not concerning the

world do I ask, but concerning those whom you have given to me, because they are yours, And all my things are yours and your things are mine, and I have been glorified in them. And I am no longer in the world, and these are in the world, and I come to you. Holy Father, keep them in your name which you have given to me, so that they may be one as we are. When I was with them in the world, I kept them in your name. Those whom you have given to me I kept, and no one of them perished except the son of destruction, so that the Scripture might be fulfilled. But now I come to you, and I speak these things in the world so that they may have my joy fulfilled in them. I have given them your word, and the world hated them, because they are not from the world, as I am not from the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, as I am not of the world. Sanctify them in your truth; your word is truth. As you sent me into the world, I also sent them into the world. And for them I sanctify myself, so that they also may be sanctified in truth. I ask not only about these, but also about those who believe in me through their word. So that all may be one, as you, Father, are in me and I in you, so that they also may be one in us, so that the world may believe that you sent me. And I have given them the glory that you have given to me, so that they may be one as we are one, I in them and you in me, so that they may be perfected into one, and so that the world may know that you sent me and loved them as you loved me. Father, I want those whom you have given to me to be with me where I am, so that they may see my glory which you have given to me, because you loved me before

the foundation of the world. Righteous Father, the world did not know you, but I knew you, and these knew that you sent me, And I have made known to them your name and will make known, so that the love with which you loved me may be in them, and I in them.

18

Having said these things, Jesus went out with his disciples beyond the torrent of the Kidron, where there was a garden, into which he and his disciples entered. Now Judah, who was betraying him, also knew the place, because Jesus had often gathered there with his disciples. Therefore Judah, having taken the cohort and assistants from the chief priests and Pharisees, comes there with torches and lamps and weapons. Jesus therefore, knowing all the things coming upon him, went out and said to them, Whom do you seek? They answered him, Jesus the Nazarene. Jesus says to them, I am. And Judah, who was betraying him, stood with them. As therefore he said to them I am, they went backward and fell to the ground. Again therefore he asked them, Whom do you seek? And they said, Jesus the Nazarene. Jesus answered, I told you that I am he. If you are seeking me, then let these men go, So that the word which he said might be fulfilled: that of those whom you have given to me, I have lost not one. Simon Peter therefore, having a sword, drew it and struck the high priest's slave and cut off his right ear, and the slave's name was Malchus. Therefore Jesus said to Peter, Cast

the sword into the sheath. Shall I not drink the cup which the Father has given to me?

Therefore, the cohort and the commander and the assistants of the Jews seized Jesus and bound him. And they led him away to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to perish for the people. Simon Peter and the other disciple were following Jesus. That disciple was known to the high priest, and he entered with Jesus into the court of the high priest, But Peter stood at the door outside. Therefore the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. Therefore the young woman, the doorkeeper, says to Peter, Are you not also one of the disciples of this man? That one says, I am not. But the slaves and the assistants stood, having made a charcoal fire because it was cold, and they were warming themselves, and Peter was with them standing and warming himself. The high priest therefore asked Jesus concerning his disciples and concerning his teaching. Jesus answered him, I have spoken openly to the world. I have always taught in the congregation and in the temple, where the Jews always come together, and I have spoken nothing in secret. Why do you ask me? Ask the ones having heard what I spoke to them; behold, these know what I said. But when he had said these things, one of the assistants standing by gave a blow to Jesus, saying, Do you answer the high priest thus? Jesus answered him, If I spoke badly, testify concerning the evil, but if well, why do

you strike me? Annas sent him bound to Caiaphas the high priest. Simon Peter was standing and warming himself. They said therefore to him, Are you not also one of his disciples? Therefore he denied it and said, I am not. One of the slaves of the high priest, being a relative of the man whose ear Peter had cut off, said, Did I not see you in the garden with him? Therefore Peter denied again, and immediately a rooster crowed.

They therefore lead Jesus from Caiaphas into the praetorium. It was morning, and they did not enter into the praetorium so that they might not be defiled, but so that they might eat the passover. Therefore Pilate went out toward them and said, What accusation do you bring against this man? They answered and said to him, If this man were not an evildoer, we would not have delivered him to you. Therefore Pilate said to them, You take him and judge him according to your law. Therefore the Jews said to him, It is not permitted to us to kill anyone. so that the word of Jesus might be fulfilled which he said, signifying by what death he was about to die. Therefore Pilate entered into the praetorium again and called Jesus and said to him, Are you the king of the Jews? Jesus answered him, Do you say this of your own accord, or did others tell you about me? Pilate answered, Surely I am not a Jew? Your nation and the chief priests handed you over to me. What did you do? Jesus answered, My kingdom is not from this world. If my kingdom was from this world, my assistants would have fought so that I might not be delivered to the Jews, but now my kingdom is not from here. Pilate therefore said to him, So you are a king? Jesus

answered, You say that I am a king. For this I have been born and for this I have come into the world, so that I might bear witness to the truth. Everyone who is of the truth hears my voice. Pilate says to him, What is truth? And having said this, he went out again toward the Jews and says to them, I find no cause in him, But it is a custom for you that I should release one to you at the Passover. Do you wish, therefore, that I should release to you the king of the Jews? Therefore they all cried out again saying, Not this man, but Barabbas. And Barabbas was a robber.

19

Then therefore Pilate took Jesus and flogged him. And the soldiers, having woven a crown out of thorns, placed it on his head, and they put around him a purple garment. And they were saying, Hail, the King of the Jews, and they were giving him blows. Therefore Pilate went outside again and said to them, Behold, I am bringing him outside to you, so that you may know that I find no cause against him. Therefore Jesus went outside wearing the crown of thorns and the purple garment. And he says to them, Behold the man. When therefore the chief priests and the assistants saw him, they cried out saying, Crucify, crucify him. Pilate says to them, You take him and crucify him, for I find no cause in him. The Jews answered him, We have a law, and according to our law he ought to die, because he made himself the son of God. When Pilate heard this word, therefore, he was all the more afraid, And he entered into the praetorium

again and said to Jesus, Where are you from? But Jesus gave him no answer. Therefore Pilate says to him, Do you not speak to me? Do you not know that I have authority to crucify you and I have authority to release you? Jesus answered, You would have no authority over me if it had not been given to you from above. Therefore, the one who handed me over to you has the greater sin. From this, Pilate sought to release him, but the Jews were crying out saying, If you release this man, you are not a friend of Caesar. Everyone making himself king opposes Caesar. Therefore Pilate, having heard this word, led Jesus outside and sat upon the platform in a place called Stone Pavement, and in Hebrew, Gabbatha. It was the preparation of the Passover, and the hour was about the sixth, and he says to the Jews, Behold your king. But they cried out, Take him up, take him up, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then therefore he delivered him to them so that he might be crucified.

They received Jesus and brought him, and carrying his cross he went out to the place called the place of a skull, which is called in Hebrew Golgotha. where they crucified him, and with him two others, one on each side, with Jesus in the middle. Pilate wrote a title and placed it upon the cross. It was written, Jesus the Nazarene, the King of the Jews. Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Greek, in Latin. Therefore the chief priests of the Jews were saying to Pilate, Do not write, The King of the Jews, but that he said, I am King of the

Jews. Pilate answered, What I have written, I have written.

The soldiers therefore, when they crucified Jesus, took his garments and made four parts, a part to each soldier, and the tunic. But the tunic was seamless, woven from above through the whole. They said therefore to one another, Let us not tear it, but let us cast lots for it to see whose it will be, so that the Scripture might be fulfilled which says, They divided my garments among themselves, and for my clothing they cast lots.

The soldiers therefore did these things. But standing beside the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Jesus therefore, having seen his mother and the disciple whom he loved standing by, says to his mother, Woman, behold your son. Then he says to the disciple, Behold your mother. And from that hour the disciple took her into his own home. After this, Jesus, knowing that all had already been completed, says, I thirst, so that the writing might be fulfilled. A vessel full of vinegar lay there, and they filled a sponge with vinegar, put it on hyssop, and brought it to his mouth. When therefore Jesus had taken the vinegar, he said, It is finished, and bowing his head, he gave up his spirit.

The Jews therefore, so that the bodies would not remain upon the cross during the sabbath, since it was the day of preparation, for that sabbath day was a great one, asked Pilate that their legs be broken and they be taken away. Therefore the soldiers came, and they broke the legs of the first and of the other who had

been crucified with him, But when they came to Jesus, as they saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water went out. And the one having seen has testified, and his testimony is true, and that one knows that he says true things, so that you also may believe. For these things happened so that the Scripture might be fulfilled: Not a bone of his will be broken. And again another writing says, They will see the one whom they pierced.

After these things Joseph from Arimathea, being a disciple of Jesus but having been hidden because of the fear of the Jews, asked Pilate so that he might take away the body of Jesus, and Pilate permitted it. Therefore he came and lifted the body of Jesus. And Nicodemus also came, the one who had come to Jesus by night the first time, bringing a mixture of myrrh and aloes, about a hundred pounds. Therefore they took the body of Jesus and bound it in linen cloths with the spices, as is the custom of the Jews to bury. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been placed. Therefore, because of the Jewish preparation day, since the tomb was near, they placed Jesus there.

20

On the first day of the week, Mary Magdalene comes early in the

morning, while it was still dark, to the tomb, and sees the stone taken away from the tomb. Therefore she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them, They have taken the Lord out of the tomb, and we do not know where they have placed him. Therefore Peter and the other disciple went out and were going to the tomb. The two were running together, and the other disciple outran Peter and came first to the tomb, And stooping down, he sees the linen cloths lying there; however, he did not enter. Therefore Simon Peter, following him, comes and enters into the tomb and sees the linen cloths lying there. And the face cloth, which was upon his head, not lying with the linen cloths, but rolled up apart in one place. Then therefore the other disciple, who had come first to the tomb, also entered, and he saw and believed. For they did not yet understand the Scripture that he must rise from the dead. Therefore the disciples went away again to their homes. Mary stood outside the tomb weeping. As she was weeping, therefore, she stooped down into the tomb and sees two messengers in white sitting, one toward the head and one toward the feet, where the body of Jesus lay. And those say to her, Woman, why do you weep? She says to them, Because they have taken away my Lord, and I do not know where they have placed him. And having said these things, she turned around, and sees Jesus standing, and did not know that it was Jesus. Jesus says to her, Woman, why do you weep? Whom do you seek? She, thinking that he is the gardener, says to him, Lord, if you have taken him, tell me where you have placed him, and I will take him away. Jesus says to her, Mary. Having turned, she

says to him, Rabboni, which means Teacher. Jesus says to her, Do not touch me, for I have not yet ascended to my father. But go to my brothers and say to them, I ascend to my father and your father, and my God and your God. Mary Magdalene comes reporting to the disciples that she has seen the Lord, and that he said these things to her.

Therefore, it being evening on that day, the first day of the week, and the doors having been shut where the disciples were gathered together because of the fear of the Jews, Jesus came and stood in their midst, and said to them, Peace be with you. And having said this, he showed them his hands and his side. Therefore, the disciples rejoiced, having seen the Lord. Therefore Jesus said to them again, Peace to you. As the Father has sent me, I also send you. And having said this, he breathed on them and said to them, Receive the Holy Spirit. If you forgive the sins of some, they are forgiven to them; if you hold the sins of some, they have been held.

But Thomas, one of the twelve, the one called the Twin, was not with them when Jesus came. Therefore the other disciples were saying to him, We have seen the Lord. But he said to them, If I do not see in his hands the impression of the nails, and put my finger into the impression of the nails, and put my hand into his side, I will not believe. And after eight days his disciples were inside again, and Thomas was with them. Jesus comes, the doors having been shut, and stood in the middle and said, Peace to you. Then he says to Thomas, Bring your finger here and see my

hands, and bring your hand and cast it into my side, and do not become unbelieving, but faithful. And Thomas answered and said to him, My Lord and my God. Jesus says to him, Because you have seen me, you have believed. Blessed are those who have not seen and have believed.

Jesus therefore did many other signs before his disciples, which are not written in this book, But these things are written so that you may believe that Jesus is the Christ, the son of God, and so that believing you may have life in his name.

21

After these things, Jesus revealed himself again to the disciples at the Sea of Tiberias, and he revealed himself thus. There were together Simon Peter, and Thomas called the Twin, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter says to them, I am going to fish. They say to him, We are coming with you. They went out and immediately embarked into the boat, and that night they caught nothing. But when morning had already occurred, Jesus stood on the shore; however, the disciples did not know that it was Jesus. Therefore Jesus says to them, Children, you do not have any fish, do you? They answered him, No. But he said to them, Cast the net on the right side of the boat, and you will find some. So they cast it, and they were no longer able to draw it in because of the multitude of fish. Therefore that disciple whom

Jesus loved says to Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his outer garment, for he was naked, and threw himself into the sea. The other disciples came in the boat, for they were not far from the land, but about two hundred cubits away, dragging the net of fish. Therefore, as they landed on the shore, they saw a charcoal fire lying there with fish placed upon it and bread. Jesus says to them, Bring some of the fish which you caught just now. Simon Peter went up and drew the net upon the earth, full of great fish, one hundred fifty-three, and though there were so many, the net was not torn. Jesus says to them, Come, eat breakfast. But none of the disciples dared to ask him, Who are you? knowing that he is the Lord. Therefore Jesus comes and takes the bread and gives it to them, and the fish likewise. This was already the third time Jesus was revealed to his disciples, having risen from the dead.

When therefore they had breakfasted, Jesus says to Simon Peter, Simon of Jonah, do you love me more than these? He says to him, Yes, Lord, you know that I love you. He says to him, Feed my lambs. He says to him a second time, Simon of Jonah, do you love me? He says to him, Yes, Lord, you know that I love you. He says to him, Shepherd my sheep. He says to him the third time, Simon son of Jonah, do you love me? Peter was grieved because he said to him the third time, Do you love me, and he said to him, Lord, you know all things, you know that I love you. Jesus says to him, Feed my sheep. Truly, truly I say to you, when you were younger, you girded yourself and walked where you wanted, but when you grow old, you will stretch out your hands,

and another will gird you and bring you where you do not want. But he said this signifying by what death he will glorify God. And having said this, he says to him, Follow me. Having turned, Peter sees the disciple whom Jesus loved following, who also reclined at the dinner upon his chest and said, Lord, who is betraying you? Seeing this, Peter says to Jesus, Lord, but what about this one? Jesus says to him, If I want him to remain until I come, what is that to you? You follow me. Therefore this word went out among the brothers that that disciple does not die, and Jesus did not say to him that he does not die, but if I want him to remain until I come, what is that to you?

This is the disciple who testifies concerning these things and has written these things, and we know that his testimony is true. And there are also many other things which Jesus did, which, if they should be written one by one, I think not even the world itself could contain the books that would be written. Amen.

Letter of John

1

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld and our hands have handled, concerning the word of life, And the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us, What we have seen and heard, we proclaim to you, so that you also may have fellowship with us, and our fellowship is with the Father and with his Son Jesus Christ. And we write these things to you so that our joy may be complete.

And this is the message which we have heard from him and announce to you, that God is light and darkness is not in him at all. If we say that we have relationship with him and walk in the darkness, we lie and do not practice the truth. But if we walk in the light, as he himself is in the light, we have relationship with one another, and the blood of Jesus Christ his son cleanses us from all sin. If we say that we have no sin, we deceive ourselves

and the truth is not in us. If we confess our sins, he is faithful and righteous, so that he might forgive us our sins and cleanse us from all injustice. If we say that we have not sinned, we make him a liar, and his word is not in us.

2

My little children, I write these things to you so that you may not sin, and if someone sins, we have an advocate with the Father, Jesus Christ the just, And he himself is the atonement for our sins, not for ours only, but also for the sins of the whole world. And by this we know that we have known him, if we keep his commandments. The one saying, I have known him, and not keeping his commandments, is a liar, and in this one the truth is not. But whoever keeps his word, in this one the love of God has truly been perfected. By this we know that we are in him. The one saying he remains in him ought to walk just as that one walked.

Brothers, I am not writing a new commandment to you, but an old commandment which you had from the beginning; the old commandment is the word which you heard from the beginning. Again I write a new commandment to you, which is true in him and in you, because the darkness is passing away and the true light already shines. The one saying to be in the light, and hating his brother, is in the darkness until just now. The one loving his brother remains in the light, and there is no

stumbling block in him, But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he goes, because the darkness has blinded his eyes.

I write to you, little children, because your sins have been forgiven through his name. I write to you, fathers, because you have known the one from the beginning. I write to you, young men, because you have conquered the evil one. I wrote to you, children, because you have known the Father. I wrote to you, fathers, because you have known the one from the beginning. I wrote to you, young men, because you are strong and the word of God remains in you and you have overcome the evil one.

Do not love the world nor the things in the world. If someone loves the world, the love of the Father is not in him, Because everything in the world—the desire of the flesh and the desire of the eyes and the boastfulness of life—is not from the Father, but is from the world. And the world is passing away and the desire of it, but the one who does the will of God remains forever.

Children, it is the last hour, and as you heard that the antichrist comes, and now many antichrists have become, from this we know that it is the last hour. They went out from us, but they were not of us, for if they were of us, they would have remained with us, but so that it might be revealed that not all are of us. And you have an anointing from the Holy One, and you know all things. I did not write to you because you do not know the truth, but because you know it, and because no falsehood is from the

truth. Who is the liar if not the one denying that Jesus is the Christ? This is the antichrist, the one denying the father and the son. Everyone who denies the Son does not have the Father either. You therefore, let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you also will remain in the Son and in the Father. And this is the promise that he himself promised to us, the eternal life. I wrote these things to you concerning those who are deceiving you. And as for you, the anointing which you received from him remains in you, and you have no need that someone should teach you, but as the anointing itself teaches you concerning all things, and is true and is not falsehood, and as it taught you, you will remain in him. And now, little children, remain in him, so that whenever he is revealed we may have boldness and not be ashamed before him at his appearing. If you know that he is righteous, you know that everyone doing righteousness has been born from him.

3

See what kind of love the father has given to us, so that we might be called children of God. Because of this the world does not know you, because it did not know him. Beloved, we are now children of God, and what we will be has not yet been revealed, but we know that if he is revealed, we will be like him, because we will see him as he is. And everyone having this hope in him purifies himself, just as that one is pure.

Everyone who commits sin also commits lawlessness, and sin is lawlessness. And you know that he was manifested so that he might take away our sins, and sin is not in him. Everyone who remains in him does not sin; everyone who sins has not seen him nor known him. Little children, let no one deceive you: the one doing righteousness is righteous, as that one is righteous, The one doing sin is from the devil, because the devil sins from the beginning. For this purpose the son of God was manifested, so that he might destroy the works of the devil. Everyone born of God does not commit sin, because His seed remains in him, and he is not able to sin, because he has been born of God. By this the children of God and the children of the devil are manifest. Everyone who does not do righteousness is not from God, nor is the one who does not love his brother. That this is the message which you heard from the beginning, so that we should love one another. Not as Cain, who was from the evil one and slaughtered his brother—and for what reason did he slaughter him? Because his works were evil, but his brother's works were just. Do not marvel, my brothers, if the world hates you. We know that we have passed from death into life, because we love the brothers. The one not loving the brother remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in himself. In this we have known the love: that that one placed his soul for our sake, and we ought to place our souls for the brothers. But whoever has the world's life and observes his brother having need and shuts his inward parts from him, how does the love of God remain in him? My little children, let us not love in word nor in

tongue, but in deed and in truth. And by this we know that we are of the truth, and we will persuade our hearts before him, that if our heart condemns us, God is greater than our heart and knows all. Beloved, if our heart does not condemn us, we have boldness toward God, And whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing before him. And this is his commandment, that we should believe in the name of his son Jesus Christ and love one another as he gave commandment. The one who keeps his commandments remains in him, and he in him. And by this we know that he remains in us: by the Spirit which he gave us.

4

Beloved, do not believe every spirit, but test the spirits if they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses Jesus Christ has come in the flesh is from God. And every spirit that does not confess Jesus Christ having come in flesh is not from God, and this is the spirit of the antichrist which you have heard that comes, and now is already in the world. You are from God, little children, and you have overcome them, because the one in you is greater than the one in the world. They are from the world; because of this they speak from the world, and the world hears them. We are from God; the one who knows God hears us. Whoever is not from God does not hear us. From this we know the spirit of truth and the spirit of

error.

Beloved, we should love one another, because love is from God, and everyone who loves has been born from God and knows God. The one who does not love did not know God, because God is love. In this the love of God was revealed to us, because God has sent his only begotten son into the world so that we might live through him. In this is the love: not that we loved God, but that he loved us and sent his son as propitiation concerning our sins. Beloved, if God thus loved us, we also ought to love one another. No one has ever seen God, if we love one another, God remains in us and his love is perfected in us. By this we know that we remain in him and he in us, because he has given us of his Spirit. And we have beheld and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God remains in him and he in God. And we have known and have believed the love which God has in us. God is love, and the one who remains in love remains in God, and God in him. In this the love with us has been perfected, so that we may have boldness in the day of judgment, because as that one is, so we are in this world. There is no fear in love, but perfect love casts out fear, because fear has to do with punishment, and the one who fears has not been perfected in love. We love him because he first loved us. If someone should say that he loves God, and hates his brother, he is a liar, for the one not loving the brother whom he has seen, how is he able to love God whom he has not seen? And we have this commandment from him: that the one who loves God must also

love his brother.

5

Everyone who believes that Jesus is the Christ has been born from God, and everyone who loves the one who begot also loves the one who has been born from him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not burdensome. Because everyone having been born of God conquers the world, and this is the victory that has conquered the world, our faith. Who is conquering the world if not the one who believes that Jesus is the Son of God? This is the one who came through water and blood, Jesus Christ—not by water only, but by water and blood. And the Spirit is the one who bears witness, because the Spirit is the truth. That three are testifying in heaven: the Father, the Word, and the Holy Spirit, and these three are one, and three are testifying on earth, The Spirit, the water, and the blood—and these three are in one. If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God which he has testified concerning his son. The one who believes in the son of God has the testimony in him; the one who does not believe God has made him a liar, because he has not believed in the testimony which God has testified concerning his son. And this is the testimony: that God gave eternal life to us, and this life is in his Son. The one who has the Son has life; the one who does

not have the Son of God does not have life.

I wrote these things to you who believe in the name of the Son of God, so that you may know that you have eternal life, and so that you may believe in the name of the Son of God. And this is the confidence that we have toward him: that if we ask anything according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the requests which we asked from him. If someone sees his brother sinning a sin not leading to death, he will ask, and God will give life to him—to those sinning not leading to death. There is sin leading to death; I do not say concerning that one that he should ask. All injustice is sin, and there is sin not leading to death. We know that everyone born of God does not sin, but the one born of God keeps himself, and the evil one does not touch him. We know that we are from God, and the whole world lies in evil. We know that the son of God has come and has given us mind so that we may know the true one, and we are in the true one, in his son Jesus Christ. This is the true God and eternal life.

Little children, guard yourselves from idols, amen.